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# THE Episcopalian

JUNE, 1969

## CAPON

On sailing in winds of change

## COBURN

As a white teacher in Harlem

## PATON

On affluence, apartheid, hope

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*What really happened at Pentecost? What about those other miracles reported in the*

# How do you read those tongues of fire?

I BELIEVE the New Testament story of the first Pentecost is literally true. There really was a great rushing wind.

I believe tongues of flame—yes, flame—stood on the heads of the disciples gathered in that room. I believe they talked in a number of languages they hadn't previously known. And as Peter pointed out, they couldn't have been drunk since it was only nine in the morning.

Am I some kind of nut then? A fundamentalist or something? No. I would probably be classified as an egg-head. Worse than that: a scientist, Ph.D., research man, teacher.

So what am I doing taking literally a childish story about a miracle which is supposed to have taken place back in the first century when, as we all know, anybody would believe a good miracle story?

The fact is, a lot of us egg-heads are Christians. And since the egg-head's job is to think about things, we must have found some intellectually satisfactory way to relate our religion to our other activities.

Some of us shut off the religious ideas from the rest of our lives by sets of double doors with air-locks between. We are scientists or historians or doctors most of the time. Then we say "excuse me please," as if we were going to the bathroom, and retire for a while to the religious compartment. The fact that we emerge refreshed is excuse enough for continuing the practice, but we rather hope nobody will want to know exactly where we've been.

I'm not satisfied with that solution. For one thing, I'm not willing to put off my visits to religion to the times when nothing else is pressing. For another, keeping those two compartments isolated strikes me as being dishonest.

St. Augustine of Hippo started me off. I read his *Confessions* when I was pretty sure little of Christianity could



## *New Testament? Here are some thoughts which may provide keys to understanding.*

be taken literally. I was impressed, as I think anybody will be who reads the *Confessions* in a good modern translation, by the fact that Augustine seems sharp and bright. After some thirty-three years of doubt he took the Christian hypothesis seriously.

I took a little longer than Augustine did: forty-one years. In the course of those years, and in the twenty since, I've done a lot of talking with intelligent men in and out of Holy Orders, as well as a bit of reading. And I've finally come up with a way of dealing with the Bible record that may be as valuable to you as it is to me.

The Pentecost story is a particularly good place to apply it. You remember the story. The disciples gathered in one room of what might have been a rather small house. The sound was of a strong rushing wind. The fire appeared, separated, and sat on the heads of each. They were "inspired"—becoming filled with something they called the Holy Spirit. Afterward they preached effectively to a large body of people, speaking in various languages not their own.

### **Simple Faith**

I suggest this story can be accepted on a first level of what I'll call simple faith. This is the level of the child. The story is true because "they" say so. Here it is, in black and white. The Holy Bible is the word of God and cannot lie. Who am I to doubt what men have believed for 2,000 years?

The trouble with this approach is it doesn't work for anybody who has as much as an eighth grade education. The Bible is certainly not literally true. The earth doesn't stand on the pillars of the deep. If one of the Evangelists is right about Jesus' ancestry, another must be wrong. Putting the universe together took more than six days.

### **Doubt**

The necessary next step in considering the Pentecost story is doubt. Doubt is a genuine step upward. To remain at the "simple faith" level requires the kind of compartmentalizing I find repugnant. To a scholar, doubt implies thought and study. It may lead to disbelief and rejection, or to something beyond—but never back to unquestioning faith.

### **Poetic Acceptance**

If you don't reject the Pentecost story out of hand, then one way to accept it is on what I call the poetic level. For "poetic" you may substitute "symbolic," "mythic," or any other word you find agreeable. This is much the easiest path. Over half the intellectually inclined clergymen I know have chosen it.

According to the poetic view, the story expresses in symbols a series of genuine truths. It may well be the rushing wind, tongues of flame, and foreign languages never really happened. Yet this is not ground for disbelief and rejection.

In Greek and Hebrew the words for *spirit*, *breath*, and *wind* are identical or closely related. How better to convey the entrance of an exciting new spirit (in our sense) than by the symbolic picture of a strong wind entering the room and filling people with its power? The wind was as mysterious as the spirit. Jesus had used the analogy, talking with Nicodemus.

As for the tongues of fire, these men were set aflame by what happened that day. Fire is a symbol for something that spreads, lights up, destroys the perishable, and purifies. What more universally acceptable symbol could have been used to carry the message?

The "gift of tongues" is a common symbol even now. When somebody has been talking over my head, and then suddenly gets through to me, I still say, "Ah, now you're talking my language."

The disciples, seeing the light themselves, found they could talk about it in a way their hearers could understand clearly. They probably weren't talking Greek and Persian and Latin—but they might as well have been, because Greeks, Persians, and Romans suddenly found they understood what was being said.

On the poetic level then, the Pentecost story is deeply and fundamentally true. Its literal details are irrelevant.

### **Scientific Acceptance**

So far, so good. But suppose my doubt leads me further to examine whether the story could be literally true, wind, flames, languages, and all.

Let me suppose a sudden small electric storm at the particular time we're considering, including a highly charged thunder cloud. What might result?

In the first place we'd have the wind, probably quite local and strong. The combination of low pressure and highly ionized air does produce exactly this effect, as anyone who lives in our Middle West well knows.

Tongues of flame? Sailors for centuries have described "St. Elmo's Fire" on their spars and mast-heads. Ride a horse after dark just before a thunderstorm, and there may be tongues of flame on the tips of the horse's ears. Calling these things "brush discharges" makes them more respectable, but it doesn't change the way they look.

### **Mustache on the Mona Lisa**

How about the languages? Could these Galilean peasants actually speak languages they didn't know? Why yes. Psychologists have known for years that under conditions of extreme stress people may recall, and use intelligently,

BY DANIEL LUZON MORRIS



# How do you read those tongues of fire?

things they thought they didn't know. One of the many examples is the servant girl in the household of a professor of Greek who, under hypnosis, accurately repeated great quantities of Greek poetry she had heard the professor reciting.

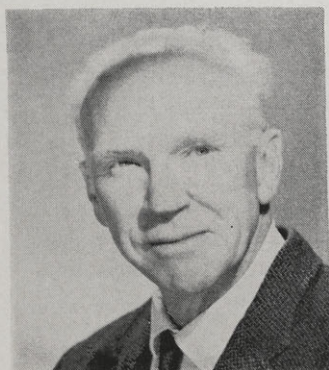
These Galileans had heard the many languages of the Mediterranean world used around them all their lives. Normally they would say that they couldn't speak the languages. But given the excitement, stormy air, plus the electrical and atmospheric effects, and the feeling of exaltation, it requires no stretching of the imagination to accept the fact they did speak cogently in many languages.

When I first suggested this "scientific" interpretation of Pentecost to some of my devout friends, they reacted as though I'd painted a mustache on the Mona Lisa. If these occurrences were "merely" the results of an electrical disturbance in the atmosphere, then the poetry had gone out of the thing. What was left of the lovely symbolism or the religious value?

## God and Coincidence

This is a near-sighted view. Rock-bottom Christianity has insisted, in its more enlightened moments, that everything in the world is in some way an expression of the will of God. This is often called the "sacramental" view. How does it apply to Pentecost?

I used the word "merely." But if that electrical storm really happened, there was nothing "mere" about it. Fire and storm symbolism were bred into the bones of the Hebrews. Their book of Exodus relates how God gives the Law to Moses on Mt. Sinai from the middle of a thundercloud. The day of Pentecost was the day set aside to commemorate that awesome event.



*Daniel Luzon Morris teaches chemistry and mathematics at the Lakeside School, Seattle, Washington. He is choir director and lay reader at St. George's, Seattle, and has served as senior warden.*

*He received a doctorate from Yale in 1934 and has alternated between teaching and industrial research consulting. In 1958-59 Dr. Morris*

*was a Fulbright Exchange Teacher in the East End of London.*

*In addition to previous articles in The Episcopalian, Dr. Morris has published a book, Possibilities Unlimited: a Scientist's Approach to Christianity; and several papers on biochemistry.*

If God rules (and even an egg-head, if he believes in any kind of God, believes in One who rules) then the concurrence of the storm, the date, the gathering of expectant disciples, and all the rest, is just a bit too coincidental to be accident.

The disciples interpreted the incident, this Pentecost, as a fulfillment of ancient prophecies that implied the giving of a new Law. Men would consult not the ancient texts, but their hearts and minds to fulfill an old prophetic text: ". . . and I will pour out my spirit on all flesh, and your sons and daughters shall prophesy. . . ."

## How Much is True?

In the sacramental view, the literally true incidents of that day were indeed poetically true at the same time, each truth heightening the impact of the other. Heaven and earth conspired to do the deed, and to tell the tale in a language that could not suffer by translation.

The scheme is not limited to the Pentecost story. Try it with the miracles of healing in the Gospels. Did John's blind man receive his sight literally? Or symbolically? Either might be significant.

I believe it is not necessary to accept everything in the Bible on all five levels. For instance, I feel no compulsion to believe Jesus actually walked on water. I'm willing to accept it on the poetic level. His disciples were doubtless so awed by his powers they believed He could do anything. I believe the laws of physics were more likely than not to have applied. Thus, if Jesus was the real man Christians have always believed Him to be, He would sink in water like any other man.

## Science and the Virgin Birth

Similarly I am required to reject the sacramental view of the Virgin Birth—precisely because I accept the sacramental view of Jesus' nature. I find no great difficulty in a scientific acceptance of the virgin birth of a human being (though the child of such a birth is overwhelmingly likely to be female, on the basis of present scientific knowledge). But I find the idea poetically wrong.

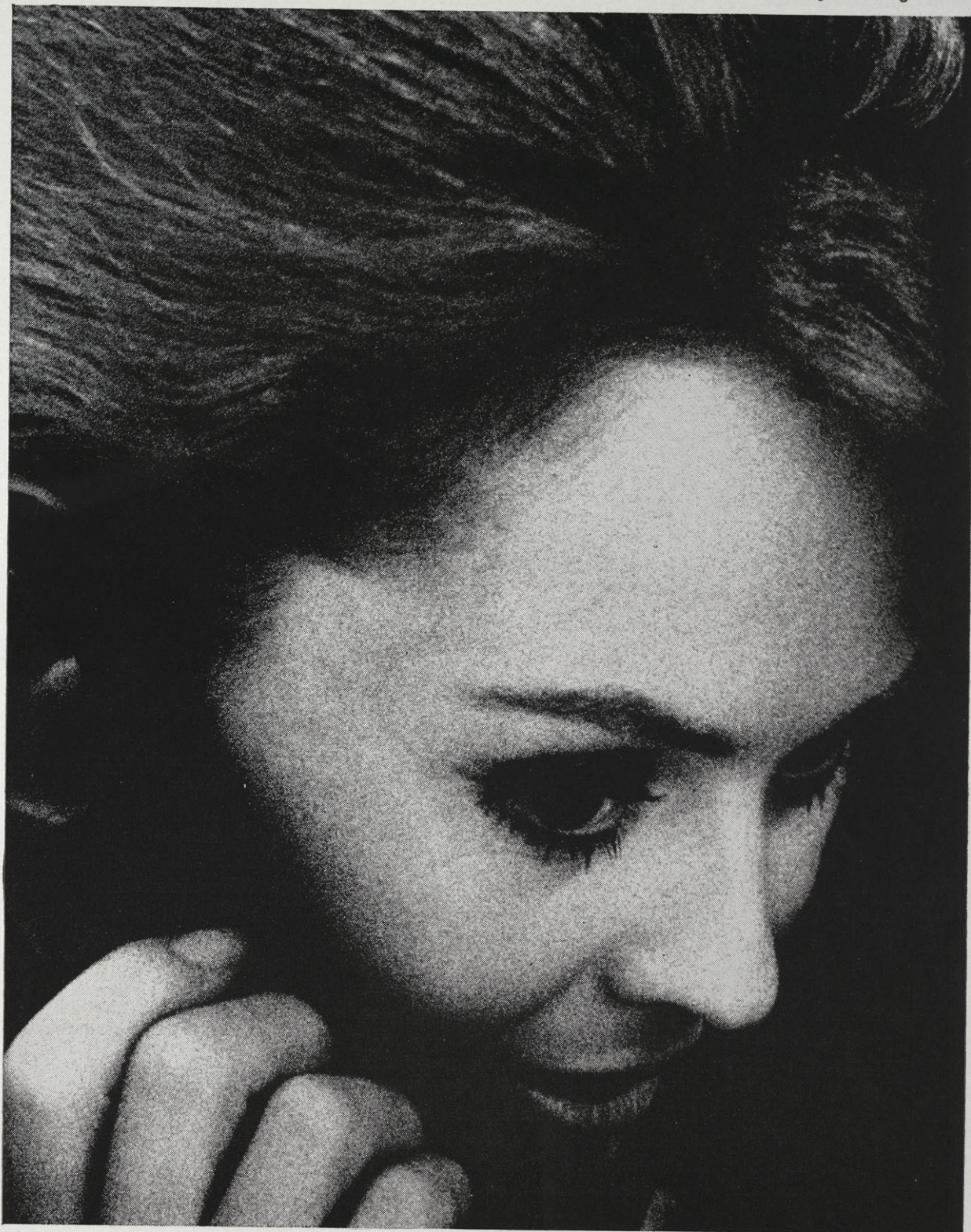
If Jesus was wholly human, as the Church has insisted since Nicea, then, like any other human, He had a father and a mother. His full divinity comes in addition to this humanity, whereas a non-human Father seems to me to subtract from it.

This is my scheme. My five levels are adequate for me: simple faith, doubt, poetic acceptance, scientific acceptance, and sacramental acceptance. Others may need more levels; I can see no way of doing with less. Notice if all five can be traversed, one arrives at a point not far from where one started.

The Sunday school child accepts the story as written. So do I. But in reaching my present position I have traveled a long way, and seen a lot of country. ◀



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# Switchboard

## PURPOSE OF CHRISTIANITY

"The Purpose of Christianity" is clearly—not to mention poignantly—stated in Colin Morris' article, "Include Me Out" (April issue). You should have added it to the other three. . . .

D. RENATA  
New York, N. Y.

How inspiring to read in the April issue a lucid and sage article like "We Must Worship God, not Man" by William S. White, supported so aptly by the Rev. Dr. Massey H. Shepherd. . . . Surely the Christian has the vision to see clearly through a dark glass. This is the indispensable mediating between Christian absolutes and the allusive and ambiguous facts of the world. Exhortations to apply general and capacious principles to the tangled thickets of life immediately and directly raise false hopes, both in those who minister and those ministered to, and break uplifted hearts. . . .

The Church is neither equipped in technique, nor, by its nature, is it formed to operate in society parallel with or as an adjunct to governmental agencies. If the Church assumes public burdens in

society and attempts to minister to them in an administrative context, it will suffer betrayal, whatever its motives, because "society" is unredeemable. . . .

Christians can reform society through enacting laws, but the tie binding together the Church and society is Christianly individual touching other individuals Christianly.

REGINALD D. LANG  
Northfield, Minn.

Purpose of the Church? Sorry, gentlemen; you're not communicating. And not because you aren't trying; it's just that you're filling the air with general statements—they mean nothing until pinned down.

Purpose of the Church? In living together, to respond to the living Lord Jesus Christ—the one we get tastes of in going further than we thought we could, in bearing with each other beyond the expected breaking-point, in receiving gifts—break-throughs—that we have no right to expect.

And even that is gassing, until it gets pinned down to specific work (and it need not be "churchy"). . . . You and I can do no more than listen to the . . . person who says, "I find it here." And in his witness, we may taste it, too. (Or we may challenge it.)

. . . Help us know Massey Shepherd,

William S. White, Curtis Roosevelt—others, too, in whose living you see the message. Help us to know their hopes, their doubts—their wrestling with this living Lord we claim. And maybe we'll find room to do some wrestling, too.

THE REV. RICHARD W. COMEGYS, JR.  
Dover, Del.

There are many articles you've printed that have delighted me recently. Praise God for the insight he has given to Richard Gilbert in the March issue (Reviews of the Month—"TV's Messiahs: Redemption or Deliverance?").

Thank you for the articles with reference to personal witness. . . .

The articles written by Colin Morris, Massey H. Shepherd, Jr., William S. White, and Curtis Roosevelt, I say Amen to. Although they are stating facts . . . and asking the right questions, none has hit on the answer as I see it. The answer, of course, is Jesus Christ, but the question is, "How do we receive the power of God to do the work He has commissioned us to do?"

The Scripture that comes to me is Romans 12:2, "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." . . .

CHARLOTTE SLAWTER  
Rockville, Md.

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## DEFINITION OF COCU?

. . . Thanks to *Time* magazine, March 7 edition, I now understand COCU. It is simply an "ecclesiastical conglomerate."

Our leaders are really "with it." It is happening in business, why shouldn't it happen in the Church?

But ah, there may be trouble for both conglomerates for "the short-term profits are so tempting, the long-term risks are ignored." The short-term gain for the COCU churches would be paper unity, some reduced costs with closing of "surplus" churches, but the long-term loss for Episcopalians would be the catholic and apostolic faith and practice.

THE REV. JAMES B. CLARK  
Omaha, Neb.

## CONFIRMATION FORUM

I wonder exactly what the Bishop of Bethlehem has up his sleeve! Does the sacramental rite of Confirmation have that many problems? It seems to me that the changing of the "concept" of Confirmation is really only a superficial attempt to point the laity in the right direction as Christians in the world. There is no doubt that Confirmation needs to have a "new" emphasis, but behind it there needs to be an adequate theology of the laity which will point the people of God into the world

*Continued on page 8*



## Church and State: Surprise in Seattle

In a day when budget pinches on both sides of the Church/State aisle are cause for concern, the Council of Churches in Seattle, Wash., pulled a switch. When the State Department of Public Assistance cut its aid to the medically indigent in an economy move, the Greater Seattle Council of Churches moved in and contributed \$1,000 to the state. The Council set a goal of \$2,500 a month to be turned over to the Public Assistance Department to buy prescription drugs for indigents not hospitalized or covered by a federally-supported program. An all-city Easter sunrise service offering was also contributed. In the meantime the Council is trying to convince the Washington legislature that adequate funds for this purpose should be included in the 1969-71 state budget.

## What to Do About Apartheid?

In a move to disapprove the Union of South Africa's policy of racial separation (*apartheid*), the Episcopal Church in late April formally banned travel on South Africa Airways by its missionaries or other Episcopal personnel. The action followed testimony about *apartheid* at the United Nations in March where the Rev. Samuel Van Culin, overseas secretary for Africa and the Middle East, joined 11 denominational representatives in condemning the inequality of *apartheid*. The Episcopal Church, long opposed to *apartheid*, has intensively studied the problem. In December of 1968 the Church's Executive Council authorized withdrawal of Church-held funds from U.S. banks and business firms which have investments in South Africa but cannot show that they are also contributing to the health and welfare of all South Africans. Executive Council has scheduled hearings on this policy before making any specific withdrawals of funds.

## Interfaith Marriages: The Climate Improves

Although a more positive approach to mixed marriages has followed Vatican II, the Roman Catholic requirement that children of a mixed marriage be raised in the Roman faith is still a source of ecumenical friction. Recently some Roman priests in Michigan suggested that couples of different communions be encouraged to raise their children in a spirit of openness to all religions. Last year a group of North Carolina priests went further and asked that traditional promises to raise children as Roman Catholics be dropped entirely. Recently the U.S. Roman Catholic bishops issued new, less stringent guidelines for mixed marriages which will become effective July 1.

## Oldest Negro Parish Celebrates 175th Birthday

An Episcopal church in Philadelphia, Pa., marked a little-known chapter in U.S. history when it celebrated its 175th anniversary in April. St. Thomas' Church, organized in 1794 by a group of freedmen, is, as far as is known, the nation's first black Episcopal church. Now one of the largest Episcopal congregations in the country (some 2,500 communicants) St. Thomas' achieved parish status in 1865, the year the Civil War ended. In 1965 the church, under its present rector, the Rev. Jesse Anderson, Sr., revised its original charter to give whites equal rights in all parish activities. Previously only blacks could hold voting membership.

## Faring Well On Welfare?

As welfare recipients organize coalitions such as the National Welfare Rights Organization (NWRO) and become more visible and vocal, churchmen are increasing their activity to push for reform in public assistance programs for the poor. In the Dioceses of Pennsylvania and Central New York, Bishops Robert L. DeWitt and Ned Cole, Jr., have urged the governors of their respective states to act in favor of welfare recipients. In Pennsylvania, 11 Christian urban leaders asked Gov. Raymond Shafer not to "harass" NWRO because it was one agency helping poor people to get the benefits for which they are eligible. In New York, Bishop Cole asked Gov. Nelson Rockefeller to reconsider a cut in Medicaid which the bishop said would increase the welfare burden. In an attempt to clarify the facts, a New York educational television station reiterated the statistics about welfare recipients showing that 50 percent are children, and only 10 percent are employable.



# Switchboard

Continued from page 6

through the apostolic mission of the Church.

Further, a theology of the laity can have no meaning without a serious look at the teaching function of the Church. Until we have clergy that see the need to educate their teachers, and until we have Sunday school teachers who have come to grips with the meaning of the Gospel and can convey that "meaning" to others through their words and being, then any attempt to alter the concept of Confirmation, or for that matter any of the other sacraments will be meaningless and full of vanity!

WM. THOMAS MARTIN  
Newton Centre, Mass.

... I was confirmed when I was 15 years old. I don't remember a single thing that I was taught about Confirmation and preparation for it. ... All I remember was that I wept copiously when it happened.

Possibly something in depth happened to me at the time ... but it wasn't until ten years later and many Christian exposures ... that I made a genuine conscious commitment to God and consequently came to understand who Christ was and what He offered.

The very same thing happened in the lives of both my daughters. My oldest daughter ... is now in the mission field. My youngest daughter insisted on being confirmed at the age of 12. ... she made a conscious commitment when she was 15. ...

I think this should lead us to Bishop Warnecke's conclusion that while possibly the rite of Confirmation does plant in the youngsters being confirmed a grace that works down into their being, generally I would agree that the grace they receive at Baptism can also do this, and that if they have the proper schooling and training in home and church, that at the age of 18 they might be ready for real commitment and a rededication ceremony. ...

MRS. SAMUEL M. SHOEMAKER  
Stevenson, Md.

... I believe that the preparation for Confirmation and the sacrament itself as outlined in the Prayer Book should not be tampered with. There is, at present, altogether too much clamor for change—change not always for betterment or improvement, but just for something different.

CHESTER C. LYNN  
Pittsfield, Me.

... I was raised in the Episcopal Church, but am no longer a member ... through-

out my years as a member, I was disturbed by several aspects of Confirmation, one of which really hinges on Baptism.

In the baptismal service there are two requirements I could not accept:

1. That the child *must* have godparents or sponsors, and

2. That the sponsors *must* promise to bring that child to the bishop for Confirmation.

I felt that these requirements led people to make commitments before God and in his Church which they would very likely break ... in practice either the godparents scarcely know the child or are family friends with no real right to dictate his eventual Christian decision.

... I have known ministers to be most unhappy when individual families asked to delay [Confirmation] until the child was older. ... There was even indignation, almost horror, where parents wanted their children to visit other church services before making a final decision. Yet how else can a thinking human being come to any satisfying conclusion?

I am delighted to see such ideas are being entertained. I feel a change in Confirmation age, coupled with changes in baptismal requirements could result in more thoughtful Church members. ...

MRS. JOHN D. ROGERS, JR.  
Hackersian, Del.

... I think that the time for thinking about these changes passed some 200 years or so ago. They *ought* to have become history long since. ...

I think that the good bishop's suggestions for using Confirmation as a time for adult commitment are so obviously sensible and in tune with the Church's historic (and often ignored) teaching and theology, that I cannot understand why the debate. ...

THE REV. DAVID P. JENKINS  
Portsmouth, R. I.

## THAT GAP AGAIN

My husband and I are "supposedly" adult advisors to the Young People's Group of our church. I was brought up an Episcopalian and can remember when the young people of my church had respect for their elders and all advisors. We, at that ancient age of the past (30's and 40's), may not always have agreed with our elders, but we never had the nerve to come right out and openly express our dissatisfaction and not bat an eyelash.

Apparently, the clergy of today think it "good for the soul" when a young lady or gentleman tells the adult advisors where to go—in no uncertain terms. ...

MRS. FARNHAM W. BROOKS  
Union, N.J.

## PREACHING FORUM

Bravo for Robert Bolton's article in the May issue entitled, "Is Your Minister a Good Preacher?" ...

My attraction to participation in and support of a local parish is heavily influenced by "the word as dispensed" ... I'm strongly attracted to the sermon which, though it should have its roots strongly imbedded in theology and the Bible, is meaningful and relevant and appropriate to the confused times of today.

GRAHAM M. MILLER  
Glastonbury, Conn.

While the brickbats are flying, this sermon "buff" wishes to enter a protest in behalf of sermonizers. ...

Too many members of a congregation ... have never developed "the art of listening."

... [Parishioners] most apt to [make suggestions] would be those least qualified to do so. Nor can I think of a worse ordeal for a minister than having to face ... a congregation that has told him ... his preaching is not good. ... I believe a minister should be free to say what *he* thinks, not what his parishioners think; nor should he be told how to say it. He could end up by having no personality of his own ... if he could survive such treatment. But I do not think a man of any independence would put up with it. ...

CHARLOTTE E. LANCE  
Ridley Park, Pa.

... Bishop Angus Dun, speaking about "dull sermons," said, "It is worth sitting through many dull words of men to hear one word God has to say to you." ... It will not matter much how "faithful a dispenser of the word" our minister, if we are not "tuned-in" ... "to hear one word God has to say to us."

MRS. FRED E. BIRTCH  
Birmingham, Mich.

... Episcopalians probably need good preaching even more than members of other denominations do. ... Lacking the adult Sunday school classes which Lutherans, Presbyterians, Baptists, Moravians, Methodists have, our adult biblical training must come from the pulpit. Or do we have to do our Bible study individually—and alone?

Basically, Sunday morning services are worship. ... With analytical Bible study sermons included now and then, the worshipper receives a shot in his spiritual arm to guide him through the week. Let us encourage homiletics for our stimulation and fortification.

MRS. LANDIS HELLER, JR.  
Exton, Pa.



continuing  
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The Spirit of Missions

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*A Journal of Contemporary Christianity Serving the Episcopal Church*

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# SOUTH

## **WISDOM FROM**

**I**N SOUTH AFRICA a reporter learns to be careful about whom and what he quotes. With author Alan Paton it is different. "I've reached the point where I really don't care," he says. "Everything I say is on the record."

And what South Africa's most distinguished citizen had to say is that although the gap in his country between white and black is as wide as ever, he sees some signs that *apartheid* is breaking down, and he has some hope for a better future.

According to other liberals I talked with, one of three things is likely to happen in South Africa: apartheid will be tightened and extended, or there will be a bloody civil war, or apartheid will wither away and eventually disappear.

"There are good things happening," says Paton. "The slums are gone. Look how well dressed the African people are. When I was a boy it was a sign of insolence for an African to dress well. I remember an African being killed in Johannesburg for wearing gloves. And a train official threw a man off his train for wearing a suit. Such were signs that an African was getting 'uppity.'"

"We're affluent here. We have a high standard of living now. We all share in the increased prosperity, but the white man gets the bigger share. The gap between the African and European is as wide as ever—some economists think it has become wider.

"If I had to opt for one of those three things—extended apartheid, race

war, or an eventual breakdown of the present system—I'd opt for the third. For I'm not given to hopelessness. I get a great deal of joy out of life, and I don't agonize over things I can do nothing about.

"The real power is in evolution. But there are some here so obsessed with the idea of apartheid they keep on passing laws to prevent the evolution of society.

"There are two things about apartheid," Paton pointed out. "There is the attitude of mind. And there is the practical application. The practical, of course, is breaking down. But that doesn't change the minds of those for whom apartheid is an obsession. Some of them are in a hurry to get it all done in their lifetime, while they still have power.

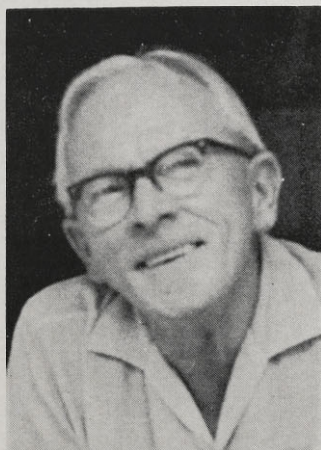
"The critics of apartheid—the intellectuals—say if you can't implement it, give it up. But as society keeps changing, the others keep making fresh laws to curb the change. They must have passed 1,000 apartheid laws. Most of them have a disastrous effect on the lives of Africans.

"There is one good thing, though. Every law has a clause permitting it to be broken. Take the building trades. Building here goes on at a fantastic rate. They can't hire enough skilled white men, so they hire black men, and they become skilled."

He reminded me that I had tried for two days to reach him from my Johannesburg hotel by telephone to arrange a time for our interview. "How long can we run a telephone system for nearly twenty million people with staff drawn from three million whites?"

Another reason for Paton's hope for a better future is the questioning and ferment in the Dutch Reformed

*Alan Paton*



*Author A. C. Forrest talks*



# AFRICA

## **A WARRIOR**

Church. "In the past that was never significant. The Afrikaans rebel was always spewed out. Today Beyers Naudé is an outcast from his own church."

The Rev. Beyers Naudé, secretary of the Christian Institute, is a liberal anti-apartheid minister of the Dutch Reformed Church and is considered by many the most influential churchman in the country. His synod has moved to have him excommunicated.

Paton expressed enthusiasm for the anti-apartheid "Message" published last year by the South African Council of Churches.

"It's my private opinion," he continued, "that the disbanding of the Liberal Party left a vacuum and the Churches realize something had to take its place. The Institute of Race Relations has become much more militant. The Roman Catholic Church has become more militant. Some Roman Catholic churches stand out in this. The Roman Catholic and Anglican Churches especially, with their worldwide membership, can't swallow a racist doctrine.

"To me one of the great mysteries is how any Christian can swallow it. Yet I have learned a man can believe anything he wants to.

"The Dutch Reformed Church holds dear two things—apartheid and the Gospel. I would be more acceptable to them if I believed in apartheid than I am because I believe the Gospel. There are signs—but they are not overwhelming—that people are trying to re-interpret the Gospel."

As for the possibility of an outbreak of violence in South Africa—well, Paton is a non-violent man. "The advocates of violence think that our present system is a

violent one, so they are ready to opt for another."

I had been assured repeatedly that South Africa's Special Branch was so effective and oppressive, and its military so efficient, that a revolution from within or an attack from without would have no chance. "And the Africans are so easy-going," it would be added.

Dr. Paton didn't speculate on such things. But he did say, "Some think that the Africans are apathetic. It's too dangerous for them to be anything else. But if there was a chance, apathy would disappear in a minute, and some ugly feelings would be revealed. Some of these apathetic places would explode. But the government is determined there will never be another Sharpeville."

I had heard a great deal of criticism from South African liberal churchmen over the action of The United Methodist Church in the U.S.A. and the United Church of Canada selling their stock in First National City Bank of New York. First National City loans money to the South African Government, and the two Churches took this step as a protest against apartheid policies.

I found most South African churchmen critical on the grounds that the action stiffened the South African government. If it had any negative effect on business, the Africans, not the whites, would suffer. It was something that might further isolate South Africa, and the Churches—before taking such a step—should have consulted with South African sister Churches.

The same critics—without exception liberals—had the same criticism of the Olympics and other sports and cultural groups who had forced South Africans out of participation.

On these matters Paton said, "If in Canada and the

*to Alan Paton and finds some faint signs of hope for South Africa.*



# Wisdom from a Warrior

U.S.A. your conscience says do this, do it. Don't judge your action on expected results. I don't think your Church could make our government people any more stubborn than they are now. On the other hand, I doubt that it would have much effect, if any, on the economy. Only some giant step would have any effect on South African policies."

Alan Paton isn't writing books these days, although he has a long list of other writing commitments, several for religious publications. Although a layman, he is theologically literate and has always been a devout and faithful Anglican. When I met him in his cluttered, circular one-room garden study in his suburban home near Durban, he peered over his glasses at me through the open top of the Dutch door and shoved some sheets of paper in my direction.

"I've just finished an article on suffering for *The National Catholic Reporter*," he said. "Tell me what you think of the ending. Is that what St. Paul meant?"

Like many millions of South Africans, Paton has known suffering. His pain was caused not by an oppressive government, but by the suffering of his wife, whom he nursed to the end through a long illness. His family and friends worried about him, for her death left him exhausted and depressed, and they feared he might break.

"I'm over that now," he said. "I'm getting married again. There's been quite a fuss over it." I had heard, but I pretended I wasn't curious. His new wife had been his secretary, and has been divorced. "At least she knows most of her former boss's weaknesses," he said. "Our families approve, and I expect we'll be very happy." Paton, now 66, has two sons in Johannesburg, one a radiologist, the other a professor of English. His new family includes a girl, 16, and a boy of 9.

As a novelist, Paton has never fulfilled the literary expectations stimulated by the tremendous success of *Cry, the Beloved Country* twenty years ago. The book was an instant triumph; the Broadway play ran for about a year, and the film version followed in 1951. (It was being shown again in Johannesburg while I was there.)

"I gave up teaching. I was going to retire and become a writer," he says now. "But you can't withdraw from the world at 50." So after five months of the quiet writing career he was back into the hurly-burly.

Actually, Paton had been an unknown school teacher doing prison work when he was sent abroad to study prisons. He found himself spending long, lonely evenings in drab hotel rooms. "I did a lot of reading," he said.

Then one afternoon in Trondheim, Norway, a chance acquaintance asked him if he would like to see the cathedral. They spent a long time sitting in the semi-darkness of the late afternoon gazing at the great rose window. "We had dinner together, and I went back to the hotel and wrote the first chapter of *Cry, the Beloved Country*. After that, chapter after chapter followed prison after prison and hotel after hotel.

He was in San Francisco at Christmas time where some new friends insisted he wasn't going to spend Christmas in his hotel but as their guest. He asked them to glance at his completed manuscript. They persuaded him not to take it back to a South African publisher but to send it out immediately to American houses. Copies were made and portions were sent to twelve publishers.

"I gave them Ottawa as my forwarding address. When I got there eight offers of acceptance were waiting for me. I chose Scribners." Success and fame followed immediately.

Since then Paton has written one novel, *Too Late, the Phalarope*, innumerable articles, several small books, and a play which had local acclaim. After his wife's death he composed a "Hymn to the Departed" which will be published in the U.S.A. this fall.

*Cry* sold 80,000 in the U.S.A. last year. "It has been prescribed for reading in the schools of Natal," he noted.

"I enjoyed those three wonderful years—the book, the play, making the movie—and my five months of retirement were quite idyllic."

In 1952 he turned his back on it and went to work for a year in a tuberculosis settlement near Durban. In 1953 he founded the Liberal Party. "We attracted the attention of the Security Police. In time over forty of our leaders were 'banned.' That means their movements were restricted."

Paton was never banned, although for many years he hasn't dared leave his country for fear he wouldn't be able to return. South Africa does that to its citizens. Why wasn't he stepped on? Was his reputation abroad too great? "One doesn't know," he says. He admitted he would like to travel again, but he does not want to leave his country.

With a wry smile he showed me a card on which one of his sons at a party one night described his father's personality. "Can be angry, witty, boastful, likes sometimes to be the center of conversation, can be humble, passionate, fierce, has become increasingly tolerant, stubborn, resolute, and generous."

I wondered too, now that Alan Paton has passed middle-age as a patient, non-violent man, what the radical young South Africans think of him. I asked a youthful pastor, who assured me he had no hope in the erosion of apartheid, but only in a violent overthrow of the South African regime made possible by help from outside. He knows the university crowd and the violent boys. He tended to dismiss patient liberals as "Uncle Toms."

"Oh, they revere Paton," he said. "He speaks at the universities sometimes you know, and he is a gifted speaker."

So, rather diffidently when I was leaving, I passed on the compliment to Paton.


"Well, if they respect me, it must be because I respect them. The young people here give me hope. But they are going to suffer a lot," he predicted.

"But when you believe in a Supreme Power as I do and try to put yourself at his disposal, then you don't worry."



# Charting the winds of change

*The winds are up and as far as  
anyone can see, we are in for a flukey,  
gusty time of it here in the late  
afternoon of the twentieth century.*



**PECUSA (1789-1967). R.I.P.** Impregnable bastion of the status quo. The one church to have when you were not about to have any changes at all. Plush kneelers, Venite #609, and lemon oil for low churchmen; the Roman Rite and holy smoke for high churchmen. But everybody gloriously happy in his own little rut, just as long as nobody switched brands of furniture polish or incense. Low she lies in the grasses. Hear the voices of her mourners.

**The Conservatives.** "O, that we might see one of the days of Sion again—the good old days when everything was different from place to place but when each parish went on world without end exactly as dear Doctor/Father Smith/Smythe decreed shortly after the Neronian Persecution. We were unflappable then, O Lord. Why hast thou (we simply cannot say "you") forsaken us? Thine adversaries roar in the midst of thy congregations. O Lord, rescue us from our shipwreck on this new liturgical beach, where strange moralities stalk us by day and secular theologies go bump in the night. Give us back Reformation guilt and Elizabethan grammar; with these we shall be more than happy and shall desire nothing more."

**The Radicals.** "We hate to see you go, we hate to see

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## Charting the Winds of Change

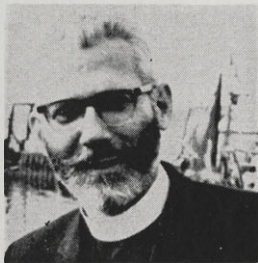
# THE PURPOSE OF CHRISTIANITY

*The winds of change are up,*

you go; we hope the heck you never come back, we hate to see you go. Praise the Lord and pass the basic English. This is no shipwreck; it's the great navy yard of the future: Every-

body grab a plank and nail it up. The old ark's a moverin'. We don't know if she'll float but we're going to have the greatest launching party Christendom has ever seen.

**The rest of us.** O Lord, how long?



***The Rev. Robert Farrar Capon, author, gourmet cook, and amateur musician, is dean of the Mercer School of Theology, Port Jefferson, New York, where he teaches theology and Greek.***

***Born in New York City, Father Capon is a graduate of Seabury - Western Theological Seminary from which he holds a doctorate of sacred theology. Following his ordination in 1949, he served as priest-in-charge of All Soul's Church, Stony Brook, New York, until 1958.***

***Father Capon is the author of *Bed and Board* and *An Offering of Uncles*. The *Supper of the Lamb*, his most recent book, has been widely acclaimed both for its recipes and its Christian insights (see *The Episcopalian*, Feb. 1969, issue).***

***He is married to the former Margaret Claire Glover, and they are the parents of six children.***

So much for the prologue. It is, of course, fantastic and overdrawn—but then so is the situation in which the Episcopal Church, along with most Churches, finds itself. We are in the very teeth of change. Some of us are terrified by it; some are ecstatic at the prospect; some just wonder. The one thing certain is that there is no escaping it. Nothing is static; all our balancings are dynamic in the extreme. What can we say for our comfort?

Take an analogy from sailing. When a sailboat is under way, it can deal with shifts in the wind because it has water flowing past its rudder. Even if the boat is headed in the wrong direction it still has control over its direction. But when a boat is dead in the water, no amount of manipulation of the tiller has any effect. If the winds shift then, the passengers have no choice but to go where the wind takes them. Having no course, they spend all their time preoccupied with change. Not with change of direction, but with change as such.

The result? Well, depending on individual dispositions, it is either too much terror or too much enthusiasm. The staid and starchy types wish the wind would stop blowing and the eager adventurers want it to blow harder and create some excitement. The real sailor, however, has no use for either. He knows he has to have some headway before he can do anything.

It makes a fair diagram of the Church in our time. The winds of change are up and as far as anyone can see, we are in for a flukey, gusty time of it here in the late afternoon of the twentieth century. Yet, they have hit us at a time when we are pretty much dead in the water—without many clear ideas of what we are up to or where we ought to be going.

Our responses to the winds therefore, tend to concentrate not on what they can do to help or hinder our course but simply on how we can make an accommodation to the winds themselves. We are, like the passengers in the halted sailboat, in a dangerously passive condition. Why?

The first reason is so obvious, so standard, and so inescapable that I shall simply spell it out and leave it at that: The Church is made up of sinners. Fallen human nature being what it is, the Church is now, as it always has been, short on saints, world-beaters, and boosters, and long on knockers, louts, layabouts, and lunkheads. The crew of the ark of salvation has always been intractable and the situation is not about to change this side of the New Jerusalem. Let us simply accept that as given and get on with the second reason.

Even with an incorrigible crew, it is possible to do more sailing than we have been. I suggest, therefore, the deeper root of our present trouble is that we—officers and all—are unclear about the nature of our course.

That is why we so repeatedly get hung up in irons by the winds of change. It is our misreading of the fundamental purpose of Christianity—of the actual, promised, revealed thrust of the Gospel—that keeps us so dangerously dead in the water. Let me



*and we are in for a flukey, gusty time of it in the Church.*

say first of all, then, what I think that purpose is.

It seems to me we profess belief in a unique mechanism of salvation—so unique that after we enunciate it in Scripture and creeds, we forget it and slip back into something more commonplace, more congenial to our minds. We hold that God has set about the work of straightening up the world, not by issuing a new and improved version of the moral law, nor by a set of legal fictions that will exonerate everybody, but by beginning a new creation in the sacred humanity of Jesus.

He became incarnate, died, and rose, not for the purpose of making a demonstration to our minds, but in order to make a real difference in our condition. And, having done that, He has planted this new creation in the world in his Church. To be sure, it is present now in a hidden way—mystically, sacramentally, like leaven in the lump. But it is really there, and that, as I see it, makes all the difference. If we were clear about that, we would have some headway; change would not be the threat it now is.

For example. Why are we in such a panic about the shifty breezes of the new morality? Admittedly, they are not the easiest sailing weather in the world, and some of them may well be blowing 180° off course. But that's wind for you.

It only bothers those who can do nothing but sail before the wind—who have assumed that the Church was chiefly a moral teacher and was in the world to give men good advice. With that attitude, anything off course is a problem. But if you understand the Church's real nature to be the hiding in the world of the new creation,

then moral confusion isn't necessarily going to scare you any more than economic or intellectual confusion. You will use the inconvenient winds to make good your course anyway. It may be slow going for a while, but it isn't the end of the trip.

Take one other instance. We are beset by the gales of secularism—or of secularity, if you prefer. The common reaction is either panic or excessive glee, as the case may be. But why? Chiefly because we have assumed too long that the Church is a spiritual enclave in the world and that the Christian's main work is to shuffle off this mortal coil, to kick the habit of being earthly, and get on to the great spiritual party in the sky.

Yet, that isn't what we actually say we believe. If the Church is the sacrament of the new creation—the hiding in the world of the new and leavening humanity of Jesus—then, far from being the place to go to get away from the world, it becomes the place where the world is drawn into the new order

through the priesthood of Jesus.

If we understood that better, we would not be as extreme, pro or con, in our reactions to liturgical changes. We would not see them as golden opportunities to dump old forms, or as clarion calls to stand—rumps together, horns out—in the defense of the familiar.

We would be able to judge them objectively as useful or useless—as apt or inept expressions of the Church's real work of drawing the world into the intercession of Jesus. We might even come up with a germane liturgy.

But enough. Renewal, ecumenism, liturgy, theology—all they have to offer, good, bad, or indifferent—can be handled if we know who we are, what we're up to, and where we're going. And if we don't know that, nothing can save us. Not the newest new, not the oldest old.

The wind is only the wind. What makes all the difference is whether we are sailors or duffers. ◀

## MORE TO COME

*in this major series on*

*What Is the Purpose of Christianity?*

*Future Contributors:*

- |  |   |
|--|---|
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# What we learned among God's invisible children

Men from Sewanee "take the plunge" in Chicago and feel what it's like to be among the dispossessed and lonely.

A SEEDY, UNSHAVEN SEMINARIAN saw a priest walking down the street. He decided to play it straight. "Excuse me, Father, but I need some help. I was a student at the University of the South in Sewanee until a few weeks ago when I left school. I got here last night, and I have no job, no money, no place to stay, no food. Could you help me?"

"Son, you had better get the hell out of here," was his reply.

The "bum" shuffled down the street probably for the first time in his life without money. Not having anyone to talk to, he muttered under his breath about the cold and the empty feeling in his stomach. Suddenly an ancient, wrinkled hand belonging to a weather-worn old lady stuck half a sweet roll into his hand. "You look like you need this, friend."

Alone, afraid, rejected by "our kind," twenty of us, students and faculty at Sewanee's St. Luke's Seminary, wandered the streets of Chicago all day. . . .

We were getting a week's concentrated involvement with the guidance of the Chicago Urban Training Center for Christian Mission. First utilizing the resources of the Center's expert staff for two days, we then went into the city on various "plunges."

Our "plunges" fell into three categories. In a thirty-six hour period some explored the Chicago streets, shabbily dressed and with only \$1.50 per person. This was the "rock bottom" plunge. Others were introduced into the hippie, youth culture of Chicago by prearranged contacts of the Urban Training Center. A few looked at the problems of poverty by visiting



*"I really enjoyed listening and talking to people I thought I would never listen to or talk to."*



a community organization office, talking with officers of a welfare rights group, and spending the night in the home of a poor family.

On our plunges we felt separated from "our things" and "our people," and what we had assimilated only intellectually before became permanently ingrained on our hearts and minds. We experienced in that thirty-six hours what the downtrodden experience every day.

"As I passed by I heard them say, 'Let's kill that whitey!'"

"I had my picture taken and was questioned by the F.B.I. when I joined a peace vigil."

"People would refuse to look at me, in fact they would cross to the other side of the street to avoid me."

"... and when I reeled around I saw him coming at me with a knife. I

turned and ran. I guess he thought I was invading his territory."

"The minister of the Church was much too busy to see me, but the caretaker gave me his lunch."

"Sports coats along Michigan Avenue can cost as much as \$325, and I didn't have enough money to buy a candy bar."

"As the day went on I got colder and colder, but I found an old coat in a trash can. It smelled, but it kept me warm."

"I was surprised at how much I could hate those who dressed in coats and ties."

"You know, when I went by people passed out in the gutter, spitting up blood, I felt like the Levite in the Good Samaritan story."

"I went to the bus station to rest. Soon though I found myself talking

to people around me, trying to help them. One young girl had run away from home and wanted to return. She didn't have the money, so I called the Center, and now she's back where she belongs."

By night time all of us were tired, rundown, hungry, so we began to look for a place to spend the night...

"I tried to sleep on the floor with fifty other men in the lobby of some hotel. I just couldn't take it for more than two or three hours."

"I went to the bus station because I knew I could rest there. But the police checked tickets so people like me would stay away."

"The all-night movies were great if you didn't fall asleep."

"I walked the streets 'til dawn. You have no idea how cold rain can be."

"I was going to a flophouse until I



*"People would refuse to look at me . . . they would cross to the other side of the street to avoid me."*



## *What We Learned Among God's Invisible Children*

heard you had to strip so they can 'de-flea' you."

"A prostitute and a homosexual both asked me to come home with them."

For thirty-six hours we lived with the dispossessed and the down and out. We listened to what they said, and they listened to what we said. We ate what little they eat, and we slept where they sleep. We felt the isolation, the fear, the hatred that is a part of their existence. And from this we learned . . .

"I don't like being exploited. I can escape but they can't."

"You know what I learned? I

learned it doesn't take money to give what I have to give."

"When I ran out of money I realized for the first time what it means to be totally powerless."

"I really enjoyed listening and talking to people whom I thought I would never listen to or talk to."

"It was really good for me to see that many of us have the same fears and the same hopes."

"The main issue today is love and justice and freedom to be."

We had an opportunity to share one aspect of life of which too few people are aware. As we return to Sewanee and prepare to go out in June as dea-

cons, we begin to wonder what this experience means to us and to the future of the Church.

Our minds swirl from Jerusalem to Chicago to Olive Branch, Mississippi, from Calvary to the ghetto, to suburbia. We remember a prostitute named Dorothy, a woman taken in adultery, and a suburban housewife. We remember men lying in their own excrement in the gutters of skid-row, a demoniac, and an alcoholic businessman.

We wonder about the poor in spirit—those men in the soup lines and flea-bag hotels, and we think of the affluent poor in buffet lines at parish Lenten luncheons. We think of a man who shared his twelve-cent bank account with a hungry seminarian, and



(Left) a fleabag hotel/soupline circuit "regular" and (right) one of Sewanee's students who "took the plunge."



a parish church which budgets twelve dollars for theological education. We wonder about the similarity between the black youth, trapped for lives of despair in the ghetto, and the myriads of middle-class youngsters in bondage to the rules of suburbia. Yes, we wonder about the poor in spirit, whether on Michigan Avenue or in some alley, whether black or white, young or old.

The twenty of us who took part in the plunge had an experience that will be a part of us for a long time. In crossing the main stream of life to the "other side," we discovered something about the children of God. Some of God's children wander around invisible. Their cry is, "Look at me, I am human too!"

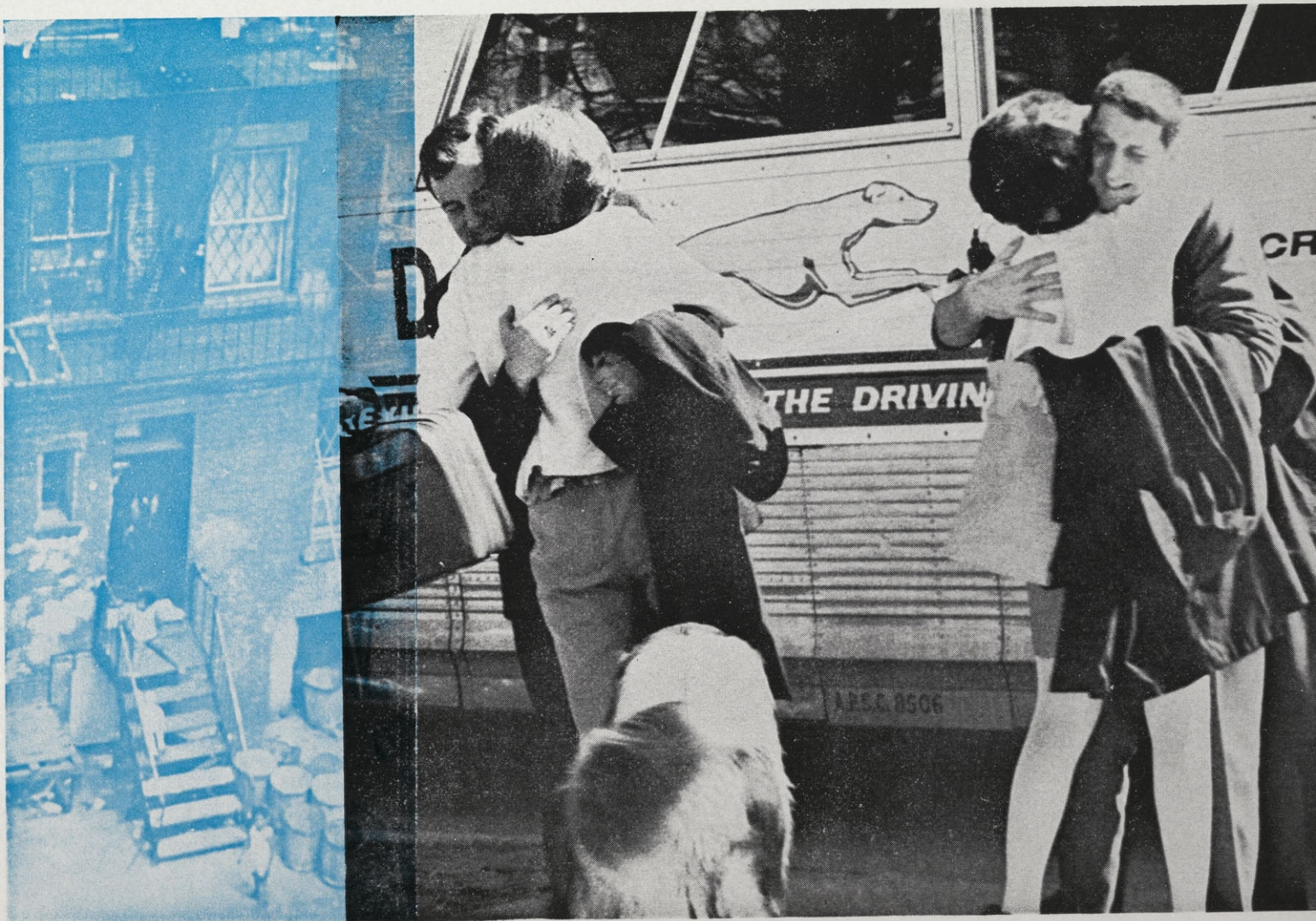
As we went through our plunge and watched "our kind" pass us by, learned that priests were often "too busy" to see us, felt isolated, rejected, hated, this became our cry too. The love and compassion we received came from the down and out who were willing to share what little they had. We began to understand why people view the establishment, of which the Church is a part, as hopelessly corrupt. But as we come back from the other side, we see more clearly the same universal problems confronting both segments of society—hate, injustice, isolation, fear, anger.

Perhaps the main lesson we learned is that God's children are everywhere. Our call is to seek them out wherever they are, wherever we are sent. ◀

#### About the Authors

**JOHN L. JANEWAY**, a senior in the *School of Theology of the University of the South*, is a candidate for Holy Orders in the Diocese of Tennessee from St. Paul's Church, Chattanooga. He is editor of *St. Luke's Journal of Theology*. After graduation he will be vicar-in-charge of St. Matthew's Mission, McMinnville, Tennessee. He is 26 and married.

**JOHN H. TEMPLETON** is also a senior in the seminary at Sewanee. His home parish is Christ Church, Greenville, South Carolina. He is book review editor of *St. Luke's Journal of Theology*. Following graduation he will serve as deacon-in-training in the Diocese of Upper South Carolina. He is 30 and married with three children.



*Students and faculty members are greeted joyously upon their return to Sewanee.*



**P**RIVATE WILLIS, in Gilbert and Sullivan's operetta *Iolanthe* sings:

*Every boy and every girl  
That's born into the world alive  
Is either a little Liberal  
Or else a little Conservative!*

He was talking about political parties in mid-Victorian England. But put "liberal" and "conservative" in lower case, and the lyric seems to state a universal truth. It is certainly true in the Church today—there are those who think the purpose of Christianity is to keep things as they are—both in the Church and in the world.

Stick to the old Prayer Book, stick to the old way (actually not so old, only about 1870) of doing the liturgy, stick to the old music (mostly Victorian). Such people think of the purpose of Christianity in terms of giving comfort and inspiration to the individual, fulfilling his "spiritual" needs, helping him along from the cradle to the grave.

Then there are those who are all out for the new—the Trial Liturgy, or perhaps something far more radical. They want to have guitars in church and all sorts of new, experimental ways of worship. Sometimes these people go so far as to think worship is not celebrating the mighty acts of God, but celebrating our secularity. They regard the end and purpose of Christianity as prompting social change—opposing the draft, the war in Vietnam, and supporting the black power movement.

Such divisions in the Church cut many ways. At times, one is tempted to think it is a division between the clergy and laity; at others, a manifestation of the generation gap. Sometimes among the clergy it is the difference between those who have been out of seminary for ten years or more and those who have been ordained since about 1964. But you





THE  
PURPOSE  
OF  
CHRISTIANITY

BY REGINALD H. FULLER

can't really break it down in that way. Two basic stances run right through the community of faith, not just now, but throughout the course of its history.

Some think the basic Christian stance is to look backward:

*Look to the rock from which you were hewn, and to the quarry from which you were digged.*

*Look to Abraham your father and to Sarah who bore you.*

(Isa. 51:1-2)

*Stand by the roads, and look and ask for the ancient paths, where the good way is; and walk in it and find rest for your souls.*

(Jer. 6:16)

*Stand firm and hold to the traditions you were taught by us.*

(2 Thess. 2:15)

*I found it necessary to write to you to contend for the faith which was once for all delivered to the saints.*

(Jude 3)

*Anyone who goes ahead (the Greek means "who is progressive") and does not abide in the doctrine of Christ does not have God.*

(2 John 9)

Then one thinks of those passages in the New Testament, beginning with Romans 13, which inculcate submission to the state (1 Pet. 2:13-17; Tit. 3:1), and the household codes which imply a rigid structure of subordination in family and society (Col. 3:18-4:1; Eph. 5:21-6:9; 1 Pet. 2:13-3:7; Tit. 2:1-10).

Clearly, the conservative can appeal to a strong line of interpretation throughout the Bible, if he chooses. Is the Christian then one who fundamentally takes a backward stance? Is the purpose of Christianity to maintain the status quo?

The liberal or progressive has texts that he can appeal to also. These suggest the basic stance of the Christian is forward-looking, not backward.

We might begin with Lot's wife, who because she looked back at Sod-

om and Gomorrah was turned into a pillar of salt (Gen. 19:26). And are we not told that Jesus urged us to "remember Lot's wife" (Luke 17:20)? The Epistle to the Hebrews gives a long summary of the major figures of Old Testament history, and presents them all as men who looked not backward, but forward:

*These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus make it clear they are seeking a homeland. If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is a heavenly one. Therefore God is not ashamed to be called their God, for He has prepared for them a city.*

(Heb. 11:13-16)

One might almost take that passage as the Magna Carta for Harvey Cox and the secular city. And Paul himself can write in a similar vein about the basic forward-looking stance of his own life:

*One thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.*

(Phil. 3:13-14)

What then are we to say? That the Bible is a pluralistic book? Did Private Willis have the last word on the subject—that some may follow the backward, some the forward stance? Can both liberal and conservative appeal equally to the Bible, treating it as an *a la carte* offering?

I think we might pursue our subject a little further if we note that the combination of backward and forward views belongs to the very heart of the Christian, and indeed of the Jesus,

tradition we find in the sayings of the Last Supper. On the one hand, we are bidden to make eucharist to God over the bread and wine: "Do this in remembrance of me"—looking back to Calvary, and to the Lord's exaltation. But on the other hand we are also told to do it, looking forward "to his coming again."

This combination of backward- and forward-looking is characteristic of all the eucharistic accounts (Mark 14:22-25 and parallels, 1 Cor. 11:23-26). Now this points to something far deeper than a single text. It points to the whole pattern of the biblical revelation.

The Bible is the witness to the mighty acts of God. But each act of God throughout the whole process of salvation history, beginning with the call of Abraham or even with creation, culminating in the life, death, and exaltation of Jesus the Messiah, contains with it a promise of more to come. This is the theme of a recent book by a young German scholar, Jürgen Moltmann, entitled *The Theology of Hope* (Harper & Row, 1967).

He begins with the illuminating insight that the Old Testament religion began as a religion of desert nomads, as opposed to settled tillers of the soil. Farmers tend to produce a religion of constantly recurring cycles, based on the seasons of the year. The nomad tends to produce a faith always on the move from past to future, never recurrent, but always going on from one promise realized to another one opened up ahead.

Moltmann quotes a historian of Israelite religion, Victor Maag, to the effect that "Nomadic religion is a religion of promise. The nomad does not live within the cycle of seed-time and harvest, but in the world of migration." Later he goes on to draw the consequences for biblical faith:

*Now if events are thus experienced*



# Look Both Ways Before Crossing

within the horizon of remembered and expected promises, then they are experienced as truly "historic" events. They do not then have only the accidental, individual, and relative character which we normally ascribe to historic events, but then they have always at the same time also an unfinished and provisional character that points forward.

Not only words of promise, but also the events themselves, in so far as they are experienced as "historic," bear the mask of something that is still outstanding, yet finalized, not yet realized

. . . The overspill of promise means that the facts of history can never be regarded as processes complete in themselves. . . . They must be understood as stages on a road that goes further and elements in a process that continues.

Clearly this "outstanding" element belongs even to the event of Jesus Christ. It is expressed in the New Testament faith that He has come, and yet will come again. The resurrection reveals Him as "the first fruits of those who have fallen asleep" (1 Cor. 15: 20).

Meanwhile, we are in the period between his first and his second comings. We look back to Him, to his first coming. But that immediately points us also forward to his second coming.

Do we end up, then, with a "both-and" position, saying that we must look *both* backward *and* forward, that we must be progressive conservatives, or conservative liberals? I must confess that this kind of a stance appeals to me temperamentally, both in politics and in faith. It is a typically Anglican position — being open to change, not clinging in a diehard way to everything that is old, yet jealously preserving the genuine values of the past.

I was struck in my reading the other day by G. M. Trevelyan's comment on the historian of my own university, D. A. Winstanley:

*Winstanley was peculiarly fitted by temperament and opinion to write the story of "unreformed Cambridge" and its gradual adaption to modern requirements. He was by nature a Liberal and a reformer, but he had a great love of the past and a reverence for all tradition and custom that academic Conservatives of the past held, while dissenting from the policies for which they had contended. He usually agreed with the reformers whose efforts he chronicled, but was quite capable of criticizing their particular actions.*

("D.A.W. A Memorial Note" in *Later Victorian Cambridge* by D. A. Winstanley [Cambridge: at the University Press, 1947]).

I think that stance can be fully jus-

tified by the biblical understanding of history. Yet I would not want to say that everyone ought to be a progressive conservative.

Other stances are viable, also. Sometimes—especially in times of violent upheaval — only radical revolutionaries can provide the lever for change. But any kind of option that jettisons the past simply because it is past, or that forecloses any future possibility simply because it is new, cannot appeal to the support of the general tenor of Scripture.

I find again and again, as we look backward to Jesus, as we return to the apostolic tradition about Him, we find ourselves being turned around the other way, and beckoned into the future to that "new heaven and new earth wherein dwelleth righteousness." I find we are challenged to leave our mark on history by removing what we can which is wholly contrary to that new heaven and new earth, and erecting, however modestly, advanced signs of its coming.

I should say then, the purpose of Christianity is neither to canonize the status quo nor uncritically to assume all change is for the better. We have to be open-minded and discriminating. No detailed guidelines will clarify in every situation which is the right choice — whether to resist or assist change.

We have to ask ourselves which is a closer reflection of that final goal of history, the new heaven and the new earth wherein dwelleth righteousness: the status quo, or the proposed change?

One hopes all the resources of Christian faith—participation in the liturgy; hearing the word of God and receiving his sacraments; private prayer and meditation; the fellowship and counsel of one's fellow-believers and even of non-believers; will help in producing in us what St. Paul aptly called "aisthesis," aesthetic sensitivity, the word which the RSV translates "discernment."

*And it is my prayer that your love may abound more and more, with knowledge and all discernment*

(Phil. 1:9). ◀



**The Rev. Dr. Reginald H. Fuller** is professor of sacred studies at Union Theological Seminary, New York.

Dr. Fuller, a native of Hors- ham, England, received his bachelor's and master's degrees from Cambridge University. He was ordained in the Church of England in 1941, and served as a parish priest in England and Wales for fifteen years.

He taught theology at Queen's College, Birmingham, England, and at St. David's College in Wales before joining the faculty of Seabury-Western Theological Seminary, Evanston, Ill. He has been at Union since 1966.

The author of more than a dozen books, Dr. Fuller has co-authored and translated many more. Among them are: *Kerygma and Myth*; *Primitive Christianity*; and *The Unknown Sayings of Jesus*.



## VATICAN VISIT



*Bishop John E. Hines presents Pope Paul VI with a book as Bishop J. G. M. Willebrands looks on.*

## Our man visits theirs in Rome



*The Rev. Dr. Robert A. Marshall (left), President of the Lutheran Church in America, talks with Presiding Bishop John E. Hines (right) during the recent meeting of American and Vatican churchmen. Dr. J. Robert Nelson (standing center) talks with Dr. R. H. Edwin Espy (right).*

WHEN METHODIST BISHOP JAMES K. MATHEWS asked Dutch Bishop J. G. M. Willebrands, new secretary of the Vatican's Secretariat for Christian Unity, to come to Atlanta to be the main speaker at the Consultation on Church Union March 16-20 (*see May issue*), he not only got an affirmative reply, he got an invitation himself. Bishop Willebrands asked Bishop Mathews, currently COCU's chairman and head of Methodism's Boston area, to join several other American Church leaders for a consultation at the Vatican March 27-28.

Among those present at the extraordinary conclave were the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church; the Rev. Dr. Robert J. Marshall, New York City, President of the Lutheran Church in America; the Rev. Dr. John W. Williams, Kansas City, Mo., of the National Baptist Convention of America, Vice-president of the Baptist World Alliance; and Dr. R. H. Edwin Espy, New York City, General Secretary of the National Council of Churches.

Though the Vatican session was not designed to produce definitive statements or headlines, it was assessed by Roman leaders as being an important step in introducing American ecumenical problems to the Vatican. One local observer suggested that the meeting, climaxed by an audience with Pope Paul VI, should be listed under social notes from all over:

"Friends from the U.S. dropped in on the Pope in Rome this week. They returned Saturday." ◀



# View from

**The president of General Convention's House of Deputies left his seminary dean's post last year to teach in the slums. Here he reports on some of his experiences and thoughts.**

BY JOHN B. COBURN

**T**HE TITLE is a little extravagant. I don't know Harlem. I never will. The only people who do are those who have been brought up there or live there and who are black—who have black skin, and black souls, and a black spirit—all beautiful. You can read about that blackness in such a book as *The Autobiography of Malcolm X*, in my judgment one of the great religious books of our generation (which we have used as a textbook this fall).

I do not know Harlem. I am just working there for this academic year as a teacher of English on the ninth grade level in the Street Academy Program of the Urban League. It is a college preparatory program for high school drop-outs. They are black except for a few Puerto Ricans; they are mostly male, aged 16-26.

Somewhere along the line they dropped out: onto the streets, into hustling, to drugs, to the military service, to prison, to jobs, to no jobs—or to any combination of these. They have dropped out; now they want to come back to get an education. If past performance is any criterion 93 percent of those who finish our program will go on to college.

**T**here are two things going for these young people. First, there is a high degree of motivation. They have been out and they know that without an education they are on a dead end. If they are going to move ahead they need an education. "Knowledge is power." And the second thing is a highly personalized educational process. The largest number I have in class is nine, and two hours every afternoon after classes is given over to tutoring. I have been meeting two afternoons a week with one Puerto Rican, for example, aged 24, two children, a prison record, a drug record who said, "Teach, I have to go back to kindergarten, but I have to get that grammar if I am ever to amount to anything." "All right," I said, "we'll begin with verbs."

I wish I could digress to talk about any number of fascinating aspects of this experience: how do you teach English to ghetto children, for example? Or the demonic, destructive, crushing experiences those young people have gone through in growing up. Or the privilege given a white man to be associated with those young people. But if I



digress I shall never get to the subject of theological education.

**I** will, however, mention two of the most baffling impressions that have come to me. I just do not understand why any young person brought up in that atmosphere destructive of everything we call human—no decent housing, no stable family life, no proper personalized education, no significant job opportunities, no sense that anybody in power cares anything about them, nothing but dirt and drugs, hustling and junkies, stealing and getting high as the way of life—where society has created a subculture designed to destroy the human spirit—I just do not understand why any young person ever wants to make anything of himself.

And secondly I do not understand why the place hasn't blown sky-high long ago.

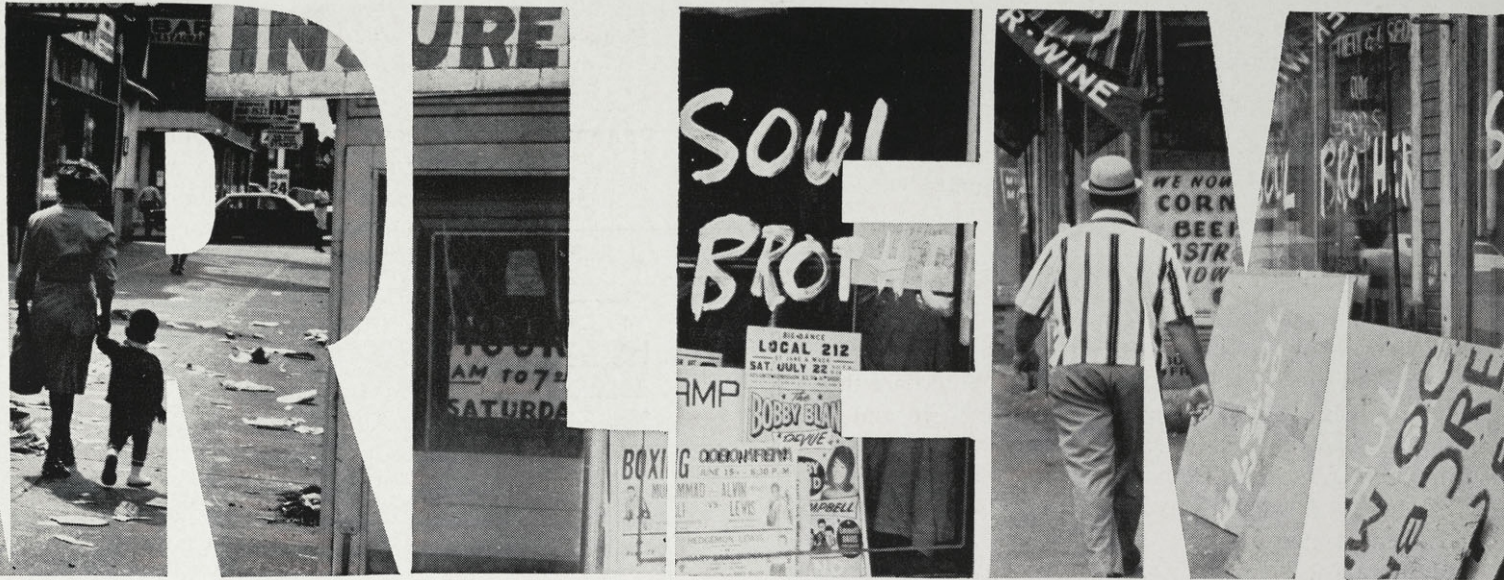
It's a great mystery of the human spirit that no matter what the odds against it it always presses on to create and affirm and to strengthen—not to destroy. And I consider that a miracle.

So when I talk about theological education from the perspective of Harlem I talk largely out of ignorance. Most of what I know is that I *don't* know.

**I.** But Harlem is where I am this year and it is from that perspective that I have these reflections about theological education and how the Episcopal Church prepares men for its ministry to this society.

The first thing I must honestly say is that I see absolutely no relationship between that world and the world of theological education as I have known it in Cambridge.





It is not that these worlds are hostile to each other but they simply ignore each other. What is important in one world just doesn't exist in the other.

One world is concerned with biblical, theological, and historical studies and how to integrate them within a life of worship to the glory of God in accordance with the Book of Common Prayer (or the Trial Use thereof); and the other world is concerned with how you can study when you have seven younger brothers and sisters in a four room tenement, or how you can study if you haven't kicked the drug habit, or how you can study if you're 17 and have to support yourself. These are just two utterly different worlds.

Now I do not want to make any blanket, unsupported generalizations. I won't say this utter discontinuity is true of Harlem and any other theological education institution. I am speaking only of what I know in my own ministry in theological education for the years in Cambridge and this year in Harlem.

**II.** Now what I do see among the people with whom I work—teachers, street workers, administrative staff—is this: great respect for manhood. How are you going to be a good strong black man?

This means inner strength; it means integrity; it means identification with one's people; it means commitment to them; it means self-sacrifice; it means work.

It means to explore and study what the quality of manhood for the blacks is, therefore the emphasis upon black history, black literature, black theatre, black art, black power. The quality of manhood that is developed is that which accepts and affirms and commits itself to the black

life and goals of the black people. That means giving oneself to one's people rather than to one's self.

Now that is a great *human* quality: strength, integrity, respect, commitment, sacrifice. And it doesn't come any easier to black men than it does to white men. At one of the staff meetings where teachers, street workers, and administrators were in attendance the question came up about one group who reportedly were trying to get salary increases at the expense of others. One young black man said: "Those are the ones who cause trouble, our own people. It's not so much the white man as the black man who has the white spirit: every man out for himself. Those men are nothing but goddam niggers and we ought to throw them out."

So the question of course is: How do you get beneath the color of the skin to the common spirit, to the fundamental human concern of what it is to be a man and to exhibit the best human qualities.

Now I believe these basic human qualities are pretty much the same and it is in the power of the Christian Gospel to draw them out. The task of the Church to make this possible.

The Lord knows I have no easy solution to the race problem or to any of the problems that beset our social structure. But I do have the conviction that at the very foundation of all social, financial, employment, housing, educational structures there is the human condition. And if we do not pay central attention to that foundation all the other structures built on top of it will collapse.

John Gardner, head of the Urban Coalition, has put it this way: "I am a technologist. My job is to take an industry with 500 jobs available and the community of



# View from Harlem

1,000 hard core unemployed and to put them together. We can do this in America: society can employ its people. And the federal government and other sources can provide the billions of dollars necessary to build decent homes for our people—and the same with schools. But no matter what we do with jobs, housing, education, if a white man in an elevator does not say ‘hi’ to a black woman none of it will mean a thing. Now that level of person-to-person human values and concerns seems to me to be the primary responsibility of the churches and synagogues. And,” he concluded, “I don’t see that they are taking much leadership in that area.”

I believe this with all my heart. If there are no person-to-person relationships over the alienations in our society there won’t be any society.

It’s quite an experience to be a white man on 8th Avenue in Harlem. You are looked through, the “invisible man.” Life goes on as though you weren’t there. You are ignored. It’s a properly humbling experience to have your students with whom you have just had a good session in the classroom walk by you in the street as though you didn’t exist.

One of them came to talk just before Christmas. He said he wanted to talk “issues.” So we spent a lunch hour together. We didn’t agree on all issues, but some. Then he went to get his hat and coat and came back.

“Mr. Coburn,” he said, “I owe you an apology. I was hostile to you when you first came. Perhaps you sensed it. I was wrong, but I hope you understand why I felt that way.” “Oscar,” I replied, “I could not understand any reason why you would not feel utmost hostility to me or any white man.” Then I said, “Oscar, I congratulate you. You didn’t have to say that to me. That took real courage.” “Well,” he replied, “that took real courage to say what you did.”

The point is not a personal success story (though it was one of my best Christmas presents). The point is that



*The Rev. John B. Coburn, president of the House of Deputies of the Episcopal Church's General Convention, is currently an English teacher in a storefront school in New York City's Harlem.*

*Former dean of the Episcopal Theological School, Cambridge, Massachusetts. Dr. Coburn resigned in June, 1968, to become a member of the staff of the Street Academies, a program sponsored by the Urban League of New York for high school dropouts*

*and graduates working toward qualification for college entrance.*

*Dr. Coburn is the author of a number of books and pamphlets; his most recent is Twentieth Century Spiritual Letters: An Introduction to Contemporary Prayer.*

without the element of this spirit in our society there will be no society.

I recognize infinitely more is needed than this, that all people are not called to give this, and there may be places where it is impossible. I know the kinds of decisions made by Christians in our society in places of influence—government on every level, banking and business, the professions, and all the rest—are of critical importance for the health of our society.

I am simply saying that fundamental to everything is the human spirit, that this is strengthened as men are in touch with one another. The best quality of this human spirit is what I have found in the black men and women with whom I work in Harlem: teachers, staff, students. It is the great hope for our society.

And the cultivation of that spirit of quality in manhood is one of the central functions of the Church in any society.

**III.** So the perspective from Harlem causes me to see (1) no relationship between that world and the world of theological education in the Episcopal Church and (2) a common humanity as we recognize and affirm a common human spirit.

The implications for theological education which can be drawn from this are very simple and direct. They are three in number.

**1.** The primary focus of theological education today should be upon the central task of understanding what it is to be a man. This is the theological question—not, “is God dead?” But “what is man? How can he live? How can his spirit flourish?” It is out of this question, “What is man?”—and wrestling with it—that we can then ask, “that *thou* are mindful of him?”

This question can be answered more intelligently by men who have been involved in a variety of human experiences than by those who have narrow or limited human experiences.

The central human issues are: money, jobs, education, housing, transportation, sex, movies, family life, drugs, alcohol, the draft, the war, peace, love, joy, fulfillment of the spirit. Theology rises out of dealing with these human factors. Without these roots to nourish theology it becomes dry and withers away. With them it becomes possible to re-examine our historic faith and then cast its light on our human situation.

**2.** Therefore before a man is permitted to attend seminary and begin formal theological education he should either

- (A) have earned his living in secular society—just like everybody else; or
- (B) had to face the draft—just like everybody else; or
- (C) served a moral equivalent for two years in meeting human need—such as VISTA or the Peace Corps or in any situation that provides face to face participation in human suffering.

Some of you who know my views on these matters will say, “Harlem has simply confirmed him in his prejudices.”

*Continued on page 43*



**FIRE • LIGHTNING •**  
**WIND • TORNADO •**  
**HAIL • EXPLOSION •**  
**RIOT DAMAGE • SMOKE DAMAGE •**  
**DAMAGE BY AIRCRAFT • BURGLARY •**  
**GLASS BREAKAGE • WATER ESCAPE • HOT WATER**  
**HEATER LOSS • FREEZING • ELECTRICAL**  
**INJURY • MYSTERIOUS DISAPPEARANCE •**  
**THEFT FROM CARS • DAMAGE TO YOUR**  
**PROPERTY BY YOUR**  
**OWN CAR • DAMAGE BY**  
**NON-OWNED VEHICLES • LOSS OF**  
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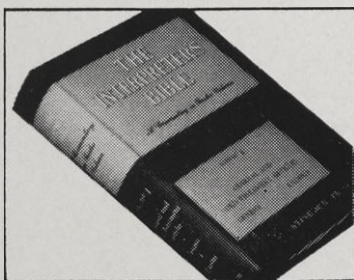
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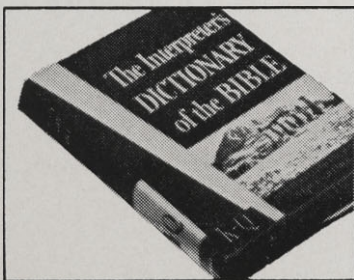
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## FROM THE DIOCESES

# SOME HARD

Caught in a financial squeeze between rising costs and static or shrinking income, most of the 29 diocesan and district conventions meeting in the continental United States this winter spent more time on budget decisions than any other item of business. They also acted to increase opportunities for the participation of young people and women in church decision making; to improve the financial lot of the clergy; to handle jurisdictional housekeeping; and to prepare for General Conventions in 1969 and 1970.

### Inflation Deflates

Delegates made some hard, realistic decisions as projected expenditures were trimmed to fit income and spending plans tailored according to priorities.

Jurisdictions forced to cut budgets and consequently pledge less than their mathematical quota for the General Church Program include: **Atlanta, California, Georgia, Louisiana, Los Angeles, Minnesota, Mississippi, San Joaquin, Southern Virginia, and Western New York.**

On the brighter side **Delaware, Ohio, and Wyoming** pledged more than the asking. **Delaware's** diocesan council, at its next meeting, balanced the budget by cutting the convention pledge to the exact mathematical quota. **Florida** accepted the quota but resolved that if 32 percent of the 1969 collected pledges is greater they will give the larger amount. In **Kentucky** the delegates overwhelmingly approved the General Church Program as well as the

Diocesan Program figures. **Pennsylvania's** program budget included the money for its urban missionaries which had been cut out last year. **Southwestern Virginia, Tennessee, and Western North Carolina** accepted their share in the General Church Program figure in spite of income difficulties.

**Virginia**, after heated debate, defeated a motion to reduce the amount to the General Church Program. **Upper South Carolina** pledged their full amount and for the first time passed a budget totaling more than a half million dollars. Although **West Texas** accepted their quota, they voted to operate under a unified budget with a single effective 1970 apportionment. The program budget has been supported by the voluntary method.

### Women

Several dioceses passed legislation to expand women's opportunities to hold office in the church. In **Alabama** women may now serve on vestries. In **Minnesota** where they have been serving on the Bishop's Committee, Council, and Standing Committee, they may now be wardens. **Tennessee** elected its first woman to the Bishop's Committee and Council. **East Carolina** and **Texas** voted the necessary legislation to allow women to serve as delegates to diocesan convention. In **Upper South Carolina** women are now eligible to be elected vestrymen, wardens, and delegates to diocesan convention. **Western New York** passed the first reading of legislation designed to make



# DECISIONS

the president of the Episcopal Church Women of **Western New York** a member of Council and a delegate to diocesan convention.

## Youth

Delegates from 13 dioceses expressed a desire to implement the Seattle Convention's call for greater involvement of the young. **California** lowered the minimum age for serving on vestries. Eighteen is now the minimum age for serving on vestries and as delegates to convention in **Kentucky**. In **Louisiana** age 17 is the minimum for voting at parish meetings. **Mississippi** delegates passed the first reading of a change to lower the age for delegates to 18, although a lower age for voting in parish meetings and serving on vestries failed.

In **Ohio** young people may vote in parishes at 18 except on property matters which are governed by the state law. In **Pennsylvania** the deaneries are to elect two young communicants to represent the deanery at large at the 1970 convention, and **San Joaquin** is making similar provisions for youthful representation. **Tennessee** passed a canonical revision allowing delegates to be 18 but defeated a proposal to lower parish voting age to 16.

**Virginia** passed a first reading to lower the age for serving on vestries to 18 and amended the canons to lower parish voting age to 16. **Alabama** and **Delaware** referred resolutions on lowering the voting age back to committees for study. **Western New York** and **Wyoming** gave the young people present seat and voice

at this convention and began action to change their canons toward fuller participation.

## Clergy

Delegates in nine dioceses passed resolutions connected with the well-being of the clergy. **California** passed a canon on salary minimums for mission clergy. **North Carolina, Texas, Los Angeles, and Washington** considered the question of clergy salaries. **Ohio** increased its minimum to \$6,500; **Minnesota** and **Pennsylvania**, to \$6,000.

## On General Convention

Resolutions of several dioceses were directed to General Convention. **California** sent a memorial to General Convention seeking to clarify eligibility of deacons to various offices. A **Kentucky** memorial asked for re-examination of the canonical regulations regarding divorced persons. **Los Angeles** and **Tennessee** asked for revision of the marriage canons.

**North Carolina** memorialized the Special Convention of 1969 to make provision for giving seat and voice to representatives of the National Students Commission at the 1970 Convention. **Massachusetts** asked that General Convention continue to authorize use of the Trial Liturgy, and that such use be under the direction of each diocesan bishop.

*The next—and largest—number of conventions, held in April and May, will be reported on in early summer.*

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—George W. Barrett, Episcopal Bishop of Rochester and author of

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# WORLDSCENE

## The Role of Women In Changing Times

The role of women in the Episcopal Church is changing. One sign of change is the dissolution of ECW boards in Central New York, Idaho, Iowa, Indianapolis, Maryland, West Texas, and Quincy. In many other dioceses the temporary suspension of ECW by-laws is giving women more freedom to experiment in their lay ministries.

It is too early to evaluate what the changes mean, but Miss Frances M. Young, Committee for Women executive officer, gives two reasons why there is so much activity.

**First**, the place of women in society and in the Church has changed. Women are serving in decision-making positions on vestries and as delegates to diocesan conventions; in the future they will probably serve as deputies to General Convention.

**Second**, as a result of action taken by the Triennial Meeting of the Women of the Church in 1964, women have been making a deliberate study and evaluation of their work in dioceses. The realization that time, energy, and money are often duplicated when women's organizations perform the same functions as other bodies within the Church has led to the disbanding of several ECW groups.

Miss Young, however, warns against losing any special and positive contributions the Episcopal Church women have made. "New ways will be found to continue the work of the ECW. Leaders must be found among women and trained for future roles. The United Thank Offering, too, needs to continue. But a separate organization for women is no longer the most effective way of working."

The role of women naturally raises the whole question of lay participation in Church life. The Presiding Bishop has appointed an ad hoc Committee on the Laity to study these inter-related questions. They are expected to report some of their findings at the next Executive Council meeting.

## Major Corporation Joins Deposit Program

Olin Mathieson Chemical Corporation, New York City, announced in April that it will help strengthen the lending power of 12 Negro-controlled banks by making deposits of more than \$1 million in these banks. The move is a direct result of the deposit program begun by the Episcopal Church under the direction of Mr. Charles F. Bound, a vice-president of Morgan Guaranty Trust Company (*see May issue*).

Olin Mathieson, which first got the list of prospective banks from an Episcopal committee, will deposit payroll withholding tax payments totaling \$600,000 a month in six banks which can use the money on a short-term basis. The deposits will continue throughout the year.

In addition, Olin will make time deposits of its own working capital into six other black banks. These deposits, totaling \$400,000, will be at interest rates lower than Olin could obtain elsewhere in the money market.

Olin President Gordon Grand pointed out that for every dollar Olin added to a bank's lending resources, the bank could lend several more. Thus the deposits would have a multiplier effect on the bank's lending power.

In a letter to Olin, Mr. Bound congratulated the company for providing "some of the vitally needed

long-term solutions to the major problems in the city ghettos. Your actions speak louder than words," he said.

## Canadian Unity A Step Closer

A unit of the General Commission on Union of the Anglican and United Churches of Canada has proposed an episcopal form of government and recognition of the ancient creeds as a basis for the organic union of the two communions.

The proposals, set forth in an 18-page document produced by a special commission on doctrine after two years' study, were presented April 17 to the sixth meeting of the 40-member General Commission on Union in Halifax, Nova Scotia.

The document also dealt with the Christian faith as it is found in Scripture and tradition, and incorporated definitive statements regarding the Trinity, the sacraments, and the nature of the Church. The place of women in the ministry is the subject of a special study and will be reported later.

In its report the commission struggled with the problems of dovetailing Anglican and United Church polity and administrative structures.

The Anglicans have parishes, 28 dioceses, four ecclesiastical provinces, and a governing body called a General Synod, presided over by a Primate-Archbishop.

The United Church has congregations, 99 presbyteries, 11 conferences, and governing body known as a General Council, presided over by a Moderator.

Between them, the two denominations have 3,000,000 members.

The special commission outlined

*Continued on page 32*



## GOD RENEWS

A message from the presidents of the World Council of Churches

God renews! That was the basic message of the Fourth Assembly of the World Council of Churches held in Uppsala, 1968.

The Holy Spirit, active and surprising as ever, led us into new understandings of his gifts to the Church: we discovered anew Christ's purpose to bring people of all times, of all races, of all places, of all conditions into an organic and living unity in Him, by the Holy Spirit under the universal fatherhood of God.

This means that we must continue to seek the unity of all Christians and at the same time a new openness to the world in its aspirations, its achievements, its restlessness, and its despair. It also means that we have to repudiate all sin and human wickedness which distort humanity in the life of mankind, starting with those still found in the Christian community.

We discovered anew our responsibility to participate in the struggle of millions of people for greater social justice and for world development. For the first time in history we see the oneness of mankind as an inescapable mandate. Our common task is to ensure that all men share in the proper use of the world's resources.

We urge all congregations and all Christians to accept joyfully this responsibility as a test of their obedience to God. We must contribute to the search for proper structures on the international and the national level; we must find ways to contribute sacrificially to funds for development, both as Churches and as individuals; not least, we have to generate among our fellow men the awareness of the reality of human suffering as well as the real chances to break the vicious circle of misery.

We believe that the Spirit is at work in the world as well as in the Church; He corrects and directs the energies of people towards a continuous renewal of all our thinking and all our communities; He takes the suffering of men and welds it into pressure for change; He gives voice to the voiceless and teaches silence to the noisy; He instills in men the longing for God and for the revelation of his sons.

So let us rejoice in the gifts of the Spirit which have been given "for the common good" (1 Cor. 12:7) and let us be hopeful because He who called us will also give us the imagination, the courage, and the perseverance to testify to his work, both in what we say and what we do.

Let us therefore unite in the prayer of the Assembly:

*God, our Father, you can make all things new. We commit ourselves to you: help us*

- to live for others since your love includes all men,
- to seek those truths which we have not seen,
- to obey your commands which we have heard but not yet obeyed,
- to trust each other in the fellowship which you have given to us; and may we be renewed by your Spirit through Jesus Christ, your Son and our Lord.

Amen.

Presidents of the World Council of Churches	
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Belgrade, Yugoslavia	Pittsford, England
Bishop Hanns Lilje—Hannover, Germany	The Rev. John C. Smith—New York
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## WORLDSCENE

Continued from page 30

a threefold ministry of bishops, presbyters, and deacons. The commission recommends "pastoral zones" as the local church unit, dioceses with at least one bishop, regional conferences, and a General Assembly.

The commission says the report is not intended for use as a test of belief, but rather as a positive, representative statement setting forth what is believed.

### James A. Pike: Another Chapter

"The Church will miss the constructive use of the talents God bestowed upon Bishop Pike. But on such a pilgrimage, one can only wish the pilgrim well," said Presiding Bishop John Hines after he learned of the article by Bishop Pike which appeared in the April 29 issue of *Look* magazine.

In the article, Bishop Pike, former diocesan of California, announced plans for leaving the Episcopal Church because he no longer possessed "believing hope" that the institutional Church can reform itself to meet today's religious needs.

In a telegram to the Standing Committee of California, Bishop Pike indicated that he expected the Church to follow the procedure outlined in Canon 61, Section I, which provides that "if a bishop abandon the communion of this Church, . . . it shall be the duty of the standing committee of the diocese . . . of said bishop to certify the fact to the Presiding Bishop."

The President of the Standing Committee, the Rev. Wilfred H. Hodgkin, Alameda, Calif., wrote Bishop Pike asking him to submit the statement of abandonment of faith directly to the Committee. Bishop Pike complied with this request on April 17 saying, "I abandoned 'the communion of this Church' by leaving the Church and openly making clear that I no longer regard myself as a member of it."

The Standing Committee met on April 28 and drafted a statement certifying that Bishop Pike had abandoned the communion by his own statement. The certificate, as required by canon law, was mailed to Bishop Hines on April 29 and included a further resolution which expressed to Bishop Hines the committee's "deep sorrow over the abandonment of the communion of this Church by the Rt. Rev. James A. Pike and is concerned and hopes that loving pastoral care will be provided for him."

Following receipt of the certificate, Bishop Hines, with the consent of the three senior bishops having jurisdiction in the United States, can suspend Bishop Pike from the exercise of his office and ministry until the House of Bishops investigates the matter. The three senior bishops are: the Rt. Rev. William W. Horstick, Bishop of Eau Claire; the Rt. Rev. Conrad H. Gesner, Bishop of South Dakota; and the Rt. Rev. Henry I. Louttit, Bishop of South Florida.

Section II of Canon 61 allows Bishop Pike six months from the time he receives Bishop Hines' notice of suspension to deny the charge of abandonment. If Bishop Pike doesn't demand a trial, and the *Look* article seems to indicate he won't, then Bishop Hines can convene the House of Bishops to consider the matter. If a majority consents, Bishop Pike is deposed.

### Diocese Objects to Special Convention

The Council of the Diocese of Springfield, in an April 23 letter to the Presiding Bishop, has asked for a poll of bishops and diocesan standing committees to determine whether Special General Convention II, scheduled for August 30-September 5, should be held.

In a letter the Diocesan Council said the plan of the Advisory Committee on Agenda (*see Worldscene, March*) was "ill-advised" and of "questionable constitutional propriety." They said the proposed themes for debate—mission, ministry, and authority—would be more appropriate to a study conference in which the Diocese of Springfield would be glad to participate.

If the poll the diocese requests

THE EPISCOPALIAN



shows that a majority oppose Special General Convention II, Springfield asks that the call for the Convention be rescinded or that proposals of the Advisory Committee on Agenda be withdrawn.

## Voorhees Hit By Disruption

Campus disruption hit an Episcopal Church-related college in late April as 30 armed Negro students took control of two buildings on the campus of Voorhees College in Denmark, S.C.

These students were arrested after troops were sent in by the Governor of South Carolina. Voorhees President John F. Potts closed the school and reopened it several days later after the campus quieted down.

Founded in 1897, Voorhees was formerly a high school and junior college. In December, 1968, it received full college accreditation. With an enrollment of 700 students, 90 percent of whom are from South Carolina, Voorhees is one of three predominantly Negro colleges the Episcopal Church supports. The other two are St. Paul's, Lawrenceville, Va., and St. Augustine's, Raleigh, N.C.

These schools, plus Cuttington College in Liberia, receive some 80 percent of the \$700,000 in General Church Program funds budgeted for distribution directly to Episcopal Church-related colleges. Voorhees' current endowment is slightly over \$500,000.

## Agencies Plan for Post-War Vietnam

What will happen when the war is finally over or phased out in Vietnam? Two answers came from religious groups recently.

► Dr. Paul P. Fryhling, a vice-president of the National Association of Evangelicals recently returned from South Vietnam, said self-help projects will be the most important assistance churches can provide when the war is over. He said church and government officials were interested in vocational training centers and food-for-work programs like those already under way in South America and other parts of Asia.

► The World Council of Churches' Division of Inter-Church Aid is in the process of working out a common strategy for church groups who wish to assist in reconstruction for Vietnam. The committee working out plans will include many Asians. An earlier idea of having a unified, internationally directed relief operation proved too complicated.

## Central Africa: Anglican Changes

The bishops of the Anglican Church of Central Africa have given approval for laymen to administer the bread as well as the wine at Holy Communion, the Malawi paper, *Ecclesia*, reports.

In making the decision the bishops reaffirmed an earlier position that the term "layman" in this connection could apply to either sex. In a girls' school in Rhodesia nuns regularly assist with the distribution of the Communion.

The bishops, illustrating how ideas on church union have changed, decided that future seminary training would be at ecumenical colleges situated in the various countries included in the Province of Central Africa. The Standing Committee noted that they would not support St. John's Seminary, Lasaka, after 1972.

## Development Aid Topic in Rome

Businessmen, clergymen from the World Council of Churches and the Vatican's Pontifical Commission on Justice and Peace, officials of the U.N. Food and Agriculture Organization, and some of Italy's leading citizens met in March in Rome to look at a common problem.

At a Colloquium on World Development they discussed how to work together to help developing nations help themselves. One idea, mentioned by WCC representative Chirapurath Itty, was a development fund to which fortunate nations might contribute 2 percent of their annual incomes. (Anglican Archbishop Norman A. Lesser, Primate of New Zealand, has urged that his country contribute 1 percent of its gross national product for overseas



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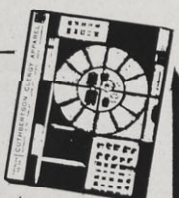
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## WORLDSCENE

development, but has not been successful thus far.)

Mr. Charles Weitz, coordinator of FAO's Freedom from Hunger campaign, warned the churchmen present, "In the developing world the Christian Churches must comprehend fully . . . their minority status and seek better coordination of their efforts with those of the indigenous community and government."

### Recruiting for Mission Together

Eight major mission organizations, including the Episcopal Church, have joined in a new program to recruit and screen overseas personnel. The program, organized as the Overseas Personnel Recruitment Office (OPRO), will use computers to keep tabs on persons available for mission service, have a fulltime professional staff, and a first year budget of \$216,630.

The Rev. Laurance W. Walton, one of two Episcopal representatives on OPRO's board, said that the Episcopal Church is committed to \$8,250 toward the first year's operating expenses at OPRO and \$1,320 toward organizing and starting the service.

Overseas Relations is asking OPRO for help in recruitment of lay people for overseas positions—not more people but rather highly specialized people for particular spots in the Episcopal Church's overseas operations.

Mr. Paul Tate, associate deputy for Overseas Relations, serves with Father Walton on the OPRO board. Father Walton is associate director for personnel in the Professional Leadership Development section of Executive Council.

### Signs of the Times

Last June the United States gave control of Iwo Jima, one of the Bonin Islands, back to the Japanese after 23 years of American naval control that grew out of World War II.

On the same day the U.S. Episcopal Church also relinquished its jurisdiction over St. George's Episcopal Church on a lesser known

Bonin island, Chi Chi Jima. The 80 Episcopalians in the congregation are now official residents of Tokyo, 60 miles away, and under the leadership of Bishop David M. Goto of Tokyo. The church is under the ecclesiastical control of the Nippon Seikokai (Holy Catholic Church in Japan), a member of the Anglican Communion.

► The priest-in-charge of St. George's, the Rev. Isaac Gonzales has Bonin, Japanese, Portuguese, and Polynesian ancestors. He recently changed his name to Ogasawara, the Japanese name for the Bonin Islands.

► The Missionary District of the Philippines had 60 foreign missionaries in 1941; today, there are only 23 as the Philippine Church leans more and more to national leadership and increased local support.

### Duke Downs Wall

"Knocking down walls" is a frequent figure of speech in the Church today but the Duke of Norfolk really did it in Arundel, England.

The duke, a Roman Catholic, removed a wall separating his private family chapel from the rest of Arundel's Anglican Church of St. Nicholas.

For 96 years, amid periodic controversy, the wall stood as a reminder of a Roman Catholic/Anglican division that first occurred in 1873 when the duke's father built the wall to show that though St. Nicholas' was Anglican, the chapel belonged to the family, who have always been Roman Catholic.

### Armed Forces News Notes

► Nearly 40,000 copies of *Ministry to the Armed Forces*, a book by the Rev. Edward I. Swanson, of the Episcopal Church's Office of the Bishop for the Armed Forces, have been sold.

The United Methodist Church received a special grant to distribute 28,000 copies to their clergy.

► As of March 15, 114 persons in the military have completed the Armed Forces Lay Readers Training Course.

► At last report there was a shortage of Roman Catholic and Epis-



copal chaplains in the armed forces, even though the Episcopal Church has some 150 chaplains from 67 jurisdictions serving with the military. Clergymen considering the chaplaincy should write to the Rt. Rev. Arnold M. Lewis, Bishop for the Armed Forces, 815 Second Ave., New York, N.Y. 10017.

## Inflation Hits Church Building

For five of the last six years, church-related construction in the United States has passed the billion-dollar mark. Construction of this type, however, is in a three-year tailspin based on actual value. The reason, according to figures recently released by the U.S. Department of Commerce, is inflation.

Under the inflation rate set by the Department, the 1968 actual value of buildings is on a par with the late 1950's. Even though the figures have hovered near or above the billion-dollar mark since the beginning of the decade in terms of current dollars, the spiraling costs of construction have eroded the significance of the record.

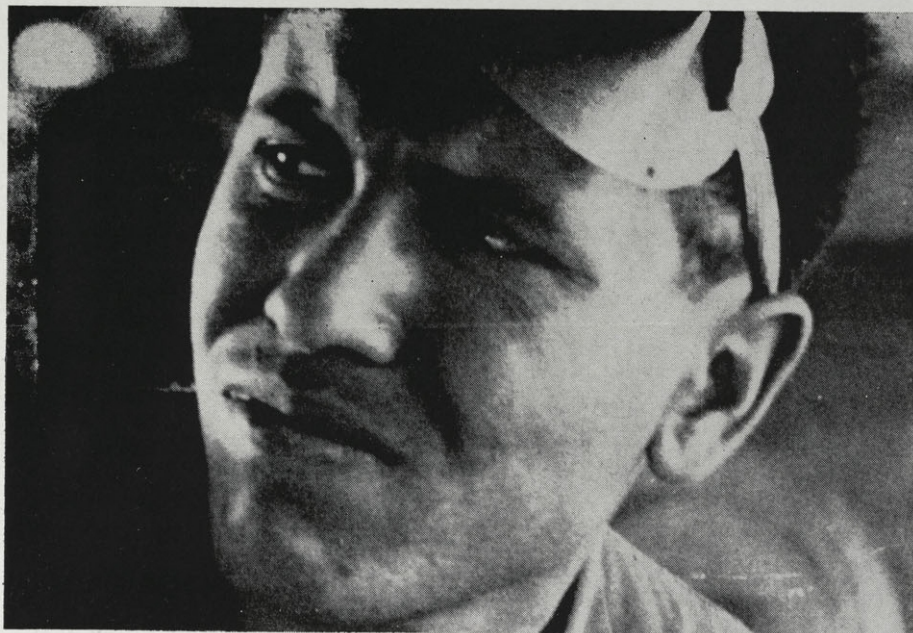
The slide in actual value will continue, according to Department figures. The Department's Composite Index shows that construction which cost \$1,000 in 1957-59 last year cost \$1,310.

The Commerce Department said religious building may also be expected to experience financing difficulties because of the cost increases and higher interest rates.

## Agency Helps Chinese Immigrants

The International Social Service (ISS) is a voluntary, nonsectarian organization with headquarters in Geneva, Switzerland, and delegations in more than 120 countries. The service provides assistance in inter-country adoption, migration, socio-legal problems, and custody and care of children. Recently they began a program of pre-migration counseling in Hong Kong.

Because of American immigration law changes in 1965, Chinese migration to the U.S. is up from 2,000 in 1965 to 20,000 in 1968. The Hong Kong office of ISS tries to



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## Cardinal Cushing OKs TEV New Testament

Richard Cardinal Cushing, Archbishop of Boston, granted his official approval, or imprimatur, to *Today's English Version of the New Testament* published by the American Bible Society.

First published in 1966, the best-selling New Testament leads annual book sales in the United States and has been widely used by persons in Christian education at all levels, including some Roman Catholic teachers and priests. More than 14 million copies are in circulation since it appeared in 1966.

## Four CWS Centers Will Close July 1

Four Church World Service receiving centers will be closed on July 1 in an economy move, Melvin B. Myers, director of the CWS material resources program, has announced.

• The centers, situated in Washington, California, Colorado, and New York City, are not processing centers. Mr. Myers said the closing of the four would not affect the "ability of Church World Service to fulfill its overseas program requests for clothing and blankets." The interdenominational relief agency supplies those items to disaster areas around the world.

• The need for clothing and blankets is as great as ever, Mr. Myers said and projected 5 million pounds of lightweight clothing and 300,000 blankets as the minimum requirements for 1969.

Keeping the centers open, Mr. Myers explained, would have necessitated an increase in the amount of cash contributions requested of clothing and blanket donors.

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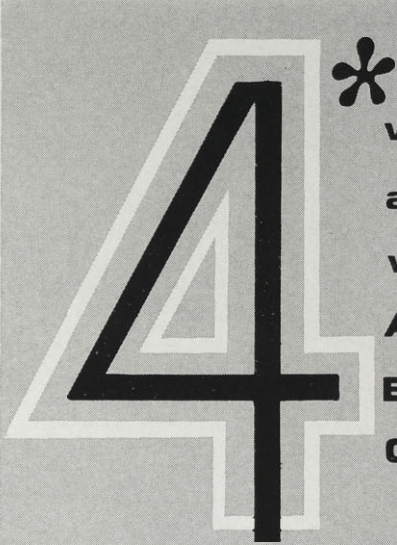


# In Person

**Edwin T. Pratt**, active Episcopalian and civil rights worker, was shot to death at his home in Seattle, Wash., in late January by unknown assassins. While police search for the killers, two memorial funds have been established in his honor. . . . Dean **Robert F. Royster** of the Cathedral of St. James, South Bend, Ind., is the coordinator of arrangements and agenda for the Special Convention II which will be held at the University of Notre Dame Aug. 31-Sept. 5 . . . Miss **Mollani Malugu**, daughter of a parish priest in the Diocese of Central Tanganyika, is the first licensed African woman lay reader there. . . . U. S. Supreme Court Associate Justice **Thurgood Marshall**, and New York Bishops **Horace W. Donegan** and **J. Stuart Wetmore** were honored in late April by the Ministerial Interfaith Association of New York for their interfaith and interracial work. . . .

The Church of England's Liturgical Commission wants to canonize the founders of the Quaker and Methodist movements, **George Fox** and **John and Charles Wesley**. In addition, a report suggests canonization for **John Bunyan**, author of *Pilgrim's Progress*. . . . **Mr. and Mrs. James E. Corbett, Jr.**, former youth advisors at St. Paul's Episcopal Church, Suffolk, Va., were featured in a February article in *Family Circle*. . . . Pope Paul VI appointed Bishop **Jan Willebrands** to replace the late **Augustin Cardinal Bea** as head of the Vatican Secretariat for Promoting Christian Unity. Dr. **Eugene Carson Blake**, general secretary of the World Council of Churches, praised the appointment. . . . Israeli police released the Rev. **Elia Khader Khoury**, an Anglican priest in Jerusalem who was arrested on charges of anti-Israeli political activity. Apparently there was insufficient evidence in the arrest, which **Bishop Cuba'in** of Jordan, Lebanon, and Syria protested. . . . Dr. **Luther C. Fisher, III**, orthopedist and Episcopalian, is working at Princess Zenebework Hospital in Addis Ababa, Ethiopia, where he is supported by the American Leprosy Mission and a \$11,500 United Thank Offering grant. . . . Miss **Lillian Block**, managing editor of *Religious News Service* is a new vice-president of the National Conference of Christians and Jews. . . .

The Episcopal Church Foundation has four new directors: **Charles J. De-toy**, Los Angeles real estate executive; **J. Victor Herd**, chairman of the Continental Insurance Companies; **Howard Phipps, Jr.**, of New York City; and



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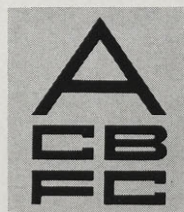
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## In Person

**Horace Chapman Rose**, Cleveland lawyer. . . . The Rev. **W. Francis Allison**, Executive Council officer and long-time leader in town and country work, died on April 16 in Burlington, Vt. . . . Dr. **John Howard Melish**, who lost his post as rector of a Brooklyn Heights Episcopal congregation in 1949 because he defended his son against charges of Communist leanings, died in New York at 94. . . . The Rev. **F. C. Taylor** of Atlanta, Ga., celebrated the 70th anniversary of his ordination to the diaconate in February. . . . The Rev. **L. Venchael Booth**, a Cincinnati pastor, is the new special secretary for church relations of the American Bible Society. . . . The Rev. **Oliver Garver** of the Parish of East Los Angeles, was chaplain to the jury for the trial of Sirhan Sirhan. . . . The Rev. **Joseph B. Wall**, S. J., is new associate dean of the Graduate Theological Union, Berkeley, Calif. . . .

The Rev. **Nathan Wright, Jr.**, Executive Director of the Department of Urban Work of the Diocese of Newark, has resigned his post to serve in urban and education planning and consultation. Dr. Wright will head a firm known as Empowerment Associates of Newark and New York. . . . **Minnie Lindsey** and **Verna Hancock**, communicants at the Church of the Good Shepherd, Little Rock, Ark., are working in Honduras and Guatemala, respectively, teaching English and nursing. **Moises Taque**, a young Guatemalan school teacher, is living in Arkansas as part of the MRI exchange. . . . Canon **Dillard Robinson, III**, was elected dean of Newark's Trinity Cathedral, which is an active interracial parish. He succeeds Dean **Leslie I. Laughlin, Jr.**, who will become an adult education officer for the Executive Council. . . .

Dr. **Walter Russell Bowie**, a theologian, social crusader, and author who taught at Virginia Theological Seminary after retiring from Union Theological Seminary in New York, died April 23. . . . The Rev. **George C. Harris** and his wife and family are returning from the Philippines after 13 years; their new address is 122 Pilgrim Pathway, Ocean Grove, N.J. 07756. . . . The Rev. **Henry H. Mitchell**, a Baptist minister who is a consultant in black church ministry, was named to the Martin Luther King, Jr., Memorial Professorship in Black Church Studies at Colgate Rochester Divinity School, Bexley Hall, Rochester, N.Y., after black students raised the money to begin the professorship. . . .



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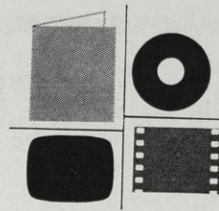
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## *Is the Best Yet to Be?*

**B**OOKS THAT TELL one "How to" on everything from greeting a guest to fixing the plumbing now include an increasing number aimed especially at the older segment of the population. Their subjects are everything from "How to Retire Successfully in General" to volumes dealing specifically with where to retire and how to enjoy it.

Since all of them counsel early preparation readers as young as 50 will find them useful. Readers with parents as old as 50 might consider some of them as gifts.

Every year more than a million people reach 65. "Informed planning can make these years more productive and secure. But informed planning requires expert, frank facts—not the generalizations often handed to retirees," says Sidney Margolius in the introduction to his book *YOUR GUIDE TO PERSONAL RETIREMENT* (Random House, \$3.50). This handbook is invaluable because it delivers exactly what its author promises.

It raises all the right questions and helps you answer them for your own particular situation. Its information is given in clear, concise steps covering precise and up-to-date facts on social security benefits, Medicare, budgeting, investing, housing, and the use of your new leisure.

The work sheets included are designed to permit the individual reader to work out his own plans in conjunction with the text. Mr. Margolius gives specific addresses, cites actual

costs, and, in case you have any questions left, adds an excellent bibliography for further reference. Highly recommended even though the pages have a tendency to come loose from the binding.

**BEST PLACES TO LIVE WHEN YOU RETIRE:** *A Directory of Retirement Residences* by Helen Heusinkveld and Noverre Musson (Frederick Fell, \$6.95) is chiefly valuable for its updated directory of retirement residences. The directory is alphabetically arranged by states, includes information about each residence supplied by the management of the facility and is therefore presumably accurate and current. No nursing homes are listed.

Several introductory chapters contain useful information for people considering the move to a residence, apartment, or "village" for the elderly. The financial information on retirement, however, is quite general. Since this is a hardback book and costs \$6.95 it is probably a more sensible purchase for church or other libraries than for the individual.

If forewarned is forearmed the depressing experience of reading *WHERE THEY GO TO DIE* by Richard M. Garvin and Robert E. Burger (Delacorte Press, \$4.95) is worthwhile. The report, well authenticated by the authors, exposes the regrettable conditions in many nursing homes throughout the United States. Chapter after chapter details existing situations with figures, case histories, and interviews. The final chapter includes

valuable guidelines for selecting a nursing home.

The epilogue provides thought provoking suggestions for both the alert citizen and the concerned relative. The final paragraph of the introduction says: "Unlike the distortions and vulgarities of the funeral-home industry, the 'pre-funeral home' industry raises issues that go to the very roots of social justice. . . . They affect everyone of us who makes a pretense of a just society. And they will affect most of us in person—sooner or later. . . . For this is where we go to die."

—M.C.M.

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## *A Kolossal Ethics*

**G**ERMAN THEOLOGIANS take nearly every "first" in their field. Bonhoeffer of Berlin was the first Christian ethicist ever to be hanged. (He may not be the last.) Thielecke of Hamburg has produced the first book on Christian ethics or moral theology of more than three thousand pages. The runner-up, another German, Richard Rothe of Leipzig, published a theological ethics of 2,500 pages a century ago.

The appearance recently of the English translation of the second volume of Helmut Thielecke's *THEOLOG-*



## BOOKS continued

ICAL ETHICS (Fortress Press, \$12.50) is the occasion for this review. Cartoons often show North Germans with toothbrush haircuts crying *Kolossal!* Thielecke's hair is long and white but "colossal" fits both him (he is a huge man) and his work.

Not many books on Christian ethics have reached 500 pages. Neither Reinhold Niebuhr's *Nature and Destiny of Man* nor Emil Brunner's *Divine Imperative* do. A few have gone to 1,000 pages; the Irish Monsignor Michael Cronin's *Science of Ethics* (1,503), Alfred de Quervain's *Ethics* (1,314), and Ernst Troeltsch's *Social Teachings of the Christian Churches* (1,013). There are, of course, the "manuals" covering the Catholic ethical waterfront, like the Jesuit Henry Davis' four-volume *Moral and Pastoral Theology* (1,688), inspired by the 2,380 pages of St. Thomas Aquinas' *Summa Theologica Part II* (the Dominican translation).

Nothing before in 2,000 years of Christianity, however, has equalled Thielecke's work for sheer size. And besides his ethics he has published another 3,000 pages on other subjects. *Kolossal!* Only Karl Barth's seven million (repeat: million) words make a "grosser" production. The eminent Barth hits the all-time high as a theological niagara.

Thielecke's output has quality as well as quantity. His reading is vast in French, German, and English religious literature. His style is less ponderous and repetitious than either Barth's or Brunner's.

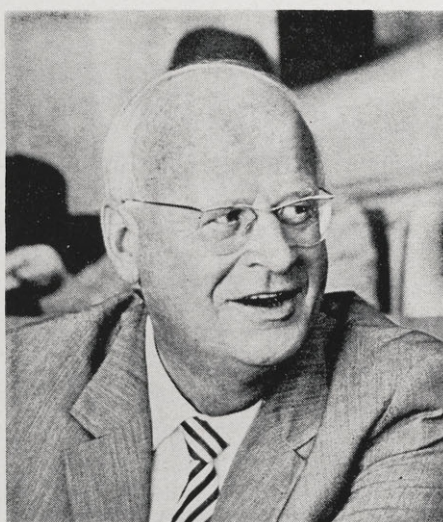
Perhaps his greatest gift, endearing to his readers, is his apt and illuminating use of illustrations and cases. His scholarship has a human warmth we don't find too often in theological ethics—or philosophical, for that matter.

I am myself convinced there is no such thing as "Christian ethics," if by the term we mean a distinctively and uniquely Christian solution of problems of conscience not to be found in non-Christian thinking. This is a conclusion reached slowly and reluctantly, over forty years. The "what" of morality, its highest good and consequent

values, is common ground between Christian and non-Christian ethics—what the New Testament calls "love" and others call human wellbeing.

The "how" of ethics, the ways and means we use to realize the "what," are matters of practical reason. The only thing special in Christian ethics is the "why"—our theologizing on why we care about the right, the good, and the just. And this is really meta-ethics, the presuppositions of ethics; not ethics proper, or the way we make concrete decisions about actual questions of choice and judgment.

Thielecke may not agree; he isn't too clear on this question. But at least in the first volume he declares, "the specifically 'Christian' element in ethics is . . . to be sought explicitly and exclusively in the motivation of the action." Even though his work is rich with theological lore and allusions nothing much seems to hang on it as far as his reasoning goes. His "why," however, is straightforwardly the Lutheran doctrine of justification—i.e.,



**Helmut Thielecke**

that although we cannot of ourselves be just or "good," God in his mercy has accounted us so and gives us grace to want to be.

The most arresting feature of this mammoth work is its support of, and use of, situation ethics. Legalism or rigid rules is the devil's doing. "If then," he says, "there can be no legalistic ethics with preformed decisions, decision must be made within the framework of each existing

situation. The ethics of law is replaced by a kind of 'situational ethics' (*situationsethik*)."

This question about the method of ethics looms large with him; he returns to it again and again. Coupled with situation ethics is his theory of "boundary situations," according to which ordinary or day-to-day moral problems are an unprofitable source of insight. Thielecke has no patience with people who claim that unusual or typical cases can't prove anything about ethics. For him it is "the abnormal rather than the normal case which brings us up against the real problems."

Besides the "borderline" model in his situation ethics he has a second model, the "compromise." Whether general rules about truth-telling, property rights, sex, violence, or the like are to be followed will depend on the concrete situation, and concern for persons may rightly require "compromise" of the principle for person's sake.

Since the Hitler war Thielecke's special interest in medical ethics has led him to point out that textbook cases of morality may be typical but clinically there are no "pure" cases, and therefore norms or rules of conduct rarely apply simply or alone. They must be situational.

In the two volumes thus far translated he has dealt with basic principles, and with government and politics. The section of his work on sex ethics has been separately translated and published (Harper and Row). A third and concluding volume will deal with economics, law, and art. The whole English translation, it is hoped, will reduce his 3,000 German pages to 2,000 English pages. Nothing will be lost, much might be gained.

Such a vast feast can only be sampled. In this second volume of the translation Thielecke declares, "The biblical message is not concerned with the nurture of the individual soul." Nor is it "mere preparation for the hereafter" or private and subjective ("spiritual") concern.

In his analysis the state is a result of love and power coming together in politics. "Love and power," he says, "are no more mutually exclusive than the divine and human natures of Jesus Christ." No particular government,



however, is divine, even though St. Paul in Romans 13 claimed that government in principle is a created order. Sacral states are “the demonism of ideological Christianity.” As a situationist Thielecke opposes all doctrinaire, ideological, and prefab theories of political policy.

It follows that Paul’s injunction to “be subject” is not absolute. Resistance may be right—in civil disobedience, refusal of conscription, or even revolution. One’s loyalty oath implies two things, commitment to a political principle and a promise to stick to it; therefore, if the state deserts the principle the oath is null. His justification of war is not significantly different from the Catholic tradition’s, but he explicitly rejects the Natural Law doctrine.

With all good Lutherans Thielecke believes marriage, like the state, is an “order” of creation—yet divorce can be a right act. This order is more fundamentally the sexual di-unity itself. When he gets down to cases, however, he ends up with a curious mixture of freedom and reaction—due to the confusion of a situational ethics trying to operate with his belief in divine prescriptions (“orders”).

Thus contraception and sterilization are morally licit but abortion is only permissible for medical (i.e., pathological) reasons. Artificial insemination is right when from the husband, wrong when from an anonymous donor—which is the Catholic teaching too. He is not plainly for or against fornication but does say that “sex outside marriage loses its essential nature,” whatever that means. Monogamy, he admits, is not “natural”—though logically defensible.

He regards homosexuality as a “anomaly” but denies there is any reason to condemn it morally or theologically; it is less evil, he thinks, than heterosexual malice or exploitation.

The outsized and landmark character of *Theological Ethics* means we have to go to the work itself. No advertisement will do. When the German edition began to appear in the late Fifties Paul Tillich said it “promised to become a standard work in ethical theology.”

That promise is fulfilled.

—JOSEPH FLETCHER



Katherine Hepburn and Jane Merrow in *A Lion in Winter*

#### MOVIES

## Still a Lion In Spring

IT IS CHRISTMAS DAY in the year 1183. King Henry II has summoned his wife from prison to join a holiday celebration at the castle. Their three sons—Richard, Geoffrey, and John—will be there. So will Alais, daughter of the French king and recent shareholder of Henry’s bed and board. The royal barge glides round the last bend and there paces Henry, impatiently awaiting his Eleanor.

The twenty-four hours of this winter day set the scene for the most recent addition to a galaxy of historical films which illuminate our own times. *Becket*, *A Man for All Seasons*, and *Romeo and Juliet* head the list. *The Lion in Winter* is, perhaps, the most brilliant of them all.

The setting is overwhelmingly medieval: dank, staring castles, chickens and dogs under foot, rustling satins, scurrying servants, robust appetites for war and women and wit. But the language of James Goldman’s play turned movie is modern. The main characters, played to perfection by Peter O’Toole and Katharine Hepburn, with an excellent supporting cast, are contemporary. And the intent—a zoom lens view of a vibrant relationship between man and wife—

has a *Who’s Afraid of Virginia Woolf?* quality.

Here two people, equally matched in intelligence, vigor, and good looks, fight and feign within the narrow vortex of love and hate. No number of disappointing sons can reduce their zeal for mutual combat. No threat of additional loves or lovers erases their matched need to enjoy each other’s wits and whims. No extended prison stays or feudal forays can put out the fires of ambition so deeply burnt into each.

King Henry seems to have the upper hand throughout as Eleanor tries to gain her freedom. She uses her sons against her husband (the reason for her imprisonment in the first place). She plots with the French king. She pleads with Henry. And she steadfastly refuses to give up her hereditary kingdom, the Aquitaine.

At the end of the day, Henry once again puts her on the boat to Salisbury. Eleanor sits quietly seeing the boat move slowly away from the shore and her husband through tear-filled eyes.

And Henry, an aging man without much time, without an annulment, without dependable sons, without Eleanor, stalks on the shore like a young lion emboldened by battle, shouting, and waving. Waving to his lioness, his love, his life.

—JOAN HEMENWAY



# Changes Proposed For Trial Liturgy

GENERAL CONVENTION'S Standing Liturgical Commission will ask the Special Convention which meets in South Bend, Indiana, this coming August 30-September 5, to authorize at least four changes in the Trial Liturgy.

The Commission, meeting in Phoenix, Arizona, in January, examined reports from over sixteen dioceses summarizing lay experience with trial use. These first returns were favorable in a ratio of five positive to three negative.

Even those who liked the Trial Liturgy, however, had some criticisms of four matters: (1) the Prayer of Intercession, (2) the obligatory use of the Penitential Order on only five days of the year, (3) the ceremony of the Peace and its position in the service, and (4) the absence of a priestly blessing at the end.

Though the Episcopal Church is now only in its second year of a three-year trial use period, the Commission agreed that these four basic criticisms could be dealt with now, in advance of other changes which may be advisable on a full evaluation of all reports from dioceses after the three years are up.

The Liturgical Commission's drafting committee on the Eucharist is planning to propose the following changes to Special General Convention II at Notre Dame:

- (1) *A new text of the Prayer of Intercession, much simpler than the present text, with a wide range of options, and with provision for the bidding of prayers by members of the Congregation. The drafting committee on the Eucharist was directed to make further recommendations to the Commission with regard to this Prayer;*
- (2) *A new rubric governing the use of the Penitential Order to emphasize the point already made on page 19 of the Trial Liturgy but not always understood, that while the Penitential Order shall be used on the five days specified in the Trial Liturgy, it may be used at any time at the discretion of the priest. The Commission proposes to add the seasons of Advent and Lent to the five named days, and, for the rest, merely to permit the omission of the Penitential Order at other times;*
- (3) *A new rubric regarding the Peace which would*

*allow its use at any one of five places: the beginning of the service, before the Prayer of Intercession (its present position), before the Offertory, before Communion, and at the end of the service. The rubric would allow variations in the words to be used, and in the manual acts, if any, accompanying the exchange;*

- (4) *Provision for a priestly blessing before the dismissal.*

The Commission also plans to propose four changes in rubrics (instructions on usage) to govern the Old Testament lesson, psalms sung before or after the sermon, music, and phraseology.

The Commission is preparing to make a full report on the Trial Use of the Liturgy in 1970. The members asked, in a recent letter to all the Church's bishops, for continued use of the present form of the Trial Liturgy and for testing of any revised version which the Convention at Notre Dame may approve.

The letter to the bishops also points out that use of the Trial Liturgy "is not a question of replacing the present Prayer Book rite, but of trying out other alternative forms of celebrating the Holy Eucharist."

## The liturgical group said, further:

"First results of the questionnaires indicate . . . a definite correlation between the degree of preparation undertaken by a congregation, the leadership of the rector or priest-in-charge, and the encouragement of the bishop on the one hand; and the quality of the response of the laity on the other. . . . Diocesan Liturgical Commissions are functioning effectively, and they might be entrusted with a greater degree of leadership and initiative in planning the second period of trial use."

Another, much simpler questionnaire, probably to be reproduced locally, will be distributed after the second period of trial use later this year in order to get more reactions to the Trial Liturgy. The Commission is asking diocesan liturgical bodies to suggest questions and to send them along to the overall coordinator, the Rev. Leo Malania. By the time of the 1970 General Convention, the Commission hopes to have a fully representative evaluation of the Trial Liturgy's usefulness. ◀



# View from Harlem

*Continued from page 26*

And they would be absolutely right. I am now simply ashamed that I did not have deeper confidence in those prejudices and act upon them much sooner than I have.

During one of my early years at Episcopal Theological School in November I asked a junior how things were going. "Great," he said, "wonderful. Why I can't even remember what it was like to be a layman." I didn't know whether to shoot him—or myself. Or both. He was still a layman. And in six weeks time the structure of our life had already separated him from his generation.

I have gradually come to the conviction that except for rare exceptions it is impossible for a young man who grows up in Short Hills, New Jersey, goes to Exeter, graduates from Princeton, then ETS, and becomes curate in Scarsdale to minister significantly to those of his generation in the Church; and to those outside the Church he will probably not minister at all.

The symbol of this separation is the exemption of seminarians from the draft—with a IV-D classification. The establishment of this by society illustrates how society would like the clergy not to be involved in the crucial issues of society. And the complacent acceptance of this by the Church is, in my judgment, a moral cancer which makes it almost impossible for the Church to exercise any moral leadership in the other issues of society. If the Church is to serve society it cannot, I believe, accept this privilege of exemption from the burden that is given all other men.

There is another whole story about how nine of twelve deans of Episcopal seminaries supported a proposal for the establishment of a two-year moral alternative to the draft, of its presentation to the House of Bishops, and of its defeat.

We talk glibly about the lack of moral leadership in our country. We can't talk very much about it—it seems to me—if we do not provide more in our own Church. And it is very interesting: when I talk about this before lay groups, without exception they are for it. The abyss between how lay people look at life and how clergy look at life, I fear, is getting wider and wider.

The view from Harlem has convinced me one of the places to close that distance is in how we prepare men for the ministry—not by separating them from the life of the laity but by involving them in it. And it is only as we do this in the Church itself that we can ever hope to draw the Church closer to society to deal realistically with those moral issues that are shaking our society.

**3.** Formal theological education then should follow some period of personal involvement by young men in some of the issues their generation must face. This would, I believe, free the academic enterprise to be truly academic and make it possible to concentrate upon helping young men understand the critical importance of the world of Christian learning for the world of human experience.

If "knowledge is power" for blacks it is just as important for the Christian Church whose leader said, "I am the truth." To ignore learning is to ignore Him; to know Him as Son of God is to know Him as Son of Man. This means participation in all that it is to be a man in the twentieth century in order that the fullness of the Incarnation—perfect God and perfect Man—may be comprehended and borne by men who are ministers of that eternal Gospel for this time.

This is not to denigrate the academic world; it is to open it up so that the fullness of its contribution may be made in a way that it is not being made today. And that means to open the men to broader human experiences.

## In Confidence

These months in Harlem have given me greater hope and confidence in the spirit of man that is abroad—despite all the problems and complexities and hate—than I have ever had. The mystery and greatness of the human spirit is a miracle. And my faith in God and what He is doing has been enriched immeasurably in the same way.

I am concerned about the Church. I am now just talking about the Episcopal Church that we love and are loyal to because it is this Church which has grafted us into the Body of Christ.

From Harlem it looks as though the Church is in trouble—in its relationship to society and to itself. I believe it is. There is a separation from society which I sense is increasing; and there is division within the Church which I believe is increasing.

One way toward a healing of these separations—perhaps the only way today—is through the ministry of the Church in its total ministry, its ordained ministry, its special and experimental ministries—their re-evaluation and new forms.

Confidence in man and confidence in God means confidence in Him who is the one Head and who is undoubtedly leading us into new forms for a new day. So we can move ahead with both concern for an institution and absolute confidence in the Body.

When we examine new forms of the ministry for the twentieth century we cannot help but examine new forms of theological education. And as that is being done one of the perspectives might come from "the view from Harlem."

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## CALENDAR OF EVENTS

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### JUNE

- 1 TRINITY SUNDAY
- 8 FIRST SUNDAY AFTER TRINITY
- 11 ST. BARNABAS THE APOSTLE
- 15 SECOND SUNDAY AFTER TRINITY
- 15-26 Missionary Orientation Conference, Seabury House, Greenwich, Conn.
- 22 THIRD SUNDAY AFTER TRINITY
- 24 NATIVITY OF ST. JOHN THE BAPTIST
- 29 ST. PETER THE APOSTLE



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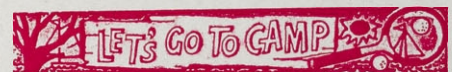
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# Exchange

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

THE EPISCOPALIAN invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. 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.

## DAYS AND DIGITS AVAILABLE

The Altar Guild of St. James Episcopal Church, Birmingham, Mich., offers cardboard hymn numbers and days of the Christian year (3 3/8" high) in fair condition to any parish or mission. Please write to Mrs. Joseph N. Schaeffer, 1993 Hyde Park Road, Detroit, Mich. 48207.

## ECUADORIAN TREASURES

Mrs. R. K. Riebs writes from Guayaquil that the women of Christ the King Church have found a way to aid local artisans and to share Ecuador's art with individuals and groups in the U.S.A. The women select articles such as hand-carved wooden figures and leather, wool ponchos, paintings, native dolls, jewelry, tapestries and stoles, brass and bronze pieces, and boxes of carved bone. For details on articles and costs (which the ladies say are modest) write to: Mrs. R. K. Riebs, Apartado 5250, Guayaquil, Ecuador.

## MINI TRIPS, MAXI PEOPLE

Ever been on a Yo-Po-Mini-Trip? A Yo-Po-Mini-Trip is a junior high age camping or field trip of no more than two days by car to some place of interest not more than 200 miles from home. The group should be small and the leaders be interested adults from the parish who are willing to give up a weekend to go exploring new areas with young people.

A group from St. James', Grafton, N.D., visited Assiniboia Christian Center in Winnipeg, Canada, to see what it is like to be part of a large parish in a semi-urban section of a large city. Last summer they shared a weekend with "summer lake people" in a vacation area in Park Rapids, Minn.

If you are interested in details on how to plan such a trip, write to either of the following: the Rev. Leonard

Claxton, St. James' Church, Grafton, N.D. 58237, or the Rev. Nicholas Hill, Church of Our Saviour, Langdon, N.D. 58249.

## CLERGY BE SEATED

Ascension Church of Stillwater, Minn., will give a large cherrywood chancel chair (in good condition) to any parish or mission which can use it. The vestry is willing to pay freight. Please write to: Rev. John Oriel, 215 North Fourth St., Stillwater, Minn. 55082.

## EARLY CHURCH SPIRIT RECAPTURED

St. Mark's Church, West Columbia, Texas, had a service intended to recreate the primitive surroundings of the early Church.

The 11:00 A.M. service had no lights except altar candles. No prayer books or hymnals were in accustomed places. The priest had a copy of the altar book. All others recited the service from memory and sang hymns without organ accompaniment.

After placing gifts of food for the needy in baskets, the worshippers stepped to a table and placed one of the homemade Communion wafers on a plate, saying, "I am giving part of my life to God."

Communicants sang a hymn as they moved forward to receive the sacrament. As they left the service they followed the crucifer, singing as they went.

## RESTRICTED DIET

Our Sunday school has no minimum age for toddlers to begin classes. The rule is, "Bring them if they are big enough not to eat the crayons."

—FROM MRS. NORMAN DUVALL  
Peach Bottom, Pa.

## LET'S CELEBRATE

*Bread*, the parish bulletin of St. Stephen and the Incarnation Church, Washington, D.C., published the following in a recent issue:

"It is common at parties sponsored by those of lesser means to ask the guests to bring their own bottle. St. Stephen's qualifies to make such a request.

"Bring a bottle of wine, champagne, or sparkling burgundy, to church Saturday night at 11:00. Some will be used for Communion; the rest will serve for a toast after the service.

"Also, bring a noise-maker and wear your bright clothes. We're going to cele-

brate the resurrection of Jesus Christ!

"The service will consist of a feast of lights, renewal of baptismal vows and baptism, and Liturgy of the Lord's Supper.

"Easter Eucharist will also be celebrated Sunday at 8:00 A.M., 10:00 A.M., and noon.

"At all Easter services we will have the opportunity to make both a spiritual and material commitment. Pledge cards for the coming fiscal year will be distributed and collected.

"But before we can celebrate Easter we have to get the place ready. Can you come around for a while Saturday after 10:00 A.M. to help clean and decorate the church?

"What celebrations we're going to have! He is risen! It really is possible to celebrate life and to have hope for this battered old world!"

## REEL AID

St. Barnabas' Church, Portland Ore., has developed a project of reading books onto tape for blind persons. Last year parishioners recorded 81 books on 402 tapes.

## PARISH LIBRARIANS TAKE NOTE

St. Paul's Episcopal Church in Dayton, Ohio, has records as well as books to lend to parishioners. They are catalogued like books and include: *The American Folk Song Mass*, *The Jazz Mass*, *Rejoice Mass*, *Favorite Episcopal Hymns*, *Run Like a Deer* (Psalms Folk-Rock Style), *The Retreat Singers* (Episcopal Young People from Little Rock, Ark.), and others.

## CHURCH SCHOOL TIPS

The Diocese of Milwaukee's Church School Division sent a questionnaire to all parishes asking what they were doing that was different. Among the replies:

1. One parish appointed a young man as superintendent to involve more young people by giving them positions requiring real responsibility.

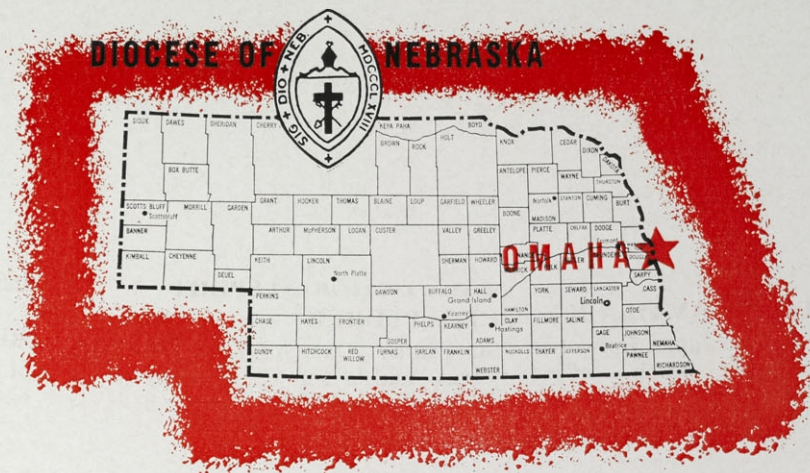
2. Several small parishes met for a six-hour teacher-training session in a central parish. This created a better stewardship of time, a closer inter-parish feeling, and boosted mutual morale.

3. One church school is working on a liturgy for Whitsunday. Each grade is working on different parts of the liturgy—from the oldest which will present a dialogue sermon to the youngest which will make processional banners.

4. Two ideas for keeping teachers. One was an appreciation dinner at the end of the term. Another was one Sunday a month with no classes (children received instruction through the sermon and visual aids).



# Know Your Diocese



Seventy-five Episcopal parishes and missions in the Diocese of Nebraska are spread across the state's 77,000 square miles. The population is sparse with many counties having less than 1,000 people. Ministering to the Church's 20,600 baptized members (15,500 communicants) are fifty-five clergymen and 227 lay readers.

Nebraska's first recorded Episcopal Church service was held in 1838. The area was under the jurisdiction of Iowa until the election of the Rt. Rev. Joseph C. Talbot, Bishop of the Missionary District of the North West. In 1865 Bishop Robert H. Clarkson had jurisdiction over Nebraska and North and South Dakota. The Diocese of Nebraska was created in 1868, divided in 1890, and reunited in 1948 under Bishop Howard R. Brinker.

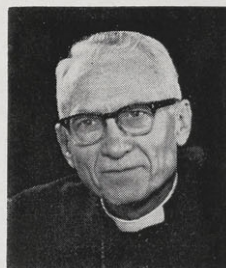
The Bishop Clarkson Memorial Hospital and School of Nursing in Omaha, first of its kind in the state, is serving patients not only from Nebraska but from surrounding states. The current expansion program is enlarging facilities from 293 to 550 beds. Churchwomen of the diocese have established a revolving scholarship loan fund for student nurses.

The American Indian Center in Sioux City, Iowa, was organized by Indians living there to help solve problems of urban living (see *May issue*, page 13). This ecumenical center, in which the Indians themselves are the decision makers, is supported by the Dioceses of Nebraska and Iowa.

The diocese's St. Monica's Home for Women, Lincoln, was founded in 1964. Women with problems such as broken homes or divorce, alcoholism, drug addiction, and out-of-wedlock pregnancy, are referred to the home by courts, doctors, state institutions, and clergy. The women are given a refuge with Christian help and love while learning to help themselves.

As Nebraska enters its second 100 years, it has begun a capital expansion program to help the Church assume an even more important role in the lives of more people. With the capital program campaign still underway, Nebraska Episcopalians have nearly reached their monetary goal of

\$795,000. Organizations and programs to be assisted through the campaign include St. Monica's Home, Brownell-Talbot School, House of the Transfiguration Retreat Center, Bishop Brinker Memorial addition to the Clarkson Hospital, college campus ministries, and many intradiocesan services.



*The Rt. Rev. Russell Theodore Rauscher was born in Lockridge, Iowa, July 19, 1908, the son of William and Lena Rauscher. He received a B.A. degree in 1939 from Iowa Wesleyan and a B.D. degree in 1941 from Seabury-Western Theological Seminary, Evanston, Illinois.*

*He was ordained deacon in March and priest in October, 1941. From 1941 to 1945 Bishop Rauscher served churches in Fort Madison, Mount Pleasant, Montrose, and Moar, all in Iowa. He then served for a year as a U.S. Navy chaplain aboard a hospital ship in the Pacific. He returned to Iowa to be priest-in-charge of St. Matthew's Church, Iowa Falls.*

*In 1948 he was called as rector of St. Andrew's Church, Lawton, Oklahoma. He was chaplain in the Oklahoma National Guard when his unit was called to active service in Korea, where he spent a year.*

*A Special Council of the Diocese of Nebraska in January, 1961, unanimously elected him to be Bishop Coadjutor. When the Rt. Rev. Howard R. Brinker retired on February 1, 1962, Bishop Rauscher became diocesan.*

*He is a member of the Episcopal Church's Executive Council, the Board of Trustees of Seabury-Western Seminary, and General Convention's Joint Committee on Non-Metropolitan Areas.*

*He is married to the former Marjorie D. Truesdell. They have a daughter, Catherine Sigrid.*



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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 . . .

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