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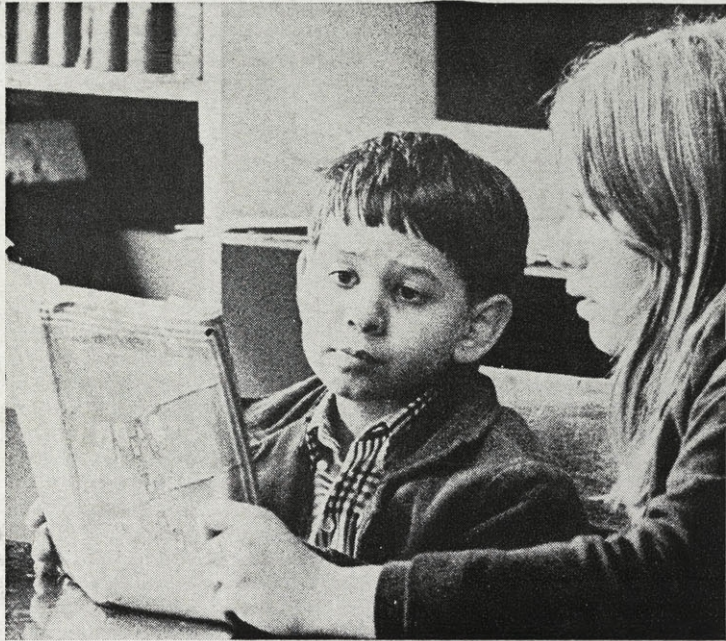
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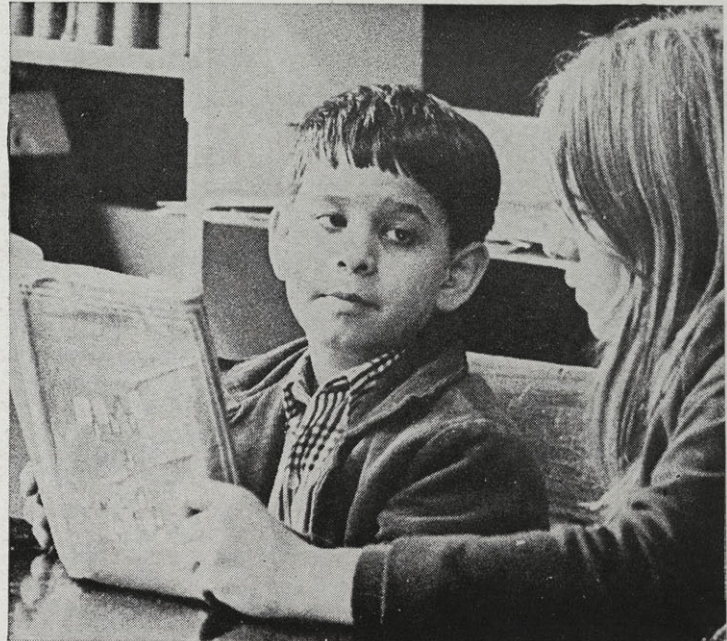
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THE Episcopalian

AUGUST, 1969



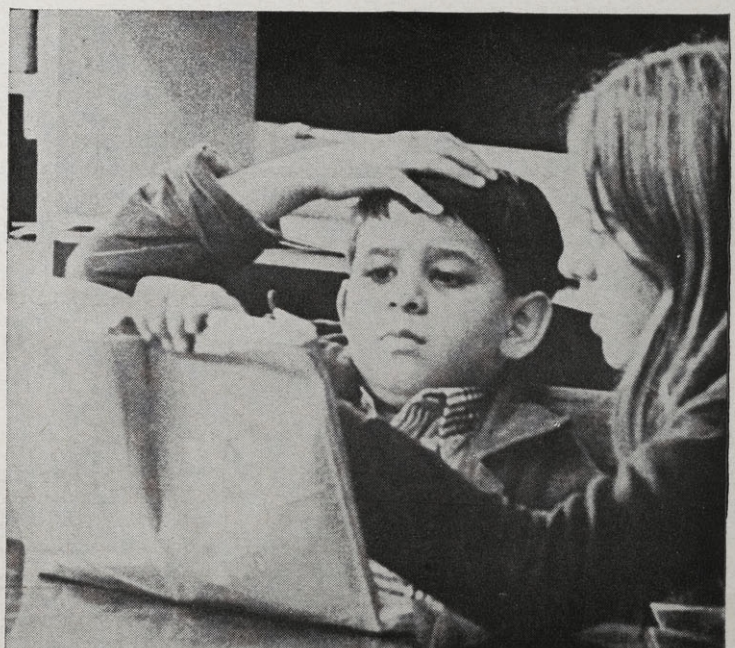
I'll never be able to read that.



I wonder if she thinks I can do it?



I'll try to read it.



Gee, I think I read it! (P.6)

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More Clusters In Works

Four seminaries—two U.S. Episcopal and two Canadian Anglican—are making new moves toward theological education “clusters.” Following recent cooperative trends, Church Divinity School of the Pacific, Berkeley, Calif., will join five other seminaries in the Graduate Theological Union in merging libraries. Philadelphia Divinity School is discussing merger with five other Pennsylvania schools; two Roman Catholic seminaries are sending observers. In Toronto, Ontario, two Anglican theological colleges will “federate” with four, possibly five, other seminaries into the Toronto School of Theology next fall. Two Presbyterian seminaries and an American Baptist divinity school will begin the Richmond (Va.) Theological Center soon, and two evangelical schools are joining in Boston.

Middle East: Keep Talking

The continuing crisis in the Middle East has divided some Christian spokesmen. Chief differences seem to be among those engaged in work with Arab refugees and those identified chiefly with Christian-Jewish dialogue. Questions about how much responsibility Israel should assume for Arab refugees, and the right of Israel to continue to exist as a state, fire up most discussions. As Israel and Egypt continue to exchange artillery fire across the Suez Canal, churchmen in all parts of the world try to maintain Christian-Jewish dialogue, which, as the Rev. Charles Angell, S.A., editor of *The Lamp*, has said, “must be honest if it is to be fruitful.” Most Christians and Jews would agree.

Clergy Data Bank Proposed

General Convention’s Joint Commission on the Deployment of Clergy will ask at South Bend’s Special Convention for the establishment of a national clergy deployment office to house a modern data bank of personnel records on all Episcopal clergy. Creation of this office would be the first step in a multi-phased overhaul of the Church’s current clergy deployment practices (see *May Relay*). The 20-page commission report was prepared under the chairmanship of Bishop John H. Burt of Ohio.

Religion’s Influence Waning Further

Seventy percent of adult Americans believe religion is losing its influence on life and only 14 percent think it’s increasing, according to a Gallup Poll taken in early May. A greater percentage of Roman Catholics than Protestants think the Church has less to say. The decline in awareness of religious influence has been paralleled by a decrease in weekly church attendance. Seventy-eight percent of college students thought the Church’s influence was less felt, as compared to 62 percent four years ago. The statistics are almost directly opposite to those recorded in 1957, when 69 percent of all people interviewed thought religious influence was going up and 14 percent said it was going down.

Sunday Schools On Way Out?

Sunday schools may soon go the way of the little red schoolhouse, according to three educators writing in the July-August issue of *Colloquy*, the United Church of Christ religious education magazine. “Ecumenical religious education parks” will probably replace Sunday schools, the three writers say. In some places ecumenical coalitions of Protestants and Catholics have already started; in others Sunday schools have changed form through the years.

Sex Education Flurry

Should parents be totally responsible for teaching their children about sex and sexuality or should public and private schools help them out? The question is heating up discussions again this year. Though many public school systems and about one-third of Roman Catholic dioceses in the nation include sex education in curricula, traditional foes are scarcely less vocal than five or even 30 years ago. In addition to the fight over “Should schools teach it or not?”, the latest controversy includes “What should be taught and how?”

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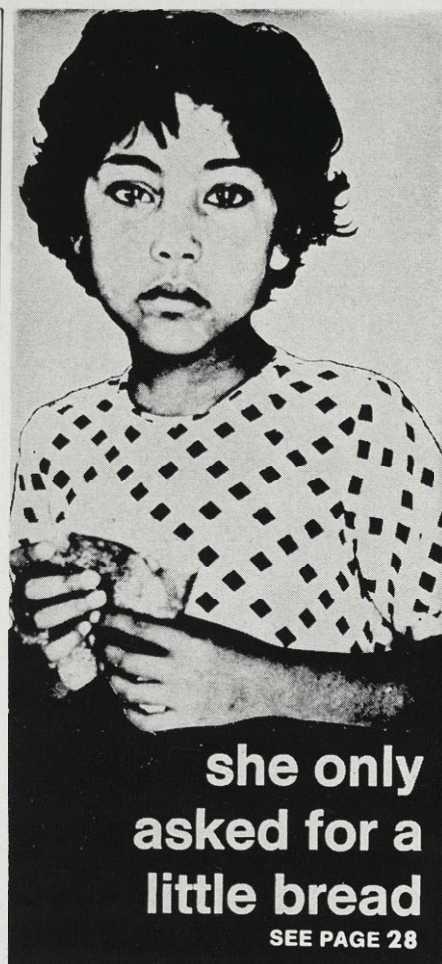
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ABOUT THE COVER

The young man on our cover is a fourth grader in the Makawao Public School on Maui island in Hawaii. The young man's tutor is a senior at Seabury Hall, an Episcopal preparatory school for girls in Makawao. For the last three years some twenty girls from Seabury have tutored forty fourth graders for two hours a day during the two week period immediately prior to the Fall opening of school. They will do it again this year.

Seabury's headmaster, the Rev. Roger M. Melrose, says the young tutors and his school seem to benefit almost as much as the young scholars do. Money for the project comes from a variety of sources including the Hawaii diocese's Church School Missionary offering, the Makawao P.T.A., and gifts by the women of Holy Innocents' Episcopal Church, Lahaina, Hawaii. Alan Ginsburg, husband of one of Seabury's French teachers, took the pictures.



Switchboard

continued

dents were unable to post bail. This was a lie. All students who were arrested had bail posted within twenty-four hours.

Also they did not tell the Executive Council that three students, including the leader, slipped away and were not arrested on the campus, were later arrested in Charleston for turning in false fire alarms and breaking the curfew then in effect because of racial tension.

It is very difficult to understand how responsible Church leaders of the caliber to sit on the Executive Council could have allowed themselves to be completely "snowed" by a small group of radicals without any investigation or discussion with the two key persons responsible: the Chairman of the Board of Trustees and the President of the college. If this is evidence of the manner in which Church business is handled and decisions made, then a thorough investigation of the Church's entire program should be made.

J. KENNETH MORRIS, *Chairman*
Board of Trustees, Voorhees College

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DAILY NEWS FROM - Special General Convention II

South Bend, Indiana,

August 31st - September 5, 1969

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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Trapped between Tundra & Town

BY MARY ANN GALLAGHER

In Fairbanks, Alaska, some Christians are trying to help men from an old order of life find a new one.

ALCOHOLICS WHOSE URGE can't be masked by affluence are smelly, unlovely, troublesome—and a national problem.

The usual answer is to jail those whose drunkenness becomes offensive.

Fortunately in Fairbanks, Alaska, a few concerned men and women accept this type of alcoholic as a sick person. They offer help through Alaska's first Alcoholic Rehabilitation Center in the former parish hall of St. Matthew's Episcopal Church.

The Center owes its existence to Christians of four persuasions in Fairbanks: Roman Catholic, United Methodist, United Presbyterian, and Episcopal. Unable individually to cope with alcoholic and other social problems, clergy and congregations organized COMPAS, the acronym for Community Property and Service Corporation.

Fairbanks residents, like their counterparts elsewhere, have reason to be concerned about alcoholism. The only large city north of the Alaska range, Fairbanks has a population of 19,468. According to 1968 city records, the police arrested 672 persons for a total of 1,666 arrests for drunkenness in public. This is more than five times the national average. The 1968 Fairbanks drunk arrests represent an in-



St. Matthew's parish hall, formerly used for church school, now houses a busy Alcoholic Rehabilitation Center.

crease of 58 percent over the town's total for 1964.

Largest number of single arrests occurred in August, end of the work season for many men. Those arrested were overwhelmingly Indian or Eskimo — 138 compared with fifty-one white.

Robert Carroll, director of COMPAS and of the Alcoholic Rehab Center, explains that the men receive their pay, head for town to celebrate and get supplies. Under these surface reasons lies the real lure of Fairbanks: these Indians and Eskimos are looking for jobs that will allow them to support their families in an urban center with its schools and other attractions.

The hunting and fishing life of Alaskan villages is no longer possible. The villages are experiencing a population explosion. The available supply of moose, caribou, fish, and birds cannot support the increase.

In Alaska's early days, village population kept in a rough balance with the food supply through selective suicide by the elderly, infanticide, and death by disease. Determined efforts by public health services and a changing culture lowered the death rate.

The Indian or Eskimo's longing for the simplicity of the old way of village life and his desire for the benefits of modern life often create an unsolvable tension and is one cause of his drinking. Urban living requires a cash income and special skills. On both counts the Indian or Eskimo loses.

He has difficulty keeping a job. A white man accumulates money and property through steady work all year. The Eskimo or Indian is accustomed to a different time-work concept based upon the seasonal movement of game and fish. Sharing is good; accumulation of things, selfish and bad. Transferred to a white man's job, the native Alaskan works until he feels he has enough money for immediate needs, then stops working until he runs out of cash.

Without skills or trade, jobless, rejected as an undesirable tenant and neighbor, the Indian or Eskimo seeks acceptance where he can find it—in a bar. He gets drunk, lands in jail. Released, he returns to his village. He finds no job there. Game is scarce.



St. Matthew's rector, the Rev. William T. Warren, at the core of COMPAS work, is "available when help is needed."

Soon he is back in town repeating the cycle.

The Fairbanks Center grew out of pioneering work done by Director Carroll. Mr. Carroll, a psychiatric social worker who has lived in Alaska since 1938, had been operating a shoestring alcoholic salvage center in Fairbanks. Unhappy with its capacity, he discussed the town's need for an alcoholic rehabilitation center with Raleigh Lewis, a civic leader; District Judge Hugh Connelly; Mrs. Mary Lou Stealy, of the Alaska Division of Mental Health; and the Rev. William T. Warren, St. Matthew's rector. From the salvage center grew the idea of a church-community corporation with which government agencies could deal financially.

About the same time, Fairbanks Council of Churches' clergymen were mulling over ways to do things together ecumenically while maintaining denominational identity. COMPAS evolved as their start in health, education, and welfare work — putting God's Church where the need is. St. Matthew's parish hall became available as a headquarters largely because of a joint Sunday school venture by Methodists and Episcopalians using the Methodist Church's facilities.

COMPAS borrowed the Rev. Tom Connally, S.J., for a few months to establish the Rehab Center and negotiate contracts with government agencies. Father Connally ministers in Indian community development. He works out of the Jesuits' American Center at Gonzaga University, Spokane, Washington.

Funding of the Rehab Center is a problem. State and federal agencies,

including the Alaska Department of Health and Welfare, Office of Vocational Rehabilitation, and the Bureau of Indian Affairs, contract for full or partial support of men. The U.S. Public Health Service gave monthly grants to it as an intensive care center. By scrimping and begging, the Center staff manages to accept any alcoholic who wants admission, even if he is not funded by contract. The Center ended its first year without a deficit.

COMPAS opened the Alcoholic Rehabilitation Center November 1, 1967. The plan was to admit men slowly, building to a residency of ten men by the following July. By November 3, however, fifteen men were there.

While most of the twenty-five to forty men now enrolled are Indian and Eskimo, there usually are one or two whites. The Center, of course, is open to men of all races and creeds.

The Center staff — Indian and white — includes a psychiatric social worker from the University of Alaska, a clerk, two cooks, and two homemakers, plus four counselors who have successfully gone through the Center program.

Education is the key to the Rehab program. The North Star Borough School Board offers adult, basic, pre-vocational and vocational education. The Center staff looks for needed skills in car repair, for example, through which the rehabilitated alcoholic can reasonably expect to make a living.

At present five men living in the



Mrs. Hannah Solomon, one of two Indian homemakers on the Rehab Center's staff, answers some questions for a newcomer.

Trapped Between Tundra & Town

Center are working towards degrees at the University of Alaska. Three of them were enrolled in basic education last year.

When the men first arrive at the Center, they are often too disoriented to handle any work but day labor. The Alaska State Employment Service calls daily with a list of available work. After two months, the men may take full time work while living in the Center.

During daily sessions, the men discuss how a person handles himself in an urban situation. How do you open and use a charge account? What do you do about garbage? How can you be a good neighbor in town?

Ego building is continuous. Each man tries to re-establish his identity: Who am I? Who are my people? What is my heritage? What is there to be proud of as a man? He tries to re-establish relations with his family. Most important, the man tries to make peace with himself.

While the men rediscover spiritual values, the roughest tie to re-establish is the man's relationship to his Church. The alcoholic became alienated from the institutional church when he first found himself in trouble and ran across a churchman who by word or deed said, "You're not wanted here. You're not fit to associate with us because you are drunk."

Parish life without a parish hall is different for St. Matthew's. To ease the transition, Rehab residents hospitably opened their recreation room for coffee after the 11:15 service in St. Matthew's. There parishioners and residents are gradually making contact.

Parish reactions range from complete rejection of ecumenical worship and church social action to eagerness for continued social action in spite of the sacrifice. A middle segment favors a community-parish project in which parishioners could be involved and which would allow partial church use of the parish hall. Parishioners assure continued support of the Center until funding exists for larger quarters.

How has the Center succeeded in its first year? Of the seventy-six men who graduated, more than half are

living and working as sober citizens. Two of them returned to their villages to start Alcoholics Anonymous groups. Fourteen more, successfully holding jobs or in training, will soon be on their own.

For others, success can be measured only in the increase in time between binges. For a man who has not been sober for thirty years, this is progress. Ages of the men range from nineteen to sixty-eight years, with the most success, to date, with men in the middle years.

Two men were dismissed because the Center could not help them. Several have been dismissed, but with a change in attitude, been re-admitted.

As Fairbanksans work through COMPAS and the Rehab Center on their part of a national problem, other Alaskans are joining the struggle for a state-wide attack on alcoholism.

In late January, members of the Alaska Council of Churches heard a panel of state officials discuss the crisis in Alaskan law enforcement. At discussion's end, the Rt. Rev. William J. Gordon, Bishop of Alaska, proposed the Council employ a man to help the Alaska Legislature deal with alcoholism.

"It's a Christian imperative," Bishop Gordon said, "that we deal with the reasons people drink, and

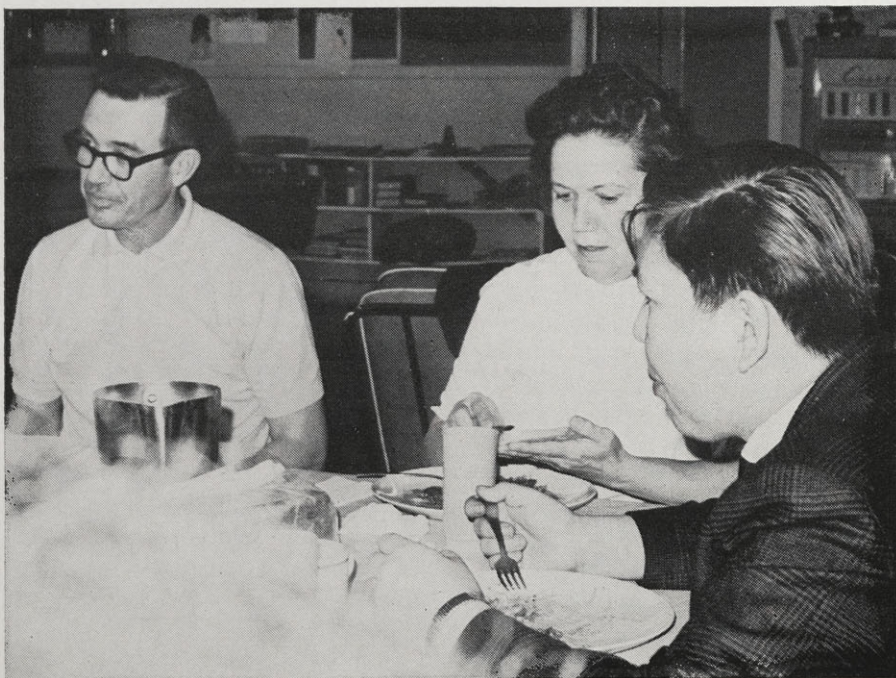
deal with alcoholism as a sickness rather than as a legalistic problem with prison as the answer."

The Council hired Jack Randall, assistant director of the Center and a candidate for Episcopal Holy Orders, to represent it during the current session of the state legislature, to provide legislators with statistics on Alaskan alcoholism, and serve as liaison with church people.

Additional information comes from the fledgling state office on alcoholism directed by the Rev. Glen M. Wilcox. Before assuming his present position, Mr. Wilcox had spent fourteen years as an Episcopal missionary in Alaska.

The two men can report progress. The chairmen of both House and Senate Health, Welfare, and Education committees have announced a joint investigation of alcoholism in Alaska. Leading this investigation are Rep. William L. Hensley, of Kotzebue, on the northwest coast, and Sen. Lowell Thomas, Jr., an active layman in St. Mary's Episcopal Church, Anchorage.

Whether or not the state legislature takes effective action, concerned Alaskans are determined to continue the struggle. COMPAS and the Fairbanks Alcoholic Rehabilitation Center, even though a tiny start, point a way to further progress. ◀



Robert Carroll, director of COMPAS and of the Rehab Center; Mrs. Ray Lahti, Presbyterian member of the COMPAS board; and Leonard Hamilton, counselor from the Office of Vocational Education confer on policy matters and problems of daily living at the center.

GOD'S WILL

HOW DO WE KNOW WHAT IT IS?

ONLY ONE PURPOSE of Christianity has ever been given to us. That is God's purpose as it was revealed to us in Christ.

But understanding and accepting that revelation is troublesome and bewildering for people who call themselves Christians. To demand obedience from the world to our own mind-sets and prejudices is easier for most of us than to offer these in obedience to God.

We have often, indeed, behaved as if the "purpose" of Christianity was a useful pressure system or philosophy by which we could attain certain ends which seemed good or desirable to us; as if Christianity were to be used "for" something else, as a vacuum cleaner is used for cleaning rugs.

Through the years we have used Christianity, or tried to use it, to produce comfortable social cooperation in our communities, to manage our families, to reassure ourselves in our wars, to back up a devotion to a way of life, or a system of government.

But God is not so managed. His purposes remain. He moves to fulfill his own ends, not ours. They will not be blocked or deflected by our foolishness or our selfishness.

In the deep recesses of our faith we know this and are comforted and grateful. For true commitment to this which we call Christianity is no light

matter. It remains with us when we are most self-confident; it haunts us when we are most wrong-headed, or wrong-hearted. We have given ourselves to God, and part of that gift remains with Him no matter how hard we tug to pull ourselves loose.

So, basically, most of the time, as much as we are able, we know that our purpose as Christians is to work within God's purpose, to worship Him, to love and follow Him. We intend to do it. But the bewilderment remains.

How do we do this? What is God's purpose for His world? What is His purpose for us? We try to understand it. We listen and read and discuss our thoughts with our fellow Christians. But the clear answer still eludes us.

We can find no lists of instructions,

**Behind the question
of purpose every
Christian must
search out his own
reasons to choose,
believe, and to act.**

no clearly delineated guidelines to show us when we are doing right, or when we are doing wrong. We pray, sometimes in real agony of spirit, for guidance. We rise from our knees to find no burning bush, no pillar of cloud or fire, no parting of the waters to lead us on.

Berating ourselves and others for lack of the faith that moves mountains does not produce that faith. Yet, we often feel strongly that some of the mountains should be moved.

If this bewilderment, this alternate assuming of total responsibility and entreating God to take it back again has always been a part of the history of God's people, how particularly it is a part of our life today. Try as we will to find reassuring analogies that link us to our past, especially our known and immediate past, we seem insistently drawn to the evidence that we are living in a period of real and lasting change.

The documentation or symptoms of that change are in every daily paper. They are played out in our theaters, on our television, in our literature, in our art. They are acted out, or reacted against, by people of every nation, every racial group, every age level, every economic or social order.

As people we may rejoice in change, find it exhilarating and liberating. We may deplore it and seek to

THE PURPOSE OF CHRISTIANITY

GOD'S WILL: How do we know what it is?

dam it. We may fear it and try to hide. No matter how we respond, we are in it, we are borne along by it, we are a part of it. We must face the dilemma of living, caught between our human limitations and our commitment as Christians.

At one point in my life, when I was immersed in personal indecision, I asked a wise and loved adviser how I might discern the guidance from God which I so earnestly sought, and which seemed to elude me. He replied that I might take at least three steps which would help me recognize that guidance.

First, he said, look for the door that is open to you. Second, when you go through that door ask yourself if you will be able to use what you can do best, as you learn the new problems that must be faced. Third, he said, remember always that if you have made a mistake you can change your course. This advice is useful to me as I look beyond my own situation and into what the task—the purpose—of Christianity is, and try to know how we as Christians may find it.

Certainly the doors for Christian faith and action have always been open. But never more so than they are today. When world, or national, or community structures seem to be stabilized, people tend to be satisfied with the formulas for living which they create for themselves out of that stability. We begin to define that which is comfortable as that which is right, at least those of us do who are benefited by the prevailing systems, or who have become powerful within them.

But in a time such as this, when

stability is threatened and accepted formulas break down, the comfort of those easy answers disappears. There is fear, sometimes even panic. Then a scrambled search commences for new formulas, for new directions and definitions, for certainties that are indeed certain.

These disorders, these emotions may truly be doors opening wide for the Christian who understands his faith in terms of ultimate meaning for all men. His task, however, is to see them as doors, to recognize them as opportunities and to be ready to walk through them. He needs to disentangle himself from his preoccupation with his own human formulas, and from his own fears and angers. For when he is free of these he knows that no set of man-made systems either of past or future can attain perfection and endure.

The status and comfort symbols of this society are not the apex of God's plan for creation.

Nor will that which is evolving, the new systems which are yet to appear, be final, perfect, irrevocable. Man's answers can never be so complete, and the Christian knows it. He senses eternal purpose, though he does not understand it, and he trusts in the meaning that it gives to life. The Christian knows too that the present is a part of eternity, and that God's physical world is not to be held separate from the world of the spirit.

And the Christian can know repentance. If he has acquiesced too often in the trouble of his fellow man, if his "charities" have been too small, futile, and often self-serving, he can face this in his certainty of God's forgiveness.

He can learn to accept new and unaccustomed ways to alleviate his brother's misery, and to work for a more equitable way of life that will include all men. As his belief in the love of God for all mankind deepens, his tormenting, fearful self-love lessens,

freeing him for the service to which he is committed.

The Christian's knowledge of God's timelessness and of God's ultimate and abiding love and forgiveness are the certainties the world so desperately needs, and, unknowing, searches for. In the service of Christ, this knowledge is the greatest gift the Christian has to offer, and it is in the act of service that he most fully communicates it. The door is open, and entering it demands this which is our best.

Another great gift Christianity brings to the world is the acceptance of paradox which is at the heart of the faith.

God *and* man, a Christian says, wondering, not understanding, but knowing that however strange it is, there is no other possible answer. Then, learning, he follows with body *and* spirit, faith *and* works, prayer *and* action. Always there are two ends of a bow string held in tension by two ends of a bow, pulling away from each other inexorably, yet just as inexorably remaining a unity and a whole.

The tensions in this world and between the peoples of this world grow stronger and more apparent daily. Yet, inexorable as they are, they too may be a part of growth and creation, and necessary for wholeness. The Christian who understands his faith can recognize this.

But he is human, this Christian, and recognition does not always clarify things for him. His mind cannot encompass paradox too well. He shares the desire of his fellows to live in a world which can be diagrammed or parsed; an either-or, this-or-that kind of world. He feels more secure when he finds a piece of solid fact which he can defend against all encroachment.

A world where two seemingly opposite things may both be true—and neither can be disregarded—is unsettling to a human mind.

But a Christian has perceived, how-

ever dimly, that somehow truth lies in this tension. Whatever his dilemma, he need not hang himself on the horns of it. He must make choices, certainly. But in his choices he is freed by the knowledge that, however good and right he believes his decision to be, it does not embody all of goodness and rightness.

As Christians, do we need to strengthen each other by coming together for worship, for mutual support, for learning, and nurture? We do.

Do we need to get out of our small ingrown groups into God's world where the action is, to be a part of it? We do.

Do we need reason and reconciliation? We do.

Do we need fearless confrontation of oppression? We do.

Do we need to hold to our ties with history and tradition, knowing ourselves as part of a long procession of God's people, sharing our learning from the past with the present and the future? Surely, we do.

Do we need to experiment, to think new thoughts, to search out new ways? Equally surely, we must do this also.

If each of us, in our limitations, must choose one door or the other, we can be secure in the knowledge that our brothers' opposite choice can be equally valid, and does not negate our own. Indeed, each person may find himself choosing one course of action in one situation and changing it in another situation without loss of integrity, or even of consistency.

It is not the choice, the risk, that we must fear. Attempting to avoid this would make us unprofitable servants indeed.

Our only real hazard is self-deception. In talking of nurture, tradition, and reconciliation are we really only searching for an escape from the changing world, or for safety for ourselves and for our own kind? By

pressing for action, confrontation, and experiment, are we only indulging our hostility and self-righteousness?

The profitable servants risked, and



MRS. HAROLD SORG is one of the Episcopal Church's most active lay persons. The daughter of missionaries, she was born in Shanghai, China. Married shortly after graduation from the University of California, she began a fifteen-year career in radio.

Mrs. Sorg personifies the expanding role of women in the Church. She has been president of the Women of the Diocese of California, and was chairman of the General Division of Women's Work.

Serving her second term on Executive Council, Mrs. Sorg is a member of its Executive and Finance Committee, Vice-chairman of the MRI Commission, and on the Agenda Committee for Special General Convention II.

were rewarded by their Master. The unprofitable servant feared and so gained nothing but disappointment and reproof. But risk means by its very nature that failure is possible. And that possibility is galling. It is re-

assuring to talk, or to write, or to read of God's timelessness, His love and forgiveness.

Words, however, live in actions, and actions go wrong. And this is not easy to endure. But as there is forgiveness, so there is redemption. The Christian, when he remembers, knows that. He knows that every decision made, every direction taken, every action entered upon which has in it, however faultily, the element of oblation to God, receives that redemption. It will be taken by God and molded and turned to His purpose.

Here is the source of our courage. We do not need to know fully the purpose of Christianity before we become a part of that purpose. We can try, succeed and rejoice, or fail, repent and try again, without ever knowing the final outcome, or its meaning, because we are sure there is meaning.

We know that our efforts are of vital importance, but that ultimate purpose will not rest upon them, and if they are mistaken they can be re-directed.

We as Christians can move out with boldness into change, even into the confusion which accompanies change. We do not need to deny it, or to hide ourselves from it, lest Christianity itself be lost in the upending of our accustomed ways. God does not need our protection from His world.

Our decisions will be tentative and our actions uncertain, perhaps. But we will make those decisions, perform those acts, in the love of our Lord. And in them we will find—and through us the world may learn its need for—the peace that passes understanding.

*The peace of God, it is no peace,
But strife closed in the sod.*

Yet brothers, pray for but one thing—

The marvelous peace of God.

(Hymn 437) ◀

CHOOSING COMES FIRST

THIS IS A YEAR OF FIRSTS for the Episcopal Church. For the first time in the twentieth century the Church's governing body—General Convention—will be holding a special meeting outside its regular triennial cycle (1967, '70, '73).

For the first time Convention will be meeting on a university campus (Notre Dame, South Bend, Indiana). And for the first time, the two houses that make up Convention (Bishops and Deputies) will be asked to meet part of the time with additional representatives (women, youth, ethnic minorities).

This year is also full of manifestos, questions, and increasing tensions in all institutions. Some Episcopalians have questioned the need for a Special Convention. And others have questioned any changes in the regular format of Convention. On Sunday morning, August 31, action will replace theory and conjecture. Some 840 bishops and deputies will discuss, debate, and vote on the kind of Convention they wish to have.

How will this work, and what choices are before these men?

At 9:30 A.M. on Sunday, August 31, the House of Bishops will convene in the Monogram Room, the House of Deputies in the Arena, both located in Notre Dame's Athletic and Convocation Center.

Both Houses will be asked to pass a resolution to attend a Joint Session at 10:00 A.M. for the sole purpose of listening to the proposed procedures. In the one-hour Joint Session, the Presiding Bishop and the President of the House of Deputies will present four alternatives to the assembled bishops and deputies.

At 11:00 A.M. the two Houses will

resume their separate meetings to consider the courses open to them and then, concurrently, decide upon one.

Alternative #1: This, the recommendation of the Advisory Committee on Agenda, proposes that in addition to daily, concurrent, separate sessions of the two Houses, there be a series of plenary sessions and smaller work committee meetings, beginning

Dioceses Sending Additional Representatives

In addition to the bishops and clerical and lay deputies at Special General Convention II, 144 additional representatives have so far been certified by the 53 jurisdictions they represent. These jurisdictions are: Alabama (3); Arizona (3); Arkansas (3); Atlanta (3); Bethlehem (3); California (3); Central New York (3); Colorado (3); Costa Rica (2); Delaware (3); Erie (2); Fond du Lac (3); Georgia (3); Honolulu (3); Idaho (2); Kansas (3); Liberia (3); Los Angeles (3); Louisiana (3); Massachusetts (3); Mexico (2); Michigan (3); Milwaukee (3); Minnesota (3); Mississippi (3); Missouri (3); Nebraska (4); New Jersey (4); New Mexico and Southwest Texas (3); Newark (1); North Carolina (3); North Dakota (3); Northern Indiana (3); Northwest Texas (2); Ohio (3); Olympia (3); Oregon (2); Pennsylvania (3); Rochester (3); South Florida (3); Southern Ohio (3); Southwestern Virginia (3); Tennessee (2); Virgin Islands (1); Washington (3); West Missouri (3); West Texas (3); West Virginia (1); Western New York (3); Western North Carolina (2); Wyoming (3); Convocation of American Churches in Europe (3).

Sunday afternoon and concluding Wednesday noon, after which time both Houses resume full-time separate meetings.

In the plenary sessions, the substance of several Interim Reports of General Convention Commissions and Committees will be briefly presented to the Convention by their members.

The work committees will discuss specific questions arising out of the plenary presentations. The results of their sessions will be heard and considered in subsequent plenary sessions.

It is proposed that these sessions be composed of bishops, deputies, and the additional representatives (*see box*) and that all have voice and vote therein. The additional delegates do not, of course, have voice and vote in legislative sessions of the Houses.

Alternative #2: Adopt the proposed procedures and schedule as in #1, but exclude the additional representatives from their proposed place and role in plenary sessions and work committees.

Alternative #3: At noon on Sunday, recess as a Convention until Wednesday noon. Proceed with plenary sessions and work committees as scheduled, eliminating the daily meetings of the two Houses in Alternative #1. The Convention, reconvening on Wednesday at 2:00 P.M., would then receive memorials and petitions which the sessions may wish to submit, in addition to the committee and commission reports, and memorials and petitions previously received by the Secretary of General Convention.

Alternative #4: Function as any General Convention has in the past, dealing with the same material as in the other alternatives, but without the deliberative sessions. ◀

Legislation to be considered by Convention

AUTHORITY—Accept outline of plan for a three-man “Presidency” to consist of Presiding Bishop, President of House of Deputies, and elected Chairman of Executive Council, to share national executive responsibilities. If concept is approved, further details and necessary canonical changes will be presented in 1970 to Houston General Convention.

CHURCH GOVERNMENT—Consent to formation of new Diocese of Hawaii, erected from that portion of the Missionary District of Honolulu which is the state of Hawaii.

—Consent to division of Diocese of South Florida into three, the new two to be known temporarily as the East Coast Diocese of Florida and the Gulf Coast Diocese of Florida.

—Amend Canon 4 (regarding Executive Council membership), deleting special category for women.

—Agree to base representation in House of Deputies on number of communicants in diocese by amending Canon 1. Proposed formula:

Number of Communicants in Diocese	Number of Diocesan Deputies in Each Order
Through 15,000	2
15,001 to 60,000	3
60,001 and over	4

EPISCOPATE—Consent to election of a Coadjutor by and for Diocese of Bethlehem.

HANDICAPPED—Include in the General Church Program, 1971-73, priority concern for work with the mentally retarded and physically handicapped.

MARRIAGE CANONS—Revise, clarify, and reconstitute marriage canons for uniform interpretation, and make possible remarriage in meritorious cases.

MINISTRY—Create a Joint Commission on Ordained and Licensed Ministers to study the question of ordination of women and the licensing of women lay readers.

—Establish a Clergy Deployment Office, to maintain up-to-date personnel records on all clergy and written “position descriptions” of each clerical position.

—Revise Canon 30, substituting Board for Theological Education for “now redundant” Joint Commission on Education for Holy Orders, and enlarging responsibilities to include enlistment and selection of candidates for Holy Orders, continuing clergy education, lay theological education, general examinations for ordination, and seeking appropriate financial support for theological education (*see May Episcopalian*).

—Request Houston Convention (1970) to budget major grants in 1971-73 to projects that develop coordinated planning, new forms of Ministry and Mission in Regions and Areas, and in leisure and recreation situations.

NON-METROPOLITAN AREAS—Provide staff officer at

Executive Council with specific responsibility for non-metropolitan areas.

—Encourage Roanridge Training and Conference Center, Kansas City, Missouri, to serve as training and renewal center for non-metropolitan mission.

RACE—Adopt as its own position the Lambeth Conference Committee Statement on Racism (1968).

REALIGNMENT—Direct Joint Commission on Structure:
1. to study establishment of Regional Areas on basis of related interests, coordinated services and programs, and joint funding of joint programs to replace Provinces.

2. to establish basic criteria for a viable parish, and make a similar study of mission areas outside continental U.S.A.

3. to prepare and submit to next General Convention specific plan for geographical realignment of diocesan boundaries.

—Approve further guidelines for determining viable dioceses and continued study of how to effect changes.

UNITY—Authorize COCU’s “Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord’s Supper” for trial use in special ecumenical circumstances, subject to approval of the several diocesan bishops, and provided an ordained priest of this Church is the celebrant, and that the rubric concerning reverent disposition of the Elements be scrupulously observed.

—Endorse the 1935 report of the Bucharest Conference of Anglican and Rumanian Orthodox representatives (delayed by World War II and subsequent political turmoil).

—Extend invitation to other Churches to join us in long-range process of renewal.

—Approve participation in proposed Anglican Consultative Council and elect representatives to it.

WAR AND PEACE—Reaffirm Lambeth Conference (1930) resolution on war, uphold and extend rights of conscientious objectors, condemn nuclear and bacteriological weapons, work for disarmament, urge support of U.N., and develop adequate peace machinery.

WORSHIP—Authorize use and experimentation with all duly authorized Eucharistic rites of the Anglican Communion, under direction of each diocesan bishop.

—Consider authorizing, ultimately, several liturgies in addition to present Prayer Book and revised Trial Liturgy.

—Approve specified variations in the Trial Liturgy which are recommended by Standing Liturgical Commission as a result of responses from clergy and lay persons to their questionnaires (*see June Episcopalian*).

YOUTH—Provide seat and voice in the 1970 Houston Convention to appointed members of National Episcopal Students Committee, designated by said committee.

We must keep

THE PURPOSE OF CHRISTIANITY

The Bishop of Alabama balances the Christian's response to social reform with his duty to bring people into the Kingdom.

BY GEORGE M. MURRAY

WHAT IS THE PURPOSE OF CHRISTIANITY?" as a title is easy to misinterpret. The word "purpose" is often understood as "use."

But Christianity is.

It is a *way of life* which grew out of the life, death, and resurrection of Jesus Christ and the sending of His Holy Spirit. It is self-authenticating—not something for which you sit down and work out a purpose, like a new plastic discovered in a laboratory, and for which you then seek a practical use.

I would understand "purpose" here to mean "goal" or "intention." The question then becomes, "Toward what purpose does Christianity move?" When the question is asked in this way, the on-going presence and movement of Christianity in the world is assumed. "God is working His purpose out," as the old hymn says. Then we have to ask whether we as the Church and we as individual Christians are helping or hindering in the fulfillment of that purpose.

It is therefore, not Christianity which is judged, but we who are judged. There have been times in history when the organized Church served the true purpose of Christianity, and other times when she hindered that purpose. And in every time individuals who bore the name of Christ have helped, and others hindered the fulfillment of that purpose.

Now, how shall we express the purpose of Christianity, or of Christ? Surely it is that mankind shall be brought into the Kingdom of God. The fact of the Kingdom of God

is assumed throughout the New Testament, but Christ came that we might receive that Kingdom, or be included in it.

Can we define the Kingdom of God? Clearly it is the realm or area of life where God is King . . . where He rules because His will is sought and His rule is accepted. It can be further defined as the Kingdom of love, both because we are told by St. John that God *is* love, and because God's supreme command is love. So we could describe the purpose of Christianity as the purpose of love.

Love is God's purpose from the beginning. Out of His own very nature, which is love, He created humanity to become a family upon whom He could bestow His love and who would have the capacity to live in love toward Him and toward one another. But love cannot be compelled. So He made us free that we might be able to love.

When we misused our freedom in selfish rebellion and hatred He sought to win us back into His Kingdom, finally sending His Son to offer His life to win us back. But He never cancels our freedom. To do so would be to take away our potential to love; it would cancel our humanity.

How can the Church best serve that purpose in these times? What is the proper role of the organized Church and Church leadership? What is the role of the individual Christian, working alone or in secular institutions? What are the limitations or dangers?

On the subject of the proper role

of the organized Church, or Church leadership which often acts on behalf of the Church, Walter Rauschenbush, that great nineteenth century advocate of the social gospel, probably put the question most sharply when he said, "Most Christians say: Wait till all men are converted, then a perfect social order will be possible; Most social reformers say: Wait till we have a perfect social order, then all men will be good." Rauschenbush, of course, added his own answer: "We say: Go at both simultaneously; neither is possible without the other."

His obvious purpose, however, was to get the Church more involved in social reform—to change the minds of "most Christians" about the role of the Church—to try to get some 50 percent of its effort shifted to social reforms.

Although Rauschenbush put the question sharply, I am not sure he put it accurately or fairly. Or perhaps his formulation is simply not up to date for our time. I do not know many Christians in our day who feel Christianity has no relevance to society, or that Christians have no duty to work for social reform.

In fact, I know few who do not feel the organized *Church* should work for social reform. I don't know *any* Christians who feel the Church should not have programs, including such undertakings as hospitals, schools, orphanages, and programs to relieve poverty. All these are efforts to deal with the problems of society and to set a reforming example. The real divisions come over the questions of priorities and methods.

Speaking of the role of Church leadership in our revolutionary day, Dr. Theodore P. Ferris recently said: "The leaders of the Church are committed to one revolution, and that is the revolution that takes place in a human being when he revolts against the authority of his own ego and surrenders to the authority of Christ. To this revolution the leaders of the

our priorities clear

Church have a primary commitment and responsibility. As a consequence of that basic commitment, they may be drawn to the front ranks of one of the local revolutions that are making the headlines. . . .

"The danger is that the urgency, the dramatic, photogenic reality of the immediate, local revolution can divert him from that other more basic revolution to which he has made his primary commitment . . . the Christian leader, like every other leader, must distinguish between primary and secondary responsibilities and commitments.

"If, in the course of his ministry, a man should decide that his real interest is in the ghetto revolution, or that he can be more effective as the leader of a student uprising than he can as the shepherd of a flock that shows little interest or capacity to rise up at all, he can say so, and at least temporarily, change his base from one field to the other."

Surely what is true here of Church leadership is also true of the Church as an organized body. We do have a responsibility concerning the revolutions of our day; Christianity has relevance to them. But no one of them will bring men into the Kingdom of God. We must keep our priorities clear.

Then there is the question of *methods*. Dr. Paul Tillich, writing in *Religion in America*, said: "What is the nature of the prophetic judgment? Generally speaking, it must establish principles and criticize abuses. But it must not make concrete suggestions in the name of the Church for transforming special forms of the social life into other forms. This is better left to those who indirectly or directly, as Church members, are influenced by the substance of religion; it is not done by the Churches when they speak as Churches."

William Temple in his little book *Christianity and Social Order* wrote: "At the end of this book I shall offer,

in my capacity as a Christian citizen, certain proposals for definite action which would, in my private judgment, conduce to a more Christian ordering of society; but if any number of the Convocation of York should be so ill-advised as to table a resolution that these proposals be adopted as a political program for the Church, I should in my capacity as Archbishop resist the proposal with all my force, and should probably, as President of the Convocation, rule it out of order.

"The Church is committed to the everlasting Gospel and to the Creeds which formulate it; it must never commit itself to an ephemeral program of detailed action." Then he went on to say: "But this repudiation of direct political action does not exhaust its political responsibility. It must explicitly call upon its members to exercise their citizenship in a Christian spirit."

The Church must surely set forth principles and criticize abuses. But as an organization she must neither seek to use the coercive power of the law to enforce what she cannot persuade by prophecy, nor should she ever tie herself to a detailed program of political or social action. Why?

First, because she must seek to remain independent of the institutions to which she is called to speak in prophetic judgment.

Second, because she must recognize the limitations of her own corporate competence.

Third, because she must recognize the right of individual conscience in her own members.

Fourth, because the Kingdom to which she calls men is not ultimately a kingdom of this world.

1. The Church must seek to remain independent of the institutions to which she is called to speak in prophetic judgment. To quote Dr. Theodore Ferris again: "It seems to me that whenever the Church has tried to play a leading role as an institution in the civil affairs of men, it has

almost always lost ground. When the Pope took the place of the Roman emperor, he lost his unique place as Pope.

"The more effective he became in the political arena, the less influence he had in the moral and spiritual realm. When the Church completely identifies itself, as an institution, with any other movement or institution, no matter how relatively good it may be, it loses to that extent its unique power."

Religion (Christianity in this case) is not one department of life set beside other departments. The Church must be free to speak concerning every area of life. To maintain that freedom, she must preserve a certain independence. Teaching principles, she must prepare her people to make concrete, specific choices and decisions in the world.

When the institutional Church, however, organizes a "Christian" political party or even sponsors a particular bill as the Christian solution to a



The Rt. Rev. George M. Murray sets a fast pace as Bishop of Alabama, leaving himself little time for the fishing or occasional golf game he enjoys.

A graduate of the University of Alabama and Virginia Theological Seminary, Bishop Murray served for two years with the Navy during World War II. He was Episcopal chaplain at the University of Alabama until, at the age of 34, he was consecrated to be Suffragan Bishop of Alabama. He is a member of Executive Council and General Convention's music commission.

We Must Keep Our Priorities Clear

problem, she ties herself too closely to an institution to which she needs to be able to continue to speak in prophetic judgment and love.

2. The Church must recognize the limitations of her own corporate competence. I can remember receiving a letter from staff members of Executive Council urging that as many Church members and Church groups and Church leaders as possible should write their senators and congressmen, urging the passage of a particular bill designed to benefit migrant workers. The number of the bill was given, but no copy of its text was provided.

I wrote one of my state's U.S. senators and asked for a copy of the bill, together with his thinking on it.

"The Church must set forth principles and criticize abuses . . . she must neither seek to use the coercive power of the law . . . nor tie herself to a detailed program of political or social action."

He promptly returned a copy, with a thick book of testimony on the subject, and urgently requested my own opinion, saying he needed guidance and help. (He was on the committee considering the bill.) I took time to read the whole book and to study the bill, and ended up completely confused.

Finally, I wrote the senator to express my gratitude for experts in the field of legislation and my hope that they would find *some* appropriate measure to aid migrant workers. I wrote the staff at Executive Council to advise them of their foolishness and the inappropriateness of their mailing.

That story could be duplicated many times over, covering resolutions by Church bodies on highly technical subjects ranging from military tactics in Vietnam to a proposed boycott of grape growers in California. Each such resolution presents one side only of a very difficult question and seeks to place the Church and Christian truth all on that one side. The Church must be careful not to discredit herself and lose her influence by speaking as a

body of experts on too many subjects.

A Church convention might properly declare that a group of citizens deserved better access to their own city (which taxes them). But if competitive engineering designs for a bridge to *give* them access were presented to the same Church convention for selection, the results could be disastrous. In these days the same principle applies to the details of legislation, diplomacy, military tactics, and labor relations.

3. The Church must recognize the right of individual conscience in her own members. Sometimes Church leadership speaks in the name of the whole Church on some subject in such a way as to condemn as unChristian those who, equally in Christian conscience, hold the opposite view. And sometimes the Church becomes a pressure group to seek to enforce by law what she cannot commend sufficiently through love.

Archbishop Temple tells how after World War I most Christian leaders in England strongly supported the principle of the League of Nations. But the Bishop of Gloucester always dissented from that view, and later held the League and its supporters largely responsible for World War II because they lured men to rely upon a security which in fact did not exist. Archbishop Temple said: "It would be monstrous to suggest that this sincerely held judgment on the actual process of history proves him who holds it to be a less loyal or less whole-hearted Christian than the bishops with whom he disagreed. The Church must not *corporately* be committed to either view."

The Roman Catholic Church has sought to preserve as positive law its own interpretation of the natural law in the case of anti-birth control legislation on the books in certain states. Protestant denominations have also sought to make *their* own scruples (as in the case of prohibition and Sunday blue laws) into publicly enforced laws. Our own Church leadership has sometimes put our Church's name on record as supporting policies which some of her own most sincere and devout members oppose in Christian conscience.

The Church must call on her mem-

bers to use all their devotion and skill to find ways to solve certain problems in society. She must not as an institution spell out what those ways must be.

4. The Kingdom to which the Church calls men is not ultimately a kingdom of this world. When men respond to Christ and His Kingdom, they try to change the world for the better in thanksgiving. And the Church should play her part in this. But she must never believe that the relief of poverty or even the end of segregation will bring in God's Kingdom of love.

When the organized Church stoops to employ social engineers or political lobbyists who have no commitment to Jesus Christ, just to get them to use their skills to bring about "desirable social change," then the danger of our becoming unwitting tools of the communists will have become very real.

Reinhold Niebuhr, writing in *Religion in America* said: "Secularism supplies a needed corrective against false religious absolutes; but without the religious approach to life, secularism tends either to create its own absolutes . . . or to live in a universe in which no sense of the ultimate meaning of existence is raised, and life becomes the search for merely immediate and proximate goals. . . ."

"Christianity is. It is a way of life."

The final vulgarity is to equate the ultimate ends of life with the dubious goal of 'happiness' and to equate happiness with creature comforts."

Our Lord steadfastly resisted the temptations to become a worldly king and establish His rule by force. He healed the sick but refused to become just a healer. He fed the multitude but made it clear that providing physical food was not His mission. He performed miracles but eschewed the role of a miracle-worker.

His acts of love and mercy were done as *signs* of the breaking in of the Kingdom of God. And He said, "Seek ye first His Kingdom and His righteousness, and all these things will be added unto you." The purpose of the Church is to call mankind into God's Kingdom of love, through Christ. ◀

WORLDSCENE

Church and Race:

More on the Manifesto

Episcopal response to the Black Manifesto presented by James Forman of the National Black Economic Development Conference (NBEDC) has been mixed. Though the Executive Council voted in May to "not accept" the document which demanded \$60 million from the Episcopal Church as part of a \$500 million packet for black economic development, bishops, parishes, and diocesan conventions have listened to the demands, sympathized with the plight of black people, but refused to allocate money to the NBEDC. The threat of disruptions and how to deal with them became an issue in some dioceses.

Several bishops agreed with Bishop Horace W. B. Donegan of New York. In a diocesan convention address Bishop Donegan said: "Words like exploitation and restitution and reparation may be new in the vocabulary of the urban crisis, but let us not reject them summarily because they are new or because they are thrust upon us in the angry rhetoric of the Conference's Black Manifesto."

The bishop said he hoped churches in his diocese would be slow to call in police, though he said the law was with them if they chose to do so. "It's on your side if you choose to have disrupters ejected; God's judgment might be different," Bishop Donegan said.

In Detroit, Mich., eight women held a three-day sit-in in Bishop Richard S. M. Emrich's office. The bishop had refused to permit NBEDC representatives to make any official presentation to Michigan's Executive Council. The women, all from suburban parishes, left the office when the diocesan council

agreed to meet with NBEDC representatives in a closed session.

Mrs. Rosemary Mumford of Christ Church, Cranbrook, said she thought the women's action had been a factor in the council's decision. Nine black Episcopal priests in the diocese had also protested Bishop Emrich's refusal to meet with the NBEDC, taking a newspaper advertisement to present their case.

► Also in Detroit, the Rev. Robert E. Morrison, rector of St. Joseph's Episcopal Church, has been subpoenaed to appear before a grand jury to testify in a U.S. Justice Department investigation of the NBEDC. Father Morrison is attempting to quash the subpoenas, which also went to nine other people. The Justice Department is reportedly investigating charges that the Manifesto's demands constitute extortion or a

conspiracy for extortion. People in other parts of the country have also been questioned.

► In New York, members of the National Committee of Black Churchmen, a group composed of black caucuses from most major denominations, issued a statement on June 26 saying they would not be "used" by the National Council of Churches in dealing with the NBEDC representatives. The NCBC—which includes Episcopalians Bishop John M. Burgess of Massachusetts, and the Revs. Jesse F. Anderson, Sr., Philadelphia; James P. Breeden, Boston; Quintin E. Primo, Delaware; and Tollie L. Caution, New York—said the National Council of Churches "would like to walk both sides of the fence."

"That is, for the sake of the body of white constituents, they will not

Holiday Time Reminder



A Sunday school class meets in Rocky Mountain National Park in Colorado, while their parents worship in the nearby chapel. Park visitors and employees share in Sunday services through the summer, led by 250 student ministers working through the National Council of Churches' Ministry in National Parks.

WORLDSCENE

speak of recognition, while in hopes of pacifying black churchmen, they would encourage us to sit with them in consultations with the NBEDC. We refuse to be used in this way."

The NCBC said they would meet with National Council of Churches officials only if they recognized the NBEDC, and provided \$270,000 for staff and office.

► The Executive Council committee which will implement the Council's response to the Manifesto (see *July issue*), is almost complete. Nominated by the Presiding Bishop, 15 people have accepted thus far, with seven not answering as we go to press.

The committee, chaired by the Rev. John B. Coburn, president of General Convention's House of Deputies, will include: Bishop Roger W. Blanchard of Southern Ohio; Bishop Robert L. DeWitt of Pennsylvania; the Rev. Eugene Callendar, a Presbyterian minister who is deputy administrator of the New York Housing and Development Administration; the Hon. Reynolds S. Cheney, attorney, Jackson, Miss.; Mrs. James L. Godfrey, Committee for Women; Miss Jodie Heinmuller, sophomore at William Smith College; Mrs. Cyrus Higley, member of Executive Council; the Rev. Canon Gerald N. McAllister, San Antonio, Texas; the Rev. John McCarthy, Roman Catholic priest, Washington, D.C.; the Hon. Chester J. Byrns, Circuit Judge, St. Joseph, Mich.; Mr. Isaac Miller, graduate student at Yale University; the Rev. John F. Stevens, associate deputy for program of Executive Council; the Rev. Quinland R. Gordon, General Convention Special Program's executive secretary for Consultation with Church Groups; and Dr. Charles V. Willie, member of Executive Council.

► The American Jewish Committee announced they were withdrawing from the Interreligious Foundation for Community Organization (IFCO) because "we were sorely disappointed that IFCO did not, and does not see fit to disassociate itself from the ideology of the Black Manifesto." The American Church Union, an unofficial Anglo-Catholic Episcopal group which recently joined, was also considering withdrawal.

Historic Visit In Geneva



Mr. M. M. Thomas, chairman of the Central Committee of the World Council of Churches; Pope Paul VI; and Dr. Eugene Carson Blake, General Secretary of the World Council; enter the Ecumenical Center at Geneva, Switzerland, during the Pope's historic visit. Although the Pontiff said, "We do not consider that the question of the membership of the [Roman] Catholic Church in the World Council is so mature that a positive answer should or could be given," both the Pope and Dr. Blake pledged extension of worldwide cooperation on economic development, peace, and certain theological questions.

Stop Kicking The Parish

The President of the United Church of Christ and a group of six Episcopal parishes are both concerned with the same questions: Is the parish structure still useful, and how can the local church prepare for the future?

Project: Test Pattern is an 18-month, Episcopal experiment in parish renewal to help answer the questions retiring UCC President Ben Herbst, and many others, have been posing.

Dr. Herbst, who thinks the local church "has been kicked around about as much as it ought to be," said recently local churches can combat injustice, hunger, inequality, and disadvantages of all kinds, but they must be strong.

The Rev. Loren B. Mead, Episcopal priest who is executive director

of *Project: Test Pattern*, thinks, "There is much to be said for those who feel that the parish is outmoded and will disappear.

"Although I often find myself in sympathy with the frustrations those feelings represent, I believe that the parish is not only our chief potential resource, but the starting point readily and widely available to the Church," Mr. Mead says.

To kick off *Project: Test Pattern* six Episcopal congregations, differing in size and environment, sent representatives to a conference at Virginia Theological Seminary, Alexandria, Va., in June. Bishop Robert H. Brown of Arkansas, heads the National Advisory Committee on *Project: Test Pattern*, which will hold three additional conferences at three-to six-month intervals.

The subjects being studied are renewal in prayer, the relationship of the Church to the world, and ways of fulfilling congregational obedience to mission in church and the community. The results of this and subsequent parish experiments are scheduled to be presented to the Houston General Convention in 1970.

Participating parishes for the first conference were: St. Peter's, Bennington, Vt.; Grace Church, Jamaica, N.Y.; Calvary Church, New York City; St. John's, Lynchburg, Va.; St. Alban's, Simsbury, Conn.; and St. Thomas, Whitmarsh, Pa. Each is represented at the conferences by a clergyman and two lay persons.

Parishes from other parts of the nation will participate in future conferences.

Common Date For Easter?

Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy, has urged all Christians to agree on a common day for the celebration of Easter.

A Vatican spokesman, Msgr. Fausto Vallaino, said the Roman Catholic Church is willing in principle to celebrate Easter on the day chosen by the Orthodox Churches.

The Patriarch's suggestion came at the Second Ecumenical European Symposium meeting in Athens; he offered the second Sunday of April as the date. Other delegates to the

Continued on page 23

If It's Any Comfort—We Are Not Alone

Leaders of the World Council of Churches catch up on the realities of racial turmoil during a disturbing meeting in London.

BY J. ROBERT NELSON

THE RACE RIOTS of Watts in Los Angeles or the Hough area of Cleveland have no equal in England. At least, not yet. But the part of London called Notting Hill has so far earned the highest notoriety for racial conflict.

This is where most of the city's "colored immigrants" are living. And this is where the World Council of Churches chose to hold its first ecumenical consultation on the moral disease of racism. Working 14 hours daily for a full week in May, some 60 persons from 26 countries struggled to understand the realities of contemporary racism, the Christian resources

for opposing it, and the practical strategies for eradicating it.

A report at Uppsala, Sweden, in 1968 defined racism as "ethnocentric pride in one's own racial group and preference for the distinctive characteristics of that group; belief that these characteristics are fundamentally biological in nature and thus transmitted to succeeding generations; strong negative feelings toward other groups who do not share these characteristics."

This descriptive statement was coupled with a denunciation of white racism as the worst and most widespread of all. The Churches' efforts to combat this scourge have been too little, too cheap, and too tardy, the Uppsala meeting said.

The many varieties of the irreligious experience of racism were described in London by persons who knew them well.

● South Africa remains the most notorious, with segregation and exploitation written into its entire system of politics, economics, and social organi-

zation. Already the Dutch Reformed churches of that land have withdrawn from the World Council because of the latter's criticism.

● Rhodesia was in the news as the meeting opened and was the cause of daily concern. Ian Smith had just announced his new constitution, making the land's 95 percent black Africans the serfs of the white oligarchy.

● The plight of the aboriginal people of Australia, savagely slaughtered by British settlers and dispossessed of their land, was told by Kath Walker, their leading poetess and political activist. Likewise considered were the Maori people of New Zealand, the Indians and Eskimos in North America, and the Korean minority in Japan.

● News of racial rioting in Malaysia came also on the opening day. Chinese and Malay citizens were killing each other by the dozens in Kuala Lumpur.

● Representatives from Peru and Colombia described the landlessness and civil rightlessness of the Indian population in South America.

As some expected, there was criticism about the white dominance of the conference. Last winter in Tulsa the World Council's executive committee agreed that the best available chairman would be George McGovern, the mild-mannered, tough-minded United States Senator from South Dakota who had been a Methodist delegate to Uppsala. The importance of the meeting was further indicated by their asking general secretary Eugene Carson Blake to serve as the consultation's secretary. All right. But it would have been more fitting if the first six speakers had not all been palefaces.

The calm, analytical discourse was interrupted toward the end of the second day when some of the black and brown members broke their restraint and spoke bluntly.

The universal complaint against Christian mission-plus-colonialism was raised by the sharp-faced aborigine lady of Australia. They brought us "Bibles and guns, liquor and disease," she cried. And her voice rose in near-fury as she prophesied that white



Mr. Roy Sawh (*foreground*), chairman of Black Power Party in the United Kingdom, addresses a plenary session of the WCC-sponsored Race Consultation. *Clockwise to his left* are U.S. Senator George S. McGovern (S. D.); Dr. Eugene Carson Blake; and Dr. W. A. Visser 't Hooft: WCC's present and former General Secretaries.



she only
asked for a
little bread

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We Are Not Alone

Continued from page 21

power will be wrested by violence if whites do not learn to transmit it to the poor and the powerless.

Professor Jean Pliya of Dahomey spoke in quiet intensity of his fear of what will happen "when the oppressed become the oppressors," in the world where white people are a minority constantly diminishing in proportion to the majority.

None could dismiss such statements as hollow threats. Eddie Brown of Greenville, Miss., an articulate community organizer, commented that the present period of black revolt and white intransigence is a time for preparing a head-on collision.

The second shock wave came from white ministers who identify as much as humanly possible with black brothers in America. The Churches in America merely support white racist society, testified Father James Groppi of Milwaukee. He told how he and his black parishioners were followed by police cars for four months. How would a white minority react, if black officers in squad cars never let them out of sight?

Shock number three revealed England's dangerous condition. When Black Power Party leader Roy Sawh of Guyana was inadvertently deprived of his chance to challenge Her Majesty's Government's chairman of the Race Relations Board, the Archbishop of Canterbury, who had helped chair the meeting, bowed his head and spoke his apology.

That same evening in the auditorium of Church House, Westminster, —scene of Lambeth '68—the consultation met in public session. As the notable anti-apartheid churchman, Anglican Bishop Trevor Huddleston, charged that racists like Enoch Powell were making England "internationally, economically, and above all, morally little," the galleries exploded with hoots and jeers. About 80 youngish members of the National Front called: "Long live apartheid!" "Three cheers for Ian Smith!" "Integration means miscegenation!" "Send 'em back!" Twenty police cleared out the hecklers.

The fourth shock of reality came on the last night when group reports were being considered. A delegation of five blacks calmly walked to the head table and lifted the microphone from the

hand of Miss Jean Fairfax of the NAACP Legal Defense Fund. As expected, the noted confrontations in New York had come to London. Following the usual diatribe against the white churches and all their works, the declarations specified demands for 60,000,000 pounds sterling from the World Council for the support of liberation movements, the legal defense of arrested Black Panthers, and the funding of an international publishing house.

Instructing the consultation that a formal reply on behalf of the whole World Council would be due at 11:00 A.M. the following morning, the quintet departed. All through the night many of the participants discussed the theological and practical aspects of the mandate for reparations.

Secretary Blake read the reply seriously when the black spokesman returned. Pointing out the gross distortions of the declaration, he endorsed in principle the payment of reparations, ignored the specified expenditures, and promised to bring the matter to the Central Committee meeting at Canterbury in August.

What was accomplished? The formal effect upon the World Council of Churches will not be known until August. A few significant results, however, stand out in the form of acknowledged insights and convictions.

► Racism is a problem of global extent, exercised chiefly by whites, and affecting adversely the lives of many millions of people.

► Before justice and equity can be expected, people of all races need economic and political power.

► The urgency of overcoming all forms and institutions of racism requires revolutionary action, not gradual reform.

► Violent action should be used only as a last effort in a condition of tyranny; but Christian faith does not forbid this.

► The knowledge and resources coming from faith in Jesus Christ are immense, if there is sufficiently strong will to employ them and not merely talk about them.

These are general points which require detailed examination, planning in accord with particular circumstances, and implementing as fully and quickly as possible. Hardly any person is exempt from inclusion in the vast problem of racism, least of all the Christians of the world who are specifically called to be reconcilers. ◀

WORLDSCENE

Continued from page 20

meeting urged that representatives of all Orthodox bodies get together to discuss a possible date for a common observance.

Establishment of a universally approved calendar with a set date for Easter and other feasts has been approved in principle by most major Churches. Opposition to such a change, however, has been voiced by Orthodox Jews, Seventh-day Adventists, and the Lord's Day Alliance.

Western Christians who follow the Gregorian calendar reckon Easter as the first Sunday after the first full moon after the Spring equinox. Eastern Christians follow the Julian calendar and observe Easter on the first Sunday after the Jewish feast of Passover.

Rhodesia Gets New Constitution

Despite opposition by all of the major Christian Churches in Rhodesia except the Dutch Reformed, the country has a new constitution which guarantees power for the white minority.

Anglican, Protestant, and Roman Catholic churchmen opposed the new constitution because it would never allow black Africans to achieve majority rule in Rhodesia where 4,818,000 blacks outnumber the 228,000 whites by more than 21 to one.

The new constitution, approved June 20, is openly racial, providing for two voter rolls. Voters on the list with higher educational, financial, and property requirements (white) will elect 50 members of Parliament while the other section of voters (black) will elect only 16.

Signs of the Times

Blacks and whites in two denominations are moving toward better cooperation.

● The recently organized Florida Conference of United Methodists now includes 304,000 white and 8,350 black members from 700 congregations which were previously

split along racial lines.

● The predominantly white congregation of the suburban Christ Memorial Baptist Church, St. Louis, Mo., has voted to have dual alignment (joint membership) with the National Baptist Convention, U.S.A., Inc., the nation's third largest Protestant denomination with 6.5 million members, almost all of whom are Negro.

Jesus Rates In College Poll

The Beatles may not be more popular than Jesus Christ, but John F. Kennedy is, according to a poll of 325 graduates of 15 Roman Catholic colleges.

Respondents were asked to list their most admired heroes. Former President Kennedy ranked first in the poll, followed by his brother, Robert, the Rev. Dr. Martin Luther King, Jr., and Pope John XXIII. Jesus Christ was fifth.

Since the poll was geared toward contemporary heroes, the inclusion of Jesus "was somewhat of a surprise" Tom Schick, assistant editor of the *St. Anthony Messenger* said. The monthly Franciscan Order magazine published the poll.

Woods Named Dean At Virginia Seminary

The Rev. Granville C. Woods, Jr., has been named dean of the Virginia Theological Seminary, Alexandria. He succeeds the Rev. Jessie M. Trotter who resigned early this year to teach.

Dr. Woods, whose appointment was announced by Bishop Robert F. Gibson, Jr., of Virginia, president of the seminary's board of trustees, is rector of Otey Parish, Sewanee, Tenn.

An alumnus of Virginia Seminary, Dr. Woods also attended Vanderbilt University, Yale Divinity School, and Oxford University. He has been a member of the University of the South School of Theology faculty.

► The Rt. Rev. Daniel Corrigan, retired head of the Executive Council's Home Department and currently bishop-in-residence at Amherst College, has been named acting dean of Bexley Hall, Rochester, N.Y., effective September 1.

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In Person

The Rev. Dr. **John B. Coburn**, president of the House of Deputies, has been named rector of St. James' Church, New York City, to succeed the Rev. Dr. **Arthur Lee Kinsolving**. . . In late May, **Queen Elizabeth** became the first monarch to attend the opening of the annual General Assembly of the Church of Scotland (Presbyterian) since well before the union of the crowns of England and Scotland in 1603. . . Bishop **William F. Creighton**, Washington, D.C., was elected chairman of the board of the Church Pension Fund, replacing Bishop **J. Brooke Mosley, Jr.** . . . **George Washington** was a vestryman at the Falls Church, Falls Church, Va., which this year is observing the bicentennial of its 1769 brick building designed by Col. **James Wren**. . .

Dom Benedict Reid, OSB, was recently installed as Abbott of the newly independent St. Gregory's Abbey, Three Rivers, Mich., formerly a priory subject to Nashdom Abbey, England. The new Abbott was installed by the Episcopal



visitor to the community, Bishop **Walter C. Klein**, Northern Indiana, assisted by Bishop **Charles E. Bennison** of Western Michigan and Abbott **Augustine Morris**, OSB, of Nashdom Abbey. . .

Dr. **Lee H. Bristol, Jr.**, became the first executive secretary of the Episcopal Church's Music Commission when he retired as president of Westminster Choir College, Princeton, N.J., in July. . . Anglican Bishop **Chandu Ray** of Karachi, Pakistan, is giving up the post he has held for 12 years to head a new Coordinating Office for Asian Evangelism. . . The Rev. **Jesse F. Anderson, Jr.**, St. Patrick's Church, Washington, D.C., and Mrs. **Mattie Hopkins**, a school teacher from Chicago, are the Executive Council's new representatives on the board of the Interreligious Foundation for Community Organization (IFCO). . . The Very Rev. **Robert F. Royster**, South Bend, Ind., is coordinating arrangements for Special General Convention II.

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Cheever, Lollipops, and the Gospel

JOHN CHEEVER IS NOT DEAD. He is alive and well in Westchester County.

Here it all is again, not exactly *The Wapshot Scandal*, but still the upper middle class, skewered and done to a turn like so many shrimp kebabs at one of the interminable cocktail parties that are, for suburbia, the sacrament by which it defines its life.

Here, for example, is the rawness, the doubt, and the desperation just below the surface gentility of dinnering. Here, the disorder behind the carefully chosen antiques and the manicured lawns. *BULLET PARK* (Knopf, \$5.95) reads like an allegory: the principal characters are two men, Hammer and Nailles.

Hammer is disastrously married, has no children and is strangely, even homicidally, disturbed. Nailles is happily married . . . and disturbed just the same. They meet in church at the book's beginning, and they meet there again at the end. The violent contrast of those meetings is the measure of Cheever's view of the chaos of the human condition. Hammer. Nailles. All our meetings are an invitation to—and, so often, a refusal of—the Crucifixion. The Passion is our lot.

Nevertheless, allegory is the wrong track. The book is not a neat set of parallels: neither Christ nor the devil has an obvious dwelling place in it. It is, rather, a stigmatization of the deepest of all the deceptions of man's life: the pretense that Eden is still within our grasp—that a \$55,000 house, a power mower, good schools, and a daily trip in on the 7:34 and back on



John Cheever

the 6:32 plus golf on Saturdays, will land it in our own back yards.

In what I think is the most telling section of the book, Cheever describes the essence of the deception. "Nailles thought of pain and suffering as a principality lying somewhere beyond the legitimate borders of western Europe. The government would be feudal and the country mountainous, but it would never lie on his itinerary and would be unknown to his travel agent. Now and then he would receive postcards from this distant place. . . . 'Edna is under sedation most of the time and has about three weeks to live. . . .'"

Ah, yes. How we struggle to be at home in a land that is invincibly strange. Pain and suffering may well lie east of Eden, but they are no alien

state. Eden may be home, but we haven't lived there for years. We were all deported long before our great-grandfathers were born, on the day that Adam looked back and saw the cherubims and the flaming sword guarding the way of the Tree of Life. Westchester, for all its gentility, is feudal, mountainous, and racked with pain.

What is *Bullet Park* then? Just one more loud, linen-tattering thump upon the breast of affluent America? I don't think so. For my money, it is, like all good modern novels, a *preparatio evangelica*—a preface without which the gospel falls on deaf ears. It is so easy to minimize the extremity of our condition—to think that salvation consists of God's offer to send us lollipops and ice cream twice a week, right where we are, until Jerusalem simply melts into view without so much as a twitch or tremor.

But the disciple is not above his Master. All the power of the resurrection—the whole renewal of Eden—is present to us only in the agony of our deportation to a strange land. Both Nailles and Hammer refuse the agony and go on with the pretense. Neither is ready for the Christ who comes with the life of the Second Adam hidden within the agony of the First.

Nor are we ready as long as we pretend with Nailles, as he goes off to work—drugged—in the last and clinching line of the book, that "everything was as wonderful, wonderful, wonderful, wonderful as it had been."

—ROBERT F. CAPON

Projects for Partnership

1969/70



Please add the following projects to the list which appeared in the July issue.

MELANESIA

► Provide the makings for a motor launch for the Solomon Islands, where sea transport is the life-blood of pastoral and educational work and all communications. Local workshops will help build the ship, install and maintain the engine. Available from the diocese: \$3,000.

(Melanesia, SP/69-70/2)
Amount Needed: \$14,000

► Provide material for a smaller motor launch in the Torres and Banks Islands. As above, much of the work will be done locally.

(Melanesia, SP/69-70/3)
Amount Needed: \$8,600

► Finance materials for a much needed dormitory for the new clergy and lay training center at Fiu, Malaita. Local carpenters will erect the building, and the diocese will maintain it.

(Melanesia, SP/69-70/4)
Amount Needed: \$1,000

► Build a house for a new Melanesian deacon in Auki, Malaita, which is a fast growing town on the largest island of the diocese.

(Melanesia, SP/69-70/5)
Amount Needed: \$1,400

OKINAWA

► Purchase property for a new church in Ishigaki City on the southern Ryukyu Island of Yaeyama. (Okinawa, OSKK/69-70/2)

Amount Needed: \$20,000

► Construct a community day care center for the children of working mothers. Available locally: \$2,000.

(Okinawa, OSKK/69-70/3)
Amount Needed: \$48,000

PANAMA

► Replace inadequate wooden structure with two-story concrete building, including church and parish hall at St. Stephen's bilingual mission in rapidly expanding Puerto Pilon.

(PCZ/69-70/2)
Amount Needed: \$9,000

► Build parish hall for Iglesia de San Mateo which will also serve as community center for Ciudad Radial, Panama City suburb.

(PCZ/69-70/3)
Amount Needed: \$5,000

► Construct a multi-purpose building and begin Spanish-speaking ministry to 70 Episcopal families and many young people with no church affiliation in Villa Caceres. Panama's San Juan Mission will equip and maintain the building.

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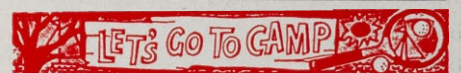
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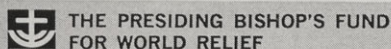


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asked for a
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Switchboard

Continued from page 6

DRIVER OR LEADER?

In June *Switchboard*, under the heading, "That Gap Again," Mrs. Farnham W. Brooks laments the attitude of youth toward the 30's and 40's (in this case adult advisors of the church youth group).

Could it be the example the 30's and 40's are setting? What is the attitude of the 30's, 40's, and early 50's toward the 60's and 70's (another generation gap)? Do these 30's and 40's meet with, listen to, discuss with, and work with this older group? Or is their attitude that they have no time for either elders or youth unless they can be in the driver's seat, and that when there they don't want back seat driving? . . . Is their attitude that youth is too inexperienced to have good ideas and the older people too passé to have any . . . ?

Even within groups there are different types of individuals, so each will have to answer these questions for himself or herself. But it's something to think about.

ELSIE B. HALL
Avon Park, Fla.

PENTECOST INTERPRETED

With reference to Dr. Daniel Luzon Morris' article, "How Do You Read Those Tongues of Fire?" [see June issue], I can almost hear Jesus saying, "My children, how long will I suffer thee."

. . . This article is further proof that we cannot reach the Holy Spirit of God through the mind.

I call to your attention the first and second chapters of I Corinthians, especially I Cor. 2:14, "But the natural man

receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

We can receive the Holy Spirit so that we know we have received Him. This is experiencing Pentecost. . . .

MRS. LOUIS Z. SLAWTER, JR.
Rockville, Md.

. . . Dr. Morris' article on the various ways of reading the Pentecost story was certainly intriguing . . . one must really protest at the underlying tendency to minimize the supernatural in the New Testament narratives on the grounds that the writers were somehow too naive to . . . narrate events objectively. . . . Isn't the basic nature of the Pentecost event a collective vision? . . . Whether the tongues of fire were apparent to the inner eye only or not, the vision was a real event with a specific communication of truth.

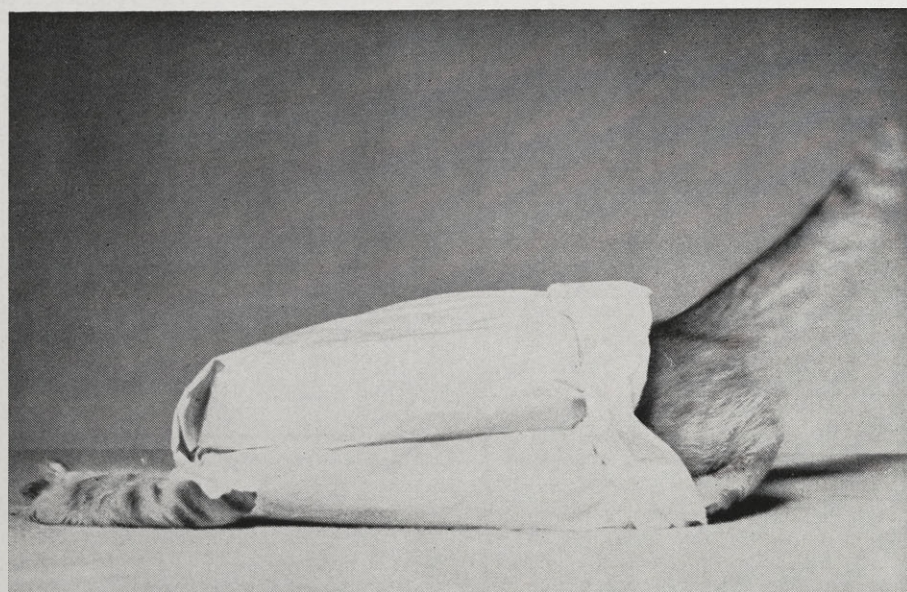
The dismissal . . . of the virgin birth at the end of Dr. Morris' article was rather dismaying. . . . I certainly don't envy those in his position when it comes time to recite the Creed. . . .

DR. WALTER H. BISHOP
Atlanta, Ga.

Dr. Morris' defense of the literal truth of the phenomena of the day of Pentecost may well be correct in regard to the wind and fire. But his explanation of the speaking in tongues . . . is based on the misconception that "they preached effectively to a large body of people in various languages not their own". . . .

In actual fact the utterance on Pentecost was not preaching, nor was it in that sense effective. . . . In the narrative of Acts 2 the disciples, who were gathered for prayer, "began to speak in other

So What's New?



"Will we ever work our way through this restructuring?"

THE EPISCOPALIAN

tongues" with no one else then present. Although the crowd gathered at the sound, and understood what they overheard, nowhere does it suggest that the disciples addressed them in tongues. . . .

[The significance of the speaking in tongues] is revealed at the end of Acts 2. Peter, after having proclaimed the saving death and resurrection of Jesus, and after adding his own personal testimony, then said to the crowd who had gathered at the sound of tongues: "(Jesus) being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this which you see and hear". . . .

Can't we be done with sensible explanations of Pentecost and instead welcome the foolishness of God (which) is wiser than men" (I Cor. 1:25)? . . .

THE REV. W. FRANCIS B. MAGUIRE
Bonita, Calif.

SOUTH AFRICA FORUM

. . . In the June issue *Relay*, "What to Do About *Apartheid*?", it would be better if you did not insist on calling the Republic of South Africa the Union of South Africa. It is a minor point but it does lend ammunition to those who would accuse those Americans who dare to express any opinions (especially hostile ones) of ignorance of significant facts of South African life.

W. F. KUSE
Madison, Wis.

I notice . . . that the Episcopal Church [with eleven other denominations] has banned travel on South Africa Airways [for missionaries and other Church personnel]. I notice also that the Executive Council is recommending that pressure be brought on American banks and business firms having investments in South Africa. . . . the form of coercion being used is to threaten withdrawal of funds from banks not following the directions given by the Council.

. . . The problems of South Africa . . . are relatively no worse than the problems of China, Hungary, or other Russian-heeled countries. . . .

I feel that the Executive Council, in opening the door for pressure activities, has made it quite clear that we members have a similar option . . . if this dictatorial activity continues.

J. K. ANDERSON
Severna Park, Md.

PICTURE CREDITS—G. Paul Bishop: 13. Mary Ann Gallagher: 8-10. Alan Ginsburg: Cover. Hedgecoth Photographers, Inc.: 28. Joseph's Camera & Photography Inc.: 29. Thomas LaBar: 26. G. Arvid Peterson: 17. John Taylor, WCC: 20, 21.

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.

TIME FOR TURNING

Written by the Rev. John B. Coburn, "Time for Turning" is the first pamphlet in a new series to be published by Seabury Press. Future booklets will discuss drugs, urban problems, old age, the draft, modern mission, and other topics.

"Time for Turning" tells of Dr. Coburn's experience in trying to bridge

the gap between the established Church and the world of Harlem. Dr. Coburn, former Dean of Episcopal Theological School, has been teaching in a storefront school in Harlem (see *The Episcopalian*, June, 1969).

An excellent aid for group discussion, "Time for Turning" can be ordered from Seabury Press, 815 Second Ave., New York, N.Y. 10017 (25¢ each, 15¢ each for orders of 100 or more).

TRINITY ALIVE AND CELEBRATING

During the summer, business goes on as usual on New York's Wall Street. In addition to regular workers, large numbers of young summer employees push up the total of people on the streets at noon hour. Historic Trinity Church's yard is one of the few open spaces in the area where people can congregate.

This summer Trinity Parish is taking advantage of its geography and is offering a Summer Arts Festival. Noontime celebrations include "Sunday-Service-



TEENY TEEPEE

Delegates and visitors arriving at St. John's Cathedral in Denver for Colorado's 83rd Annual Convention, found a teepee-type structure on the lawn. Architect H. Alan Zeigel, chairman of the Arts and Architecture Commission of the diocese, describes the contemporary structure as today's retort to

yesterday's bunkhouse. It was assembled at Trinity Ranch, the diocesan camp and conference center where hundreds of children and young people take part in study, camp life, and recreation during the summer. The structure, costing about \$1,000 to build, houses five to ten youngsters and can be dismantled and set up again with volunteer help.

In addition to "The Episcopalian" read

the christian CENTURY

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Exchange

Continued

on-Friday," dance recitals, folk singers, rock groups, "Do-Your-Own-Guitar-Things," a musical comedy, and several vocal concerts. Brain child of the Rev. John W. Moody, the series is called "Praise the Lord with a Groovey Sound."

RESOURCE AVAILABLE

"Hunger in America," a reprint of the *New York Times* series by Homer Bigart (February 16-20, 1969) is available from John McDowell, National Council of Churches, Department of Social Justice, Room 552, New York, N.Y. 10027, at a cost of \$100 per 1,000 copies. The pamphlet can be used to provide information in a growing national movement to eliminate hunger and malnutrition from this country.

INSIDE OUT?

It was a cheery sunny day and my little girl was gazing intently at the sky.

"What are you thinking about?" I asked.

"Heaven," she said thoughtfully. "It must be a very beautiful place because even the wrong side of it is so pretty."

—contributed by Dr. Irwin Ross

TEEN FISH

Last year a number of teenagers joined the FISH organization in Anchorage, Alaska, and now have started a group of their own called SHARE. The teens have set up committees in each junior and senior high school all over town. Their idea is to keep in touch with those teenagers who want advice or help of any kind—a pipeline for help—but done entirely by the teenagers themselves.

—from

The FISH International Newsletter

CALENDAR OF EVENTS

AUGUST

- 3 NINTH SUNDAY AFTER TRINITY
- 6 THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
- 10 TENTH SUNDAY AFTER TRINITY
- 12-22 World Council of Churches Central Committee meeting, University of Kent, Canterbury, England
- 17 ELEVENTH SUNDAY AFTER TRINITY
- 24 ST. BARTHOLOMEW THE APOSTLE
- 30-Sept. 5 Special General Convention, Notre Dame University, South Bend, Ind.
- 31 THIRTEENTH SUNDAY AFTER TRINITY

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

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

In 1949, The Right Reverend Henry Knox Sherrill, then Presiding Bishop, established The Episcopal Church Foundation to help men and women in their efforts to help others. How the Foundation can aid you in this effort is explained in the free booklet. This booklet costs you nothing, but many men and women have found in it the joy and satisfaction they were seeking. So write today for the free booklet on "Thoughtful Giving." The booklet will be sent to you without cost or obligation. Just tear out this message and mail with your name and address to THE EPISCOPAL CHURCH FOUNDATION, Dept. EP869, 815 Second Ave., New York, N.Y. 10017.

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Know Your Diocese

The Grand Canyon, Monument Valley, Painted Desert, and the Petrified Forest are home territory to the Diocese of Arizona's fifty-eight parishes and missions. Eighty-nine clergymen and 233 lay readers lead the diocese's 19,500 communicants (29,800 baptized persons).

In 1859 Episcopal Church work in Arizona became part of the Northwest Diocese under Bishop Joseph C. Talbot. After division in 1892, Arizona became a separate missionary district with the Bishop of New Mexico in charge of Arizona parishes until the General Convention of 1910 elected the Rt. Rev. Julius W. Atwood to become Bishop of Arizona. General Convention of 1958 granted diocesan status to the Missionary District of Arizona and Bishop Arthur B. Kinsolving, II, remained as diocesan. The Rt. Rev. Joseph M. Harte was elected to succeed Bishop Kinsolving in 1962.

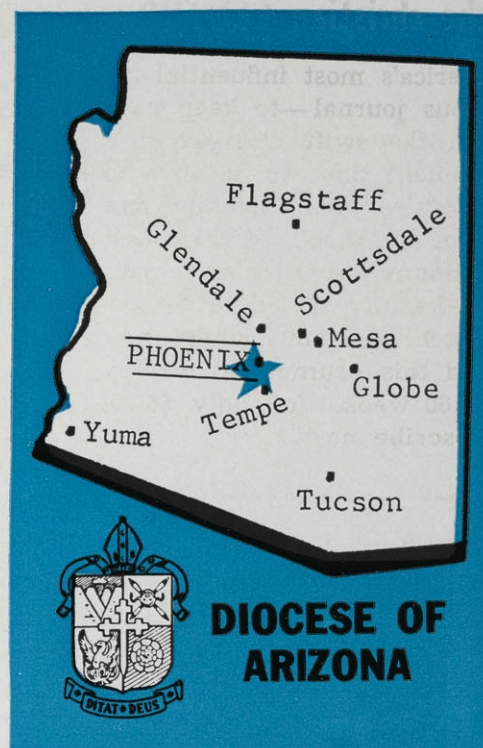
At a three-day Planning and Strategy Conference last October and at a follow-up meeting in April, Bishop Harte and the Diocesan Council set new goals. "Program 1970" will give heavy emphasis to sound stewardship, strengthening diocesan-wide Christian education and the work of the Department of Communications, and extending campus ministries.

St. Luke's Hospital in Phoenix moved into a new building in mid-March. The \$8 million structure has the latest equipment for patient care and comfort. St. Luke's-on-the-Desert, Tucson, originally founded to serve tubercular patients, is branching out to aid those with other respiratory ailments.

At Holy Cross House in Tucson, Episcopalians are working with other religious groups to help ethnic minorities find needed medical, financial, or legal aid available through secular agencies. San Pablo Home for Youth in Phoenix is a Church home for delinquent and troubled boys, especially those from broken or deprived homes. Careful guidance is given to aid the young men in gaining confidence and skills needed for going out "on their own."

San Pablo Mission, in the inner city of Phoenix, is using experimental methods to widen the influence of the Church in the area. The mission staff is working in partnership with local congregations to develop local leadership and to help these leaders assume positions of responsibility.

Arizona Church Conference Center, in the mountains near Prescott, has a full summer program for youth and families. The center is also used through the year for concentrated



study and prayer. During the winter months especially, study groups meet at Vah-Ki Conference Center in Coolidge.

A six-year companion relationship with the Episcopal Church in Mexico officially ended last winter. The diocesan MRI Committee is looking into the possibilities of forming a new partnership with the Church in Korea or Okinawa.



The Rt. Rev. Joseph Meakin Harte, Bishop of Arizona, was born in Springfield, Ohio, on July 28, 1914.

He was graduated from Washington and Jefferson College and from General Theological Seminary. Washington and Jefferson and the University of the South have conferred Doctor of Divinity degrees upon him. He also holds a Doctor of Sacred Theology degree from General Theological Seminary.

Following ordination to the priesthood, Bishop Harte served parishes in Oklahoma, New York, and Texas. While rector of All Saints' Church in Austin, he was also chaplain at the University of Texas. In 1951 he was called to be Dean of the Cathedral of St. Paul, Erie, Pennsylvania. He held that post until 1954 when he was elected to be Suffragan Bishop of Dallas. He was installed as Bishop of Arizona on October 14, 1962.

Bishop Harte and Alice Eleanor Taylor were married on October 14, 1941. They have three children: Victoria Ruth; Joseph M., Jr.; and Judith Alice.

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