

# The **+** WITNESS

II DECEMBER, 1970

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## FOR CHRIST AND HIS CHURCH

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## Story of the Week

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# Reduce Staff at Headquarters As 1971 Budget is Cut

★ The Executive Council has voted to reduce the national staff by 50 per cent. News of the reduction, the most drastic to date among denominations faced with dwindling income, sent waves of shock through the Episcopal Church Center and other Protestant offices in New York.

An anticipated budget shortage of \$2 million for 1971 was given as one reason for the cut-back.

Currently, 204 executives, administrators and clerical personnel are employed in the national Episcopal Church offices. A reduction to 103 will begin effective Jan. 1 and will be accomplished by June 30.

No names of executives who might be affected were announced. The council expressed a willingness to cooperate in helping discharged persons find work. Most of them will be clergymen and other skilled professionals.

Space cleared by the reduction in the headquarters will be rented on a pro-rated cost basis to other non-profit groups, according to Lindley M. Franklin, treasurer of the council.

A tentative 1971 budget of \$10,929,126 was discussed. The figure is almost \$2 million less than that approved by General Convention this fall in Houston. A final budget for the coming year will be set in February.

The preliminary budget was determined by an informal poll of bishops who were asked to report on expected diocesan income in 1971.

About 75 per cent of the reduced budget will be expended in grants for programs in the U. S. and abroad. One grant of \$4.5 million is earmarked for overseas jurisdictions and another \$1 million for the General Convention Special Program, a minority assistance enterprise which at times has caused controversy in the church.

The remaining 25 per cent will go for administration, including consultant services for dioceses and parishes.

Along with the staff cut and budget change, the council also reorganized its operations, as directed by the 1970 General Convention.

The decision-making panel, consisting of 41 members, will have nine advisory groups and eight standing committees which will report directly to the council.

Three basic groups will function in a realigned national staff — administration, jurisdiction and program. The outline will hopefully help the smaller staff offer a maximum of services.

Bishop Roger W. Blanchard will continue as executive vice-president responsible for program. The Rev. John F. Stevens

will be chief administrative officer and Paul Tate will be deputy for jurisdiction.

In other actions, the council received a check for \$750,000 from the Diocese of Rochester, N. Y. The sum was designated for world relief, staff reorganization and the work of a new development office authorized at Houston.

The council authorized the use of \$80,000 to \$100,000 by the national committee on Indian work for grants to finance Indian and Eskimo community developments. These funds came from contributions over and above budget quotas.

The Council also —

- accepted the resignation of its secretary, Canon Charles M. Guilbert, and elected the Rev. John F. Stevens to replace him; Canon Guilbert will become executive officer of the General Convention on January 1; the Rev. Mr. Stevens was formerly vice president of the council;

- referred to the screening and review committee a resolution from the diocese of South Carolina asking that a GCSP grant to the black awareness coordinating committee of Denmark, S. C., be cancelled;

- authorized the committee on social criteria for investments to hold public hearings regarding certain church investments in companies doing business in Puerto Rico and South Africa;

- heard a resolution from the diocese of Central New York supporting the GCSP.

# Connecticut Does Careful Job On Renewal and Election

★ Approximately 180 clergy-men and laymen — nearly twice the number of laity as clergy — met together at St. Paul's, New Haven, to discuss church renewal in Connecticut, and, in particular, the election on January 7 of a bishop coadjutor. The meeting opened with prayers for Bishop John Esquirol and the church and proceeded immediately to the purpose stated in the letter previously sent to all Connecticut clergy and convention delegates. It was stated emphatically that there was to be no endorsement of candidates.

Previous to the meeting those invited had been asked to name issues by orders in priority, with the following results:

## Laity

1. Decline in number of parishes.

2. Taking stand on important national issues.

3. Decline in financial support of church.

4. How to function in community — ecumenically.

5. What is lacking in clergy education and training.

6. How leader feels on voting on the stand to be taken on issues (i.e., policy by referendum).

7. How big parishes and dioceses should be (i.e. Conn.)

8. Execution of policies set by executive council i.e. bishop seen primarily as "staff" or Executive director of diocese.

## Clergy

1. Taking stand on national issues.

2. What is lacking in clergy education and training.

a. Decline in number of parishes.

b. Execution of policies set by the executive council.

3. Number 6 in lay.

4. Number 4 in lay.

5. Number 7 in lay.

6. Term of office for bishop with re-election at end of period. Number 9 on lay list.

Issues discussed included: The identity of the church; ecumenical concerns; efforts of clergy and laity to insure greater roles for all groups within the diocese; Christians as mediators of social conflict; sub-division of the diocese of Connecticut; religious training for adults and better training of clergy in seminary; a more specific definition of the church's authority and responsibility; experimentation with a variety of forms of Christian life in addition to the parish; the problem of declining numbers of parishioners and funds; the church's stand on national issues; and, a specific term of office for bishops with the possibility of re-election. The feeling was strongly expressed that the diocese has only inadequately faced the issues and that the diocese must become more democratic.

Differences were expressed on the specific qualifications for episcopal leadership in the light of these issues; but the general consensus was that we must have as bishop of Connecticut, a man who is a leader in renewal and open-ness, an agent of change, a pastor — a Christian individual who can admit his faults, but, at the same time, is one who has strong personal character and faith as well as a commitment to the ecumenical movement.

Using a recent model for expression of lay and clergy opinion, some one hundred and eighty participants expressed

themselves on what they see to be essential qualifications for their new leader. Twenty-four qualifications were expressed in various ways, many amounting to much the same thing but expressed in different ways.

After naming all these qualifications, participants were asked to chose what they believe to be the five most important and to rank them in order of preference 1 to 5. (For purposes of analysis the rankings were weighted so that No. 1 got heavier or stronger emphasis than 2, 3, 4, 5.)

The following table shows these qualifications as thus ranked and evaluated. (There were 1.8 times as many lay participants as clergy).

## Laity

- 1st — Spiritual Leader (80)
- 2nd — People over institutions (67)
- 3rd — Loves life and people (62)
- 4th Primarily a Pastor (58)
- 5th — Renewal and Revival of Faith (48)

## Clergy

- 1st — Live amidst ambiguity and polarization (59)
- 2nd — Loves life and people (36)
- 3rd — People over institutions (34)
- 4th — Enabler (32)
- 5th Primarily a Pastor (32)

## Combined

- 1st — People over Institutions (101)
- 2nd — Loves life and people (98)
- 3rd — Spiritual leader (90)
- 4th — Primarily a Pastor (90)
- 5th — Live amidst ambiguity and polarization (84)

## Suggested Procedures

The issues that were raised were felt to be of such importance that in some way the di-



ocesan family, delegates and communicants alike should have a chance to see these, talk about them, reflect on them. Then too, each candidate should have a copy of these issues and be invited to respond to these in writing and circulate their responses in some way to delegates. The qualifications for the bishop as submitted in this same document should also be talked about in the diocesan family, in order to deepen and broaden the delegate's criteria for they probably will be faced with many possible candidates.

Realizing the fact that no person is a candidate until he is nominated on convention floor, and also that some prospective candidates are not in this diocese it means that candidate nights or panels of candidates will be most difficult. Therefore the delegates to convention were left with the following possible options to become as well informed of the candidates and the issues and the following two motions were passed unanimously:

It was felt that the archdeaconry is the proper body in which delegates as well as any communicant might attend and there talk about the issues and qualifications as set down in this meeting.

Beyond this organization which may be called together for a special meeting at the request of five members of the archdeaconry, there still remains area councils, clusters of parishes that can host meetings of this nature.

The motion was made and passed unanimously that the list of issues and qualifications deemed most important be sent to all diocesan delegates — clerical and lay. A second motion, also passed unanimously, was that the same list be sent to all "potential nominees" with

the request that they respond in writing with their personal stand on these issues. These statements will then be circulated to all diocesan convention delegates. It was emphatically

urged that in fairness to out-of-state candidates no potential candidate should make personal appearances within the diocese unless all-potential candidates could do so.

## Youth, Parents and Clergymen Air Drug Abuse Problems

By J. Eric Hayden

*Rector of St. Andrew's, Newark, N. J.*

★ The Newark diocesan department of social relations sponsored a day long conference on drug abuse held in Trinity Cathedral and Cathedral House. Some 200 persons attended including 85 teenagers representing both suburban and city parishes. The theme of the conference was "conflicting Perspectives on the Problem of Drug Abuse."

Some said the establishment was driving youngsters to drugs with its warped set of values. Others called such reasoning a "cop-out". Still others blamed lack of parental interest in their children. These various points of view were expressed by youngsters, parents and clergymen of middle class suburbia.

"Drug abuse cannot be isolated from other problems of United States society", said Thomas Haessler, former professor at St. Peter's College, Jersey City, and now a graduate student at Union Theological Seminary in New York.

"A lot of young people tell me that they use drugs because the value priorities of the establishment, of their parents, of the churches, make life not worth living. When I told one young man that LSD may damage his chromosomes and that his children may be born deformed, he told me that he wasn't sure what the future of the world was going to be anyway", Haessler said.

"It's a cop-out", countered Edward Wolfson, director of the division of drug abuse, department of public health and preventive medicine of the New Jersey College of medicine and dentistry. "You can't solve the problems of the world by burning up a haze of smoke. If people want change, there are ways in which they can bring about change. I recall the young people who campaigned for Eugene McCarthy for president."

During small group discussions, opinions among students, most of them of high school age, also were divided on the subject. "To take drugs and say it's the fault of society is shirking responsibility", one young girl said.

"Well, did McCarthy get elected, or do we have Nixon", replied a young man.

Some of the youngsters complained that their parents were too busy with their own affairs, be it business or social, to pay attention to their children, and give them money instead.

A clergyman told of youngsters on drugs who say to him there is no sense calling their parents, "because nobody is home anyway".

Do youngsters really want to spend a lot of time with their parents?

"Not really", said one, "but I like to know they are there and that they care. My parents never told me they loved me".

One of the most interesting features of the program was the very moving descriptions by

two of the ex-addicts on their previous misuse of drugs. Secondly, one of the young reactors, Don Boudreau, described the horrors of a bad LSD trip that he witnessed at a recent party in one of our suburban communities. These graphic and somewhat emotional descriptions undoubtedly brought home to the teenage participants at the conference the dangers that lie ahead for any person who wants to experiment or venture into the drug culture.

There was also discussion about the moral responsibility of the church in alleviating the social ills of our nation and the horrors of war which probably are some of the factors in the background of the drug scene. Obviously there was real dialogue at cathedral house.

The Rev. J. Eric Hayden, rector of St. Andrew's Church, Newark, who is a priest and a psychologist, was chairman of the conference. The Rev. Canon Benedict H. Hanson is chairman of the diocesan department of social relations which sponsored the conference.

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## .. People ..

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**JOHN MCGILL KRUMM** was elected bishop of diocese of Southern Ohio on the third ballot of a special diocesan convention. He is rector of the Ascension in New York, and chairman of the editorial board of the Witness. He succeeds Bishop Roger W. Blanchard who is chief national program officer for the executive council. Krumm received 54 of 106 clergy votes and 41 of 76 lay votes in the balloting. Told of his election, Krumm said, "I am overwhelmed with the confidence of the people of Southern Ohio. I have a lot of friends there and a new bishop-

op's candidacy was supported by a number of leading laymen including Charles P. Taft, Cincinnati councilman and member of Christ church. A letter circulated among delegates to the convention had recommended two candidates for the post. One of them was Krumm. Mr. Taft said that although he barely knows the bishop-elect, his support was based upon what he could learn from "sources" he "respects." It is expected that the consecration of the bishop-elect will be held around Feb. 1.

**MARGARET MEAD** said churchmen should not make a devil out of modern technology. "We've got to see the computer as just one more tool," she said, rather than indulging in the "negative idolatry" building it up as a threat to man's freedom. Speaking to the meeting of the Friends of the World Council of Churches, the anthropologist deplored the "romanticism" of talk about returning to the "natural life" and going out into the wilderness to eat locusts and honey. "You can't feed 3 billion people that way," she declared, adding that the world's population was rapidly rising beyond that number. "We must use all the technical skills we have, and much more." Dr. Mead, an Episcopalian, chided those involved in the anti-pollution campaign who were "looking for a scapegoat." "There is a tendency to ask who is responsible for this pollution," she said, adding that everyone contributes to it and that "what is responsible is that no one has been considering what they were doing." Wearing a blue pants suit, she spoke to the group in the synod house at New York cathedral.

**EDLER G. HAWKINS**, the first black minister to be named moderator of the United Presbyterian Church, has been named coordinator of black studies at Princeton Theological Seminary. The pastor of New York's St. Augustine church will also be a professor of practical theology at the seminary. He has been a visiting professor since last September. The permanent appointment is effective Jan. 1, 1971. Hawkins organized St. Augustine after graduating from Union Seminary, New York, in 1938. His congregation has grown from an original nine black members to more than 1,000 persons involved in a multi-racial and multilingual program.

**CESAR CHAVEZ**, jailed for refusing to call off a boycott of non-union lettuce, had a visit by Ethel Kennedy, widow of Senator Robert F. Kennedy. Her gesture of support underscored the Kennedy's long-time backing for the cause of Mexican-American farm workers. Robert Kennedy identified himself closely with the table grape boycott successfully carried on by Chavez' United Farm Workers Organizing Committee. Mrs. Kennedy joined workers in a parking lot where some 3,000 Chavez supporters conducted a candlelight mass. She was booed and greeted by calls of "Ethel, go home" by about 200 counter-demonstrators. The lettuce fight revolves to a great extent around union jurisdiction. Growers in the Salinas Valley signed earlier with the International Brotherhood of Teamsters. Chavez union claims that "sweet-heart" contracts pay insufficient wages and give workers little power. Three

(Continued on Inside Back Cover)

# EDITORIAL

## Christmas: Two Accounts

By Michael H. Elmore

*Pastor, Baptist Church, Healing Springs, Virginia*

*Ed. note: The image conjured up by the title, "Southern Baptist", is not always accurate. The Rev. George W. Wickersham II, rector of St. Luke's, Hot Springs, Virginia, took part in a united Christmas Eve service at the Healing Springs Baptist church. He was especially interested in what the pastor would say to his people and to the people of the other churches taking part. It may come as a surprise to many.*

ROBERT G. MIDDLETON tells of being in Florida and of seeing the Christmas day edition of the St. Petersburg Times. The thing that attracted his attention to this particular paper was its unusual format. For this one day, there were two front pages: one containing only items of good news about the holiday season, the other containing more somber matters of world affairs, like rioting in the Congo and a bank robbery in Chicago. The editors explained that they were arranging the news in this fashion out of deference to "the spirit of the season."

Dr. Middleton commented that for all its noble sentiment, this approach to Christmas is in marked contrast to the original account of that event. You see, one does not find two front pages when he turns to the New Testament story of Christmas. This document makes no attempt to separate the good news from the bad. On the contrary, the two are intertwined with each other. In Luke's gospel, the story of the manger scene appears side by side with the story of universal taxation by the domineering world power of Rome. In Matthew's account, there is no separating of the fact of Jesus from the fact of Herod. Literally on the same pages of the Bible you can **find the account of Jesus' birth and the account of how all the male infants in Bethlehem were slaughtered by this fearful king.**

I think that the observation is correct that there is a vast difference of approach between the Christmas edition of Times and the Christmas edition of the New Testament. And it occurs to me that we might look at this contrast very seriously and use it to understand more clearly what

Christmas really says to us about God and about the way in which we are expected to live in this world.

Let me emphasize that what those editors in Florida did out of deference to "the spirit of the season" was by no means novel or original. Here you see but a classic example of one of man's attempts to cope with the reality of evil. Down through history, men have responded to this threat by trying to separate themselves from evil. The approach of untangling, of trying to get all the good over here and all the evil over there is an age-old strategy of dealing with the problem.

This sort of thing was very much in evidence when Jesus lived upon this earth. One of the most powerful religious forces of his day was a group of people called the Pharisees, a name which means, literally, "the separate ones". The whole religious thrust was a matter of "holy segregation". The Pharisees spared no effort in trying "to come out from among" anything or anybody who was considered unclean. To these people the word "separation" was the religious answer to the problem of sin. The adverb "away" was their directional signal as to where to go in the face of evil.

This approach of the Pharisees, what I would call salvation by separation, persists. It can be seen in any direction you care to look. It is written large in the history of the last hundred years of our southland, where we have tried to separate ourselves from a group of people whom we consider unclean.

This process of salvation by separation is by no means a new or limited thing. It is one of the deepest and most ingrained responses of humanity.

Jesus' coming underlines the fact that separation is never a solution to the mystery of iniquity. It will not work, anymore than trying to pull up weeds will work when a crop is half-grown. You simply cannot defeat evil by trying to separate it from the good and then trying to separate yourself from it.

And because I sense this truth so deeply, the real message of Christmas takes on great meaning, for to me it reflects a fundamentally different strategy toward this problem of evil. The reason that the New Testament account of Christ-



mas does not read like that special edition of the St. Petersburg Times is because God's way of dealing with evil is quite distinct from this approach. He did not attempt to separate the history of the first century into two piles, putting the angels and the shepherds and the Baby in one place, and Herod and Roman domination in another. Back of the fact that both of these accounts are on the same page is the truth that God acts like this. He places the good Saviour, not separate from evil, but right in the midst of evil. The good news of Christmas is that God has come, and, that the name of that God is not "Pharisee—the separate one", but "Emmanuel—God with us". I honestly think that the crux of the Christmas message is bound up in the little word "with". To call God Emmanuel is to picture him, not as fleeing from evil, but rather as "getting with it", going "where the action is". The God of Christmas thrust himself face to face with the mystery of iniquity, and he did this in the name of redemption.

This is not only how Emmanuel was born, this is also how he lived. His whole approach was the antithesis of Phariseism. Jesus moved about, not as the Great Segregationist whom they would have like for him to be, but rather as "the friend of sinners", "the great physician", who was not afraid to move close to those who were sick. He was wounded in this effort, to be sure. However, those wounds were not in the back, but in hands reaching toward evil and feet running after sinners. All this adds up to an inescapable conclusion: that good is more powerful than evil and thus has nothing to fear in a direct confrontation.

I sense that this is an incredibly difficult thing for most people to accept. It would shock you if I suggested that many of you believe more in the devil than in God, and yet this is precisely the dynamic behind our drive to separatism. Why do we run so from problem people and difficult situations? What makes us so protective of ourselves and of our children? Part of the reason may be because we do not have enough love for these others really to want to help them. But at a deeper level, is it not because we have so much fear? Deep down, I think, most people believe that evil is more powerful than good. We have more faith in what evil can do to good than in what good can do to evil.

If this is your deep-seated fear, then listen to the message of Christmas, for it speaks straight to this point. A Saviour has been born, not up in heaven away from evil, but in Bethlehem of

Judea, where Herod slaughters babies and Rome taxes and exploits. His name is not "Pharisee — the separate one", but "Emmanuel — God with us".

This, I believe, is the real message of the Christmas story, and I share it with you this Christmas as a hope about God and a challenge for our living. He who is named Emmanuel calls us to be "the salt of the earth", "the leaven" in the lump of life. His directions are not that we "come out from among them", but that we "go into all the world". He does not bid us to leave our neighbor and to do away with our opponents, but rather to love our neighbor and to do good to our opponents.

Christmas is the glad tidings of great joy to all people. Why? Because a Saviour has been born, not above, but below. His name is not "Pharisee — the separate one", but "Emmanuel — God with us".

## Church Out of Step

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

FUNNY THING about Advent. At a time when the whole secular world is celebrating Christmas, the emphasis in our church services is on "Here comes the judge!" We have four Sundays with penitential purple on the altar. The Advent collect reminds us of our need of reformation in view of the coming judgment. The hymns we sing are solemn reminders of our need of salvation.

In the good old days when people could be punished for lack of conformity to church customs, the four weeks of somber penitence before Christmas served to increase the joy of Christmas in the same way that Lent helps to make Easter more glorious by contrast. But in our day all the Christmas music has been played for weeks before we begin to sing it in church. The element of anticipation and happy surprise is diminished by constant repetition before the festival arrives.

If this sounds like a complaint, it is only intended to be a mild one. The secular celebration has become a long period in which people think of how they can express affection toward others in some tangible way, and this emphasis on giving is, I am sure, good for all of us.

Probably the most sensible thing would be to follow the old advice: "If you can't lick 'em, join

'em!" We could start singing Christmas carols in church during Advent, before people have grown tired of them. But such is the compulsion generated by custom and tradition that I find it very difficult to take such a suggestion seriously. No matter how often I have heard "Silent Night" before the festival, the first time I want to hear it in a service of worship is in the quiet few minutes at the end of the Christmas Eve service when the church is lit only by the lovely glow of candles and we sing it as an expression of our love for God in man. To me this is one of the most beautiful moments of worship in the whole church year.

So I guess we'll just continue to be out of step with the secular world. And maybe that's not such a bad thing in these days when creative non-conformity is a rather rare commodity. Creative non-conformity is whatever we do that is different; destructive non-conformity is whatever other people do.

So, gloomy Advent greetings, my friends, and won't it be wonderful when we get to Christmas?

## Strategy For the Church

By Michael Hamilton

*Canon of Washington Cathedral*

I WAS ASKED a question by a young man, "What on earth is God doing these days? Where is he anyway?" This is an extended answer to those questions, which are, I think, more common in our thoughts than in our speech. The churches, traditional interpreters of God's will, are suffering as in Amos' time from a famine of the word of God. They are divided in opinion on issues they think they do understand, baffled by other worldly problems to which God seems to have provided no solution. Some theologians have said quite frankly that they believe that God is dead. But that was a few years ago and God seems to have survived their doubts, because others claim that God is alive and well, and if you want to find him, you will discover him in the underground church. Still others say you will sense him in the company of those who, in or out of the church, are in the front lines ministering to human problems, those working and living with the poor or the hungry, the sick, the lonely or the politically oppressed. Many of you can witness to this truth, for we do find God in spirit; our hearts are still

strangely warmed as we reach out self-sacrificially in one way or another to help people in their need.

But this is not the condition of the larger church or the quality of its life today. The church today, I believe, is in trouble and the signs are beginning to be public knowledge. The clergy, for instance, are a distressed profession. Pulled and tugged by demands beyond the limits of anyone's ability to respond, those who are employed are usually over-employed, and others are not employed at all because there are now more Protestant clergy available than there are salaries to support them. So many clergy are either willingly or unwillingly leaving the ecclesiastical ministry to find other jobs. In the past year in the Episcopal Church the numbers of the baptised went down; attendance at worship is generally lower than it was three or four years ago; and our financial income is not keeping pace with inflation. As a result we can no longer maintain some of the programs we still believe are valuable. Are we perhaps following the path of nations in Europe, England in particular, where as you know most people don't go to church? Most of British cathedrals are empty at times of worship, serve during the week primarily as architectural museums for tourists. Is this our destiny? Instead of being ahead of the old world are we really a little bit behind?

Some would argue that to avoid such a future we must gather all our forces and work hard to influence our nation and culture, and by renewed attempts at mass evangelism, or poverty programs or what have you, revitalize both the church and society. The chief understanding that I have come to in the last few years in worrying over these possibilities, is a recognition that the church has no power of its own to control its own destiny. Not such a startling insight when one remembers that actually as individuals we have no power of ourselves to save ourselves. We never did, and it only could have been false pride that would have assumed it. In the middle ages, of course, the church was the primary institution of education and the maintenance of culture, and although some misguided church leaders still pontificate as if they retained such influence, the church today has a different role. Today we cannot bring decisive influence on matters of art, politics, economics, or even religious faith, on what is primarily a secular culture. We do have some influence and will come to its use later, but the important recognition is that the secular so-



ciety in the west is dominant and has developed its own goals and values, acquired from the Judeo-Christian tradition, but now explicitly separated from it. It also has its own momentum which is largely shaped by technology and science, and its citizens are becoming increasingly alienated from church affiliation. What strategy then must we churchmen have in times like these in order to be faithful to our peculiar responsibility as the body of Christ? We are commissioned to be agents to be the eyes, the hands and lips of Christ in an age that does not ask the questions to which we believe we have the answers. What shall we do?

### Both New and Old

I BELIEVE we must continue to be faithful to our age-old traditions — helping those in need, working for a measure of justice in society, preaching, praying and worshipping all with a new twist, if you will, not to be disappointed by lack of response. As long as we are concerned to be intellectually honest and strive to be faithful in our witness and service to others, ineffectiveness in mission is, so to speak, God's problem not ours. He reigns in history, he is not dismayed by our failures, and since he has chosen to work his will through man's freedom, we need not be worried by man's free choices.

Secondly we must develop new styles of worship, teaching and preaching, so that we may be able to communicate the gospel in ways it may be heard, even if only few receive it. If we are to be true to our heritage then we must be incarnational as Christ himself was, and that means being willing to use the contemporary language and thought forms of the time in which God has given us life. We must always have the words for the word.

Thirdly I believe many in the church must keep fully abreast of those shaping forces within the secular world. We must understand and grapple with the problems of ecology, poverty, and maintenance of peace in a nuclear age. In addition to secular expertise, the Christian layman must be willing to provide the wisdom of a Christian perspective on his work. That wisdom, in my opinion, comes most often to focus in an understanding of what fulfilled human nature looks like, and what social conditions permit or detract from its emergence. We must in fact be alive both to new truth and to old revelation. We must be willing to wait patiently until, in God's good time, the secular man turns to us for help. When will that

come? It will not be until the secular man individually and corporately takes that journey of exploration, follows, the long, courageous and painful path of testing false hopes and inadequate ideologies, of unrealistic solutions to deep questions of the nature of man and his life in community. Such a journey, if we humans are given the time to follow it from one generation to another, will probably change in its character as it has in other periods of history, and become something unexpected. Then it will be transformed into a religious quest, and God himself awaits the traveller who will recognize him as the true destination of his pilgrimage.

I was reading recently in the book entitled "The Greening of America" of a phenomenon the author Reich calls "Consciousness III". The people with the perspective of Consciousness III are mostly young, and though they abhor religious language and the mention of God, they are involved in venture that is very like sanctification. They have given up hope of establishing a just society in our nation either by political reform or revolution, and they are beginning to look inside themselves. For what? For an extraordinary thing! For a new human capacity of understanding and love. Reich says this will go much deeper than mere moralism, for it is a call for a change in human nature and motivation. As more and more of these new men and women grow older and gain positions of power in society, they will transform the institutions and eventually the culture in which we live. It is easy to criticize such hopes as politically naive and psychologically without foundation. But, you remember that these were the kinds of criticisms that were and still are made of Christians and their claims to have made radical changes in the quality of their life and in the object of their ultimate allegiance.

In the gospel there is the story of Christ showing himself sufficient for the needs of men by taking what appeared to be inadequate loaves and fishes, and as Lord of the universe transforming them to feed the hungry multitudes. As we gather round his table he will surely be with us as he was with his disciples in Galilee. And as we come before him to lay the cares of a sick church and a world torn by war and want, shall he not be here to feed us with whatever we need. Then refreshed we go out into the world prepared to be as bread for others.

Come Lord Jesus, come.

Come Lord Jesus, come.

## PEOPLE: —

(Continued from Page Six)

growers have dropped the teamsters in favor of the United Farm Workers.

B. SHEPARD CRIM is the supervisor of the high desert coordinated ministry, of Eastern Oregon. Combining the work of the communion in Grant, Rarney and Lake counties, under a team ministry, the parochial charge will be one of the largest geographical units in the world-wide church, according to Bishop Spofford. Crim, who moved to the vicarage of St. Andrew's, Burns, will be responsible for the supervision of the Rev. Richard Thew, deacon-in-charge of St. Thomas', Canyon City; and Dr. Wm. Hall, M. D., who is a postulant-for-holy orders, who will be primarily responsible for the work in Lake county. Hall is a psychiatrist on the staff of the state hospital in Pendleton and will travel to Lakeview on his free week-ends. Thew is an accredited teacher in the Oregon school systems and will function as a non-stipendiary clergyman. Relating, also to the coordinated ministry will be the bishop and the general missionary of

the district, the Rev. Thomas Winkler, who resides in Cove. Crim is a graduate of Montana State College with a bachelor of science in agriculture; did one year of graduate work in agricultural economics and rural sociology in 1952-53. Bishop Spofford said, of the project: "This strikes me as one of the most exciting and creative developments in town-country planning and operation that has occurred in many years. The chance to give a teacher, a psychiatrist and an experienced agricultural expert as the clerical leadership to the three large counties is, most certainly, a blowing of the Holy Spirit."

JOSEPH FLETCHER told the joint conference of the American association of pastoral counseling and the association for clinical pastoral education that "patients often die too late, not too soon, detubed, sedated, glucosed, aerated, and comotose. Saving life is not always saving people." He cited statistics indicating that 90 per cent of a sampling of people between 50 and 86

years old do not want to be "kept going" beyond a certain point. Funeral practices which "deliberately and callously bury a precious medical life-saving resource like the human body are immoral acts," he calling upon pastoral counselors to re-educate people towards memorial services, rather than burials.

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