

The **+** WITNESS

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Story of the Week

Budget for 1969 Gets Top Billing At Executive Council Meeting

★ Unusual weather conditions combined with an "unprecedented" financial situation added up to an extraordinary February meeting for members of the Executive Council.

Highlight of their meeting at the Church national headquarters in New York was the passage of a budget of \$14,171,000, slightly higher than expenditures in 1968 and sharply reduced from the 1969 budget proposal of \$15,240,000 projected by the General Convention.

An unexpected 15-inch snowfall, which ruled out the usual meeting place at Seabury House, Greenwich, Conn., made it necessary to transfer the two-day session to a place more accessible to the airports and railroad stations.

The agenda included hearing plans for the special General Convention to be held at the University of Notre Dame, listening to a report by American Indians asking for positions of Church leadership and approving 20 grants under the special program to aid the poor in self-help programs.

But highest on the agenda was consideration of a national Church budget for this year which in order to be balanced may require an appropriation of as much as \$363,806 from reserve funds.

Last year Executive Council authorized the appropriation of \$305,000 from reserve funds to balance the budget, of which \$73,000 was actually used. Bishop Stephen Bayne told members that the deficit budget is the result of an "unprecedented" situation.

"This does not mean the end of the world," he said. "If it is true that 10 dioceses could not pay their 1968 pledge in full, it is also true that 10 others paid more than their full quotas, and 59 more paid their quotas in full. Eight others pledged less than their quotas but paid their pledges in full. This is not to make light of a serious problem, but it is a way of setting a serious problem into perspective."

"We are facing unprecedented problems — unprecedented at any rate in our time. To have 10 of our 87 continental dioceses unable to meet their commitments in a given year is unprecedented. For our 87 dioceses to pledge less for 1969 than they paid in 1968 is unprecedented."

"What these things call for is an unprecedented response. It would be wrong for us to continue to use our reserves to balance budgets unless at the same time we are mounting an unprecedented attack on the problems of lack of understanding, lack of communication, lack of trust, which are hurting

diocesan as well as national budgets.

"There is no easy diagnosis of the problem. 'White backlash,' resentment of unpopular decisions, a general mood of suspicion of ecclesiastical institutions, uncertainty as to the role of the Church in society, uncertainty as to the reality of the Christian faith, distrust of changes, lack of understanding of what the Church is doing, lack of common agreement as to the Church's mission — all these enter into the problem, and all these must be faced."

The Council passed two budget resolutions, one authorizing if necessary the use of reserve funds to balance the budget up to a limit of \$363,806 and another calling for a nationwide Church program which would stress better evaluation and communication, set up a task force to develop a broad stewardship program and establish a system of program priorities.

The Rev. David R. Thornberry, of Shaker Heights, Ohio, reported to the Council as the chairman of the agenda advisory committee for the special convention, August 31 to September 5, 1969.

He reported that his committee is recommending a new style of convention which would combine the traditional functions of convention but would include about equal time for conference purposes.

He stressed that the committee suggestions would have to be approved by the bishops and

deputies and that the convention would have an opportunity to complete unfinished business from the Seattle convention of 1967 and prepare for the convention to be held at Houston, Texas, in 1970.

A Broader Base

One proposal of the agenda committee is for the representation of women, ethnic minorities and young people, who would participate in discussions and plenary sessions with voice and vote. They would not have a seat or vote in the regular legislative sessions, he said.

"We had to take a hard look at the Church today," he said. "Much of the Church today is rebellious. If not that, it is in strong reaction to what is being done. All kinds of changes have come and more will come. We felt we had to build an agenda that would be responsive to this climate. The convention should have in it an opportunity for ventilation and confrontation. If we can deal with the hangups of the Church before Houston maybe we can do some good things at Houston. It will take courage for the Church to face this."

The agenda committee proposed that the six-day convention provide for fifty discussion groups which would report to general plenary sessions. Legislative action would be taken by the House of Bishops and House of Deputies during periods provided for that purpose.

A Council motion commended the work of the agenda committee and asked that ways be developed to test the proposal.

A special order of business was a presentation by four American Indian members of the Church who asked for "a self determining voice" in the life and mission of the Church and a program for the training of native leadership to serve in reservation parishes.

They asked for the establishment of a national committee on Indian work with a membership of ten Indians and five bishops from areas of major Indian work.

Other requests, by the Indian delegation, all approved by Executive Council, called for:

The appointment of an Indian staff member on Executive Council.

Participation by Indians in decision making at all levels.

A high priority for lay and ordained Indian leadership through special courses and at seminaries.

The appointment of Indians to Church posts and committee assignments.

Mr. Vine Deloria, Jr., a member of the Standing Rock Sioux tribe and of Executive Council, suggested that the Episcopal Church is the only Christian body with a strong influence in the Indian community.

"The Indian people," he said, "consider the Episcopal Church is an Indian religion."

Others who took part were the Rev. Ronald A. Campbell, an Indian priest of Pine Ridge, S.D., the Rev. Wilbur Bearheart, of Porcupine, S.D., and Miss Yvonne Warhol, a Sioux of Minnesota.

Discuss Grants

A prolonged discussion of proposed grants under the special program was marked by sharp criticism by some members of the Council of procedures used in field evaluations and decisions by the screening and review committee.

The Council voted approval of 20 grants totalling \$469,000 and returned two for reconsideration by the screening and review committee. The report of the committee was made by the Rev. Quintin E. Primo Jr., of Wilmington, Del., committee member.

Bishop Gerald F. Burrill of

Chicago, and Mr. Charles Crump, Council member from Memphis, Tenn., were both critical of actions which had turned down programs in their areas.

Leon E. Modeste, director of the special program, explained that in both cases the programs, though worthwhile, had been rejected because they did not meet the guidelines established by Executive Council and that they "lacked credibility" with grass roots community organizations. The guidelines require that funded programs be "of service to the poor, designed and controlled by those to be served."

Bishop George M. Murray of Alabama expressed dissatisfaction with field reports and criticized the style in which they were written. "I've been reading some of the worst stuff I've ever seen," he said.

Most of the grants were given unanimous approval by the Council, the largest of \$120,000 going to the Interreligious Foundation for Community Organization.

The Council also:

- directed the staff program group to present to the May meeting a report on programs combatting racism now being conducted by the Council and the National Council of Churches.

- elected as secretary of the Council the Rev. Canon Charles M. Guilbert, and as assistant secretaries Mrs. Margaret Lockwood and Mrs. Dorothy White. All three serve until February, 1970.

- welcomed Brenda Perkins of the diocese of Michigan and Jeffrey Ditzel, a student at Alleghany College, Meadville, Pa., as representative young people.

- received communications from several dioceses concerning the special program and referred them to the staff program group. The diocese of Western Michigan expressed concern over

the lack of communication about the program; the diocese of Dallas urged that all grants be made through Church organizations; and the diocese of San Joaquin questioned a specific grant.

- heard from John Paul Causey, Council member from Virginia, of a resolution adopted by the diocese of Virginia which expressed concern over the administration of the program and over the lack of communication.

- welcomed the Rev. Rustin R. Kimsey of Baker, Ore., elected at the December meeting to fill the vacancy created by the election of Bishop William B. Spofford Jr. to Eastern Oregon.

- heard an interim report on a study being conducted to determine the feasibility of a capital funds campaign. The continuation of the study was approved and a final report is to be submitted to the May meeting.

- approved a change in the requirements for the Boy Scout God and Country award.

- heard from the committee for women of the election of Mrs. A. Travers Ewell of South Miami, Fla., as presiding officer, and of Mrs. Fernando Aldana of Guatemala, as assistant presiding officer, of the triennial meeting of the Women of the Church, to be held in Houston in 1970.

- heard from the committee for the integration of women and voted to change the name of the committee to the committee for the laity. The committee indicated that its initial meeting uncovered the difficulty of considering the integration of women except in the context of total lay participation.

- approved several grants, including one to the associated parishes to establish a communications network on liturgical reform.

- extended for three more

years the companion diocese relationships between the dioceses of Milwaukee, Masasi and Dar-es-Salaam; and between the dioceses of New Hampshire and Hong Kong.

- heard from the committee for world relief and interchurch aid of continuing support by

Episcopalians for relief efforts in Nigeria/Biafra. Receipts are now over \$317,000.

- saw the film "Huey" which had received a special program grant in December and "The Christian Challenge," a film produced by the foundation for Christian theology.

Church News Condensed

Edited by W. B. Spofford Sr.

SEVERAL THINGS make news: conflict, money, sex and certainly people. We have a column with that heading which we are handling differently from now on. That the Rev. John Brown moved to another parish is local and perhaps diocesan news. But with over 11,000 clergy to say nothing of 700 ordinations a year it is obviously impossible for a national paper to report them. We therefore leave this to diocesan and other publications. Instead our department is reporting what we think is of national interest. We will be glad to have readers tell us whether or not they think we succeed. And in doing so we hope you will send us an item or two that fits into the scheme — like Joe getting fed up with his parish and taking a job as a hospital intern. And we are not limiting the reporting to clergy, as you will see.

LERON S. ROUNER, whose article is featured in this issue, is a communicant of the Associated Parishes, Tamworth, N. H. and preaches there whenever he is home. He is also a presbyter of the Church of South India and was professor of philosophy at the United Theological College, Bangalore, for five years.

FLORIDA'S convention meeting in January put off until next year whether to carve out a new diocese from its northwestern counties and the southern counties of Alabama. Committee of

the two dioceses studied the pros and cons and its report was debated for more than three hours on the floor. A substitute resolution was finally passed, 146 to 107 to allow time to involve grass-roots discussion. Program and budget resolution started a new trend for the diocese. Missions and parishes pledged \$404,600 for the 1968 budget which is \$18,000 less than the net disbursements of \$422,787. Previous conventions always approved a certain amount for the separate departments, i.e. missions, education, social relations, communications, college work. The resolution that passed authorized and requested the executive council of the diocese to allocate money to the various departments as the needs arise throughout the year. The diocese will give \$136,828 to the national Church this year. This is the actual quota, but if 32% of 1969 collected pledges is greater, the higher figure will apply.

ATLANTA approved a major top-level reorganization of the diocese to increase lay participation, administration flexibility, better communications with 815, balanced representation of minorities — age, race, sex — and representative democratic decision making. The new plan allows for grass roots election of members of a newly streamlined executive board. The 18 members will be elected from each of the diocese's nine convocations. This is opposed to the

former practice of the convention having to give its approval of the convocation's nominations to the board. From that board a six-man executive committee will be formulated to act as the officers of the corporation of the diocese, a function previously carried out by the standing committee. Four places will be left open on the executive board to which the bishop can appoint members. The four open spots are left so that the bishop can bring minorities to the board. No power will be taken from the bishops, however, but they will exercise their power with the agreement of a more broadly representative body. The convention voted to observe the birthday of the late Dr. Martin Luther King in the diocese with a special feast of a martyr service. The group further urged state and national law-making bodies to declare Jan. 15 as a state and a national holiday. A resolution passed which calls upon the general assembly and the governor to enact reforms of the state's tax structure "which will reduce the burden of those least able to pay." Episcopalians as well as all Christians were also called upon to observe the principal of equal employment for all persons in their hiring practices.

EDWIN T. PRATT, communicant of St. Mark's Cathedral, Seattle, and director of the Urban League, has been murdered. Dean Leffler said; "The tragedy is heightened because he fell a victim to the violence he abhorred most. This seems to be the fate of the peace-makers in this strange and bitter age. —As I write it is still uncertain as to who killed him or why. In a sense it doesn't matter and I think I know Ed well enough to say that he would have nothing but pity in his heart for whomever it might be." Bishop Ivor I. Curtis,

in presenting him with the bishop's cross at the 1966 convention called him a man of "outstanding insight and understanding" who had worked for the "devoted and faithful alleviation of racial tensions" and the "building of better relations." Distinguished citizens are raising a fund for his widow and two children.

ANGLICAN voting on the proposed merger with the Methodist Church shows heavy approval. Votes in 43 diocesan conferences showed 6,441 clergy in favor of the service of reconciliation — the most controversial feature of the plan — with 4,216 against, and 512 abstentions. Laity voted 7,735 in favor, 3,306 opposed and 1,244 abstaining. Archbishop Ramsey told newsmen that he was encouraged by the votes but stressed that the figures were only a guide to current opinion and would not necessarily be reflected in the final vote by convocations July 8-10 when an over-all majority of 75% of bishops and clergy will be required. The Methodist conference will vote on the merger proposals at the same time at their meeting in Birmingham.

.. People ..

STANLEY ATKINS, archdeacon of Eau Claire, was elected bishop coadjutor of the diocese on January 25 on the third ballot. Bishop Horstick stated that he will submit his resignation effective March 1, 1970 but plans to clear out of the bishop's house before then so the new bishop can take over. A committee of four clergy, four laymen and four women appointed by Bishop Horstick did an excellent job in preparing information about the eighteen names submitted. The council first met as a committee of the whole to allow for discussion, with speeches limited to three minutes, before the first vote was taken. The newly elected coad-

jutor will probably be consecrated in the fall.

RICHARDS W. BEEKMAN and his wife have been withdrawn from the Rupununi area of Guyana, S. A. He served five villages as priest and teacher; she as a nurse. 815 says it is unable to provide services necessary to maintain an adequate ministry to the Macushi, an aboriginal tribe of Amerindians. MICHAEL COLLINS, Lt. Col. who is command pilot of the Apollo 11 that is scheduled to make the first attempt to land on the moon, is an alumnus of St. Albans School, Washington. He was confirmed in the cathedral there and served as an acolyte. He was co-pilot of Gemini 10 and was the first to work outside a space ship more than once on a single mission.

MRS. JANE BACK is the new director of the Trinity program, Charlottesville, Va. that has a year-round program for poverty-stricken children, most of them of pre-school age. She supervises 85 volunteers, including 14 teachers and 12 drivers who pick up the kids. She was formerly in Trenton, N. J. where she directed a non-profit organization of 850 volunteer teachers.

GARY E. MAIER, rector of All Saints, Great Neck, Long Island, was appointed district park commissioner last July to fill a vacancy. He was elected to the job in December and has developed teenage and adult programs including dances, fireworks, concerts, plays and many athletic events.

CHARLES F. BOYNTON will retire as suffragan bishop of New York on June 30, 1969. The 62-year-old bishop has served in N. Y. since 1951. Prior to that he was a missionary in Puerto Rico.

ROBERT W. ESTILL, dean of Christ Church Cathedral, Louisville, Kentucky, becomes rector of St. Alban's, Washington, D. C. in May. A letter to parishioners by the senior warden says; "Your vestry believes that we are most fortunate to have such an outstanding minister join us, recognizing the difficulty of finding a replacement for Dr. Kroman."

DAVID R. THORNBERRY, rector of Christ Church, Shaker Heights, Ohio, was elected bishop of Wyoming at the convention held in Cody. He is also chairman of the agenda committee for the special General Convention.

WALTER M. HIGLEY, retired bishop of Central New York, was honored at a recent luncheon, with about 700 attending. Bishop Scaife

(Continued on Inside Back Cover)

EDITORIAL

Money Trouble at 815

MONEY, quite properly, was the chief business of the meeting of the Executive Council, reported in this issue. On the bright side the Presiding Bishop stated that the \$200,000 request for Biafra stood at \$317,000 on January 30 and he expects the total to reach \$350,000.

He also told members that he hopes the appeal for a million dollars for the Fund for World Relief set for March 9-16 will also be oversubscribed.

As for the national Church budget for 1969, Bishop Hines was not so cheerful. He stated:

"The proposed budget for 1969 represents a conscientious attempt on the part of the executive and finance committee, aided by staff, to meet the realities of life in the Episcopal Church today. It is not a 'blood, sweat, and tears' budget, but neither is it a 'guns and butter' budget. It bravely takes account of the major objectives articulated by this Executive Council and underlined by the last General Convention. It also reflects the first really significant decline in monies available for the general Church's program, in relation to acceptances of mathematical quotas, in several years. It may prove to be an eloquent commentary upon the observation of Jesus, 'Where your treasure is, there will your heart be, also.'"

A great deal is being said these days about communication, with Bishop Bayne doing a bit of blasting on the subject, as you see from the news. There are of course several means of communicating; conferences, pulpits, radio, tv. etc. Printing also is important, as everybody agrees. But actually diocese after diocese are either cutting the size of their publications or bringing them out less often.

The diocese of California had a 102-year-old magazine which, in its early days, had a national circulation. The issue of December had a box on the front page stating that the diocese for the first time in many years ended 1968 in the black. Helping to balance the budget was killing the Pacific Churchman. So Bishop Myers, the announcement says, will have to find some other

means of reaching the 52,000 communicants and 311 clergy in his diocese.

Massachusetts, with 86,000 communicants and 360 clergy, still publishes the Church Militant, but greatly reduced in size and but five times a year instead of ten.

New Jersey, with 65,000 communicants and 242 clergy has published the Church News for decades. The February issue devotes five of its twenty pages to receipts on missionary quotas for the previous year. Schedule A lists the churches that met or over-subscribed their assigned quotas. Schedule B lists the churches that failed to meet their assigned quotas.

Bishop Alfred L. Banyard was able to announce in the Church News for February, 1969, that "in spite of excruciating circumstances, we, as a diocesan family, have been able to pay our entire obligation given to us by the National Church in the missionary quota."

We can report that the diocese of New Jersey has done this for years — met its national assignment. Those tables, we think, helped.

So think twice before you suspend your publications.

Octave of Attention

By Barbara St. Claire

SEEN FROM THE MOON our planet is bright and beautiful. It's so remote and so lovely, we read, that the astronauts found it difficult to remember that our tiny world on its lonely journey through the darkness holds so much human misery. But the sufferings and unmet needs of humanity have never been greater nor growing so fast. It is for this reason that the dioceses of the Episcopal Church are asked to endorse and promote the Presiding Bishop's request for a world relief octave March 9 through 16 as a Church wide effort to draw attention, in Christ's name, to the desperation of our brothers.

Perfect attention, wrote Simone Weil, is perfect prayer. The mass news media draw our attention so imperfectly, fleetingly and repetitiously to the victims of over population, starvation, war, catas-

trophe in Vietnam, Biafra, the Middle East, India, that we grow calloused and indifferent. Attention moves far from the kind of prayer that leads to action when we get used to the many faces of misery.

The world relief octave appropriately falls in Lent. For those eight days and hopefully much longer we are asked to be attentive, to pray and to give generously to the Presiding Bishop's fund for world relief. The fund, in cooperation with Church world service and other interdenominational agencies, provides a responsible way to alleviate some of the world's present misery and to support intelligent long range planning for birth control and food distribution. Each parish is asked to work out the means to support these ends according to local circumstances.

Attention, concern, prayer. From these much may grow, much may be done for the destitute, for the displaced, for our fellow travelers on what we have recently learned is a shining and beautiful planet when seen from the vicinity of the moon.

Agony of Ethical Decisions

By Leroy S. Rouser

*Missionary at Large of
the United Church Board for World Missions*

WHAT IS a good thing? How do you know it is a good thing? If it was good one hundred years ago, does that mean that it is still good? What happens when two good things conflict, like freedom, which is surely a good thing, and order, which is also surely good? Clearly we are free to do some things and not free to do others. How do we decide what kinds of freedom are good, what kinds not so good? Aristotle argued that history and common practice were reliable guides, that if enough people had approved long enough of a particular idea or type of action then it was probably good. This is a conservative point of view. Plato, on the other hand, was deeply convinced that most of the things we learn at our mother's knee and from the man in the street are wrong. Plato never forgot that at the time of the death of Socrates, Socrates was perhaps the only just and good man in the city of Athens. This is a revolutionary point of view. Parents, teachers, churchgoers, rich people, heads of western governments and preachers tend to side with Aristotle. Students, revolutionaries, poets, poor

people, prophets and political leaders in the so-called underdeveloped world tend to side with Plato.

But that is all philosophy. We are Christians. Can't we simply live by the Bible? Can't we try to do what Jesus says? But Jesus doesn't say anything about nuclear warfare, the use of drugs, business ethics in large corporations or the quality of American television programs.

The Bible articulates a certain number of ethical absolutes, chief of which is the great commandment: "Thou shalt love thy neighbor as thyself." But immediately the question comes back, "And who is my neighbor?" Well, we say, all men are my neighbors, and that is true and it is a grand thing, but how do we effect neighborliness between black and white, rich and poor, Jew and Arab, the pot-smoker and the state policeman?

Are there any rules? It makes it easier to have rules, and you and I were brought up on them. For most of us there were certain things which were done and certain other things which were not done. And in times when society is relatively stable, there are relatively few ethical dilemmas, simply because there is a general ethical consensus. The rules work. Today, because there is so little general agreement on what is good and what isn't, many of the rules don't work anymore. Also, we are now surrounded by problems for which there are no rules. Like student take-overs in universities. I used to be a dean at Harvard and if you had asked me twelve years ago whether student take-overs of universities were good or bad I would have been inclined towards a negative point of view. At Harvard such things simply are not done. Actually, I could not have thought seriously about the issue because the issue wasn't real. But now that they are taking over all kinds of places, most of us feel instinctively that this is wrong for no better reason than that modern universities have always been dominated by faculty and administration. The students have been almost incidental.

But now it has happened, and we have to be open to the possibility, at least, that this is a good thing. In the past, the students were the university. In classical Greece, for example, the students hired the faculty, just the way Brandeis black students want to do for their Afro-American studies program. If you were a popular lecturer, like Protagoras, you could make 10,000 drachmas a year, which was a lot of money. The medieval universities were more structured than the Greek academies, but they were still student-

dominated. Maybe that's a good system; perhaps they should try it at Brandeis, but it is very hard to know how to think faithfully about this, because the dilemma is so new.

Few Rules Left

THERE AREN'T many rules any more, and even where there are, they are being called into question. Lloyd Bucher, the captain of the *Pueblo*, did almost everything wrong according to the navy code. The code says fight for your ship. He surrendered his ship without a fight. Bucher said he didn't have anything to fight with. The code says, when captured you give only your name, rank and serial number. Bucher, on the other hand, confessed to having violated North Korean waters. At the time, many of us assumed that he had and that at least his confession was a telling of the truth. But now it turns out that he hadn't. His confession violated the navy code, and was a lie to boot. For a people brought up on George Washington and the cherry tree, that's hard to take. And yet Bucher had a rule of his own which was not entirely alien to the rules of the navy code. He obviously loves the navy, and he loved his command; but without perhaps consciously formulating it, it is clear from his testimony that his rule was to do what was ultimately necessary to save the lives of his crew. And, finally, even the United States government agreed to support Bucher's confession and apologize to the North Koreans, presumably on the ground that it is better to save lives than to save face.

Whether this was right or wrong is not something which we can decide here and now. We don't know, for example, whether saving the lives of one crew may have jeopardized the lives of others. Part of the agony of ethical decisions in modern public life is that issues are often so technical and complex that relatively few people are in a position to make a judgment. Those who are, sometimes, are not the right people. But one thing about Captain Bucher's testimony which was totally irrelevant to the inquiry seems to me to point toward the source of any valid Christian ethical decision.

Bucher was beaten repeatedly for a period of days. When he refused to confess he was taken down into a dungeon and shown another prisoner who had been horribly tortured. The man's broken arm was sticking out through his skin, one eye had been torn out and his lip was hanging from his mouth where he had bitten through it

in his pain. They held a gun to Bucher's head, gave him two minutes to confess and told him that if he didn't his crew would be killed one by one and then he would be tortured and shot. There he was in hell, drowning in evil, and he told the court of inquiry that he was thinking of his wife, Rose. And for those two minutes he repeated "I love you, Rose."

In the history of martyrdom, this is not what our heroes have usually said. They have died for causes; they have faced firing squads shouting, "Long Live the Republic!", or they have stood at the stake proclaiming their faith in the Lord. But the great cause of our time is not Protestantism over Catholicism, or capitalism over communism, or even freedom over tyranny. The great cause is the life and health and future of the human race itself. And the great issue is whether in the midst of our clashing economic systems and our bitter social and racial and international hatreds we can recover a sense of the infinite human worth of the individual human being and keep that sense alive as we decide the great social issues of the day.

Not What But Why

THE AWFUL THING about ethical decisions is that only God really knows why we decide as we do. Our noblest deeds are the most suspect. Perhaps we are really only serving ourselves, or saving ourselves. Which is why we all need to be forgiven. But only God knows that, not even we ourselves. We can only trust each other. The point of Bucher's testimony about his descent into hell was not just that he discovered how much he loved his wife, but that from that point of departure he could decide that his love for his men defined his duty as an officer in the United States navy.

The point isn't the particular decision that he made. If the circumstances had been different, he might well have decided differently. The point is that when his life was emptied out before him, he fought off evil with a litany of love, which gave him the strength to do what he had to do.

Well, what's so Christian about that? To which I guess the answer is: what's Christian about ethics anyway? There is no particular practice or custom or idea which defines Christian ethics as opposed to secular ethics. The Hindus say, "Don't eat meat." That is specific content to Hindu ethics. The Jains say, "Don't ever kill anything." That is specific content to Jain ethics. When Christians raised questions about eating

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meat offered to idols, Paul said, "No, no; go ahead. The meat won't hurt you. All things are yours, in Christ. But whatever you do, do it in the name of the Lord Jesus." Christian men have faithfully gone to war for Christ's sake, and they have faithfully opposed war for Christ's sake. There are some rules which remain valid today. No generation faces a totally new world, and life and the Lord have taught us much about goodness and truth and honor and grace and loveliness which will always be true. But Christian ethics is not a set of particular practices. The Christian life cannot be judged on whether you confess or don't confess. The true quality of the Christian life is finally hid with Christ in God. It is determined by whether you loved and forgave and suffered and found the courage to continue, in Christ.

Finding Christ

AND WHERE do we meet Christ, the Holy Spirit of God? We meet him in the stranger and the poor. Inasmuch as you have shown mercy unto one of the least of these his brethren, you have shown it to him. We know that. What we forget

is that, of course, it is equally true that when the least of Christ's brethren show mercy to us, it is Christ himself who blesses us in that act. We meet the Lord in the lives of people whose love has guided us, sustained us and given us power to act faithfully. We meet him in the great saints and apostles like Paul, who was not afraid to claim that it was Christ who lived in him, and to offer himself as an example to the churches: "What you have learned and received and heard and seen in me, do; and the God of peace will be with you." And we meet Christ in the simple relationships of love with which our lives are blessed.

If all this strikes you as somehow naive, or sentimental, or humanistic, ask yourselves: where else could Christ conceivably be found?

It is when we are face to face with Christ in various situations that we are led to discover what is good and right, if we dare to trust. It is only in response to the love of Christ, as we meet him through those who have loved us, that we can decide what is good, and have the courage to go and do it.

PEOPLE —

(Continued from Page Six)

of Western New York preached at an earlier service. Other bishops present were Allen Brown and Charles Persell of Albany and Leland Stark of Newark. Bishop Ned Cole, successor to Bishop Higley, gave the invocation. Toastmaster at the luncheon was the rector of Trinity, Binghamton, W. Paul Thompson.

C. EDWARD CROWTHER, arrested and deported from South Africa where he was bishop of Kimberley and Kuruman, is director of Operation Connection, an ecumenical association working towards the solution of urban problems. Bishop Moore directed work for the first six months on leave from his duties as suffragan of Washington.

WILLIAM H. MELISH, assistant director of Southern Conference Educational Fund after he and his father were forced to resign as ministers of Holy Trinity, Brooklyn, is now full-time rector of Grace Church, Corona, Long Island, N. Y.

HARRIET M. BEDELL, 94, died January 9 in Florida. She was a missionary in Alaska as a deaconess for sixteen years. She was retired from that work but refused to accept retirement and began work among the Seminole Indians in the Florida Everglades for which she

became world famous. She gave up that work only a few years ago when a hurricane destroyed her home and other mission buildings. She was one of the few non-Indians to be accepted by the Seminoles.

GUTHRIE INSTITUTED DEAN AT ETS

By William B. Spofford Jr.

★ Accompanied by three predecessors, the Rt. Rev. Angus Dun, Dean Charles L. Taylor and Dean John Coburn, the Very Rev. Harvey Guthrie, Jr., was instituted as dean of the Episcopal Theological School, Cambridge, in the middle of a New England snow storm blowing outside the First Church-Congregational, a block from the seminary campus on February 3rd. With Bishop Anson Stokes of Massachusetts and lawyer James Garfield, president of the seminary trustees, sitting in the chancel, surrounded by the ETS faculty, representatives of the theological institutions making up the Boston Theological Union, and the student body officers, Dean Guthrie took on the position of leadership in the

school where he has taught Old Testament for the past decade. In his sermon to the large congregation, which had been warmed up by a Latin anthem and a guitar-accompanied folksong about man and the Incarnation, Guthrie emphasized the new culture of contemporary man and the need for the Church, and its intellectual and active leaders, to develop new "baskets" of thought and action into which the ancient truths could be applied and dealt with.

Following the service, 500 persons gathered in Washburn Hall — dedicated and named after another dean of the school, Henry Bradford Washburn — for a thanksgiving banquet or agape. The speaker was Dr. Charles Willie, professor of sociology at Syracuse University and member of the Executive Council of the National Church. Dr. Willie hit the theme of "community" hard.

This reporter was told by one of his friends that the new dean is a "warm and gentle man who has clout!"

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