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THE Episcopalian

JANUARY, 1970

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Night Watch over Bethlehem

The sun, the moon, the wind, the sea and the Baby.

BY JENNIFER THORPE

ONCE, LONG YEARS AGO, the Sun and the Moon and the Wind and the Sea were discussing what God is like.

Said the Sun, "I know what He is like. He is large and round and shines very brightly and is very hot."

Said the Moon, "Oh, no. I know what He is like. He is pure and silvery and aloof from mortal things. He walks out only when they are wrapped in darkness."

Said the Wind, "Oh, no. I know what He is like. No one ever sees Him, but He sees all things. He races round the world and He roars, OOOOH! OOOOH!"

Said the Sea, "Oh, no. I know what He is like. He is omnipotent. When He storms, SHSHSH! SHSHSH! men cower. When He has men at His feet, He is merciless."

As they were talking they caught sight of a stranger, a large silver Star.

"Friend," they said, "tell us what, in your opinion, God is like."

The Star replied, "I cannot tell you what He is like, but I can show you."

"Where?" cried the four.

"See where I am pointing," said the Star.

The Sun, the Moon, the Wind and the Sea looked . . . and saw a baby. "He was born today," said the Star.

The Sun sniffed. "God would not so lower Himself," he said.

The Moon closed her eyes. "He would not look on flesh and blood, much less become it."

The Wind whispered, "He would not show Himself to human eyes."

The Sea raged, "He would not lie like that, defenseless in men's hands."

The Star opened her eyes wide. "If God's majesty, or His holiness, or His mystery, or His power were ruler of His love, what would happen to all of us?"

The Sun and the Moon and the Wind and the Sea looked at each other, and then they nodded. "Yes, whatever would happen to us?" For a while they sat and thought.

The Sun spoke first. "He will need my bright light and warmth during the day."

The Moon added, "And my gentle light to guide Him when it is night."

The Wind said, "And my air to breathe."

And the Sea said, "And my water to carry Him from town to town." And in their joy they hugged each other. The Star gazed up at Heaven.

"Well," she remarked, "that is a change of tune, I must say." The others laughed.

"Come," they cried, "let us tell the stars and the trees and the birds and the hills that God has come and saved us!"



Pizarro rose from Spanish peasant to master of Peru before being murdered by his own men.



This drawing details the age, tortilla ration and duties of an Aztec child.



A Maya aristocrat strikes a pose suited to his station in life.



This 15-foot Toltec figure was once a column supporting a temple to the Feathered Serpent god.



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Switchboard

A DELICATE BALANCE

As a Roman Catholic priest and seminary dean of studies, I would like to add my fervent "amen" to Robert Terwilliger's article, "The Unavailable Sin" [November issue]. The most creative ages of the Church have been those in which the catholic, evangelical, and humanistic elements in Christianity have been held in balance within the lived continuity of the Church. Although Anglicanism is not a highly confessional body it has produced a rich theological heritage out of that balance. . . . Both the Lambeth Appeal of 1920 and the 1930 Lambeth decision on family planning reveal a church sensitive to the Spirit without a disruption of the delicate balance between gospel, tradition, and reason. The 1968 Lambeth Reports articulate a more well-rounded concept of collegiality than do the documents of Vatican II. Consequently a healthy and creative Anglicanism is essential to the

well-being of all the churches.

One point of correction, however. The papal encyclical dealing with transfiguration is *Mysterium Fidei*, not *Corpus Christi*.

REV. JOHN M. FLYNN
Baltimore, Md.

DECLINE FORESEEN

The "State of the Church" article in the November issue in which the significant statistical decline in our membership was noted must have been a source of great joy for the "activist" clergy of our church.

Back in 1967, the following was printed in an Executive Council publication as one of the desirable marks of a "renewed" Church:

Tightened membership criteria. . . . Should the spirit of renewal prevail, there is likely to be a toughening of the church's stand on social issues, a heightening of the demands placed upon church members, and a consequent exodus of standpat Christians. As a result, the church may look forward to a period of numerical shrinkage matched perhaps

*with an increase in effectiveness.**

Just think how "effective" the Episcopal Church is going to be when our statistics begin to reflect the reaction to South Bend!

REV. WILLIAM S. REISMAN
Garrison, N. Y.

* "Emerging Marks of a Renewed Church," article in *Church in Metropolis* report to the Church prior to General Convention in Seattle, Fall, 1967, No. 14.

HAND IN HAND

Yes, indeed we should administer to those in need of spiritual help, as Miss Asch suggests in her very fine letter in the November EPISCOPALIAN; but with the revelations of psychosomatics we find that body and mind and spirit are so inter-related that one cannot be treated without the other.

. . . It would seem to me that if funds for the BEDC were given as a loan, that there would be a feeling of greater pride in the development of the projects to which such monies would be allocated. . . .

I am not a racist, but I would like to be counted as a militant in the Army of God!

JANE BENINGTON
Fort Lee, N.J.

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WATCH THAT POWER

Thank you for publishing "What Are We Doing with Our Power over Death?" This kind of thinking must be out in the open and dealt with.

The unique thing about human life to me is its beautiful possibilities, even for the aged, neurotic, the severely retarded. . . .

The young man mentioned lies in a coma. Can you be sure that the day after some relatives have generously restricted the treatment he may receive, something may happen or be discovered which may allow him life with some degree of peace and happiness? . . .

You say what about the poor relatives? . . . they are far less likely to succumb from their grief . . . than the patient is and . . . his possibilities must be attended to first.

I pray that if I am ever severely ill or impaired . . . I will have a . . . physician who will build a fire under my stagnating soul and set my head straight.

KENNETH HUNDGEN
New York, N.Y.

ACCOLADE FOR CARR/CAMPBELL

I would like to join in the accolade accorded Mr. Oscar Carr, Jr., for the words he chose in his speech before General Convention [see October issue].

Those words sounded a voice of
Continued on page 6

To Bless or Not to Bless

As legislative bodies broaden grounds for divorce and its frequency increases, many Christian churches face new pressures involving the re-marriage of members. In August, a general synod of the Anglican Churches of Rhodesia, Zambia, Malawi, and Botswana followed the example of Canadian Anglicans and endorsed weddings in church for second marriages of divorced persons. The Church of England will soon be under new pressure to change its rule of no church weddings for divorced persons while the first spouse lives. In October Parliament passed a bill making the irrevocable breakdown of a marriage the sole ground for divorce—by consent after two years separation and with or without consent after five years. The votes of the Anglican bishops were divided—a reflection of the fact that some of them have been urging changes in canon law to allow a Christian blessing for marriages of divorced persons. General Convention II did not act on this subject. Presumably it will be on the agenda for Houston.

Refugee Figures Increase in 1969

Political turmoil and war have pushed the world refugee total to 18 million in 1969—a figure that is expected to increase by 3 million annually—and has changed the focus of refugee resettlement from Europe to Africa, Asia, and the Middle East. Though churches are working ceaselessly through such agencies as Church World Service, to which the Episcopal Church contributes, to aid these homeless people, the picture gets increasingly gloomy. New challenges are more pervasive than solutions.

Coffee House Ministry Report

Religious groups operate two-thirds of the 1,200 non-commercial coffee houses in the United States. Half of these are ecumenically operated, according to the recent report of the Coffee Information Service. Beginning in 1965 the Coffee House Movement started in “talk and sing” centers for college students, but more than half of them now serve pre-college teens from Maine to Hawaii.

Organized Religion: An Agenda for the Future

Poverty, racism, and militarism will be the top concerns of church leaders in America for some time according to the findings of a recent conference on the relevancy and future of organized religion, meeting in Hudson, Wisconsin. One of the five discussion groups comprising the conference working units added “environment” to this list. The George D. Dayton Foundation of Minneapolis sponsored the conference which prominent clergymen and lay leaders attended. Episcopal participants included Presiding Bishop John E. Hines and Dr. Peter Day, church ecumenical officer. Dr. Cynthia Wedel, associate director of the Center for Voluntarism in the Institute of Applied Behavioral Sciences, Washington, D.C., led one of the discussion groups (*see page 23*).

New English Bible Complete

The *New English Bible* has now been completed and the whole work including the Old Testament and the Apocrypha will be published next March according to the Oxford and Cambridge University Presses. A completely new translation, the New Testament portion of the *New English Bible* has sold approximately seven million copies since it was published in 1961. Several editions will be available—the standard edition in one volume, with or without the Apocrypha—and a three volume set consisting of the Old Testament, the Apocrypha, and a revised edition of the New Testament.



There are 10,000 of them, living in tents, in Syria. They face a cruel winter of freezing cold, snow and icy winds.

And Christmas is already here.

If these refugees are to survive, many of them, they will need sturdy shelters—2,000 prefabricated huts, at a cost of \$200 apiece.

Some huts are being built on trust, on the hope the money will come in. The Archbishop in Jerusalem begs the whole Anglican Communion to help make sure it does.

Will you contribute? Your gifts to the Presiding Bishop's Fund will bring aid to these and many other homeless people.

What will
happen
to them
when
winter
comes?



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Switchboard

Christian reason in what must have been an otherwise chaotic situation.

It seems only fitting that [some of] those words be properly credited to their writer, the Rev. Will D. Campbell. Mr. Carr chose well when he read from Mr. Campbell's book, *Race and the Renewal of the Church*, Westminster Press, 1962. . . .

Mr. Campbell is Executive Director of the Committee of Southern Churchmen and publisher of *Katallagete—Be Reconciled*, the Journal of the Committee of Southern Churchmen.

MRS. MARGARET H. HALL
Nashville, Tenn.

Mr. Carr comments:

I did personalize the philosophy of Will D. Campbell and am delighted to give him any and all credit. I have never wanted credit. All I care about is a positive response from the man in the pew towards a solution of the problem.

WHERE TO PUT THE MONEY

I fear Episcopalians are making a serious mistake to propose to contribute to the Black Economic Development Conference headed by Mr. James Forman.

An important way to help Negroes and other poor people is to set up a non-profit corporation to build houses . . . under sections 236 and 237 of the new housing law. The Federal government will pay the entire cost . . . taking back a mortgage for the full amount. The dwelling units are then rented to poor people for 25 percent of their income. . . .

I have written to BEDC to ask if they are doing this anywhere, but have gotten no answer, doubtless because they are not doing so. But a good number of branches of the NAACP have already done so. . . .

Apparently BEDC is a black separatist organization. . . . By no fault of anyone in this generation, we are living together in a racially mixed nation. We *must* find ways to earn, learn, dwell, work, play, and serve in the armed forces together. . . .

We must integrate Negroes into both jobs and promotion in the larger companies that have a dominating position in our economic life. . . . But black capitalism will inevitably mean chiefly small businesses in predominantly Negro areas. The economic death rate of small businesses is high, and for small businesses in a low income area is likely to be very high plus. Thus frustration rather than integration in jobs and upgrading is likely to result from such efforts.

ALFRED B. LEWIS
Riverside, Conn.

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JANUARY, 1970

How can we recover

On New Year's Eve we bring out the champagne and paper streamers. The next day we often wonder why we bothered. The author offers some pointers for finding our lost festivity and humanity.

MANKIND HAS PAID a frightful price for the present opulence of Western industrial society. Part of the price has been paid by affluent Western man himself. While gaining the whole world he has been losing his own soul. He has purchased prosperity at the cost of a staggering impoverishment of the vital elements of his life. These elements are festivity—the capacity for genuine revelry and joyous celebration, and fantasy—the faculty for envisioning radically alternative life situations.

The festival, the special time when ordinary chores are set aside while man celebrates some event, is a distinctly human activity. It arises from man's peculiar power to incorporate into his own life the joys of other people and the experience of previous generations. Porpoises and chimpanzees may play. Only man celebrates.

Fantasy is also uniquely human. A hungry lion may dream about a zebra dinner but only man can mentally invent wholly new ways of living his life as an individual and as a species. If festivity enables man to enlarge his experience by reliving events of the past, fantasy is a form that extends the frontiers of the future.

Festivity, of course, does not focus solely on the past any more than fantasy reaches only toward the future. We also sometimes celebrate coming events, and our minds often recreate bygone experiences.

Both our enjoyment of festivity and our capacity for fantasy have deteriorated in modern times. We still celebrate, but our feasts and parties often lack real verve or feeling.



Take, for example, a typical American New Year's Eve. It is a celebration, but there is something undeniably vacuous and frenetic about it. People seem anxiously, even obsessively determined to have a good time. Not to have a date for New Year's Eve is the ultimate adolescent tragedy. Even adults usually hate to spend the evening alone. On New Year's Eve we bring out the champagne and hurl paper streamers. But under the surface we feel something is missing. The next day we often wonder why we bothered.

New Year's Eve vividly energizes both memory and hope. As hoping and remembering creatures, we rightly sense something of unusual symbolic significance about that peculiar magical time when the old year disappears forever and the new one begins. We personify the occasion with a bearded old man and a pink baby. We take a cup of kindness for the past (for "old acquaintance"), we kiss, we toast the

future. The New Year's Eve party demonstrates the vestigial survival of forgotten feasts and rituals.

But the vaguely desperate air lurking behind the noisemakers and funny hats is also significant. We dimly sense on New Year's Eve and sometimes on other occasions, a whole world of empyrean ecstasy and fantastic hope, a world with which we seem to have lost touch. Our sentimentality and wistfulness arise from the fact that we have so few festivals left, and the ones we have are so stunted in their ritual and celebrative power.

Still, we are not wholly lost, and the fact that we still do ring out the old and ring in the new reminds us that celebration, however weakened, is not yet dead.

While festivity languishes, our fantasy life has also become anemic. Unable to conjure up fantasy images on our own we have given over the field to mass production. Walt Disney and his imitators have populated it with

our times of joy?

virtuous mice and friendly skunks. Low grade cinema and formula TV producers have added banal symbols and predictable situations. But the enfeeblement of fantasy cannot be blamed on the mass media. It is symptom of a much larger cultural debility. Indeed, the sportive inventiveness of today's best filmmakers proves both that it is not the technology which is at fault and that human fantasy still survives in a dreary, fact-ridden world.

What are the reasons for the long, slow decay of festivity and fantasy in the West? The sources of our sickness are complex. During the epoch of industrialization we grew more sober and industrious, less playful and imaginative. Work schedules squeezed festivity to a minimum. The habits formed are still so much with us that we use our new technologically provided leisure either to "moonlight," or to plan sober consultations on the "problem of leisure," or to wonder why we are not enjoying our "free time" the way we should.

The age of science and technology has also been hard on fantasy. We have J. R. R. Tolkien's hobbits and the visions of science fiction. But our fact-obsessed era has taught us to be cautious: always check impulsive visions against the hard data. Secularism erodes the religious metaphors within which fantasy can roam.

Scientific method directs our attention away from the realm of fantasy and toward the manageable and the feasible. True, we are now discovering that science without hunches or visions gets nowhere, but we still live in a culture where fantasy is tolerated, not encouraged. Part of the blame belongs to secularism.

There was a time when visionaries were canonized, and mystics were admired. Now they are studied, smiled at, perhaps even committed. But why should we care if festivity and fantasy now play a smaller role in human

life? Why not simply turn the world over to sobriety and rational calculation? Is anything significant lost? I believe that it is.

In the first place, the disappearance of festivity and fantasy simply makes life duller. They should be nurtured for their own sake.

Further, man's very survival as a species has been placed in grave jeopardy by our repression of the human celebrative and imaginative faculties.

I must also argue from theological premises that man will grasp his divine origin and destiny only if he regains the capacity for festive revelry and the ability to fantasize.

Let me state these three theses as clearly as possible.

(1) Man is by his very nature a creature who not only works and thinks but who sings, dances, prays, tells stories, and celebrates. He is *homo festivus*. Notice the universal character of festivity in human life. No culture is without it.

African pygmies and Australian primitives frolic in honor of the equinox. Hindus revel at *Holi*. Moslems feast after the long fast of *Ramadan*. In some societies the principal festival comes at harvest or when the moon reaches a particular position. In others the anniversary of some event in the life of a cultural or religious hero supplies the cause for jubilation. When festivity disappears from a culture something universally human is endangered.

Man is also *homo fantasia*, the visionary dreamer and mythmaker. If no culture is without some form of celebration, there is certainly none that lacks its share of wild and improbable stories. Fairies, goblins, giants, and elves—or their equivalent—inhabit the imagination of every race. Also, in most societies, one can find legends of a golden age in the past and, in some, stories of a wondrous age to come.

But in recent centuries something has happened that has undercut man's capacity for festivity and fantasy. In Western civilization we have placed an enormous emphasis on man as worker (Luther and Marx) and man as thinker (Aquinas and Descartes).

Man's celebrative and imaginative faculties have atrophied. This worker-thinker emphasis, enforced by industrialization, ratified by philosophy, and sanctified by Christianity, helped to produce the monumental achievements of Western science and industrial technology. Now, however, we can begin to see that our productivity has exacted a price. We have terribly damaged the inner experience of Western man.

We have pressed him so hard toward useful work and rational calculation he has all but forgotten the joy of ecstatic celebration, and play, and free imagination. His shrunken psyche is just as much a victim of industrialization as were the bent bodies of those luckless children who were once confined to English factories from dawn to dusk.

To become fully human, Western industrial man, and his non-Western brothers insofar as they are touched by the same debilitation, must learn again to dance and to dream.

(2) The survival of mankind as a species has also been placed in jeopardy by the repression of festivity and fantasy. This is because man inhabits a world of constant change, and in such a world both festival and fantasy are indispensable for survival.

Festivity, by breaking routine and opening man to the past, enlarges his experience and reduces his provincialism. Fantasy opens doors that merely empirical calculation ignores. It widens the possibilities for innovation. Together, festivity and fantasy enable man to experience his present in a richer, more joyful, and more creative

Continued on page 35

Night Watch over Beth

Join a shepherd in the Judean hills and caves overlooking the town where Christ was born.

EVER SINCE I FIRST SAW the stars hanging low over Bethlehem I have hoped I might some Christmas spend a night out in the hills with one of the shepherds and his sheep.

Last year two nights before Christmas I did.

In the late afternoon I join a shepherd lad and a small flock in an olive grove north of Bethlehem and said to have been planted first by the Romans 2,000 years ago. Later the boy's father arrives.

As the shadows deepen over the orchards of the valleys, the sun glints on the golden rocks of the hills and on some of the high buildings of Jerusalem five miles away. It darkens and grows cold quickly.

Across the valley from us, black spots on the rocky face mark the doorways to caves where poor families live, most of them refugees. Here and there a black goat's hair tent shelters a Bedouin family, and furtive, black haired children play among the sheep and goats. In the morning they may be gone, swallowed up by the wilderness over which they have wandered and into which they have retreated these thousands of years.

My host wraps his cloak around him and looks to the sky. He and the boy lead the little flock to a big cave. We and the sheep enter. My host kindles a fire with dried olive branches. The smoke escapes through a hole in the blackened dome.

While the lambs suckle we and the mother sheep stare into the fire. The shepherd talks about "the olden days," when many shepherds were in the hills, and their flocks were bigger.

"There aren't many shepherds in Bethlehem now. Most of us are refugees and we lost our fields to the Israeli. So most of us have had to go into the tourist business or work in the

olive wood or mother-of-pearl factories. It was better," he adds softly, "in those olden days."

He rises and looks out of the mouth of the cave and beckons me to see "The Manger Star." I go, quickly, wondering. This is something I had not heard about.

A huge neon star has been erected over the Church of the Nativity built above the traditional site of Jesus' birth. I stare, startled.

"It was better before we had electricity," the shepherd says.

The night is moonless and the stars are bright. I do not know whether there is something in the Judean atmosphere, or whether my imagination tricks me, but nowhere in the world do the stars seem so big or hang so low as over Bethlehem.

Dogs bark and howl in the hills and valleys around. Church bells ring from the city. A cannon goes off somewhere and I wonder if it is another bomb explosion. The *Fedayin*, whom the Arabs call freedom fighters and the Israeli call terrorists, have warned they could not be responsible for the safety of pilgrims to Bethlehem. Israel wants Christian tourists and fears a discouraging incident. The *Fedayin* want the tourists to stay away.

"The explosion," my host explains, amused at my fears, "is part of the Muslim festivities that mark the end of *Ramadan*." A sliver of the moon had appeared above the city just before midnight the night before, heralding the end of the month-long Muslim fast. So as sometimes happens, the Muslim feast and the Christian Christmas are to be celebrated almost simultaneously.

My Muslim shepherd tells me that before the 1948 partition of Palestine he had 120 sheep and his own lands. "Now I have only thirteen and a few lambs, and I cannot let the flock get

larger for I have no fields of my own for pasture.

"A shepherd needs about 100 sheep to make a decent living," he explains. He and his sixteen children live in a United Nations refugee camp. Because he works as a U.N. Relief and Works Agency (UNRWA) guard for about \$36 a month, he and his family are not entitled to the UNRWA rations. His children, however, go to UNRWA schools and qualify for medical and other services.

I am dressed warmly for the night in the cave, and Monsignor John Nolan of the Pontifical Mission (the Roman Catholic program for Middle East refugee aid) has lent me a wind-breaker. The Holy Land is cold at night at Christmas time. I am a little apprehensive for the wood isn't going to last until morning and there seems no provision for food. My host appears unconcerned.

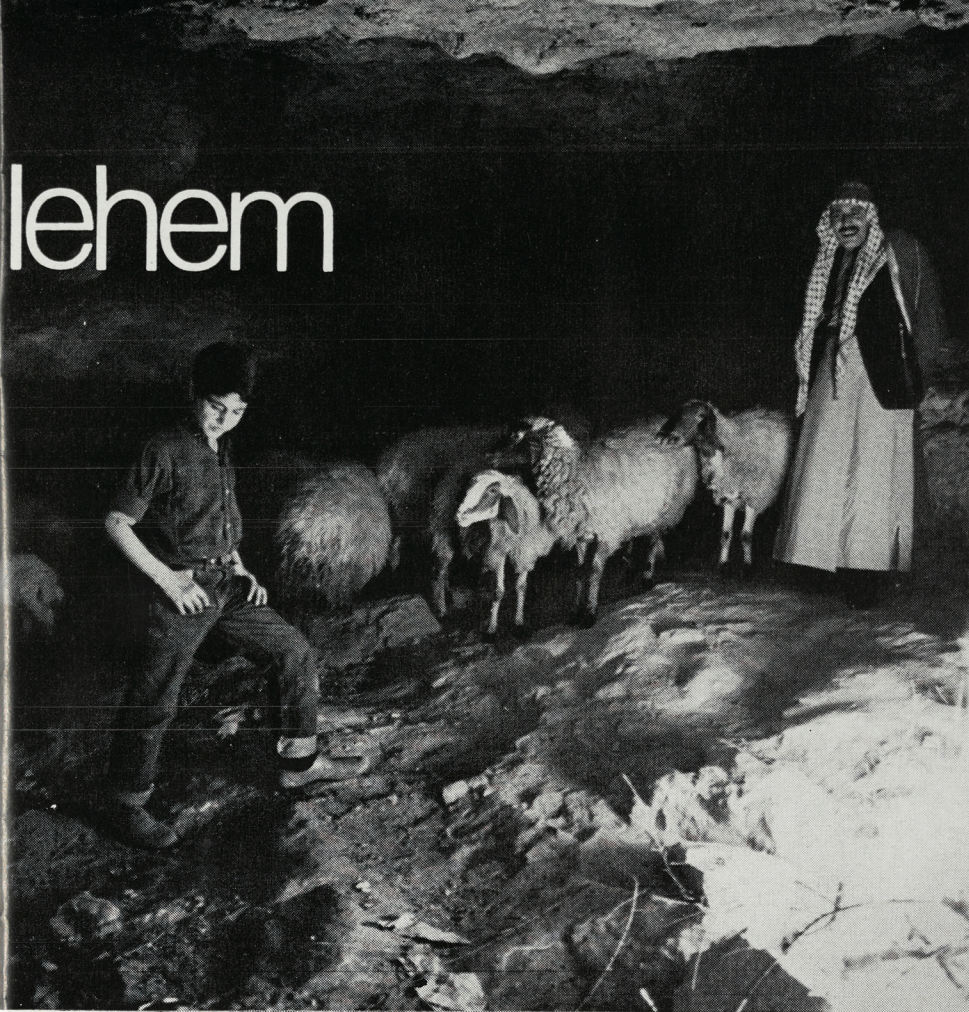
After a long time of conversation, fire and star-gazing, the fire burns down. He and his boy gather up their coats and we leave the cave, the sheep following. The youngster leads them to a fold inside the camp and my host takes me to a neighbor's house. A night in the hills without food is not an Arab idea of hospitality.

Some of the shepherd's friends have gathered for a feast of chicken and rice and fruit in what I was told is "the largest and best house in the refugee camp." They talk, as they always do to strangers, about the Arab-Israeli problem, and their lost lands.

Then in deference to me—they think I must be weary—most of them withdraw. Blankets and sheets are brought in and I am bedded down.

The next morning I squat with my host and two friends on the floor for an Arab breakfast topped off by fresh grapes the shepherd has matured late by covering the vines with a sheet.

lehem



The author's Arab friend keeps himself, his son, and thirteen sheep warm in a Judean cave.

parents present to inhibit them, say softly "*Shalom*," the Hebrew word for peace.

This report may ring strange to those who sing *Silent Night, Holy Night* half way round the world from the *Little Town of Bethlehem*. It always seemed so odd God should choose such a time and place to send his Son.

For three centuries after Jesus' birth, Bethlehem was apparently forgotten. Then Constantine became a Christian. Rome was converted, and the Empress Helena built the church over the traditional site of Jesus' birth.

Back then Bethlehem was an insignificant little outpost of the Roman Empire. But Rome has gone the way of men's empires. And others have followed. But His Kingdom knows no boundaries and comes to no end.

Things haven't changed much through the centuries for the children of men. The angels sang then not of the world, but in spite of it. They declared the coming of the Prince of Peace not to say what the world would be like, but to announce that men could find peace in a world where so little peace existed.

For every star that hangs over Bethlehem this Christmas, there are thousands of Jesus' followers who have never seen His birthplace, yet have become loyal citizens of His Kingdom and would die in His service.

A few thousand miles away in an African jungle men of goodwill with a song in their hearts give cups of cold water, dispense drugs, feed the hungry, enlighten minds. And across the world in some frozen northern village they do the same, in the name of the One who was born in the Bethlehem they have not seen.

And in the homes and churches of our own land, may we show faith and joy in His service on Christmas day. And because we know His peace, may we answer His call to share it with those who do not know Him. ◀

Then I hunt up the son who is leading the sheep from the fold back to the pasture.

The Arab world is up early, and it is Sunday. I make my way into town to the Church of the Nativity. The streets are already full of children, donkeys, boats, and cars. Some electricians are still busy with the wiring in Manger Square for lights and television cameras.

A few tourists have already appeared, although their numbers seem modest. I note more Jewish tourists than Christian pilgrims about. "We don't sell many olive wood carvings of the shepherds or the Holy Family," an Arab merchant tells me. "But we are doing a big business in Rachel's tombs." At the edge of Bethlehem Rachel's tomb has been restored and is a prime object of interest for Israeli and other tourists.

Muslims, who have had their Sabbath on Friday, go about their business. Peddlers push carts of fresh Arab bread, fruit, and vegetables. Youngsters sell souvenirs. Christians, formally dressed, are returning from

early worship. Two truck-loads of Israeli soldiers patrol the streets slowly. Older people look away or stare blankly. Arab youths the same age as the soldiers are silent and sullen. The children look interested.

A big American car full of black-suited, clerical-collared clergy pushes slowly through the crowded, narrow street. Little donkeys, weighed down with big men whose feet dangle in the dust, trot along. Some black-gowned Assyrian sisters walk by sedately.

As I make my way through the sights and the sounds of the East, little Arab children, mistaking me for a Jewish tourist, smile, and with no

A. C. Forrest, editor of Canada's *The United Church Observer*, returned last summer from a year as a roving correspondent in the Middle East and Africa.

Mr. Forrest has written several articles for *The Episcopalian*, the most recent of which was on Alan Paton ("South Africa: Wisdom from a Warrior," June, 1969).

OUR SYSTEM OF CHURCH SUPPORT and budgeting is being steadily and seriously eroded. Church people are not supporting church programs with their money. Whether this is indifference or a result of a deeper unrest, we are recognizing the problem at every level of the church's life.

In my opinion, we should begin to face this issue. We are courageously and painfully looking at our liturgy, our structures, ecumenism, new social programs, the training and fullest use of our clergy, and fresh roles for the laity, yet we have not applied the same energies to this key area of concern. Surely we should also question our method of building our programs and the financial structure of the church.

When we do look, we wring our hands. We blame a failure to communicate. Then we utilize a few of the latest educational techniques, along with the resuscitation of some of the old ones. But, alas, these superficial aids seldom bring more than a momentary reduction in fever, produce at best a limited amount of clarification, or generate a labored enthusiasm.

For example, during the past few years we have tried to gain acceptance of the church's enlarged role in the action arena of social responsibility. But somehow any real or complete break-through has eluded us. We can pinpoint various sources of blame, and all may have a modicum of truth in them, but they are far from the full truth and the problem still pleads for a solution. Nor is the concern limited to specific or controversial programs.

Most indicators warn us that now is the time to implement, by some crea-



**Should we
change the
way we
support
the Church's
work?**

Under our present system we are expected to support the total church program—local, regional, national, and worldwide. The author, a bishop, proposes that we consider a new system. He advocates, first, setting up assessments to cover the basic costs of operating on all levels as the Episcopal Church. Second, he suggests a total, unified mission program whose parts are identified by category. Each individual then decides on the one or more categories of the mission program he chooses to support.

tive, fresh approaches, our expression of mission. Could this not be God's way of directing us to look at this matter straight, quit clutching the old methods, and dare a more excellent way?

Selling Less and Less

Our current procedure is to develop, at the top policy level, a program, a missionary response to God's demands as this church sees them, and then "sell" it to dioceses and local congregations.

Not only does the direction of such an approach seem to be backward in a day when we emphasize the importance of everyone being in on the decision making, it also is "selling" less and less. The fact is, programs can no longer be sold from the top. We are witnessing a reversal of this procedure on every side.

Instead of the program being handed down, the people should have a realistic part in deciding the missionary strategy and work of the church. In all truth, in our present, frustrating procedure people are not so involved. They are too far removed.

For all or for the few?

Surely the most significant message from South Bend, as well as the recent Canadian Church's Synod, is that it is no longer regarded as theologically acceptable or tenable to take actions which are thought to be "best for the people." The world and the church have recognized the validity of the principle of self-determination.

But where do we show any such recognition of that principle for the

average communicant in the accepted concept of determining programs and their financing?

Increasingly the communicants of the church are asking this right; and surely this is good. We must not assume that all these churchmen are only interested in local maintenance and preserving the status quo. As many of them see it, they are being denied the right to make their own full and free response to Christ in their stewardship role. This may be the root of the sense of frustration they feel.

Here follows one possible solution, which may or may not have merit. Actually, there is little in the plan that is original. In fact, this proposal has evolved not only from my own wrestling for a constructive response to our need for a new direction, but as a result of listening to others who are also seeking answers.

The Cost of Being an Episcopalian

Most dioceses still operate on what, in many instances, is called the "assessment," placed upon all of their parishes and missions as a necessary expense involved in being an Episcopal Church.

Then they have a corollary "program budget" to which all of their congregations are asked to pledge. Illogically the national church's entire funding comes out of this latter, except for a limited assessment against each diocese for General Conventions.

Why not the same division of expense here? Why not list on the one hand the costs of operating as an Epis-

copal Church at the national, diocesan, and parish levels? Why not list, on the other hand, the total mission program — national, diocesan, and parish?

Under such a division, overhead costs would be fixed and assessed. This one expense budget would include everything for ourselves in our parishes, our overhead.

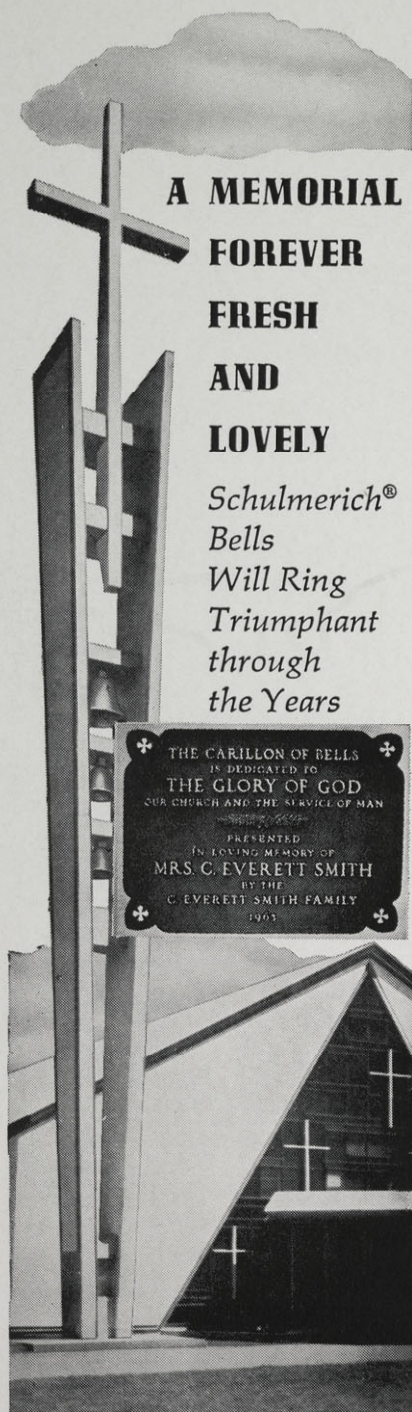
Further, it would include such expenses on a diocesan level: the cost of having a bishop, the discharge of his office, and such diocesan services as are desired. These might include a diocesan publication or director of Christian education, perhaps even a young peoples' camp—for, after all, this is for your own children.

This expense budget would also include, in the national church, the Presiding Bishop's salary, operational costs and all the administrative services we require on a national level. The difference in this type of budget is that it would be realistically inclusive, acknowledging and taking in all our basic maintenance. Except for horizontal tabulation it would not vary basically from the old red and black duplex envelope plan.

The Cost of Being a Christian

Our service to ourselves and our service to others are fundamentally different.

The mission program, which is a primary reason for our existence as a church organization, would be all inclusive. It would embrace all our current programs totally integrated—national, diocesan, local, and ecumenical. As with the first, the expense



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Should We Change the Way We Support the Church's Work?

budget, this sharing of our work at all levels would be a major departure from our present system.

Surely there is room for difference in approach to both our mission and our concept of ministry. And it is important for all to feel they have vested interests. St. Paul's concept of the Church, as the functioning body of Christ, holds that "The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.' On the contrary, the parts of the body which seem to be weaker are indispensable."

What other institution has built into its very nature the ability, the power, and the mission to hold—within its membership and life—great diversity of interpretation and function, and out of these to fulfill God's creative purposes?

To be sure, those most informed on what is taking place in our world and society as well as in the Church, those who are theologically trained

mistake for it would prohibit the exercise of integrity by those responsible for the decisions.

Let our designated elected leaders lead. They must. But, let them lead with ideas and suggestions on how the ministry of this church should be expressed. If the case presented is good, and if it can be communicated on its own merit, then it will be implemented by the people.

We are a democratic body, though not totally free in our votes (for this is God's church—not ours). But since we are not an authoritarian church (for God is nowhere localized in it) our course is not always clear nor our procedure easy.

Do we dare provide options to parishioners? These options ought not to be a way to escape responsibilities or merely make certain particular interests are included as "riders." Options should allow people to act positively, as responsible ministers and missionaries.

WHAT DO YOU THINK?

Should the Episcopal Church continue to make budget and program priority decisions the way it has been doing? Is it time to change the way we support the church's work? What is your reaction to Bishop Rose's article?

One key step toward a decision to change, or to reinforce, our present system, could be your clear, brief (ideally 200 words or less) comment, answer, or suggestion. Please send your replies to: *Support Forum*, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103. Thank you—the editors.

and who deliberate with the most frequency on the mission of the Church, are in a position to see things that the man in the pew may not. Those who were at South Bend, for example, knew a confrontation and gained insights which could not be duplicated back home. And those in positions of designated leadership must make decisions in times which cannot wait.

But our present system does not permit any deviation from these judgments, unless we send instructed deputations. And surely this would be a

We know that some may be interested only in their own local "thing" and never get beyond it. We cannot condone this as fully Christian for we know a Christian must get outside himself. The commission is clear, "Go ye into all the world"—be it in the traditional sense or in the more current implications of the world close at hand.

The important matter is that people would not have to "buy" an entire program or expression of ministry, de-

Continued on page 33

BY DALTON TRUMBO



Rejoice everyone and sing with the Angels

JOHNNY COULD HEAR his mother's voice reading it off softly and reverently with the words coming like music from her lips. It was a funny thing he'd never read the bible story of Christmas himself. He had only heard it as his mother read it to him. He couldn't remember the words but he could still see the pictures that used to come into his mind as his mother read. He knew the story by heart.

All the people were going to Bethlehem because it was tax time and they had to appear at the court house and register and pay up. They had been pouring in all day long and now it was night and the town was filled. Among those coming in was a man by the name of Joseph who was a carpenter in the town of Nazareth.

Joseph had to do a lot of chores before he could start out and Mary his wife was pregnant and couldn't help him so they were late. It was already dark by the time they came to the outskirts of Bethlehem. Joseph was leading their donkey and Mary, poor wide-eyed girl, was riding it and hoping they'd get settled soon because she was already feeling her pains and knew they didn't have much time. It was her first baby and she wasn't quite sure what to do when the time came.

As soon as they got into the town Joseph began making the rounds of cheap rooming houses. He wasn't much of a success at making money and they only had enough to pay their taxes and one night's rent. They went from rooming house to rooming house with Mary getting more frightened as her pains increased but the rooming houses were all filled because there were plenty of poor people even then and they had all beaten Joseph

to the bargain places. Finally they counted their money and Joseph decided they would try the hotel. They could get a back bedroom and maybe he could do a little work around the place in the morning if their money didn't quite stretch out.

But the hotel was filled, too.

Then Joseph began to talk very seriously to the hotel manager. See here, he said, I've come a long way and I've got my wife with me and she's going to have a baby. Look at her out there on the donkey. You see she's just a kid and she's scared. She shouldn't have come in the first place only I couldn't leave her alone and I couldn't get anybody to stay with her overnight because they're all here paying their taxes. I've got to find a place for her to sleep and that's all there is to it.

The hotel manager looked out into the darkness and saw Mary's white anxious face there. She's a pretty kid he thought and scared, too, like her husband says. It'll be an awful mess if she had a baby on the premises. People who can't afford them shouldn't have babies anyway but what are you going to do about it? All right he said to

Rejoice Everyone and Sing with the Angels

Joseph I guess I can find a place for you. See that passageway over there? Well go right on through it and you'll come to the barn. There's a manger at the far end. I'll have one of the boys throw down some hay and it'll be comfortable. I don't mind telling you I hope very much she doesn't have her baby here tonight because it'll upset my guests if she screams and they're all very high-class people including three Roman congressmen. But go ahead.

Joseph said thanks and started off toward Mary. Oh I almost forgot yelled the hotel keeper after him don't light any fires out there in the barn because in my insurance it says they're forbidden and I can't afford to have my insurance cancelled. Joseph hollered that he would be careful and the hotel keeper went back into the warm and stood in front of the fire and thought it's a shame people having kids all over the place it's good and chilly tonight too I do hope she doesn't make a fuss.

Back in the manger Joseph lighted a lantern and fixed up a nice bed on the hay and Mary lay down on the bed and had her baby. It was a boy. They wrapped it up in a blanket they had brought especially for it and Mary who was a good strong girl held the baby real tight against her. I was almost sure it would be a boy she said to Joseph. What are we going to name it? Joseph asked her. I think I would like to name it Jesus she said. She looked quickly down at the baby and back to Joseph the fright all gone from her eyes and a smile on her lips.

But Joseph staring down at the two of them didn't smile. Mary noticed this and said Joseph what's the matter you don't look happy it's a fine baby look at its chubby hands why don't you smile? And Joseph said there's a light around the head of our baby a shine that is soft like moonlight. Mary nodded as if she weren't a bit surprised and said I think there must be a light like that around the heads of all newborn babies they're so fresh from heaven. And Joseph said in a kind of sick voice as if he had suddenly lost something there's a light around your head too Mary.

Out in the hills beyond Bethlehem a sheep herder was trying to get a little rest. The sheep were all lying down and there had been such a hub-bub in Bethlehem from so many people com-

ing from all directions that he was sure the wolves were scared back into the hills so there wasn't any risk in him getting forty winks. He lay there sleeping when suddenly he woke up with a shining in his face. For a minute he couldn't see a thing because he was blinded by starlight. When he finally got himself organized he saw a star hanging low in the sky over Bethlehem, a star so near you could almost reach out and touch it and so bright it lighted the whole town. The walls and house-tops of Bethlehem stood out sharp and clear and white and on the hillside around him he could see his sheep like little lumps of silver against the earth.

Then he heard sounds on the road and looked off to the left. Coming around the foot of the hill where the road turned into Bethlehem were three camels with three riders. The sheep herder could tell by their clothes that they were out-of-staters of some kind. He could see the silver decorations of their saddles reflecting back the light of the star over Bethlehem. He watched them for a minute thinking that they looked pretty well off to be having to pay taxes and then he heard the music. The air was filled with angels singing in the starlight. This night they sang in the town of Bethlehem there is born a little baby who shall be the saviour of the world. He is the prince of peace and the son of God and his name is Jesus. Peace on earth and good will toward men. Rejoice everyone and sing with the angels for this night a saviour is born. Peace, peace, peace on earth and good will toward men.

The sheep herder who was not used to angels singing in the sky above the place he worked and so knew it must be some kind of a miracle got down on his knees and lowered his head in prayer. He didn't look up for a long while even though he was afraid that all the noise might startle his sheep and cause him to spend half the night rounding them up again.

Away off in Rome a man in a palace stirred in his sleep. He almost awakened and then drowsed off again wondering in his dreams why he was nervous. In the manger in Bethlehem Mary listened to the angels and didn't seem to feel as happy as when she first saw her child. She stared right through the wise men who had come with presents. She hugged her baby closer. Her eyes were filled with pain and fear for the little baby.



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THE REV. CANON THEODORE R. GIBSON was a civil rights activist long before civil rights was a national issue. He got seats for blacks in the front of Miami buses and risked prison to preserve the NAACP's right to keep its membership secret. But during the battle he became a stranger to his own congregation.

His Christ Church parish, located in a black ghetto in the otherwise affluent Miami suburb of Coconut Grove, needed to replace a worn out parish house which had also served for years as a community center. Father Gibson saw the need as an opportunity to reunite his congregation.

"I could have gone outside to get the money," he says, "used professional fund raisers and exerted my political influence to get the job done quickly and painlessly, but instead I told my people, 'I don't want your money. I want you!'"

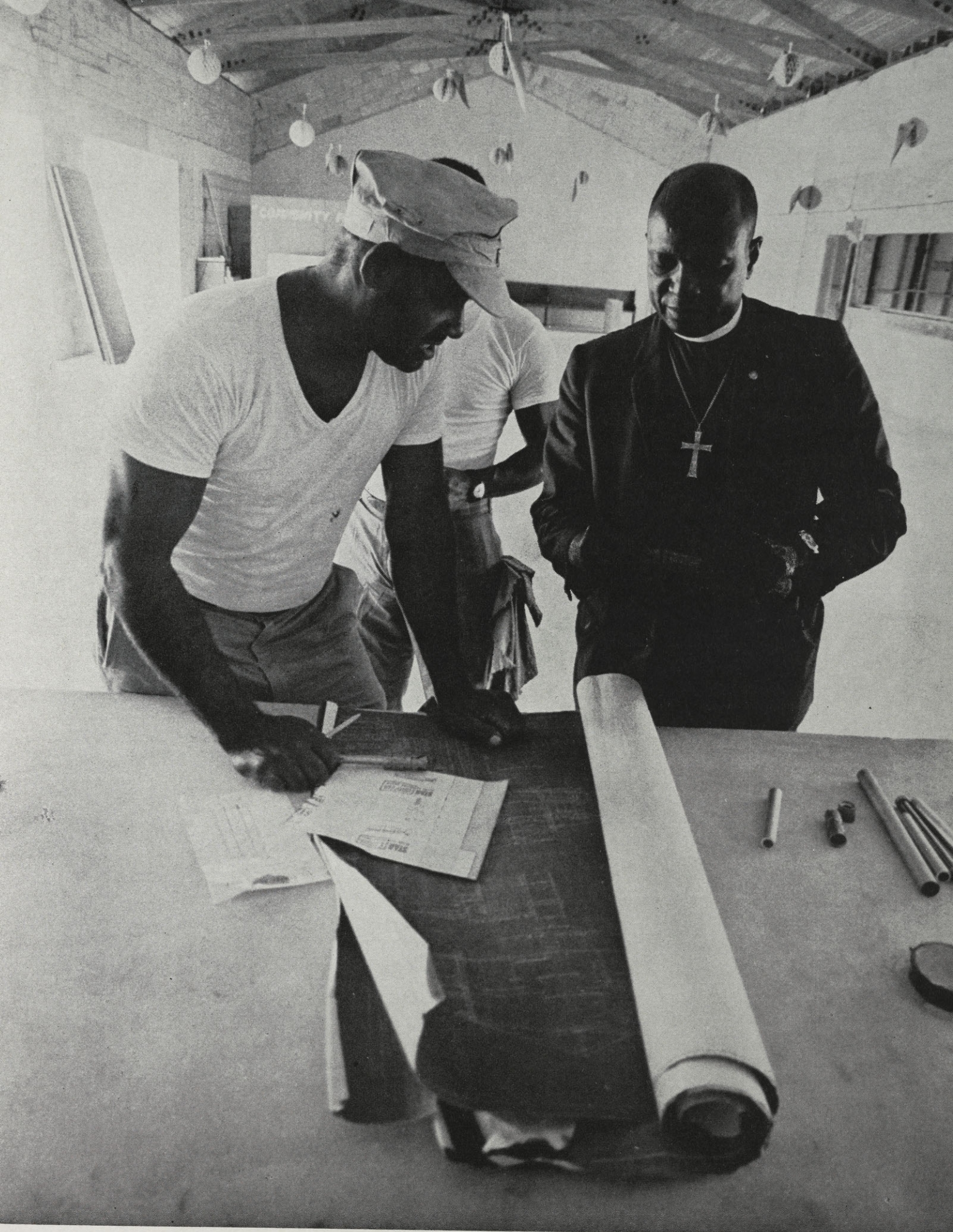
Building the new parish house was like an old fashioned barn raising. Masons, carpenters, painters, and electricians volunteered to work on Saturdays; while the ladies cooked meals. Those who could not offer their labor contributed ingenious fund-raising schemes to help gather the needed \$90,000. Members organized bazaars and contests, one of which was a competition for the oldest and best teacup in the community. A bus tour of Key West and refreshment sales added to the treasury. Sunday offerings increased, volunteers combed the community for gifts, and a monthly tithe was instituted.

Christ Church's parish house is now operational, but not complete. It was designed in three stages so it can be used while additions are made as the money is raised. The structure is an L-shape attached to the existing church, and consists of an office, a meeting room, and a large open hall for dances, dinners, public meetings, and stage productions. It is open to any community organization. The work is nearly finished and the last step on Father Gibson's agenda is additional land for a parking lot and a basketball court.

Working on the building, watching parishioners give themselves to the task, has renewed Father Gibson's faith. Pride among members is high because of hard work and sacrifice, and above all because the results of that sacrifice stand there before them in a beautiful building.

—G. ARVID PETERSON





Father Theodore Gibson (above right), consults one of his volunteer worker-parishioners on finish details in the parish house.

WORLDSCENE

State of the Church: Prayer Is Needed

Because of "the gravity of the situation" in church and nation, the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, called his diocese to a day of prayer which was held December 2.

The Bishop's call said: "Increasing polarization is taking place within the church as well as within our nation on many vital issues involving the Episcopal Church in our country. Christians are at odds with one another and the spiritual climate is not good.

"Many of our people are elated by the actions which General Convention took at Notre Dame; many on the other hand are angry and hurt. Some are leaving the church because they sincerely feel that the church is too involved in the power struggles of our time; others are leaving because they believe that the church is not involved enough. . . . There is enthusiasm about liturgical renewal and reform on the one hand and massive resistance to change on the other."

Bishop Bloy asked that everyone worship corporately on December 2, that there be celebrations of Holy Communion with special intentions for peace and reconciliation, and that churches remain open the entire day.

"We need this day of reflection and mediation deeply. It may help many of us to hear anew what God is saying to His Church above the noise and contemporary strife."

Bishop Brown Slain In Liberian Office

The Rt. Rev. Dillard H. Brown, American-born Bishop of Liberia, was fatally shot by a gunman in Monrovia, Liberia, November 19.

The intruder also shot the bishop's secretary, Patricia Newiss, and killed the diocesan business manager, Claude Nadar, a Lebanese.

Justin M. Obi, a Nigerian and former chemistry professor at Episcopal Cuttington College, Suacoco, Liberia, was held in the shootings. Early investigations failed to reveal a motive for the murders.

A native of Marietta, Ga., Bishop Brown graduated from Morehouse College, Atlanta; the University of Southern California; and General Theological Seminary, N.Y. After his ordination in 1941, he served churches in New York, New Jersey, and Washington, D.C., until his election to be Bishop Coadjutor of Liberia in 1961.



*Bishop
Brown*

Installed as diocesan in 1964, Bishop Brown had been active in youth and social work in the United States. In Liberia he built the Dunbar regional elementary "feeder school" in Cape Palmas and began Trinity Cathedral, now nearing completion in Monrovia.

According to Bishop Leland Stark of Newark, Liberia's companion diocese, Bishop Brown had a "great influence" on the people and government of Liberia. He was a close friend of Liberian President William V. S. Tubman who spoke in honor of Bishop Brown at a memorial service in Monrovia. Interment was on the grounds of Bromley Episcopal Girls School, Bromley, Liberia,

November 23.

Bishop Brown is survived by his wife, Sarah Ross, and two daughters—Virginia, in Los Angeles, and Ann, a student at Lake Forest, Ill.

The Rt. Rev. J. Brooke Mosley, Jr., Deputy for Overseas Relations, was in Liberia at the time of the tragedy and will remain for the immediate future. The Rt. Rev. C. Alfred Voegeli, exiled Bishop of Haiti, has been asked by Presiding Bishop John E. Hines to serve as Bishop-in-charge and is leaving for Liberia as soon as possible.

Survey Shows Low Clergy Salaries

The financial status of white ministers in 20 denominations is worsening, not getting better, a new survey of 7,990 parish ministers shows. Half the 57.9 percent of ministers replying to the survey, sponsored by the National Council of Churches, earned less than \$8,037, including house allowances, in 1968.

Of the median income, 76.4 percent was in cash salary, 17 percent in housing, 4.9 percent in utilities, and 1.7 percent in fees.

This survey shows that the Episcopal Church had a median clergy salary and allowances of \$8,037, which placed it fourth on the salary scale, following the Unitarian Universalists, the United Presbyterians, and the Reformed Church in America, in that order.

More ministers' wives are finding it necessary to work than ever before—40 percent of them are, double the number who worked in a similar 1963 survey.

The survey also showed that ministers' income in 1968 was less than the medium income of all U.S. males in 1967, when comparing those of comparable educational levels. Min-

isters are not only low in income, the survey found, but receive increases at a slower rate.

Though the median clergy salary, as reported by the survey, is about \$4,000 lower than a chemist with a comparable education, the survey found that only one in 20 ministers said he was thinking of leaving the ministry to secure a higher income.

"The willingness of dedicated men to live with an unsatisfactory situation appears in these data," the Rev. Edgar W. Mills and Miss Janet F. Morse, who conducted the survey, said. "The 'commitment-in-spite-of' may not last indefinitely, however, when one-fourth of a nation's clergy regard inadequate income as a serious problem."

Who Goes There?

On All Saints Day at Trinity Church, Redlands, Calif., the children processed dressed as various saints. The Rev. Robert Larkin identified each one for his congregation.

The rector, who represented St. Nicholas, recognized St. George, St. Anne, and several others. Then he pointed to a small figure wearing a dog's mask. "And who might this be?" asked the rector.

The little boy said, "I am St. Bernard."

First Check Goes To NCBC from Fund

The General Convention Special Offering for the National Committee of Black Churchmen (NCBC) totalled \$45,125 in cash on November 21. Pledges to the NCBC fund total \$91,890, 45 percent of the \$200,000 goal.

In mid-November the Episcopal Church forwarded a check for \$43,000 to NCBC. Executive Council Treasurer Lindley M. Franklin, Jr., says money will be periodically turned over to NCBC as it comes into the Episcopal Church Center.

- Money received for the National Committee for Indian Work fund of \$100,000 totalled \$6,534 in late November; the pledged amount was \$15,000.

- Twenty-one domestic dioceses have not yet contributed to the NCBC fund. Six dioceses—Pennsylvania, Olympia, Virginia, Atlanta, Florida, and Southwestern Virginia—have either met or surpassed their pledged figures.

- The Rev. Metz Rollins, Executive Director of the NCBC, acknowledged the Episcopal money "as a concrete expression of the Episcopal Church's commitment," but said no timetable for turning over funds to the Black Economic Development Conference (BEDC) had been set as of late November.

- NCBC at a four-day, annual meeting in Oakland, Calif., in mid-November joined BEDC, the Interreligious Foundation for Community Organization (IFCO), and the Southern Christian Leadership Conference (SCLC) to present a united front to press for reparations payments from denominational bodies.

The 400 churchmen attending the NCBC meeting agreed to form the coalition which will be governed by a national coordinating committee headed by Dr. Charles S. Spivey, executive director of the National Council of Churches (NCC) Department of Social Justice.

The move also designated roles to each of the four organizations: IFCO will fund, train, and evaluate black community programs; BEDC will plan economic development and implement the objectives of the Black Manifesto; and NCBC will continue to mobilize black churchmen "for political pressure on the structure of white power in the churches." The SCLC is expected to provide organizing expertise in the South.

New Paths Into the Church

Two infants on opposite sides of the Atlantic helped make ecclesiastical history recently by being principals in two new Anglican forms of reception into the Church.

- Sean Lampert, four-month-old

son of Mr. and Mrs. Richard Lampert, Cambridge, Mass., was the first infant to be baptized, confirmed, and to receive the Holy Communion in one ceremony according to a new, proposed Episcopal rite.

Usual current practice is to baptize in infancy, and confirm when the child is past 10 years of age, after which he can receive the Holy Communion. The new initiatory service, which will be proposed for trial use at the 1970 General Convention, combines Baptism and Confirmation in one rite and calls for immediate admission to the Holy Communion.

The Massachusetts service, presided over by Bishop Anson P. Stokes, Jr., and Bishop Coadjutor John M. Burgess, was part of a diocesan liturgical conference. The service structure follows the normal pattern in the early Church and has been continuously practiced by the Eastern Orthodox.

The new Episcopal trial initiatory service was published by the Standing Liturgical Commission on Dec. 20, 1969, Associated Parishes, a voluntary organization dedicated to liturgical reform and co-sponsor of the Massachusetts gathering, has announced a national conference on the proposed rite for all diocesan liturgical committee chairmen on Jan. 26-27, 1970 in Cincinnati, Ohio.

- In England baby Matthew Rowntree was the first infant the Rev. Christopher Wansey, Vicar of Royden, has admitted to the Church of England as a Catechumen (one who is preparing for membership), according to a new substitute rite Mr. Wansey has written as an alternative to the Baptism service.

Mr. Wansey prepared the service for those Christian parents who do not wish to make religious decisions

January 25 Is Seminary Sunday

The Episcopal Church's 12 national institutions for theological education will begin, in late January, their annual request for funds to make ends meet—budget ends, that is. Because of inflation their costs are rising faster than ever and their normal sources of income—tuition, endowments, and large individual gifts—are covering less and less.

Each parish and mission is asked to set aside a day devoted to the seminaries' needs. The traditional date for Theological Education is that Sunday nearest the Feast of the Conversion of St. Paul. This year the day is January 25. Your own parish or mission will have set its own day for the observance. Read your parish bulletin for time and offering destination.

for their infant children. For still other parents who are not active churchmen, Mr. Wansey offers a service of presentation and naming of the child, without vows, which puts the child's name on the parish roll.

Children so dedicated and presented are free later to make their own religious decisions, according to Mr. Wansey.

South Africa Drops U.S. Bank Credit

Approximately six months after the Executive Council of the Episcopal Church decided to withdraw its accounts from a consortium of banks which extend credit to South Africa, that country has announced it will not renew the controversial bank credit.

Preliminary steps had been taken by Executive Council Treasurer Lindley M. Franklin Jr., to withdraw accounts from Chase Manhattan, Morgan Guaranty Trust Company, and First National City Bank when the South African government made its announcement.

Executive Council's finance committee decided on May 23 that Episcopal money should be withdrawn if the banks were still involved in the revolving \$40 million credit arrangement with South Africa at the beginning of 1970 (see *July, 1969*). After announcement that South Africa was terminating the credit agreement, Presiding Bishop John E. Hines said the Episcopal Church's efforts to shift its accounts would be abandoned.

Chaplains Ask Fair Prisoner Treatment

The General Commission on Chaplains and Armed Forces Personnel, a religious agency supported by 35 U.S. denominations, recently forwarded a resolution to the Prime Minister of North Vietnam asking that country for humane treatment of prisoners under the Geneva Accords.

The chaplains specifically asked for: 1) publication of the names of prisoners; 2) prompt exchange or release of sick and wounded prisoners; 3) free exchange of mail between prisoners and their families; and 4) permission for Red Cross visits to

prison camps. The American Red Cross recently passed a similar resolution.

The Department of Defense now lists 413 officers and enlisted men and 918 others missing and believed captured by the North Vietnamese.

The Red Cross urges private individuals to make direct appeals to Hanoi by writing to: Office of the President, Democratic Republic of Vietnam, Hanoi, North Vietnam. The postage rate is 25¢ for a letter under one-half an ounce.

► Colorado Episcopalians are launching a letter-writing campaign, authorized by the Diocesan Convention, to induce the government of North Vietnam to respect the rights of military prisoners. Bishop Edwin B. Thayer is writing to all bishops of the Episcopal Church asking their participation.

Churches Host Peace Marchers

A quarter of a million people went to Washington, D.C., on November 15 to participate in the largest peace rally ever held in the capital and to register an opinion that troops be withdrawn from Vietnam at a faster pace. Marchers—mostly young, but with a broader age representation than previous demonstrations—began the demonstration on Thursday, November 13, with a March Against Death.

Clergymen and seminarians of many denominations led the march which was organized by The New Mobilization Committee to End the War in Vietnam, a loose coalition of businessmen, clergymen, youth, and peace groups commonly called "the Mobe."

The Mobe made arrangements for four downtown Washington churches to serve as hospitality and registration centers. St. Mark's Episcopal Church, one of the four, had never been involved in a demonstration before, but the vestry voted to allow the church to be used. It set two conditions: 1) that the Mobe furnish a \$3,000 bond to cover possible damages; and 2) that two members of the congregation be present in the church around the clock.

As it turned out there was little damage, though crowds who came

for coffee and sandwiches furnished by the Mobe and served by St. Mark's, sometimes numbered 1,000. "And at least 10 to 15 people from the congregation were here many hours of the day," the Rev. Jo Tartt, Jr., St. Mark's curate, reports.

The church stayed open a total of 72 hours and demonstrators helped clean up the mess Saturday night in time for Sunday's 8:00 A.M. service.

"There was little opposition from the congregation in terms of the protest or the war issues," Mr. Tartt reports. "I think one of the most exciting things about our participation was that the people who came



Bishop Paul Moore (right) joins in an interreligious liturgy for peace at Washington National Cathedral.

through our doors were mostly people who had given up on the church. There was wide-eyed surprise and appreciation that the church was doing this sort of thing."

St. Mark's ended up with a thank-you note from Washington's Mayor William Washington and 700 loaves of left-over bread which they donated to Headstart and Goodwill Industries.

Another Washington church, St. Stephen's and the Incarnation was the demonstration headquarters for the Episcopal Peace Fellowship and the National Committee to Repeal the Draft.

On Thursday a group of 40 bishops, priests, and laymen left St. Stephen's to hold a mass for peace in the Pentagon. All participants, including Bishops Daniel Corrigan and Edward Crowther and the Revs. Malcolm Boyd, William Wendt, and Barry Evans from St. Stephen's, were arrested for "obstructing corridors" and fined \$25. Their trial is set for January 14.

Organized Religion: Agenda for the Seventies

A GENDA FOR THE FUTURE was the legend on the button. All participants wore them to be recognized by the welcoming committee at the Minneapolis Airport. And "Agenda for the Future" was the goal of a three-day conference of religious leaders, held under the auspices of the Dayton Foundation about thirty miles from the Twin Cities.

For someone like myself, used to penny-pinching, church-sponsored meetings, it was fun to attend one where every need had been foreseen and provided for. In return for this care, we worked hard from 8:00 in the morning to 10:30 at night.

The other—and major—title of the conference was "The Relevancy of Organized Religion." Most of us represented some form of organized religion—Roman Catholic, Jewish, or Protestant. No Eastern Orthodox were present, but we never learned whether they had been overlooked or invited and couldn't come.

To add some spice to the mixture of religious "organization men" (and women), a few came whose status in religious organizations is less clear.

They included:

► **Bob Powell**, a recent president of the National Student Association.

► **Dr. Charles Davis**, the English Roman Catholic priest who left the church and renounced his order a couple of years ago.

► **Dr. James Shannon**, former auxiliary bishop of the Roman Catholic Church in Minneapolis, and now vice-president of St. John's College, Santa Fe, N. M.—a secular college despite its name.

► **Mrs. Paul Wexler**, formerly a nun and president of a Roman Catholic college in Missouri.

Others took pleasure in announcing themselves as "not part of the establishment," such as **Dr. Leon Jick**, dean of students at Brandeis University; **John Cogley** of the Center for the Study of Democratic Institutions in Santa Barbara, Calif.; and **Mrs. Morton Phillips** of Minneapolis, better known as "Dear Abby" of newspaper column fame.

Dr. Eugene Carson Blake, General

Secretary of the World Council of Churches, presented the first major paper. He set a useful, worldwide context for the subsequent discussion. Charles Davis played provocative variations on the theme that most organizations and institutions tend to become corrupt because they neglect their real purpose while protecting the institution. He accused the Roman Catholic Church—especially the Vatican—of being a prime and tragic example of this, thereby falling into the sin of idolatry.

The Rev. **Andrew Young**, the attractive and extremely able young "second-in-command" in the Southern Christian Leadership Conference, took a middle ground on "hopefulness" about organized religion. He told of the important part it had played in his own life, and also his discouragement with much that he sees today.

Mr. Young tried to raise the sights of religious leaders beyond concern for the individual, or for the church as organization, to community, national, and world needs. Because he knows the churches well, he said they probably could not be prophets—in the vanguard of change—but that they should support those in groups in society who are trying to initiate change. He admitted that even so modest a role would be a risk for the church, but that such risk could lead to rebirth and new relevance.

During the discussion following this paper the Rev. **Leon Sullivan**, the brilliant organizer of the Opportunities Industrialization Centers in Philadelphia, lashed out bitterly at the group for the failure of the "white" church to be interested in or to support such an activity by black church leaders.

The Rev. **Andrew Greeley**, a sociologist and the program director of the National Opinion Research Council in Chicago, read the paper I found most useful. His first point—that organized religion is in no more trouble today than it has been in many periods in history—was soundly disputed by many in the conference, although I believe he is right.

He said the effectiveness of organ-

ized religion depends upon its ability to read the signs of the times. He listed five such signs of our era: 1) the quest for meaning; 2) the quest for community; 3) the need to understand human sexuality; 4) the thirst for the mystical and non-rational in life; and 5) the need to develop humane organizations.

Rabbi **Marc Tanenbaum** presented a provocative analysis of the problems of organized Judaism in the United States today, stressing especially the problem of keeping Jewish youth in any communication with the synagogue. He had a three-point summary, which several others suggested could apply to Christianity equally well. As Rabbi Tanenbaum put it:

1) The Jewish community is over-organized to cope with old issues and underorganized to face new situations.

2) The Jewish community is terribly underorganized to face the youth culture.

3) The Jewish community is terribly underorganized in providing effective vehicles for serious Jewish participation in American society and in world problems.

If you substitute *Christian* or *religious* for the word *Jewish* in these three statements, they summarize much of the feeling of the conference.

On the final morning, five small discussion groups presented reports. These contained many useful and creative suggestions of things the religious community might do—especially with more effective coordination of Roman Catholic, Protestant, and Jewish efforts. Some, but in my judgment not enough, emphasis was placed on the urgent need to articulate a clear theological basis for religious involvement in worldly problems.

As so often happens these days, however, discussion of the group reports was thwarted by the presentation of a resolution by a small group calling themselves the Radical Caucus. They claimed their resolution summed up the consensus of the conference and should be adopted.

Much of what they said did reflect the conference discussions. But they

Continued on next page

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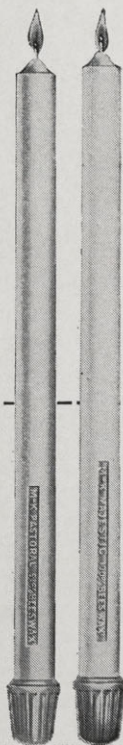
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Organized Religion: Agenda for the 70's

included a number of very specific recommendations which had not been discussed and ignored others which had.

The result: another "confrontation," with the young radicals accusing anyone who did not agree with them of having "sold out" to institutional self-preservation and others trying desperately to find a way to achieve a reasonable consensus. All did agree that our time and the Dayton Foundation's money would have been wasted if we went home with no tangible plan to follow up on the conference.

No one wanted to set up a new organization—we already have far too many. We made a request to the Foundation to fund a small "continuation committee" which would meet to transmit the recommendations to existing or newly formed groups able to translate them into action.

Since leaving the conference I have tried to evaluate it. It was certainly stimulating and a good experience for the participants. The "mix" of people—including a number not usually encountered in official church gatherings, brought new insights. The breadth of the subject and lack of a specific task gave a freedom for creative imagination which was refreshing.

These same factors were also negative, however. Participants came from widely varied backgrounds with few common experiences or pre-suppositions on which to build, and time was too short to overcome this. And the lack of sharp focus made it difficult to come to any specific agreements which might make a difference.

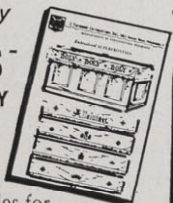
The best hope lies in the possibility that the "continuation committee," with the backing of the Dayton Foundation, may come up with some new idea or program or project. Or an individual may have been started on a course of thinking which will result in a fresh approach for churches and synagogues.

The greatest value for me was coming to know several people with whom I plan to work in the future. I will predict that "organized religion" is here to stay, but that the "organization" of the future may be greatly different from that which we now accept, or idolize, or deplore. ◀

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Changes In the Episcopate

Current changes in the House of Bishops include one consecration, four elections, one installation, six retirements, and two deaths.

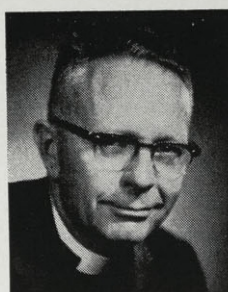
The Rt. Rev. Robert E. L. Strider, retired Bishop of West Virginia, died August 18. The Rt. Rev. Dillard H. Brown, Jr., Bishop of Liberia, was killed in Monrovia on November 19 (see page 20).

The Rt. Rev. George W. Barrett, Bishop of Rochester since 1963, is retiring Jan. 1, 1970. . . . Bishop Barrett, a native of Iowa City, Iowa, is a graduate of the University of California at Los Angeles, and the Episcopal Theological School. Following his ordination in 1934, he served as rector of parishes in California and as chaplain of Pomona and Claremont colleges there, before taking a position as professor of pastoral theology at General Theological Seminary. . . . Bishop Barrett served Christ Church, Bronxville, N.Y., from 1955 until his election to be Bishop of Rochester. A deputy to three General Conventions, Bishop Barrett is the author of several books on the Christian life. After his retirement, he plans to find a secular job in the education field. He is married to the former Dee Hanford.

The Rt. Rev. John M. Burgess, Coadjutor of Massachusetts, is being installed as diocesan January 17. . . . A native of Grand Rapids, Mich., Bishop Burgess is a graduate of the University of Michigan and Episcopal Theological School, Cambridge, Mass. . . . After his ordination in 1935, he served parishes in Michigan and Ohio before moving to Washington, D.C., where he spent

10 years as Episcopal chaplain at Howard University and later served as a Canon of Washington Cathedral. In 1956 he was appointed Archdeacon of Boston. He was consecrated to be Suffragan of Massachusetts in 1962 and elected coadjutor in 1969. . . . Twice a deputy to General Convention, Bishop Burgess has served as vice-president of the Overseas Mission Society, as a delegate to two assemblies of the World Council of Churches, and is presently a member of General Convention's Joint Commission on Human Affairs. Bishop Burgess is married to the former Esther Taylor.

The Rt. Rev. James L. Duncan, Suffragan Bishop of South Florida since 1961, has been elected Bishop of the new Diocese of Southeast Florida. . . . Born in Greensboro, N.C., Bishop Duncan is a graduate of Emory University and the School of Theology, University of the South. After his ordination in 1939, he served parishes in Georgia and Florida, and spent six months in South Africa as an exchange minister in 1961. . . . Bishop Duncan has been a deputy to four General Conventions. Often involved in work with the aged, he chaired a Province IV Department of Christian Social



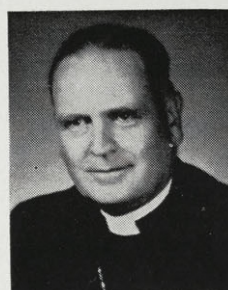
Bp. Barrett



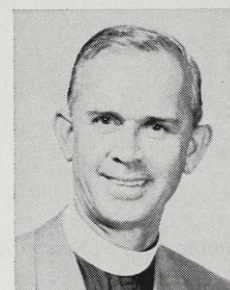
Bp. Burgess



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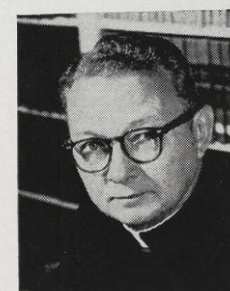
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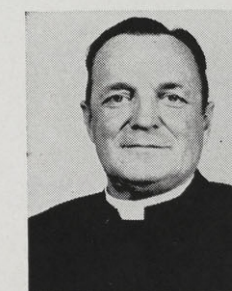
Bp. Hargrave



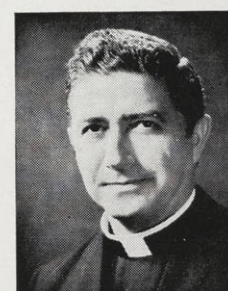
Bp. Horstick



Bp. Louttit



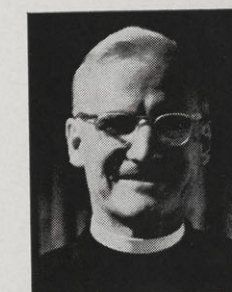
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Changes in the Episcopate

Relations program for the aged, and was clergy representative for Seacoast Manor retirement home which he helped to develop in St. Petersburg, Fla.

The Rt. Rev. Conrad H. Gesner, Bishop of South Dakota since 1954, is retiring January 6. . . . Bishop Gesner, a native of Detroit Lakes, Minn., is a graduate of Trinity College, Hartford Conn., and General Theological Seminary, New York. Ordained in 1927, he went to South Dakota as Canon Missioner of Calvary Cathedral, Sioux Falls, and served churches in South Dakota and Minnesota before his election to be Bishop Coadjutor of South Dakota in 1945. . . . Head of a district serving a large number of American Indians, Bishop Gesner has been a director of St. Mary's School for Indian Girls, Springfield, S.D., and St. Elizabeth's Mission Home, Wakpala. He was secretary and president of Province VI, a trustee of the Episcopal Seminary of the Southwest, and twice a deputy to General Convention.

The Rt. Rev. E. Lani Hanchett, formerly Suffragan-in-charge of the Missionary District of Honolulu, has been elected Bishop of the newly-created Diocese of Hawaii. . . . Born in Honolulu, Bishop Hanchett is a graduate of the University of Hawaii and the Church Divinity School of the Pacific. During the war he worked as a naval supply supervisor at Pearl Harbor, and later, as an auditor and full-time youth supervisor in Kauai. . . . A descendent of the last King of Kauai, the new Bishop of Hawaii became the first Episcopal priest of Hawaiian ancestry upon his ordination in 1953. He served parishes in Maui, Honolulu, and Pearl Harbor before his consecration to be suffragan in 1967. . . . Bishop Hanchett, who founded Camp Pecusa in Maui, is chairman of the Board of Trustees of Seabury Hall, Maui, and chairman of the Committee for Institutional Chaplaincies of the Hawaii Council of Churches. He is married to the former Puanani Akana.

The Rt. Rev. William L. Hargrave, Suffragan Bishop of South Florida since 1961, has been elected Bishop of the newly-created Diocese of Southwest Florida. . . . Born in Wilson, N.C., Bishop Hargrave is a graduate of Atlanta Law School and Virginia Theological Seminary. Following his ordination in 1931, he served parishes in Florida and South Carolina and as executive secretary and Canon to the Ordinary in South Florida. . . . Bishop Hargrave has been a deputy to five General Conventions. In Florida he has served as president of the Council of Churches and as vice-president of the Christian Ministry to Migrants. . . . Bishop Hargrave has also served in the National Council of Churches as an assembly delegate and member of the General Board. He is married to the former Minnie Frances Whittington.

The Rt. Rev. William W. Horstick, Bishop of Eau Claire since 1944, retired December 31. . . . Born in Harrisburg, Pa., Bishop Horstick is a graduate of Nashotah Collegiate Department and Nashotah House seminary, Wis. Following his ordination in 1929, he served parishes in Chicago, and Aurora, Ill. Bishop Horstick, who has attended three Lambeth Conferences, is chairman of the Board of the Roanridge Foundation and a trustee of Nashotah House which recently conferred on him a Doctorate of Canon Law. . . . During his episcopate, the Diocese of Eau Claire has completed a diocesan youth and conference center at Bundy Hall and has met every call made upon it by the Church's National and Executive Councils. Bishop Horstick is married to the former Joan Elizabeth Piersen.

The Rt. Rev. Henry I. Louttit, Bishop of South Florida since 1951, expects to retire in January. . . . Bishop Louttit, a native of Buffalo, N.Y., is a graduate of Hobart College, Geneva, N.Y., and Virginia Theological Seminary. Ordained in 1929, he served his entire ministry in South Florida, except for four years as a Navy chaplain, before his election to be suffragan in 1945. He was elected coadjutor in 1948. . . . A firm believer in the ecumenical

movement, Bishop Louttit helped organize the Florida Council of Churches and served as its first president. He has been president of Province IV; chairman of Executive Council's Department of Christian Education, and trustee and chairman of the Episcopal Seminary of the Caribbean. . . . Membership in the Diocese of South Florida increased so much during Bishop Louttit's tenure that Special General Convention II granted its petition to divide into three (see *December issue*).

The Rt. Rev. C. Avery Mason, Bishop of Dallas since 1946, will retire in early 1970. . . . Bishop Mason, a native of St. Louis, Mo., is a graduate of Washington University, St. Louis, and Virginia Theological Seminary. Ordained in 1929, he served parishes in Washington, D.C., and New York before his consecration to be Bishop Coadjutor of Dallas in 1945. . . . A long time worker in the religious education field, Bishop Mason was rector of Ascension Day School, New York, president of the New York Board of Religious Education, and editor of *Action*, an educational magazine of the Diocese of New York, and is the author of a book titled *Where Art Thou?* He is a trustee of the University of the South, Seabury-Western Seminary, and the Episcopal Theological Seminary of the Southwest. Bishop Mason is married to the former Virginia Fear.

The Rt. Rev. G. Paul Reeves, former rector of St. Stephen's, Coconut Grove, Fla., was consecrated to be Bishop Coadjutor of the Diocese of Georgia September 30. . . . Bishop Reeves, a native of Roanoke, Va., is a graduate of Randolph-Macon College and Yale Divinity School. In 1943 he was ordained a Congregational minister and entered the Navy as a chaplain. . . . Confirmed in the Episcopal Church in 1947, he served as Lay Chaplain to Episcopal Students at Florida State University and was ordained to the Episcopal priesthood the following year. Bishop Reeves has since served parishes in the Diocese of South Florida, as president of the diocesan standing committee, and on General Convention's Standing Liturgical Commission. . . . A deputy to the

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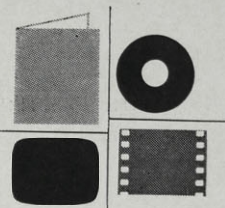
Changes in the Episcopate

past three General Conventions, Bishop Reeves is married to the former Adele Ethel Beer.

The Rev. Philip A. Smith, chaplain at Virginia Theological Seminary since 1962, was elected to be Suffragan Bishop of Virginia September 16. . . . A native of Belmont, Mass., Bishop-elect Smith is a graduate of Harvard University and Virginia Theological Seminary and was an officer in the U.S. Army during World War II. . . . Ordained in 1949, he served parishes in Georgia and New Hampshire before going to Virginia Theological Seminary to teach pastoral theology. . . . In the Diocese of New Hampshire, Bishop-elect Smith directed a summer youth studies program and is the founder and a past president of the Exeter Community Service Association there. . . . Formerly a member of the Board of Middle Atlantic Parishes Training Program, Bishop-elect Smith is a member of the Board of Trustees of Church Schools of the Diocese of Virginia. He is married to the former Barbara Ann Taylor.

The Rt. Rev. Anson P. Stokes, Jr., Bishop of Massachusetts since 1956, retires January 11. . . . A native of New Haven, Conn., Bishop Stokes is a graduate of Corpus Christi College, Cambridge, England, Yale University, and the Episcopal Theological School. . . . Bishop Stokes, ordained in 1933, served parishes in Louisiana, Ohio, Hawaii, and New York before his consecration to be Bishop Coadjutor of Massachusetts in 1954. . . . Twice a deputy to General Convention, Bishop Stokes is a past member of Executive Council's Overseas Department and currently serves on General Convention's Joint Commission on Renewal. He is married to the former Hope Procter.

PICTURE CREDITS—Fabian Bachrach: 25 (top, left). Edward T. Dell, Jr.: 25 (bottom, right). Ed Eckstein: 22. A. C. Forrest: Cover, 11. Hedgecoth Photographers: 38. Luttrell Photography: 25 (row 3, left). G. Arvid Peterson: 18-19. Ben Spiegel: 25 (row 4, center). Buzz Taylor: 25 (top, right; row 2, right). Robert Wood: 8, 12.



Music Makes a Great Christmas Tour

MUSICALLY Christmas has become a bore to people who are allergic to any more than fifty hearings of *O Little Town of Bethlehem*. There are other carols.

Some splendid, neglected ones are recorded on *Now Make We Merthe*, (Argo ZRG-526) a collection spanning the twelfth to the sixteenth centuries. Not only is the singing by the choirs of All Saints', Margaret Street, sprightly, but the assortment of old accompanying instruments (including bagpipes) is delightful.

The same performers do marvelous things with the *Passion According to St. Matthew* by the too little known English composer Richard Davy (Argo ZRG-558). This is sixteenth century liturgical music at its best.

Vanguard's collection entitled *Baroque Christmas Cantatas* (VCS-10045) draws five beautifully appropriate items from the next musical epoch. Dietrich Buxtehude's "The Newborn Child" and Georg Philipp Telemann's "Praise God, Ye Chris-

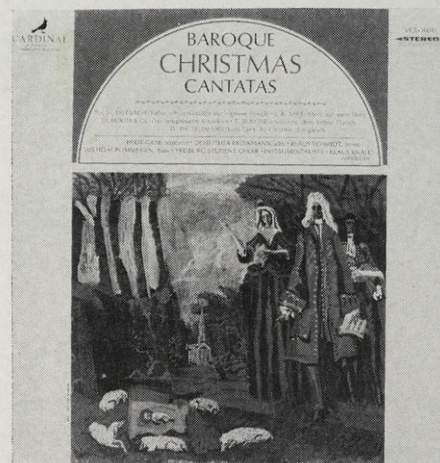
tians All Together" live up to these composers' high reputations. The other three composers, Erlebach, Ahle, and Tunder, are, by the evidence here, not well enough known for their graceful powers.

Hymns for All Seasons (Argo ZRG-5405) is an excellent, if somewhat ponderously sung collection of Anglicanism's best hymns by the fine choir of St. John's College, Cambridge.

The same group has assembled a fine collection in its *Italian and English Church Music* (Argo ZRG-621). It matches offerings by the contemporaries Britten and Howells with the incomparable Henry Purcell. The four Italians, all contemporaries of the late sixteenth and early seventeenth centuries, include the well known Gabrieli and Gesualdo and the lesser known Banchieri and Casciolini. Their music shares that sweet, heart-lifting brilliance which their age provides without peer.

The person who likes old music on old instruments, with all the gay verve and joyous solemnity our ancestors managed to combine in the thirteenth and fourteenth centuries, will want *Ceremonial Music of the Renaissance* (Telefunken 9524-BEX). Not only are the music and recording superb, the range of the selections and spirited performances make this thoroughly annotated disc a collector's delight.

Handel's *Messiah* is so famous many are surprised to discover the composer produced other oratorios. Anyone who loves Handel's music owes it to himself to hear this recording of his *Theodora* (Vanguard VCS-10050/1/2).

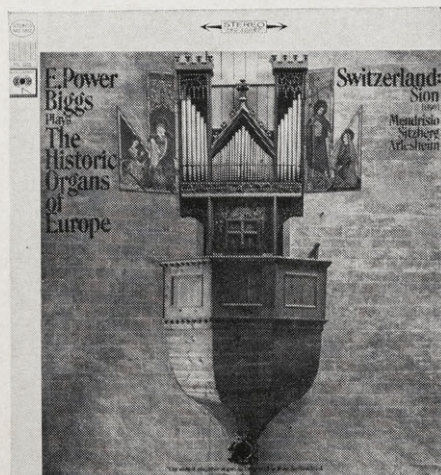


Not only is this work beautifully performed and recorded, it is a fascinating bit of musical art. *Theodora* is a "Christian" oratorio based on a story of martyrdom in Antioch during Emperor Diocletian's persecutions.

E. Power Biggs invented the organ tour. The idea of performing a composer's music on the instrument he used himself has given countless music lovers hours of delight. Columbia has now, quite appropriately, made a tour of Mr. Biggs' art. *A Biggs Festival* (Columbia EPBI) gives one a small over-view of his versatility, grace, and musicianship.

Nor is Mr. Biggs finished with his search for new ideas and instruments. His *Historic Organs of Spain* (Columbia MS-7109) is a brilliant collection of wonderful Spanish music and some stunning organ sounds.

Mr. Biggs explores Switzerland's historic and quite lovely instruments on *The Historic Organs of Europe/Switzerland* (Columbia MS-6855) giv-



Music Tour continued

ing us some music as old as the instruments. The most interesting of the three represented on this disc is the tiny organ at Sion in the Chapel of Notre Dame de Valère which dates from 1390. Its sound is as exquisite as the tiny instrument is ancient.

You can hear Siegfried Hildibrand play the same small beauty on one of Telefunken's *Historic Organs Series* (Telefunken SAWT-9498-B) with the added attraction of works by Obrecht, Meyer, and Zipoli.

The famous monastery of St. Pierre at Solesmes, where plainsong was re-born early in the nineteenth century,

has a new organ which was dedicated with a stellar program including Sweelinck, Clerambault, Buxtehude, and J. S. Bach. The recording is a collector's item for those who wish to hear what sort of instrument the world's most well-informed liturgical reformers choose to accompany their worship. The disc, a *Société Française du Son* (SXL-20221A), is a superb performance by Gaston Litaize and includes commentary.

The Telefunken organization offers an amazing series of recordings of historic organs in Europe. The instruments, the performances, and the recordings are elegant achievements. One of the best of these features

the Austrian Festival Organ at the Klosterburg Monastery near Vienna (1636) (Telefunken SAWT-95020-B Ex) and includes a rich collection of early music as well.

The offering from Holland in this series features the marvelous Arp Schnitger instrument in Noordbroek paired with equally lovely offerings played on the impressive Christiaan Müller organ in the Waalse Kerke in Amsterdam (Telefunken SAWT-9521-B Ex).

Music and musicians speak a universal language which at Christmas time seems more welcome and refreshing than at any other. Spend time with some of them this Christmastide.

BOOKS

Indian Soul

Good authors should be praised twice: once for what they do and once for what they refrain from doing. It is so easy, for a writer who has the power to delineate complexities, to use that power to paper them over before he finishes. The temptation to write happy—or at least intelligible—endings dies hard.

Many's the novel which fails to survive its own last chapter; what might have been a window onto life ends only as a tract pleading some pet theological or philosophical cause. Double praise therefore to N. Scott Momaday for his *HOUSE MADE OF DAWN* (Harper and Row, \$4.95). He calls in no paperhangers at all.

Not that the book is in any sense rough. It is a lovely piece of work, a beautifully-crafted evocation of the life and sensibilities of a young American Indian in the Southwest. Its plotting is simple, almost stark: Abel grows up on a reservation, returns from World War II confused and estranged, and goes to prison for a weird murder.

On his release, he is relocated in the city, becomes more alienated than ever, falls apart in good earnest, and finally returns to the reservation. The richness of the book lies not in the

minimal story line but in the depth with which both the Southwest itself, and the terrible contradictions in the young Indian's soul, are portrayed.

It is a virtuoso performance. The land, the life, the culture, and, above all, their impress on one human being come across sharply and brilliantly. The novel is doggedly, even wildly episodic, but in Momaday's hands the device, far from being a fault, becomes a strength.

The abruptly shifting and apparently disordered pieces he hands the

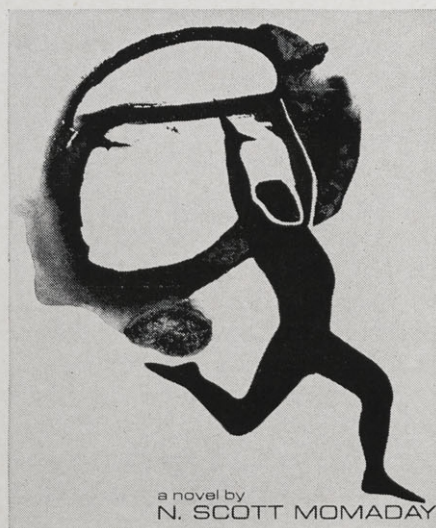
reader are the carefully selected elements of a telling mosaic. He argues nothing; he exegetes nothing. He simply lays down stone after stone and says, "Look."

As a result he is able to expose his protagonist's character almost entirely by external description. We come to know Abel, not by the shabby device of being issued inside tips about his motives, but by the honest technique of being forced to sit and watch him through the eyes of others no less mystified than we.

Momaday allows himself a purple passage in the last paragraph, but that is all. The note of agony observed is sustained to perfection. Accordingly, the book is a kind of agony for the reader, as all real watching of others always is. It is a rebuke to one of our deepest deceptions—the notion that, if only we could work up enough love or goodness or power or savvy, we could *manage* the agony of others into more tractable dimensions.

Momaday says no, and he is in good company. God's answer to the world's passion was not a cure, but a Passion of His own great enough to draw our agony to Himself. We may kid ourselves that there is a way around the Passion, but there isn't. *House Made of Dawn*, by drawing a skillful line under that home truth, puts both itself and us back on the side of the angels.

—ROBERT F. CAPON



Those Bad Good Guys

TRUE GRIT, based upon Charles Portis' award-winning book of the same title, looks at first like just another John Wayne western.

A gutsy young farm girl (Kim Darby) swears vengeance upon the drunken farmhand who has killed her father and fled into Indian territory. She hires the toughest lawman she can find (John Wayne) to go get him. When he teams up with a Texas Ranger named Le Boeuf (Glen Campbell) who is also seeking the killer, however, Mattie, anxious to see that the villain hangs for her father's death, and nobody else's, insists on coming along.

Her persistence in doing so leads John Wayne to utter a classic piece of film dialogue—"God,—she reminds me of me!" As is usual in westerns there is ample opportunity for heroics and bloodshed on all sides before the final ride.

This *could have* been just another John Wayne western, but it isn't.

One good reason is the character development. It's outstanding. Even the minor characters are real, live people. From an unnaturally aroused woman watching a hanging to the horse-trader who gets out-traded by the heroine, the characters have "character."

Even good acting can't cover up a bad script, however. The real reason *True Grit* may be one of this year's best pictures is because the story itself has character. The depth here digs at you long after the sounds of the last gunshots have faded. It revolves around the person of John Wayne in the role of Marshall Rooster Cogburn.

Rooster is a fat, obscene old man—a drunk, a cheat, and a killer. He's all of these things—unabashedly—and yet he's also the hero. Not an anti-hero à la *Bonnie and Clyde* or *The Graduate*, mind you, but the real

thing. He's the good guy—and he's fighting on the good guys' team.

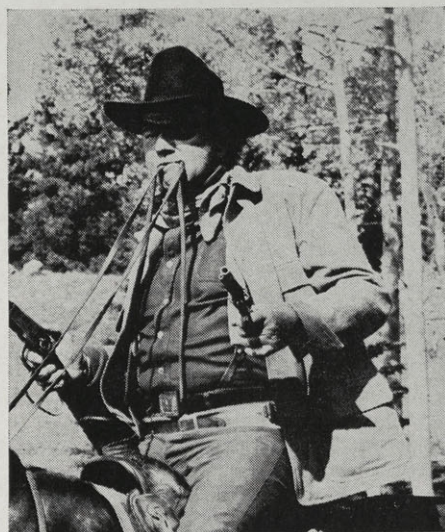
One "message" of the movie could be that good guys are really no better than the bad guys—and that good guys are really hypocritical in their smug self-righteousness. It's OK when *they* kill people. Rooster collects twenty-three kills in his first four years as a marshall—and that's *before* the movie started.

That *could* be the message—it's undoubtedly one of them—and the establishment is obviously vulnerable to such criticisms. But there is another message here also.

When we say the words "good guy" and "bad guy" we really must recognize that one is no better than the other. "All men are equal in the sight of God"—and that doesn't just mean racially. "All have sinned and fallen short of the glory of God."

But on the other hand, evil has a functional reality. The bad guys in *True Grit* really are *bad* guys.

It's one thing to recognize our com-



John Wayne

mon guilt and our failures to be truly good guys, but to allow that to paralyze us into inaction against evil is a tragedy. Evil touches us all, is within us all. That's not to be overlooked. But evil also emerges in specific, identifiable areas. Adolf Hitler and the Spanish Inquisition are gross examples.

Rooster Cogburn holds out a hope for me. It is that fat, obscene, vicious people like me and you, for instance—can still be effective agents in the defeat of evil.

—LEONARD FREEMAN

BOOKS

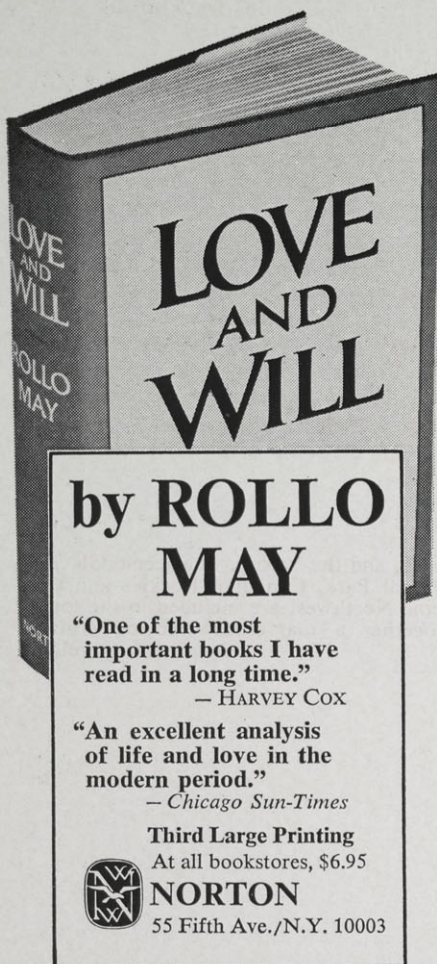
China Balance Sheet

THIS IS COMMUNIST CHINA (McKay, \$5.95) is a fascinating book of interest not only to China specialists but to the general reader. Beautifully edited by the distinguished *New York Times* correspondent, Robert Trumbull, it is a collection of articles by Japanese journalists and scholars who were eyewitnesses to the events of the great Cultural Revolution and the power struggle centering on the Red Guards during

1966 and 1967.

This team presents the most readable, unbiased, and informed account available of what is happening in Communist China now, and what have been, from the point of view of the Chinese people, the chief accomplishments and failures of the last two decades of rule by the "thoughts of Mao Tse Tung."

—CHARLES H. LONG, JR.



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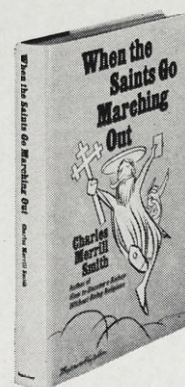
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BOOKS continued

Hilarious Hagiography

Nothing needs astringent humor and parody more than the Church and religious life. The writings of such clergy as Halford Luccock, Robert McAfee Brown, Martin Marty, and Charles Merrill Smith have helped immensely to keep "the debris of piety" to a manageable size.

Smith's *WHEN THE SAINTS GO MARCHING OUT* (Doubleday, \$4.95) follows hard upon his *How To Become a Bishop Without Being Religious*. (Smith, incidentally, must be persuaded by his own logic, for he has left the United Methodist Church for the United Church of Christ.) With good illustrations by Robert Osborn, Smith selects some fifty Roman Catholic saints and eight Protestant "stalwart Christians" (Luther, Calvin, Kierkegaard, Wesley, et al.) as subject matter for humorous commentary on the foibles and follies of hagiography (biography of saints).



Each parody, like *Aesop's Fables*, is followed by a "lesson." St. Athanasius, for example, teaches us that "doctrinal purity is awfully nice but it hardly seems worth six exiles."

Heloise and Abelard are compared to a lengthy episode in *Peyton Place*. John Wesley's love-life gets revealing attention. He believed the best way to cure consumption was to make love daily to a healthy woman.

The book is quite uneven, often trivial and bland, but the better lines make it well worth culling.

—WALTER D. WAGONER



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Gutenberg Graphics on Genetics

Marcena and Trevor Wyatt Moore are celebrating twenty-five successful years of marriage with 120 pages on everybody's favorite subject, Love. As if the *SEX, SEX, SEX* (Pilgrim Press, \$4.50, \$1.95 paper) of the book's title were too much fun for words, they have added an inventive array of typographical gymnastics. And a celebration it is; if to celebrate is "to keep . . . with festivities," one could hardly find a more enjoyable example than this.

Dr. Moore, who is editor of *Christian Art* magazine, and a lecturer, sculptor, graphic designer, and freelance writer, and his Mrs. are on solid—even conventional—ground in preserving the truth about sex. The message is orthodox yet refreshing, direct, and accurate. It's what every parent or pastor would want to pass along to the younger generation.

The Moores manage to strip away the cliché, false doctrine, the

"preachy" approach, and present the result in a really hip package. Graphically it's Gutenberg at his grooviest. They have done their thing with humor, originality, and joy. *Vive l' Moore!*

—DERALD W. STUMP

CALENDAR OF EVENTS

JANUARY

- 1 CIRCUMCISION
- 4 SECOND SUNDAY AFTER CHRISTMAS
- 6 EPIPHANY
- 11 FIRST SUNDAY AFTER EPIPHANY
- 18 SECOND SUNDAY AFTER EPIPHANY
- 18-25 Week of Prayer for Christian Unity
- 25 SEPTUAGESIMA
- 25 Theological Education Sunday
- 28 CONVERSION OF ST. PAUL

Should We Change the Way We Support the Church's Work?

Continued from page 14

veloped for and superimposed upon them. Rather they would, after the assessment for basic Episcopal Church expenses, be charged to choose how—not whether but how—they would participate in Christ's ministry to the world. Our present system demeans them.

Certain dioceses are already opening up imaginative new directions; we can draw on them. Of course we would run the risk that always accompanies freedom. The program of the parish would be the program of the diocese and of the national church, and all would be involved in its building.

Under such an approach, our Executive Council and General Convention would share in developing plans which they believe are workable, timely, and valid expressions of the church's life

The Rt. Rev. David Shepherd Rose, Bishop Coadjutor of Southern Virginia, is a native of Nashville, Tennessee. He is a graduate of the University of the South and the university's St. Luke's School of Theology.

Following his ordination to the priesthood in 1939, Bishop Rose served parishes in Tennessee, Florida, and West Texas. From 1943-1946 he was a U.S. Army chaplain. He became assistant to the Bishop of Florida after the war and later was rector of the Church of the Good Shepherd, Corpus Christi, Texas. He was consecrated Suffragan of Southern Virginia in 1958 and elected Coadjutor in 1964.

and ministry. So would the diocese; so would the parishes.

Then, after this stage, people would be further involved in the ultimate decisions. They would again participate, through their individual financial support. A concrete way of getting sanction as well as participation is via the budget.

Up to now we have said to laymen: "Give all to the church and the leadership will decide." This plan would lead them into making intelligent decisions themselves, based upon knowledge and commitment. It would also place upon pastors and teachers the basic responsibility of helping congregations wrestle intelligently with their commitments. Stewardship on the local level would become more important than ever.

Options for Mission?

The second aspect might prove unworkable and lend itself to too much insecurity, but it should be honestly explored as a possibility.

Our missionary program could be divided into several categories (inclusive of all levels of the church) so that a communicant or a parish could support "a variety of workings," to use St. Paul's phrase. This program of the church would be subdivided into perhaps five or six categories.

For example, traditional missionary work such as our support of overseas jurisdictions, Indian work, diocesan mission congregations, and perhaps a parochial mission, would all be grouped together.

Another category might be institutional work, such as national, diocesan, and local welfare agencies, homes and services for children, the aged, the indigent.

A third might be an education grouping and include such operations as the three Episcopal Negro colleges—and perhaps nationwide, diocesan, and local programs for all colleges or schools where we may be exercising campus ministry.

Yet another grouping might be for social action programs—again, on a national, diocesan, local community, and parish level.

In addition, it would be necessary to have a lesser budget column to support items not otherwise covered in the regular categories. Discretionary judgment would have to be permitted here.

Appropriate ecumenical involve-

Continued on next page

The 1970 20th Annual

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Should We Change the Way We Support the Church's Work?

ments would be included in all categories, not only for the programs described as a part of the missionary outreach of the church, but for the expense budget membership costs.

Obviously, we would need an adjustment period to move from one system to another, for everyone to accustom himself to the new all-level-inclusive procedure. We would need to protect certain programs which of necessity require advance commitment. If such a plan should prove feasible, some sort of anticipatory allowance would have to be built in. The problem would be lessened if the national church moves to an every-other-year General Convention, as now appears likely.

Of course, some will say this approach will undermine some of the most significant work being done by our national church, the diocese, and even, in some instances, the parish. They could contend that the only way controversial or less "popular" programs can be upheld is by including them in a non-optional budget. The risk is certainly there, but such a threat might rightly cause us constantly to be re-evaluating our work.

Under the current arrangement we are saying, in effect, that one must support *everything* that is being offered in the program or *none* of it—even the operating costs.

Most dioceses have a deep desire to meet the quotas from the national church; most parishes want to participate in diocesan budgets. But they cannot now apportion support of the national church's program so as to allow any reflection of the depth or direction of their own Christian commitment.

As a consequence some follow what in conscience, we must assume, they consider the only course open to them: they simply allow diocesan support to languish. The diocese, the national church, and their own souls suffer because we provide no flexible, structured way for them to be part of diocesan advance work, or a worthy church-sponsored children's home, or the overseas work of the church, or any other expression of mission, ex-

cept through extra-budgetary giving, which cannot be adequate or provide security.

These communicants are not considered in good standing because they are not supporting the whole. Of course, it is hardly fair not to support the national church because a small fraction of the money may go to something of which one disapproves. Nevertheless, it seems evident that such increasing protest is significant as a symptom. People want to be involved in the making and implementation of policy. And they rightly see money as a primary, sacramental expression of their participation.

Shifting to a system akin to the one here outlined, provided we do our homework and plan for a period of adjustment, would not cause a collapse of the church's program. Plans could and indeed should be made in advance, but always subject to local confirmation or participation. This proposed reordering of our thinking, planning, budgeting, and pledging would have its problems, but they need not be insurmountable.

We should act as a positive response to what is surely God's judgment illuminating an increasingly grave situation in the church, and not out of panic or fear. As He judges, so will He provide the new direction.

These thoughts are written in the hope they will stimulate productive thinking. The ultimate answer for the 70's may not be along these lines at all. Surely the premises are sound, however: our program building and our giving-budget patterns are behind the times. I believe if we can satisfactorily address ourselves to these problems we will decrease the present credibility gap and help establish fresh trust in the governing processes of the church.

Obviously any theory requires a great deal of refinement and some pilot experimentation. If these thoughts accomplish no more than to lead others into fresh and creative roles, they will have served their purpose. ◀

How Can We Recover Our Times of Joy?

Continued from page 9

way. Without them he may go the way of the diplodocus and the tyrannosaurus.

Psychiatrists remind us that the loss of a sense of time is a symptom of personal deterioration. Cut a man off from his memories or his visions and he sinks to a depressed state. The same is true for a civilization. When a civilization becomes alienated from its past and cynical about its future, as Rome once did, its spiritual energy flags. It stumbles and declines.

In our present world it is crucial for the rich Western nations to recover something of their capacity for sympathetic imagination and noninstrumental *joie de vivre* if they are to keep in touch with the so-called "underdeveloped world." Otherwise, the rich Western nations will become increasingly static and provincial or they will try to inflict their worship of work on the rest of the world.

Unable to put themselves in someone else's shoes, they will grow more insensitive to the enclaves of poverty in their midst and the continents of hunger around them.

Without relearning a measure of festivity on their own they will not be able to appreciate the gusto of Africa and Latin America. Deprived of joy they will become more hateful and suspicious toward "others." Without fantasy not even the radicals of the affluent world can identify with oppressed peoples in their battles for independence and national dignity. Without social imagination no one will be able to think up fundamentally new ways to relate to the rest of the world. Unless the industrialized world recovers its sense of festivity and fantasy, it will die or be destroyed.

(3) Our loss of the capacity for festivity and fantasy also has profound religious significance. The religious man

is one who grasps his own life within a larger historical and cosmic setting. He sees himself as part of a greater whole, a longer story in which he plays a part.

Song, ritual, and vision link a man to this story. They help him place himself somewhere between Eden and the Kingdom of God; they give him a past and a future. But without real festive occasions and without the nurture of fantasy man's spirit as well as his psyche shrinks. He becomes something less than a man, a gnat with neither origin nor destiny.

This may account in part for the malaise and tedium of our time. Celebration requires a set of common memories and collective hopes. It requires, in short, what is usually thought of as a religion. For centuries Christianity provided our civilization with both the feast days that kept its history alive, and with the images of the future that sustained its expectations.

Stories of Adam, Noah, and Abraham rooted us in the recesses of our prehistory. The saints supplied images of human perfection.

The Kingdom of God and the New Jerusalem with their visions of peace and social fulfillment kept us hopeful about the future.

At Christmas and Easter, and to some extent during the other holy days, the figure of Jesus somehow enlivened both our primal memories and our wildest hopes. The last of the prophets of Israel, Jesus was also seen as the first citizen of an epoch still to be fulfilled. Thus did Western man, richly supplied with cultural memories and vivid aspirations, once celebrate his place in history and in the cosmos.

Today, however, something seems to be wrong. Our feast days have lost their vitality. Christmas is now largely a

family reunion, Easter a spring style show, and on Thanksgiving there is no one to thank. The potency has drained from the religious symbols that once kept us in touch with our forebears. The images that fired our hopes for the future have lost their glow.

The blame for this state of affairs is usually placed on the thinkers and seers of Christianity themselves. Challenged by modern science, industrialization, pluralism, and secularization, they have not yet accomplished the badly needed intellectual reformation of the faith. This is true as far as it goes. But there is another side to the story too.

Christianity has often adjusted too quickly to the categories of modernity. It has speeded industrialization by emphasizing man as the soberly responsible worker and husbandman. It has nourished science by stressing the order of creation and the gift of reason. In fact, without Protestant ethics and medieval scholasticism, our scientific civilization might never have developed. Christianity has recognized that man is the worker and toolmaker, the reasoner and thinker.

But in doing all this, it has often failed to give sufficient attention to vital dimensions of the human reality, some of which are more clearly seen by other religious traditions. Consequently Western Christian culture, though we rightly speak of it as "highly developed" in some senses, is woefully underdeveloped in others. It has produced too many pedestrian personalities whose capacity for vision and ecstasy is sadly crippled. It has resulted in a deformed man whose sense of a mysterious origin and cosmic destiny has nearly disappeared.

The picture, however, is not quite as bleak as I have painted it so far. Despite the long-term erosion, it is also true that in very recent years, industrial man has begun to rediscover the festive and the fanciful dimensions of life. Technologically produced leisure has forced us to ask ourselves some hard questions about our traditional worship of work.

Young people in industrial societies everywhere are demonstrating that expressive play and artistic creation belong in the center of life, not at its far periphery. A theatre of the body, replete with mime, dance, and acrobatics is upstaging our inherited theatre of the mind. Street festivals, once disappearing as fast as the whooping crane, are coming back.

Psychiatrists and educators are beginning to reject their traditional roles as the punishers of fantasy. Some are even searching for ways to encourage it.

The awakened interest of white people in the black experience has enhanced our appreciation for a more festive and feel-

The Rev. Dr. Harvey G. Cox, Jr., Professor of Divinity at the Harvard Divinity School, is author of the record-breaking best seller, *The Secular City* (Macmillan, \$1.45 paper).

The outspoken Baptist clergyman travels widely, speaking to interfaith groups on subjects ranging from church and family life to "The Culture of Non-Belief," a symposium held recently at the Vatican. He lives in Boston's Roxbury district with his wife, three children, and a dog.

Continued on page 38

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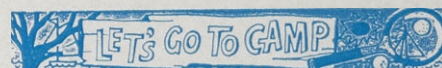
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How Can We Recover Our Times of Joy?

Continued from page 35

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In short we may be witnessing the overture to a sweeping cultural renaissance, a revolution of human sensibilities in which the faculties we have starved and repressed during the centuries of industrialization will be nourished and appreciated again.

But it could turn out differently. What we take as the evidence of a cultural rebirth in our midst may be a deceptive flush on the cheek of a dying age. Or, an equally grim prospect, the hesitant beginnings of a festive resurrection could be smashed or spoiled. Still worse, the present rebirth of spontaneous celebration and unfettered imagining could veer off into destructive excess or vacuous frivolity.

Which of these things will happen? We do not know. In fact the fate of our embryonic cultural revolution is still open and undecided. What will happen to it is largely up to us.

I do not labor under the delusion that theology can either spark or stave off a cultural revolution in our time. It may play a role in the eventual outcome but its role will probably be a minor one. Nevertheless, theology has a deep stake in the outcome of our crisis not just because it is committed to man but also because the crisis is in part a religious one.

If twentieth-century man finally succumbs and does lose the last remnants of his faculties for festivity and fantasy, the result will be disastrous. The heart of the religious view of man and the cosmos, especially in its Christian version, will be torn out. Correspondingly, if the battle for man's humanity is to be won at all, a religious vision will have to play an important role in that victory.

Ironically, the contemporary religious views of man, whether that of Teilhard de Chardin, of Martin Buber, or of Jurgen Moltmann, now face a criticism that is nearly the opposite of the one theologians faced two centuries ago. At that time the typical enlightened critique alleged that Christianity belittled man, called him a "despicable worm" or a "worthless sinner," when it was clear, at least to the critics, that man was really a noble and elevated being. A certain type of humanism emerged in conscious opposition to Christianity.

Today the shoe is often on the other

foot. Secular critics of Christianity find religion unreasonably affirmative in its estimate of man's place. Against what seems to be Christianity's groundlessly grandiose view of human destiny, the secularist frequently reminds us that we are, after all, only a transient eczema on a small planet in a third-rate galaxy. Its critics now often deride Christianity not for making man paranoid but for giving him what seem to be illusions of grandeur.

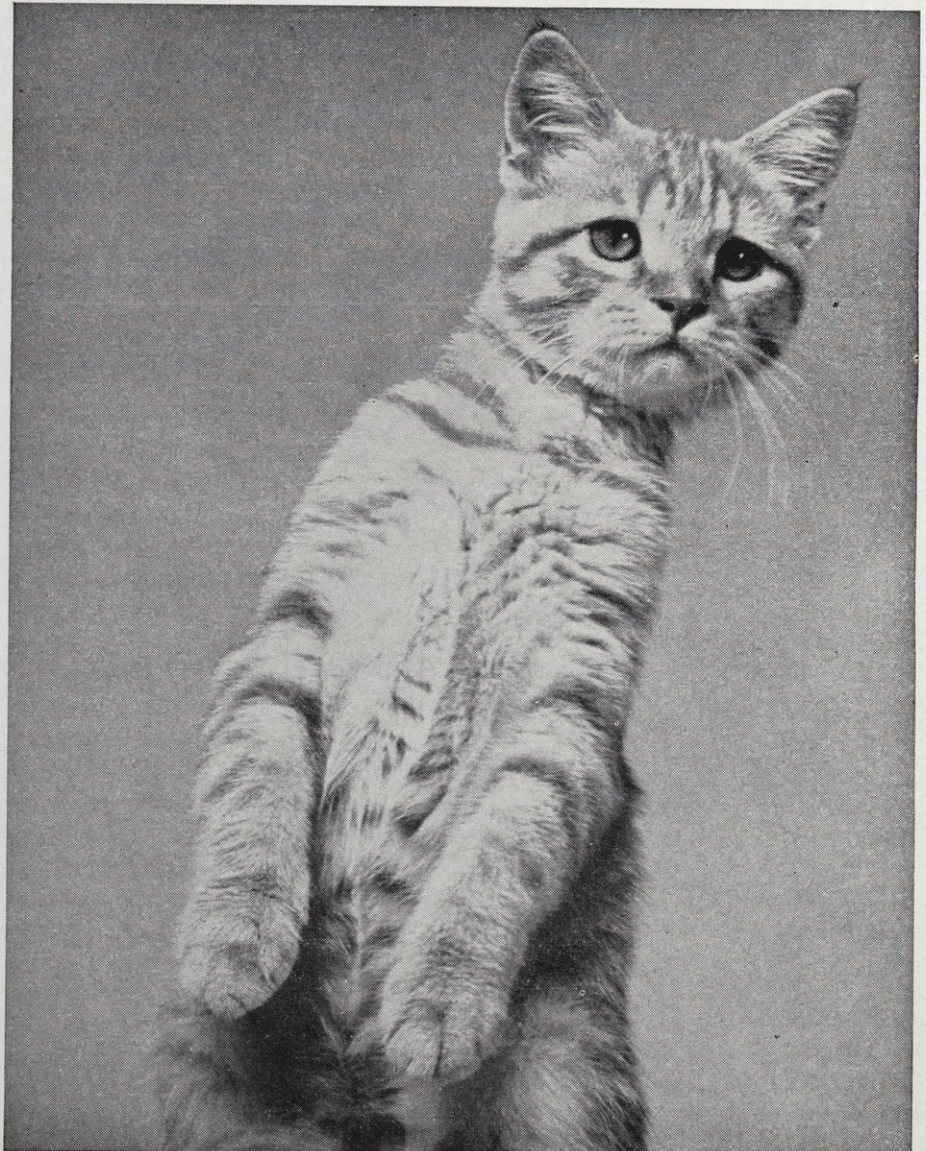
The fact that the continuing debate between religious and nonreligious intellectuals has recently taken this turn is a significant one. It means that the stature and significance of man rather than the existence of the deity is now

the main focus of discussion. It also suggests that religion's stake in the rebirth of festivity and fantasy is even deeper than we had at first supposed.

Festival occasions enlarge enormously the scope and intensity of man's relation to the past. They elevate his sense of personal worth by making him a part of an epic. Fantasy offers an endless range of future permutations. It inevitably escalates man's sense of his powers and possibilities. Therefore, the cultivation of celebration and imagination is crucial to religion and to man himself, if the biblical estimate of his status ("a little lower than the angels") has any validity.

Perhaps this is why observance and revelry, ritual and myth have nearly always been central to religion, and why they seem to be making a comeback today. ◀

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