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# THE Episcopalian

SEPTEMBER, 1969

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# THE SIX LOVES OF LYNN

BY OLGA CURTIS

**L**YNN IS a good-looking, blonde, green-eyed, 23-year-old, University of Colorado (CU) student. She is also legal guardian of five motherless Navajo youngsters—Pamela, Leonard, Gary, Peggy, and Jimmy Raphaelito, ages 4, 6, 8, 10, and 12, respectively.

Lynn sees nothing unusual about her guardianship. "I just did what my heart told me was the right thing to do," she says. "My parents died in an auto accident when I was 10. I know what it's like to be alone. I know how these kids feel."

She was born Evelyn Marie Arends in San Jose, California, and moved to Colorado with her twin sister Gretchen (now Mrs. Austin Patrick of Boulder) after they were orphaned. Their aunt, Mrs. Sanford D. Coleman of Boulder, became their legal guardian.

Lynn was graduated from Boulder High School in 1964 and enrolled at CU to study sociology. There, she met Michael Sawyer Milot, of San Francisco, a civil engineering student. It was he who first introduced Lynn to her Navajo children.

"Mike was chairman of the Navajo committee for Clearing House, a student volunteer organization which assists various social service agencies," Lynn explains. The CU student volunteers serve as teachers

and friends to the patients at Mesa Vista, which treats Indian tubercular victims under a U.S. Public Health contract.

Lynn recalls her first visit to Mesa Vista, early in 1967. "They introduced me to six little girls all under 12," she says. "When I first saw them, they just stood lined up against a wall, with totally blank faces. None of them would talk at first. It took me three hours just to learn their names."

Undaunted, Lynn visited once a week with the same little girls, one of whom was Peggy Raphaelito, then 8 years old.

"I learned that there were six Raphaelito children, and five of them were in the sanatorium. They were from New Mexico. Their mother was dead, their father had remarried, and they hadn't seen any relatives for months.

"I got to know the five at Mesa Vista well over the next year. Then one day in April, 1968, the hospital called me to say the kids were leaving, and could Mike and I come to say goodbye because they were all crying for us.

"Mike was in class, but I found him and we rushed to the sanatorium, only it was too late. They had gone. But Jimmy had scrawled a note for us on the blackboard. It said, 'Oh, please come find us.'"

Neither Lynn nor Mike could forget that pathetic message. As soon as their school finals were over in June, they drove to New Mexico.

"When we located them, both Mike and I felt like crying. There was just this six-sided mud and tarpaper shack—no running water, no electricity. There were only two beds in the place.

"The kids were in rags. We spotted Peggy at the door of the hogan, but she hid when she saw us. The others peeked out and then ran away. They were embarrassed to be seen barefoot and dirty.

"There wasn't an adult around. We tried to fix lunch for them, but all we could find in the hogan was one box of flour, one can of lard, and an onion, so we fed them our lunch. I told Mike we had to take the kids back with us, at least for the summer."

The children were living with their maternal grandmother, Elsie White; their father, Wilson Raphaelito, was living with his new family some miles away.

"When the grandmother returned we told her we wanted to take the children to Boulder. She agreed, but said we could only take the two youngest ones, Pam and Leonard. Jimmy really wanted to come with us, but he was big enough to tend sheep so they wouldn't let him go. We asked her to sign a paper saying

*Lynn stands with Peggy Raphaelito watching Mike Milot show Gary and Leonard how a rubber band driven model plane works.*



## The Six Loves of Lynn

we had her permission to take the little ones, and she did."

With the help of fellow students, Lynn learned how to take care of a small boy and small girl.

"I sort of figured things out as I went along," Lynn says with a smile. "By August, they were like members of my family, and I knew I wanted to keep Pam. She'd spent most of her life in the sanatorium, and she was such a stoic, silent child. But with me she began to laugh and talk. And she called me Mommy."

Lynn and Mike had promised to return the children to their grandmother in mid-August, and they kept their word.

"When we arrived at the hogan again on August 20, I told their father we wanted to keep Pam. And he said, 'Take them all.' He couldn't support them and he was glad to let them go." The oldest, Jerry, 14, however, was kept at home because he was old enough to work.

Next, Lynn tackled the problem of getting her little Indians into school.

"The more papers I signed," she says, "the more I realized it might be a good idea if somebody said I had a right to sign them. So I called a lawyer, David Carter, and he suggested I apply for legal guardianship."

Carter believes Lynn's application is unique in Colorado. "I think this is the first guardianship ever granted where children and guardian are to-

tally unrelated and the guardian is single, young, and a college student," he says. "But Lynn had the children, lawfully, with their father's consent. The law merely says a child's guardian must be 'a suitable person.' It makes no requirements as to age or martial status."

Judge Horace B. Holmes of Boulder District Court, who granted the guardianship last September, says Lynn "... may be the youngest guardian I have ever appointed, but she's a very capable person, and she understands the responsibility involved on behalf of the children. Twelve years ago she herself was in the same position in this court."

Meanwhile, Lynn was facing a common family problem—lack of money. She had a personal inheritance from her father of some \$9,500 in stocks. But she was paying her own way at CU, and although she sold off some stock, she found she could not finance the care and feeding of the children without help from Mike and other friends.

After talking things over with Judge Holmes and Carter, Lynn decided to ask for assistance from the people of Boulder. She told her story to the *Boulder Daily Camera*, and the resulting newspaper feature produced a phenomenal response.

"People sent money, baskets of food, clothing, toys, furniture," she says. "Four dentists and three doctors offered any medical help the kids needed anytime, free. And ten different people pledged enough each to guarantee \$150 a month."

**Lynn's problems still are with her. She and her sixth love—fiance Mike Milot— had planned to marry August 9 at St. Aidan's Episcopal Church, Boulder, where they are parishioners.**

**But the wedding was called off at the last minute.**

But Lynn admits not all the reaction was favorable. "Some people said I wasn't old enough to take care of the children, though plenty of girls my age have several children of their own. Others said I should be married. And there were a few people who seemed to think it was all a kind of stunt."

Lynn proved it wasn't by cashing in her inheritance as a down payment on a four bedroom house. She also took out a fifteen-year loan to pay off the balance.

When she moved into the house last November both the Fairview High and the Boulder High football teams, traditional rivals, showed up to move furniture together. In all, fifty-five teenagers from the high schools and the St. Aidan's Episcopal Church youth group came to clean the house, arrange furniture, and place rugs, most of the furnishings donated by Boulder residents.

Despite the sacrifices she's had to make, Lynn has no regrets: "Sometimes, when the children are in bed, and I'm doing the dishes or the laundry, I wonder—would I have done it if I'd known about the problems? I've spent all my money. We're living on donations. It'll take me a year longer to finish school than I had hoped, because I have to spend more time with the kids. And there are people who make it clear I must be mad.

"I'll bet those same people talk a lot about how sorry they are for poor orphans. Well, if you have a chance to help an orphan child, and you don't, what kind of a human being are you?

"I had the chance, I took it, and I'm glad. I think I would have done it even if I had known the problems." ◀



**From left: Jimmy, Gary, Leonard, and Peggy Raphaelito, with Pam sitting on Lynn's lap, pose for a "family portrait" with unwilling dogs and cat.**

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# Switchboard

## HOW SHOULD BISHOPS BE ELECTED?

... We have recently elected a bishop coadjutor of the Diocese of Massachusetts, the Rt. Rev. John M. Burgess. This was an important election to us ... for many reasons, one of which was the manner in which the nominations were received prior to the convention.

Included you will find five or six brochures about men who were interested in the position of bishop coadjutor and who were supported by various groups within the diocese. This manner of "election" has caused some question among the clergy of the diocese and as one of those involved in the pre-election "campaigning," I have a question which I would like to ask through your magazine.

The question concerns the advisability of treating the election of a bishop as a part of a political process. Many felt that this was somehow to degrade the office and that there was something unpleasant, or at least unseemly, about men informing the lay and clergy delegates to the convention of their qualifications for this office.

... I am in disagreement with this point of view, feeling that the political process of the Episcopal Church is by no means unholy or undesirable and that it is important for lay people to participate, as well as clergy, in an informed and reasoned process.

It is my feeling that the Church cannot speak about participatory democracy for the black people or the students in our country and then turn around to deny its own membership the right of being an informed electorate in the best traditions of our country.

It would interest me greatly to hear ... the magazine's readers' reactions to the question of whether an election in the Episcopal Church is truly an election, or whether it is unseemly to bring the process of informed campaigning into our Church. ...

You would do all of us a great favor if you could open the question for discussion. ...

THE REV. FRANKLIN E. VILAS, JR.  
*Beverly Farms, Mass.*

## ARE YOU LOOKING?

A while back the *Ladies' Home Journal* said that a lot of people aren't finding God in church anymore.

More likely they just aren't looking. What do they expect to find in

church? Comfort, fellowship, and peace of mind mostly. ...

We emphasize comfort and peace of mind; but ... the business of the church is to make us uncomfortable, to goad us into action. ...

Christians are waking up to the fact that mumbled responses and fat pledges are not religion. More and more they are looking to the church for courage rather than comfort, and wisdom rather than peace of mind.

Increasingly they realize that Christ is busy with more important things than the details of church rituals. They are beginning to find Him in the priest leading the civil rights march, in the missionary bandaging Biafran kids, and in the skid row social worker. ...

EDWARD F. PHILLIPS  
*East Granby, Conn.*

## PURPOSE OF CHRISTIANITY FORUM

The Rev. Tom T. Edwards' article, "We Have Lost Our Definitions" [July issue], was articulate and timely. I personally appreciate being exposed to his thoughtful, probing mind. He has pointed to the real tensions that we have to face. I wish, however, he had dwelt more on the implications of the world's secularization which he points to in speaking of the suburbanite churchman.

... The tension in the Church does come from the pharisaism of self-righteous activists. It also comes in full measure from the obstructionists who will not tolerate any offering not in keeping with their own standard of individual piety.

I agree with Mr. Edwards' closing premise entirely. The Church must be inclusive of all faithful and committed people. We must discuss and examine our premises. While we churchmen who are being "active" must accept that we do not have the whole truth by a long shot, all churchmen must acknowledge ... that our Lord, along with the promise of salvation, delivered the charge to be servants to the world faithful to him. We all need to confront our own lives with his example, and to keep the doors of discourse open.

THE REV. PRESTON K. MEARS, JR.  
*Morristown, N.J.*

Does the Rev. Tom T. Edwards hold the definitions to himself for fear of spoiling the chances for the rest of us to experience the thrill of insight and personal discovery? Or has he, too, quite genuinely lost the definitions? Or is he (let's hope!) simply trying to ignite a dialogue?

In any case, I'm inclined to believe  
*Continued on page 8*

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## **Bishops: The Silent Shift**

Between now and 1978 over one-third of all the U.S. Episcopal dioceses and districts will be under new leadership. How soon this occurs depends upon how many diocesans take advantage of the recent Church Pension Fund ruling which allows all clergy to retire at 65 with full pension. Since 1967, 15 bishops have resigned the leadership of their diocese or district before reaching the mandatory retirement age of 72; only three were over 69. By the end of 1971, 35 presently active diocesans will be past 65. None of them, however, will be 72 before 1971.

## **Under the Agenda**

In addition to the mass of legislation awaiting Special General Convention II at Notre Dame this month (*see page 13*), several other issues appear to be looming large. Inevitably, the Black Manifesto, the General Convention's Special Program, and the incipient schism which these two issues are fostering, will shroud the Convention. Satisfactory solutions will be hard to come by but must be sought.

## **Working Together for World Development**

The National Council of Churches and the U.S. Catholic Conference are working together on a \$2.7 million program to advance the economic development of emerging nations. The five year project will include an educational program to stir the general public to action on development and a program to "relate benevolent giving of church people to significant projects of development overseas." These new plans will complement the work of the Committee on Society, Development, and Peace (SODEPAX), a joint effort of the World Council of Churches and the Pontifical Commission of Justice and Peace.

## **Sign of the Times**

Columbia University has phased out the 112-year-old office of University Chaplain, replacing it with a Center for Religion and Life. The Center will oversee the use of St. Paul's Chapel and provide space for religious advisers who may be appointed by denominations or religious agencies. The University will no longer pay the salary of a chaplain—traditionally Episcopal—nor will it give official appointment to four advisors—Protestant, Catholic, Jewish, and Orthodox—as was the previous practice. A University spokesman said, "university funds and facilities set apart for religious life should be used primarily to strengthen and develop programs . . . of a non-sectarian nature [not for] funding denominational activities."

## **Volunteer Placement Undergoes Change**

The Executive Council of the Episcopal Church is terminating its Voluntary Service Program in response to recent changes in the volunteer market. The program has been recruiting and placing persons in summer service projects at home and overseas. The announcement said that people who would have participated in summer work camps far from home five years ago are now working year 'round in their own communities. Volunteers are, therefore, now recruited and placed more successfully on the local level. People looking for opportunities should contact their community service organizations, local governmental agencies, and diocesan voluntary service committees.



# Renewal in RELIGIOUS EDUCATION CONFIRMATION A New WORKBOOK

By Carl G. Carlozzi

Rector, St. Christopher's Church, Chatham, Mass.

This is a sound and interesting new survey of the faith and practice of the Episcopal Church, especially for the preparation of young people and adults for Confirmation.

The author especially stresses the elements of our corporate worship—the Prayer Book and its history and makeup, as well as the Hymnal—the history and government of the Church, the influence of the Canon Law on the individual Churchman, and the great importance of Prayer in the Christian life.

## CONTENTS

*The Early Church and Our Episcopal Heritage; The Creeds; The Lord's Prayer; The Ten Commandments; Prayer Book Structure, Rubrics, and the Christian Year; Baptism and Confirmation; Morning Prayer, Evening Prayer, and The Litany; The Holy Communion; The Offices of Instruction, the Catechism, and the Ordinal; The Hymnal and the Psalms; Personal Devotional Life; Church Government, Customs, and Canon Law.*

Teacher's edition, \$3.95

Pupil's edition, \$2.75

(Available in September)

# LET YOURSELF GO TRY CREATIVE SUNDAY SCHOOL

By Charlotte W. Edwards

What would *you* do if you were pressed into Sunday School teaching by a persuasive clergyman? Charlotte Edwards, the author of *Let Yourself Go — Try Creative Sunday School*, took her own faith in God and her love for children, seasoned them with a regular prayer life, and created an atmosphere within which the children in her class could grow in trust and faith.

Mrs. Edwards' methods and program will be of interest and enormous help to Sunday School teachers at all grade levels. Dramatic movement, choral reading, creative writing, and the techniques of drama should be part of every teacher's stock in trade and used freely in planning for interesting and rewarding sessions. The author describes very well the use of the arts in Sunday School session planning.

The author's style is fresh and vivid, and her enthusiasm is catching. Why not take her advice: *Let Yourself Go — Try Creative Sunday School!*

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## Switchboard

Continued from page 6

he is right—or more precisely, I believe we have *misplaced* our definitions.

. . . Surprising to me, as it must have been to many other readers, is that not once in some 2,000 or more words does he mention Christ as the keystone of any definition of Christianity. . . .

First, he does actually mention Christ (once), but seemingly rather incidentally in considering violence as one of the things which Christianity is not. . . . If, as he says, Christ's driving the money-changers from the temple was not violence, but chastisement, then think how many participants in the current events . . . will be able with similar justification to convincingly claim chastisement as their own objective. . . .

The second "near mention" of Christ in seeking a definition is where Mr. Edwards evokes the trinitarian concept. But he says of it, "It is no longer quite so clear that in order to qualify as a Christian one must think of God in this three-fold way." I do not believe one can be considered necessarily non-religious if he does not accept the trinitarian view. But I do not see how one could possibly be considered a Christian without a belief in the Trinity. . . .

ROBERT S. STAPLES  
Kansas City, Mo.

Much is being written these days on the subject, "What Is Christianity?" and/or "What Is a Christian?" but I have difficulty in understanding the need for so many lengthy articles.

It seems to me that a true Christian is simply one who tries his or her best, every day, to follow Jesus Christ in all areas of life.

Christianity may surely be defined as following Christ's Sermon on the Mount, difficult as it may seem. If anyone needs more guidance, I Corinthians: 13 will supply it.

Other than this, what is necessary to salvation?

N. B. GUTHRIE  
Seattle, Wash.

When I read Marianne Micks' article in the July EPISCOPALIAN, I sprinted for my hymnal to make sure that the hymn she claims we can sing only out of nostalgia for the nineteenth century, was indeed the one I supposed it to be. There it was, "Once to every man and nation," the hymn I once heard sung passionately by an ecumenical, bi-racial congregation in a church on Capital Hill during the debate on the Civil Rights Act of 1964.

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continuing

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*A Journal of Contemporary Christianity Serving the Episcopal Church*

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BY JAY SACKS

# A MASS *where*



*The Mass for Joy at St. Paul's Church, Englewood, New Jersey, involves the entire congregation. The Mass is brainchild of the Rev. David M. Gillespie, rector (above), and his assistant, the Rev. Thomas Jackson (left), who as "Everyman" conducts a dialogue seeking joy in the Mass.*

THE EPISCOPALIAN





*As the procession nears the altar the congregation and choir sing "Kum-bay-a" (Come by here, Lord).*

# *nobody's missing*

**T**HE EVOLUTION of the Mass for Joy was not a rapid one. The parish was doing many exciting things in the areas of social and mental health. The adults were turned on, the kids were turned on, but we weren't," says the Rev. David M. Gillespie and his assistant, the Rev. Tom L. Jackson, at St. Paul's Episcopal Church, Englewood, New Jersey.

"We needed a way to express all of the life around us symbolically so it could become a part of our worship. We needed a way to raise the mundane activities to a higher level so that they could speak back to us." The two clergymen began their thinking with the realization that most institutions in our lives (jobs, schools, country clubs) are designed to support the beliefs we already have.

The Church, they believe, is one of the places where a person should be able to question the things he believes, and thus to

improve his life. The Mass for Joy is the result of re-examining the Gospel and the liturgy and translating them into a form these clergymen believe can be shared by their congregation.

They made a special effort to include the widest range of people possible. The name, Mass for Joy, was chosen because it is not radical enough to frighten the older members away.

The Mass for Joy was the occasion for St. Paul's second use of the Trial Liturgy.

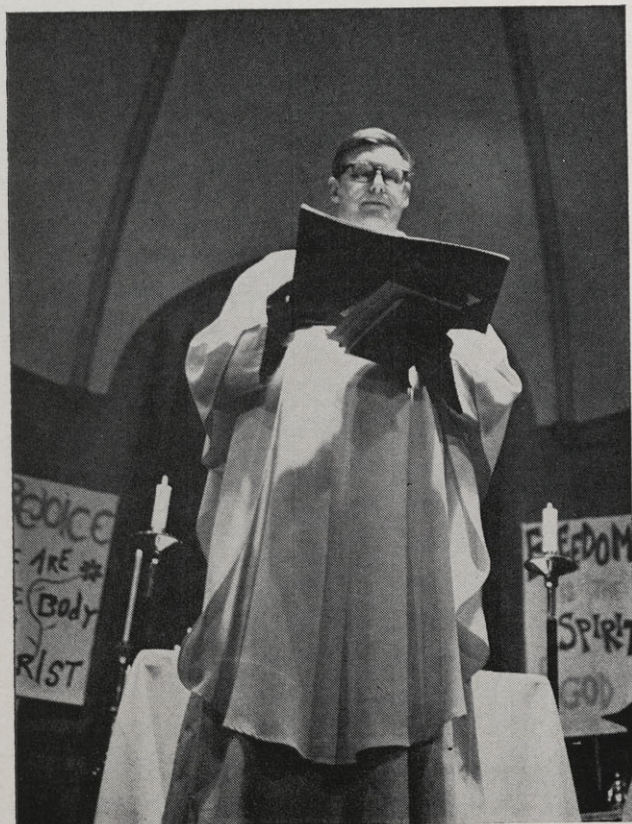
They added festival processional with banners before and after the liturgy. Assistant Tom Jackson added "program notes" from time to time during the service which voiced questions the congregation might have about the Trial Liturgy, the special form in which it was being done, and the unusual musical setting done by Roman Catholic composer C. Alexander Peloquin.

The results seem to have been nearly





(Above, left to right) Tom McRoberts, Bob Newton, and David Rickey rehearse before the service.  
(Below) The Rev. David M. Gillespie stands before St. Paul's free-standing altar to begin the liturgy.



## A Mass Where Nobody's Missing

universally pleasing. The comments from the children of eight were the same as the comments of congregation members of seventy. One little girl told me that the music reminded her of "camp and all sorts of good things."

"I was really swinging and swaying with it today," commented an elderly woman. Another person told me her eldest son came up from Princeton last night just for this service.

Can this be done in your church? The secret in Englewood is that they applied general ideas to the specific congregation and the environment at hand. Dr. Gillespie says the basic operating premise is transportable to any other group.

"We live in a culture that rationalizes all of the time. The Gospel is not something to be reasoned out of existence. It calls for faith. Without that faith the Gospel is ridiculous." A Sister Corita poster in the church office expresses it very well; it reads: "Damn everything but the Circus."

"We looked for a way to make the liturgy less cerebral. We wanted something to force people to be out in the open. In a normal service you can be totally alone, and if you are totally alone you are missing part of Christ."

One of the people at the service said, "We can apply what we learn in church to what is going on outside." Other people said they were coming back to church because of the spirit that made this service work.

Obviously some people will be offended as the liturgy moves more and more away from the traditional. Others will be turned on by the shift to contemporary relevance. Dr. Gillespie is attempting to make this shift as comfortable as possible for his congregation so St. Paul's can be relevant to today's world and still embrace as many people as possible. ◀



## What should we do about...

**S**PECIAL GENERAL CONVENTION II meets at Notre Dame in South Bend, Indiana, starting August 30. Those who go there believing this is a "make-work" Convention are in for a shock. This Special Convention faces hard work and difficult decisions.

As of this writing, fifty-three pieces of legislative action await the bishops and deputies, most of them complex matters requiring homework and earnest attention. Few are simple petitions which one can be either for or against, period.

For example, one can favor the concept of a self-supporting ministry, but oppose some or all of the proposed canonical amendments to facili-

tate such a ministry, but not by a snap judgment. It's hard to tell which would be worse—instant opinions, or endless bickering about details.

Every time we study Convention's Green Book, we are increasingly conscious of the far-reaching nature of the majority of resolutions. The presentations of these matters in the proposed open forums seems more and more necessary if bishops and deputies are to comprehend all the ramifications of the resolutions.

In the pages following, let's preview some, and only some, of the major issues. They fall into three main categories: Mission, Ministry, and Authority. What shall we do about them?

### Opinionaire

If you could go to Notre Dame, where would you stand on the issues your deputies and bishops will decide?

This is your chance to give your opinion, which is not, of course, a vote. As the legislators say—voice but no vote.

**Tear out and send to:**  
**P.O. Box 566**  
**Notre Dame, Indiana 46556**

**If you will, please fill out the following:**

I am a \_\_\_\_\_  
 \_\_\_\_\_lay person  
 \_\_\_\_\_clergyman

My parish is \_\_\_\_\_  
 \_\_\_\_\_  
 in the Diocese of \_\_\_\_\_

In my opinion, we should:

- |   |           |          |
|---|-----------|----------|
| 1. Revise and clarify canons on marriage and re-marriage  | Yes _____ | No _____ |
| 2. Try—while we're at it—   |           |          |
| a) liturgies of other churches in the Anglican Communion  | Yes _____ | No _____ |
| b) the Experimental Liturgy of the Consultation on Church Union   | Yes _____ | No _____ |
| 3. Consider a plan for a three-man "Presidency"—of bishop, presbyter, and lay person—to share national executive responsibilities | Yes _____ | No _____ |
| 4. Endorse new work in non-urban areas  | Yes _____ | No _____ |
| 5. Encourage a self-supporting ministry   | Yes _____ | No _____ |
| 6. Establish an advisory council on theology and the Church's teaching  | Yes _____ | No _____ |
| 7. Set up a national personnel office to help priests find parishes and vice versa.   | Yes _____ | No _____ |
| 8. Make it possible to realign unworkable and unrealistic diocesan boundaries   | Yes _____ | No _____ |



## WHAT SHOULD WE DO ABOUT

# AUTHORITY?

### A Plan for a "Presidency"

THE CHURCH has a remarkable network of deliberative groups which seem well-designed for arresting decision-making, evading responsibility, and trapping ideas in a web of inaction.

Thus did Executive Council member Dr. Charity Waymouth summarize a study of the work of the Episcopal Church. If this painfully accurate assessment is to be remedied, Episcopalians must face the enormous question of "Authority."

Baldly, that question is: What authority does who have to do what, where, and when?

For a variety of reasons, we Episcopalians shy away from answering this complex question. One of those reasons is that we think we know the answer. But even a hasty exploration into the canons, or a shallow study of structures yields an answer which is a web of contradictions, and as full of holes.

Take, for example, the prerogatives of, and the balance between, the House of Bishops and the House of Deputies, so carefully guarded during a General Convention. But what happens when Convention adjourns?

The House of Deputies, having no continuing body such as an Executive Committee, in effect, ceases to exist. Many complain that the same deputies are re-and-re-elected; yet without them, there'd be no continuity at all. Sole survivors are the President, Vice-President, and Secretary who operate in a vacuum until the machinery for another Convention grunches into action some two years later.

On the other hand, the House of Bishops meets annually and has a continuing membership of full-time professionals, employed by the Church. Leadership and decision-making therefore inevitably devolve on, and are carried by, the House of Bishops.

What then happens to the ideal of sharing responsibility with priests and lay persons of the Church, so cherished and vaunted while a Convention meets?

And what about Executive Council? Theoretically, it is the General Convention, *ad interim*, with members elected by both Houses and the Provinces. Theoretically, the Council functions as the interim decision-making body of the Church, adjusting and interpreting policies adopted by General Conventions.

In practice it seems otherwise. For in addition to the elected Executive Council, we have an Executive Council staff, our national employees, whose prime function is to implement policy. But the world and the Church no longer move slowly—or simply—enough for the elected Council to decide so much about so many things at quarterly meetings. Policy decisions are often, then, of necessity made by the staff.



Delegates will relax at Notre Dame's Stepan Center during "free time."

Their authority to do so can be—and is—challenged often but usually only by those who disagree with the decision. Thus the basic principle gets lost in the scuffle over a particular action or pronouncement.

Indeed, the complexity of many agenda items is such that it is patently impossible for a small group to deal with them in a few days a year. Yet when meetings are prolonged and we, in effect, demand elected Council members be able to donate not less than one month a year to the job, we quickly see they must be remarkable as well as rich, retired, or overworked.

And what about the Office of Presiding Bishop? The few changes in the canonical description of the Office of Presiding Bishop made by the 1967 General Convention have, in fact, made little difference in the complicated and unfair burden placed upon a Presiding Bishop by the thoughtless accretions of the years.

The intent of the amendment to Canon 2 (sec. 4) was to clarify the role of a Presiding Bishop as chief pastor. This it did.

What it did not do was lighten the load. The canon now calls for a Presiding Bishop: to be chief pastor, symbol of unity and spokesman for the Church, prophet, chief consecrator, responsible for leadership in initiating and developing the policy and strategy of the Church; to preside over meetings of the House of Bishops and Executive Council, convene General Conventions, visit every diocese and district as pastor, preacher, and celebrant, and report annually to the Church. Not to mention the multitudinous administrative details and decisions which, under the present set-up, must be his alone.

General Convention's Joint Commission on Structure has outlined a plan to be considered in Notre Dame which may be a way to begin to tackle some of the above situations.

Called the "Presidency," it conceives of a three-man team sharing some of the national executive re-



sponsibilities. The plan calls for the following changes:

- that the elected Executive Council be renamed the General Board and continue to serve as Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church (our corporate title).
- that this General Board (Executive Council) elect a Chairman from among its members; to pre-

serve balance, this chairman is to be of the other order than that of the President of the House of Deputies.

- that the Presiding Bishop, the President of the House of Deputies, and the Chairman of the General Board (Executive Council) comprise a new entity, called the "Presidency." By meetings and/or conference calls, these three—a bishop, a presbyter, and a lay person—

could share the chief executive responsibilities.

- that the Presiding Bishop and the President of the House of Deputies be *ex officio* members of the General Board, but not hold office.

If the Convention reacts affirmatively to the Commission's plan—of which this is only a sketchy outline—it will then be worked out in detail and brought to Houston for further consideration. ◀

## WHAT SHOULD WE DO ABOUT

# MISSION?

### Theological Confusion: A Luxury We Can't Afford

A THIRTEEN-MEMBER task group was appointed by the Presiding Bishop last May to study "theological process in the contemporary Church."

#### Their report says:

... the end we long for is not mere activism nor mere restoration of a contented household nor mere anything else. What holds us ... is the hope that a new and bracing and responsible process can be established within the Body—a process which will enable all of us to talk together more freely, to understand one another, to see more clearly what our response must be to the living God, to gain new and deeper insights, together, into the mystery of our existence and of God's love, and to strengthen our corporate participation in the desperate fight of our society to be true to its vocation under God.

#### Reflects:

... we are troubled at the continuing—even increasing—uncertainty in the Church as to the integrity of its teaching and of its theo-

logical process. "Uncertainty" means more than doubt: it suggests a fearfulness as to the ability of the Church to meet and bear the shocks of our turbulent history—a fearfulness absolutely incompatible with the confidence we feel, that our time is a time of growth and hope for the Church.

We are dismayed at this loss of nerve, and we make our recommendations in full awareness of it; but we aim, in doing so, at something much more fundamental than the patching of rents in our corporate life or the plastering of cracks in traditional structures and statements.

The processes of theological exploration, teaching, learning, dialogue in our Church are not adequate to the requirements of our history. Neither our clergy nor laity are prepared for the actual choices which have to be made—made, at times, even by failure to make them.

Christian discipleship and comradely obedience to mission, which are intended by God to be joyful and fulfilling privileges for churchmen, are more and more cloudy, unhappy, and divisive.

It is unbearable that the birthright of the baptized be denied them because of the inability of the Church to provide the tools for mature and reasoned engagement in

the One Lord's single being and mission.

In one sense, [this report] says no more than what "Theological Freedom and Social Responsibility" proposed two years ago. Yet those two years, with all the anguish they have held, have taught all well-meaning Christians that theological confusion and uncertainty are luxuries which a mission-centered church cannot and should not afford. . . .

#### Recommends:

1. We urge that the Special General Convention II establish a national advisory board or council on the Church's teaching. Our hope is that the Convention will establish this body, in a form roughly comparable to the Board for Theological Education, giving the presidents of the two Houses freedom to appoint, in representative fashion, bishops and clergy, theologians and teachers, lay men and women, of our Church and others, and directing appropriate liaison and support from the Executive Council and its staff.

We see this body serving as an advisory panel to whom particular theological questions could be addressed by Joint Commissions or Committees, the two Houses of General Convention, the Executive Council, and other officers and agencies of the Church. What would be sought in such referral would be neither an imprimatur nor an index, but a reflective evaluation



which would assist and nourish fresh theological exploration.

2. In the recent history of our Church, a profoundly significant first step was undertaken in the pioneer work of John Heuss and his associates in producing, for the first time, resource books in central theological areas which were fairly described as "The Church's Teaching." We now recommend building on that foundation.

We urge that, as soon as possible, work begin on the production of an extensive series of issue-centered studies—brief, concise books presenting the theological issues in, and implications of, the choices which Christians are required to make in many areas.

We see their use as both individual resources and also as a main element in the study programs of parish groups, students, and the like.

The general design of such a series would be the responsibility of the central advisory body, which should be the one to identify the issues and writers, to propose various processes to the Church and to review and reflect on the full response of the Church to the program as it proceeds in its development.

3. We urge that prompt attention be given to the planning of regional assemblies of the clergy and laity, for consideration of the Church's teaching in the moral and theological issues we face. We imagine such assemblies as involving as many as 300 persons, drawn from a group of dioceses of widely-different regions, with an appropriate mixture of non-Episcopalians. Such assemblies would supply a more representative dialogue on specific issues than a parish or diocesan group alone could give.

They would perhaps originate material for future books and studies. Possibly their greatest service would be in providing an opportunity, in some depth, for the Church in one region to talk with the Church in others, and so gain mutual knowledge and respect across the often-divisive issues in our society. ◀

*The so-called "unfinished business" from the last General Convention was chiefly in the area of Ministry. Technically, there is no such thing as unfinished business, for no Convention can adjourn without having somehow dealt with its whole agenda. Closing sessions, however, have been known to give short-shrift to long-standing matters or to develop sudden passions for "further study." This is why some issues sound familiar.*

## WHAT SHOULD WE DO ABOUT

# MINISTRY?

### **Toward wiser, less wasteful deployment of our ordained manpower**

IF YOU HAVE EVER SERVED on a "calling committee" or been a member of a parish without a rector for long months, you are aware that the 178-year-old method by which parishes find clergymen and clergymen find jobs is archaic and often tragic.

This method—you can hardly call it a system—provides vestries and calling committees with little to guide them and few sources, if any, of information about available candidates. Clergymen, too, don't know where to turn and may waste many hours in futile job hunting. Some bishops receive hundreds of resumes yearly, others receive few. Evaluating credentials is difficult for all.

To find a cure for this poor stewardship of our ordained manpower, the Seattle General Convention authorized a Joint Commission on the Deployment of the Clergy. They have drafted a "Model Deployment Plan" for the Church to "study, try experimentally, amend, and even-

tually adopt in a series of steps culminating in the General Convention in Jacksonville, Florida, in 1973."

The Plan is based on five principles:

**One**, the authority and responsibility to initiate deployment must be given someone or some group, logically the bishop.

**Two**, a continuing annual job-performance evaluation is necessary to determine the ability and fitness of a clergyman for his present job or a future one.

**Three**, an efficient, up-to-date national clergy personnel inventory is vital to effective deployment.

**Four**, deployment involves not simply the moving of men but also retraining them to be effective in present and future posts.

**Five**, the present inability of bishops or vestries to remove a clergyman from an ineffective incumbency constitutes one of the major handicaps to wise deployment. For the good of many a man, and for the good of many a congregation, some clergymen should be relocated. The commission believes this can be done "without either opening the door to tyranny by bish-



ops and laymen, or by threatening the prophetic freedom of the priest." Provision for the relocation of bishops is also needed.

Effective deployment has its price, both in dollars and in procedures that would alter accustomed ways. One such procedure is a proposed system of Performance Evaluation.

This system, to be developed in each Diocese or organization, would assure current knowledge of a clergyman's interests, ability, and performance. Reviews would be formally assembled by the bishop from appraisal information from the vestry, from knowledgeable parishioners and other responsible sources, and from the clergyman himself. Once this information was assembled, the bishop would review it annually with the individual himself.

Recognizing that bishops could also benefit from periodic performance reviews, provision should be made for these at three-year intervals. In the case of each bishop, the Presiding Bishop would appoint three qualified persons, including at least one bishop, to carry out the review.

Those conducting reviews would be expected to consider the appropriateness of salaries being paid. If insufficient, reviewers would formally refer this matter to the vestry, in the case of a clergyman, or the Standing Committee in the case of a bishop.

Another essential is a national personnel inventory, or data bank, to serve as both a memory system and a communications link. The bank would also include parish profiles and written descriptions of each clerical position in the Church. These detailed personnel and position records would be maintained by a Clergy Deployment Office (*see right*) which the Commission proposes be set up immediately. Access to data by interested parties, such as a vestry, would require prior approval of a bishop.

The process of suggesting candidates for vacancies would function as it has in the past, except that the resources of the data bank would

## Proposed For Immediate Adoption: A National Clergy Deployment Office

Two of the major activities of this office would be to establish and maintain: a) personnel records for every active clergymen, and b) written descriptions of each clerical position, filled or vacant.

This data would be "banked," presumably on tape or cards. Vigilantly protected against unauthorized use, a clergyman would have access to his own record on demand, and the right to specify restrictions on the circulation of his dossier materials.

This data bank would provide the means to match up talents with needs. For example: when a vacancy occurs, a qualified inquiry of the data bank would result in a print-out of names of clergymen who possess the stipulated qualifications. The Deployment Office staff would review the identified dossiers, thereby combining human judgments with computer selections.

Additionally, a listing of known vacancies would be circulated periodically among all clergymen. Those who might not have been "referred" by the data bank could still apply directly, if they so desired.

Twice a year, the bank would provide each priest with a print-out, showing all data currently retained in his file. Any errors or omissions could be corrected at his initiative.

The Office would consist of a small professional staff headed by a Director, responsible for overall administration and reporting to a Board of Directors—twelve clergymen and lay persons to be elected by the General Convention in Houston. (The Commission will serve as the interim Board.)

Arrangements would be negotiated with the Church Pension Fund for office space and services including data-sharing. The cost for the first year is estimated at \$107,300, dropping to \$90,365 in the second and subsequent years.

Personnel records would include vital facts and statistics on each clergyman and his family, his interests, experience, particular capabilities, and his compensation history.

In addition to this "hard data," the bank would contain names and locations of one, two, or three persons judged to be qualified commentators on the clergyman's performance in a specific position. Persons so designated would be suggested by the clergyman and agreed to by his bishop.

Parish profiles, written descriptions of every clerical position, would set forth principal responsibilities, immediate challenges or objectives, and any unique personal or functional requirements of a job. The description itself should be prepared by the incumbent, or by the vestry in the case of a vacancy, and subsequently agreed to by vestry and bishop.

Annually, the accuracy of the description, and the need for the position itself, should be confirmed by all parties. The same general provisions would apply for position descriptions for bishops, except that the Standing Committee would substitute for the vestry.



# PREVIEW/Convention '69

be available. The Model, however, recommends that whether the bishop, the vestry, or the data bank identified the individual, the bishop formally nominates and the vestry finally elects the clergyman.

To assure regular review of the suitability of clergymen, including bishops, to their present positions, the model system urges that each be re-nominated and re-elected to his position at prescribed intervals. After the first seven years, the bishop would reconsider the wisdom of his nomination and the vestry similarly re-appraise its earlier election of a rector.

This same procedure would be repeated at five-year intervals thereafter. In the case of bishops, their selection would be reviewed by the electing bodies at ten-year intervals.

The selection and re-location of clergy could precipitate challenges by any one of the participants. To air and adjudicate any such challenges, the model system suggests that an elected body, composed of clergymen and lay persons, pass on all appeals in a given diocese. From the decision of this Commission on the Clergy, there would be no appeal. ◀

These facts from the 20-page report of the Commission on Deployment only touch on some of the thoughtful and thought-provoking details. Not only has the model system been worked out with scrupulous care; it has also been given "dry runs" in several dioceses.

## Back To St. Paul

SOMETIMES you have to back up in order to go ahead. Our preoccupation with developing and maintaining "an educated ministry" has blinded us, perhaps, to the need for "tent-makers."

Ever since St. Paul, some clergymen have chosen to exercise their

ministries outside of parishes. These "tent-makers" support themselves by their own trades or professions, yet practice their ministry without being an employee of the Church.

Today the Episcopal Church is, in fact, not providing salaried positions for over 700 of its clergymen. Each year a growing number deliberately leave the employ of the Church and enter secular work. In 1967, the number of priests and deacons in secular jobs increased by a total of ninety-seven persons.

At the same time, we have numbers of experienced, talented, and respected lay persons who could and would consider serving as self-supporting priests and deacons, if the Church called them to such a ministry.

At least six types of situations have urgent need for self-supporting clergymen:

1. Churches and chapels in small towns and rural areas are notoriously difficult to staff. Clergy assigned to them rarely remain for long and while they are there, they are often regarded—and regard themselves—as aliens. Many of these churches could be more effectively ministered to by ordaining a mature and respected member of the congregation who is closely linked with the community and would continue in his secular livelihood.

2. Inner city churches are also difficult to staff. Seminary graduates, because of their education and professional standing, do not find it easy to identify with the people of a deprived area and are not likely to remain long. Such churches rarely can raise adequate salaries, and perennial dependence on diocesan missionary budgets creates a pauperizing state of dependence which none of us desires to perpetuate. Yet such areas often have within them residents who are committed Christians and capable leaders who, if called to do so, could render valuable service in the ordained ministry.

3. Special cultural and ethnic groups have special needs. Many American Indians and Eskimos have their own languages and naturally desire their own ministers. Virtually no white men can attain the fluency to preach, teach, or give pastoral counsel in a native American tongue. The older Indians, who speak eloquently and are deeply versed in the life and spirituality of their people, are almost never college or high school graduates, yet they are highly educated in the culture of their people.

4. Our modern life has created a variety of significant communities which are different from the residential neighborhoods normally served by a parish church. Certain scientific and technological groups form compact communities, by no means impervious to the Gospel, but needing to hear it in their own terms, from a member of their own community. Experience has shown that an effective ministry can be exercised in such a context by a clergyman who throws his lot in with the group, earning his living within it like his colleagues, and asking no special protections or coverages by the institutional church.

5. All of this becomes especially acute in certain overseas mission areas, which need and deserve corps of well-trained, capable clergy, equipped to serve in any situation. Many at the same time have a desperate need for clergy who are more closely identified with local life and tradition, and who can support themselves and lead a congregation without a crippling dependence of foreign support.

6. Many healthy and normal parishes in communities of every sort could pursue their mission and ministry more effectively if they had another clergyman who could officiate when the rector is ill or on vacation, who could assist in times of stress, who could supply variety to the pulpit and who, as a different personality, could meet different pastoral needs. Such parishes often have one or more persons who could give valuable assistance on Sundays while remaining in their secular occupations.



In all these various situations, the Church needs ordained manpower. It needs clergy who are themselves partly in the lay world and who can cooperate with and stimulate lay people. The Church has within it precisely such persons who could be ordained to such a ministry.

Our canons, however, as they now exist, fail to make adequate provisions for selecting such persons, for training them, for ordaining them, or for assigning them their ecclesiastical responsibilities.

Canonical changes are being proposed, therefore, which can eliminate the repeated problems and ethical inconveniences now created for bishops, standing committees, examining chaplains, and for the candidates themselves. These simpler, clarified procedures give a clear mandate to dioceses and districts which wish to accept new opportunities for ministry in a courageous yet responsible way.

And perhaps most important of all, this vote of confidence to the idea of self-supporting ministries will enable the Church to continue providing a preaching, pastoral, and sacramental ministry to its members at the same time that it begins to deal with a wealth of opportunities to extend its witness and service. ◀

### **National Group Insurance For Clergymen**

**O**VER ONE-HALF of our Episcopal clergymen are either without any group-life insurance, or are inadequately covered (\$1,000-\$3,000).

Some one-third have no Major-Medical insurance, or are inadequately covered.

These—and other—disturbing facts led General Convention in

Seattle to request the Church Pension Fund to prepare a National Plan for Group Life Insurance for the Clergy, and for major medical coverage for them and their families, and to present it to the Special Convention this month.

The National Plan proposed would serve all clergymen on a churchwide basis, have uniform benefits and adequate coverage, simplify administration and thus reduce costs. To be feasible, however, it must be mandatory.

The plan makes available group-life and accidental-death-and-dismemberment benefits in the amount of \$10,000 (\$20,000 with accidental death) to age 65, and at age 65 makes available a flat \$2,000 death benefit through the Church Pension Fund.

The clergy major-medical plan offers all active, ordained clergymen to age 65 a \$25,000 policy which includes wives and dependent children with a \$10,000 lifetime benefit available to all retired clergymen and eligible dependents. Daily hospital room and board benefits are consistent with semi-private charges for each participating area.

Annual cost for the Group Life, including accidental death and dismemberment is estimated at \$85.54 per year; Major Medical for active and retired single persons, from \$25 to \$42 a year; for full family units, from \$60 to \$104.

Convention will be asked to approve the plan as presented in detail, and make it mandatory for every diocese, missionary district, and

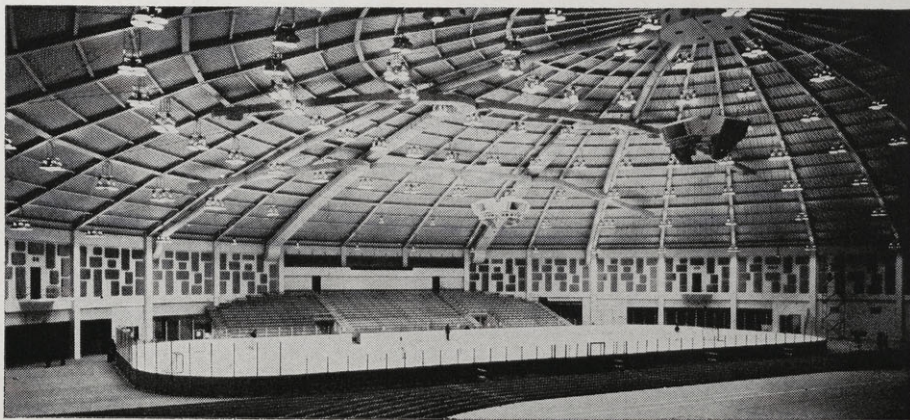
the Convocation of the American Churches in Europe, effective January 1, 1970, and to make the Church Pension Fund the authorized agent to establish and administer it. ◀

### **Other Items On the Agenda:**

(See also August issue)

- Delegate authority to domestic and overseas missionary districts to elect their own bishops by amending Canon 39.
- Revise and clarify the marriage canons for uniform interpretation.
- Fifteen amendments concerning clergy removals, suspensions, and depositions, to make canons conform with Article IX of the Constitution.
- License women as lay readers.
- Direct appropriate committees and commissions to study Lambeth Conference resolutions on the diaconate.
- Authorize, under direction of each diocesan bishop, trial use of Eucharistic rites of other churches in the Anglican Communion.
- Undertake study of advisability of establishing regional areas, based on related interests and programs, to replace present Provinces.
- Establish procedures to apply criteria for viable dioceses.
- Replace present system of representation in House of Deputies (4 prebyters and 4 lay persons, regardless of size of each diocese) with one based on number of communicants in a jurisdiction. ◀

*During Special General Convention II Deputies and Bishops will meet and plenary sessions will convene in Notre Dame's Athletic and Convocation Center.*





# Trinity Celebrates Summer



*A young folksinger entertains New York City's financial district workers at lunchtime from the steps of Trinity Church.*





*Dancers Lynn Levine and Raymond Johnson perform inside Trinity Parish.*



**I** LET THE SUN RISE on my foundation with the help of the Lord," folk-singer Pendleton Brown sings as crowds filter into the courtyard outside Trinity Church in New York City.

From June through August the historic church at the foot of Wall Street has been staging a festival featuring different events each weekday at lunchtime. The Rev. John W. Moody, assistant rector at Trinity and director of the summer festival explains, "We are trying to share our humanity with the people who work on Wall Street." Those who work in the area and passers-by

are invited to see, listen to, and participate in a fare ranging from rock and classical music to drama, dance, poetry readings, and paint-it-yourself murals.

Comments from the audiences range from "I'm not crazy about it," and "belonged more on the stage than inside a church but I don't find it offensive," to "I plan to stop by every day."

The Rev. John V. Butler, Trinity's rector, says, "We are trying to make the church more relevant to people's experience, to change the note of penitential gloom and stiffness associated with it."

—ANNA KISSELGOFF



# THE BLACK MANIFESTO

**T**O ME, THE BLACK MANIFESTO is but another manifestation of the “sweet flypaper of life”—a little messy and a bit sticky. The prophetic and the preposterous are all balled and bound together. It isn’t easy to sort out one from the other. Some of us, therefore, are tempted to take the easy way out and uncritically buy the whole ball, or reject the whole bundle.

These are troubled and troubling times when we have no cloud to lead us by day and no ball of fire to guide us by night. We must take our cues from whatever strange forms of prophecy are provided for us.

There are, of course, prophets and false prophets. The biblical story of Abraham who almost murdered his son as a sacrificial offering to God is, as Martin Buber, the Jewish theologian, has pointed out, a good example of the difficulty of discerning the devilish from the divine. Although usually held up as an example of “perfect obedience,” inconsistency abounds in this story. On the one hand, Abraham has affirmed that people kill people when they do not fear God; on the other hand, Abraham indicated he was ready to kill his son because he feared God. Does the fear of God beget life or death? Was the call for the sacrifice of Isaac a divine directive or a devilish imitation?

All of this is to say that the prophetic comes to us sometimes in preposterous wrappings. Likewise, the preposterous is sometimes winged our way with prophetic flappings.

All that Martin Luther King, Jr., had to say was not prophetic and di-

vine. And all that James Forman has to say is not demonic and profane. Thus, the Black Manifesto has presented an uncomfortable task to us—to sort out the meaningful from the foolish. We dare not falter or fail, for I believe that “this may well be mankind’s last chance to choose between chaos and community.” This was Martin Luther King’s assessment of the United States as he left us, the last sentence which he wrote in his last book.

Let me give you my interpretation of what in the Manifesto is prophetic.

**1.** The charge in the Manifesto that there is racism in America is true. Not only is there white racism in the United States; black people who have been rejected in the past now are learning the fine art of rejecting today. The black separatists, of course, have learned their lessons from white separatists. It would appear they have learned their lessons well.

**2.** The charge in the Manifesto that black people in America have been exploited by white people in America is true. The Census Bureau has reported that black workers with the same education and who perform the same kind of work as white workers, receive a lower average income. Based on 1960 data, an economist with the Census Bureau said that the average white person with only a high school education would earn more in a lifetime than the average Negro person with a college degree. There is no jus-

tice in circumstances like these.

**3.** The charge in the Manifesto that the churches and synagogues of America are integral parts of the American social system and therefore must assume responsibility for how the whole system operates, is true. In spite of admonitions to the contrary by some, the Church should and must meddle in civic affairs. Moreover, the Church has the competence to ask if the laws of our society are loving and just. The Church has the competence to ask if the culture and customs of our society are degrading or ennobling to humanity. If the churches and synagogues have no competence to deal with love and justice, may the Lord have mercy on our souls. Silence was the response of the churches in Nazi Germany. And look what happened there.

Now for a few words about those items in the Manifesto which I consider to be foolish.

**1.** The implication that black people in America can be bought for money is foolish and preposterous. Indeed, the language of the Manifesto that describes the demand for \$500 million as “about \$15 per nigger” is insulting to black people. One member of the Executive Council said to me in private that he did not know there were niggers; and if there are, he did not know they were for sale; and if they are, he is not buying. These words also express my sentiments. I would advise you to think carefully before executing a bill of sale. The procurer may not be able to provide the product.

**2.** Indeed, the Manifesto asks

BY CHARLES V. WILLIE

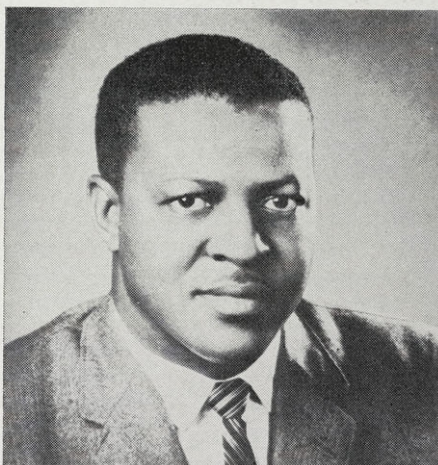


# PROPHETIC OR PREPOSTEROUS

churches and synagogues to engage in a new form of slavery, degrading to the victim as well as the victimizer. There is no I-Thou in such a relationship. It is strictly an I-It affair. It is true that black people have been exploited and oppressed by whites while the churches stood by idly, ignoring, and sometimes even justifying the oppression. The hands of the Church in America are not clean. Yet, it is preposterous to suggest that one can buy one's way out of sin.

3. The demand is misdirected. Reparation is a concept of political administration, a kind of indemnity paid for acts of war. A demand for reparation should be directed, if at all, to the government rather than the churches. If the churches wish to lend their support to such a demand against the government of which it is a part, then so be it. But the Church cannot absolve the government of what is a governmental responsibility. Moreover, the money required to eliminate poverty in this country is estimated at \$10 billion, not the \$500 million demanded in the Manifesto.

4. Another foolish idea included in the Manifesto is that black people are so naive as not to be able to know what they want and that, therefore, the reason for the reparations must be explained to black people by other "concerned" black people. This idea is just as foolish as that often expressed by some white people after a ghetto race riot, when they insist that the riot was started by outside agitators. It is insulting to a family living in the slums and seeing wall-to-wall



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*A graduate of Morehouse College, Atlanta University, and Syracuse University, Dr. Willie is married to the former Mary Sue Conklin, and they have three children.*

cockroaches every night to suggest that the members of such a family cannot determine for themselves that they live in squalor and that they have had enough. In like manner, if black people now feel that they are no longer a part of this nation and wish to lodge a claim of reparations against it as an alien political jurisdiction, then no James Forman has to explain to them the significance of reparations.

5. The most foolish aspect of the Manifesto is that it flirts with the idea of violence. The language of violence was deliberately used, of course, to scare the hell out of white people. Fear has never been an appropriate foundation for creative change. He who proposes violence will reap a whirlwind. And he who lives by the sword will die by the sword. This is the verdict of history, a verdict no rhetoric can renounce or withstand.

An analysis by another might find the ratio of the prophetic to the preposterous the opposite of my finding. That's all right because the numbers do not really matter. Life is not an equation in which good and evil are balanced against each other. If the Manifesto produced no more than one prophetic idea, it alone ought to be enough to get the Church moving. And so the question devolves on us. Not how should the Church respond? But how *must* the Church respond?

I was a member of a committee of the Executive Council, appointed by the Presiding Bishop, to work out a response. Early on, we felt it necessary to remind the Church that "Christians are called to their responsibilities un-



# The Black Manifesto: Prophetic or Preposterous

der God in strange and unusual ways,” and that “our task is to listen so that we may hear how in the human discontent the divine discontent speaks.” Maybe the Black Manifesto is one of those strange and unusual ways in which God is speaking to the Church.

If Episcopalians are proud and all puffed up about their generosity in budgeting \$9 million for community organization efforts among the poor and the powerless to enable them to participate in community decisions that affect their lives, the Black Manifesto is an effective needle to puncture their

pride. And it is well that their pride is punctured. Humility is a rare property among middle-class Americans, white or black.

It is fair to state that the Manifesto is stimulating and bringing out the best and the worst in church people. It is stimulating an open confession of fault and a genuine feeling of humility. Also it is calling forth a number of thinly veiled threats of the eye-for-an-eye variety, a few anti-black invectives, and is being used as an occasion for a lot of breast-beating about how much we have done for the poor and how un-

appreciative they are. As I said, the Black Manifesto is bringing out the worst and the best in church people in America.

I mentioned Abraham, and how hard it is to distinguish between those directives that are devilish and those that are divine. The Black Manifesto presents the Church with such a dilemma today. Is it a call to pony up \$500 million? Is it a call for the Church to do something else? Abraham heard the voice of God calling him into action. But did that voice call upon him to slay his own son or to repent of his evil ways?

In my opinion, the Church must first recognize the demand for reparations for what it is: a demand for a political rather than a religious response.

Then, it seems to me that the Manifesto is a strange way by which the Church has been called to repent its contemporary sins of omission, rather than an historical sin of complicity. For example, the Manifesto repeatedly refers to “white Christian churches” and “white churches”. This is the way the Church looks to those who wrote the Manifesto. This is the way the Church looks to many who did not write the Manifesto. This is the way the Church is: racially segregated and socially exclusive.

Thus the Black Manifesto is, in effect, an awkward cry from blacks to be included rather than excluded from the mainstream of American life. Woe be unto the Church should it mistakenly interpret the call and merely pay off blacks to stay where they are which is outside the mainstream in American life.

The continued existence of all-black and all-white church congregations is blasphemous. You can help people only with people. Love does not always flow from human contact. But without it, there is nothing but fear and suspicion. The Black Manifesto is concrete manifestation of the black and white fear and suspicion that exists today. The sacred and the profane are joined together; the prophetic and

## The Black Manifesto: A Summary

On May 1, 1969, James Forman and twenty-five members of the National Black Economic Development Conference presented the Black Manifesto to the Episcopal Church, first of many confrontations with denominational bodies and parish churches. In essence, the Manifesto states that:

White Americans are racists in their behavior toward black Americans; Black Americans have been exploited in this country;

Churches and synagogues are integral parts of the society and, therefore, must share responsibility for how society operates, including governmental and economic systems;

Black people in America are worth a minimum of \$15 (that is, the churches and synagogues should pay a minimum of \$15 per black person for unremunerated labor in the past);

Black Americans must be prepared to force white churches and synagogues to pay \$500 million to the National Black Economic Development Conference as reparations for past exploitations of blacks;

The demand for reparations is focused upon the Church as a beginning point because it is part of the

system of capitalism, and because it has been used by the government to exploit the people of Latin America, Asia, and Africa, and because it has contributed to oppression in America;

White members of churches and synagogues must practice patience, tolerance, understanding, and non-violence in responding to the demand for reparations and the disruptions to church and synagogue operations which may be used as a method of presenting the demands;

Black members of the Christian Church should be exempted from abuse since their acceptance of Christianity may have been uncritical;

The demands for reparations for black people in the United States should be explained to black people as being vital to the black community, and they should be told to act boldly in demanding this modest reparation of \$15 per black man, and to consider themselves members of the National Black Economic Development Conference;

The “most important” demand is for funds to establish the International Black Appeal to be “headed by James Forman” to generate and raise funds throughout the U.S.A. and help our African brothers.

*Continued on page 44*





## TALK ABOUT AN EXPENSIVE HAT !

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# ARE WE SECULARIZING OURSELVES TO DEATH?

**At the very moment when the secularists are insisting we junk classical teaching of divinity and eternal life, our bankrupt secularized culture is reaching for spooky substitutes.**

THE PURPOSE OF CHRISTIANITY is to minister to the world—not to be engulfed by it. Both our culture and our Church are caught in a drift toward secularism which threatens the center of the Christian faith and is in danger of denying the culture what it most desperately needs.

The following are not typical statements but they are direct quotes from clergy, not one of which is an insignificant position:

“I no longer believe in God, the divinity of Christ, or life after death.”

“I see nothing in the New Testament relevant to the twentieth century except the figure of Jesus in the Synoptics.”

“I do not believe the Church has anything to say to modern man. When I preach I simply try to help people reflect on their problems.”

“The only function I see for the Church is for it to be an agency for social change.”

These quotes represent a drift in the Church, a shift of many degrees toward secularism, or “this-world-is-all-there-is-ism.”

This secularism was defined and eloquently rebutted some years ago by such figures as C. H.

Dodd, the Niebuhrs, Paul Tillich, Emil Brunner, Karl Barth, and William Temple. John Dewey’s book, *Our Common Faith*, was a simple yet classic statement of the secular view of ethics without God, of Christian values without Christian faith.

A whole generation has now “come of age” with the faith of John Dewey. They don’t seem to have been influenced at all by the theological giants who so ably criticized the naive, utopian, and arrogant assumptions of secularism. In addition to this new generation, many who twenty years ago clearly saw secularism as the enemy, have not only capitulated, but have joined it. This drift asks us to judge everything, including the Christian faith, by the mind of modern man. People are seeing Christianity less and less as that by which the mind of modern man is judged.

Secularism has been with us a long time. It used to be the place where we drew lines between those who were Christians and those who were not. What is new is the growing claim that it is the modern form of the Christian faith. This mood has permeated the Western Church, crossing denominational lines. It reaches from the World Council of Churches through the House of Bishops, seminaries, and parishes to all aspects of the Church’s life.

Why is this happening? Some clergy believe the Christian’s commitment to social justice and a good life this side of the grave is inhibited and deflected by belief in eternal life. Unfortu-



nately, there have been times in the Church's history when this was so. Another reason is the commendable emphasis upon honesty by which the clergyman feels he must not affirm what he himself does not believe.

The exhilaration of shedding hypocritical stands sometimes leads a clergyman to give up prematurely and too hastily what he, at a certain point in his ministry, cannot feel experientially. This dynamic has led to the surprising contrast of laymen (who are not under the pressure of continuous public commitment) asking for sermons and witness of biblical and classical teaching, while clergymen are busy being relevant to the political, social, and business affairs of the world.

The drift, however, can carry the legitimately derivative Christian concerns for social action into the center of the Christian endeavor, displacing the Gospel that it is God's Church and God's world and that He is the God and Father of our Lord Jesus Christ. When the derivative concerns of Christianity replace its center, the tendency is toward a dogmatism concerning particular issues so complex and moot that it amounts to the presumption of possessing God's own unlisted telephone number.

This confidence concerning the right position on complicated political and social issues caused one teacher to complain that he is "tired of all the certainties about the uncertainties and the uncertainties about the cer-

tainties." Many clergy seem quite certain about particular complex social and political issues, but are quite uncertain about the existence of God and the resurrection of Christ.

The most significant reason for this development, however, is the inevitable influence of the culture's direction upon the Church. The way we understand Christianity in any age is always partially influenced by that age. The situation today is diametrically opposite to that of the early Church. The cultural scene then was overwhelmingly Gnostic. Everybody was preoccupied with the heavenly, otherworldly, spiritual, and divine aspects of Christianity.

Christianity was in danger of being made into a religion of escapism and fantasy. The teachings concerning creation, the full humanity of Jesus, and the importance of this life on this earth were in danger of being lost from the Christian faith. It is ironic indeed that the historical, human, and earthy side of Christianity, which secularists find so relevant and exhilarating today, was then barely salvaged from the cultural drift of ancient Gnosticism.

The ability of the Church to retain the human and worldly emphasis of Christianity was bought at the price of agonizing struggles against the cultural drift of those times. We must not fight the modern distortion by sacrificing past gains. It is still the world that God loves, and this life in this world is certainly a dimension of eternal life.

Social action and Christian contention for justice are necessary, derivative aspects of the Christian faith. But there are at least these aspects of the secular drift that tend to dehydrate and de-spirit the Christian faith: the Gospel is lost in new laws; the Tower of Babel, instead of Pentecost, becomes the picture of our hope; and our views of creation, man, and God suffer the effects of reductionism.

### A Set of New Laws

These heresies which grew up to oppose Gnosticism, or spiritual escapism, have always tended toward legalism. The Gnostic heresies (Manichaeism, Monophysitism, Docetism, Sabellianism) attempt to resolve the problem of being human in the direction of fantasy and escape from life.

*Continued on next page*



*When the Rev. Dr. C. FitzSimons Allison, professor of Church Studies at Virginia Theological Seminary, isn't busy teaching, he is usually out somewhere on a speaking engagement. Much in demand as a lecturer at universities and lay and clergy conferences,*

*he has also been the preacher on an Episcopal Radio-TV Foundation Series.*

*A consultant for radio and TV projects and for Urban and Industrial Mission, Dr. Allison finds a little time now and then for boating, softball, and other leisure time activities he enjoys.*

*He is a graduate of the University of the South, Virginia Theological Seminary, and Oxford University. He has written three books and numerous articles for magazines and journals.*



# THE PURPOSE OF CHRISTIANITY

## Are We Secularizing Ourselves to Death?

The opposite heresies (Ebionitism, Pharisaism, Adoptionism, Socinianism) do this in the direction of legalism. Some things are indeed new about our contemporary secularism but it shares with this latter group their historical defects and distortions.

Three insidious effects, corresponding to the doctrines of atonement, salvation, and man, follow the secularistic hope.

1. Jesus Christ who is demoted from being the good news of God to man to the mere *way* of man's salvation, or model for his behavior, becomes a law no one can fulfill and by which all are condemned.

"Be like Jesus" is far worse than the Ten Commandments. The exhortations for us to be joyful, resilient, mature, loving, aware, sensitive, socially concerned, and creative are just that — exhortations. They do not of themselves carry the power to effect their demands. One perceptive student called this exemplary, legal, and hortatory view of Christ's life as a law for us to follow, the "vindictive doctrine of the atonement."

2. The secularist sees all righteousness as emanating and originating with man. Ultimately, it then becomes a religion of self-righteousness. The righteousness given by God, begun in forgiveness, and that which redeems the wicked, becomes lost in new jungles of Pharisaism.

Whenever Christians have recovered the doctrine of justification by faith with its emphasis upon the redeeming and forgiving power of God's righteousness, new power has flow-

ered in the Christian Church. This doctrine is certainly not well known even in the churches. Whenever it has been recovered, however, it has been through Scripture and not in secular drift. Without the Gospel of God's forgiving righteousness there is no alternative to hypocrisy and self-righteousness. Secularism does not differ from its ancient cousins in this matter of being a new legalism.

3. Since man in this secularist doctrine becomes the measure of all things, he is the originator, initiator, and origin of his own hope. This view assumes man has an autonomous, self-starting will that is innately and inherently the master of its own destiny. Therefore, it would follow that all fat, selfish, angry, timid, procrastinating, lustful, racist, or fearful souls have but to be nagged, exhorted, and fussed at to become slim, unselfish, peaceful, outgoing, diligent, chaste, liberal, or courageous humans. This is the gospel of nagging, or what the early Church called Pelagianism.

### The Tower of Babel

Like past humanisms, today's new form is naive about sin and man's bondage. It is utopian and arrogant about its ability to master its own destiny. If we will not listen to the Book of Genesis, to St. Paul, or to Augustine perhaps we can hear a warning from the ancient pagans about the malignancy of our overweening *hubris* or from any contemporary athletic coach on the danger of over-confidence.

This contemporary secular spirit is as close as any illustration in history to that of the Tower of Babel. It is in stark contrast to the spirit symbolized by Pentecost and by Jacob's ladder where the angels of God's sustenance are coming down to man rather than

man building his way to heaven.

### Reductionism

Man cannot be understood as a thing or as "the only animal that it is shameful to call a beast." He cannot be comprehended by his chemistry, biology, sexuality, economics, politics, or history. There is nothing in this world by which a man may be measured (to do so is what the Scripture shows to be idolatry). A religion that attempts to resolve the problems of being human in terms of this world alone will inevitably squelch and reduce the measure of man. Secularism gives us not humanism, but dehumanism.

It is strange indeed that those preaching the religion of secularism rarely listen to the worldly evidence of the arts or the cry of the existentialists. There is enormous evidence from the stage, contemporary novels, student fads, the drug scene, and popular songs, of a deep protest against the very reduction of the human spirit that the secularist wants to join. People all about us are hungry for dimensions of mystery, experiences of spirit, a sense of the numinous, and the realities of transcendence. In fact, at the very moment the secularist is asking us to shed our classical teachings of divinity, eternal life, and transcendence in order to be relevant to a rational and naturalistic culture, that same culture has already experienced the bankruptcy and vacuum of such a secularism. It is reacting in the opposite Gnostic direction of spooky and superstitious commitments to astrology, occult mediums, and other spiritual cults.

Christianity was and still is the good news of the kind of God we have: The God and Father of our Lord Jesus Christ. ◀





# WORLDSCENE

## Unity in England: After the Vote

After 13 years of discussion and five hours of debate, the Church of England on July 8 failed to get the majority vote needed to join English Methodists in the first stage of a plan for eventual reunion.

The Methodists' annual conference, meeting in Birmingham and voting the same day, passed the plan by a majority of 77.4 percent. The Convocations of Canterbury and York, in joint sessions at Westminster, were 6 percent short of the required 75 percent. The opposition of the lower Houses (clergy) defeated the measure in spite of strong support from the bishops.

The dramatic difference in the two Churches' votes provoked immediate and widespread disappointment and sadness, as well as relief for those who entertained deep theological opposition to the Service of Reconciliation proposed in the plan.

The Archbishop of Canterbury said, however, "The Convocations' vote is good enough to look forward to the same proposals being put forward in the not too distant future."

Although many voices expressed the opinion that any future proposals would have to present a different scheme for unity than the one which failed, most agreed that the Churches must now engage intensively in a program of mutual collaboration. Many also felt that there must be more generous arrangements for intercommunion.

Some post-voting action has already taken place:

► Several Anglican bishops attended Sunday services at Methodist churches as a sign of their unity with the Methodists.

► Bishop William Greer of Man-

chester, announced at his cathedral that he would be "very happy to give permission to those who ask it, for baptized Methodists to receive Holy Communion in the Church of England."

► At Cambridge, on Sunday, July 13, the Rev. David Isitt, chaplain of St. Edward's Chapel, led members of his congregation to Wesley Methodist Church, where they received the Sacrament from the hands of the Rev. Whitfield Foy, pastor of Wesley.

► The Anglican Bishop of Peterborough, the Rt. Rev. Cyril Eastbaugh, who voted against the union plan, will help inaugurate a part-

nership between Anglican and Methodist congregations in the town of Desborough Sept. 7. Bishop Eastbaugh said he did not oppose union but only the specific provisions of the plan. The bishop and the Rev. William Hewitson, chairman of the Oxford-Leicester Methodist circuit, will celebrate Holy Communion and administer the Sacrament to confirmed members of the Church of England and full members of the Methodist Church. Then both will sign papers setting up the Anglican/Methodist partnership.

*Continued on page 32*

## Special Convention Begins August 30

Some 840 bishops and elected lay and clerical deputies will assemble Labor Day weekend at the University of Notre Dame, South Bend, Ind., for a special meeting of the Episcopal Church's national governing body, the General Convention. More than 50 separate items of business will be considered by the Convention's two legislative bodies—the House of Bishops and House of Deputies (*see August issue and pages 13-19 for summaries*).

First major scheduled action of the Houses Aug. 31 will be consideration of a proposed agenda which could include limited participation in the Convention by additional representatives from diocesan women's, youth, and ethnic minority groups. As of Aug. 6, 88 of the Church's 107 dioceses and districts are sending 241 additional representatives to South Bend. *Additional data includes:*

**Registration:** At the Center for Continuing Education, Notre Dame campus, Aug. 30.

**Opening Eucharist:** At the Arena of Notre Dame's Athletic and Convocation Center, 5 P.M. Saturday, Aug. 30; preacher, the Presiding Bishop.

**Convention Worship:** Daily celebrations, starting Sunday, Aug. 31, at 7:30 A.M., at University's Stepan Center.

**House of Bishops:** Meets in Monogram Room of Athletic and Convocation Center.

**House of Deputies:** Meets in Arena of Athletic and Convocation Center.

**Gathering Place** for official participants, guests, and visitors will be set up in University's Stepan Center on Sunday, Aug. 31.

**Meals:** North Dining Hall of University.

**Closing Service:** Scheduled for 12:30 P.M., Friday, Sept. 5.





## At home in the New Liturgy as in the Old

Christians are being asked to make many liturgical decisions these days. One decision, however, was made long ago: in selecting candles for the church, the solidly dependable name continues to be Will & Baumer.

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## Diocesan Roundup: Convention Highlights

A new emphasis on renewal in faith and greater attention to young churchmen characterized the conventions of some 38 dioceses and districts this Spring.

### Renewal

Inspired by attendance at Lambeth '68 and their own realization of the need, many bishops exhorted their people to deepen their spiritual lives. In at least 10 dioceses delegates took steps connected with spiritual renewal. Bishop Leland Stark of **Newark**, paraphrasing the Lambeth theme, chose "The Renewal of the Diocese in Faith, in Ministry, in Unity," as his subject. **West Virginia's** Bishop Wilburn C. Campbell said, "We must rethink our prayer life so that normal, day in and day out, routine existence becomes itself a life of prayer."

The Diocese of **Arkansas** included "an impetus toward renewal" in their centennial year plans. **Harrisburg** adopted 12 diocesan goals which included an emphasis on mission, evangelism, and a parish program to "recover the lost sense of the greatness of being a Christian." **Maryland** reported a very active prayer committee providing hard-working prayer conferences and workshops. **Northern Michigan's** Bishop George R. Selway is appointing a committee on evangelism to study the subject in his diocese and recommend specific action. **West Virginia** delegates pledged full support to a series of "Prayer Power" workshops in the Fall.

Several dioceses, including **Honolulu, Maryland, Spokane, and Southern Ohio**, looking toward the faith and commitment of the next generation, are studying their confirmation and Christian education procedures. **Rhode Island** urged parishes to postpone confirmation to an age appropriate for an adult commitment while permitting baptized, instructed children to receive Communion.

### Youth

Older Episcopalians in almost every convention demonstrated growing recognition that youth must be recognized now within the structures of the Church.

**Southern Ohio** may have shown

the most enterprise. After young parish delegates participated vocally in the convention, delegates showed their receptiveness by electing one youth as a deputy to General Convention and another to their diocesan council. **Bethlehem, Harrisburg, and Southern Ohio** gave their parish youth representatives seat and voice at convention. **Bethlehem, Erie, Rhode Island, and West Virginia** passed resolutions urging the inclusion of youth at all decision making levels.

**Colorado, Dallas, Fond du Lac, Pittsburgh, West Virginia, and Western Michigan** changed their canons to permit parishes to lower the minimum age requirements for voting in parish meetings. Similar resolutions failed in **Long Island and Oklahoma; Vermont** referred it to committee. **New York, Maryland, and Southern Ohio** resolved to petition their respective legislatures to take legal action to allow churches to lower voting ages in those states.

### Women

In anticipation of General Convention 1970 seating women, **Spokane** elected a woman deputy and alternate while **Pittsburgh** changed its constitution and canons to make women eligible to all elective offices. **Dallas and Northwest Texas** approved women on vestries. In **Northwest Texas**, however, the resolution to allow them to be delegates to diocesan convention failed; the final reading on this passed in **South Florida**, but failed in **South Carolina**. **Oklahoma** once again passed a first reading to change their constitution to allow women to serve as diocesan delegates. In **Northern Michigan** women may now be elected wardens.

### Clergy

More dioceses including **Bethlehem, Colorado, Erie, Long Island, South Carolina, Northern Michigan, and Western Michigan** raised the minimum salary for mission clergy. The **Convocation of European Churches, Erie, and Vermont** increased insurance benefits for clergy. **Harrisburg and West Virginia** delegates urged parishes to pay rectors at least the minimum set for mission priests. The **Newark** delegates adop-



ted a diocesan-wide salary scale which is planned to increase by years of service.

The highest minimum salary reported for mission priests was \$7,000. The conventions of both **Western Michigan** and **Long Island** approved budget increases to guarantee a starting salary of \$7,000 for all their mission clergy.

### Social Action

Resolutions calling for social action or stating diocesan positions on social questions were numerous and varied. Those that seemed to be new this year included resolutions by **Iowa** and **Western Michigan** delegates supporting efforts to extend to farm workers the same rights and protection under the law enjoyed by every other class of workers. **Erie's** delegates approved a priority program designed to "enable all parishioners to re-examine their attitudes and responses with respect to white racism, . . . poverty, . . . and the effects of the mass media reporting on the formation of [such] attitudes within the diocese." **Harrisburg** appointed a committee to study various proposals for income maintenance and present a position paper at the next convention.

**Arkansas** and **Colorado** will include underprivileged children in their summer camping programs. **Bethlehem** delegates asked each communicant to give the Presiding Bishop's Fund or similar agency the price of one meal a month and made a warden responsible for the plan in each parish. The Diocese of **Easton** plans to cooperate with Presbyterians in Salisbury, Md., in a home for elderly citizens and the Diocese of **South Carolina** will investigate the possibility of building one or more nursing homes. **Honolulu** is planning pilot projects to reach various segments of the population in urban areas. **Iowa** extended their special crisis fund for another two years. **New Jersey** heard a report by their urban department on work with drug addicts in Atlantic City; **Vermont** heard a report from the Burlington Ecumenical Action ministry at work in low cost housing.

### New Ways

Diocesan self study continues. Resulting changes in constitutions and canons occurred in at least 18 conventions.

**Honolulu** has petitioned General Convention for diocesan status. **New York** petitioned the bishop to appoint a committee to study the possibility of dividing the diocese. **South Florida**, upon the recommendation of Bishop Henry Louttit, has petitioned General Convention for permission to divide into three dioceses. **South Dakota** voted to hold convocation in the Fall of 1970, so it will follow the Niobrara convocation of Indian churchmen.

The most radical action toward restructure was taken by the **Convocation of European Churches** which met for the first time with the annual **Conference of the British Churches of Northern and Central Europe**. The joint meeting passed a resolution calling upon their respective churches to "take . . . all steps necessary to create a unified . . . British-American province or diocese of Europe. They formed an Inter-Anglican Council chaired by the Rt. Rev. Stanley Eley, Bishop of Gibraltar. Other members include: Bishop J. Brooke Mosley, Executive Council; the Very Rev. Sturgis L. Riddle, Dean of the American Cathedral in Paris; Mr. George Snyder, Munich; and Mrs. Myers, Geneva.

### Money

Although financial problems seem to be increasing, the overall picture is mixed. Program budgets were passed as usual except in **Rhode Island** where the delegates decided to ask for a special convention October 9, devoted only to the budget. **Bethlehem** will continue to give 50 percent of the money it receives for program to the General Church Program; **Harrisburg** endorsed the policy of fifty-fifty giving; **Northern Michigan** and **Northwest Texas** were among those jurisdictions accepting their quota or more for the General Church Program. In **West Virginia** giving to the missionary apportionment reached a new high.

**West Missouri** decided to cut local expansion of regional program in order to pay their General Church Program quota in full. Plunging income in **Oklahoma** forced a budgetary cut of \$98,000 including a cut to the General Church Program. For the first time in 20 years **South Florida's** budget allows for only part of their General Church Program payment. They did, however, resolve to make this payment a first priority.

## How to keep them coming to Sunday School

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## WORLDSCENE

Continued from page 29

### Black Manifesto: Elections and Response

Recent events in connection with the group sponsoring the Black Manifesto include elections, a change of name, and some positive response to the demands.

► In July the Rev. Calvin B. Marshall, pastor of the Varick Memorial AME Zion Church of Brooklyn, was elected chairman of the Black Economic Development Conference (BEDC).

► At the same meeting the word "National" was dropped from the name making it BEDC rather than NBEDC as it was known when James Forman presented the original demand for "reparations" from white churches and synagogues. Mr. Forman remains as chief spokesman for the BEDC, a member of the steering committee, and head of its United Black Appeal.

► In addition to naming a full slate of officers, the steering committee acted to file for incorporation in New York State.

► In Chicago the Common Council of the North Side Cooperative Ministry, an ecumenical cluster of 20 churches, agreed to take some action on black demands. The group voted to raise \$10,000 for black community use, to take an offering for the United Black Appeal, and to provide a day care center for North Side black residents. Herman Holmes, a Chicago backer of BEDC who made the demands on the North Side church group last June, was present at the meeting and agreed to help develop a task force to implement the decision.

► The Cooperative Ministry declined, however, to accept the Manifesto in its entirety and approved a substitute motion which said: "The Black Manifesto is a violent document but so is the condition which made it necessary. We cannot support the armed revolutionary strategy and rhetoric of the manifesto; yet we are able to understand the inflammatory language as a prophecy of destruction when responsive creative ways of forcing social change are not made immediately in the land."

### We Meet Again After 32 Years

The Episcopal Church and the Lutheran Council in the U.S.A. will begin a series of discussions "to explore the problems that exist between our two communions as a step toward deeper dialogue."

The Episcopalians, who will be hosts for the first discussion, in Detroit, Mich., Oct. 14-16, 1969, are acting in accordance with General Convention's directive to participate in COCU and extend ecumenical discussions to include Lutherans, Roman Catholics, and Orthodox. The latter two bodies are already engaged in meetings with Episcopalians and Lutherans.

Dr. Peter Day, ecumenical officer of Executive Council, said that Episcopalians would send 10 representatives including himself and the Rt. Rev. Richard M. Emrich, Bishop of Michigan, chairman of the delegation. The Rev. Dr. O. V. Anderson, of Milwaukee, Wis., chairs the 10 Lutheran delegates.

These discussions will be the first such meetings between Lutherans and Episcopalians since 1937.

### Grants Made to Two Episcopal Schools

• St. Paul's College, Lawrenceville, Va., received a check for \$995,000 from the U.S. Department of Housing and Urban Development toward the cost of its in-progress dormitory construction.

President Earl H. McClenney said that the overall cost of the new residence hall, including furnishings, will be \$1.15 million. The dormitory should be ready to receive 262 women by the opening of the Fall session.

• Colgate Rochester Divinity School/Bexley Hall, members of the Rochester Center for Theological Studies, announced that the Charles E. Merrill Trust, New York, has made a grant of \$25,000 to the Center. The grant is earmarked for the Transition Fund, established to underwrite the cost of moving Bexley Hall from Gambier, Ohio, to Rochester, and toward the development of the Rochester Center.



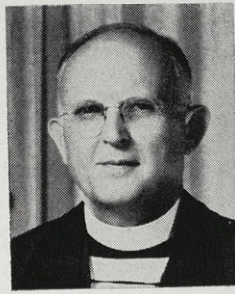
# Changes in the Episcopate



Bishop Jones



Bishop Honaman



Bishop Chilton

News about the Episcopate includes one election, three retirements, two deaths, and a request.

- The Diocese of Georgia elected the **Rev. Paul Reeves**, rector of St. Stephen's, Cocoanut Grove, Miami, Fla., to be their Coadjutor.

- On June 28, the **Rt. Rev. Charles C. J. Carpenter**, who retired earlier this year as Bishop of Alabama, died. The **Rt. Rev. Beverly Tucker**, retired Bishop of Ohio, died July 4 at the age of 87.

- The final action of the first convocation the District of Haiti has held in five years was to petition the House of Bishops for a resident bishop. There has been no resident diocesan in Haiti since the **Rt. Rev. C. Alfred Voegeli** was exiled from the country five years ago. **Bishop J. Brooke Mosley**, who presided at the convocation at Bishop Voegeli's request, assured the delegates that Haiti would be the first place the House would look for nominees.

**The Rt. Rev. Girault M. Jones**, Bishop of Louisiana since 1949, retires August 31. . . . A native of Centerville, Miss., Bishop Jones is a graduate of the University of Mississippi and the School of Theology of the University of the South. Following his ordination in 1929, he served parishes in Mississippi and Louisiana and as rural missionary in Mississippi. . . . Four times a deputy to General Convention, Bishop Jones was also President of the Fourth Province and director of the Se-

wanee Summer School. After retirement he will continue as Chancellor of the University of the South until his six year term is up in 1973. He is married to the former Kathleen Platt.

**The Rt. Rev. Earl M. Honaman**, Suffragan Bishop of Harrisburg since 1956, retires September 30. . . . A graduate of Franklin and Marshall College and Philadelphia Divinity School, Bishop Honaman was ordained in 1928. He served parishes in Pennsylvania before joining the Army during World War II as a division chaplain. . . . Rector of St. John's Church, York, Pa., from 1946-56, Bishop Honaman was twice a deputy to General Convention and served as pastor to Episcopal students at Dickinson College. He is married to the former Mary P. Shenk.

**The Rt. Rev. Samuel B. Chilton**, Suffragan Bishop of Virginia since 1960, will retire December 31. . . . Bishop Chilton attended Virginia Polytechnic Institute and graduated from the University of Virginia and Virginia Theological Seminary. Following his ordination in 1924, he served parishes in Virginia, edited the *Southern Churchman*, and was Secretary-Treasurer of the Diocese until his appointment as Archdeacon in 1954. . . . A deputy to two General Conventions, Bishop Chilton is married to the former Harriet H. McMillan.

In addition to "The Episcopalian" read

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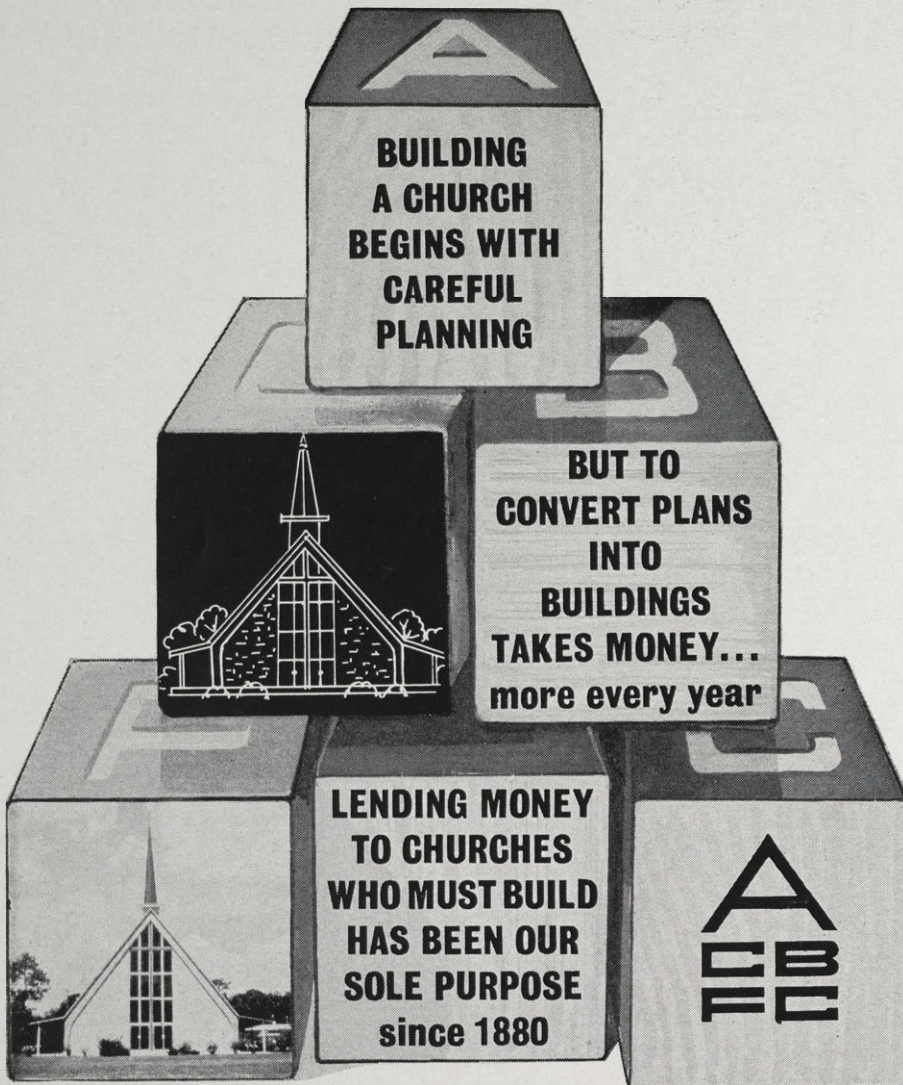


## In Person

**Robert Morales-Alama**, planning consultant to the Diocese of Puerto Rico's Pilot Diocese Program, has been appointed Executive Secretary for Latin America in the Office of the Deputy for Overseas Relations. . . . A Presbyterian campus minister at Duke University, the Rev. **Clyde Robinson**, will become regional secretary of the United Ministries in Higher Education (UMHE) in the Southeast. The Episcopal Church is one of 10 supporting denominations for UMHE. . . . Bishop **Moses N. C. O. Scott**, Sierra Leone, succeeds Archbishop **Cecil John Patterson** as Anglican Archbishop of West Africa. . . .

Two Episcopalians will head area Councils of Churches. Suffragan Bishop **Paul Moore, Jr.**, Washington, D.C., is the new president of the Council of Churches of Greater Washington and the Rev. **Arthur E. Walmsley**, interim rector of Grace Church, Amherst, is the new general secretary of the Massachusetts Council of Churches. . . . Churchmen of many denominations paid tribute in early June to the late Dr. **Truman B. Douglass**, United Church of Christ official who pioneered in ecumenical and urban affairs. . . . **Elizabeth C. Morrow** becomes the first dean of women of the University of the South, Sewanee, Tenn., as the school admits its first 100 women students this fall. . . . Presiding Bishop **John E. Hines** is one of three churchmen to be honored by the National Conference of Christians and Jews for "courageous leadership in intercreedal relations". . . .

Dr. **Nathan Wright**, recently resigned executive director of Newark's Diocesan Department of Urban Work, has been appointed Professor of Urban Affairs at the State University of New York at Albany. . . . Mrs. **Cynthia Wedel**, former executive officer of the Christian Unity Division of the National Council of Churches, has moved with husband **Ted** to Alexandria, Va., where she will help the National Training Laboratories set up a center for the study of voluntarism. . . . **St. John's Episcopal Church, Sullivan, Mo.**, is one of three churches awarded architectural prizes by the National Conference on Religious Architecture. . . . **John K. Cannon**, a vestryman at St. John's Detroit, Mich., is the new chairman of the national Project Equality Council. . . . The Very Rev. **Almus M. Thorp**, Dean of Bexley Hall, Rochester, N.Y., has resigned that post to become the new executive director of the Episcopal Church's Board for Theological Education. . . .



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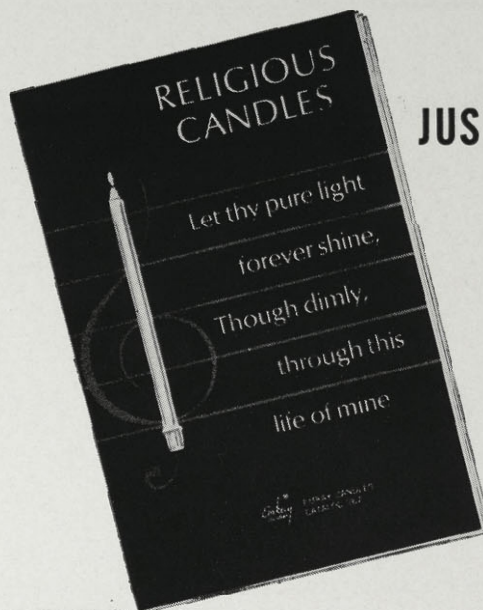


**Alice Jones Taylor**, author and wife of Easton's Bishop **George A. Taylor**, died June 18 in Easton, Md. . . . Canon **Robert Jeffery**, priest in the Church of the Province of South Africa, is now deputy to Scottish Bishop **John Howe** who just became executive officer for the worldwide Anglican Communion. . . . A member of the Mar Thoma Syrian Church, **Poikail John George**, program director for the University Christian Movement, was recently appointed associate for social policy development on Executive Council's Public Affairs Team, which provides information on social and political issues. . . .

The National Board of the **Church Periodical Club**, in a radical departure from its custom of meeting at the same place as the Women's Triennial, has selected The Flanders Hotel, Ocean City, N.J., for the 1970 Triennial meeting, Oct. 18-21. . . . A Harlem pastor, the Rev. Dr. **M. Moran Weston**, rector of St. Phillip's Episcopal Church, was recently elected to Columbia University's Board of Trustees. . . . The new Chief Primate of the Anglican Church of Ireland is Archbishop **George O. Simms** of Dublin. . . .

The Academy of Religion and Mental Health elected the Rev. **James R. MacColl III**, president, to succeed the Rev. **George C. Anderson** who retired in June. . . . The Rt. Rev. **Moses Scott**, Bishop of Sierra Leone, recently elected Archbishop of Western Africa, is the first African to hold the post. . . . The three Episcopal Supreme Court Justices, **Thurgood Marshall**, **Potter Stewart**, and **Byron R. White**, have decided individually to abide by new financial disclosure rules imposed on the rest of the federal judiciary. . . . **Mrs. Harold G. McConnell**, communicant of St. Paul's, Minneapolis, received an award from the Minnesota International Center and International Student Council "in an appreciation of dedicated and distinguished service in the cause of furthering international relations." . . .

Coordinator of the Anchorage, Alaska, FISH, is writer **Tay Thomas**, wife of author-traveler **Lowell Thomas, Jr.** Both Thomases are active in St. Mary's Episcopal Church, Anchorage. . . . **Helen Fowler Boynton**, wife of Bishop **Charles F. Boynton**, recently retired Suffragan of New York, and **Marian Swannel Wright**, wife of Bishop **William G. Wright** of Nevada, both died in early May. . . . **Mary Robinson Kinsolving**, deceased wife of New Mexico and Southwest Texas' Bishop **C. J. Kinsolving, III**, will be honored in Santa Fe, N.M., where a swimming pool at Camp Stoney will be named after her.

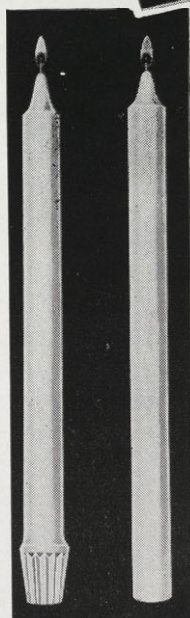


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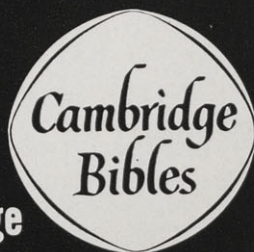
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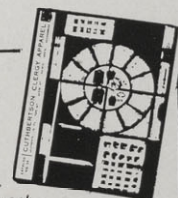
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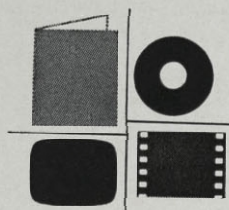


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# Grief: Geography Ignored

**D**ESPITE MOUNTING HIGHWAY FATALITIES and troop losses in Vietnam, Americans often reach mature years without experiencing grief at first hand—either through suffering a personal loss or being close to someone who has. This is one of the reasons *UP FROM GRIEF* by Bernadine Kreis and Alice Pattie (Seabury, \$3.95) is among this year's most important books. No preparation of any kind will reduce shock or anguish—but knowledge can both strengthen our ministry to the grieving and lessen the anxiety of the sufferer.

Twentieth century Americans do their best to ignore death. It is hard to say whether this attitude is due to fifty years of modern medicine, this society's youth cult, or the customs developed and encouraged by undertakers. As author Kreis says, "we urge griever to be strong and courageous even at a time when it is unhealthy to avoid the normal suffering and heartache. . . . Society finds you (the bereaved) a burden and an embarrassment, because in this land death has become a taboo. . . ."

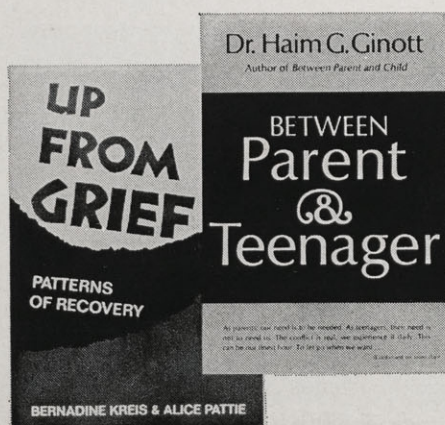
*Up from Grief* is a frank book designed to help those who are grieving and those who need to understand in order to help them. Mrs. Kreis and Mrs. Pattie have written out of their own experiences and the knowledge gained from five hundred interviews with other sufferers. Their style is both objective and warmly personal. The authors make concrete suggestions and illustrate their points with brief accounts and quotations from a great variety of individuals.

While the book is particularly relevant for widows and widowers it speaks to all the sorrowing—parent, child, friend, and sibling. The most generally useful section describes the physical and mental reality of grief. The opening chapters describe grief's three stages—shock, suffering, and recovery. These stages are well known and accepted by physicians and psychologists as descriptive of the "grief syndrome" but almost unknown to the average citizen.

While it is true that every relationship is unique and each individual loss carries its own peculiar pain, *Up from Grief* demonstrates grief as universal reality. It also clearly marks the pattern it follows and identifies the major sign posts on this well traveled, tortuous road.

*Up from Grief* is a book for everyone. It should head the list of purchases for parish libraries and rectory studies. It is a good gift for a mourning friend, after the initial period of shock. If you read it yourself, you will know exactly when to present it.

—M.C.M.



## Family Quickbook

**F**OUR YEARS AGO when I reviewed Dr. Haim Ginott's *Between Parent and Child*, I found his "new solutions to old problems" refreshing and helpful. Since then two of our children have become teenagers, a third hovers on the brink.

Therefore I happily welcomed his sequel, *BETWEEN PARENT AND TEENAGER* (Macmillan, \$5.95). Dr. Ginott's gift for the memorable expression, the catchy summing up, hasn't diminished. At random one finds: "Angry feelings do not vanish when banished," "Children are childish, therefore adults must be adultish," "A stranger speaks to the mind; a parent speaks to the heart."

Dr. Ginott is marvelously readable. His brief sections deal with one specific point and his conversational vignettes grab the reader with their immediacy and universality. Although the doctor directs his advice to teenage situations, his premise is the same: our children, whether pre- or post-twelve, are human beings who deserve respect and dignity no less than parents.

The book deals first with problems basic to any age: anger and insult, criticism, praise, blame, rebellion. "Praise, like criticism, can be destructive." "Do not disown his feelings." "Don't attack personality attributes. Don't criticize character traits."

Then the doctor brings in the widening world of the teenager, but



not with the panic button. Dating, driving, drinking, drugs, sex, and success are all interpreted in the light of earlier insights. His main question is always, "How can we help our teenagers achieve responsible maturity?"

Dr. Ginott helps parents recognize their own conflicts and dilemmas: "As parents our need is to be needed; as teenagers their need is not to need us," and, "How to help when help is resented, how to guide when guidance is rejected, how to communicate when attention is taken as attack?"

This is not an exhaustive volume. A scant twenty pages of large-print on "Teenage sex and human values," do not speak to all the questions, confusions, and concerns of this mother-of-four-daughters. I do not find here an in-depth discussion on how to achieve the desirable goal in our children's sexual activities: "In mature love neither boy nor girl tries to exploit or possess the other."

The author does suggest guidelines which hark back to earlier premises: "Honesty and responsibility pertain to all human relations. All situations, simple or complex, social or sexual, require individual integrity."

There is a levelheaded section (with hope) on dope; clarification of, and advice on, homosexuality; a recommendation on drinking from the National Institute of Mental Health, endorsed by the National Council of Churches.

Stripped down to Dr. Ginott's pithy prose, problems often seem oversimplified. But *Between Parent and Teenager* is a handbook. If it lacks depth, it lacks it as a cookbook which supplies principles and some basic recipes does. The cooks must supply the ingredients, and with increasing skill and experience, fashion their own recipes adapted to their own situations.

Dr. Ginott himself seems wary that his facile style will be interpreted as glibness, that his techniques may appear as ends-in-themselves. He warns, "The suggested methods are not merely techniques but interpersonal skills, helpful only when used with empathy and genuine-

ness," and "[these techniques] are not tricks or gimmicks. Nor can they be used mechanically. They are helpful only within a context of concern and respect. In human relations, the agents of help are never solely the techniques, but the person who employs them. Without compassion and authenticity, techniques fail."

The recipes are here, and well worth trying. But unless our own compassion and authenticity, empathy and genuineness are among the ingredients the techniques can't count for much.

With those, the recipes are rich indeed. —JACQUELINE JACKSON

## MOVIES

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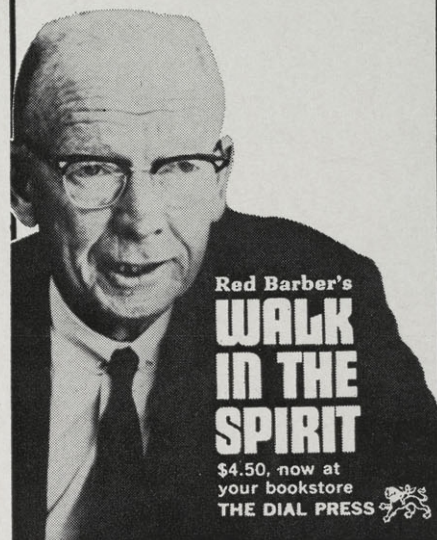
if . . . is a social documentary about the English system of educating boys to become men. We see the boys as they arrive at a typical "public" (private to us) school. The setting is rural, the buildings gothic, the center of the establishment, the chapel.

Lusty peals from the organ accompany us as we see the boys settle into the relentless school routine with its never-ending multiplication of rules and regulations. The atmosphere is sterile and stifling, in spite of the boys' ingenious efforts to humanize it.

The plot takes shape around Travis, a sixth-former with some relentless ideas of his own. Travis and two of his friends (with the help of a sensitive camera eye) reveal the sys-

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## REVIEWS continued

tem and school for what they really are: the incredible pomposity of the dean and the chaplain; the perversity, even sadism, of the young male proctors who capriciously control and punish the boys; the vulgar delight of an old nurse as she searches the boys' bodies for lice; the ineptitude of teachers and irrelevance of their Latin, geometry, and history lessons; the sexual fantasies of the headmaster's wife; and the empty ritual of religious faith so absurdly played out at every chapel service.

In a potent mixture of bizarre humor and utmost seriousness this film elicits truth amidst the ridiculous, social comment amidst the most accepted of communal mores. Travis and his friends end as rebels, and the finale (whether reality or fantasy) comes abruptly.

Armed with real guns and real bullets, they break up a ceremony in the chapel and attack teachers and parents, students, and deans. They kill and finally, one supposes, they are killed. In any case, what was depicted as the proud, educational heart of one of the most civilized societies on earth becomes an empty corpse mutually destroyed by the vengeful, bestial conduct of young and old alike.

*if . . .* has something to say about several of our current national obsessions: student rebellions on our idyllic college campuses, black burnings in our angry city ghettos, and generation gaps which boil over in our churches and families.

Though we are a nation founded on revolution, we find it difficult to understand the spirit and cause of rebellion. *if . . .* can help us, especially if we heed the biblical injunction which is shown at the start of this troubling, but worthwhile, film: Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. (Proverbs 4:7)

—JOAN E. HEMENWAY

### PICTURE CREDITS—George Crouter: 2-4.

The New York Times: Cover, 20-21. Leo McConnell: 44. Jay Sacks: 10-12. Tompsett Photographers: 42.





You shop for groceries, iron shirts, vacuum floors, chauffeur your children and friends to lessons and luncheons. You are locked away in the confines of a woman's world . . . and personal meaning seems to rush right past your door.

In the darkness you lie abed . . . in the dawning you butter toast. And the silent questions swirl about you, "Is this all?" You feel alone with your dissatisfaction, your weariness, your repetition of feminine tasks.

You're rarely by yourself . . . but you're often alone, no matter where you go. You're surrounded by a hubbub of people and sounds, but you remain unreachable . . . haunted by the whisper inside you that somewhere there must be somebody who can love you enough to fill the emptiness.

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You can read  
the *Four Quartets*  
in about an hour  
but a lifetime can  
go by before their  
vibrations stop shaking  
your world.

BY MARY MORRISON

WE GENERALLY THINK of poets as writing about little things—personal emotions, individual insights and experiences. But there are some, a few, whose area of poetical operation is nothing less than the whole human experience of their time. T. S. Eliot is one of these.

How to put a whole world down on paper? How to express all of human experience in words? Dante built one tremendous work like a cathedral. Eliot worked, not architecturally but musically, weaving themes together into the moving, living miracle of concentration and suggestion that is his “Four Quartets.”

The Quartets are four poems, six to eight pages long apiece, a total of twenty-eight pages in *The Complete Poems and Plays*. All four can be read in an hour or less. To grasp them fully would tax a lifetime’s span. But fortunately for us they do not demand instant understanding. Like all great poetry they are a happening rather than a statement. They ask not so much that we understand them as that we let their words echo in our minds—that we read, re-read, and live with them.

So let us begin (not put off by the untranslated Greek quotations at the beginning, or the didactic opening sentences). Almost immediately something happens, a stir within a seldom-visited area of our being:

*Dry the pool, dry concrete, brown edged,  
And the pool was filled with water out of sunlight,  
And the lotos rose, quietly, quietly,  
The surface glittered out of heart of light. . .  
Then a cloud passed, and the pool was empty.  
Go, said the bird, for the leaves were full of  
children,  
Hidden excitedly, containing laughter.  
Go, go, go, said the bird: human kind  
Cannot bear very much reality.*

If we fare forward, not grasping at the meaning, but simply receiving what comes our way, that inner stir continues,

*Through the dark cold and the empty desolation  
The wave cry, the wind cry, the vast waters  
Of the petrel and the porpoise,  
and is present at the end,  
When the tongues of flame are in-folded  
Into the crowned knot of fire  
And the fire and the rose are one.*

A second reading traces the interwoven lines of the Quartets’ many themes: air, earth, water, fire; times, places, history; old age and death; words and the craft of writing; and through and above them all, time,



time, time—time and eternity and now.

Now is where the poems start from, for each one (we realize on a third reading) has as its focal point a specific experience in a particular place at a certain time. Each of the four titles is a place-name, and each name gives us a clue to the experience and to the now with which the poem is concerned.

“Burnt Norton” is an estate in southwestern England (presumably with a garden and a pool) which Eliot had visited. Its now is the lost now or childhood, the present moment fully lived:

*Quick now, here, now, always  
Ridiculous the waste sad time  
Stretching before and after.*

“East Coker” is the English village from which Eliot’s ancestors emigrated to New England in the seventeenth century. Its now is that of the accumulated past, the whole residue of history and culture on which and by which we live:

*A lifetime burning in every moment  
And not the lifetime of one man only  
But of old stones that cannot be deciphered.*

“The Dry Salvages” are buoy-marked rocks of the Massachusetts seacoast where Eliot spent his childhood summers. They mark the rhythmic from-the-beginning now of our blue sea-rocked planet:

*Under the oppression of the silent fog  
The tolling bell  
Measures time not our time, rung by the unhurried  
Ground swell, a time  
Older than the time of chronometers.*

“Little Gidding” is the ruined and almost-forgotten country house where Nicholas Ferrar set up his religious family-community in the turbulence of the seventeenth century English Civil War. It points toward the now which touches eternity:

*You are here to kneel  
Where prayer has been valid. . .  
And what the dead had no speech for, when living,  
They can tell you, being dead; the communication  
Of the dead is tongued with fire beyond the language of the living.*

Each of the poems separately, and all of them together, move within the paradox that opens and closes “East Coker”: “In my beginning is my end . . . In my end is my beginning.” Separately and together they speak of the mystery that is time, and of the even deeper mystery that is each of us voyaging through time, changed by it, changing with it, not knowing where we are going or what we are doing. They give

the one worthy instruction:

*Not fare well,  
But fare forward, voyagers.*

And they ask the one worthy question: In all this mystery, what is our task? The now moments hold the clue:

*These are only hints and guesses,  
Hints followed by guesses; and the rest  
Is prayer, observance, discipline, thought and action.*

And then the amazing line—

*The hint half guessed, the gift half understood, is  
Incarnation.*

Does our task, then, have to do with Incarnation? Is it our job to allow ourselves to be made man, not just the ordinary, anxious, timebound human product, but Man, all that God intends us—all that He intends man—to be? Are we to say

*the hardly, barely prayable  
Prayer of the one Annunciation—*

Mary’s prayer, “Behold the handmaid of the Lord; be it unto me according to thy word”?

*I said to my soul, be still and wait without hope  
For hope would be hope of the wrong thing; wait  
without love*

*For love would be love of the wrong thing; there is  
yet faith*

*But the faith and the love and the hope are all in  
the waiting.*

Waiting for something to be fulfilled in us—it is the task of all tasks, and it includes all our other purposes within it, making our outward work with words, or people, or things, fall from us as naturally and inevitably as ripe fruit falls from a tree. It is

*A condition of complete simplicity  
(Costing not less than everything)*

enabling us to live within time, use it, know it, redeem it, explore it.

*And the end of all our exploring  
Will be to arrive where we started  
And know the place for the first time.*

#### For Further Reading:

*Four Quartets* (Harcourt, Brace & World, 95¢)

*The Complete Poems and Plays* (Harcourt, Brace & World, \$6.95)

#### For Listening:

*Four Quartets*

(T. S. Eliot, reader; Angel, 45012)

(Spoken Arts, 765)





## DIocese OF NORTHERN INDIANA



# Know Your Diocese

Indiana was part of the missionary frontier opened up by the Episcopal Church's early Missionary Bishops Philander Chase and Jackson Kemper. Dedicated priests and laymen followed them trying to establish the Episcopal Church permanently with people living among the dunes, forests, and prairies of Indiana.

In 1895 the Rt. Rev. John H. White was consecrated to be Bishop of the Diocese of Indiana which then constituted the entire state. In 1898 the diocese was divided, with the parishes in the northern third of the state becoming the Diocese of Michigan City. The name was changed to the Diocese of Northern Indiana when South Bend became the see city in 1919.

In the Diocese of Northern Indiana's thirty-six parishes and missions are 9,692 communicants (13,771 baptized persons). They are led in the catholic and apostolic faith by sixty-one clergymen and thirty lay readers.

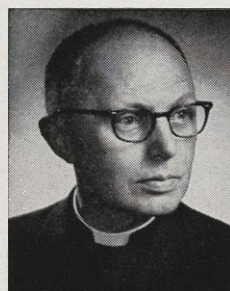
The Rt. Rev. Walter C. Klein, Bishop of Northern Indiana, visited the Missionary District of Costa Rica early this year to establish a new MRI companion relationship. He met with the District's bishop, the Rt. Rev. Jose Antonio Ramos, and the clergy of Northern Indiana's sister diocese.

Bishop Ramos will visit the diocese this Fall. Church members in the two dioceses are reaching out to each other through prayer for one another and by correspondence. Northern Indiana's Lenten offerings for 1969 through 1971 will be sent to Costa Rica for specific projects each year.

This year's annual Bishop Mallet Conference for young people of high school age was held at Howe Military School with the theme "The Times They Are A'Changin'." For the first three days the young people studied the implications of changing times from the viewpoint of scientific and technological revolution. Workshops for the last two days dealt with personal and inter-personal relationships.

Diocesan retreats, conferences, and seminars are held at the Wawasee Episcopal Center. This year three seminars directed by the diocese's Department of Christian Education, explored the relationship between several professions (nursing, medicine, law, teaching) and religion.

A special diocesan convention, held on April 19 at the Cathedral in South Bend, had a one-subject agenda: consideration of, and first action on a plan for restructuring the diocese. The plan becomes operational on January 1, 1970.



*The Rt. Rev. Walter Conrad Klein, Bishop of Northern Indiana, was born in Brooklyn, New York, on May 24, 1904. He was graduated from Lehigh University in 1924 and from General Theological Seminary in 1927.*

*Ordained to the priesthood in 1928, he has served parishes in Boston, Massachusetts; New York City; Newark and Morris Plains, New Jersey; and Philadelphia, Pennsylvania. From*

*1937 to 1942 he was on the faculty of the Philadelphia Divinity School, serving also as vicar of St. Augustine's Church, Norristown. He was on active duty as a chaplain in the U.S. Navy from 1943 to 1946.*

*In May, 1946, he was appointed as the Presiding Bishop's representative on the staff of the Anglican Bishop in Jerusalem. He lived in Palestine until 1950, doing liaison work with the Eastern Churches and teaching. For two years he was canon residentiary at the Collegiate Church of St. George the Martyr in Jerusalem.*

*He was appointed professor of Old Testament and Semitic Languages at Seabury-Western Theological Seminary in 1950. He went to Nashotah House in 1959 and served as that seminary's president and dean until 1963 when he was consecrated to be Bishop of Northern Indiana.*

*Bishop Klein and the former Helene Rosentreter were married in 1935. They have two children, Katherine and John.*

*Bishop Klein is the author of a number of books, pamphlets, and articles on Islam, the Old Testament, liturgics, and ascetical theology. His latest publications are The Dying Lord and A Priest Forever.*



## Exchange

*Continued from page 46*

ercise, medical care, and reading and educational materials.

The team is involving people in the community to work for enlightened treatment of prisoners and to promote improved conditions and facilities in penal institutions. A 24-hour phone service for prisoners and their families provided by churchmen is also available to the local FISH emergency help program.

### RENEWED CALL FOR HELP

Episcopal Navy Chaplain Christopher B. Young, who has returned after two years in Vietnam, again requests help

for Vietnamese refugees. Last year, responding to a similar appeal, hundreds of parishes, groups, and individuals sent boxes.

Chaplain Young says the Vietnamese refugees need children's clothing, baby items, sweaters, towels, medicated bar soap, and school supplies such as pencils and crayons. Packages should be sent to: Refugee Relief, Office of the Chaplain, Box 81, U.S. Naval Support Activity Danang, FPO San Francisco 96695.

### BELL NEEDED

The Church of the Resurrection in Joppa, Md., is rebuilding the Colonial Church (1724-1825) in once-thriving Joppa, now redeveloped as a suburban housing community. The Rev. Thomas Rightmyer asks whether some person

or parish has a steeple bell they would be willing to contribute. Please write to Mr. Rightmyer at The Church of the Resurrection, Joppa, Md. 21085, if you know where one may be obtained. The parish will pay freight charges.

### LOVE THY NEIGHBOR

St. Paul's Church, Visalia, Calif., has done it again. The congregation is raising \$1,000 to aid local families who wish to rehabilitate their own homes. Such low-income families, once they can form a group and establish their eligibility, can apply for FHA loans.

Two years ago, St. Paul's contributed \$4,000 for trucking pure water to Allensworth, a Negro community, where the local wells were poisoned with arsenic.



# Suffer the little children

Is it always the little children who suffer?

This young child can't help it that Africa's food production per person, in just one generation, has dropped 4%. So there's less food to go around.

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E-9-69



## The Black Manifesto: Prophetic or Preposterous

Continued from page 24

the preposterous are united. The task is ours to untangle the two.

The Black Manifesto is a strange cry by black people for help and inclusion, and an urgent call to the Church for repentance for its sins of exclusion. Were there no black and white churches today there would be no Manifesto to present to church bodies. If I were asked what in my opinion is one of the most important tasks confronting the Church today, I would answer: the cultivation, maintenance, and enhancement of an inclusive community consisting of all sorts and conditions of persons. This is Church action in the world.

The responsibility is ours to atone. Atonement is the religious response that is called forth from the Church. Atonement is the action which involves repentance for the sins of the past by sharing the burdens of the present. Were the Church to atone for the exploitation of black Americans, it

would not only shell out new money but would send forth new relationships. It is in relationships that we find love. Atonement is not a contractual obligation. First, it is a function of repentance. Then, it is a function of commitment. There is no limit to any commitment if it is a commitment made in love.

In the Scriptures (I Cor. 13:3) it is written: "If I give away all that I have . . . but have not love, I gain nothing." If the response to the Manifesto is not given in love, nothing is gained. All may be lost. Five hundred million dollars is not enough; it can never be enough as a response from a Church without love. There is no limit to a response in love, except the limit of one's neighbor's need. And needs of the poor exceed the Manifesto demands. A more fundamental response is required. An inappropriate response could be worse than no response at all.

## So What's New?



*"I don't exactly see eye to eye with you on the Trial Liturgy"*

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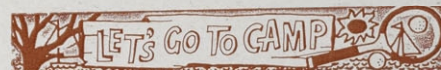
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# Exchange

The EXCHANGE section of THE EPISCOPALIAN includes the former *Have and Have Not* column in addition to an exchange of ideas, problems, and solutions.

THE EPISCOPALIAN invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

## KEEPING IN TOUCH

The people at the Church and Industry Institute in Winston-Salem, N.C., think clergy miss a lot of helpful reading which business and management people see regularly. The Institute's answer is something called *Selector* which their David Riffe manages from 109 Pike Creek Road, Newark, Del. 19711. *Selector* is a quarterly assortment of reprints chosen for their interest to clergy from such publications as *Harvard Business Review*, *Fortune*, *Business Week*, *Think*, and *Wall Street Journal*. The quarterly service costs \$6 a year or \$10 for two years. If you think your clergyman could benefit from a quick, quarterly sampling of what is on the businessman's mind, why not make him a present of a subscription to *Selector*?

## TEACHING MATERIAL AVAILABLE

The Episcopal Church of the Advent in Kennett Square, Pa., has the following teaching material available and will pay shipping costs upon request:

1. Mostly unused Seabury Series manuals, readers' and teachers', for all grades except grade 3, including Senior High Units by Baly, Tarplee, and Hoff. Quantities vary from 3 to 27 books per unit.

2. Eleven copies of the Friendship Press Junior High Unit, "Now Would You Believe . . . ?"

3. Six cartons of Lutheran Church (LCA) Vacation Church School Activity Packets for elementary grades. Also 36 children's booklets for same grades.

If your parish could use any of the material, please write to the Rev. Frederick Cryslar, Curate, The Church of the Advent, Kennett Square, Pa. 19348.

## DO YOU HAVE . . .

An October, 1964, issue of *Holiday* magazine? The youth group of a Luth-

eran church in Dayton, Ohio, has a god-child in Germany to whom they would like to send this particular issue. If you have a copy, please send it to the Rev. Larry Ford, The First Lutheran Church, 138 W. First St., Dayton, Ohio 45402.

## HUDDLE MUDDLE

There is little chance for people to get together as long as most of us want to be in the back of the church, the front of the bus, and the middle of the road.

—from the *Trinity Church bulletin*,  
Mobile, Ala.

## GCSP INFORMATION

"Helping People to Help Themselves" is a new brochure listing all the grants made under the General Convention Special Program in 1968, with a brief description of each one. The pamphlet, or further information on each grant, is available from Mr. Howard Quander, GCSP, Administrator of Grants, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

## SURPLUS MARKET CHURCHES

The Rev. Geoffrey Asson, Secretary of the Redundant Churches Uses Committee of the Diocese of Lincoln in England, offers an interesting suggestion to parishes in this country.

In the rural areas of his diocese a number of churches are to be closed. He suggests U.S. parishes might be interested in acquiring furnishings which are ancient but in good condition. In a few cases, church buildings, suitable for moving to another site in another part of the world, are also available.

For details of furnishings and / or buildings please write to Mr. Asson at South Ormsby Rectory, Louth, Lincolnshire, England.

## TRY BIBLEGRAMS

Lord Caradon, the United Kingdom's permanent representative to the United Nations, told the American Bible Society it was the custom in his family to send important messages using Bible passages.

When he was governor of Cyprus during a turbulent period, Lord Caradon received a cable from his father in England which read: "II Corinthians 4: 8-9." The passage reads: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Heartened by his father's message, he replied: "Romans 5:3-4." That passage reads: "And not only so, but we glory

in tribulations also, knowing that tribulation worketh patience, and patience, experience; and experience, hope."

## CRUSADE AGAINST HUNGER

Philip and Marjorie Steer, a talented husband and wife team, went around the world in 70 days, shooting 3,700 pictures and taping 25 hours of sound. They have put a lot of it together to make *Crusade Against Hunger*, a color filmstrip which won an American Film Festival award recently for the Steers and the Agricultural Missions, Inc., who sponsored the film.

*Crusade Against Hunger* (107 frames and 33 1/3 RPM recording, \$5) runs 20 minutes. It shows what agricultural missionaries and others are doing to attack the causes of world hunger through community development in eight countries. The film may be ordered from Friendship Press, 475 Riverside Drive, New York, N.Y. 10027.

Agricultural Missions, Inc., is a non-profit, nondenominational agency for service to mission boards working in the fields of agriculture, nutrition, and community development in more than 50 countries.

## SELECTIVE SERVICE

The clergy and vestry of St. Mark's Cathedral, Seattle, have set up a counseling service available to all men subject to the draft for military service. Administering the service, in addition to cathedral clergy, will be Superior Court Judge George H. Revelle and James P. Kearnes. Both are retired colonels of the Army Reserve. Coordinator of the committee is Bruce Chapman, author of *Wrong Man in Uniform*, a critique of the Selective Service system.

In announcing the counseling service the Very Rev. John C. Leffler, dean of the cathedral, pointed out that the action of the vestry is in keeping with the resolution of General Convention in Seattle which urged establishing such counseling services in local communities.

## JAIL MINISTRY

Christians in Fairfax, Va., have been going to jail in larger and larger numbers recently. Through the local Fairfax Division of the Council of Churches of Greater Washington (D.C.), clergy and laymen are visiting men and women in prisons of the area.

Weekly counseling with prisoners has moved from a one-to-one basis, with jail bars separating prisoner and counselor, to group meetings in the form of "talk-it-over" sessions. Group meetings remove the physical barrier which hampers discussion and trust. In addition to assisting inmates find work when their terms are up, volunteers have helped them to receive more outdoor ex-

*Continued on page 43*



## Switchboard

Continued from page 8

... I assert that men can and do sing Lowell's words without nostalgia.

MRS. GEORGE W. MCRORY, JR.  
Sandy Spring, Md.

### PRO OPEN COMMUNION

... Our adult church school class has been exploring the subject of Holy Communion and its relationship to Confirmation and Holy Baptism.

We [wanted to share] our feelings ... to find out how ... we could go about encouraging change in Communion discipline. Consequently, we found ourselves becoming more aware of who our representatives are and where action is possible, and to whom we should address our concern for change.

Twenty-two of us signed the following:

*We, the undersigned communicants in good standing in the Episcopal Church in the U.S.A., look forward to the day when*

*all baptized Christians will be welcome at*

*all times to receive Holy Communion at*

*all Episcopal altars.*

*We endorse the trend toward "open Communion" indicated by the 1967 General Convention Statement on Communion Discipline, and the much more "open" Lambeth statement.*

*Please do all you can, in good conscience, to introduce and / or support, at South Bend in 1969 and/or at Houston in 1970, further action (including canonical change, if need be) to hasten such a day.*

We have sent this to our bishops and to our deputies to General Convention, with copies to many other persons. . . .

MR. & MRS. JOSEPH S. CARRUTHERS  
Kingsport, Tenn.

### COMPLETE FAITH

... I was interested in the article, "Tongues of Fire," [June issue] and ... in your articles on Confirmation [February, March issues]. We are promised that in Confirmation we are to receive the Holy Spirit through the laying on of hands, as in Acts 8:14-17. . . .

In my own case, I received the Holy Spirit one month prior to my Confirmation. At that time, the Rev. Dennis J. Bennett, rector of St. Luke's Episcopal Church of Seattle, Washington, was here for a convention and ... spoke in our church. Father Bennett said when interviewed on television that he can, at will, "speak in tongues" and gave

an example. He had, during a service, quoted Scripture in Nepali and a woman in the congregation had interpreted it, as she had a relative who had been a missionary to Nepal. But Father Bennett had no knowledge of this language or of what he was saying.

... Recently, I received ... healing at a service of Unction. My back is strong again after a painful nine months following an injury. This service was conducted by one of our priests who is also an M.D. But just a few days before the healing, I had finally come to feel release and forgiveness from my sins. The "sacrament of Confession" had been very beneficial toward this end.

My church must be remarkable as it has an adult Sunday school class and a weekday adult Bible study class. How many people have not examined their Bibles (or their faith) with their adult minds? The (childhood) Confirmation should be considered the "commencement," the beginning, rather than the "graduation." . . .

MRS. HAROLD BRASWELL, JR.  
New Orleans, La.

### CALENDAR OF EVENTS

#### SEPTEMBER

Aug. 31-

5 Special General Convention II,  
South Bend, Ind.

7 FOURTEENTH SUNDAY AFTER  
TRINITY

7-10 14th International Conference  
on The Church's Ministry of  
Healing, St. Stephen's Epis-  
copal Church, 10th St. above  
Chestnut, Philadelphia, Pa.

14 FIFTEENTH SUNDAY AFTER  
TRINITY

17, 19, 20 EMBER DAYS

19-21 Episcopal Church's Committee  
for Women, Seabury House,  
Greenwich, Conn.

21 ST. MATTHEW, APOSTLE AND  
EVANGELIST

23-25 Episcopal Church's Execu-  
tive Council, Seabury House,  
Greenwich, Conn.

28 SEVENTEENTH SUNDAY AFTER  
TRINITY

29 ST. MICHAEL AND ALL ANGELS

# The Birth of God

## Readings for Advent, Christmas and Epiphany

by OLOV HARTMAN

In a time when our celebration of the Christmas season often seems over-commercialized, even trivialized, how are we to "stir up our hearts to make ready the way of God's only-begotten Son"? A distinguished author offers here thoughtful readings to deepen our understanding of the Incarnation. **\$2.75**

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# HUNGER IS ALL SHE HAS EVER KNOWN

Margaret was found in a back lane of Calcutta, lying in her doorway, unconscious from hunger. Inside, her mother had just died in childbirth.

You can see from the expression on Margaret's face that she doesn't understand why her mother can't get up, or why her father doesn't come home, or why the dull throb in her stomach won't go away.

What you can't see is that Margaret is dying of malnutrition. She has periods of fainting, her eyes are strangely glazed. Next will come a bloated stomach, falling hair, parched skin. And finally, death from malnutrition, a killer that claims 10,000 lives *every day*.

Meanwhile, in America we eat 4.66 pounds of food a day per person, then throw away enough garbage to feed a family of six in India. In fact, the average dog in America has a higher protein diet than Margaret!

If you were to suddenly join the ranks of 1½ billion people who are forever hungry, your next meal would be a bowl of rice, day after tomorrow a piece of fish the size of a silver dollar, later in the week more rice—maybe.

Hard-pressed by the natural disasters and phenomenal birth rate, the Indian government is valiantly trying to curb what Mahatma Gandhi called "The Eternal Compulsory Fast."

But Margaret's story can have a happy ending. For only \$12.00 a month, you can sponsor her, or thousands of other desperate youngsters.

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