

The **+** WITNESS

JUNE 6, 1968

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Story of the Week

Renewed Structure of Church Debated at Council Meeting

By William B. Spofford Jr.

★ The generation gap, urban crisis, war and peace and renewed structure designed to develop issues and policies for the Church, rather than concentration on house-keeping sessions, were some of the concerns explored at the May 21-23rd session of the Executive Council. The tragedy, pain and violence implicit in some of the subjects were incongruously highlighted by the flowered and gentle spring of Greenwich, Conn., and the amiability of debate.

Speaking before a combined audience of Council and all of the staff of 815 2nd Avenue, meeting in Christ Church, the Presiding Bishop highlighted the importance of communication in the life of the Church, and particularly between various levels of operation in the Church. "We have only begun to scratch the surface in this matter which affects us all," he said. "When a Church alters direction, all sensitivities come to the surface and some old problems are reinforced. But when individuals can get solid information on the program of the Church . . . its goals, processes and methods . . . the Church betters its work of mission."

Pointing out that the Kerner report on urban riots "seemed

to validate the thesis and premise" of the Special General Convention Program on Urban Crisis, he said that "understanding of the Special Program only comes, truly, with engagement in it." Such engagement was backed by the Council with the approval of some half million dollars of grants to some 28 community programs around the nation. The work of the Special Program Unit was clearly and forcefully presented by Leon Modeste, director, and Mrs. Rose Sanchez and Harold Hart-Nibbring, representatives of the poor on the Screening and Review Committee of the program.

In other actions in this general area, reports were heard from a special committee of the Finance Committee, chaired by banker Charles Bound, about investment programs in black banks and industry-commerce, and from the Committee for Women, chaired by Dorothy Higley, to the effect that the group had granted \$5,000 to assist Howard University in feeding and caring for members of the Poor Peoples' Campaign gathering at the time in Washington.

In referring to war and peace, the P.B. said that he "welcomed the chance to wrestle with the issues of mankind, although the special issue of Vietnam has

a disturbing moral ambiguity and cloudedness, reflected in such factors as dissent, individual conscience, the undeclared nature of the conflict and, ultimately, the fact of the bomb. Most have been silent, not because of a normal lack of courage, but because it has been hard to see a specific Christian stance. What Christians do and think may mean war or peace, tyranny or a new flowering of freedom, chaos or new and creative structures for man's life. Such silence is not to be seen as an argument against sensitive, non-violent dissent. The tension between order and anarchy and Christian obedience and civil disobedience is part of the Christian allegiance and we accept that cost . . . We must ignore the trap as seeing war as a religious war against communism and we must always keep channels — of communication, understanding and reconciliation — open since, if we do not keep that stance, we will be reminded of Dr. Max Constant's phrase: 'If we do not find this way, we will destroy man's world, which also happens to be God's world.'"

This issue cropped up several times in the session—in a panel representing college and university concerns, presented by college administrators, chaplains and students; by a special committee chaired by John Tillson of Massachusetts, who presented a warm and moving appeal for some guidance to church people

on this issue and by a report from the Bishop of Ohio, John Burt, on a trip he made with religious leaders of the U.S. to India, Japan and Vietnam in January to establish inter-religious forces in the world in dealing with this paramount issue. As a result of such references, the matter of war and peace will be a special order of business, in tune with the new goal of making Executive Council meetings issue-oriented, at the September meeting.

Two Deputies

The Council spent much time continuing to wrestle with the matter of its own structure and style of operation, under the leadership of the Bishop of Southern Ohio, Roger Blanchard. Having reorganized the staff operations at the previous meeting, the Council was this time concerned with its own methods of responsible operation. It decided that there would be two deputies for the Presiding Bishop (program — Bishop Stephen Bayne, and Overseas — Bishop Brooke Mosley) and two vice-presidents for the Council (Bayne and Warren Turner — administration.) A strong debate on whether or not the overseas deputy should not also be a vice-president was led by Mrs. Edith Bornn of the Virgin Islands and Bishop David Richards of Costa Rica-Nicaragua but, by a 19 to 16 vote, it was decided that the overseas work was primarily deputized by the Presiding Bishop and that, on the program level, it was more efficient to consider it an integral part of the Staff Program Group (Editorial, page seven).

The standing committees established and appointed were the Executive and Finance, Agenda, Long Range Planning, Structure, Program Advisory and flexible Ad Hoc committees. The resignations of staff mem-

bers Philip Zabriskie, Arthur Walmsley, to do research in Amherst, Mass., Charles Glenn, to work for a doctorate, and Diasuke Kitagawa to go to World Council in Geneva, were accepted.

The Council elected Vine V. Deloria, Jr., graduate law student at the University of Denver and sometime executive of the American Congress of Indians, to replace Walker Taylor Jr. on the council. Mr. Taylor resigned in order to take up his duties as executive of the Unit for Service to Dioceses.

Resolutions were passed establishing a committee to study the Church's financial relationship with Southern Africa; protesting the eviction of Bishop Robert Mize of Damaraland and Ovamboland; support of the Kerner Report on Civil Disorders and commendation of its findings to the Church on all levels for study and implementation; financial participation in the informational aspects of the National Council of Churches' Crisis in the Nation program, and involvement in the United Ministries in Higher Education program on the nation's campuses.

McLuhan a Factor

Reports were received from John Goodbody of Seabury Press who announced that the sale of prayer books had fallen significantly, presumably because of the misunderstandings of people of the Church as to whether the use of the Trial Liturgy meant an immediate new edition of the worship book; and from Henry McCorkle of the Episcopalian who announced some loss of subscribers due to the "McLuhanization" of our culture.

Jack Woodward was appointed director of the Unit on Services to dioceses, with Frances Young also being attached to that Unit;

Carmen Hunter was made associate director of the Unit for Professional Leadership Development and Olive Mae Mullica was given the same status with the Unit for Experimental and Specialized Services.

Recognizing that the six-months of reorganization and restructuring of staff and Council had been a period of uncertainty for personnel at 815, a resolution thanking them for their loyalty and valuable cooperation was introduced by Marian Kellerman and was enthusiastically passed.

A motion passed, as a result of the panel on youth and students, to have from two to four persons from the under-25 age bracket to attend council meetings at the invitation of the P.B. They will have voice, so that the views of the "majority" of the world may be heard.

CONNECTICUT ACTS ON CRISES

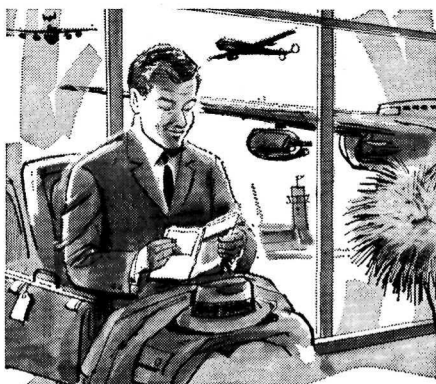
★ The Connecticut convention, held at cathedral in Hartford, May 21, approved the raising of a fund this summer to help meet the crises in America. It will be expended by the diocesan council on recommendations of the committee on community affairs.

Bishop Walter H. Gray called for a special convention in September to elect a coadjutor. He stated that he is not required to retire before November, 1970, but said he will probably do so early in 1969.

Construction of church building will be undertaken only after consideration of other priorities.

Vestries were asked, as they were a year ago, to review salaries in the light of rising living costs.

The 1969 budget calls for \$546,602 for the national church and \$510,935 for the diocesan program.



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Most Seniors at Union Seminary Avoid the Parish Ministry

★ Only about 20 per cent of graduating seniors at Union Theological Seminary expect to enter the parish ministry, it was revealed during commencement exercises.

The others, according to President John C. Bennett, will teach, do further graduate study in a variety of fields or pursue other endeavors.

Bachelor of divinity degrees were awarded to 103 students this year. Total enrollment of the seminary during the past year was 625. The total included graduate students and those in special and part-time programs.

Bennett said many of the graduates "will be working under some kind of church auspices even though they are not in the ministry." Speaking to an alumni gathering, he explained that about 40 per cent of the graduating class was planning to be ordained although only half that number would become parish ministers.

Expressing mild disappointment at the relatively small number of leaders the school was sending into local communities, Bennett continued: "We have done everything we could to confront our students with the possibilities of the parish ministry. I should say that to a certain extent we have failed in this respect."

One reason he cited for a lack of interest in the parish was the deep commitment of the students to revolutionary change in modern society. "The students believe the church is resisting change," he said, and seek other outlets for their talents.

"I believe they are wrong," Bennett said. He indicated that he had not been able to convince the majority of the students that the church today can be an instrument of social change.

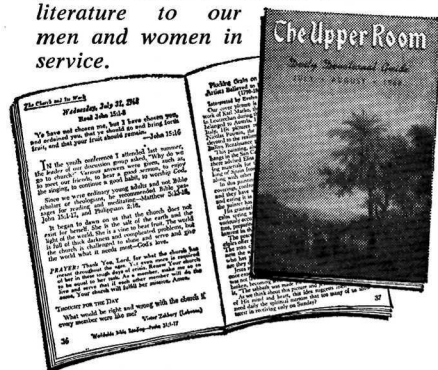
The president pointed out that "since the emergence of black separatism" the wide variety of inner-city ministries that had challenged previous generations of seminary graduates were no longer available. For white students today, "their best work must be in the suburbs," he said.

Bennett also discussed two issues which have recently absorbed students and faculty at Union — the anti-war protests and the turmoil on the neighboring Columbia University campus.

On the former, he reported that 27 students at Union had turned in draft cards to protest the Vietnam war. The actions were taken, he added, after a great deal of discussion in which the entire seminary community participated.

What happened in the past year, he said, "is very different from what happened in 1939." In that year, nine pacifist students at Union were imprisoned when they made protests against world war two. They were not permitted to resume study at Union when they completed prison sentences.

Bennett noted that none of the present students who have protested have been imprisoned, "and I doubt that any of them are near prison." He cited a



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"reluctance of the government to pursue the matter" as a key factor.

On the Columbia upheavals, the theologian said that hundreds of Union students and faculty members had tried in the early days of the difficulties to reconcile the divisive factions.

They blamed the "extraordinary violence" of the New York police in clearing Columbia buildings of sit-in participants for complicating the situation and swinging much of the sentiments of the university and the surrounding community to the side of the protestors.

The first instances involving violence occurred only three days before classes at Union had been scheduled to close before examinations. The students and faculty voted to suspend classes early to permit the establishment of a "free university" at the seminary.

One of the objectives of the plan was to achieve a broader base for decision-making processes. A major achievement cited by Bennett was the agreement to form a Union commission, a unit composed of 12 faculty, 12 students, six trustees, four alumni and two non-academic personnel.

The commission, Bennett explained, "will discuss everything about Union Seminary — no decisions will be arrived at in a way everyone does not understand." He said that both he and the faculty had accepted the idea of the commission "with gratitude."

GROUP MINISTERS IN IDAHO

★ Five men were ordained deacons by Bishop Norman L. Foote of Idaho on June 3.

The ceremonies in Idaho Falls marks the first time in the history of the church that a complete class has been carried forward looking toward work in

the church on a team basis, each to serve without stipend.

Those ordained were: W. Thomas Campbell Jr., an engineer; Albert West Metcalf Jr., a salesman; Bob P. Steiling, manager of the chamber of commerce; Logan Edward Taylor Jr., security officer for a corporation; John Marvin Wallace, a newspaper mechanic. Each of the men will continue in his regular secular employment and accept on an unpaid basis religious duties assigned by Bishop Foote. Bishop Foote will ordain them as priests at a service tentatively scheduled for December 15th.

Responsible for the continuing education of the class is the Ven. George T. Ross, Archdeacon of the diocese and director of studies. He has maintained the records, outlined the many and varied courses of study, and generally watched over the class.

Jack T. Viggers, regional archdeacon for eastern Idaho and rector of St. John's, Idaho Falls, has been the guiding spirit of the group. First classes were undertaken some four years ago under his direction.

PLAN TO DIVIDE SOUTH FLORIDA

★ Bishop Henry I. Louttit of South Florida, addressing the annual Convention of the diocese, May 20, said he will request General Convention, in 1970, to permit a division into three dioceses, each of which will be larger in communicants than South Florida was 23 years ago. He plans to call conventions of the new dioceses when permission is granted, and to resign his see in 1971.

At his request, convention elected Bishop A. Ervine Swift, assistant bishop. In 1951 he was elected bishop of the Virgin Islands and of Puerto Rico. In 1965 he resigned his post in the

Caribbean in order that a native Puerto Rican might become bishop of that island country; he assisted the bishop of Pennsylvania for two years, and in 1967 accepted the call to become rector in Boca Raton. He will continue as rector, as well as be assistant bishop.

Bishop Louttit presided at the opening service, in the convention hall of the Diplomat Hotel, Hollywood, Fla. Celebrant was Bishop James L. Duncan, Suffragan. The service was the trial liturgy, and Bishop Louttit talked about the importance of replying to questionnaires which are to be filled out, tabulated and turned over to the liturgical commissions of the diocese and of the national Church.

Preacher was Bishop Thomas George Vernon Inman of Natal. He talked about MRI and of the importance of learning from the "younger" Churches.

Approval was given to the planning for an Episcopal college to be affiliated with Stetson University, DeLand. Most diocesan officers were reelected. The budgets remain at substantially the current figures. Payment of the full quota to the national Church was authorized.

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EDITORIAL

What is the New Structure?

FOR LONG, we have sung "new occasions teach new duties". In an era of accelerating change, new occasions also mean new forms and structures. Industry, education, government and other viable social organizations have learned this. A fruit of our times is the restructuring of corporate forms since, as someone has said, "to deal with today's problems is, most often, to be concerned with issues which were settled yesterday".

The name of the game, now, is planning, keeping one eye on contemporary efficiency and relevancy and the other on the world of next year, the next triennium, the next decade or, God willing, the 21st century.

Since the Seattle General Convention, and for its past three meetings, the Executive Council has spent much time reorganizing staff operations at the Episcopal Church Center and its own style of functioning. A committee made up of both Council members and staff persons, under the chairmanship of Bishop Roger Blanchard of Southern Ohio, has reported twice and, through action of the Council, the skeleton of the national Church looks a good deal different. Old names occupy new slots, simply because old functional departments are no more. In today's world, program is always an across-the-board matter — any program involves education, communication, leadership and staff, financing, community and social action and so forth. In a world civilization which emphasizes change, urbanization, divorce between affluent and poor and between black and white, the old distinction between "home" and "overseas" is not very clear or significant in terms of program.

But, for many, such change is confusing. We get used to old skeletons and, if we see a new one, it looks strange, even if it is more productive of health, action and responsible growth and purpose. So, what is the new structure?

First, in the planning, it was hoped to make clear the functional distinctions between the legislative (policy-making), the executive (both policy-making and administrative) and staff (administrative and program implementation) operations of the national Church. So, out went the somewhat shady territory where, say, the

General Convention and its interim body, the Executive Council, became administrative rather than policy-making and, conversely, the staff became legislative rather than implementing.

Administration lies with the Presiding Bishop and the Staff Program Group, which is made up of the Deputy for Program (Bishop Bayne) and the Vice-president for Administration (Mr. Warren Turner), the treasurer (Lindley Franklin Jr.), the secretary (Canon Charles Guilbert) and the directors of the program units of services to dioceses, training of professional leadership, experimental and specialized services and the General Convention Special Program (Walker Taylor Jr., Betsy Rodenmayer, Muriel Webb and Leon Modeste) and the Deputy for Overseas (Bishop Mosley).

Images are important and one of the big debates at the recent Council meeting was as to whether the Deputy for Overseas should, also, be a vice-president of the Council . . . or, if he was not, would it indicate a diminution of the Church's concern for the overseas mission. On a close vote, it was decided that, as a deputy of the Presiding Bishop, he would have all the authority and status of the Presiding Bishop on his overseas "turf" but, in order that the Staff Program Group might function as a true group of planners and expeditors, he should not have the function of vice-presidency of the Council. This is to say, that the program of the Church (policy and strategy of the Church) is one — and that is mission — whether at home or abroad, although the administrative tactics are different depending on circumstances. As a programmer, therefore, the deputy for overseas is a equal partner in the S.P.G.'s deliberations and decisions and recommendations, rather than, in a sense, a box on an organizational chart attached to the main body by a broken line a la — — — —.

One of the aims of the reorganization, surely, is to fix responsibility and accountability. Basic to all sound planning is evaluation and review and, to do this, it is important to know "where the buck stops". The new structure it is felt makes those points much clearer and should make communication and education on decisions and program much more real between all areas and levels of the Church.

The Council has, as one of its standing com-

mittees, one on structure, which will be continuously wrestling with the problems of contemporary efficiency and relevancy, and one on long-range planning, which will be continuously keeping its eye and telescope on the road into tomorrow.

Or, to put it another way, the freight on the boat of the Church has been restocked and reorganized so that the bark might more smoothly, more swiftly, and more securely cut through the waves of the future which God's history precipitously rolls towards us.

— William B. Spofford Jr.
Dean, St. Michael's
Cathedral, Boise

Parish Church: ---- Is it Dead?

By Benjamin Minifie
Rector of Grace Church, New York

I WAS TALKING recently with a country parson in northern New England. He ministers to two small congregations in rural towns about ten miles apart. He and his wife, both in their 60s but looking much younger, are a credit to the church. They really care about the local people, they work hard, they are "with it" in every sense of that expression.

"But," said my friend, "I get so discouraged and disturbed when I read in church papers about the parish ministry. Nobody has a good word for it, and so many are leaving it. What is wrong today?"

And it is true, of course, that the parish church and its ministry have been having a bad press of late. Only a small fraction of the students recently polled in a great interdenominational seminary indicated they had any interest in ministering to a congregation (see report on page 5). Many more said they were headed for teaching, for chaplaincies, social service, work with the poor and oppressed through federal and local governments . . . And among ordained men, particularly those under 35, one constantly reads of drop-outs and of others who are seriously considering leaving the parish ministry.

Why this all-of-a-sudden questioning of the form of Christian ministry which for centuries has been regarded as the norm? To begin with, is it not partially so because we are in the midst of one of those times of revolutionary change

which mankind occasionally passes through, when the very foundations are shaken? Radical change is in the air we breathe. It has been so since the splitting of the atom and Hiroshima 1945. Today we hear constantly of the new morality, the death of God, the secular city, the generation gap, of new drugs, of civil disorder, etc., and in all this ferment and confusion the church, while valiantly trying to be with it in many significant places, often seems irrelevant. Modern man, creature of tv, airconditioning and jet travel, a long week-end almost half the year, much more affluent and mobile than his fathers were, is too distracted by the excitement of the passing show to have much time for or interest in any transcendent meaning which the church claims to represent and speak for.

A rabbi wrote recently that churches ought to address themselves more to man's metaphysical questions, to his awareness of mortality, his deep-seated loneliness, his search for meaning, and the like—to this rather than spending their energies trying to be involved in social change. I myself would say it is a matter of both/and rather than either/or. At the same time there is plenty of evidence that in this time of upheaval all too many city dwellers are just not turning to the church for any of the answers. We are not getting through to them, which is partially our fault. But there is also some truth in the statement that this generation is simply not asking the depth questions (Who? Why? Whence? Whither?) which Tillich said are the religious questions. Meanwhile this can all be discouraging to the rector or vicar of a small church struggling to maintain an over-sized building with a diminishing congregation in a neighborhood changing for the worse. No wonder some of the younger clergy have second thoughts about the parish ministry.

Matter of Strategy

THE ABOVE is a little of why some frustrated voices are saying that the day of the parish church is over. They tell us that people are too much on the move. Enormous gothic buildings are white elephants in crowded metropolis. We need simple, store-front buildings adaptable for seven day a week use. The assembling of hundreds of worshippers for solemn worship with expensive music, old-fashioned preaching, triumphal ceremony is a thing of the past. The church of tomorrow must be something entirely different, symbolized by a tent rather than a cathedral.

Changes are coming, we can be sure of that;

it has always been so. But I refuse to adopt the darkly pessimistic view that is fashionable in many quarters. Will it not always be vitally important, indeed necessary and a means of grace, for faithful people to meet together to renew their faith, to be nurtured in Christ, to bear their witness, to take time for God? We may well be entering a time of leanness when ecclesiastical luxuries will have to go, and yet I believe in outward and visible signs which stand for the eternal in the midst of the passing scene, in places apart where men pray and gather together to celebrate the reality of the love of God, to mourn their dead, to bless those made one flesh in holy matrimony, etc. But this is not to say that every antique church building is to be preserved or that able-bodied men must stay with ones become museums. The fault here is often one of strategy. It is not with the parish church as such.

No Placement System

ANOTHER FRUSTRATION of the parish clergy is that there is almost a total absence of any sort of placement system. Bishop Sherrill used to say that fully half the clergy wanted to move, to be somewhere else. There are restless men and they will always be so no matter where they are, but there are many others whose complaint is well justified. We have no machinery to move a clergyman laterally — the ministry is not supposed to be a ladder to climb up and up! Both clergy and churches get stuck with each other to their mutual disadvantage and disenchantment, and often neither can do much about it.

To repeat, there are churches which are dead end streets, static, even declining places, where a vigorous young man should not be expected to remain indefinitely. There are city churches which are graveyards in neighborhoods where for the foreseeable future the traffic will be all one way, that it, out and away. There are churches where parson does not have enough to do. And we have no placement system except for the bishop's right to appoint to a mission or recommend to the vestry of a parish church. I believe that faithful and diligent men with anything to offer usually don't get lost in the church. There is a dearth of leadership, and able men are recognized.

But who gets called where is often a pretty chancey business. The cult of personality influences calling committees too much, and I am all for empowering bishops with more authority in recommending candidates and in having the final approval of a vestry's choice. Surely the

canon law authorities can find some way of doing this while safeguarding the right of a congregation to have a voice in choosing its minister. Until something is done to deploy our manpower more effectively, more and more clergymen are going to feel thwarted by a system which frequently does not make full use of their talents, letting them stagnate during their most vital years in situations which offer little opportunity for growth or imaginative leadership.

Minister's Job

PERHAPS we ought to admit too that the fault is not altogether with the times we live in or with the structure of the church. Is it not also with many young clerics themselves, some of them the "angry" ones of this decade? Too many tend to dismiss the ways of their seniors with contempt. They don't believe in door-bell ringing, old-fashioned parish calling, which can become a very telling ministry where the pastor is a sensitive, caring person. Not too long ago I heard a colleague say impatiently, "No, I am not going to chase after people and twist their arm to come to church." He revealed in a sentence how ignorant he was about the pastoral ministry. I remember a great preacher once confessing how shy he was about visiting people in their homes and how much he tended to question its importance — till he realized that his caring enough to go might occasionally enable a person called upon to believe that God cared.

Sometimes we in the ministry have slighted preaching, throwing together some disconnected thoughts at the last minute and calling it a sermon. The hungry have come looking for bread, and we have given them a stone. The sermon is important, and where it is alive and intelligible, people respond.

The same is often apparent in the ordering of church services. Lessons are chosen at random and read in the same way. Prayers are hurried through and, if the service is Sunday Morning Prayer, never varied. It is a too casual business, and the congregation senses it with consequences apparent in the empty pews.

I am only saying here that if the parish church is in trouble in many places in this secular age and men are tempted to look elsewhere for greener pastures, some of the fault at least may well be with the clergyman himself, in his rejection of traditional means of working both inside and outside a parish church, in his not working very hard at it and not being very inspired or inspiring.

Guests and Quests

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

A PARISH BULLETIN speaking of the Holy Communion and the question of inviting Christians of other Churches to receive in Episcopal churches came up with "quests" for "guests". Misprints are often interesting and sometimes like this one can be provocative. As a matter of fact a guest can often involve a quest.

If we are a missionary Church we must be making an appeal to which we trust and expect someone will respond. Outsiders who come to our services may be there by chance. They may be guests attending for the day because our church is the nearest to their hotel or their host happens to be an Episcopalian, etc., etc. However, it may be that they are questing as well as guesting. They have come to us looking for something.

Sometimes it is true that they may be looking for something in the Episcopal Church that is not there. In times past a good deal of the controversy about matters of "churchmanship" came from converts to our ranks who thought the Episcopal Church should embody certain truths and practices that born Episcopalians rightly or wrongly rejected. Occasionally the questers continued the search in other quarters with varying success.

However, sometimes, the qualities which outsiders seek in our Church should be there and it is to our shame and embarrassment that we must confess their absence. For example we pride ourselves on our intellectual savoir-faire. We give the impression of having a learned ministry and a religiously literate laity. At one time indeed Anglican scholarship was stupor mundi, "the astonishment of the world". Now it is we who are astonished as we read the Pusey report and find out how many of our clergy have not graduated from college or seminary. These are the men who are ministering to congregations containing more and more college graduates. No wonder that our congregations are dwindling and that the rank and file Episcopalian has a lopsided culture in which religious knowledge is conspicuous by its absence.

Are we interested in quests? For a long time we have claimed that as Episcopalians we

possessed something so valuable and distinctive we felt it our duty to witness to our uniqueness and to share it with others. Some might criticize this as a superiority complex but unless we have the conviction of our reason for being, we might as well shut up shop and cease to be, ourselves become guests, questers, rather than hosts.

What is our Anglican genius, then? We need to take a long look at ourselves. We need to do a little questing, too. Others are doing it. Youth is asking what kind of spiritual leadership we have to give to the moral problems of our age. Students and professors in our colleges and universities are concerned with what the Church has to say about science, technology and their implications for the life of man. The man in the street is asking how we apply Christian principles to social, economic, political and international issues. Granted that we do not have all the answers. We would be suspect if we did. Nevertheless we should be asking the questions which will get us on the right track. Only a Church which is itself questioning can meet the quest of its guests.

Paul had the same problem when he wrote to the Corinthians. They were indulging in a spiritual razzle dazzle, speaking with tongues and all the rest. He was concerned with the "outsider" (RSV I Corinthians 14:16) and the impression which the Church was making upon him. The situation has changed in the last nineteen centuries but I am not sure that it has improved. In place of glossolalia we have our own form of ecclesiastical gobbledegook. We are asking questions no one is interested in. The bugle is still giving an indistinct sound and not many are getting ready for the battle which is already upon us. We have refused to listen to our prophetic voices who are questioning the value of the old theological formulations in a new world.

Four years ago at Toronto, the Anglican Communion was warned that a Church which lives to itself would die. MRI called us to go out into the world in quest for men where they are. The world is still waiting. Yes that misprint contains an important truth. The guests are on a quest but they will not turn to us unless we are questing, too, questing for the truth that we may share it with others like ourselves.

U THANT HAS KEY FOR PEACE

★ Secretary-General U Thant has called on the world's peoples to revive "humanism in our hearts" to prevent a threatening catastrophe.

Addressing delegates from non-governmental organizations affiliated with the UN, he warned that the widening gap between the rich and the poor was fast replacing the east-west division based on ideological differences.

Responding to the theme of the conference — "Trade, Aid and People in an Interdependent World"—U Thant spoke of four major causes of tensions in the world today. These are tensions caused by political differences based in ideologies or convictions; the widening gulf between rich and the poor nations; racial discrimination; and the "legacy" of colonial systems.

He said humanity has to co-exist peacefully despite differences in political ideologies in the same way that all great religions have to co-exist peacefully. The poor of the world, he held, cannot wait for the end of political conflicts or even the termination of armed conflicts. The secretary general said he was very pessimistic about the future of humanity unless both industrialized and developing countries realized that the widening gulf between them would lead humanity from one crisis to another, even more serious, crisis.

Referring to the need to change the educational system in many parts of the world, U Thant suggested that three essential ingredients in education must be imparted to the young generation — the vocational aspect, the social aspect, and a certain scale of values.

On the latter point, he told the conference: "I mean to give the young of what is best in all of us — what could be regarded

as the key to all great religions."

U Thant characterized such values as "the moral and spiritual development of man," adding: "I think our children must be trained to value and cherish the moral and spiritual virtues or qualities, such as humility, modesty, compassion, love, the philosophy of live-and-let-live, and the desire to understand the other person's point of view. Those, in my opinion, are the basic teachings of all great religions of the world. Those three essentials must be ingrained in any system of education anywhere. Only then will the next generation be able to face the future with hope and confidence."

In conclusion, he referred to "the paramount importance of the human factor." He said that it was much more essential to the people's approach to problems "than the political factor or the military factor or any other factor."

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