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THE Episcopalian

JULY, 1969



Rome · Redmen · Reparations

Episcopalians in Rome are sometimes accused of worshipping in a ghetto, yet their parish is a hotbed of ecumenical cooperation.

St. Paul's in the middle

BY SHARI STEINER

ST. PAUL'S-WITHIN-THE-WALLS, the American Episcopal church in Rome, occupies a curious position. Standing in miniature Italian-Gothic glory amid the great edifices of the Roman Catholic world, St. Paul's does an ecumenical job which is unique in Anglicanism.

The J. P. Morgans, the Vanderbilts, and other churchmen built St. Paul's during the 1870's as a church away from home, so to speak, for their long holidays. The architect was George Edmund Street, a renowned neo-Gothic stylist of his time. The church contains famous Burne-Jones mosaics, priceless stained glass windows, and venerable antiques. The Italian government has declared it a national monument.

St. Paul's congregation is highly transient. Today's average parishioner attends for two years, and is then transferred out of Rome. Forty percent of the congregation are something other than Episcopalians. On any Sunday, at least a third of the congregation are tourists.

Americans in Rome exist in an American ghetto—whether they live in the pseudo-American world of the city outskirts, in the gilt-edged Old Rome Baroque, or in the *capelloni* hippie restlessness that centers on Piazza de Spagna.

St. Paul's is a ghetto church. It has a conservative vestry. The Teen Club specifically forbids Italian membership. The Artists' and Students' Center discourages Italian participation. Yet St. Paul's is one of the most avant garde churches in Rome when it comes to ecumenical activity.

In the small, wood-paneled first

floor room that serves the rector as "office-and-other-things," the Rev. Wilbur Woodhams talks about what goes on. He is a tall man, and rather self-effacing about all that happens at St. Paul's.

"I can't really make you a long list of our projects here. Things at St. Paul's don't ever seem to get planned . . . they spring up of themselves.

"It's like this Sunday school. A few years ago, I didn't think the Sunday school should be emphasized. Now I feel it's one of our most important programs. And with the help we've been getting from the young Roman Catholic sisters and seminary students, we've gotten a lot going this year."

At an ordinary Wednesday night Sunday school dinner you see about

twenty people, including three nuns from the Pontifical Institute Regina Mundi and four seminarians from the North American Catholic College.

Father Woodhams says, "It's a very practical lesson in how ecumenism can work not only as an ideal but also as a mutual aid.

"Let's see, other things. The Women's Club has made the Rome Baptist Taylor Orphanage its special charity. We're having the sculptor, Dimitri Hadzi, design memorial doors for the church which honor Pope John. And we have special joint suppers and joint masses with Father Dimond and the Santa Susanna American Catholic Church.

"Our biggest ecumenical program was assisting in setting up the Anglican Center in 1966. There are over 120 Roman Catholic colleges in Rome, and they had been requesting information on the Anglican Communion for seminary study."

Canon John Findlow, who directs the Center, is the official representative of Archbishop Michael Ramsey, and is the only permanent envoy of a non-Roman Catholic Christian body in Rome. "We're scheduled to have 10,000 books here on all branches of the Anglican Communion," says the canon. "Very few in translation. That's one of the difficulties, I'm afraid. Not a day goes by that some seminary student isn't here working."

"The Artists' and Students' Center is the most contact we have with



St. Paul's-Within-the-Walls, Rome, built in the 1870's by Americans who spent long holidays abroad, has been declared an Italian national monument.



The Rev. Wilbur C. Woodhams (center, facing right) talks to members of St. Paul's congregation outside after the service.

Italians in church programs here at St. Paul's." Father Woodhams continues. "We try not to get too involved. It's very easy for the Americans to be crowded out. We're here primarily to serve our own community.

"But one of the biggest things is just our being here. We don't give any impression of trying to infringe on the Roman Catholic world. We are simply here."

Much of St. Paul's ecumenical activity began in 1960 when they helped make arrangements for Archbishop of Canterbury Geoffrey Fisher's historic visit to Pope John, the first of its kind by the top leader of a non-Roman Catholic body.

St. Paul's was called on again a year later. The late Augustin Cardinal Bea of the Secretariat for Promoting Christian Unity telephoned the rector.

"I was wondering if you could help us out a bit," Cardinal Bea said. "We are planning a convention of sorts here at the Vatican to be attended by members of many branches of the Christian faith. We were wondering if you might be able to furnish us with a list of those American Protestant churches which might feel disposed toward attending such a meeting?"

The "convention of sorts" turned out to be Vatican Council II.

In March, 1966, St. Paul's made more preparations when Archbishop

Ramsey paid an official visit to Pope Paul.

Seminary students attending the city's many colleges are regular visitors to Rector Woodhams' office. This past year, the Rev. Dr. Stanley Gasek from Utica, New York, spent his sabbatical in Rome, and celebrated mass not only in St. Paul's but also in some Roman Catholic institutions.

Dr. Gasek put his finger on the biggest flaw in Rome's ecumenical picture when he said, "I'm disappointed that there isn't more experimenting between the Catholic and Episcopalian *laity*. There is the language barrier, of course, but there's nothing like the Coffee House Minis-

St. Paul's In the Middle

tries or the Living Room Dialogues that go on in the States. Ecumenism doesn't seem to reach beyond the church hierarchy here. In the States, we're concerned with involving people. . . .

"What's going on in the Eternal City is very important, but it needs roots, just as anywhere else. Things that start here can radiate all over the world."

St. Paul's, like most Episcopal churches everywhere, may be short on ecumenical roots, but radiant it is.

In Rome, that is important. ◀

Shari Steiner and her photographer husband, Clyde, are a free lance team who live and work in Rome.



A Roman Catholic nun (above) teaches a church school class of four- and five-year-olds at St. Paul's, Rome. Many Roman Catholic nuns and seminarians help Father Woodhams with parish projects and use the Anglican Center's library which is scheduled to have 10,000 books on the Anglican Communion. (Below) Members of the congregation—diplomats, businessmen, artists, and tourists—get together during coffee hour.



A New Trend?

At least two Episcopal preparatory schools are taking first steps that could start a major move toward coeducation in church-related schools. St. Paul's School (boys), Concord, N. H., and Dana Hall School (girls), Wellesley, Mass., have agreed to an exchange of students for nine weeks of the 1969-70 academic year. Fifty or more students from each school will continue their academic studies, share in extra curricular activities, and become full participants in the life of the institution they visit.

World Relief: Our Share

Receipts of the Presiding Bishop's Fund for World Relief for the first four months of 1969 are double the same period of 1968. Receipts earmarked for Biafra-Nigeria relief total nearly \$400,000. The Episcopal Church will become a member agency of Heifer Project, Inc., a world-wide self-help organization that shares livestock, poultry, and agricultural aid with people in developing areas. The Rev. Shirley G. Goodwin of Massachusetts will represent the Episcopal Church in Heifer Project.

Grueling Week In Greenwich

The Executive Council meeting at Greenwich, Conn., in May proved to be an event which collided in several places with present movements inside and outside the Church. The actions ranged from a response to the Black Manifesto (*see page 11*), to setting minimum stipends for clergy (*see page 31*), while the numerous reports included Special General Convention II (*see page 28*) and the place of the laity in the Church (*see page 29*).

Opposition to ABM Mounts

Opposition among churchmen to the nation's proposed anti-ballistic missile (ABM) system is growing. Two Episcopal bishops joined 25 other religious leaders in late April to advocate the defeat of the ABM system pending before the U.S. Senate. Bishop William Crittenden of Erie, Pa., and Suffragan Paul Moore of Washington, D.C., were among those who joined the National Religious Committee Opposing ABM. The group was formed to give moral and religious support to other citizens' groups protesting the proposed \$6-7 billion ABM system. The Rev. William Sloane Coffin, Protestant chaplain at Yale University, has called the anti-ballistic missile program a "poor bargaining point" for world peace. In early April the Board of Managers of Church Women United voiced their opposition, saying "the long-range self-interest and security of this nation" rests on meeting human needs for food, health, education, and decent housing rather than on missiles.

Unity — New Style

The results of a recent survey of Episcopal dioceses shows a developing new style of ecumenical cooperation. Of the 76 dioceses which replied to a query concerning relations with their counterparts in other denominations, 17 participate in coalitions for joint action and mission strategy; 18 are planning such agencies; 12 more participate in coalitions for training or other special purposes. Only four indicate no plans to join in ecumenical coalitions, while 25 rely on established local and regional councils for ecumenical programs.

Youth Power in Canada, Too

As diocesan conventions in the United States act to give their young people a greater voice in Church decision making and planners propose youth representation at the U.S. Special General Convention at Notre Dame, the Anglican Church of Canada is giving 15 young men and women official roles as observers at the Canadian Church's 24th General Synod in August. The youth observers expect to address the assembly and to participate in debates, but not to vote.

Switchboard

ON CLERGY SALARIES

At a time when the conscience of the Church seems to have been aroused on the "poverty" issue, may I speak a word for the Church's own "poor." I refer to the thousands of retired clergy, living on a pittance. . . .

I am not sure that this is not a diocesan responsibility more than a national one although I would covet some of those millions being given outside the "household."

After over forty years' service as a priest I retired on a pension of less than \$200. This I do not complain about as I chose to serve in the missions rather than the more lucrative parishes. Before retirement the parish or diocese provided house, utilities, insurance, and many other fringe benefits including a \$10,000 insurance policy (diocesan group). All this stopped with my retirement . . . I could continue my life insurance at my own expense. I also had now to assume the cost of major medical insurance for self and wife. . . .

I live now with an income below the government "poverty line." There are hundreds like me, I suspect. I cannot even enter a church-sponsored home be-

cause I can't pay even for myself, let alone my wife.

. . . permit me to sign myself.

LEGION

. . . When in your article "A Scandal We Can Stop" you wrote, "Would your clergyman receive more or less pay today if he arbitrarily took the median salary of his vestrymen in place of his current salary plus allowances?", I examined my husband's (a vestryman) income in that light . . . [he is] a self-employed person. In another article, you questioned the ability of the clergy to pay Social Security which has been optional up to the present time for clergymen.

My husband had no option. He has been paying 6.4 percent in '67, 6.9 in '68, and estimate the 7.5 in '70. Being self-employed, he has no pension fund but our parish paid approximately \$1,000 last year towards our clergyman's pension.

From our income, we are making final payments on our home mortgage. Then there are the taxes, insurance, maintenance, and utilities. These are all items our rector has furnished him. Also a car allowance. If these costs were added to his salary, the total figure would perhaps not merit the "scandal" headline.

Would it not be a sound idea for a rector to be paid a salary comparable to those of his "median" vestry, and let him meet his expenses from that as his vestrymen do?

MRS. DREW WALKER
Pittsburgh, Pa.

CONFIRMATION FORUM

. . . I am generally in agreement with the uses of Confirmation proposed in the February and March issues. As one who was confused and generally unmoved by Confirmation at age 18, I would like to have been reconfirmed at a much later date when the meaning of the Gospel began to become clear and commitment began to replace confusion.

. . . Perhaps, as suggested, the priest could administer some rite to youths for admission to communion after appropriate instruction. As presently understood, Confirmation should not be administered to kids. It should come as a result of a free, mature, irrevocable commitment to follow Christ to the limit of one's understanding and ability. . . .

DONALD T. BIRCH
Tallahassee, Fla.

Bishop Warnecke's article on Confirmation in the March issue was most interesting. It was especially interesting that he said, "Fifteen years of both happy and frustrated experiences . . ." because it was fifteen years ago that another frustrated bishop, Appleton Lawrence of . . . Western Massachusetts, set his diocesan Department of Christian Education the task of trying to make sense out of Confirmation. After two years of kicking the problem around, the question was passed on to the Worcester Clericus. . . . The remarkable thing . . . is that the group . . . reached conclusions so close to Bishop Warnecke's as to be almost identical. . . .

Once confirmation is separated from admission to Communion, the problem ceases to be a problem, the sacrament can be seen in its proper light as "coming of age in Christ," and admission to adult membership and responsibility in Christ. . . .

Bishop Lawrence . . . told us he was afraid we were twenty years ahead of the times. . . . No doubt the time has now arrived. . . .

THE REV. ARCHER TORREY
Kangwon-do, Korea

. . . . Children, when they reach the age of puberty, undergo an emotional change. In many pagan religions this is recognized by some tribal ceremony—a change in dress and possibly abode. I can remember my own emotions at the time of my Confirmation at the age of 12 . . . I was ready for an emotional religious experience, and Confirmation

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An Indian Church

INTERVIEWER: **What do you mean by “Red Power”?**

VINE DELORIA, JR.: Indian political power. Unless we vote we're not going to get anything. And we have to vote in every area of life, not just politically.

I think it's stupid for us to continue to pretend that one guy can grab a spear and beat the wagon train every time. It may work every now and then, but it isn't going to work forever.

Q. How did the term get started?

A. It was originally a put-on. Reporters kept bugging us all the time to say something militant. So at an Oklahoma City convention we started it as a joke.

Q. But it's not just a joke, is it? Haven't a lot of young Indian people taken it seriously?

A. I was in Omaha helping them organize an Indian club when five young guys came up to me and said they wanted to start a Red Power chapter and wanted permission to go out and break some windows. “That isn't really power,” I told them. “That's just childish irresponsibility. If you really want to develop some type of power, go out with the people, work with them, and sell them a whole series of ideas. Learn from them what they're trying to express, their ideas. And when you can talk to that community and it responds, and when it talks to you and you respond—then you've got power. Then you can start on any project you want.”

Q. And what do you see as the uses of this kind of power?

A. Once you've started to achieve power, the best thing to do is to begin to build up a capital reserve, in a sense. So if you leave, someone else can come and live on that capital until the community finds another leader.

Q. In other words, you see power in terms of leadership?

A. Yes. It's a process of pulling a community together so they can survive and move forward and build for the future. In that sense, I think '66 and '67 were disastrous for civil rights. They spent all the good will—everything they had in the bank—trying to confront, without ever stopping to consolidate anything.

Q. Hasn't the pattern of Indian leadership been almost patriarchal?

A. Yes, and it's a pattern that goes way back. No chief



Mr. Deloria, a Dakota, serves on the Church's Executive Council.

*Vine Deloria, Jr.,
answers some questions
about “Red Power” and American
Indian people in the
Church today and tomorrow.*

for Indian People ?

ever drafted anybody to go to war. He just rode around the camp once, and said, "I'm going to war. Anybody who wants to come with me can come now." When you actually see the dynamics of how things run in an Indian meeting, it is this same pattern all over again. People who understand this can change the sense of a meeting in two or three short sentences. They can bring on a decision crisis and get people to follow. We need to understand that, and why we do it, so we can move our communities along.

I'm a firm believer in trying to throw out as many ideas as possible, but only moving as far as your people move with you. Most Indians work that way, and that's why we don't have any personalities who are known nationally.

Q. You mentioned civil rights; how does this new campaign for "More Real Involvement for Indians" differ from that movement?

A. For one thing, MRI for Indians is inside the Church. There is tremendous movement outside the Church, not only in civil rights but also in private and government areas. But nothing has moved inside the Episcopal Church in the last half century. To hear some of the oldtimers talk, everything has gone spectacularly downhill, in terms of native clergy and real impact. This applies to Christianity in general, but more noticeably to the Episcopal Church because we used to be so heavily represented on so many of the reservations.

Q. In your opinion what has been the most serious flaw in Indian work?

A. The lack of national scope, of a national viewpoint about what Indian work is. What we have are little feudal — also futile — religious estates. Indians are strongly united in all other areas of life, yet have no relationships, reservation to reservation, as Church people. So if the Church is going to have any kind of impact Indians will have somehow to see themselves related to some kind of national movement or body.

The Church has become the most inept and inconsequential thing on the reservation. It's not speaking to anything except perpetuation of the romantic thing that people have always thought Indian missions were. To succeed, any future work has to be done along procedure and structure and substance lines that are comparable to ways the Indian community is moving in other areas such

as education, political action, community development.

Q. Yes, but that's now. How did we goof in the past?

A. We don't really consider you people relevant. A classic example of this is what happens after church services on a lot of reservations. People just gather together and sing hymns and this is really their way of worshipping. They have gone through the preliminary form to satisfy the white missionary or the bishop or the visitors from the East. One of the big mistakes white missionaries made was confining the service to a set thing.

If they had turned it over to the Indians they might have had five, six, or seven hour services, and really made something of it. The Native American Church prays all night, from sunset to sunrise. Indians are really gung-ho for that type of thing. You can see this in the powwows we have. They put on a terrific show for the tourists and after they have gone, the Indians light up a couple of great big logs and sing and dance 'til morning. This is where it is really Indian.

Q. If I read you right, you're saying that Indian ministry and liturgy, to be relevant, must be evolved by Indians themselves. Is that correct?

A. I think we've got to have new forms of worship. I don't mean drums and things like that. That kind of thing reminds me of a minister who was recommending that all new churches for Indians be A-frame because they looked like teepees from a distance. Well, who lives in teepees today?

As for ministry, the Indian people look at that in a sacred sense. I mean, you weren't palsy-walsy with the medicine man, and he wasn't the forward on your basketball team. This guy had a real place in the community, which is currently being filled by tribal councils. So you just have to break out of the way the white man thinks about his liturgy and worship. Then you can determine, according to people's needs, what type of ministry they really want and what speaks to them.

From that you derive your forms of ministry. It could be we'd want to revise the whole concept, and have one man who toured, a kind of circuit rider, and preached. He'd have to have gone to a seminary because preaching needs a theological education. But holding services and conducting the Sacraments doesn't require anything but being ordained and memorizing the words. (next page)

An Indian Church For Indian People?

INTERVIEWER: And then what? Won't you have just another separatist movement?

MR. DELORIA: Not if we pursue a rational, forward looking national program. You see, first there is the basic policy assumption the Gospel has been preached to Indians for about 400 years, and some of us have absorbed it. And if some of us have absorbed it, it is time for us to go out on a mission of our own among our own people. Our thing, our way.

Not just where the Church has been or is now—but where it might go in the future. This includes Paiutes in eastern Oregon, Shinnecocks on Long Island, Cherokees down in southwestern Virginia, Alabama Crees, and Indian communities where the Episcopal Church has either dropped out or just carries on sporadic work.

Q. Will the new National Committee for Indian Work be responsible for planning and organizing this?

A. The Committee should be a policy-making body, preferably. I see it as having three main functions. One, to continually review the nature of ministry. Another, to define mission. Is, for instance, a mission a church that can't meet its budget, or is it preaching the Gospel to the uninitiated? And third, analysis, planning, and evaluation. We need to know where Indian congregations are, what their potential is in terms of self-support. This has never been done because no one ever supposed an Indian church might be able to support itself. We need to set our own priorities, including what jurisdictions get what, how the money should be spent, what training programs should be conducted and where, and what the content should be.

Q. We, meaning who?

A. We, being tribal council chairmen, Indians in education, Indians in government, Indians from the Episcopal Church. Let us have our own confab. There are some good guys who are committed to the Indian people, committed to their own tribes—a whole series of them sitting out there waiting for a really meaningful opportunity. There's a guy in Winner, South Dakota, who does more for the Indian people than a priest ever thought of doing. He is a real father to that community.

Q. Are you talking now about community improvements or the Church?

A. Both. Why not gather Winner, Gregory, Rosebud Reservation, and some others and let them organize an Indian parish? Why should a parish be tied to buildings? Or any one geographical area? Or social area? Let that group support its own priest. Let us organize a whole series of Indian congregations, each of which would give a little bit.

Q. What about in the cities? Do you see Indians there working out similar arrangements?

A. Why not? Look at Cincinnati. It has thirty-one churches and thirty-two congregations, one of which is an Indian congregation of the whole city. This congregation

attends all these other churches but also, as a self-governing unit, meets in and of its own accord, elects its own vestry, and has its own budget. Out of that budget it contributes to the other churches. It floats.

Indian congregations in any city could hire a white church for say, \$100 a month, hire one of the white priests to come give them Communion, but hold the rest of their meetings in upper rooms. A self-contained unit.

What I visualize is keeping everything Indian, and having an Indian religious movement that at the same time relates to each diocese. There is no reason why such congregations couldn't participate in all diocesan life and programs, but still have their own national convocation.

Q. Can we go back a minute to what you were saying about the Indian mission to Indians not now served by the Church? How many of the latter do you think there are?

A. I figure there are about a million Indians all told. That's figuring 400,000 on reservations, 500,000 in cities and small towns, and another 100,000 in small communities East of the Mississippi which are not recognized by either Federal government or the states as Indian communities.

Over the last couple of years we've been doing an intensive survey, tracing small groups of Indians, and we've discovered there must be at least 100,000. And we're working now to get all legislation which might affect Indians to include a clause covering these unrecognized tribes and communities.

Q. Sort of like the lost tribes in the Old Testament?

A. Indians are close to several Old Testament ideas. Take the Hebrew idea that the word is the thing. The Hebrews wouldn't mention the name of God because that, in a sense, was calling Him over here to talk with you. Indians understand that feeling and share it.

Or take the tribal viewpoint the Hebrews had. Indians have operated from that premise since before Christianity, too. And this is not just an intellectual premise. Everything else is irrelevant because that's what we are. Tribes.

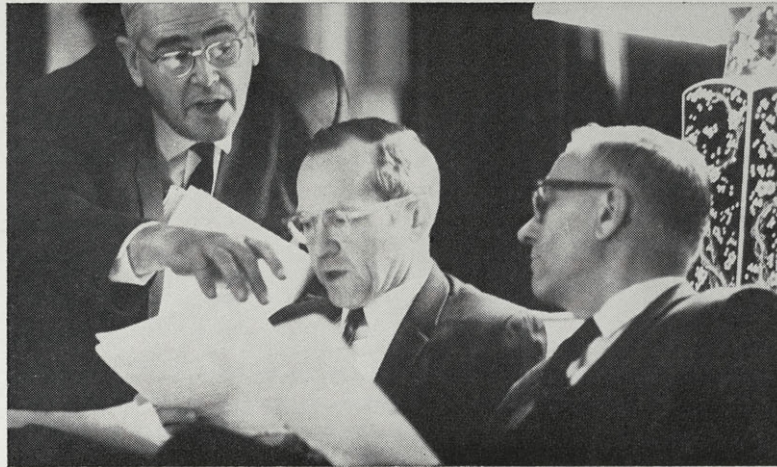
Or our sense of time. In 1868 you taught us to sing "From Greenland's icy mountains . . ." and that's what we are going to sing. Indians have taken that hymn and made it their own. That's their hymn now, and they'll sing it for the next 200 years. That's part of what I mean when I talk about Christianity becoming Indian. Indians see it in terms of when they first got the Gospel—which is really yesterday.

If you go to an Indian meeting you find out all those old treaties were signed just last night. They can quote chapter and verse out of those things, too. Now this is really an Old Testament conception of time. It's a Holy History.

So you see we already have an Old Testament background of our own, and I believe we can show the whole Church that all culture should be looked at as Old Testaments.

Then you look at the New Testament in terms of your own background and ask: What does the New Testament really say? I think the New Testament is really a mirror in which each culture looks to see if it's there. ◀

DEALING WITH



A MANIFESTO

After hearing the Presiding Bishop's advice to try to "avoid the twin pitfalls of blind fury and frightened submission," the Executive Council voted to "not accept" the Manifesto.

EPISCOPAL RESPONSE to the demands of the National Black Economic Development Conference (NBEDC) came in three stages. On May 1 Mr. James Forman and the Rev. Lucius Walker, Interreligious Foundation for Community Organization director, led a delegation of twenty-five NBEDC members to meet with Bishop Stephen F. Bayne and Bishop J. Brooke Mosley at the Episcopal Church headquarters. The move was the first of many confrontations with denominational bodies and parish churches (see box).

At the meeting Mr. Forman presented the entire Black Manifesto which asks for the establishment of a Southern land bank, four publishing and printing industries, four television networks in four cities, centers for community organizing and communications training, assistance for the National Welfare Rights Organization, a National Labor Strike and Defense Fund, a United Black Appeal to establish cooperative businesses, a Black University in the South, and allocation

of IFCO Funds to implement the NBEDC demands. The total cost of these demands was set at \$500 million.

After the meeting Bishop Bayne said the Church is dependent on voluntary contributions. "And this kind of confrontation tactic will accomplish nothing at all."

Presiding Bishop John E. Hines was out of the country and Mr. Forman agreed to come back on May 13. In the meantime, the IFCO Board of Directors met in closed session and approved the "programmatic aspects" of the document, but deferred judgment on the tactics which included "total disruption of church-sponsored agencies operating anywhere in the United States and the world."

In the meeting with Bishop Hines, Mr. Forman said, "we appreciate the spirit in which we were received by Bishops Bayne and Mosley."

Mr. Forman presented three specific demands of the Episcopal Church, as its "share" of the \$500 million demand:

1. a contribution of \$60 million to IFCO for the NBEDC.
2. an annual donation of 60 percent of the profits of all assets. (The demand did not specify to whom donations should be made.)
3. a complete listing of all assets

BY JUDY MATHE FOLEY

Above, left to right: Bishop Roger W. Blanchard, Southern Ohio; Mr. Charles M. Crump, Tenn.; and Mr. Clifford P. Morehouse, Fla.; study the Manifesto.

of the Episcopal Church in all dioceses.

In an Executive Council speech Bishop Hines said the language and basic philosophy of the Manifesto are "calculatedly revolutionary, Marxist, inflammatory, anti-semitic and anti-Christian-establishment, violent, and destructive of any democratic political process—so as to shock, challenge, frighten, and, if possible, overwhelm the institutions to which it is directed."

Bishop Hines said he admired Bishops Bayne and Mosley for their handling of the confrontation. "They were able to sort out the legitimate from the preposterous, the prophetic from the unrealistic . . .," he said.

Bishop Hines said no one had made any commitments to Mr. Forman, "but we did point out that the programmatic aspects . . . represented needs to which some of our own program is directed, and for those of this Church who could get past the revolutionary, inflammatory rhetoric of the Manifesto, the program would speak meaningfully and perhaps persuasively."

Bishop Hines asked the Council to "avoid the twin pitfalls of blind fury and frightened submission," in re-

Dealing with a Manifesto

sponding. He appointed a committee to frame a response and suggested that the committee look "closely at the needs of our own black churchmen.

"This may be the strategic time for the Church to renew its concern for the education of black people, building on the . . . structures of our Church-related colleges. . . .

"This may be the moment," he continued, "for the Church to redouble her efforts, cut back on all non-essential spending for fabric and furnishings, and ask for emergency money—outside the budget—to provide seed money for poverty areas."

The Presiding Bishop also asked that Council consider raising "a fund of \$10 million over the next five years throughout the Church to increase and deepen this Church's response to the clearly delineated needs of suffering and oppressed people."

The Manifesto response committee, chaired by Bishop Roger W. Blanchard, Southern Ohio, included: Mr. Charles M. Crump, Tennessee; Dr. Charles V. Willie, New York; Mrs. Harold Sorg, California; the Hon. Emmet Harmon, Liberia; Mr. Houston Wilson, Delaware; the Rev. Stephen R. Davenport II, Kentucky; the Rev. John B. Coburn, New York; Mr. Clifford P. Morehouse, Florida; and the Rt. Rev. Stephen F. Bayne.

After an initial meeting the committee called in two members of the Union of Black Clergy and Laymen, the Rev. Quintin E. Primo, Jr., and the Rev. Lloyd S. Casson, Episcopal priests from Wilmington, Del.

The "Response to the Manifesto" which Executive Council passed, recognizes the "continuing poverty and injustice and racism in our society to which it speaks, but (we) do not accept the Manifesto as it is presented."

Citing the Church's General Convention Special Program, ghetto bank deposits, and ghetto enterprise investment, the "Response" says: "We are determined that this Church, in consultation with the Union of Black Clergy and Laymen in the Episcopal Church as well as with representatives of the poor, both within and without

the Church, will mount further strategic attacks upon poverty and injustice which will call for great sacrifices."

The document said Executive Council is convinced that "the crisis is not primarily one of money but of the human spirit and of how men deal with one another."

A two-hour debate on the wording of the response produced two other motions. Both were defeated.

Bishop Robert L. DeWitt, Pennsylvania, proposed that the Episcopal Church raise \$1 million by mortgaging Executive Council properties to finance new urban crisis programs. "Words are very weak, indeed," Bishop DeWitt said, "but this kind of dramatic action would say more than a thousand words. This move might have a sacramental meaning for the Church and the nation."

The motion received only two or three positive votes. The other vetoed resolution would have deleted the phrase, "do not accept the Manifesto as it is presented."

During discussion on the response document Bishop David E. Richards said the statement "lacks the willingness to make a sacrifice."

Father Casson said he was embarrassed to have been a part of the drafting of the response because "frankly the statement is meaningless unless it tells the Church specifically how to act."

Mr. John Paul Causey, Virginia, said it was irresponsible to make a decision under pressure.

Mr. Charles F. Bound, New York City, said, "our appeal should not be in response to Mr. Forman, but in response to what Bishop Hines started in Seattle."

Dean Gordon E. Gillette, New Hampshire, said, "Words have been said before, way back to Lincoln. We're not ready to face up to the fact that the real problem is white racism, not just poverty and injustice."

After discussion Council created a committee to implement "the spirit of the 'Response to the Manifesto'" and to "explore new and sacrificial ways

to make a more effective Christian contribution to this crisis in our national life." Dr. Coburn will chair the committee; other members had not been made at press time. ◀

How Others Responded

To press the demands of the Black Manifesto, which arose from an April IFCO-sponsored economic development conference in Detroit, Mr. Forman confronted denominational bodies and parishes scattered throughout the country.

Soon after the Manifesto was presented to the Episcopal Church it was also given to the United Presbyterians, the United Methodist Board of Missions, the New York Roman Catholic archdiocese, the American Baptist Convention, the Lutheran Church in America, the Southern Presbyterians, and several national Jewish agencies. Tactics from sit-ins to conferences with denominational leaders were used.

The initial Roman Catholic and Jewish reaction was to condemn both the demands and the tactics. Other denominations objected to the tactics but found some legitimacy with the document's aims, and asked people to listen.

As of early June two bodies responded with offers of money. Two United Presbyterian agencies allocated \$50,000 each to IFCO from sources outside general mission budgets. The governing body of a United Methodist congregation, Greenwich Village, New York, voted \$15,000 to the NBEDC; \$10,000 to IFCO; and \$5,000 to the New York Chapter of the Black Panthers. The funds, to come from accumulated interest on a \$500,000 endowment fund, must be approved by the church's board of trustees.

The Manifesto asked all bodies to disclose their financial assets. None of the respondents have done this.

Though IFCO originally sponsored the conference from which the NBEDC emerged, the two organizations are separate entities. IFCO Director Lucius Walker said in an interview that raising money for IFCO had been difficult. "I am frustrated at how to get at the white mentality," he said. "I dress properly and my diction is correct and I don't scare them . . . maybe it takes a guy who breathes fire, like Forman."

We have lost our definitions

THE GREAT DIFFICULTY I encounter in discussing the "Purpose of Christianity" is much like that of the preacher in a London church during an air raid. The explosions came closer and closer, and the building started to shake, and a part of the roof caved in, but the preacher showed no sign of calling a halt. Finally a member of the congregation stood up and said, "Preacher, I am sorry but I'm afraid our premises won't support your conclusions."

I believe our assumptions and conclusions about what Christianity ought to do and what its purpose ought to be have out-stripped our premises as to what Christianity is in itself. Until there has been some reconstruction of basic concepts and terms, I don't see how any meaningful discussion can take place. What is "Christianity," and are we even entitled to use that term today?

"Christianity" was a kind of consensus. It was a set of attitudes which characterized "Christendom," were generally accepted throughout Christian culture, even by those who were not practicing Christians.

That culture began to break up, in

my view, in 1517 when Martin Luther nailed his theses to the church door, and the dissolution was finally completed after the Second World War. The last bastion of Christendom, the last little island, is the Roman Catholic Church. There is no doubt in my mind that it is only a question of time until it, too, disappears beneath the waves of the *saeculum*.

There exists now so far as I can see no discrete, concrete, identifiable body of knowledge, set of principles, code of behavior, or what-have-you to which we "Christians" can all point and on which we can agree as constituting "Christianity." Anyone who doubts this has only to sit down with a small group of churchmen and try to decide what "Christianity" is, and what it means in terms of life today.

It is a frustrating experience, and the frustration is due to our assumption that we know what Christianity is. But "Christianity" today is "up for grabs."

It is possible, however, to set certain negative parameters around this unknown quantity. We know—at least I think I know—some things Christianity is not, and because we know

this much, the case is not hopeless.

For one thing, Christianity is not violence. Violence and Christianity are incompatible, on this I am pretty clear, so to talk of structuring violence into the Christian way of life seems to me complete nonsense. Violence may seem necessary in human terms; it may seem to "get results" as in the case of the American Revolution.

I am no pacifist, but I am convinced that violence is never "right" or "good" or "Christian." When we adopt it as a means to an end, we part company with Christ (I do not consider his driving the money-changers out of the temple as an instance of violence but rather one of chastisement) and forfeit all appeal to moral sanctions.

It is true, as Joseph Fletcher argues in *Situation Ethics*, that any means which can be justified at all is justified by some end. But it does not follow that any and all means can be so justified. There are some means which no end on earth can justify and violence is one of them.

I believe the heart of Christianity is in every case to suffer rather than to offer violence. Yet I was in the

THE
PURPOSE
OF
CHRISTIANITY

A parish rector, after sharply attacking violence and death-of-God theologies, finds a shocking lack of consensus among Christians.

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We Have Lost Our Definitions

armed forces and would defend my country again if necessary. How do I resolve this contradiction? I don't think it can be resolved. I have to live with it and make the best decisions I can. If this is what Luther meant by "sin boldly," at that point I become a Lutheran.

For another thing, "Christianity" is not the nonsense which some critics attack as "Christianity." My reply to much of this criticism, which is usually stimulated by the behavior of so-called "Christians," is to say, "What makes you think that is authentic Christianity?" For example, the "Christianity" which Bertrand Russell holds up to scorn in his essay "Why I Am Not a Christian" simply shows Mr. Russell does not know what Christianity is, or rather what it is not. If it were what he presumably thinks it is, I wouldn't be a Christian either. (A much more penetrating criticism of Christianity is to be found in an excellent book by Walter Kaufmann, *Critique of Philosophy and Religion*.)

To mention one other negative point, to me Christianity is wholly irreconcilable with the death-of-God theology. It is hard to see how this can even be called theology, since it is the *theo* that makes it theology. I understand what is at stake in the talk of "religion-less Christianity," and I fully agree what passes for "Christianity" is often Christianity-less "religion." I can also understand how the protracted absence or silence of God, his non-intervention in human affairs, leads to the idea of his death.

What I cannot understand is how this can be in any way a blessing or the starting point for a renewal of Christianity. I fail to see anything hopeful in this development, for God is the one thing that makes any religion the least bit relevant or worth talking about. I agree with the rabbi who was quoted recently in *The New York Times* as saying that what has made religion irrelevant to the great mass of people is not its failure to become involved in social issues but the loss of man's relationship to God, the

general feeling of unreality in the God-idea.

If God is dead I see no point in talking about worship, values, ethics, involvement, or any other religious concerns. God is the only way out of the no-exit of existentialism.

Pascal's remark is still valid: "There are many reasons for loving our friends, but God is the only reason for loving our enemies." Jesus was indeed the "man for others," but He certainly did not regard himself as self-authenticating, for He said, "I came not to do my own will but the will of Him that sent me." A God-less religion is a paradox which cannot be conceptualized and therefore cannot be communicated.

One reason, I suppose, religious moral codes are so often couched in negative terms—"Thou shalt not"—is that it is much easier to say what religion is not than to say what it is. Thus the message of the prophets is largely a negative one: "You have sold the needy for a pair of shoes, you have forsaken Yahweh . . ." It is easier to proscribe certain behavior than it is to prescribe what the "religious" or "Christian" content of behavior will be under the complex conditions of real life.

When Hitler invaded the Rhineland in 1936 with a few battalions, the French army was standing on the banks of the river with seven divisions. They could easily have stopped him, and maybe stopped him for good, but they did not. Did they do the "right" thing?

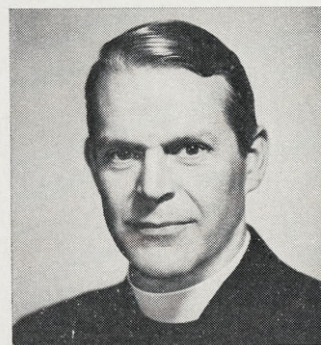
Within the negative parameters, however, a considerable latitude of choice of ethical and theological options exists. Indeed, there appear to be as many versions of what constitutes "Christian" living and thinking as there are Christians. Take sexual morality, for example.

There used to be a pretty well-defined consensus on this subject, hypocritical though our practice may have been. But now it is not even possible to speak of hypocrisy since all the traditional norms by which conduct is measured have been erased—all ex-

cept the abstract standard of love.

The same applies to theology. Whereas "Christian" and "trinitarian" have been virtually equivalent for nearly 2,000 years, it is no longer quite so clear that in order to qualify as a Christian one must think of God in this three-fold way. There is room for the Pikes as well as the classical Christians, and if the truth were known, the former likely outnumber the latter.

When the question of the heresy trial came up a few years ago, I was rather sorry in a way that the House of Bishops swept it under the carpet. It wouldn't have hurt Bishop Pike in the least, and it would have shown



The Rev. TOM T. EDWARDS, rector of St. Paul's Church, Chestnut Hill, Pennsylvania, a native of Winston-Salem, North Carolina, was graduated from the University of the South in 1942. He attended the U.S.N.R. Midshipmen's School at Columbia University and was on active duty with the commando team "Scouts and Raiders" from 1943 to 1946.

In 1948 he was graduated from the Episcopal Theological School and served parishes in North Carolina and at the American Protestant Cathedral in Paris, France, before becoming rector of St. Paul's in 1956.

He is married to the former Rosemary Cody and they have four children.

clearly that we have no orthodoxy by which to measure heresy.

As is usually the case, there is even less of a consensus about "Christianity" among the professors than there is among the laymen. If anything, they are in a more chaotic condition, having more time to devote to the subject. Undoubtedly Barth, Tillich, and

Bultmann, to mention the best known threesome, hold some concepts in common, but in essence they are poles apart, so much so in fact that they could be talking about three different religions.

These points of view are certainly not different facets of the same reality. Is God the "Wholly Other," to use a favorite phrase of Neo-Orthodoxy, or is He the "Ground of our Being," in Tillich's now threadbare words? No doubt some theologians are prepared to say that He is both, while others will deny that He is either.

At this point the sensible laymen will leave the theologians to their semantic hassle and turn to something more profitable. But the question remains, what is "Christianity"? Is there anything in the world of concrete realities which corresponds to this concept?

"Church" is another word that is used constantly without any awareness that there is a hole in the bucket through which most of the meaning has drained. It has become almost a pure abstraction. We are told that "the Church" should do this, that, and the other thing, and we wonder why it does not function. The reason is that the substantive has lost its substance and turned into a ghost.

Exactly who or what is "the Church"? The only thing one can be fairly sure of is when this word is used critically, it refers to someone other than oneself. When laymen take "the Church" to task they mean the clergy, and when the clergy do it they mean anyone who disagrees with them, laymen, bishops, or other clergy. Because of our inability to define the Church and because of this identity crisis, an "us and them" syndrome has developed which is rapidly polluting whatever is left of "the Church."

A good example of this was the recent article in this publication by the young seminarian who said the new breed of clergyman has a lot to offer the Church, "... if the Church will accept us?" Now, whose business is it to accept whom? In my old-fashioned way I would have assumed this young man is as much a part of "the Church" as anyone else, and that it is up to all members of "the Church" to accept one another.

I hear clearly the current discussion about the need of the Church to "secularize" itself, about its role with respect to "the World," and how it must identify with the world, etc. All this I would have understood a generation or so ago when the Church still retained some notion of who she was with respect to the world. But today it seems little more than playing with words.

It is not the reality of the world and its problems I question—the world is real. But I would have said (I speak as a fool obviously since no one agrees with me) that the trouble with the Church is it has become so secularized that it has practically vanished into the world. So how can "the Church" be set over against "the world"?

To illustrate the problem, take two extreme examples. Here is an affluent suburbanite who still goes to church on Sunday but the rest of the week fails to exert any "Christian" influence on his culture. He is so secularized that his "Christianity" is impotent. Does he come under "Church" or "World"?

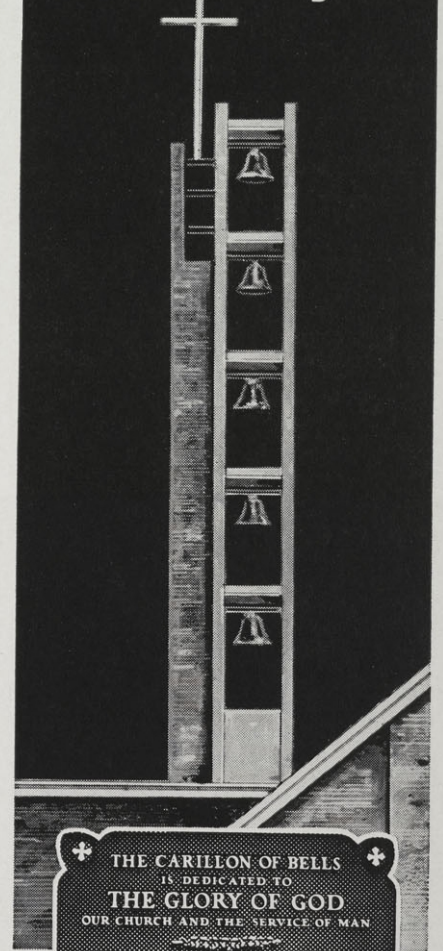
At the other extreme is the person who is part of no organized religion and has no "religious" principles, yet who works hard for social justice. Where does he belong? If "Church" is equated with social action, as some wish to do, the latter individual is more a part of the Church than the former. It is all very confusing.

The truth of the matter is the division is not between church members and non-church members any longer but between two opposing conceptions of religion, between those who see it as many things including social action, and those who see it as social action, period, and nothing if not that.

If this is the real issue, as I believe it is, we should not confuse the issue by talking in institutional terms. Something much more dynamic and kinetic is at work than who does or does not belong to the institution, "the Church."

The polarization is over social issues, and creation is being whacked up into two hostile camps, the white hats versus the black hats. The secular but paradoxically "Christian" world is

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Continued on page 36

Who's to Blame?

I'LL TELL YOU WHO IS TO BLAME.

Blame our Lord Jesus Christ. He is the culprit. He taught the people to seek justice and love for all races.

Blame Him for putting the spotlight on our ugly poverty pockets.

Blame Him for all the parents of the present generation of youth who are dissatisfied with the way the world is "messed up."

(Don't blame Him for the SDS, or black or white gun-toting "Panthers," or academic or drug dropouts.)

The best of our present-day youth believed what we taught them. Some of us parents allowed our children to go to Sunday school, while we stayed home and read the sport or society page.

Too many of us told them when they came home that what they learned about love and justice was absolutely right, and as sweet as could be.

"Isn't he sweet the way he sings in his crib? 'Jesus loves me, this I know, 'cause the Bible tells me so.'"

And when he had a chance to say grace, we were so proud of him when he said, "And make us mindful of the needs of others."

In short, a good percentage of the finest young people today were taught to be Christians, to be kind, to love one another, to obey the Golden Rule, to hate war. And, sometimes to our consternation, they are trying to do something about it.

Blame Him for senior wardens like George Washington and others who fought to establish a nation in which the Christian principles of freedom and justice are insisted upon by the Courts.

Blame Him—not the founding fathers—for declaring that they held it to be self-evident that all men, whatever the color of their skins, were created equal, and that they were endowed by their Creator with certain inalienable rights.

Blame the One who taught us to seek the truth, because the truth will make us free.

Blame Him, therefore, for a generation of youth who know about science. They know that scientific power, whether it be nuclear, biological, or chemical, or psychological, must be controlled by understanding and love, and not by those whose whole life orientation tends to make them habitually look to guns for the answer to all problems.

I know that many of them are not happy about the Church per se, but have no quarrel with Jesus. Those were my sentiments for awhile in college days.

But when they look to the future, I think they, too, will wonder how, apart from His Church, His teachings can

be continued and passed on to their children. Experience has taught us that it is really impossible to go it alone as a Christian. It is really as impossible to be a Christian without the Church as it is to be an American without America.

In any case, here comes a new batch of graduates. They will stop protesting, stop making their concerns known in often-foolish ways, just as soon as they see the parent and grandparent generations doing some protesting in ways that can get results.

I saw it all summed up the other day in a cartoon which showed a bearded young man carrying a placard, upon which was printed "PEACE." Two elderly people across the street were indignantly saying to one another, "Trouble-maker!"

BY JAMES W. F. CARMAN

Bishop of Oregon

—from *The Oregon Episcopal Churchman*

Let's Not Prejudge South Bend

When the 1967 Seattle General Convention voted to hold an interim Convention in 1969, the decision turned on one major purpose — unfinished business — plus testing whether a convention could meet: a) more often; b) for a shorter time; c) in a less expensive way. As 1967 turned into 1968, however, one fact emerged: except for the proposals of the hard-working and unbelievably patient Structure Commission, not much unfinished business was left from Seattle. When the agenda committee for the South Bend Convention set to work, they had not only this factor to consider, but also the rising pressure for more participatory decision-making that exists nearly everywhere in our society.

The agenda committee, under the now new Bishop of Wyoming, David R. Thornberry, thus proposed that dioceses elect or appoint representatives of women, youth, and ethnic minorities to attend South Bend and take part in non-legislative sessions concerned with the overall subjects of mission, ministry, and authority. Nobody wanted the special representatives to vote on anything. After all, Convention is still Convention. The additionals were being invited to pool their ideas with those of bishops, priests, and laymen.

Clearly we are scheduled to have a new kind of church conclave in South Bend during the week surrounding Labor Day, 1969. We believe every loyal churchman involved will want to do whatever is necessary to make this test productive.

We are doing reasonably well in giving a rigorous, lively test to a Trial Liturgy. The Church is already healthier for that test. A good Trial Convention in South Bend can add new experience, wisdom, and vigor to the increasingly complicated job of running a church if we will just do our best at this test without prejudging it. Otherwise we are likely not to know how to sort out what was good and bad about what was being tested.

—THE EDITORS

THE EPISCOPALIAN



IT IS AN HONOR to introduce you to these overseas projects. They represent an important step in planning and priority setting inaugurated at the Anglican Congress in Toronto in 1963 and given special impetus for Episcopalians at our General Convention at St. Louis in 1964.

As I scan this information you are about to see, I am filled with impressions of our Christian brothers and the places where they live. Names like Rwanda, Lesotho, Nagpur, Sabah, Taejon, Kyushu, and Antigua all stimulate the mind and send it spinning.

Where are these places? What are they like? Who are these people? What is happening to them today? What is the Church up to? If I care enough about these people and places and questions, I may be reading my newspaper differently, selecting my books more carefully, going to my atlas more often, learning more than ever before about the life of God's people in almost every corner of the earth. And I may be praying more earnestly, too.

When I say that these projects

represent another step forward in inter-Anglican planning, other vivid pictures come to mind. I know, for example, the leaders of the Province of Central Africa have given themselves faithfully to the process of identifying priority needs in mission: sorting them out, balancing them one against the other, carefully describing them, and finally setting them forth in the form of Project Proposals.

I know the Joint Council in the Philippines has sought to build new avenues of cooperation between the Philippine Episcopal Church and the Philippine Independent Church. It has tried vigorously, sometimes against difficult odds, to identify particular needs in their joint life which require support.

All such planning as this is still in its infancy in our Anglican Communion. We have much to learn. Some of the most difficult problems in planning have yet to be ironed out. But we can be grateful for what has been accomplished so far.

My predecessor and colleague, Bishop Stephen Bayne, who did so

much to make Projects for Partnership a part of the life of our Church, has commented often on the growing importance of the "voluntary sector of giving" which must accompany our support of the General Church Program if we are to be responsive to the new opportunities which lie before us. I warmly endorse this view.

Finally, a few practical comments. **First** of all, what follows is basically an index. **Further information on each project is available in the Church's Overseas Office, 815 Second Avenue, New York, N.Y. 10017.** Please write for that information as you make your decisions.

Second, it is required, of course, that every commitment to a project be over and above payments of quotas for the General Church Program, which continues to be the mainstay of our international work.

Third, it is essential that any proposed commitment to a project be cleared with the Overseas Office before it is made. Projects are now being accepted by Anglicans in Australia, Canada, England,



South Pacific

HAWAII

and elsewhere, so it is important that you clear with us to avoid duplication.

Fourth, we used to ask for a "30% Fund"—a voluntary additional gift of 30 percent of the dollar value of the project—to establish a central resource to provide for unmet needs of high priority. The need for such a resource continues, but we now request that you consider giving to a Fund for Unmet Needs, which you will find here as the final project.

Fifth, all gifts for overseas dioceses—whether for projects, discretionary funds, or other purposes—can best be made through the treasurer of the Executive Council. This will assure that they will be forwarded carefully to the field with proper receipts provided.

Many people have joined in preparing Projects for Partnership 1969/70—those in far-off places and those here at home. We offer it now to the Episcopal Church and to all whose hearts are open, praying God's blessing upon it and upon you.

—J. BROOKE MOSLEY



Bishop Mosley

► Support summer programs in inner city of Honolulu sponsored by Episcopal, Methodist, and United Church of Christ parishes there. Plans include a week of camp for 100 children, pre-school and remedial programs. \$10,000 is available from parishes, the other denominations, and gifts.

(Honolulu, HON/69-70/1)

Amount Needed: \$2,000

NEW GUINEA

► Help build a wharf and storage facilities to handle direct importation of bulk items from overseas at Lae, thereby saving money. Lae is the administrative center of the diocese and is becoming the commercial capital of the country.

(New Guinea, SP/69-70/13)

Amounts Needed in 1969 and also in 1970: \$7,500

► Prepare fifteen local teachers for future responsibility as headmasters and administrators of diocesan schools. Developed in cooperation with the Lutheran Church and the government, these are two-year courses.

(New Guinea, SP/69-70/15)

Amounts Needed in 1969 and also in 1970: \$1,500

► Train high school graduates as teachers at Balob, Lae. Less than half the school age children in Papua and New Guinea have schools to attend, and those who do, go to church schools. Assuring an adequate number of teachers is essential.

(New Guinea, SP/69-70/16)

Amounts Needed in 1969 and also in 1970: \$1,500

► Provide further training for a group of veteran teacher-evangelists, which will bring them into the permanent diaconate.

(New Guinea, SP/69-70/17)

Amount Needed: \$2,000

Latin America and the Caribbean

ANTIGUA

► Build a home for a priest to pioneer work on island of Saint Maarten. Land for this purpose is being paid for in installments by the islanders who also hope to raise \$4,800 of the total needed.

(Antigua, WI/A/69-70/2)

Amount Needed: \$10,200

ARGENTINA

► Support of newly appointed archdeacon to work in Spanish and English communities.

(Argentina, LA/69-70/1)

Amounts Needed for stipend, housing, and travel for 1969 and also in 1970: \$6,840

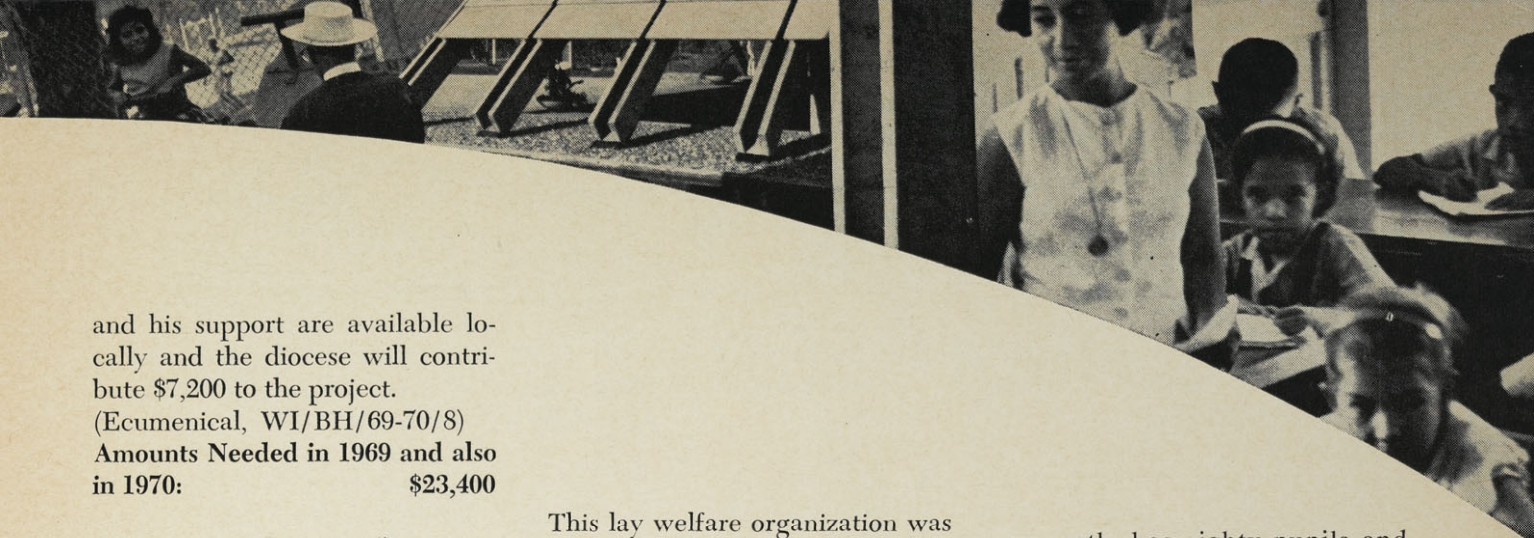
► Stipends, housing, and furlough travel for two Spanish-speaking priests (in addition to one Canada has agreed to support), to begin work where the diocese has church buildings no longer used by English-speaking congregations.

(Argentina, LA/69-70/2)

Amounts Needed for each priest in 1969 and also in 1970: \$5,040

BRITISH HONDURAS

► Share in building a church and lay training center for Anglicans, Methodists, and Roman Catholics in New Capitol City, which is replacing present capital, Belize City, twice destroyed by tidal hurricanes since 1931. A priest



and his support are available locally and the diocese will contribute \$7,200 to the project.

(Ecumenical, WI/BH/69-70/8)

Amounts Needed in 1969 and also in 1970: \$23,400

► Set up a diocesan "Incentive Fund" to provide matching grants to local building and program developments.

(British Honduras,

WI/BR/69-70/10)

Amount Needed: \$30,000

CHILE, BOLIVIA, AND PERU

► Meet increased costs of rent and transport at the ecumenical Theological Community in Chile. Started in 1965, this work has so far been supported by the Diocese of Alabama.

(Ecumenical, LA/69-70/5)

Amounts Needed in 1969 and also in 1970: \$3,600

► Vehicles for two areas where diocesan schools are making vital contributions.

- Among Araucanian Indians in Cholchol boarding and day school.
 - Among middle class Chilean children at St. Paul's School, Vina.
- (Chile, Bolivia & Peru,

LA/69-70/6)

Amounts Needed in 1969 and also in 1970: \$4,800

COSTA RICA

► Build a child-care center on land available adjacent to Mission of St. Philip and St. James in Barrio Cuba, San Jose, and expand the program for underprivileged children. Local and diocesan sources have raised \$5,000.

(Costa Rica, CR/69-70/1)

Amount Needed: \$8,000

EL SALVADOR

► Continue support of Centro de Rehabilitacion in San Salvador.

This lay welfare organization was begun in 1967 with an U.T.O. grant and is receiving some local support.

(El Salvador, ES/69-70/1)

Amount Needed: \$21,600

GUYANA

► Link six remote mission stations, via radio system similar to Australia's Flying Doctor service, with each other and the diocesan office and government agencies.

(Guyana, WI/G/69-70/11)

Amount Needed: \$3,360

► Provide a community facility in Prashad Nagar, new large housing area on outskirts of Georgetown which has no hall of any kind for youth or community activities. Lay and clergy leadership is available, and land has been acquired. Of the total, \$2,640 has been raised locally.

(Guyana, WI/G/69-70/14)

Amount Needed: \$3,360

HAITI

► Shore up walls and arches in the Cathedral in Port-au-Prince and restore the famous murals. The masonry walls and two arches cracked when the South Chapel wall "settled" and it is urgent that these repairs be done to prevent further damage.

(Haiti, HA/69-70/1)

Amount Needed: \$6,000

MEXICO

► Build a chapel for Mission San Matias in Ciudad Juarez, where the Episcopal Church was invited by the "colonia" to minister to residents. The chapel will also be used as a day school, which

presently has eighty pupils and is badly crowded in rented facilities.

(Mexico, Mex/69-70/1)

Amount Needed: \$28,000

PANAMA AND CANAL ZONE

► Continue a child day care and community center in a slum area of Panama City, operating since 1968. Twenty youngsters receive care here at little or no expense to their mothers whose incomes are between \$25-\$40 a month. This request is for each of three years, and is partially supported locally by donations and fees.

(Panama, PCZ/69-70/1)

Amounts Needed:

January, 1970 \$6,223

January, 1971 \$6,444

January, 1972 \$6,333

PUERTO RICO

► Help support the "Programa de Renovacion e Investigacion Social para el Adiestramiento en la Mision Cristiana" (PRISA) whose immediate targets include training lay and clergy teams, work with university students, seminars on issues such as housing and family planning. \$44,000 is available from local and other sources.

(Puerto Rico, PR/69-70/1)

Amount Needed: \$30,000

VIRGIN ISLANDS

► Replace St. Andrew's Church in Charlotte Amalie outgrown by rapidly increasing congregation. Local and diocesan sources have raised \$55,000 toward the project.

(Virgin Islands, VI/69-70/1)

Amount Needed: \$45,000

The Middle East

EAST PAKISTAN

► Enlarge a primary school in the Kashtia District of East Pakistan, where educational opportunities for boys are totally inadequate and eagerly sought.

(Dacca, IC/69-70/3)

Amounts Needed: 1969 \$7,850
1970 \$2,600

IRAN

► Provide necessary program and capital support to the schools in Isfahan which perform critically important services on an ecumenical basis to the whole community. (Iran—World Council of Churches Project, DICARWS, 1/65)

Amount Needed: \$41,114

JORDAN

► Provide a modest place of worship in Ashraffya, for families in one of the poorest sections of Amman, where many refugees have settled from the West Bank.

(Jordan, Lebanon, and Syria,

JP/69-70/3)

Amount Needed: \$14,400

► Complete funds necessary to provide the Bishop of Jordan, Lebanon, and Syria with headquarters for a house and offices on property already purchased in Jerusalem.

(Jordan, Lebanon, and Syria,

JP/69-70/4)

Amount Needed: \$12,000

PAKISTAN

► Rebuild and equip Zanana Christian Hospital, Sukkur, only source of medical care for women and children in this city of over 300,000. Already raised locally is \$20,000, with an additional \$20,000 expected in 1970.

(Karachi, JP/69-70/7)

Amounts Needed in 1969 and also in 1970: \$17,500

► Strengthen and enlarge the diocesan school program. These Christian schools in villages are unique in the Muslim World. The Indo-Pakistan war increased the urgency of this program, for which one-third of the total need has been contributed.

(Lahore, JP/69-70/8)

Amounts Needed in 1969 and also in 1970: \$18,000

THE SUDAN

► Support the "Sudanese Church of the Dispersion" now numbering approximately 150,000 refugees in "settlement areas" in Uganda, the Congo, and Central African Republic. Refugees were forced out of The Sudan as a result of political and military attacks. Available from Canada: \$9,600

(The Sudan, JP/69-70/5)

Amounts still needed for personnel and program per year 1969-71: \$9,600

Asia

BURMA

► Endow a new Anglican Province in Burma, to consist of three dioceses. It appears inevitable that the Church in Burma will have to be autonomous and given status as a province if it is to survive

under the present regime. To be raised locally: \$20,000.

(Rangoon, RA/69-70/1)

Amounts Needed: \$20,000 a year for the next five years.

HONG KONG

► Provide a community center for textile workers in Kweichung, a rapidly growing industrial area in the New Territories. More than 65 percent of the total cost is available from the diocese and local government.

(Hong Kong, SEA/69-70/1)

Amounts Needed in 1969 and also in 1970: \$10,000

INDIA

► Develop a lay training center at Pachmarhi, Nagpur, which will serve the new United Church of North India as it comes into being in 1970.

(Nagpur, IC/69-70/4)

Amounts Needed: 1969 \$4,320
1970 \$1,440

JAPAN

► Enlarge the Revolving Loan Fund to enable the Nippon Seikokai (Holy Catholic Church in Japan) to respond to the many parishes on the waiting list for loans.

(Provincial, NSKK/69-70/2)

Amounts Needed in 1969 and also in 1970: \$30,000

► Assist the Diocese of Yokohama in pioneering work in city evangelism through the use of the "house-church" method and the establishment of mission stations in homes. Available locally: \$4,000 a year.

(Yokohama, NSKK/69-70/4)

Amounts Needed in 1969 and also in 1970: \$4,000

► Inaugurate a team ministry of clergy and lay persons in a new housing area near the ancient capi-



tal city of Kyoto. Available locally: \$3,000.

(Kyoto, NSKK/69-70/8)

Amounts Needed in 1969 and also in 1970: \$3,000

► Share with other churches in providing new accommodations for the Center for the Study of Japanese Religions, an ecumenical organization sponsored by the National Christian Council of Japan. Total cost: \$20,000.

(Provincial, Ecumenical, NSKK/69-70/12)

Anglican share: \$4,000

► Build a retirement home for clergy, their wives, and other Church workers. Available locally: the land plus \$3,500.

(Provincial, NSKK/69-70/13)

Amounts Needed in 1969 and also in 1970: \$14,000

► Assist with 1) the repair of six churches and 2) a program for university students in the Diocese of Kyushu.

(Kyushu, NSKK/69-70/14)

Amount Needed: \$15,000

KOREA

► Build a church in the growing city of Pyongtaek which has a U.S. Air Base nearby and plans for a Korean Air Base in the same area. Some twenty-five Anglican families now worship in a Korean home. Available locally: \$1,000.

(Seoul, SEA/69-70/16)

Amount Needed: \$39,000

► Establish St. Mary's Clinic at Pyongch'en to serve three rural counties now without medical services.

(Taejon, SEA/69-70/17)

Amount Needed: \$20,000

MALAYSIA

► Support a hostel, with a chapel and priest, for boys from rural areas coming to Kuching either

to attend secondary school or to work.

(Kuching, SEA/69-70/5)

Amounts Needed in each of the next five years: \$2,400

► Build, together with Methodists and Roman Catholics, an interdenominational chapel at Rajang Teachers College, where some 80 percent of students are Christians.

(Kuching, Ecumenical, SEA/69-70/7)

Amount Needed: \$1,920

► Assist the Diocese of Kuching, in a joint effort with other Churches, to translate the Old Testament into the Iban language.

(Kuching, Ecumenical, SEA/69-70/9)

Amount Needed: \$1,872

► Support an intensified program of ordination and post-ordination training in this, the only diocese in the Anglican Communion without a single locally born and trained priest serving in any parish. In the face of a new restrictive immigration policy, this project has first priority in the diocese. Available locally: \$2,000.

(Sabah, SEA/69-70/10)

Amounts Needed in 1969 and also in 1970: \$1,500

► Create a new Diocese of West Malaysia by dividing the present Diocese of Singapore and Malaya, which will continue work in Singapore, Thailand, South Vietnam, Laos, Cambodia, and Indonesia. More than 75 percent of funds needed are already available.

(Singapore & Malaya,

SEA/69-70/13)

Amount Needed: \$2,000

PHILIPPINES

► Drill an artesian well for the church, school, and convent at

Upi, which must now depend on catching rain water in season.

(Philippines, SEA/69-70/19)

Amount Needed: \$5,000

► Renovate St. Paul's High School, Balbalasang, the only high school in this rapidly growing community which has recently become accessible by road. Available locally from the community: \$5,000.

(Philippines, SEA/69-70/21)

Amount Needed: \$5,000

► Complete a new high school in Baguio. The church community has already finished 75 percent of the building program but need help to complete the project.

(Philippines, SEA/69-70/22)

Amount Needed: \$5,000

► Assist farmers in Central Luzon to form cooperative societies and together obtain resources needed to participate in modern forms of agriculture. \$3,750 will provide the down payment for one tractor.

(Philippines, DICARWS 1/68, Agricultural Workers Brotherhood)

Amounts Needed in 1969 and also in 1970: \$5,000

► Expand St. James' High School, the only high school in the growing municipality of Besao. A large government elementary school

Africa

ASIA *continued*

readies more pupils for St. James' than it can now handle.

(Philippines, SEA/69-70/20)

Amount Needed: \$5,000

► Continue the building of Trinity College of Quezon City. Operated ecumenically by the Joint Council of the Philippine Episcopal Church and the Philippine Independent Church.

(Philippines, SEA/67/20)

Amounts Needed: Equip chemistry and physics labs: \$3,429. Equip zoology and botany labs: \$3,770. New library: \$100,000.

► Assist in strengthening parish life in the Philippine Independent Church (Partner Parish Program). \$600 a year is needed to provide one year's salary for each of twenty-five selected Filipino priests.

(Philippines, SEA/67/24)

Amount Needed: \$15,000

BOTSWANA

► Establish a center to recruit and train young laymen and their wives who will then provide Christian leadership among the tribes of Botswana without centering the work in Western-style mission stations.

(Matabeleland, AF/C/69-70/6)

Amounts Needed:

for personnel per year, 1969-1971 \$1,635

for program support per year, 1969-1970 \$2,000

for capital needs \$14,760

KENYA

► Support the program at Trinity College, Nairobi, the Provincial Post-Ordination Training Center, through provision of local staff.

(Provincial, AF/E/69-70/1)

Amounts Needed in 1969 and also

in 1970: \$7,500

► Assist African clergy with financing the education of their children in elementary and secondary schools. Diocesan budgets will cover this eventually, but meanwhile this project is the most urgent in East Africa.

(Provincial, AF/E/69-70/2)

Amounts Needed in 1969 and also

in 1970: \$12,000

► Improve sub-standard living accommodations at St. Philip's Bible School in Maseno Diocese and increase the capacity from twenty-three to forty students so that clergy, lay readers, and evangelists can be trained together. Electric lights, installed in 1968, enable students to work at night for the first time.

(Maseno, AF/E/69-70/4)

Amount Needed: \$4,100

LESOTHO

► Provide living accommodations with dining room and kitchens for theological students at the University of Botswana, Lesotho, and Swaziland, at Roma, Lesotho, which ordinands must now attend

since permission is refused to go elsewhere. The ecumenical Department of Theology will provide three-year courses.

(Lesotho, AF/S/69-70/6)

Amount Needed: \$14,400

LIBERIA

► Provide essential medical services for pre-natal and post-natal clinic with resident nurse in Bendaja, in the interior of Grand Cape Mount County, where approximately 65 percent of children die at birth.

(Liberia, LIB/69-70/1)

Amounts Needed:

for personnel support per year, 1970-72 \$3,600

for program support per year, 1969-72 \$2,000

for capital needs \$19,000

► Help develop a "Diocesan Incentive Fund" to stimulate local giving on the basis of matching grants from the diocese, so that repairs, improvements, and development can be inaugurated.

(Liberia, LIB/69-70/2)

Amount Needed: \$10,000

► Provide a dormitory to accommodate students at St. Andrew's School, Balomah.

(Liberia, LIB/69-70/3)

Amount Needed: \$20,000

► Support an Ecumenical Literature Program of the Episcopal, Methodist, and Lutheran Churches in cooperation with Committee on World Literacy and Christian Literature.

(Lit-Lit, LIB/69-70/4)

Amounts Needed in 1969, 1970, and 1971: \$4,000

MALAGASY REPUBLIC

► Set up a Council to bring the Malagasy Episcopal Church and the Diocesan Council of Mauritius together annually, to plan establishment of new Anglican province.

(Madagascar-Mauritius, MAD/69-70/1)

Amounts Needed in 1969 and also in 1970: \$2,400

MALAWI

► Establish an ecumenical nursing and nurse's training program for Midwife Clinic and General Hospital, which will serve the entire northern part of Malawi. The program will be developed by the Nursing Sisters of St. John (Florence Nightingale's Order) and include a novitiate for African trainee nurses.

(Malawi, AF/C/69-70/1)

Amounts Needed:

for personnel in 1970	\$4,500
per year, 1971-73	\$6,500
for program	
per year, 1970-71	\$1,000
per year, 1972-73	\$3,400
for capital needs,	
1970	\$19,500
1971	\$3,000

► Replace church building which must be abandoned due to imminent collapse, in Lilongwe, the newly-designated national capital. Available locally, \$1,500.

(Malawi, AF/C/67/3)

Amount Needed: \$36,500

MOZAMBIQUE

► Establish a new mission district in Maputoland by providing training and support for a lay worker who will be responsible for initiating evangelistic work in the new area.

(Lebombo, AF/S/69-70/5)

Amount Needed: \$8,000

NIGERIA

► Assist reconstruction, once the Nigeria-Biafra War is terminated, by providing a fund available to the Archbishop "on call" to meet immediate needs connected with churches, hospitals, schools, housing.

(Provincial, AF/W/69-70/1)

Amount Needed at conclusion of war: \$24,000

► Build and support a Diocesan Youth Center, for training and refresher courses, diocesan conferences, on an ecumenical basis in Ondo. One-third of the cost is available locally.

(Ondo, AF/W/69-70/6)

Amounts needed:

for personnel and program per year, 1969-71	\$1,200
for capital needs	\$8,400

RHODESIA

► Train a supplementary unpaid ministry, both ordained and lay, under a new Christian Education Team, and reshape missionary and pastoral work to meet the changes stemming from political and economic situations.

(Mashonaland, AF/C/69-70/3)

Amounts Needed:

for personnel support,	
1969	\$5,320
per year, 1970-71	\$7,500
for program, 1969	\$280
per year, 1970-71	\$600
for transportation and office equipment	\$4,000

► Divide the Diocese of Mashonaland, and establish a bishop in Umtali to develop the work in the vast eastern region of present diocese.

(Mashonaland, AF/C/69-70/4)

Amounts Needed:

for program, 1969-70	\$4,500
purchase vehicle	\$2,800

► Expand present Christian Education Team and Training Program which presently serves approximately 300 lay readers, evangelists, and lay leaders per year.

(Matabeleland, AF/C/69-70/5)

Amounts Needed:

for personnel, 1969-71	\$3,520
for program, 1969-71	\$1,680
for housing and vehicle	\$3,360

RWANDA

► Assist the Church in Kigali, the capital city, to buy land and erect a building, using local contributions of labor and materials. This struggling new nation, beset with refugee problems, has suffered a 100 percent devaluation of its currency.

(Rwanda, AF/U/69-70/7)

Amount Needed: \$14,000

SOUTH AFRICA

► Provide necessary facilities, including churches and rectories, in

new locations in the "group areas" where Africans are being placed in separate residential communities by the government.

(Provincial, AF/S/69-70/1)

Amount Needed: \$19,200

► Provide a building to serve three purposes—as a church, a hall, and a house—in a new African residential area. Available locally: \$7,200.

(George, AF/S/69-70/4)

Amount Needed: \$14,400

SOUTH WEST AFRICA

► Provide living accommodations for Ovamboland girls to train as nurses in St. Mary's Hospital, Odibo, which handles approximately 80,000 case visits a year.

(Damaraland, AF/S/69-70/3)

Amount Needed: \$4,800

TANZANIA

► Expand the Theological Training Center in Tanzania, which

AFRICA *continued*

serves all four dioceses of the nation, so that wives of ordinands at St. Philip's Theological College, Kongwa, can be trained with their husbands during the seminary years. Available locally: \$16,000 per year for program.
(Provincial, AF/E/69-70/3)

Amounts Needed: for program support

1969	\$3,000
1970	\$2,400

for capital needs in

1969-71	\$13,800
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► Establish a Leadership Training Center at Mwanza to provide residential courses for lay leaders and evening courses for local village leadership on an ecumenical basis. Available locally: \$21,000.
(Victoria Nyanza, AF/E/69-70/7)
Amount Needed: \$8,200

► Complete the building of a Community Church Center and clergy house in Tanga Town, a major seaport on the East African coast.
(Zanzibar and Tanga, AF/E/69-70/11)
Amount Needed: \$8,200

► Continue the expansion of Mkomaindo Hospital by the development of its Nurses' Training School, so that it can become a major center in Tanzania.
(Masasi, AF/E/69-70/12)
Amount Needed: \$9,000

► Inaugurate work in primary evangelism in the Uzaramo area.
(Dar-es-Salaam, AF/E/69-70/13)
Amount Needed: \$9,000

► Establish two new parish centers from which surrounding districts can be evangelized. One will be at Bukuba and one at Mbamba. Each needs an all-purpose building and pastor's house, and personnel support.
(Western Tanganyika, AF/E/69-70/14)
Amount Needed: \$9,600

► Initiate a program for the division of the Diocese of Southwest Tanganyika by establishing a separate administrative unit. Available from Canada: \$3,000.
(Southwest Tanganyika, AF/E/69-70/15)
Amount Needed: \$6,000

UGANDA

► Assure the continuation of the Provincial Salaries Fund, which is a ten-year plan to establish adequate salaries for highly-trained, professional persons to serve in the Church of Uganda.
(Provincial, AF/U/69-70/2)
Amounts Needed in 1969, 1970, and 1971: \$6,000

► Support the only Theological Training College in the province, now responsible for fifty students per year, plus field training programs. Available from Canada in 1969 and 1970: \$12,000.
(Provincial, AF/U/69-70/5)
Amounts Needed:
for capital development \$7,000
for program support in 1971 and 1972 \$12,000

ZAMBIA

► Expand the work of both the northern and southern archdeaconries in anticipation of division of diocese.

(Zambia, AF/C/69-70/7)

Amounts Needed for program support per year, 1969-72:

Southern Archdeaconry	\$2,800
Northern Archdeaconry	\$2,800

► Build two houses for Zambian clergy, who are married and often have large families, to succeed expatriate priests who were usually single.
(Zambia, AF/C/69-70/8)
Amount Needed per house: \$8,400

► Support the program at Mindolo Ecumenical Center, Kitwe, that includes community development programs, youth leadership training, family life, and national development conferences, and the work of the Hammarskjold Memorial Library.
(World Council of Churches, DICARWS Zambia 2/64)
Amounts Needed per year, 1969-71: \$20,000

Worldwide:

Unmet Project Fund

► Provide funds to be applied to listed projects that have not received adequate commitments or support, or that have needed adjustments due to political and/or economic changes. In the past this need has been met by the "30% Fund," but now this is set forth as an independent project. Regular reports are provided.
(PECUSA/69-70/1)
Amount Needed per year: \$43,500

92 TO GO

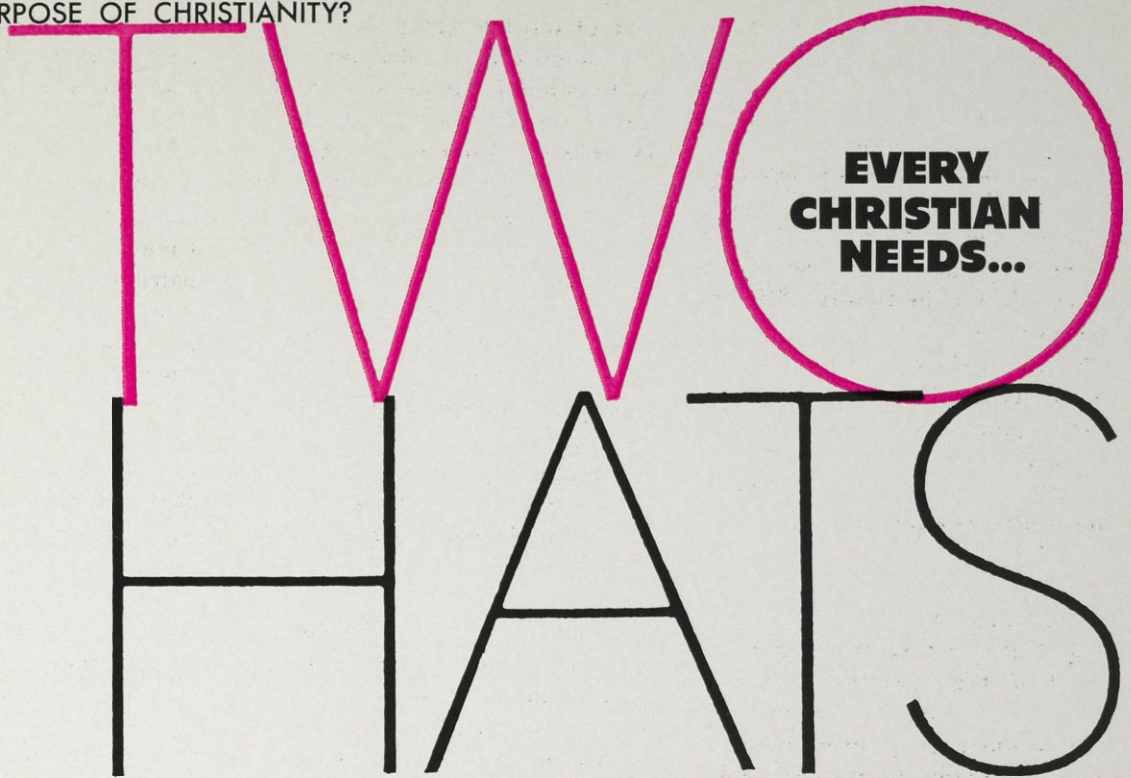
Eight projects which have already been taken are not on the preceding listing:

Five projects in Brasil are taken by the Diocese of Ohio and St. James' Parish in New York City.

One project in Okinawa has been undertaken by the Diocese of West Texas.

Polynesia and Melanesia each had one project which are taken by the Diocese of New Mexico and Southwest Texas.

WHAT IS THE PURPOSE OF CHRISTIANITY?



BY MARIANNE H. MICKS

AS AN INTELLECTUAL FENCE-SITTER, I am in an uncomfortably old-fashioned position. I trust the *via media* in thought. Perhaps it indicates moral cowardice or just the way my glands work, but I vote with Richard Hooker instead of Sören Kierkegaard.

A person who uses *both/and* instead of *either/or* is more likely, I think, to offer a sound answer to a complicated question. The danger is that he is also more likely to be dull.

What is the purpose of Christianity? The purpose of Christianity, as I see it, is to proclaim good news, news both half as old as time and fresh made every morning.

That old New England aristocrat, James Russell Lowell, was therefore half wrong, it seems to me, in his stress on keeping up with the changes of his day. His view is embalmed in the lines of a hymn we can sing only out of nostalgia for the nineteenth century:

New occasions teach new duties,

Time makes ancient good uncouth . . .

But, by the same token, that new autocrat Susan Sontag is also only half right when she condemns as "at best, soft-headed" the prevailing modern attitude which seeks to reconcile a religious idea with other ideas, instead of insisting "cantankerously" on what makes it different.

In her essay "Piety Without Content," Miss Sontag rightly argues that "we shall never have the fruit of the tree without nourishing its roots as well. . ." I think she is

wrong in the rest of the sentence: ". . . we shall never restore the prestige of the old faiths by demonstrating their psychological and sociological benefits."

Balanced however precariously between theological faddism and what is definitely old hat, one can affirm the good news of Christianity as an ancient good, with well-watered roots. Couth, in truth. Yet one may also so perceive its relationship to the individual and to society so that he would expect scandalous news about Christians to claim prime time on the "Today" show. For the double task in serving the single purpose of Christianity is to transform human lives and human culture.

Such a statement may sound like sinister Pelagianism to the theologically sensitive ear (as indeed it is, by itself.) To the skeptical ear, it may sound more like the White Queen in *Through the Looking Glass* who sometimes believed as many as six impossible things before breakfast.

Not all Christians have viewed the purpose of their faith in this manner by any means. In his penetrating book *Christ and Culture*, the late H. Richard Niebuhr surveyed the spectrum of Christian thought on the relationship of the Faith to society. His classification is still useful in locating where we stand.

Some Christians, according to Niebuhr, have always drawn a sharp line between the Church and the world: they are antagonists. At the other pole, some have always believed that there is no boundary line at all: what Chris-

**How to live through tough times
joyfully without getting jam all over your face.**

TWO HATS

THE PURPOSE OF CHRIST IANITY

tianity offers is no different from, for example, the best in the American Way of Life. In effect you can take your pick between the Church and Rotary.

In between these polar opposites come positions which find Christ and culture in dialectical tension or in complementary roles. But as a final category, Niebuhr described the view that Christ is the transformer of culture. His examples of such thinkers included St. John the Evangelist, St. Augustine of Hippo, and that too-often neglected Anglican, Frederick Denison Maurice. I doubt if one could find a better trio of spokesmen.

St. John, of course, wrote that never yet equalled summary of the good news: "God loved the world so

much that He gave his only Son, that everyone who has faith in Him may not die but have eternal life. It was not to judge the world that God sent his Son into the world, but that through Him the world might be saved." Unfortunately, his theological essay is still being mistaken for biography, so that Jesus himself appears to indulge in long-winded rhetorical speeches.

Contrary to some interpretations, the fourth Evangelist is affirming the importance of this world in which the Word became flesh, and arguing for a new quality of life for the men within it. He is the gospel writer who most stresses Jesus' sending his friends into the world so the world will learn of the Father's love. We miss the point of his constant references to hunger and thirst, to ignorance and lack of freedom, if we read them only as "spiritual" metaphors.

We don't have much evidence about John's own personal life, but we do know his views strongly influenced two well-known Christian leaders of the next generation, Polycarp and Ignatius. Both of them got themselves arrested and executed as threats to the governmental establishment.

St. Augustine, as Niebuhr recognized, was too prolific a writer to fit neatly into any pigeon-hole. It is possible to find an Augustinian quotation to bolster any position under the sun, just as it is to find biblical quotations which both support and deny the same proposition.

Augustine was, however, demonstrably interested in the urban problem. When one reads *The City of God*, in its own context at the end of that other great civilization, one encounters an incredibly busy man deeply immersed in everything going on in his world, alive to all of its ambiguities, yet passionately intent on describing Christianity as an incurably social religion.

It is salutary to remember that Augustine's own education was punctuated by student violence. He later reports "a most disgraceful and unruly licence" reigned among the students at Carthage: "They burst in audaciously, and with gestures almost frantic, disturb all order which any one hath established for the good of his scholars. Divers outrages they commit . . ." At the time his devout mother was greatly distressed both by the friends

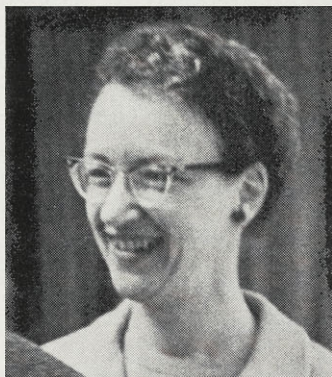
MORE TO COME

in this major series on

What Is the Purpose of Christianity?

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- ▶ **Thomas J. Patterson**
pastor and executive
- ▶ **Theodora Sorg**
lay leader and writer
- ▶ **Clement W. Welsh**
teacher and editor
- ▶ **Charles V. Willie**
sociologist and lay leader



MARIANNE H. MICKS recently returned from a year's sabbatical in Berkeley, California, to resume her position as dean of Western College for Women in Oxford, Ohio.

A graduate of Smith College and Columbia University, Miss Micks holds a doctor's degree in Bible and historical theology from Yale University. She has taught at Western College since 1960 where she has been an associate professor and chairman of the religion department.

An active Episcopalian, Miss Micks in 1968 became the first woman to serve on the Episcopal delegation to the Consultation on Church Union. She is author of the book, *Introduction to Theology* (Seabury Press).

and by the ideas her son was playing with.

F. D. Maurice also saw political consequences in Christianity. He became, indeed, a Christian Socialist. He was, further, a remarkably ecumenical-minded churchman before that was a popular thing to be. Like St. John and St. Augustine before him, he was free to be open to institutional change and to work for it, because he did not think the Kingdom of God depends on frantic human effort. Rather he concentrated first on glad acknowledgment of the present reign of God, and secondly on human response to that which he believed to be already the true state of affairs.

Maurice, incidentally, was once forced to resign from his teaching job for espousing too far-out theological views. He went to work instead in a new college for workingmen.

All three of these men were followers of the Way of Affirmation. Each of them, I think, would have chosen a *Christus Rex* as the symbol for his office wall—the image of the New Adam, triumphant over death, raised up by God to rule in the power of love. All three of them had been given the garment of praise for the spirit of heaviness. They spoke therefore in accents of joy and thanksgiving—but without getting jam all over their faces.

It would be absurd to suggest we can buy their metaphors wholesale. Their views of Christian purpose cannot be applied naively to the new situation of our own cultural crisis. But it is equally absurd to pretend that the Christian Church had more social prestige, greater popular support, wider intellectual allegiance back in some once-upon-a-time Golden Age which knew no social upheaval. Such a comforting romantic fantasy dissolves as soon as one takes history seriously. And that Christians are committed to do, as an article of biblical faith.

On this particular reading of the past, then, Christians are meant to be about the business of embodying God's love for the whole world—under the sign of the cross. This sign announces the news of love in a language beyond words. It also carries in itself the declaration of mystery. Joy out of suffering, life out of death, power out of weakness—none of the many levels of meaning which Christians continue to find in it can exhaust it.

Perhaps especially at this moment in history we need its loud message that men cannot know all there is to know about God's purpose. For the cross is always a reminder that what the "religious" people in any generation think about the divine purpose is far from the whole story. It may very well be wrong. And so one more dimension of the good news, a built-in part of Christian purpose and proclamation, can be acknowledged and rejoiced in.

As Christians in faith affirm the final mystery of God, they are freed from trying to be as gods, knowing all the answers. In that freedom, they can discover the delight of being human. ◀



WORLDSCENE

All Signs "Go" for Special General Convention II

Many groups and individuals are asking questions about Special General Convention II (*see June issue, page 32*) which is definitely scheduled to meet at South Bend, Ind., Aug. 30-Sept. 5, 1969. The constitutionality of the meeting and the acceptability of the proposed agenda seem to be the key questions.

To answer these, Presiding Bishop John E. Hines and the Rev. John B. Coburn, president of the House of Deputies, sent a clarifying letter to all bishops and deputies in May.

The letter pointed out that since this is only the second Special General Convention in the history of the Episcopal Church, the constitution and canons are not detailed in their provisions for a special session.

It is clear that constitutional matters—either first or second readings—may not be acted upon. In most other aspects, however, this convention is similar to a regular triennial meeting. The bishops and deputies can vote on canonical changes, and only they—the official representatives duly elected by dioceses and districts—can vote on legislation.

Materials for the Convention will be sent to bishops and deputies from the Joint Committees and Commissions of General Convention and through the normal process of resolutions and memorials transmitted through the Secretary of General Convention.

Present plans call for the Convention to open with an inaugural Eucharist and the Presiding Bishop's address Saturday, Aug. 30. The concluding service is scheduled for 12:30 P.M., Friday, Sept. 5. The two Houses of Convention—Bishops and

Deputies—will organize Sunday morning, Aug. 31, meeting separately with roll calls, as is their usual procedure.

The first business of each House will be consideration and vote on a proposed agenda. This year the suggested agenda includes a series of joint sessions and small work groups dealing with the overall subjects of Ministry, Authority, and Mission. These conference-type gatherings will be followed by regular legislative sessions.

If this proposed agenda is accepted, the next matter to be decided by each House is the granting of seat and voice to special extra delegates—representing women, youth, and minority ethnic groups—which many jurisdictions are sending. Both of these questions must receive approval from both Houses to pass.

Two recent polls give some indication of how the bishops and deputies feel about the Convention and its proposed agenda.

Reporting to the May meeting of Executive Council, Bishop Hines said, "I felt it the part of wisdom to poll the active bishops, . . . asking them to indicate their reaction [to the proposed agenda] under one of three categories: support in principle, support with reservations, opposition." 66 recorded their unqualified support, 36 gave their support with reservations, and 37 bishops expressed opposition to the plan.

THE EPISCOPALIAN sent a questionnaire to all Seattle deputies asking for information about local reaction to the Seattle Convention of 1967. The questionnaire also asked, "Do you favor having the 1969 Special Convention?" Of the 682 surveys mailed out, 248 were returned by May 30, and 169 answers favored the special session—a ratio of about two to one in favor.

THE EPISCOPALIAN survey also asked the Seattle deputies if they would prefer to have a special conference instead of a special Convention. Only 85 of 231 replying said yes.

This will be the first Episcopal Convention to meet on a university campus. As no extra events are planned, Notre Dame's complex of comfortable, convenient buildings and efficient, economical arrangements for meals and dormitory rooms should increase the prospect of a productive session.

Ghetto Youth Help Translate the Bible

Members of some of New York's ghetto youth gangs are helping the New York Bible Society with a new translation of the Holy Scriptures.

Working from the original languages, the Society hopes to produce a translation which will be clear to Christians of all ages, races, and education levels.

The ghetto youth and other widely representative people are reading the translated passages, and marking the words or passages they don't understand. A further literary evaluation is then made by a nationwide lay group, including both Church members and non-members.

The first section, the Gospel of John, is expected to be published next fall.

Executive Council Acts on Laity and Voorhees

World events would not stay out of the Episcopal Church's Executive Council agenda for May 20-22, at

Seabury House, Greenwich, Conn.

From Presiding Bishop John E. Hines' prayer, "Help us to know we are not caught in an endless accident," through a heated discussion on several General Convention Special Program (GCSP) grants, the world was very much with Council members.

During the three days of Council sessions members voted to "not accept" the Black Manifesto presented by Mr. James Forman (see page 11). They passed resolutions which would give women a greater voice in Church affairs; assisted four black students from Voorhees College who interrupted the meeting to ask for help in charges arising from a campus disruption; approved a special order of business on racism for the next Council meeting; and passed several resolutions on Church tax exemptions.

Early in the meeting Dr. Charity Waymouth, Bar Harbor, Me., presented a comprehensive report from the eight-month-old Committee on the Laity. The report asked passage of eight resolutions. The actions, all approved, call for a Church-wide study of the roles of men and women in the Church and proposed committees on Lay Ministries, United Thank Offering, and a Joint Commission on Ordained and Licensed Ministries.

In addition one resolution asks the General Convention to increase the number of Council members elected by the Convention from 22 to 30, adding eight members to the present 10, and provides that at least six of these members be women.

"We saw our assignment . . . as . . . securing recognition for all Christians as full participants in the life, planning, and work of the Church," Dr. Waymouth reported for the 14-member committee of seven males and seven females.

Miss Jodie Heinmuller, a sophomore at William Smith College who worked with the committee, reported that an expanded role for young people in the Church should begin at the national level and then work down to parishes instead of the other way around.

During the GCSP grant discussion another reality stood up and demanded to be heard. Cecil Raysor, 22, president of the student government at Voorhees College, Denmark,

S.C., led a delegation of four black students asking Council intervention in the arrest of 35 students during two-day demonstrations on the Episcopal-supported campus (see June issue).

A 10-minute recess was called and three Council members — Dr. Charles V. Willie, Syracuse, N.Y.; Bishop Albert R. Stuart, Savannah, Ga.; and Dean Lloyd E. Gressle, Wilmington, Del. — met with the delegation and tried to get information from South Carolina.

The four Voorhees seniors, Mr. Raysor; Robert Wright, 22; Geraldine Reed, 23; and Samuel Mintz, 22, said the demonstrations arose after college officials failed to act on a list of student demands presented last December. Armed students occupied an administration building until President John F. Potts began negotiations on their demands.

The demands included a black studies course, more black faculty members, and a permanent campus doctor so students would not have to go to segregated facilities in Denmark.

President Potts promised to carry out the student demands by September 1, the students said. While negotiations between students and the president were going on, however, the board of trustees asked that warrants be issued for the students' arrest.

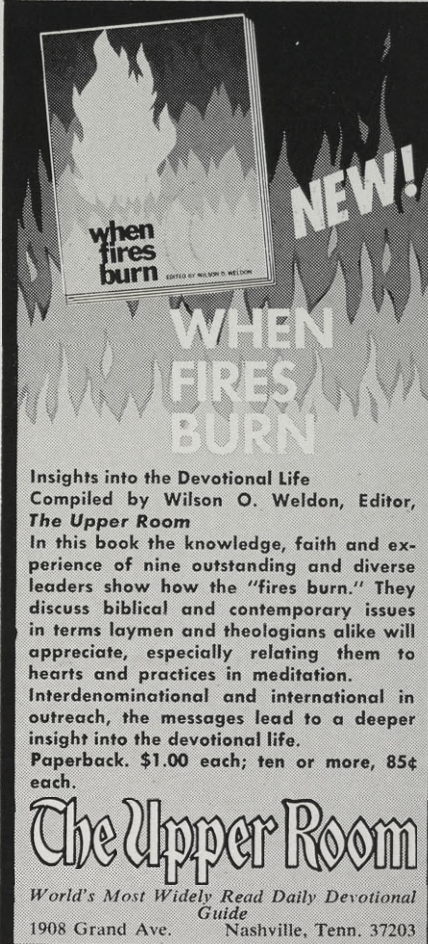
National guardsmen and state police arrested 35 students on charges ranging from illegal trespass to concealing weapons.

"Both bishops (of the two South Carolina dioceses) said that if the students weren't under charges now they (the college) could settle it," Bishop Stuart reported. Both bishops are on the board of trustees.

Council members discussed whether "outside influence" would be beneficial to the students.

The dilemma was solved by giving the Presiding Bishop, as a native of South Carolina, full power to act on the Council's behalf including the payment of bail bond premiums up to \$1,800 for three students who were still in jail because their parents could not afford bail.

The Council then moved back to the regular order of business and after long discussion approved six GCSP grants totalling \$175,600. Two of the grants, to the Chicago



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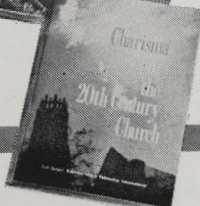
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Black Action Committee and *Accion de Bronce Colectiva*, Los Angeles, were passed with little discussion. Also approved was a series of four regional conferences for GCSP-funded groups, at a cost of up to \$100,000.

Three other grants to the Hilton Head Fishing Cooperative in South Carolina, the Afro-American Society of Greater Atlanta, and the Jackson Human Rights Project in Mississippi, were soundly debated.

Bishop George M. Murray of Alabama, presented letters as proof that consultation with the bishop on the Hilton Head grant had not been adequately carried out. He also questioned whether the people being served were really poor.

Mrs. Helen Kellern, Alexandria, Va., spoke in favor of the grant which supports a cooperative for catching, processing, and marketing shrimp and oysters in Beaufort County, S.C.

Procedural questions came up several times in the discussions. Leon E. Modeste, GCSP director, said: "The Council members and staff can most naturally respond to the uneasiness of many Episcopalians by raising procedural questions: e.g., Was the bishop really consulted? . . . The assumption behind these questions seems to be that, if the procedures were carried out correctly by staff and others, then there would be no uneasiness and no problem. That assumption is false.

"There is a more fundamental reality—a clear difference of cultural value. Orderly disciplined process, for example, is a prized value among the middle and upperclass white leaders of our nation. To ghetto activist groups, the emphasis on orderly process is irrelevant. The prized value in the ghetto is getting the job done," Mr. Modeste continued.

An hour-long debate on a grant of \$6,600 to Jackson (Miss.) Human Rights Project resulted in a close vote of 13-12, many Council members having left the meeting to go home.

Charles M. Crump, Memphis, Tenn., had compiled a dossier of information against the group, charging them with advocacy of violence.

Bishop Murray; William G. Ikard, El Paso, Texas; Mr. Causey; and Mrs. Seaton G. Bailey, Griffin, Ga.; registered a "no" vote for the grant.

Council members also voted to ask Congress to end Church tax exemption on unrelated business income and asked continuation of a Church-wide study of tax exemption as it relates to income tax, social security, housing allowances of clergy, property tax on clergy residences, and of the possibility of Executive Council making voluntary contributions in payment for municipal services.

In other actions the Council:

- Authorized an additional \$1 million for the Committee on Ghetto Investments, bringing the total allocation to \$3 million (*see May issue*).
- Voted to set minimum cash salary levels of \$5,500 for clergy and \$12,000 for bishops in 15 domestic dioceses receiving budget grants from Executive Council. The salaries are in addition to payments for travel, housing, utilities, medical insurance, and pensions and will require higher budget support from Council's funds in 1970.
- Responded to a feasibility study for an advance funds drive with four resolutions which provided for a stewardship and development director and a comprehensive program of stewardship; and asked for a report on the stewardship program at the September Executive Council.
- Supported the work of the long-range planning committee which will cost up to \$64,000 for the balance of 1969: money to come from outside contingency funds.
- Heard John C. Goodbody report for Seabury Press that Prayer Book sales are down because people are mistakenly waiting for the revised edition not due for at least six years.
- Adopted "Projects for Partnership 1969-70" (*see page 17*); approved a new companion relationship between Honolulu and West Tanganyika and okayed five other relationships.

Church to Withdraw Money from Banks

In December the Episcopal Church will withdraw over \$2 million in deposits, checking accounts, and investments from three banks which



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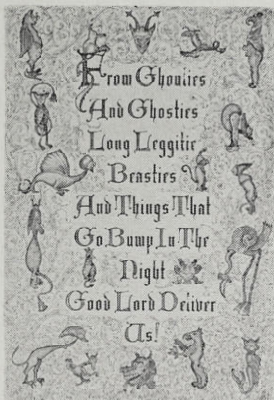
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invest in the government of South Africa unless the banks discontinue their investments in the meantime.

The decision to withdraw the funds came after officials from Chase Manhattan, First National City Bank, and Morgan Guaranty Trust Company appeared in day-long, closed hearings before the Executive Council's Executive and Finance Committee on May 23. The three banks are part of a ten-bank consortium which extends a \$40 million revolving credit to the *apartheid* government of South Africa.

● The Episcopal Church, by this action, joins the United Methodists and the United Presbyterians in taking action to protest the inequities of racial separatism.

The Committee said it could not conclude that the involvement of the consortium banks was positive in contributing to the education of Africans; development of family life; improvement of labor-management relations, collective bargaining, leadership, pension provisions, and hospitalization; promoting African skills; wage improvement; or breaking down the pass law system and other restrictions in South Africa. These criteria were established by a December, 1968, Executive Council resolution after a seven-month study of the situation.

The vote to withdraw the money was unanimous with one member, Mr. Charles Bound, an official of Morgan Guaranty, abstaining. The Executive and Finance Committee said it would offer all assistance to help the banks understand the significance of the action.

● In a separate resolution the Executive and Finance Committee requested the Committee on Trust Funds to examine their investments and take appropriate action along similar lines. Earlier in the week the trust fund committee reported to Executive Council that the criteria for judging bank involvement in South Africa was "so restrictive as to inhibit the best management of the funds committed to the Committee's supervision."

The Executive and Finance decision to withdraw the money was praised by the Episcopal Society for

Cultural and Racial Unity, and Episcopal Churchmen for South Africa. Members of both groups held a sit-in in the lobby of the Episcopal Church Center while the hearings were in progress. The twenty-five people were protesting the closed hearings, saying the banks would not have appeared if the hearings were open.

● Bank representatives moved past the protesters as they left the hearings. Mr. John M. Meyer, Jr., Morgan Guaranty board president, stopped however, to say, "Nobody favors *apartheid*, but we are not political creatures."

One Executive and Finance Committee member, Bishop Robert L. DeWitt, Pennsylvania, said: "The more the bankers talked, the more it became clear to me that the only basis for not withdrawing the money would be that 'business is business, politics is politics, and religion is religion, and never the three shall meet.' Incarnational theology can't go along with that."

After the banks' closed hearings three speakers gave anti-*apartheid* testimony before the finance committee. Bishop C. Edward Crowther, deported Anglican Bishop of Kimberley and Kuruman and director of Operation Connection; Mrs. Peter S. Franklin, a white South African now living in the United States; and the Rev. Gladstone Ntlabati, a black South African Methodist minister, appeared.

The Rev. George Hauser, a white Methodist minister also present at the hearings, said: "The banks are operating on the thesis that a prosperous South Africa is a South Africa that is going to get rid of *apartheid*. This is ridiculous.

"The gap between the average European wage earner and the average South African has grown."

In a prepared statement the Rev. Edgar Lockwood, ESCRU Task Force on Investments chairman, said the issue at stake in the decision of whether the Episcopal Church should withdraw its money was that "the Church stands in the eyes of the banks as the representative of a moral tradition. . . at the moment the Church is the only group capable of exerting an influence."

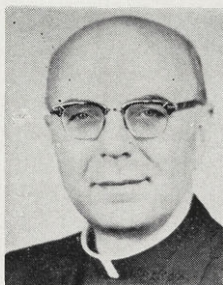
Episcopal Treasurer Dr. Lindley M. Franklin said the money, when withdrawn, will probably go to the Bank of New York, the Church's principal bank.

Changes In the Episcopate

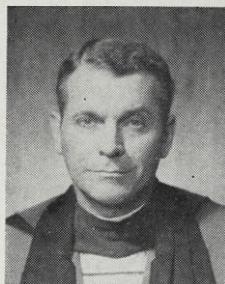
Current changes in the House of Bishops include two consecrations, two elections, four installations, three retirements, and one death.

The Rt. Rev. Walter M. Higley, who retired as Bishop of Central New York February 1, 1969 (*see January issue*), died May 4.

On June 7, the Diocese of Massachusetts elected a coadjutor, the Rt. Rev. John M. Burgess, former suffragan, to succeed Bishop Anson P. Stokes, Jr., when he retires.



The Ven. Stanley H. Atkins, Archdeacon of Milwaukee since 1962, will be consecrated to be Bishop Coadjutor of Eau Claire Aug. 1. . . . Born in England, Bishop-elect Atkins is a graduate of King's College, London, and Chichester Theological College, Sussex. Following his ordination in 1939, he served at Durham, England. He was a chaplain in the British Army during World War II. . . . Father Atkins came to Canada in 1949, serving parishes in the Diocese of Rupert's Land. He moved to Wisconsin in 1955 to be rector of St. Paul's in Hudson. . . . Archdeacon Atkins has served on numerous diocesan committees and has twice been a deputy to General Convention. He is married to the former Mildred Maureen March.



The Rt. Rev. Ned Cole, Jr., Bishop Coadjutor of Central New York since 1964, was installed as Bishop on May 25. . . . Bishop Cole is a graduate of Westminster College, Fulton, Mo., the University of Missouri Law School, Columbia, and Episcopal Theological School. Following his ordination in 1948, he served churches in Missouri until 1956 when he became Dean of Christ Church Cathedral in St. Louis. In 1964 Central New York elected him to be Bishop Coadjutor. . . . Twice a deputy to General Convention, Bishop Cole has served on the General Board of the National Council of Churches and is currently a member of Executive Council. . . . He is married to the former Martha E. Dunlap.



The Rt. Rev. George M. Murray, Bishop Coadjutor of Alabama since 1959, was installed as Bishop of Alabama Jan. 1. . . . Born in Baltimore, Md., Bishop Murray is a graduate of the University of Alabama and Virginia Theological Seminary. He served as chaplain of Episcopal students at the University of Alabama until his consecration to be Suffragan Bishop of Alabama in 1953. . . . Bishop Murray has been a member of the Executive Council since 1964. . . . He is married to the former Elizabeth Malcolm.



The Rt. Rev. Iveson B. Noland, Bishop Coadjutor of Louisiana since 1961, will become the diocesan in August. . . . A graduate of Louisiana State University, Baton Rouge, and the University of the South, Bishop Noland was ordained in 1940. He served churches in Louisiana for two years before joining the army as a chaplain during World War II. . . . Bishop Noland spent the next four years in North Carolina where he was rector of the Church of the Holy Comforter in Charlotte, and examining chaplain of the diocese. In 1952, when rector of the Church of the Good Shepherd, Lake Charles, La., he was elected to be Suffragan Bishop of Louisiana. . . . Bishop Noland is married to the former Nell Killgore Burden.



The Rt. Rev. Edwin B. Thayer, Suffragan Bishop of Colorado since 1960, was elected to be Bishop of Colorado May 9. . . . Bishop Thayer, a graduate of the University of Illinois and Seabury-Western Theological Seminary, was ordained in 1934. He served churches in Illinois and Iowa before becoming an army chaplain in 1941. After the war he came to Colorado as rector of St. Luke's at Fort Collins, and from 1950 to 1960 was rector of the Church of the Ascension in Denver. . . . A deputy to two General Conventions, Bishop Thayer has served on numerous diocesan committees and is a trustee of Seabury-Western Theological Seminary. He is married to the former Evelyn Marie Hansen.

Continued on next page

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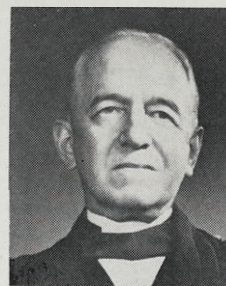
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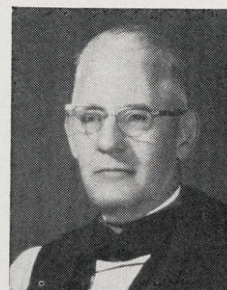
The Rt. Rev. David R. Thornberry, rector of Christ Church, Shaker Heights, Ohio, since 1965, was consecrated to be Bishop of Wyoming May 1. . . . Bishop Thornberry, who has spent all his ministry in Ohio and Southern Ohio since his ordination in 1937, is a graduate of Kenyon College, Gambier, Ohio, and received his theological education at Bexley Hall and Episcopal Theological School, Cambridge, Mass. . . . He is chairman of the Advisory Committee on Agenda for the Special Convention at Notre Dame; served as a member of Executive Council from 1958 to 1964; and has been a deputy to six General Conventions. . . . A native of Wyoming, he is married to the former Virginia Lee Morrisett.



The Rt. Rev. Charles F. Boynton, senior Suffragan Bishop of New York since 1951, and former Bishop of Puerto Rico, retires June 30. . . . Born in Geneseo, N. Y., Bishop Boynton is a graduate of Williams College and General Theological Seminary. Following his ordination in 1933, he served as chaplain of Christ School, Arden, N. C., and as chaplain of students at the University of Wisconsin. He then moved to Puerto Rico where he served St. Andrew's Church, Mayaguez. He was consecrated to be Bishop Coadjutor of Puerto Rico in 1944, and became diocesan in 1947. . . . Bishop Boynton is a trustee of General Theological Seminary and vice-president of the Episcopal City Mission Society.



The Rt. Rev. Walter H. Gray, Bishop of Connecticut since 1951, retired April 30. . . . A graduate of William and Mary College, the University of Richmond Law School, and Virginia Theological School, Bishop Gray was ordained in 1928. He served as dean of the cathedrals in the Dioceses of Bethlehem and Connecticut before his election to be Suffragan Bishop of Connecticut in 1940. He was elected Bishop Coadjutor in 1945. . . . He is chairman of Connecticut's Inter-faith Housing Corporation. . . . Bishop Gray has been a member of Executive Council and was a former chairman of the Church's Department of Christian Education. . . . He is married to the former Virginia Stuart Hutchinson. . . . Bishop Gray is succeeded by the Rt. Rev. John H. Esquirol (see *March issue*).



The Rt. Rev. James Wilson Hunter, Bishop of Wyoming since 1949, retired on May 1. . . . A graduate of Johns Hopkins University, Baltimore, Md., and Virginia Theological Seminary, Bishop Hunter was ordained in 1929. He served churches in Maryland, Kentucky, and West Texas until 1948 when he was consecrated to be Bishop Coadjutor of the Missionary District of Wyoming. . . . During Bishop Hunter's episcopate, Wyoming achieved diocesan status, being voted full rights at the 1967 General Convention. Bishop Hunter has been a deputy to five General Conventions, a member of Executive Council, and President of the Sixth Province. . . . He is married to the former Nancy McCormick Wattles.



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Switchboard

Continued from page 6

was the answer. So it seems to me to be true with most young people.

. . . . Has anyone asked the 9- to 14-year-old church school students how they feel about Confirmation? Do they want some sort of adult recognition at that time? . . .

MRS. BILLINGS B. FAIRWEATHER
Stonington, Conn.

The article . . . in my belief is in all aspects true in its content and I've long disagreed with the ritual now followed in the Church.

I would like to see a change come about, at least on a trial basis. . . .

MRS. ROBERT E. MITCHELL
Allison Park, Pa.

PURPOSE AND PREACHING

Thanks so much for launching the "Purpose of Christianity" series. If the balance holds up to the Shepherd-White-Roosevelt triad, this is good news indeed.

May I suggest that much of this heat over social action versus evangelism derives from the same fault as pulpit blasts at poor church attendance. The wrong people are always being addressed. By-and-large those persons belabored in church for lack of civic responsibility are already so deep in many kinds of service to humanity that to follow the preacher's favorite "bag" means neglecting something else of equal value to mankind.

I'm dubious whether the clergy have a right to determine what shall be the object of my sacrificial acts, any more than in democratic United States they should tell me how to vote. . . .

WILLIAM R. PALMER
Monmouth Junction, N.J.

WHOLE CHURCH MINISTRY

In Bishop Warnecke's comments [see May issue] about the present condition of our seminaries, I noted two inconsistencies. The first was his support of a national general ordination examination to replace all diocesan canonical exams while at the same time suggesting that we might tailor each seminarian's theological education individually. He condemns consensus, praises pluralism, and encourages diversity in the Church at the same time as proposing to standardize the canonical exams which all candidates for the diaconate and priesthood must pass, thereby effectively "homogenizing" the clergy.

The second inconsistency revolves around his statement that "the care of candidates for the ministry is the responsibility of the whole Church . . ." I would add that the ordained ministry is part of the one, universal priesthood of

Christ which His whole Body shares. Yet the impression that the bishop leaves is that he would gladly train and ordain men to be little more than chaplains to special interest groups and particular social enclaves rather than priests of the whole Catholic Church ministering to the whole of God's world.

. . . . It is appalling how poorly a man may be trained in the disciplines of theology in all its fields, biblical studies, liturgics, church history, pastoral psychology, preaching, and his own communion's traditions and yet be sent out to undertake fully the profound responsibilities and privileges of Christ's Great Commission. The first task of our seminaries is to provide a foundation in the basic professional skills and spiritual discipline needed for our primary job of being vital agents of the love of God in word and sacrament and daily life.

St. Paul's ideal of being all things to all men may not be humanly attainable, but it has to be our standard . . . our ministry can only belong to the whole Church. . . .

THE REV. DAVID CLEMONS
Broken Arrow, Okla.

PEEL AND APPEAL

I wrote you sometime ago criticizing the February issue in which you took four pages to tell how to peel an onion. Now I have received the March issue and I want to congratulate you on the two articles: one in regard to the Indians and the other on Biafra.

I promptly mailed a check to the Presiding Bishop's Fund to relieve some of the starving children in Biafra. . . .

LORRAINE F. JONES, JR.
St. Louis, Mo.

CALENDAR OF EVENTS

JULY

- 4 INDEPENDENCE DAY
- 6 FIFTH SUNDAY AFTER TRINITY
- 13 SIXTH SUNDAY AFTER TRINITY
- 7-18 Conference on "Science for Clergymen," Oak Ridge, Tenn.
- 16-20 Kirchentag (laity congress), Stuttgart, Germany. Theme: "Hunger and Thirst for What Is Right." In addition to ecumenical worship, the program includes Bible studies, five work groups, cultural events, and a closing rally. For further information and registration forms, write to Ecumenical Secretary, Kirchentag, 64 Fulda, Magdeburger Strasse 59, German Federal Republic.
- 20 SEVENTH SUNDAY AFTER TRINITY
- 25 ST. JAMES THE APOSTLE
- 27 EIGHTH SUNDAY AFTER TRINITY

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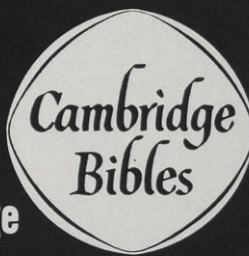
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DISCOVER AMERICA

IT'S SOME BACKYARD

We Have Lost Our Definitions

Continued from page 15

pitted against the "religious" but paradoxically un-Christian Church.

This basically Gnostic division between "good" and "bad"—defined in a certain way, of course—will not succeed in re-Christianizing the institution but will destroy it. It is already destroying it because our people cannot fail to get the message that in the face of today's gigantic problems, the institutional Church is not only irrelevant but downright pernicious (though how it can be both things at once is another question) and that they would be well advised to keep away from it.

This is coming through loud and clear to the young people, so one wonders what will be left of "the Church." The interesting and ironic thing is that the discovery of this new brand of "sin" and "piety" has produced its own strain of pharisaism which promises to be infinitely more ferocious than the old pharisaism growing out of simple morality. Verily this is the stuff that fuels revolutions.

To me "Christianity" is, among many other things, a rational way of life and a frame of reference wherein rational beings can carry on discourse about ultimate things. Confrontation politics is the embodiment of the opposite principle. Each time we resort to confrontation we make rational discourse that much more difficult.

I hope while we churchmen are busy being active in "the World" we can simultaneously carry on the discourse, not dry it up, so we can define the premises on which we act.

PICTURE CREDITS

Fabian Bachrach: 14.
Edward T. Dell, Jr.: 27.
Ed Eckstein: 8.
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34 (bottom, left).
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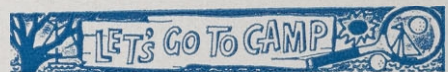
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Exchange

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.

SAVING \$\$\$ ECUMENICALLY

The Episcopal Diocese of Newark is joining the Cooperative Supply Services of the Roman Catholic Dioceses of Newark, Trenton, and Paterson.

CSS, founded in 1955, is a central purchasing agency for parishes, schools, hospitals, and other institutions. Since that date over \$8.25 million has been saved in buying materials in quantity for participating institutions.

Last October a number of Episcopal priests were invited by Roman priest friends to attend a CSS suppliers' exhibit. At that time the idea was suggested that some arrangement could be made for their participation in the services offered. Bishop Leland Stark of Newark expressed his "appreciation to our Roman Catholic friends for making this joint venture possible."

HAVE A SEAT

Grace Episcopal Church, Millbrook, N.Y. 12545, has a number of pews available for any parish or mission which may need them. Write to the Rev. Malcolm S. Sawtelle at the church.

NEED PRAYER BOOKS AND HYMNALS?

Anyone interested in some used hymnals and prayer books should get in touch with the Verger, Trinity Church, Broadway at Wall St., New York, N.Y. 10005. Postage will be paid for shipment of these books.

CHARIOT HOUSE—GAS & GAB

St. Christopher's Church, Warrendale, Pa., is one of several congregations co-operating in an interesting venture with area youth. "Chariot House," a gas station in the center of town, is a non-profit corporation with a specific purpose: to establish a place for teens to gather to work on their cars and talk with each other. This attempt to min-

ister in a positive way to young people who have been frustrated and bored in their community at the same time offers efficient and courteous service to customers.

THE LORD HELPS THEM . . .

One of the members of our church, a middle-aged widow whose only source of income is her salary as a domestic cook, donates some 25 to 30 percent of her income to the church. One day a friend asked the widow how she was able to make a worthwhile living with what little money she kept for herself.

"I make a living," was the amiable reply. "And the Lord makes the living worthwhile."

—Contributed by Henry E. Leabo

WATCH THOSE NOTES

One of our chaplains, imagining that he would have time for reading and revising old sermons while in Vietnam, took along a box of books and all of his old sermons. Two mortar rounds hit his quarters and the resulting fire destroyed the books and sermons. The only sympathy he received was "God moves in mysterious ways his wonders to perform."

—from *Armed Forces Newsletter*

GOD AND COUNTRY AWARD

Need information regarding the Boy Scout God and Country Award? Write to the Rev. Charles W. Taylor, Educational Media Team, 815 Second Ave., New York, N.Y. 10017.

TRIALS WITH THE TRIAL

We are supposed to be trying the Trial Liturgy. Too many of us—by default—are letting the liturgy try us. Here's what one churchman says on the trials of trying the Trial:

"We will worship according to the manner approved by the Episcopal Church on the theory that the Church is more important than a liturgy. We wouldn't like to subscribe to any serious differences about form that might divide us needlessly.

"If the Peace is passed and the usher is fishy-eyed, we will pray for the improvement of his eyes. If the hand is cold and clammy, we will pray, 'Dear God, please help the bodily circulation of our neighbor.' If the passer is a complete stranger, then it is up to us to realize that Jesus, too, was once a stranger.

"Truly, what is important is not so much liturgy as consciousness of the God who unites us all. However, we are very sympathetic with persons who

would just as soon not pass the Peace. We might even sit with them sometimes just to show that we are still friends."

Experience the Trial Liturgy. Try, test, and question it. Remember we would have no Prayer Book at all without similar kinds of reform in the past.

—from a parish bulletin

TAKE MY HAND

The parishioners at St. John's Church, Tallahassee, Fla., are learning to know and value others who are different from themselves through a help-others project begun after a discussion on Christian social service. The parishioners work with case workers from the State Board of Social Welfare who are able to see a family once a month for perhaps an hour or so. Volunteers from St. John's are involved in many types of services such as: working in a local child care center; being a personal friend to a large family which needs guidance and support; using the Laubach literacy method to teach non-readers; counseling high schoolers; and visiting shut-ins and semi-invalids.

AARP BRANCH

In an effort to reach out into the community and particularly to people 55 and older, the Church of the Ascension in Pittsburgh, Pa., has started a branch of the American Association for Retired Persons. The chapter offers new purpose and meaning in life both inside and outside the church, with many benefits such as health insurance and travel.

OFF THE ROCKS

An organization known as RACA has been formed by and for clergy who have made a successful recovery from alcoholism. The Recovered Alcoholic Clergy Association has three purposes: 1. mutual self-help; 2. fellowship; and 3. pastoral concern for and assistance to clergymen with a drinking problem. For further information write to: RACA, P.O. Box 27393, San Francisco, Calif. 94127.

CHURCH TO THE RESCUE

A suburban Minneapolis Presbyterian church, with a predominantly white congregation, has contributed \$2,750 to a Minneapolis public school which has a 54 percent Negro student body.

The action was taken by the parish when federal government budgetary cut-backs were effected. \$1,000 will go to finance a group social work project for parents and students. \$1,750 will pay for library and teaching materials at the school. From 75 to 100 parishioners have been volunteer tutors at the school and maintain an interracial nursery nearby.

Know Your Diocese

The Diocese of Pennsylvania was launched at a three-day convention in May, 1784. The Rt. Rev. William White was consecrated in England to be the diocese's first bishop in 1787. Two years later he became the first Presiding Bishop of the American Church. The first division of the diocese was done in 1865 with that portion of the state east of the Allegheny Mountains remaining as the Diocese of Pennsylvania. In 1871 a further division was made, leaving five counties—Philadelphia, Bucks, Montgomery, Delaware, and Chester—in the diocese.

Three hundred fifty clergymen and 189 lay readers minister to 119,445 baptized persons (81,902 communicants) in 180 parishes and missions. The Rt. Rev. Robert L. DeWitt is assisted in his episcopal duties by retired Bishops Oliver J. Hart, former diocesan; Andrew Y. Y. Tsu, famed as Bishop of the Burma Road; and Bishop Chandler W. Sterling, former Montana diocesan.

Direct involvement of the diocese in matters of social ferment may be traced as far back as Bishop White's opening prayer at the First Continental Congress. The diocese is still involved in ferment with a variety of specialized—and flexible—ministries.

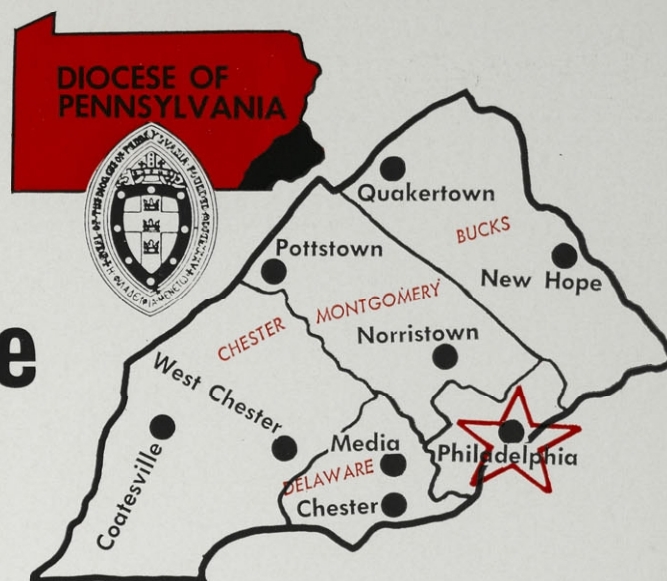
The diocese's ministry in areas of tension is providing a bridge to the world outside the Church so that diocesan leaders know where tensions exist and where reconciliation can be brought about. Criticism and alienation have arisen because of misunderstandings involving the work of two urban missionaries. Over 90 percent of the diocese's resources of time and money, however, are still devoted to more familiar forms of ministry.

The Episcopal Community Services include family and children's services, counseling families of prisoners and parolees, and chaplaincy in prisons. Divisions within the agency ministering to the aging, handicapped, and chronically ill include All Saints' Hospital, Church Work Among the Blind, and the James C. Smith Memorial Home. The latter cares for ambulatory handicapped women.

A new patient care wing of All Saints', opened in 1967 enabling the hospital to give rehabilitation treatment to twice as many patients as before. A new home for handicapped but ambulatory patients is to be built on the hospital grounds and will be constructed to include facilities for married couples as well as individuals.

The diocese fully supports five full-time and partially supports six full-time and eighteen part-time college chaplains serving twenty-four colleges and universities in the metropolitan area.

TEAM (Training Ecumenically to Advance Mission) is



an issue-oriented training program for clergy, laity, and seminarians. TEAM's three immediate goals are (1) to coordinate all existing denominational training programs and open them up interdenominationally, (2) to make wider use of existing training programs, and (3) to develop new ones as necessary to meet community needs.

These activities are only part of the priorities for 1969 set by Pennsylvania's Diocesan Council. They are the result of cooperation by hundreds of clergymen and laity in the continuing effort to translate Christian concern into practical action.



The Rt. Rev. Robert Lionne DeWitt, Bishop of Pennsylvania, was born in Jamaica Plain, Massachusetts, on March 12, 1916. He was graduated from Amherst College in 1937 and three years later from the Episcopal Theological School.

Following ordination in 1941, he served churches in Cranbrook and Ypsilanti, Michigan. He was consecrated to be Suffragan Bishop of Michigan on October 27, 1960. He supervised the diocese's urban work and drew national attention in 1963 when he led a seminar on inner-city problems in Santa Barbara, California.

He was elected Bishop Coadjutor for the Diocese of Pennsylvania on December 12, 1963, arriving in the diocese on April 1, 1964. Twenty-three days later he was elevated to diocesan following the death of Bishop J. Gillespie Armstrong.

Bishop DeWitt is a member of the Episcopal Church's Executive Council, president of the Board of Directors of the Metropolitan Associates of Philadelphia, and chairman of the Citizens Advisory Committee on Integration and Intergroup Relations for the Philadelphia Board of Education.

Bishop and Mrs. DeWitt, the former Barbara De Yeo, were married in 1939. They have five children and one grandchild.



Tiny May San is safe now.

But only a short time ago, she was shivering with cold—hungry—crying. She had been abandoned, left during the night on the front porch of our Pine Hill Babies Home, in Hong Kong.

Why? We may never know. Hong Kong is full of desperate people—a mother too poor to feed her little daughter . . . a father too ill to work . . . orphaned children with no relatives at all . . .

We do know that little May San needed us. Our housemother gently picked her up and took her inside. May San had a bath and a warm bottle of milk. Dressed in a fresh nightgown she fell asleep in a clean comfortable crib. Yes, May San is safe for now.

Will you help keep her safe?

May San and thousands of others like her need American sponsors to help provide shelter and care. May San will stay at Pine Hill (a new babies' home, built and supported by American contributions) until she is six. Then she will move to a CCF cottage-plan Home

where she will have "brothers" and "sisters" and a cottagemother. But all this depends on her American sponsor.

Will you help? For only \$12 a month you can sponsor a child like May San. You can choose a boy or girl from the countries listed below, or you can allow us to select a child for you from our emergency list.

In about two weeks you will receive a photograph of your child, along with a personal history, and information about the project where your child receives help.

Your child will write to you, and you will receive the original plus an English translation—direct from an overseas office.

Today, while you have it in mind, will you fill out the sponsor application and send it along with your first month's \$12.00 check? Thanks so much.

Countries of greatest need this month:
India, Brazil, Hong Kong, Korea, Taiwan (Formosa).



Write today: Verbon E. Kemp

**CHRISTIAN CHILDREN'S
FUND, Inc.** Box 511
Richmond, Va. 23204

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

☐ Choose a child who needs me most.
I will pay \$12 a month

I enclose my first payment of \$_____

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

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

☐ Please send me more information

Name _____

Address _____

City _____

State _____ Zip _____

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