

The **+** WITNESS

MAY 5, 1966

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Story of the Week

Pilgrimage Undertaken in Faith Visser 't Hooft Message to WCC

★ Willem A. Visser 't Hooft, the Dutch-born Reformed churchman who will retire Nov. 30 from the general secretaryship of the World Council of Churches, told colleagues at the meeting of the Council's U.S. conference that the future of the ecumenical movement "does not belong to us."

He spoke during a memory-filled session at the Buck Hill Falls Inn — in the library of which is a bronze plaque commemorating the April 22-25, 1947, meeting of 53 churchmen of 150 denominations of the provisional (later central) committee which launched the plans for the first assembly.

The ecumenical movement, Visser 't Hooft said, has one major on-going characteristic—"a pilgrimage undertaken in faith."

Like Abraham, the church leader related, the Council he has guided from its early stages in the late 1930's "left home without knowing where he was to go." It is still full of surprises, he told the 200 leaders of 28 U. S. affiliated churches.

Early ecumenical workers, he said, expected things that "did not come to pass" and still are major questionmarks. How, he asked, do you get "the great majority of church members" out of their "pre-ecumenical"

way of thinking that "my congregation's *raison d'être* is to meet my religious needs" and into the context that each congregation is part of "the total family of God" throughout the whole world?

Is the church's purpose in ecumenical encounter self-affirmation or self-examination? If it is self-affirmation, he told the session, "the ecumenical movement will soon have lost all dynamism." But with a willingness to give as well as receive spiritual gifts, the churches in the movement are on the road to "a true renewal" and a "new wholeness" and "ecumenical maturity."

Another puzzler for the Council, Visser 't Hooft suggested, has been to convince its 214 member churches in 90 countries "that unity and freedom are not mutually exclusive."

His reflections were contained in a talk on "The shape of things to come in the ecumenical movement" after a dinner honoring him. He was presented with a set of Commentaries on the Bible by Dr. Samuel McCrea Cavert, former executive secretary of the U.S. conference, and one of the original founders of the world organization.

In other points of his speech he listed what he felt had been

the Council's shortcomings and the achievements which no one could have predicted at the first assembly in Amsterdam, Holland, in 1948.

Two of these ecumenical surprises were the affiliation in 1961 of the Russian Orthodox Church, variously estimated to have 30 to 50 million members, and joint talks with the Roman Catholic Church, engendered by the Vatican Council.

"No one in the 1930's could have foreseen the theological situation of the 1960's," he said.

The World Council, he asserted, has a great deal to learn from others before it can move forward into a common strategy for evangelism and operating in a social structure of what he called "pluralism without tears."

Its real test for the future is how realistic an answer it can give to a younger generation in protest on college campuses all over the world, he observed. The retiring church leader himself entered the ecumenical ranks in 1924 as secretary of the world committee of YMCA. Visser 't Hooft cited a danger of "estrangement" between the generations today and asked: "Are we ready for the ecumenical dialogue between the generations? . . . Are we ready to distinguish between that which must be defended because it belongs to the essence of Christian truth and that which belongs only to the established status quo? . . ."

The mentors for the Council in its future years are diverse, he emphasized, listing them as: A joyous and faithful Eastern Orthodoxy, a frank and questing Roman Catholicism, a conservative evangelical movement and churches "under pressure" which have confessed the Christian faith despite persecution and restrictive governments.

Second Stage

The Council, he said, must enter a "second stage" of relations with Eastern Orthodox Churches — nearly all of them now on WCC rolls. Orthodox and other Council churches must receive "spiritual gifts" from each other, the churchman stressed.

Western Christianity, he said, "needs badly" the "Easter joy, that all-pervading awareness of the victory once achieved for all" of Eastern churches. And Eastern Christianity "needs the sense of the prophetic ministry of the church in the world" which has characterized Western Churches at critical times. He called this exchange a "cross-fertilization between East and West."

Geneva and Rome

Visser 't Hooft described the present stage of relations between Geneva and Rome a process of "learning to pro-exist." Both sides are involved in a situation vastly accelerated in the last two years. They are involved in "exploring unexplored territories" and aware of "all the vast uncertainties" of the process, he said.

The "first important step" for both World Council and Catholic leaders is to overcome "centuries-old sterile opposition" on both sides and to arrive "not merely at a neutral co-existence but a positive pro-

existence" of influencing and cooperating with each other. The "pro-existence" should include frank and honest dialogue. But it should exclude polemics, competition or "mere indifference," he suggested.

He urged the Council to "build a bridge of understanding" between committed ecumenists and persons "with conservative evangelical convictions" who regard the ecumenical movement as a dark danger to the integrity and purity of the evangelical faith. "Our first task is to listen," he said of the evangelical relationship.

Persecuted Churches

Of churches under political persecution, Visser 't Hooft observed: "When one church confesses the faith under pressure or persecution all churches should confess with it." Some in the audience noted at this point that the speaker himself worked with the Dutch underground in world war two.

He called upon communions in the Council to engage in "common systematic thinking" about priorities and the efficient use "of our all too meager resources of men and money" in mission tasks. The world, he said, has moved into a new pluralistic era in which "all religions and ideologies" must learn that no one of them has a spiritual monopoly. This pluralism is "the inevitable outcome" of spiritual freedom. It places heavy demands upon the churches, he said, which "should be accepted without re- crimination and tears."

The voice of the Council has been heard in many lands on such issues as human rights, Vietnam and disarmament, the church leader said. But it has not yet found a "deep and broad echo" among either its own members or in "common

witness" with the Roman Catholic Church.

There can, he said, be "no concern for social justice without readiness to meet immediate needs." On the race question, and in southern Africa particularly, he said, the churches must refuse to "become defeatist" and cease to support courageous Christians fighting for interracial justice.

"What is at stake is both the peace of the world and the trustworthiness of the Christian witness concerning the dignity of man," he declared.

MORE TO COME SAYS SPIKE

The booing-down of Shriver was a "symptom of real anger that we will be seeing more and more of," said Robert W. Spike, former NCC race commission director and now professor of ministry at the University of Chicago Divinity School. The eruption was indicative of the "most crucial issue in our country today"—equal access to economic security.

"The health of the whole nation," he said at a meeting in St. Louis, "is dependent upon our achieving some real progress in this area rapidly. We are now in a grave situation, I believe, because of the aborting of the promise made in the administration's anti-poverty program.

"This program was conceived as a vital part of the follow-through on the civil right struggle. It promised much. Now it seems to be foundering in a morass of disinterest from the White House — because of preoccupation with the Vietnam war— distrust of and actual hostility to indigenous leaders, and a failure to enlarge the program beyond token programs."

Committed Rather Than Cultured Christians Needed Says Blake

★ Eugene Carson Blake, general secretary-elect of the World Council of Churches, said that the ecumenical body must be an agent of reconciliation across all lines dividing mankind.

In a deeply personal address, he told the 200 churchmen attending the meeting of the U.S. conference that the ecumenical movement needs the support of "committed Christians" — not "culture Christians."

At the same time, Blake cited his own religious conversion and deep evangelical convictions and indicated that he was concerned that some believe that they hold a corner on evangelical concern.

Blake will step down July 1 as stated clerk (highest executive officer) of the 3.3-million member United Presbyterian Church in order to assume the executive leadership of the WCC on December 1 when he succeeds Willem A. Visser 't Hooft.

Blake stressed that he could not speak at this time in either his role as stated clerk or as general secretary of the World Council. He also made it clear that he was not drawing "any conclusions" regarding the WCC's future policy.

In delivering a testimony of personal faith, he insisted that "God is not a theological proposition but rather one to whom a person commits his life. I am as interested in metaphysics as the next man, but this doesn't have much to do with Christian faith," he said. "In fact, the only excuse for theology is that good theology is necessary to drive out bad theology. The clergy is

trained to avoid some of the mistakes that others without a theological orientation are likely to make."

He left little doubt that he believes that the ecumenical movement has taken the scriptures more seriously than some conservative bodies outside the Council which pride themselves on their fidelity to the Bible.

"This is what we have in common, certainly not our traditions," he said. "The Bible is the rich and central source of Christian faith as it sets forth Jesus Christ."

At the same time, Blake noted that the Bible must be understood in its historical context and examined critically, as well as being read devotionally by believers.

"The scriptures must be historically interpreted," he stressed. "We must know the circumstances in which a specific passage was written. Only then do we have the right to say that God is speaking to us."

While making no pretense of accepting the notion of Biblical innerancy, he insisted that the scriptures can be studied critically and, at the same time, be accepted as the authority for faith and life.

Blake called for an inclusive Christian witness. "The church of Jesus Christ is one," he said. "Our task is to manifest that oneness. The prophet and the pastor-priest, the radical and the conservative, the old and the young all belong in the church," he added.

The ecumenical leader counseled against churchmen drawing sharp contrasts between saints and sinners, wise and

foolish, those with theological insight and those without it, the devoted and the hardly committed.

"These are in the church," he said. "Here our task is not essentially one of judgment to decide which is saint or which is sinner. This is the labeling sin of churchmen."

"No," he added, "here we must recognize that all are sometimes sinners, foolish, theologically obtuse, and lightly committed. These too all belong in the church and our common task is to work together under the grace of God by his sanctifying Spirit."

He further stressed that the church is community-wide — cutting across all geographical, ethnic and cultural lines. He also noted that the communion in Christ must also seek to bridge all confessional and traditional separations.

"This is the ecumenical movement," he said. "It is out of this kind of faith and these assumptions that all of us must find our way, personal and ecclesiastical."

Earlier, the Rev. Victor E. W. Haywood, acting director of the WCC's division of studies, reported that some 2,000 persons, including 800 full delegates, will attend the Council's Fourth Assembly in Uppsala, Sweden, July 4-20, 1968. Earlier assemblies were held in Amsterdam in 1948; Evanston, Illinois, 1954; and New Delhi, India, 1960.

Haywood said the assembly theme will be "Behold, I make all things new." "The assembly will seek honestly to face the challenges and problems of all kinds of revolutionary change in the modern world, as well as radically new situations in the common life of the churches," he said. "Its discussions will be world-oriented, rather than church-oriented."

Cold War Stand Morally Wrong Declares Research Director

★ A re-alignment of U.S. national policy with Christian qualities in relation to the developing "third world" countries was called for by a Brookings Institution official at a NCC conference on church, society and international affairs.

John N. Plank of Washington, D.C., director of the non-partisan research group's political development studies unit, declared that "Washington has permitted the cold war to dominate its thinking" and said that both Washington and Moscow are using developing countries as "mere pawns in a power struggle."

"All of this," he said, "is terribly wrong — wrong morally and wrong strategically."

Plank declared that an over-emphasis on the fear of Communist movements in new countries leads to a de-emphasis of the problems of practical development these countries are facing.

"In the third world, in almost all countries," he said, "both democracy and communism are untried alternatives. Why do we expect the leaders of the third world to respond to the choice between them as we do?"

Plank, citing a "bizarre situation" that has the U.S. committing \$13-billion to the Vietnam war and \$3.8-billion for foreign aid, also declared that the department of defense, central intelligence agency and state department all are largely influenced in their thinking by cold war consideration.

He called for an "enhanced awareness of their qualities as Christians" among U.S. leaders and added: "If we do not relate ourselves to Christiani-

ty, if we do not let Christianity inform our lives instead of letting our lives deform Christianity, we shall lose our constructive purchase on the world and the future."

Judge Frank M. Coffin of Portland, Me., a former U.S. congressman, said that if present trends continue, the growth rate of U.S. per capita income will be 30 times that of developing countries by the year 2000.

"Our commitment to the countries struggling to break the bond of poverty has not reflected this great, booming economy," he said, adding that aid from western nations to emerging countries is lagging far behind the growth of western economies.

Within 15 years, Judge Coffin said, an "aid in reverse" effect could take place as a result of "hard loans at high rates of interest and short periods of repayment" which would find poorer nations repaying rich countries more than they received.

In another major address, UN Ambassador Gershon B. O. Collier of Sierra Leone, declared that "myths of the western world" are biased against colored peoples. The ambassador, chairman of the U.N.'s "Committee of 24" on colonialism, said that Africans wish to align neither with the west nor the communist bloc and find it difficult to distinguish between western "neo-colonialism" and Sino-Soviet exploitation.

Fernando Pedreira, press attache of the Brazilian mission to the UN and a visiting scholar at Columbia University's institute of Latin American affairs, said the U.S.

picture of Latin America is "distorted geographically and historically."

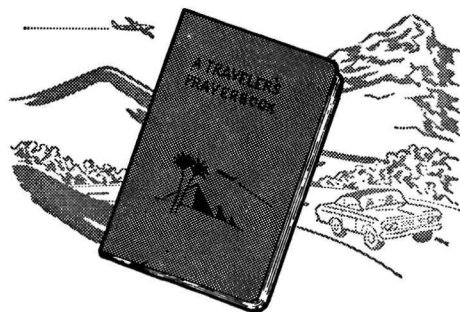
Most Americans, he said, fail to see national, racial, economic and cultural differences among Latin countries and that even U.S. scholars "cannot get rid of the 'Caribbean complex' — they cannot forget Latin America's economic importance to the U.S."

BIRTH CONTROL SERVICE FOR STUDENTS

★ Joseph Fletcher, professor of pastoral theology and Christian ethics at the Episcopal Theological School, Cambridge, said at Chapel Hill, N. C., that colleges should offer birth control services to unmarried students along with other health services.

"Nobody is suggesting that pills or interuterine devices or diaphragms should be sold in the campus bookstore," he said. "But they ought to be regarded as a medical resource owed to the student as needed and requested."

Speaking at a seminar on population policy he said that in recent years there has been a considerable black market in oral contraceptives.



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EDITORIAL

A Fragile Vessel Threatened

SINCE the conflict between Greece and Turkey over their interests in Cyprus the Ecumenical Patriarchate of Constantinople has been innocently subjected to increasing pressures.

Through seventeen centuries the ancient patriarchal see of New Rome has managed to survive the crusades of western Christians and the conquests of eastern Turks. It was undaunted by excommunication, until recently, by the Patriarch of the West in old Rome, and it withstood the fall of Byzantium in the 15th century. Though deprived of the use of the Church of St. Sophia, the grandest extant monument to Christendom, it remains to this day a witness to a temporal splendor, even though fragmented, of an eternal glory.

The Ecumenical Patriarchate and the less than 50,000 Greeks in Constantinople are neither threat nor hindrance to the Turkish government or the interests of the Turkish people. Yet as hostages they lend themselves conveniently to attacks for actions over which they themselves have no control.

Although the integrity of the Ecumenical Patriarchate is secured by international treaty the Turkish government, directly or through agents, has increasingly limited its functions, possibly with the aim of forcing it to vacate the place in which history gave it birth. It is ironic that developments should be taking this course when they should be going in the opposite direction, that which would lead to the restoration of St. Sophia to the Church.

An example of the harassment that Ecumenical Patriarch Athenagoras undergoes constantly was reported a month ago. He was invited to visit the Orthodox Churches of Russia, Romania, Yugoslavia and Bulgaria, in each case with the consent of the governments of these countries. He was unable to accept the invitations, as he had previously had to forego visits to England and the United States, for fear that Turkey

would not allow him to return to his see city.

The invitations were extended to the Patriarch through his envoy, Metropolitan Meliton of Helipolis, who has just completed visits to most of the Orthodox Churches of Europe and the Middle East.

The metropolitan cited the warm welcome extended to him in Bulgaria. Patriarch Cyril of Sofia, at a special meeting of the Church's holy synod, said: "The Ecumenical Patriarch of Constantinople was and still is the guardian of Orthodoxy — Patriarch Athenagoras is the pride of Orthodoxy and Christianity."

While there has long been anxiety about this in the west it has been debated whether open protest should be made, lest the Turkish government turn to greater reprisals.

But now "An Expression of Ecumenical Concern" has been promulgated by leading American religious leaders, including Archbishop Spellman and Bishop Donegan of New York, Dr. Franklin Clark Fry, president of the Lutheran Church in America, Rabbi Maurice H. Eisendrath, president of the Union of American Hebrew Congregations, the heads of all three Russian Orthodox Churches in the U. S., as well as Archbishop Iakovos of the Greek Church in North and South America.

Citing the repressive actions of the Turkish government in violation of treaties and the UN charter, the leaders "urge these disturbing facts upon the conscience of all Americans and ask them to protest by every lawful and reasonable means these violations of the sacred principles upon which civilized society is founded."

The fate of this glimmer of ancient Byzantium may be of little concern to modern empires writhing in agonies of fear and uncertainty in the midst of far-flung destruction and killing. Fighting for the "freedom" of a non-existent government in the Far East may be much more enthralling than defending the freedom of a living organism in the Near East.

But where human life has an uncertain future it may well turn to a certain blessing, a memory of the glory of the past, incarnate though it be in a fragile vessel.

SEX -- SEX -- SEX -- SEX !!

By Wesley Frensdorff

Dean of St. Mark's Cathedral, Salt Lake City

WE NEED TO REDISCOVER THE MEANING OF SEXUALITY AND THE PLACE OF SEX IN GOD'S CREATION

THE WORD SEX does not appear a single time in the Bible — either in the Old or New Testament. In the Oxford Dictionary we find the very unexciting definition: Being male and female. The Columbia Encyclopedia begins its article on sex in these words: "Term used to refer both to the two groups distinguished as male and female, and to the anatomical and physiological characteristics associated with maleness and femaleness".

Well, that doesn't stir the blood pressure much either, although we will want to come back to it. It is a very significant statement.

Bible and dictionary don't say much about sex as a word — although the former especially says a great deal about maleness and femaleness and the relationship of one to the other and of each to God. But the Bible doesn't speak about sex as a category.

Our daily newspaper does, however. The weekly and monthly magazines — even the approved ones — pay a lot of attention to this little word. It is evident to each one of us that there is a great deal of concern about sex and what are called sexual problems in our culture.

We are told that we are in the midst of a sexual revolution—but from what I can gather historically — sex has always been kind of revolutionary, sometimes open, sometimes hidden, but always the power of human sexuality has stirred the world.

Most of the talk in the papers these days is about sex crimes, and loose morality, and bad girlie magazines, and commercialism, and what is happening to the younger generation. Most of the concern is about the problems that are created for our young people. Very little is said about the sexual problems of married people which on the whole are a good deal more serious in the long run, and in terms of the very basic fabric of family life, child nurture, and community life. And, of course the two are interconnected.

WE HAVE MUCH to be grateful for with regard to sex in our culture, over and above the very fact of man's sexuality. We can be grateful for the knowledge which medicine and psychology have given us toward the understanding of sexuality, especially in the growing child. We can be grateful that it is possible for me to write of this matter at this time in a church magazine. Much has been said about sex in recent years, much that is good, much that is foolish. But not enough has been said.

I want to offer some basic considerations upon which morality is ultimately based. I would like to make one specific Christian assertion about sex. But first an observation.

There is a lot of puzzlement about what some call the sex revolution. There is a lot of call for new laws to control literature and movies. There is a lot of head-shaking about the so-called loose morality of the so-called younger generation. And most of the voices that I hear seem to urge us to go back to the good old days when skirts were longer and when morality was stern and clear and no one had much question — at least so we are told.

Personally, I am not so sure that the state of things is so much worse than it used to be. But perhaps so. Let's grant that. The thing that bothers me is that very few public voices seem to recognize that you can make a pretty good case for the observation that the state of things today is a result of the standards, and the misguided attitudes of the past. We are in this day paying for the sins of our fathers. The problems we have today regarding the misunderstanding and the misuse of our sexuality among both young and old is the backlash of the puritanism, the legalism and the Victorianism of the past 100 years. What has been our understanding of matters sexual, what has been our apparent morality clearly hasn't been sufficient. It has not gone deep enough. And it

isn't making enough sense to the present generation.

My observation, and it isn't original with me, is that, for example, that the rate of premarital pregnancies has increased over the last few years because it was not moral principles primarily which kept men and women, and boys and girls apart before marriage — rather it was fear — the fear of conception, the fear of detection, and the fear of disease. It is scientific advances and cultural changes which have in a good part eliminated these fears. In other words, perhaps it wasn't the strong morality of past years which kept our girls safe, but something else altogether. A prudential ethic is not sufficient. So much for the observation.

Sex is Good

WHAT WE NEED, and need desperately, it seems to me, is the rediscovery of the very meaning of our sexuality and of the place of sex in God's creation. A meaningful philosophy of sex alone will bring about healthy sex in our society and in the life of each individual.

That brings me to the assertion. Very simply. Sex is good. It is one of the greatest gifts which God has given mankind. It is at the very center of the creation of man. In fact, sex is so good that it is holy. "So God created man in his own image, in the image of God created he him; male and female he created them". And from the second creation story in the 2nd chapter of Genesis: after having created man and placed him in the garden, the Lord God said: "It is not good that the man should be alone; I will make him a helper fit for him."

It stands very close to the heart of the Christian faith that God has made us male and female in order that community may be built from the very beginning. And then he has given us a sacramental means through which to express the bond of love which is the bedrock of society. This gift which God has given us is so strong and so good that through it and with it mankind can exist in the image of the divine love. That is how good sex is. That is how holy it is.

But what we have done — and what men throughout the ages have done — possibly because they cannot stand holiness, is to make

sexuality look evil and dirty or at best a necessary evil.

Bed and Board

AS A FRIEND of mine writes in his marvelous book called *Bed and Board*; "It was not enough for the Creator to make us human. Absurdly he went further. Male and Female created he them. The truth of our being is that we are one species, but just barely. This planet houses two different sorts of rationality, two different kinds of freedom, and two different brands of love: men's and women's. But nowhere else are we more confused about our roles than we are in the matter of sexuality. Chesterton once said; 'About sex especially men are born mad; and they hardly reach sanity until they reach sanctity.'"

"Actually, there is no such thing as sex. There is such a thing as sexuality. In grammar it is called gender. It is the word used to describe the marvelous bargain by which we get two species for the price of one."

"What we have tried to do," Father Capon seeks to point out, "is to take sex out of sexuality and expect it to mean anything. We have done so by associating with sex only that area of life which deals with coital union of man and woman. But our sexuality is much broader and deeper than that. And out of context it becomes lost and meaningless and ultimately destructive of the very relationships which it is intended to bring to fruition."

"Do you want me to prove it?", he goes on to ask. "Suppose I wrote a book called *The Sexual Life of a Nun*. You know what people would think. They would be curious or shocked. They would expect to find it either a big joke or a compilation of slightly prurient propaganda. How many would be able to see that, on the real meaning of the word "sexual", it is perfectly proper title? For a nun's life is utterly sexual. She thinks as a woman, prays as a woman, reacts as a woman and commits herself as a woman. No monk ever embraced his life for her kind of reasons. He couldn't if he wanted to. Of course, she omits, as an offering to God, one particular expression of her sexuality; but it is only one out of a hundred."

Much the same thing could be said, in a slightly different way, about any unmarried person.

Swing of Pendulum

THE POINT then is that until we can again make sex an integral part of sexuality we will seek to moor a ship in a foreign port where it will never be at home. But when we can keep sex anchored solidly within the creation of God then we will find for it once again the kind of mooring which will allow it to serve the very heart of love and become an instrument of joy and praise and glory.

Read the Song of Solomon in the Bible. Forget the fact that some Victorian biblical scholars try to make it an allagorical song of divine praise. Read it as a hymn of love — of a man and of a woman. Notice that it happens to be placed almost in the very center of scripture. And let that act of providence be a constant reminder that love between man and woman is the nearest love to the love of God. And sex is a part of that love — an integral part, a holy part.

What has happened and is happening, is a swing of the pendulum from one position of distortion to another. What our society is trying to do is to make sense out of sex. But in rejecting the puritanical view which makes sex a shameful, and largely evil thing, or at least an easy tool of the devil — in rejecting that view the pendulum swings right past its center of peace to the other pole which is best characterized by Hugh Heffner and the playboy philosophy. One important witness Heffner makes — that sex is good and that beauty, all kinds of beauty, including female beauty, is to be enjoyed. But he makes it all a matter of playing with toys, he forgets the persons.

In that philosophy the male becomes a playboy and his playmate becomes a toy. She is a thing, not a person, and as a result the male loses his personhood also. And finally sex becomes a fizzle. And no matter how long you chase a fizzle, you still only get a fizzle. As many have discovered in that context, it ain't what it was billed to be. Now, if I had to choose between Heffner's view and the puritanical Victorianism of my grandmother, I would choose the playboy theme everytime. And this is what a lot of people are doing. But both views bring distorted and sick sex. They bring disappointment, trouble and vain excursions in search of meaning. But they are not the only alternatives.

God's Creation

THE CENTER of the arc rests squarely on the fact of God's creation and of the holiness of this most precious and fragile gift which God has entrusted to mankind. Easily abused it is by man's selfishness and rootlessness and especially by his shortsightedness which so often leads him to choose the easy present for the harder future. But none of this for one moment lessens the fact that in our sexuality, from the moment of birth to the moment of death, God has given us a marvelous gift— through which we may know in the deepest way the fulness of love. Everything about it is beautiful. Nothing about it is evil. But what destroys it is taking it away from its moorings.

I do wish that our Prayer Book marriage rite would bring back the wonderful phrase still in the English rite. When the ring is placed by the groom on the hand of the bride, he says: "With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow." That puts the body right where it belongs — it is an agent of worship. It is sacramental.

What I pray I may help my children to know is that when they begin to feel within themselves those mysterious longings for union with another, they are beginning to become aware of their deepest nature. I hope they will be able to know the joy and the beauty of these longings. I hope they will be helped to know the holiness of these unbelievable jostlings. I hope they will recognize the same holiness in those with whom they form friendships. And I hope above all that it is this sense of the sacredness of their person and every other person — each a holy creation — which will strengthen them in such a way that they will reject every lesser good and grow in wisdom and patience toward the day and the person with whom they might enter the very heart of God's love.

For those who know not God in their sexuality, there will always be problems which no law, be it civil or moral, can resolve. But for those who know themselves — all of themselves — to be created in the image of God, their sexuality will be a hymn of praise to the glory of God Almighty.

MINISTERING THROUGH WORK IN THE WORLD

By Carol Williams Peterson

Doctor at St. Luke's Episcopal Presbyterian

Hospital in St. Louis

LAST OF THREE ADDRESSES GIVEN

BY WOMEN FROM THE PULPIT OF

ST. MARK'S CHURCH IN ST. LOUIS

MANY SUGGESTIONS about what I should say started rolling in when people found out I would be talking today. Women most frequently suggested that I talk about women. When asked what I should say about women, they usually looked puzzled and I rarely received an answer. Perhaps this reflects the ambivalence women have about themselves; on the one hand they are encouraged to get a good education, to expand their skills and intellectual powers and at the same time they are told not to get too excited about all this, for they will just waste the time and effort and money spent on their education when they marry and have families. In contrast to the education of men which has a distinctly utilitarian cast to it, a definite sense of aiding them along the path they have chosen, the education of women seems to have no such sense of direction except possibly toward the making of better homemakers.

Now housewifery can be completely rewarding and fulfilling for some women all their lives. But others begin to seek outside diversions when the youngest child has started to school; some reach middle age and suddenly find their biologic role no longer supporting their need to feel useful. What happens then? Unfortunately many women engage in "busy work" — jobs or activities which simply pass the time away and serve no useful purpose either for themselves, their families, or their communities.

And where women have chosen to pursue careers they have often been either apologetic or defiant about their right to a place in the world outside the home. Their education has been achieved despite an atmosphere of indifference or hostility toward their presence in the classroom.

I do not want to discuss the relative merits of housewifery versus career for women but rather to suggest that the individual woman, her advisors, and her educators need to have a

clear idea of what purpose her education will serve.

Challenge to Women

IF SHE is inclined toward the home only, let her education not ignore that period of life when of necessity the household and family do not occupy all her time and energy. If it is a preparation for a career, let it not be done in a vacuum of boredom or hostility by her teachers but rather let it seek to stretch her horizons as it seeks to stretch a man's. The challenge to women today is to discover what are their talents and abilities and roles and how these can best be polished and used; the urgent demand for this discovery rests no less with women than with men.

But I did not come primarily to talk about women, although the role of women in today's world is of vital interest to me.

The healing professions are often praised for the good they do in relieving the pain and suffering of mankind; from time immemorial, in all civilizations, in all faiths, physicians and their allied workers have held honored positions as those who bring health and healing to humanity. Heady wine this eminence sometimes becomes, for the physician is tempted to think of himself as a little god with power over life and death, to forget that he is primarily a teacher who gives to the patient the tools for controlling his disease, who shows the patient how he can live with his disease, or who removes the diseased part from the body so the natural processes of healing can take place.

Expansion of Knowledge

THROUGH the massive expansion of medical knowledge in recent years life has been lengthened and people are living now with diseases that fifty years ago were universally fatal. Death no longer seems to be the constant companion of life as it used to be. But what is life

for the Mongoloid infant, destined by his genetic inheritance to an existence hemmed in by his stunted capacities?

What is life for the infant born to a family living on the edges of starvation where his mouth becomes just another mouth to feed and his body just another body to clothe?

Can there be love for the child born as the result of rape?

Should a woman infected with German measles during the first eight weeks of her pregnancy be aborted because of the almost absolute certainty of her giving birth to a massively defective child?

Should diabetic men and women be advised to have families in view of the great possibility of passing on the diabetic tendency to their offspring?

What is life? Is it the mere fact of existence? Consider the person with no kidneys or severely diseased ones, kept alive by a machine which removes the wastes his kidneys can no longer handle; unfortunately there are not enough machines to go around for all those whose kidneys have failed.

Who is to decide who shall live and who shall die? Consider the body which breathes and has a heart beat but no functioning brain, kept alive by intravenous food day after day; who is to decide whether or not to stop the fluids?

No Easy Answers

THORNY QUESTIONS these are and the answers not easily come by; day after day the physician has to act in situations where moral issues are at stake. In this he is no different from anyone else — the teenager who asks what is wrong with premarital sex in this age of easy and relatively safe contraception is caught up in this.

The college instructor who must decide whether or not to publish someone else's work as his own in order to stay alive in an academic community which demands "publish or perish" is involved in this.

How many people do we scramble over or crush in our scratchings to get to the top of the ladder? Martha homemaker is so distracted with the minutiae of the kitchen that she cannot join sister Mary with their guests in the living room — indeed she gets furious that Mary does not come help her with the hors

d'oeuvres. The hockey player plays dirty hockey because everybody else on the team does.

All about us in the everyday, sometimes humdrum, existence of our lives are the situations wherein we must make a decision. The decisions we make reveal what is of importance to us. But does it make any difference in the long run what we do in this or that or the other dilemma? Is there any eternal significance to our thoughts and actions?

If what the church says is true, that it is precisely at each moment of decision that man lives or dies — that now is the day of salvation — then indeed we are involved in an awesome struggle. If the church is calling for a commitment to a way of life, a constant appraisal and reappraisal of the issues of day-to-day living, then the committed Christian must be prepared to be called a fool when he finds himself on the opposite side of the fence from his fellow human beings. But it is only as he discovers himself in the midst of the tug-of-war that he can begin to know the meaning of the verse in the hymn:

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

Yet, brothers, pray for but one thing —
The marvelous peace of God.

New Opportunities For Women

By Elizabeth Rodenmayer
Staff of the Executive Council

WORD that the present training programs of St. Margaret's House and Windham House are terminating — in June 1966 and June 1967 respectively—has aroused some concern and even anxiety. It needn't. The releasing of these two institutions to serve related but different concerns of the church is a sign not of failure, but of health and hope.

St. Margaret's House and Windham House were both founded to meet a need: there were no places in the Episcopal Church where women could obtain a theological education.

The picture has changed measurably in recent years. Whereas only one of the church's accredited seminaries has always admitted women, eight now do so. Six of these eight

accept women as full time students. In addition, the rapidly growing ecumenical commitments of our day have increased the acceptability of degrees from non-Episcopal institutions. During 1966-67 Episcopal women are studying at the divinity schools of Yale, Harvard, Princeton, and the University of Chicago, and at Andover-Newton, McCormick and Union Theological Seminaries.

New diocesan or regional training opportunities for women are also developing. Women who have home responsibilities can remain at home while preparing, through disciplined study and work, to serve as Christian educators in their own parishes. Other new types of training opportunities, such as that offered at the Chicago urban training center, are emerging in a number of different fields throughout the country.

These new training opportunities have come about in response to a changing world and to changing needs within the church. It is no longer possible to categorize the professionally trained lay worker as Christian educator, social worker, or college worker. Many persons trained by the church today may not even work for

the institutional church. Or the church itself may be working through some of the government programs such as headstart, mobilization for youth, etc.

Some persons may work for the institutional church on a short-time basis only, offering a particular competency for a specific piece of work. A clear demarcation between work that is "religious" and work that is "secular" is no longer desirable even if it might still be possible. Special competencies are needed by both the church and the world, and to serve the one is no more a Christian vocation than to serve the other. What the church can and must provide in training Christians for jobs either in the church or in the world is the theological understanding which forms the true basis for all such work.

And so opportunities abound. New forms of ministry are taking shape, and a whole variety of training programs are now open to women. The need which the existing programs of St. Margaret's and Windham House came into being to fill no longer obtains in the same way. The houses are not closing, but only one phase of their service to the church.

CO-CREATORS OF COMMUNITY

By **Kenneth E. Clarke**

Rector of St. Thomas, Terrace Park, Ohio

TO BE A MEMBER OF THE CHURCH MEANS TO SERVE THE COMMUNITY

DO YOU have to belong to the church to be a Christian? This question is raised every year in the inquirers classes, and the negative answers always outnumber the affirmative ones. Consequently, the session on the church invariably proves to be difficult, because the concept and understanding of it which we attempt to impart is quite different from most peoples' conceptions. What comes to your mind, for example, when I say the word church? Does it suggest a place or a people? The odds favor the word place. And when we go on to ask: a place for what?, the replies we are apt to receive are: a place of refuge and retreat, a place to get help and advice, a place to receive moral guidance, and finally a place to meet people and make friends.

In the light of the history of the church since the reformation and the history of our country, these responses are really not surprising. Because of the strong influence of pietism which focuses on the cultivation of the individual's personal spiritual life, Protestantism has, until relatively recently, neglected the doctrine of the church. Indeed, it has often appeared embarrassed by its corporate existence and accepted it, at best, as a necessary evil.

This manner of thinking has proved congenial to the American temperament with its traditional emphasis on individual freedom and initiative. The fact that many people's idea of the importance of the role individual freedom and initiative play in society today is based more on myth than reality apparently doesn't

change their convictions or help them to understand man's mutual dependence any better. Thus, when it is suggested that the church is a community, both our Protestantism and our Americanism tend to block our understanding at this point.

Real Changes

NOW NATURALLY I believe the church is intended to be a community or I wouldn't be talking to you about it. Furthermore, I am convinced that our failure both to believe and demonstrate that it is such is one of our most flagrant twentieth century heresies. It is worth noting, too, that while Rome has emphasized the corporate nature of the church theologically, it has in practice often been as individualistically oriented as Protestantism. The Vatican Council has, however, brought about radical changes which are dramatically reflected in their corporate worship.

With your indulgence, then, I would like to recall our antecedents in the Old Testament, the New Testament and the Apostolic period.

It is an obvious fact that Christianity had its origins in Judaism. Our Bible includes the 39 books of the Old Testament as well as the 27 in the New, and one can not really understand much of what the New Testament is about without, at least, a rudimentary knowledge of the history of Israel. Jesus, himself, was a Jew. The only scripture he knew was from the Old Testament and it is plain that he saw his own ministry as the outgrowth and culmination of his people's ancient hopes and expectations.

What, then, did it mean to be a Jew? Fundamentally a Jew considered himself a member of the chosen race, the peculiar people, called by God to serve as the agent for his redemption of all mankind. The one great event which Jews shared and which they regularly recalled and celebrated was the Exodus. However much the details were embellished, it was this event and all that stemmed from it which made a people out of a grumbling, backsliding assortment of ex-slaves. Their experience of deliverance was corporate, and the covenant between them and God was not made with individuals but with the nation. What was required of them was thanksgiving and humble obedience as a people called to reveal God's redemptive purpose. But in spite of prophetic warnings

Israel failed. She came to think that her election was for status instead of service. Her heritage became a source of pride, and the law was made an instrument of bargaining. In short, her corporate life became a parody of the divine purpose.

Call For Repentance

THIS IS WHY both John the Baptizer and Jesus inaugurated their ministry by calling for repentance, and although these invitations had to be individually accepted, they were addressed to the nation as a whole. By being baptized, Jesus identified himself with his nation's failure. And after the temptation experience, which represent all the ways God's purpose for mankind is continually being frustrated by egotism, one of his first acts was to choose twelve disciples. In so doing, he made it perfectly plain that he intended to reconstitute and recall Israel to its task of reconciliation. The twelve Apostles represented the original twelve tribes.

Corporate Acts

WHEN WE turn to his teaching, this corporate emphasis is once again everywhere apparent. His parables, for example, while full of meaning for us as individuals, can not be fully understood except as parables of the kingdom. They were addressed not simply to individuals but to the corporate conditions which frustrated the kingdom's realization. The stories of the tenants in the vineyard and the great banquet are two where this corporate meaning is most obvious.

But while we could go on multiplying examples from his own ministry, the most simple testimony to the corporate and communal nature of Christianity is seen in the immediate results of that ministry. It did, in fact, lead directly to the founding of a spirit guided, group-conscious community dedicated to the purpose not simply of serving Christ, but of being Christ in the world. As St. Paul said: "You are the body of Christ." Like the people of the Old Covenant, the people of the New Covenant look back to a climactic common experience of deliverance. And this experience was, of course, the result of the crucifixion, resurrection and ascension of Christ. I might say in passing, that a literal and dogmatic interpretation of these events is in most instances

a hindrance to true understanding of their meaning and significance. It was nevertheless, these events which led to Pentecost and the assumption on the part of the Apostolic community of its responsibility.

In The World

THUS WE COME to the question of what it means to be the body of Christ in the world. As the very word body itself implies, it means to be part of a community, and this community's primary function is identical with the central purpose of Christ's own ministry and with that of the chosen people before him. The church today, like Israel of old, is called to be God's agent of reconciliation and redemption. Furthermore, the form of the community's ministry must conform to the form of his ministry. This means that the church, like its Lord, is intended to be a servant. To be a member of the church is, therefore, to be a member of a servant people who are intended to render service after the manner of him who took a towel and girded himself and washed his disciples' feet.

One of Webster's definitions of the word community is common character, likeness. This, then, is the common character and likeness which Christians are meant to manifest. Like all communities we also have certain common customs: a Book of Common Prayer — the prayers in this collection are shared by most of Christendom — a Bible, the sacraments, the creeds and a form of church order and government. These are part of our heritage, and they help to define and distinguish who we are.

Unfortunately, though, like Israel of old we, too, have acted as if we have been chosen for status instead of service. Each and every aspect of our heritage has been used as a status symbol to the point where the church has been a laughing stock in the world. It is not the customs or the cultus which are basically wrong — though certainly they need change and re-interpretation — but the fact that they have been idolized instead of used as instruments for the communities' reconciling task.

Three Functions

WHERE does this leave us? What connection does it have with our membership in a local parish? Plainly, membership in the Christian community is a much bigger thing than membership in the local parish. The parish is just

another instrument of the community. Of late the parish system has been attacked for its parochialism and self-absorption. Undoubtedly, we have tended too often to think of church and parish as synonymous. Yet when all is said and done it is still a valuable instrument. It can be and is a center where something of the reconciling, redeeming and changing power of the Holy Spirit gets through. But not enough gets through, and the total task is bigger than parishes. This is why the church today is searching for additional ways and new ways of carrying out the kerygmatic, koinonic and diakonic function.

The kerygmatic function is that of proclamation. Preaching is the most obvious but least original method.

The koinonic function is that of building and establishing fellowship in the communion with and through the power of his Holy Spirit.

And the diakonic function is that of servanthood in the service of healing and wholeness.

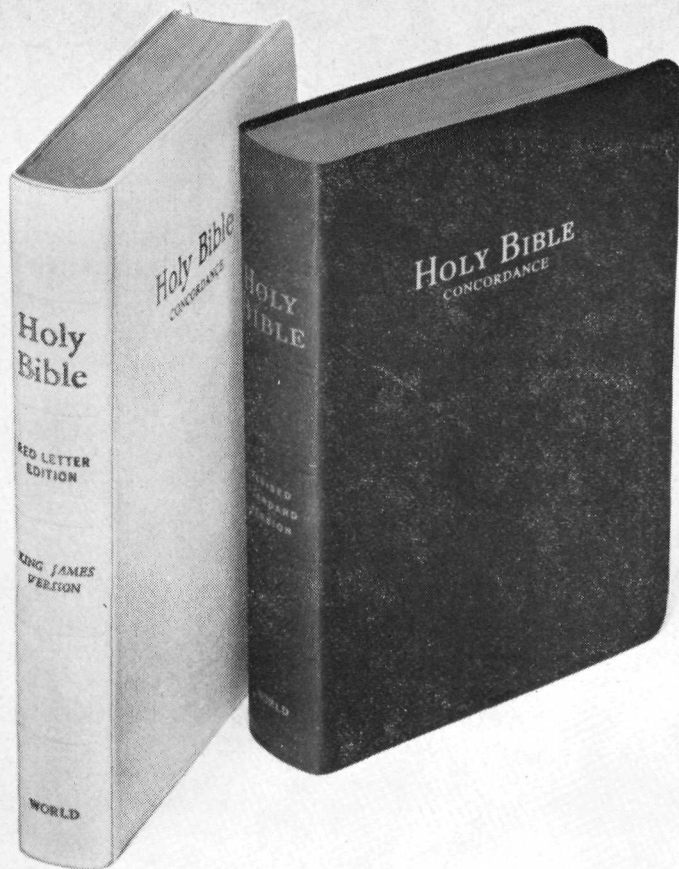
Clearly these are functions which, according to his ability and calling, each and every Christian holds in common but which on the other hand also demand concentrated corporate effort in order to make the maximum impact.

Realizing that the job can not be left to the parishes, priest and parishioner nevertheless have a God given responsibility to see that the whole parish structure is designed to fulfill the fundamental purpose of the church. In everything it does, the parish ought to be witnessing to the servant nature of the people of God who have been commissioned as the agents of reconciliation.

As Dr. Elizabeth Howes has said in an article devoted to Dr. Carl Jung's contribution to religion and the contemporary scene: "Man today has the possibility of destruction or relatedness, the possibility of autonomous individualism and one-sided nationalism or of relatedness, brotherhood and peace."

God is not dead, he is not recognized. The work of the church is not done, it has hardly begun. Those of us who share the wonderful experience of community in the spirit are being called to bring this healing experience to bear on every facet of man's social, economic and political life today.

While existing church structures need to be strengthened, this does not mean trying to bring the world into the church. The real task is taking the church to the world.



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VIETNAM STAND CUTS WCC SUPPORT

★ The WCC has lost money as a result of the position taken on Vietnam by the central committee at its meeting earlier in the year. This was reported at the conference of U.S. member churches by an official.

Nevertheless, O. F. Nolde, director of the commission on international affairs, defended the statement, as did Bishop James Mathews, Methodist of the Boston area.

Nolde said the churches "have a responsibility to get down into the arena where the battle for peace is being fought, if they seek to make a responsible witness to the world of nations.

"The contention that the churches should not deal with specifics because they do not bear responsibility for subsequent government administration, it seems to me, can well lead either to an evasion of responsibility or to irresponsibility."

In its statement, the central committee called upon the United States and South Vietnam to halt the bombing in the North, and asked North Vietnam to stop military infiltration of the South.

In addressing itself to both sides, Nolde noted, the committee's statement "does not spell out in detail its diagnosis and interpretation." He added: "It does, however, clearly imply that military action will not be effective in accomplishing a solution for a problem that is essentially political.

"Furthermore, it refers to the deep-rooted racial aspects of the situation and the resentments which will inevitably arise."

Bishop Mathews told the meeting that American churches "have done a great serv-

ice to democracy" by keeping Vietnam open for debate and "insisting upon our leaders hearing the dissenting voice and defending their policies."

"Those who would have the church remain silent forget that this is exactly what is imposed upon her under totalitarian regimes, so detested by these same persons.

"Moreover, in pleading the sacrosanct principle of separation of church and state in American society, they forget that a prime reason for the separation was to free the church to be critic of the political order."

Carl F. T. Henry, editor of a conservative religious magazine, disagreed with both Nolde and Bishop Mathews, maintaining that the church should be true to its "evangelical obedience" to reach people with the gospel of Christ but that it had "no Biblical mandate, no divine authority, and no special competence for involvement in day-to-day political decisions."

He said that neither he nor the bishop were foreign affairs experts. But if American churchmen wanted to hear churchmen skilled in international problems, they could probably turn to men like Charles Malik, Lebanese diplomat who was president of the UN General Assembly, former President Eisenhower, Secretary of State Dean Rusk or Defense Secretary Robert McNamara.

"Do we distrust men like Dean Rusk or Secretary McNamara as Christians?" he asked.

NASHVILLE VESTRY TURNS DOWN NEGRO

★ Disregarding the recommendation of their rector, vestrymen of St. Ann's, Nashville, Tenn., an integrated parish, voted unanimously against accepting a Negro clergyman as an assistant.

MAY 5, 1966

The Rev. William Fraser, rector, had urged the vestry to accept an offer made by Bishop John Vander Horst of Tennessee to send a Negro priest to the parish.

But the offer was turned down by the vestry after debating the question at a meeting. It marked the first time the church was faced with the possibility of having a Negro clergyman.

In urging that the bishop's offer be accepted, Fraser had told his congregation that "in Christ, race is not an issue. We are a new creation unified by our relationship to him. In practice we do not live up to what we are."

Having a Negro priest, said Fraser, "may help us bring our faith and actions closer together." He noted that the parish was large and asked, "Can we rightfully turn down

much-needed help in the pursuit of this mission on purely racial grounds?"

Fraser also observed that while the idea of having a Negro clergyman "may be startling to us," some predominantly white dioceses have Negro bishops. He specifically mentioned the Massachusetts Episcopal diocese and the New Orleans Catholic archdiocese.

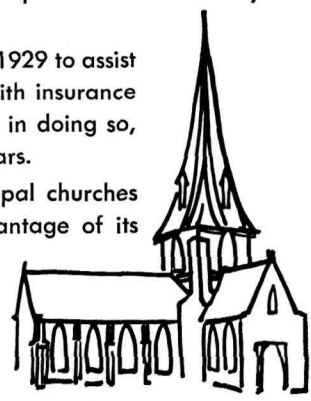
NEGRO NAMED VICAR OF WHITE PARISH

★ The Rev. Atwell Stewart has been named vicar of St. Mary's by the Sea at Imperial Beach, Calif. He is the first Negro priest to be appointed head of an all-white congregation in the diocese of Los Angeles.

About 90 per cent of St. Mary's congregation is navy personnel from nearby San Diego.

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- NEW BOOKS -

E. John Mohr
Book Editor

YOUR PASTOR'S PROBLEMS: A Guide for Ministers and Laymen, by William E. Hulme. Doubleday. \$3.95

I have a question: Who are the laymen that will read this book? It is concerned with the despair of young clergymen in particular, tempting them to leave the parish ministry, "and how laymen can help overcome the crisis." In my experience it is quite a trick to get a vestryman to read a book about the church or the faith, but perhaps the author thinks of this volume as one a harassed cleric might put into the hands of one or more of his key members in the hope they might better understand his frustrations. I question many of them ever taking it up otherwise.

Dr. Hulme, a Lutheran minister, is a seminary professor in Iowa. He writes knowingly and familiarly of a situation which is causing some concern in the church,

that is, the significant number of men in seminaries to whom the parish ministry does not appeal, and of those already ordained who are tempted to leave it. The author seems to put much of the blame on the church itself and on the spirit of the times, but I am strongly tempted to fault the clergy, at least some of those I know in my own church. All too many men in their 30s and 40s refuse to make parish calls in a systematic and diligent way, with the result that they hardly know their congregations, which come to regard them as indifferent. They are scarcely devout men. They are indifferent preachers, not craftsmen of the Word of God — often confused and confusing in the pulpit because they have not worked at it. And they tend, too many of them, to lack imagination and to be insensitive in their conduct of public worship. They hurry into a service, they get in the way of the people in the pews instead of being edifying.

This is a harsh indictment, but there is much truth in it, and it's one of the biggest reasons of all why some parsons are unhappy and their congregations as well. Let the clergy take stock too and not blame the place in which they are, or the

times, for their own lack of grace and zeal.

But admittedly there are conditions in the church today which make for justified and understandable unhappiness. Although Dr. Hulme hardly mentions it, clergy placement, or the total lack of it in the Episcopal Church on a sound and fair basis, is a source of much restlessness. "Personality" or glamour count for too much in calls to churches, while good men but modest stay put year after year. Something cries out to be done in this respect.

Clergymen in small towns, often static places where all the bright young ones head for the cities, face difficulties, perhaps the most trying of all, in the parish ministry. And there is also the wide gulf fixed between the clergy and the laity in all our churches, at least those that have lively leadership, on such issues as civil rights, war and peace, the expansion of social security, etc. By and large the clergy are liberal, the laity conservative, and I for one have known what it is to question the effectiveness of the parish ministry when I've heard "good" churchmen talk politics and economics. But I mean to stick to it a while longer!

— BENJAMIN MINIFIE

Dr. Minifie is Rector of Grace Church Parish, Manhattan, New York City.

- BACKFIRE -

Charles M. Guilbert
Secretary of General Convention

The committee on the state of the church, reporting to the General Convention of 1964, and interpreting the triennial statistics, made the following statement:

"The number of clergy increased slightly, but the significant factor is that 25% of our clergy are now engaged in non-parochial ministries."

The statement seems to have caught the attention of many people and it has been widely and frequently quoted. This is unfortunate, because the statement is just not true.

The basis of it is the fact that, as of December 31, 1963, there were 9,978 ordained persons, and that 2,515 were "non-parochial". but "non-parochial"

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"The University of the South at Sewanee, Tenn."

is not the equivalent of "engaged in non-parochial ministries". To begin with, the category includes approximately 1100 men who were fully retired. Moreover, of the remaining 14%, it does not follow that all of them were engaged in the kind of activities usually implied by the term "non-parochial ministries", and it certainly does not follow that all of them were specialists or bureaucrats.

At the request of the department of ministry of the National Council of Churches, the writer undertook a study of the 1964 statistics, with the following results:

Total number of ordained persons, 10,498; priests in charge, 5,889; assistants or associates, 1,179; "In transit"; i.e., officiating in dioceses other than those of canonical residence, 103; parish ministers, 7,171; "Non-parochial" clergymen, 3,327.

Of these there are retired, 1,187; bishops, 145; "Intern" deacons, 218; Perpetual deacons, 257; for a total of 1,807.

Active "non-parochial" priests hence number 1,520, with chaplains (military, institutional, college), 441; teachers (seminary, college, schools), 339; overseas posts, 113; executives: national, diocesan, provincial, ecumenical, etc., 324, totalling 1,227. Occupation not known, 293.

It will be noted that only 324, less than 3%, were in administrative positions, which does not support the suspicion of an over-professionalization of the church.

George D. Clark

Vicar of St. Agnes, Banning, Cal.

If God is dead — which, of course, he is not — then his presumed death has been caused by the hands of men. In the Judeo-Christian tradition the one God has been described with certain definite attributes,

or characteristics. Among these are: justice, righteousness, compassion, mercy, truth, forgiveness, and, above all, love for his creation and creatures. In the same tradition, this one God has performed many "acts of redemption" in behalf of his creatures in a long, historical process of "self-revelation". To the Christian, this process culminated in the life, death, and resurrection of his only Son. The latter displayed within a human life the attributes long associated with God.

Such attributes are not readily accepted by the minds of men. They remain "ideals" — something "far off", about which many may contemplate but which become living realities to only a few. The question is not "Is God dead?", but rather, "Is God living in the hearts and minds of men?". For, unless the attributes of God can be seen and known in human lives, his living presence in his world becomes more and more a matter for doubt. He will become "dead" for far too many.

For instance, in the case of "justice and righteous", is God really alive today? Can such a God be alive to the resident of the Watts area, or to the native of Rhodesia and South Africa? And, if one were a member of the Negro community in the tightly segregated areas of the south in these United States, he might well doubt the living presence of God.

We are told by those who presumably know the facts, that over two-thirds of the material goods of the world are in the possession of less than one-third of the total population of the world, especially in the requirements for life. The estimated one million of people in India who are starving to death because of the lack of food probably doubt whether the God of "compassion and mercy" is still alive.

This would probably be true of the remaining two-thirds of the world's population who are trying to maintain life on less than one-third of the world's goods.

In our own United States, one who is engaged in the fields of industry, commerce, and finance, might well doubt the existence of the God of "truth". Contemporary news indicates the struggle to maintain truth in these areas: the indictment of high officials in large corporations engaged in the manufacture of electrical appliances; new proposals for better regulations in the manufacture of drugs under the food and drug act; possible new laws to force better safety requirements on the manufacturers of automobiles, and other similar regulatory legislation.

The God of "forgiveness" does, indeed, seem to be dead, both in the relationship between individuals and in the relationship between nations. How extremely difficult it is "to forgive one's enemies", to maintain a relationship of mutual respectfulness instead of self-interest.

One might well suppose that the new "radical theologians", sitting in their "ivory towers" of theological speculation, and looking at the present world through the eyes of the one God, have a right to declare that "God is dead." They fail to see, however, the presence of the living God in the lives of many devoted believers in the present struggle to make God "come alive" in those who have never known him. This God will win the ultimate victory. Such is the traditional faith which cannot be killed.

If God is "dead", he is dead only in the minds and hearts of some few people. The majority will continue the struggle to keep him "alive" for all people.

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