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# THE Episcopalian



MARCH, 1970

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## Way of the Cross

shapes for today

## Family Portrait

a special section

## Helping the Hungry

a plea, a goal



# Switchboard

## BISHOP WELLES WRITES

As we Christians seek to serve God and his children in the changing world of today there are four words that come to mind: *trust, authority, structure, and function.*

We need to *trust* each other if we are to advance together, yet this is difficult. It is possible for me to trust the integrity of some fellow Christians without trusting their judgment. We may share the same basic goals, but not share the methods, tactics, or strategy. Individual spiritual growth and corporate social implementation of the Faith are both necessary, but I may cease to trust someone who appears to neglect or overemphasize one.

Where does *authority* in God's Church reside? In the membership? Equally? Proportionately? Complete collegiality holds that authority is possessed by the whole People of God channelled through laity, religious, deacons, priests, and bishops. Does some authority reside outside the institutional church? Amongst non-members who are still God's children? Does some of God's authority reside among people who are hostile to, or distrust, the Church?

I think our present vestries and diocesan conventions fairly represent the congregations and dioceses, but I do not think the present enlarged Executive Council of the Episcopal Church on the national level fairly represents the Church. For example, the recently added black members are out of proportion numerically to the strength of blacks in the Episcopal Church and the ones selected by an undemocratic process do not even represent all the black members of the Church!

Furthermore the integrity of the diocese is being seriously undermined by the way this Executive Council rides rough-shod over the expressed opposition of a diocese to a controversial project within its jurisdiction. If the diocese as the basic unit of the Church is weakened or destroyed, the troubles we have seen to date will seem mild to what will be in store without the diocesan authority and structure that links the individual in the parish to the world mission of the Church.

We have a serious crisis of authority in the Episcopal Church and increasing numbers of our people, lay and clergy, are becoming disenchanted with the way our present *structure* expresses the authority. This disenchantment is not restricted to any region or category of membership, and is caused, I think, by a growing feeling that we operate na-

tionally under a structure that is unfair, unjust.

People are rebelling against what is felt to be unjust. The glaring injustices of the past must be righted, but they will not be righted by creating and supporting new injustices. The growing rebellion will be evident at the General Convention in Houston (October 11-23, 1970) and will be sufficiently strong to modify our present situation. How much modification will depend upon how much strength there is in the rebellion.

Now we come to *function*. What is our function as Christians? In our present predicament it is supremely to be reconcilers (St. Matthew 5:23-24; 2 Corinthians 5:18-19). I view my function as a bishop to be a reconciler between God and man, and between man and man, and between God's Church and God's world. I try to avoid extreme positions so I can better serve as a reconciler. I believe that mature Christians live a three-dimensional life (in the Past, building on its achievements in the Present, and planning with hope for the Future). Too often the Now Generation needlessly limits its options by trying to live in only one dimension, the Present.

I think there is a vital place in God's Church for the far-out, avant garde prophets, but for most of us the pressing task, it seems to me, is to be healers, to preach the Gospel Good-News with such hope and love that we win people to God's Church, not drive them away. I try as bishop to avoid such rigid extreme positions that I lose touch with any of the persons committed to my care. I am responsible for the whole membership and must not lose communication with any. I believe my function is to lead in reconciling from the great central position of faith, hope, and charity.

If you would be a reconciler, please pray that we may be granted wisdom, courage, and generosity in this task which includes preaching and living the Gospel in its complete truth—not just selected, comfortable portions thereof!

Change is essential to life, but revolution while romantic is seldom necessary, and is never as permanently realistic as reconciliation.

THE RT. REV. EDWARD R. WELLES  
*Bishop of West Missouri*

## ON THE ALIANZA DEBATE

The February issue of THE EPISCOPALIAN, in reporting the debate on the Alianza grant, contains inaccuracies that can be very misleading.

On page 21, you quote me as moving to table "the present motion" and show that the motion lost 26 to 15, and yet the article shows no motion before the Council. By implication one might be led to believe that Bishop Campbell had moved to require a two-thirds vote of the Council when [a] bishop does not ap-

prove the grant and that I moved to table that motion. If such motion had been made, I would not have moved to table it as I would favor such a requirement or a stronger one that no grant should be made over the disapproval of the bishop involved.

As reported in the official minutes of Canon Guilbert, the secretary, Bishop Campbell moved to table the main question on the grant until a time certain in order that he might move the above procedural matter. It was this motion which failed 26 to 15.

Farther in the article you have lifted out of context a question asked of me by Dean Williams as to how the grant does not meet the criteria and showed my reply as "I want to avoid specifics." This came as I offered an amendment to substitute the resolution disapproving the grant but expressing concern for the Mexican-Americans and urging the funding of other projects for work among these people. This was done in response to the argument that if we disapproved the grant, it would be taken as rejection by the Executive Council of the plight of the Mexican-Americans, an argument to which I did not subscribe as it was abundantly clear that the real issue was whether by its admittedly violent action the Alianza had disqualified itself from meeting the criteria.

It was not until the next day that the Presiding Bishop made his statement that persons of Christian commitment could find the Alianza guilty of violence in its actions, but not in its corporate declarations. I do not believe this is the interpretation intended by the Seattle General Convention for I cannot imagine that any organization would include in its corporate charter or other documents a statement that its corporate purpose was to engage in violence.

CHARLES M. CRUMP  
*Memphis, Tenn.*

## ALIANZA AFTERMATH

Again, thank God for THE EPISCOPALIAN magazine. Where else could we, the constituency of our church, gain insight into its situation? I refer now to the February issue and its report on Alianza.

Although I am empathetic with and probably would side solidly with Bishop Kinsolving and the Diocese of New Mexico and Southwest Texas, it is more than a shame that its funds for the support of the church at large should be withheld on this account.

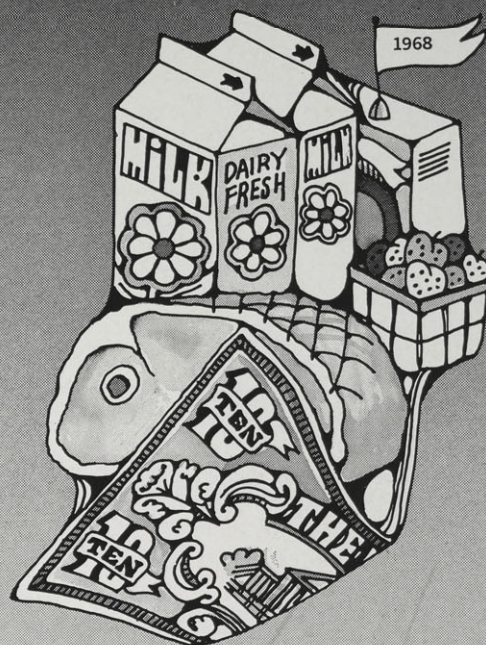
... Is this an act of secession? God forbid that each church member, each parish, and each diocese will withhold its support of its body in order to wallow in its own convictions.

ROBERT N. D. ARNDT  
*Cohasset, Mass.*

*Continued on page 4*

THE EPISCOPALIAN





A report to thoughtful laymen...

## Is your minister's salary keeping pace with today's high cost of living?

Consumer prices rose 13.6% from 1963 to 1968. And proportionately have been rising even faster since.

How is your minister faring? Is he able to meet day-to-day expenses and still save something for his family's security? A recent study suggests he isn't. While other professional people have realized sizeable increases in salary to help cover the cost of inflation, ministers certainly have not.

### ANNUAL INCOME BY SELECTED OCCUPATIONAL GROUPS

(Medians)*	1963	1968	% increase
Accountant	\$ 7,668	\$ 9,367	22
Attorney	12,300	15,283	24
Director of Personnel	10,680	13,215	23
Chemist	10,248	12,751	24
Professional Social Worker	7,479	11,184	49
Public Junior College Teacher	6,735	8,863	32
Clergy of 14 Denominations	6,863	8,042	17

\*A median is the middle item in a series.

Ministers' salaries now rank the lowest in this group, have increased the least both in actual dollars and in percentage. As a result, many ministers today are facing a real financial emergency. Over 25% find their debt has increased in the past five years. More than 26% find the need for more money a serious problem.

The ministry is rightly regarded as a "calling". But shouldn't a minister be able to provide his wife and children with adequate food, housing, clothing, medical expenses, education and still have something left to set aside for retirement?

Says one who left the ministry: "Every year since Seminary I ended up just a little more in debt. This did not change until I left the pastorate. Service in the church cost me heavily. When my wife and I analyzed my financial future closely, we figured that the education of our three children might be jeopardized. We wanted them to go to college, but didn't see how it could be done on a minister's salary. One financial setback results in years of debt."

What can be done about this problem? A church that takes its mission seriously will pay its minister a fair salary.

The National Council of Churches has prepared a guidebook for use by lay leaders entitled *A Fair Salary For Your Minister*. The data is based on an NCC survey that was financed by Ministers Life. It helps to answer such relevant questions as "Do laymen understand the minister's financial situation? Do people take financial advantage of their ministers? What special income does your minister really get? What business costs are ministers expected to cover? How does a responsible church set the minister's salary?"

Ask your denominational headquarters for copies of the *Fair Salary* booklet—or you may order a single copy from the limited supply at Ministers Life.

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Switchboard

Continued from page 2

Just a note to congratulate you on the February 1970 issue, the latest and best yet.

The Alianza grant is encouraging in its help for the oppressed and also in its revelation of a turning point in the process of decision making in the Episcopal Church and Executive Council. Far too often we have compromised in favor of the rich and powerful. It is time to compromise in favor of the underdog.

Let's all now appeal to the Bishop and people of the Diocese of New Mexico and Southwest Texas to accept the close vote which went against their wishes. After all, most votes in the church for decades past have gone in favor of their wishes. Shouldn't they be willing to play ball and not break the fellowship over this one issue?

THE REV. FRANK BUTLER  
Jefferson City, Mo.

LIGHT AND DARK BLUE

Oliver Powell's "Loneliness Is Light Blue," [February issue] its well chosen

prose, and its sensitive photographic aspect must rank among the best work you have published.

As a young man immersed in graduate studies and work in a largely secular city, I myself have enjoyed and been strengthened by the Christian ethical and religious framework that encourages creative loneliness surprisingly prevalent in even an intensely peopled environment. There are times, though . . . and Powell's essay was reassuring. . . .

MICHAEL L. SHEPHERD  
New York, N. Y.

Your magazine has just come. I always read it cover to cover. The "Loneliness Is Light Blue"—I just couldn't take. Please—no more. . . . Let's banish . . . [loneliness] for ever and ever. . . .

MRS. GEORGE CORBY  
Winston-Salem, N. C.

IT WAS VOLUNTARY

I have read with interest your January issue of THE EPISCOPALIAN, but found one startling bit of information.

On page 21, bottom of the first column, there is the statement of that "six dioceses—Pennsylvania, Olympia, Virginia, Atlanta, Florida, and Southwest-

ern Virginia—have either met or surpassed their pledge figures" to the NCBC fund.

. . . The Diocese of Atlanta has made no pledged figure whatsoever to the NCBC fund. This was a voluntary offering . . . within the Diocese of Atlanta. . . .

THE RT. REV. MILTON L. WOOD  
Suffragan, Atlanta

SUPPORT FORUM

I am intrigued by Bishop David S. Rose's suggestion ["Should We Change the Way We Support the Church's Work?" January issue], and think that it bears careful study.

One aspect of it, however, concerns me greatly. This is a perpetuation of the old idea that "mission" is what we do outside the borders of the parish. Since people do think this way, it might make things a little clearer if the optional portion of the budget were called the "program budget." This should include all the program activities of the church which are not specifically essential to the life of the church as individual items.

It is possible to worship without music; therefore, the music budget of the parish should be included in the optional portion. The Church existed for centuries without a Sunday school; therefore, the Christian education portion of the parish budget should be included on the optional side. . . . Many other items could be listed; these are simply examples.

However, the Church cannot exist without mission, for the Church is mission. . . . Therefore, while individuals would be allowed to exercise their option on the "program budget," they should be allowed no option for refusing to contribute to it at all.

Finally, to make impossible the election, shall we say, to the vestry of someone who makes no financial contribution. . . . a contribution of some minimal amount to . . . each of the two budgets should be required, both for voting in the parish meeting and to stand for any parish office.

THE REV. L. BARTINE SHERMAN  
Charlotte, N. C.

. . . We have entered upon an era of "self-determination." The minority groups are clamoring for this right—and our church has answered that plea by allocating funds to be administered by them. So, why not allow the average Episcopalian . . . [to] make the decision of following the dictates of God's will for him by applying his stewardship of "things" he has received from God?

It would seem to be that Bishop Rose's suggestion of two budgets—one expense budget including the cost of fixed items

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## South Bend, Alianza, And Now This!

Shock of the month in late January for some Episcopalians was a news item reporting a sermon the Rev. Almus Thorp, executive director of the Episcopal Church's Board for Theological Education, gave in St. James' Church, New York City (*see text, page 21*). Summarizing ministerial needs of the church and the financial situation facing the seminaries, (*see THE EPISCOPALIAN, January '68 issue*) Dr. Thorp did say that the Board felt that "five centers for theological education in the continental U.S. was an ample number." This was translated across much of the country into the news that the church's 11 U.S.-based seminaries were being reduced to five. Surprising as the news headlines may have been, Dr. Thorp's statement did not come as a shock to seminary leaders who have been facing the facts and working on solutions for some time (*see January '69 issue*). It did, however, seem to jolt those persons ill-informed about seminaries or unaware that the church's Board for Theological Education may propose but not dispose, "may lead but not drive."

## Ready to Serve

In the hope that General Convention, meeting in Houston, Texas, this coming October, will take final positive action to seat women as deputies, many diocesan conventions are electing female deputies and alternates (*see Diocesan Roundup, page 17*). By December 31, 1969, 25 dioceses had elected 27 female deputies, and more named women as first or second alternates. The Dioceses of Ohio and Oregon each have elected two women to be deputies to Houston.

## Two Way Hook-up

The Rt. Rev. Ned Cole, Jr., Bishop of Central New York, recently conversed with members of a parish in White Bear Lake, Minn., from a church in Binghamton, N.Y. How? By two way telephone hook-up. Mrs. John Hillsley, formerly resident in Bishop Cole's diocese, and now a member of the Minnesota parish, planned the telephone conference. Microphones and loudspeakers enabled Bishop Cole to answer the questions of individual members of St. John's-in-the-Wilderness during an annual parish meeting. The Bishop called from Trinity Church, Binghamton, where he was scheduled to conduct an area confirmation.

## Turn up, Tune in Or Drop out

The elders of Ascension Lutheran Church, Charlotte, N. C., faced with the necessity of "eliminating dead wood" from the parish rolls, are now notifying each "dropout" by registered mail to clarify his or her status. Each individual is called upon to: 1) return to the church and support it; 2) indicate where he wishes his membership transferred; 3) meet with the elders to declare his intentions; or 4) admit that his faith is gone and have his name removed from the membership roll.

## NCBC Offering Approaches Goal

An educated guess—with the help of a quick survey of dioceses—shows that as we go to press the national offering for the National Committee of Black Churchmen (NCBC) might almost be subscribed by the end of this month (*see Worldscene page 40*). Using Treasurer Lindley M. Franklin, Jr.'s figures as of January 16 and adding to them from our own survey we find at least \$170,000 of the \$200,000 has been collected. Dr. Franklin's January 16 figures show \$48,000 for Indians and Eskimos. Many dioceses report not yet receiving some of the money they know has been collected in parishes; other dioceses have not yet completed their fund drives.



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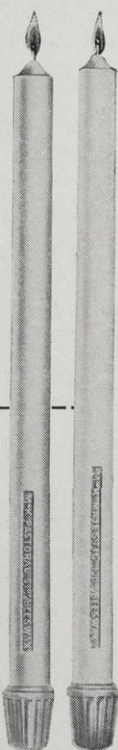
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## Switchboard

*Continued from page 4*

from the parish level to national level, and a program budget which gives the contributor the option of which program(s) he wishes to support—is valid. . . .

There is the danger of certain necessary programs not receiving adequate support. Perhaps gifts from those persons who do not wish to designate their funds could be allocated to the "underpledged" programs. . . .

MRS. R. T. MCCARTHY  
Wayne, N. J.

. . . Bishop Rose's plan, as well as recognizing the right of self-determination, will separate the survival issue (salaries, overhead, mortgages, etc.) from the mission of the church to society. I see one great possible danger in the bishop's proposal and that is, we can get so bogged down in complicated bookkeeping problems that we will not address ourselves to what seems to me to be one of the crucial issues: survival of the institution versus the mission of the church. . . .

Whenever a parish priest gets up to preach, he is putting the financial welfare of his family and himself on the line. Why should the clergyman's survival problem be allowed to befall the mission of the church?

It seems to me that one solution to this problem is to dissolve the financial relationship between each congregation and its clergyman . . . by ordaining men who have already acquired an income-earning skill and by having, as the norm, an unpaid clergy. Among other things, such a plan would reduce the size of the "survival dollar" and increase the church's "mission dollar." . . .

I was a parish priest for over sixteen years. Then I earned a Master's Degree in Social Work. I work five days a week in a child guidance clinic and one day as a clergyman. I find myself spending much more time now doing that for which I was professionally trained as a clergyman than I ever did as a parish priest. Most of my time as a parish priest was spent on dealing with the survival of the parish as an institution.

THE REV. BRUCE W. RAVENEL  
Denver, Col.

After reading Bishop Rose's article in the January issue, not once but several times, I am convinced that in this approach lies the only true hope for the growth of the Episcopal Church.

. . . His recognition of the key point of self-determination in church support is the crux of much dissatisfaction . . . and lack of identification and enthusi-

*Continued on page 50*



continuing  
FORTH and

The Spirit of Missions

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# THE Episcopalian

*A Journal of Contemporary Christianity Serving the Episcopal Church*

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Cover: George Daniell's photograph captures the agony of the Crucifixion in the sculpture by Robert Dunlap created for St. Andrew's Church, Millinocket, Maine • The American Family section was designed by Bernard Ikeler, art director of *Presbyterian Life*. The author, John Charles Wynn, a specialist in family education, is professor of Christian education at the Rochester Center for Theological Studies.

P. 36: *A Husband Is Someone Who*, by Lois Klein, illustrated by Don Madden, used by permission of Golden Press.

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MARCH, 1970



# HUNGER

## Welfare: How it feels.

**Saturday:** Edward, William, and I arrived at St. Mark's in plenty of time for the Hunger Hurts Rally at 1 P.M. this afternoon. Mrs. Evelyn Lloyd introduced some of the Welfare Rights Organization leaders and the welfare women—black and white, from Missouri and Kansas. Then she explained the program. Plain and simple: Every family participating from Missouri would live on \$3.02 per person, for food, personal care items, and household supplies for the week. The leaders calculated these figures by using current Labor Department information and President Nixon's welfare proposals.

After some questions from the floor we were assigned to welfare recipient consultants who would take us shopping and advise us through the coming week.

Our consultant, red-haired, handicapped, Ruby Jean McGowan wanted to take us to Safeway or Milgrams supermarkets where the prices are good and where she goes when she can get a ride. We insisted, however, on shopping at her regular neighborhood store.

La Scala's on 5th near Harrison is a small store in an old (and somewhat charming) neighborhood consisting of weathered brick houses and apartments and some shingle bungalow redevelopment tracts overlooking the Missouri River. Five or six people attended the twenty or so customers who traded in the hour we were there. Most of the customers knew each other and the atmosphere was friendly.

After a lot of careful checking and pricing, I finally had my \$12.08 worth of groceries. Eeek! I had forgotten about the tax when first I figured, so two items went back on the shelf.

My inventory was:

3 lbs. yams	.45
20 slice loaf bread	.32
3 cans tomatoes	.89
3 lbs. beans	.63
5 lbs. rice	.85
5 lbs. cabbage	.45
1 qt. oil	.45
1 lb. margarine	.29
1 box raisins	.41
1 sack onions	.39
1 jar dry bouillion	.41
2 lbs. sugar	.42
1 gallon milk	1.15
1 dozen eggs	.54
1 small tooth paste	.39
1 small deodorant	.55
12 oz. jar peanut butter	.51
4 roll pack toilet paper	.48
3 lbs. hamburger	1.00
1 jar vinegar	.29
4 bar pack soap	.39
1 small box detergent	.36
tax	.46
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	\$12.08

We dropped Mrs. McGowan off at her apartment amidst her cluckings of, "Poor boys" and, "Don't forget to call me if you have trouble. I'll share my food and recipes if you run out."

At home we put the "un-touchables" out of reach for the week and set aside what we could use before starting supper which consisted of fried rice and onions; chopped cabbage, onions, oil, and vinegar; and an egg custard.

Even though my husband and I had thoroughly discussed our experiment of living on welfare with the boys, when the time came and they couldn't have this and that, they were a bit grumpy about the food. We explained again, and with the coming of dessert, everyone brightened up and decided to enjoy the challenge. There were even enthusiastic offers of help with the dishes when we discovered that I had not budgeted dish washer soap in

the week's limited shopping list.

**Sunday:** Today went pretty well. It was a shock to realize that we didn't have money to buy a Sunday paper on our way back home from church.

Hot rice with milk and sugar was a tasty breakfast. We even had some left over which, added to 3 table-spoons caramelized sugar and some water, made a good dessert for our cabbage soup lunch.

We had agreed to host four international students for supper, so I took extra pains with the preparations. Fortunately the students were relaxed and the food good, so all went well. Almost everyone came back for seconds of chili beans (without the chili which was one of the two items that went back on the shelf) and cabbage slaw. The baked rice and raisin pudding was a hit, too, but alas, there was only enough for firsts.

**Monday:** Aside from William up-chucking before school this morning, things were pretty peaceful around here. Of course we had no crackers or ginger ale available to soothe William's stomach, but around noon he started on rice instead, with no ill effects. And it had been rice for everyone's breakfast as well. My husband took a peanut butter sandwich and some raisins to work with him; and Edward came home for his sandwich and some soup made from canned tomatoes, onions, bouillion, and lots of water.

For supper we had pressure cooked hamburger spanish rice, baked sweet potatoes, and raisin custard (minus some of the sugar, milk, and one of the required eggs).

My husband's face is a bit bloodier than usual. I forgot to budget shaving soap, but he's getting used to Ivory!

By Katrina van Alstyne



**Tuesday:** When one doesn't have much, little things become important. My poor husband really got it tonight when he put some leftover grease and onions down the disposal (which, incidentally, hasn't been grinding its full quota this week!). I'd planned heavily on using the pan grease and onions from tonight's meatballs for re-frying leftover beans for tomorrow night's supper. But I guess margarine will have to fill the bill.

Nobody went hungry today on rice for breakfast; tomato soup, peanut butter sandwiches, and raisins for lunch; and Norwegian beans, meatballs, coleslaw, and rice pudding for supper.

**Wednesday:** How I am missing my spices and seasonings this week. Alas, I even forgot to get salt on that shopping spree last Saturday. Fortunately, onions, cabbage, and raisins have been a huge help at perking things up. We'd certainly be getting along better if we were used to an English-style bland diet.

Our usual rice breakfast got us off to a good start this morning, and the boys enjoyed the onion soup, peanut butter sandwich, and raisin lunch. We even had enough onion soup left over to offer my mother some when she stopped in for a visit.

Now that the week has passed the midway point, I dared to use more food at supper tonight. Everyone had lots of helpings of cabbage rolls in tomato sauce, re-fried beans, and sweet potato pudding.

**Thursday:** Last night at supper Edward asked if he could buy the school lunch today as they were going to have a special turkey dinner. He really wanted to badly, but we explained that if we were really on welfare we wouldn't have the 40¢ to give him for it. This morning he asked my husband again. We can now begin to understand the heartbreak poor people must feel when they can't grant many of the reasonable requests their beloved children make of them.

The kids ate three helpings of rice this morning, but they were less than thrilled with my noon offering of cabbage soup made from the leftover

juices of last night's cabbage rolls.

Tonight we had a delicious casserole of layers of beans, chopped onions, and hamburger topped with canned tomatoes. Alas, I didn't cook the sweet potatoes long enough, so we'll have them tomorrow. But the rice pudding dessert turned out well.

**Friday:** One part of this program seems unreasonable to me. If one is invited out for food, one must deduct the cost from the weekly food allowance. We've been turning down lots of cups of coffee all week; and tonight we had to avoid dessert and candy at a card party. Though I must admit, we asked for a bowser bag so we could take the goodies home for a celebration after we go off the program at 1 P.M. tomorrow. I would hope that people on welfare wouldn't have to deduct meals out, because there's nothing like breaking bread together, or a chat over coffee, to improve community relations.

It was rice, milk, and sugar for breakfast again. At the boys' request, we had rice and gravy and raisins for lunch. For dinner we had cole slaw, baked sweet potatoes, peanut butter rice pilaf, and leftover rice pudding for dessert. The day was a bit strong on rice, I guess!

**Saturday:** Hooray, we made it through the week. We even have a bit left over: some cole slaw and rice pudding; 2 tablespoons of margarine; about a cup of sugar, oil, vinegar, and detergent; 2 rolls of toilet paper; ¼ tube of tooth paste; and most of our deodorant and soap. This would make a second week easier because we'd have a bit of money to spend on salt, shaving supplies, and maybe more meat and some coffee.

The boys were able to have eggs and milk for breakfast today. Lunch consisted of bean soup, rice, and raisins.

This has been a valuable week for our family. All of us realize how much above subsistence level our normal patterns of living are. Maybe we won't spend quite so much on ourselves in the future; and if ever we have to live on \$3.02 per person per week for food, personal, and household supplies, we'll know how to go about it. ◀



# R.I.P.

## They loved children

*Current predictions about the seventies usually put three items near or at the top of every priority list: population, production of food, and pollution. The Executive Council of the Episcopal Church has had a Committee on World Hunger at work for some time exploring what the Episcopal Church can do to help meet the problems of overpopulation and of food shortages in the decade to come.*

*At its December meeting the Council heard a preliminary report from its committee. The chairman, Mr. Houston Wilson of Georgetown, Delaware, alerted Council to a program for action. If the plan is approved and supported, he said, "... (it) will command a unity of action and of sacrifice by our three million fellow members of the Episcopal Church at every level of our faith. . . ." Mr. Wilson said further:*

*We know that God . . . entrusted man with these primary trusts: a) be*



## R.I.P.: They Loved Children

fruitful, b) multiply, c) replenish the earth, and d) have dominion over every living thing.

Now and during the immediate

years to come, man is called to account for his stewardship of these trusts. In that accounting we shall be found guilty of nonfeasance, mis-

feasance, malfeasance, breach of trust, and blind stupidity.

Mankind cannot avoid this judgment. The accumulated evidence against us . . . is coldly factual, scientifically accurate, mathematically predictable, and overwhelmingly certain . . . Man is unquestionably guilty of: a) grossly overpopulating the earth with his own kind, b) starving his own brothers in the sight of God, and c) destroying the natural environment and irreplaceable resources of a world entrusted unto his dominion by his God.

Unless we act immediately, massively, and imaginatively—unless we sacrifice to such action the highest priorities of our faith, prayers, individual concerns, talents, skills, time, and accumulated worldly wealth, the penalties which will certainly accompany this judgment upon us will destroy us, and this world in which we live. . . .

We cannot avoid this judgment. We can and must, however, alleviate these penalties, provided we are willing—and again there is no other choice—to live up to the terms of our probation and pay the costs. The period of our probation begins now.

In the broad sense, the terms of our probation must be concerned with the problem, its priority over our other concerns, a program for its alleviation, and the purse required to successfully execute the program.

The most immediate, completely overwhelming, and utterly pressing problem is to stop the population explosion. Whatever we may now do to increase the food productive capacity of the world, or to improve the equitable distribution of food products to our fellow men throughout the world, while highly essential in this hour of crisis, is reaching for the mop when we must turn off the faucet to stop the flood . . .

During the past year alone 120 million new babies came into this crowded world. During the 1970's we are going to see the greatest baby boom of all times. By the year 2000, the world's population will have reached seven billion. This could be



## Hunger: What We Can Do Now

**E**ACH DOLLAR Episcopalians contribute to the Presiding Bishop's Fund for World Relief is used in the following way around the world:

15 cents for self-help and development aid;

9 cents for family planning and medical service;

10 cents for direct material aid to the one billion men, women, and children who suffer crippling hunger;

13 cents for disaster relief after tornadoes, fire, floods, earthquakes, hurricanes, civil disturbances, and war;

29 cents for area refugee programs in Vietnam, the Middle East, for Cuban refugees in the United States, and in Nigeria and other parts of Africa;

13 cents for resettlement and welfare services for the estimated seventeen million refugees around the world;

11 cents reserve for emergency response to disaster areas.

In the last five years Episcopalians have supported the PB's Fund in the following amounts:

1965 --- \$309,437

1966 --- \$337,859

1967 --- \$459,808

1968 --- \$691,820

1969 --- \$747,478

March 1 through March 8 are the dates for the 1970 World Relief Octave, which last year produced a good response. The proceeds go, through the Presiding Bishop's Fund, to help the work of World Relief and Interchurch Aid. Young people and children can also participate this year through the Church School Missionary Offering boxes.

The goal this year is \$1,300,000 with the theme, "Love is doing something for someone."

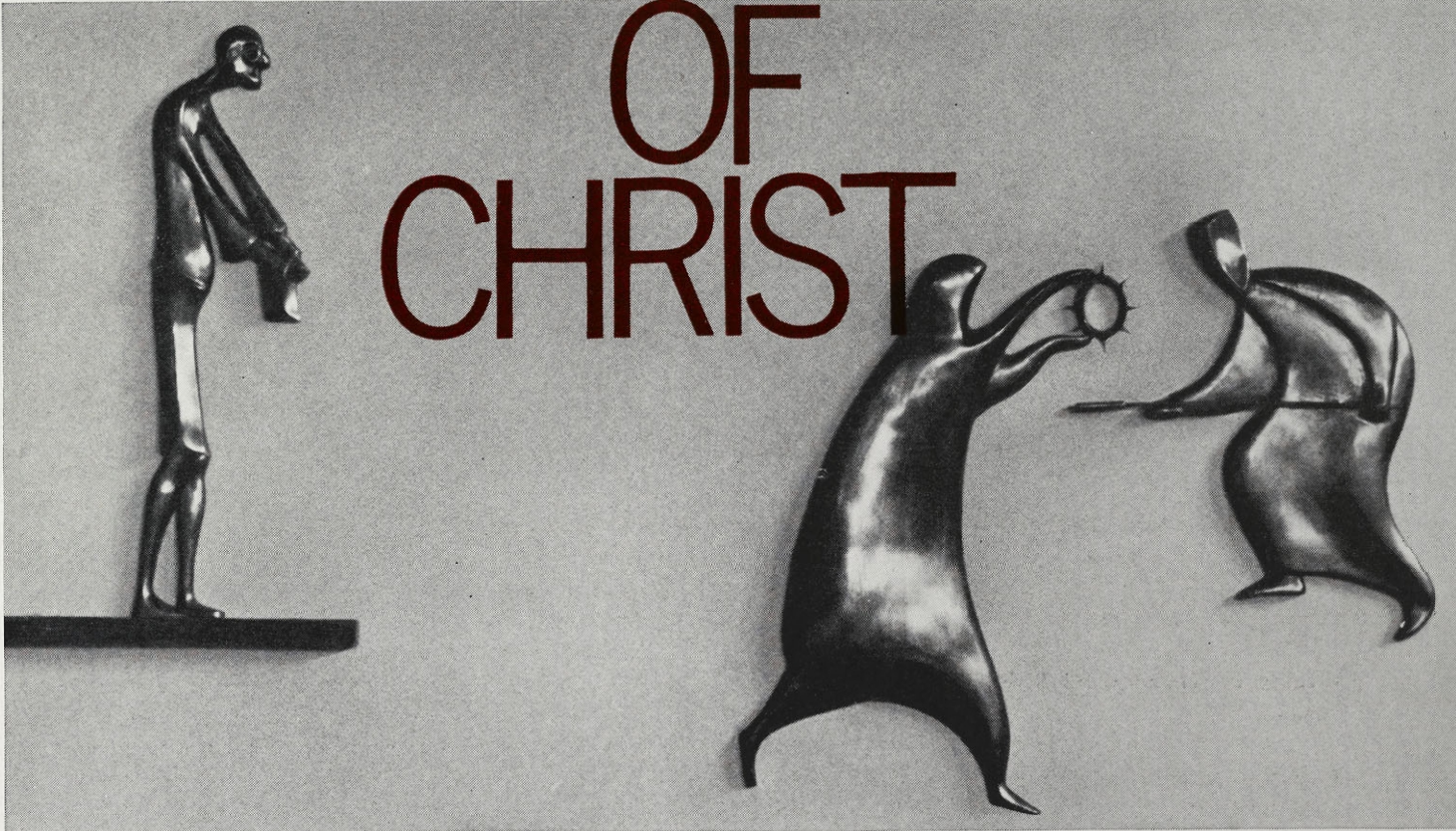
Contributions to the Presiding Bishop's Fund for World Relief can be sent any time of the year to 815 Second Ave., New York, N.Y. 10017. ◀

*Continued on page 47*

THE EPISCOPALIAN



# THE PASSION OF CHRIST



**S**T. ANDREW'S CHURCH in Millinocket, Maine, seems, in a geographical sense, a long way from anywhere. Robert Dunlap's portrayal of the Passion of Christ on St. Andrew's walls is religiously very near the heart of things.

Art can be a form of entertainment, something we passively enjoy. At its best, however, religious art is a form of dialogue, a way of encountering ourselves, each other, and our common heritage. In this sense the figures on the walls of St. Andrew's are religious art at its most powerful.

As you meditate on these photographs of Robert Dunlap's work you may find here something of yourself, something of other human beings, something of God.

—FREDERICK B. WOLF  
*Bishop of Maine*

**1. *Jesus Is Condemned.*** Washing one's hands of a matter, refusing to take responsibility, compromising what is right—it happens all the time around us. It leads to crucifixion. The picture of a man acting weakly when he might have acted strongly is never attractive. The weak-kneed, fish-bellied, hollow-faced Pilate shows how the whole ghastly business began. The crowd, always there, picks up staves, reeds, and a crown of thorns.

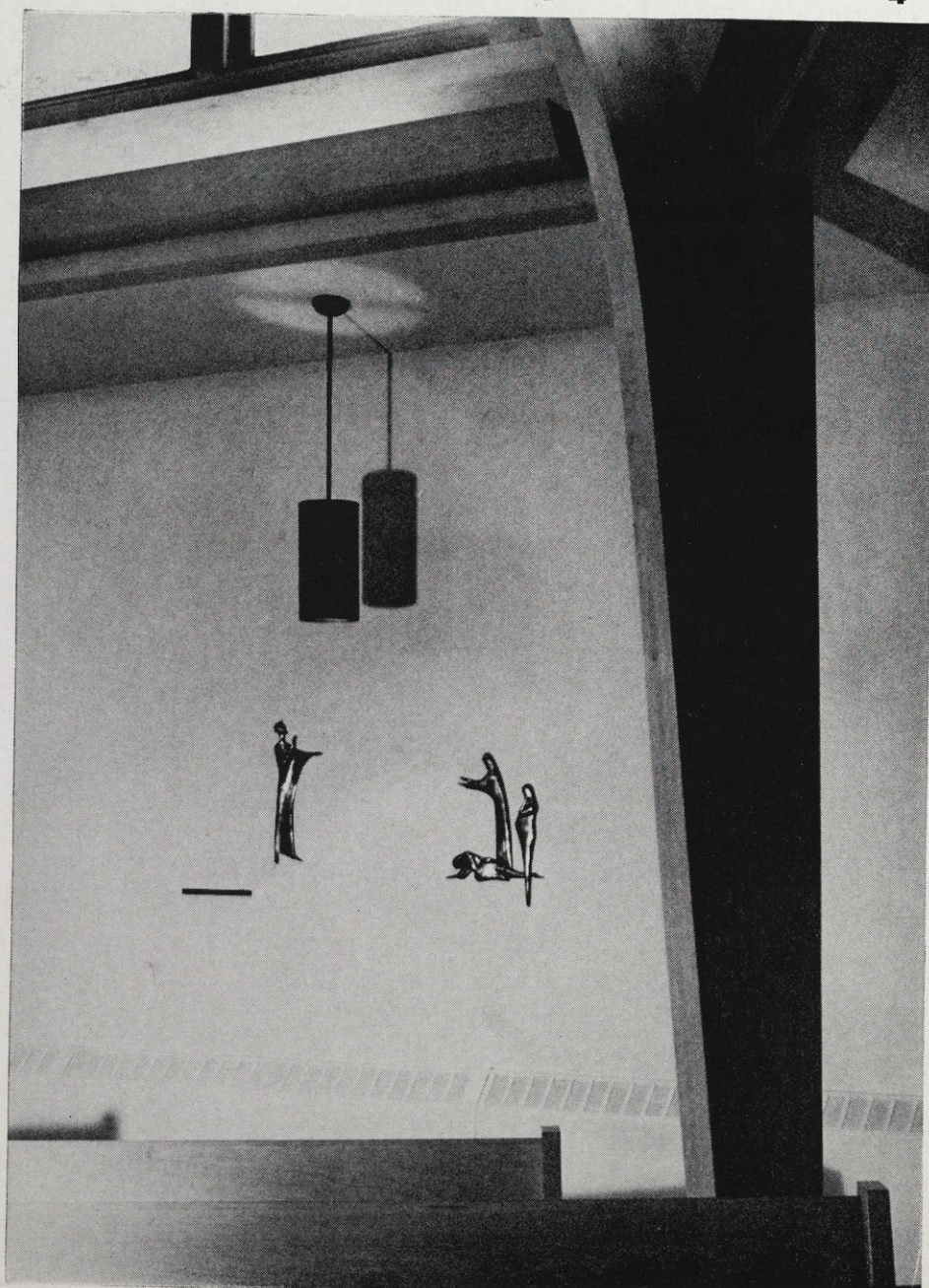




**2. *Jesus Is Scourged and Takes a Cross.*** Possessing all things we possess nothing, said St. Paul. The fear-ridden possessors of power scourge and flail—what do they gain? How acute is the contrast between them and the powerless.

**3. *Someone Must Carry the Cross.*** Simon, the passer-by, is not here. We casual observers are confronted with the choices. The soldiers look at us, compel us, if we would be with the Christ, to step into the procession of the suffering and take their burden upon our shoulders.

**4. *The Women Mourn.*** Christ reaches out to the mourners, one pregnant, one prostrate, and turns their thoughts from Himself. “Do not weep for me. No, weep for yourselves and for your children. For if these things happen now when the wood is green, what will happen when it is dry?”





**5. *Jesus Is Stripped of His Garments.*** Jesus is still and docile under the mocking and indignity of the centurions. "He was oppressed and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth." Robert Dunlap, who raises sheep himself, marvels at how little resistance they offer to being "fleeced." They let their coats be shorn without any motion to escape.



**6. *Jesus Is Nailed to the Cross.*** The crowd watches, impassive, apathetic. We are there, with those who could not care less, who don't intend to get involved. Crucifixions happen all the time because nobody will get involved. A High Priest and a Roman official watch as the hammer falls. Then they will walk away.







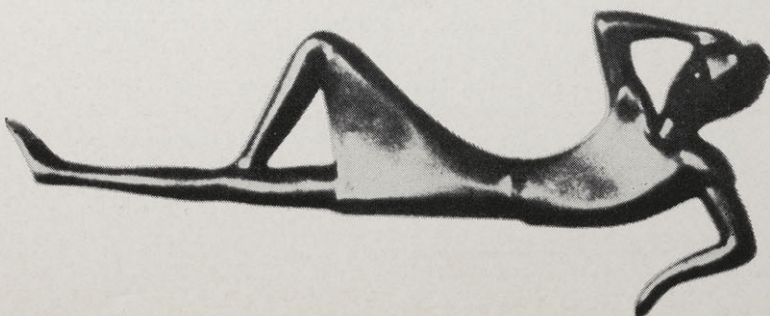
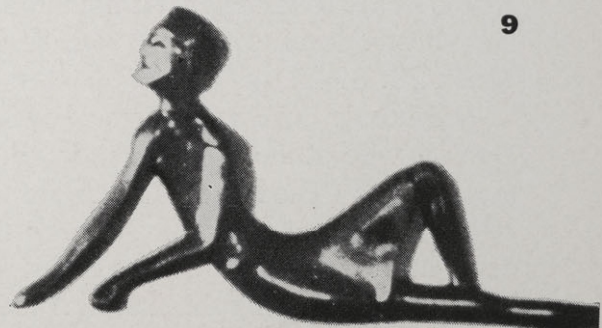


**7. *Jesus Dies.*** After the scourging, agony, and death what more can man's cruelty, indifference, and hate do to this Man? The answer depends on whether we are spectators of—or participants in—this act of total acceptance, this cosmic act of protest. The contrast and tension between the rigid cross, instrument of man's violence, and the arch of agony in the strong, virile body of God's son defy indifference. Jesus accepts the pain of every man's rejection, and points the way forward in the obedient act of bearing all things in love. This collision of hate and love throws a flood of inescapable light on every person's landscape. In this and all such costly conflicts, love triumphs over hate and apathy.

But still men turn away.

**8. *Jesus Is Taken Down from the Cross.*** As Mary holds the body of her son, we see the consequence of loving. Not to have loved would have been easier. All who have seen someone they love die—either in fact or in the “little deaths” of life—know love's costliness.

**9. *Jesus Is Laid in the Tomb.*** It is over. The centurions stand their watch. One is bored. The other is troubled. Perhaps this has all been a terrible mistake. Perhaps it has.







**10. Facing the Resurrected Christ.** "On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you.' When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, even so send I you.'" (John 20: 19-22)

The mosaic, designed and made by Susan Dunlap, wife of the sculptor, shows the ten disciples (Thomas and Judas are absent). Christ directs them to open the doors and go out. One throws up his hands. Another wrings his hands. Another holds his head. The people of Christ cannot long remain behind doors. The *world* is where they belong.



**Susan and Robert Dunlap**

The small bronze relief figures and near life-size crucifix which illustrate this meditation were made by Robert Dunlap of Bar Harbor, Maine, for St. Andrew's Church, Millinocket, Maine. The eight stations are arranged at eye level, around the walls of the hexagonal interior of the church.

The rector of Millinocket, the Rev. Carl A. Russell, Jr., writes: "Bob Dunlap's gift to the people of St. Andrew's parish . . . demands attention and points us to the signs of Christ's life in crucifixion and resurrection where we are. It is a notable accomplishment on the part of any person when he succeeds in capturing in art or in his faith the element of joy and victory in Christ's Way of Dying."





## A roundup of news from diocesan country

**South Bend was on everybody's mind, but most Fall diocesan meetings didn't let the Special Convention throw them.**

**A**LMOST ALL of some twenty-five diocesan and district conventions meeting late in 1969 reflected the actions, events, and agenda of South Bend's Special General Convention II (*see October and November issues*).

Bishop John Craine, in addressing the **Indianapolis** delegates, said: "... The world of human needs and truly vital human concerns brought its agenda before the church assembled there (South Bend) with insistent, embarrassing, and troubling demands telling us that our agenda was self-centered, concentrated primarily on institutional goals. It was at times shocking, sometimes rude, but it was real and alive. . . ."

Bishop Allen Brown of **Albany**

said: "This is a people-oriented century . . . I have great respect for the traditions and structures of the church but a renewal which does no more than revise liturgy and structure, amend canons, and offer ten reasons for tithing misses the thrust of the Gospel . . . (we) must exercise a ministry which is personal, pastoral, and prophetic."

Some dioceses attempted to bring the experience of Notre Dame closer to their people by holding plenary sessions with open and free discussion or by breaking up into small discussion groups similar to those at Special General Convention. These included **California, Central New York, Indianapolis, Michigan, Montana, and Western Kansas**. **Western Massachusetts** will invite special minority delegates to join in, and use group discussions, this coming Fall.

**Northern California and Western Massachusetts** heard reports from

special representatives as well as their regular deputies to South Bend. **California, Central New York, Chicago, Eau Claire, Indianapolis, Kansas, Missouri, Northern California, Springfield, and Western Kansas** supported the action of Special General Convention II by commendatory resolutions and/or resolutions urging voluntary contributions to the \$300,000 special fund voted for blacks, Indians, and Eskimos.

The diocesan delegates evidenced a growing willingness to listen to youth and give them a part in decision making. **Albany, Kansas, Maine, and Springfield** took action to lower the voting age to 18; **Eau Claire**, to 17. **Eastern Oregon, Michigan, and North Dakota** lowered it to 16. In **California**, where the minimum age is 14, young people served as delegates and alternates.

**Central New York** gave a seat and voice to sixty youths at its convention and the delegates passed a resolution asking the state legislature to permit

**By Martha C. Moscrip**





## 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 Conventions *Continued*

18-year-olds to vote. **Chicago** welcomed a mission congregation whose bishop's committee is made up of students with one exception. **Northern California** voted to give young people between the ages of 18 and 25 a seat and voice at the next convention and to petition the legislature to permit voting at 18.

**Rochester** voted to ask the diocesan youth council to elect two people between the ages of 15 and 23 who will have seats and a voice on diocesan council for one year. It also asked for a canonical change to permit two such representatives to vote. **Western Massachusetts** passed a resolution favoring the inclusion of students at the decision-making level of the national church.

Resolutions concerning the war in Vietnam showed that some adults had been listening to some of the young. Dioceses urging disengagement or withdrawal from the war in Vietnam included **California** and **Western Kansas**. **Northern California** voted approval of the Fall moratoriums.

Several jurisdictions sent memorials to the next General Convention scheduled for Houston, Texas, in October '70. **California** asked Convention to adopt a resolution on world population and hunger similar to one it adopted. **Olympia** memorialized General Convention to urge the U.S. Congress to treat clergy as employed, rather than "self-employed," persons for social security purposes, and to urge the Church Pension Fund to increase the minimum clergy pension to \$3,000 from \$2,400 for clergymen and to \$2,400 from \$1,600 for clergy widows.

**Western Kansas** is petitioning for diocesan status and requesting a report on how the money received for NCBC and Indians is used. It also requested Convention to make a ruling that no grants from GCSP be made in a diocese without the permission of the bishop and the standing committee, with the added provision, however, that the bishop's veto could be over-ridden by a two-thirds vote of Executive Council.

**Kansas** memorialized General Con-

vention to reaffirm . . . "except for Church-operated businesses which are in direct competition with commercial enterprise, the Church shall continue free from taxation." **Western Massachusetts** requested that the word "inferior" be dropped from the service for the ordination of deacons.

Looking toward the hope that General Convention will take final positive action to seat women as deputies, **Albany, California, Central New York, Chicago, Kansas, Liberia, Maine, Michigan, Milwaukee, Mississippi, Olympia, Rochester, and Southwest Florida** each elected one woman deputy to Houston. **Oregon** elected two. By the end of '69, twenty-five dioceses had elected twenty-seven female deputies.

The Diocese of **Central New York**, in other action concerning women, asked Convention to end "discrimination based on sex in the rules and rituals of the church." The Diocese of **Montana** asked for clarification of the term "layman" in their constitution and canons so that women may serve on the boards and councils of the diocese.

**Northern Indiana** elected a woman chairman of operations in the diocesan executive division. One-third of **Oregon's** delegates were women. Women were seated as delegates for the first time in **Springfield** and **Quincy**. **Quincy's** delegates approved final dissolution of the Episcopal Churchwomen's Board and made the United Thank Offering (UTO) chairman a member of the diocesan finance department. The diocesan treasurer will direct and control a special UTO account set up by the finance department which will promote and collect the offering. **Western Kansas** is entering a one year trial period in which the Episcopal Churchwomen are re-organized to be a program center within the total life of the district under a department of the laity.

A brief summary of actions on budgets shows some changes and slight increases in many places. **California** rejected assessments and quotas, adopting a voluntary system at all levels. The diocese accepted a proposed program which would call for a \$278,846 increase over the

*Continued on page 20*





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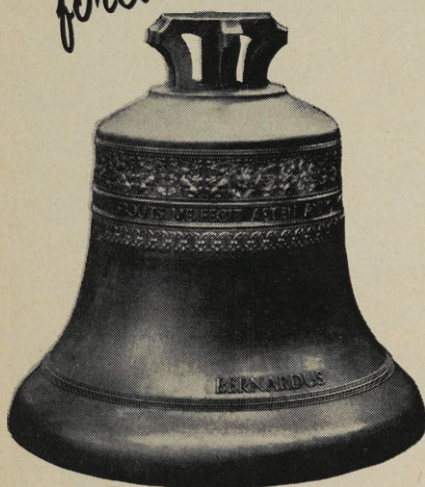
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**Diocesan Conventions**  
*Continued from page 18*

amount budgeted in '69. At the end of December, however, diocesan council reported an overall 6 percent decrease in pledges necessitating a reduction in the new budget which included reducing the amount to the General Church Program by \$15,000. The 6 percent decrease occurred in spite of the fact that 70 percent of the reporting parochial units either pledged the same or above their '69 levels. These 70 percent were offset by significant cuts in support from some larger parishes.

**Chicago** expanded its budget to include an increase in the minimum stipend of mission clergy from \$6,100 to \$8,000. **Eau Claire's** budget also calls for major increases in clergy stipends.

**Indianapolis** tried and failed to abolish quotas. Increased income from its foundation fund, however, enabled the diocese to reduce by \$50,000 the 1970 assessments it asked congregations to pay. **Kansas** not only adopted a larger budget but Bishop Edward C. Turner announced the books were closed in 1968 showing the best response ever made to the apportionments.

**Maine** passed a budget of nearly \$225,000 without an assessment increase and included an increase in minimum clergy stipends. Other dioceses reporting some increase in their budgets included **Montana**, **Milwaukee**, **Northern Indiana**, **Olympia**, **Quincy**. **Springfield** not only raised its budget but accepted a plan for voluntary giving.

Dioceses reporting budget reductions included **Pennsylvania**, where an austerity program was passed, **North Dakota**, and **Western Kansas**. **Michigan** approved a limited budget and an adequate one depending on receipts. **Missouri's** budget will require one-quarter more funds than 1969 produced.

*This summary concludes coverage of major diocesan actions for 1969. The conventions for 1970 have already begun. We will report on them in the Spring.*

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THE EPISCOPALIAN



# COLD FACTS HARD THOUGHTS WILD DREAMS

## **Does the Episcopal Church need more than five centers for theological education in the U.S.?**

**W**HEN YOU REFLECT upon matters of religion, I hope things natural, earthy, and touchable always come to your mind. They do when our thinking is informed by the Bible. Biblical faith always affirms that God's ways are made known and understood in their relation to specific men and women, to cities and nations with identity, definable institutions, describable establishments.

Biblical faith leads us to commit our lives not to a God of vague generality but to the God of Abraham, Isaac, and Jacob, Moses, the seers, prophets, saints, Ezekiel, Timothy, Paul—the God who is the Father of a man named Jesus from Nazareth. Biblical faith anchors them and us in time and history into which God entered massively in Christ, and in which He constantly abides equally in mercy and in judgment.

This crucial factor of existence—this best of all established events—that in one man, a lonely, unlettered Eastern Jew, the Lord of Heaven and Earth, the very order, energy, and life of the worlds, came among us; this unveiling of the Living God in a human life and death in dated existence; this pivotal fact of the universes, frames your concern and mine for all the other facts and thoughts of life. They ultimately concern both all the people of God and God himself.

Certain cold facts and hard

thoughts, expressive of God and his love for us, are bound up in the first of two concerns: the state of the ordained ministry of the Episcopal Church. You may have heard it before, but let's say it again.

The ordained Episcopal ministry—that of our bishops, priests, and deacons—is in distress for want of internal confidence and external support. Large numbers of our clergy are unsettled to the roots of their inner being, and their outward support is often weak in the extreme. Taken in combination, the two conditions spell at least frustration and, at worst, disaster.

Consider the inner stresses. A hundred years ago Mr. Emerson complained mildly, "The nap is worn off the world." How bland a figure for our time! Today Mr. U Thant's blunt warning that we have perhaps ten years left in which to rid ourselves of war and strife abroad and at home—or else—is rather more to the point, isn't it?

The sensitive clergyman lives, as we all do, with every vibration of these and a hundred related cold facts and hard thoughts. The times overwhelm us all, and he who is ordained especially to interpret them often knows himself quite unable to do so. The contemporary minister is trapped between his nineteenth century theological education and all the new sorts of people, the new concepts and frames of reference, the new ways of putting truth in this utterly new age.

He is not infrequently torn apart at the living center of his life. And his numbers are legion.

And if, while agonizing over his own crises of self-awareness and belief, he lacks the support of his congregation, his friends, his diocese, the world-wide Church, he is in double trouble.

Add to his internal struggle, at which I've only barely hinted, a mere handful of the outward cold facts about which God most surely cares, and you will understand why almost a thousand of our 9,000 active clergy—many of them among our finest—are not to be found today in our parish churches and missions. They are in "secular" work. They have left our parish churches, not just because there are fewer of them than there were ten years ago, but because so often they find them lacking in challenge or charity, or both.

The cold facts show that over the past ten years the number of our operating parishes and missions has decreased—some say by as many as 500—while during the same decade the number of clergy seems to have increased by two or three times that number. The cold facts are that half of our Episcopal churches have total budgets of \$22,000 or less with fewer than 200 communicants, and that the average cash salary for an Episcopal priest in this affluent age is \$6,500.

Take all these factors, internal and external, in combination and they spell distress. It would not understate the case to say:

► for ten years there has been no

**By Almus M. Thorp**



## Cold Facts, Hard Thoughts, Wild Dreams

shortage of clergy in the Episcopal Church;

► today most parochial positions for which there are adequate salaries are filled;

► other sorts of posts—newer forms of ministry—of great intrinsic importance and of special appeal to our ablest men—are increasingly difficult to fund;

► up to now there has been no adequate and continuing study of our manpower needs;

► only last September our General Convention authorized the establishing of a national deployment office to improve upon our Stone Age clergy deployment practices.

The truth is that we have been and still are playing irresponsible games with the lives of our clergy, their wives, their children, and all the people they serve. The cold facts are signs and symbols of decay which, through the fault of no one person or group of persons, afflicts us every one and, in particular, the 9,000 of God's people who presently constitute the ordained leadership of our church.

The cold facts and hard thoughts indicate in every way that far beyond personal and local goodwill, prayer, and support, we need planned, continuing, responsible action on behalf of those who greatly desire to serve God and his world as ordained servants in his Church. That's our first concern.

And, to coin a phrase, "the second is like unto it." The second has to do with our theological schools. All of them do heroic work against great odds, as they perform without fanfare the demanding work God gives them to do toward the education of men and women for Christian ministry in this baffling new world.

These eleven accredited seminaries in the continental United States, and their full partner, our seminary in Puerto Rico, together with our many other agencies for theological education at home and afar—all these wish to express their gratitude to you and the people of our church for the support given them through the gifts

offered in several thousand congregations (*see February issue*). These seminaries have been and are central elements in the whole process of education and training for leadership in "our" church. Certain cold facts and hard thoughts about them, however, ought no longer to be half-hidden and unclear to us all.

They are all reduced, as it were, to begging for money on a stated Sunday once a year, simply to keep their doors open. This constitutes educational suicide.

In one unfortunate respect, the Episcopal Church stands almost alone among the major Christian communions of this country: virtually none of the money you and I give through our regular weekly offering envelopes goes to support our theological schools. With all of their failures—most of which they are the first to admit—and on any reckoning, they merit our considered, national support without the loss of their more personalized and local interest.

Even this present Victorian means of support is failing. The Theological Education Sunday offerings last year were diminished by 5 percent compared with the year before; the same was true two years ago, and the same will be true this year, I suspect. If my arithmetic is correct, a three-year loss of 15 percent is indicated.

Meanwhile, their endowments, which taken together are not more

than \$45 million, remain nearly static; gifts from foundations and individuals are static; and national church giving itself is off by 6 percent or more. That's more cold fact and hard thought.

Only about 1,000 students are in these eleven private, independent institutions. One has thirty-two; the largest, fewer than 200. The annual cost per student to the institution is over \$6,000 and will go to over \$10,000 within just five years.

Every dean and trustee lives daily with these thoughts:

► in each of the decades since 1940, institutional costs have doubled;

► present costs and deficits will continue to mount;

► deserved increases for faculty salaries may have to be indefinitely deferred; and, most dangerous of all,

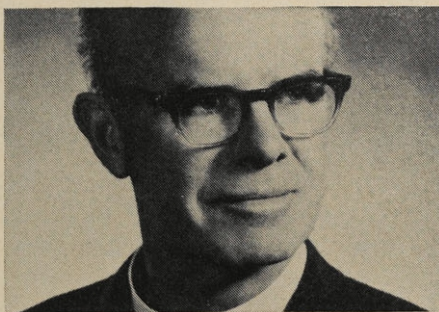
► there is little or no chance to fashion creative new forms of education demanded by the world of the '70's.

As matters stand now, no seminary can afford to undertake the work that must be done.

These cold facts and hard thoughts—and there are dozens more of marked educational substance—deeply affect the ministry, the life, the witness, the daily being and doing—public and personal—not just of a limited number of students and faculty within our seminaries, but ultimately the quality of your life and of your work in God's present world. To speak of the education of our clergy is at every point to speak of your life, your faith, your ministry out there way beyond the sanctuary where you do the real work of the Church.

Everyone is involved. This is your business, surely not just that of the church's newly-formed Board for Theological Education. Nonetheless, your Board would like to make a modest statement to the church, and has authorized me to do so. May I preface these few sentences by saying that, like you, the Board acknowledges with gratitude our common debt to our eleven seminaries—all of them quite properly private and independent—and, at the same time, believes it must speak a responsible word which transcends privacy and inde-

*Continued on page 52*



*The Rev. Almus M. Thorp is the first executive director for the Board for Theological Education, a position he assumed in September, 1969. He was formerly Dean of Bexley Hall, now part of the Rochester Center for Theological Studies. Dr. Thorp has also served twenty-three years in the parish ministry, nineteen as rector of St. Stephen's, Columbus, Ohio, where he was also Episcopal University Chaplain at Ohio State. He is married to the former Merriel Kimball.*





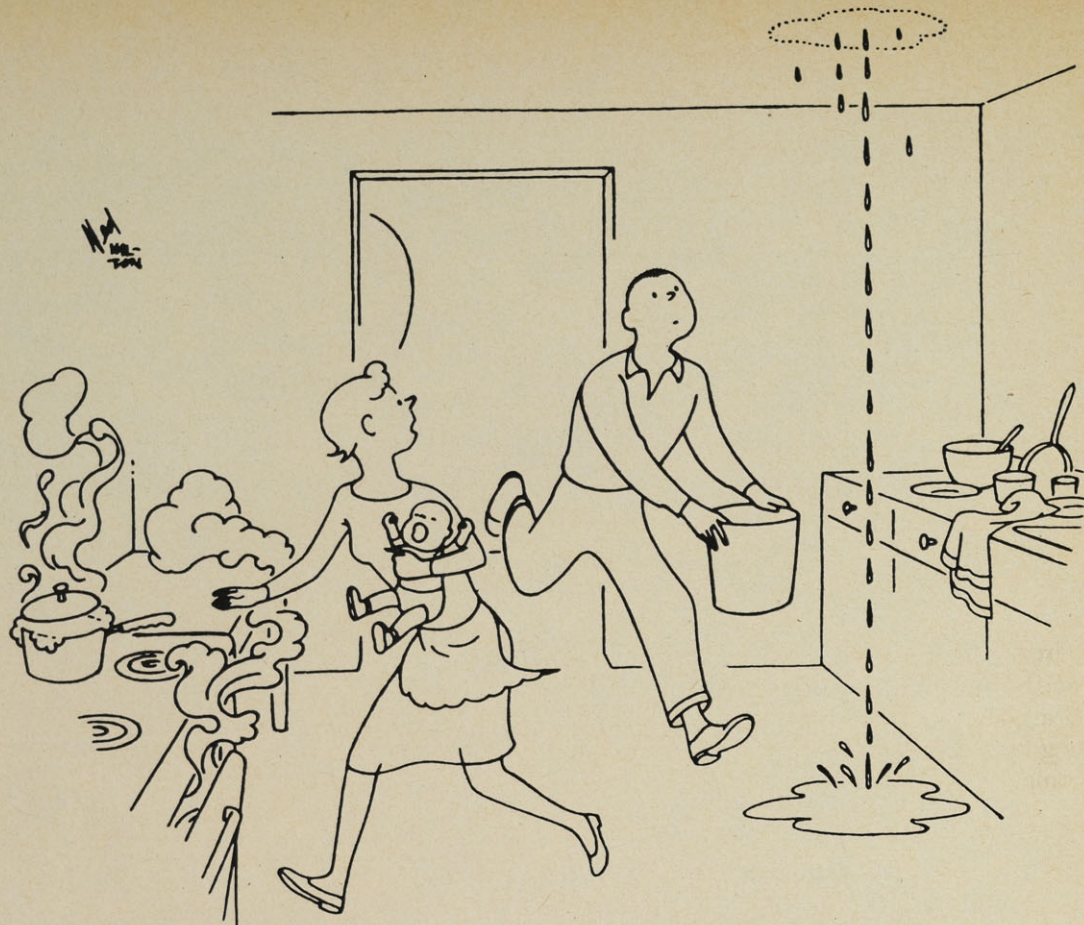
*by John Charles Wynn*

# The American Family— Surviving Through Change

**W**orried observers have been asking once again whether the family, as we know it, can survive its current problems. The question is not as farfetched as it appears, for the family is under heavy fire. Beset by massive changes across the world, the family's traditional provisions for faithful sexual relations in marriage and for responsible child-rearing in love are severely challenged by new developments that astonish even the best-informed and the most objective students.

Yet, worrisome as such challenges are, they remain academic for most men and women. To any particular man and wife, the crunch comes only when their own family falls into difficulty. When their marriage reaches a stage of hopelessness,





*"I thought being a young married was supposed to be a fun thing."*

when they can no longer cope with a daughter or a son—then they may face that awful quandary of whether their particular household is en route to oblivion. If it weren't for millions of such households the world over, the problem of the future of the family-in-general might not be under examination at all. It is the sum of these beleaguered families that make up the hypothetical problem whether that abstraction "The Family," as the scholars view it, can survive.

In every culture, marriage and family living are expected to fulfill agreed-upon purposes. If those purposes are met by outside aid or if those purposes no longer seem important, does this spell the doom of family life? That is the question we must now face in an era of terrifyingly rapid change.

Those who define the family according to the functions it accomplishes must feel threatened by the loss of yesteryear's marks of domestic performance: the baking of bread, spinning of flax, building of furniture, and cultivating of crops. Industrialization and modernization have

wrought wonders in altering family expectations over the years. Pioneer families once needed children as additional hands to help in accomplishing tasks in farmhouse and field. Today's families have been redefined from producers to consumers; parents are now apt to view children not as hands but as mouths.

Moreover, new scientific and genetic developments, and the present-day relentless drive toward personal gratification, do raise alarming prospects concerning the stability of family life. The real possibility of programmed births (including all the refinements of sperm banks, test-tube babies, and transplanted human embryos from mother to mother) could profoundly alter the traditional sexual and procreative task of the marital relationship. With these innovations, sexual love could be so drastically separated from responsible relationships and child-bearing that an entirely new system of ethics would have to be established.

To all these threats, add the generation gap and a host of proposals for modifying traditional family ar-

rangements. Then it becomes easy to cry havoc and agree that it is no longer impossible for the family to be displaced. Any historian or any anthropologist can testify not only to the fact that family systems have risen and died in other civilizations and on other continents, but also to the corollary that it could happen here.

Those who have studied family functions over the years do not, however, appear so apprehensive. They have seen functions pass on while the family endures and adapts. In the twentieth century, changes have hit with sudden impact, and family structures are altering more quickly than in the past.

But the family, as we shall see, proves to be a remarkably tough institution that can rebuff onslaughts from adversity in general as well as from that particular form, modernization. Basic psychological and biological needs have combined to maintain the expectation that a male and female will seek out each other to establish a conjugal companionship in which they bear, rear, and protect



*This special feature is being published in the March 1 issues of The Episcopalian, Presbyterian Life, and United Church Herald.*

children in their home. From this norm, the deviations remain minor. It is a pattern that will continue for a long time to come.

Some families, nevertheless, are in the maelstrom of accelerating change. Their functions and their faith are altered in a day of jerking transition. Let us now turn to a deeper study of today's families under fire.

## Does religion still play a role?

**T**HEOLOGY, as everyone knows, has not escaped the challenges of our changing times. Anyone who connects religion and family stability in his thinking must be upset by some current trends.

Whatever its former strength, religious influence on the family has been waning for years. Churches have long insisted that their members marry only within the cult and avoid mixed matches; but long before our current ecumenicity granted reluctant blessing to mixed Christian marriages, millions of men and

women were displaying their non-compliance with the church-approved standard. Likewise, all the churches discourage divorce and they press sanctions on those who fail to conform to the monogamous standard; but the divorce rate among church members continues to rise with that of the general population. Churches repeatedly admonish member families to observe worship practices in their homes; but any survey of these households reveals only a wee minority who regularly read Scripture and pray in the family group. Clearly, despite numerous church-and-home programs, the family listens at least as much to other voices as it does to the ecclesiastical.

The objective student searches in vain for significant correlations between church membership and ethical conduct. Research studies have failed to uncover much connection between church participation and the moral concepts and practices of members. The church has proved less influential in the lives of members than have friends and relatives.

Religious leaders in all times and all places have attempted to influence family life. Moral responsibility is severely tested in the relationships of sexual love and mutual responsibility so integral to family life. And religious influence, both cultic and ethical, has traditionally been conveyed through family life. The very socialization of the child, the process that brings him up to be an adult in the culture, involves transmitting to him the values and beliefs of the

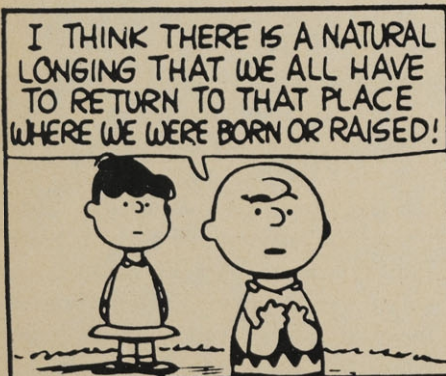
parents. This, whatever else it may be, is a religious matter.

Regulation of family ritual has therefore been closely associated with religious faith for centuries. Who may marry, how the nuptials are to be observed, obligations in bringing up children, regulation of sexual practices: all these become the business of the religion to which the family adheres. But the standards promulgated and the sanctions imposed apparently always have a nip-and-tuck struggle with the uncooperative stance of the people. Many Biblical passages evidence trouble with keeping the faithful in line. And much of today's theological literature also testifies to the vigor of modern challenges assailing traditional expectations of church and faith and family.

Religious faith demonstrably brings a continual strength to some families, and its power reaches occasionally into many other homes. Nevertheless, devout families today comprise a remnant—the sociologists who survey the scene describe them as a significant minority. If the future existence of the family were to depend upon conventional practice of religious rites, trouble could be predicted. Families, however, along with theologians and the new breed of churchmen, may be searching for new, less conventional patterns of faith. For the time being, it is difficult to discern their direction. And that, candidly, is one price we pay in times of uncertainty and accelerated change.



## The family and the new mobility



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FOR YEARS the concept of home has implied a place that remains much the same throughout the encircling years. This static picture conjures visions of stability and dependability to everyone who feels occasionally homesick or adrift. But modern events have drastically clouded that old-fashioned image.

Family patterns in America have changed as social conditions have produced a new population of professional migrants. With only brief hesitation and minimal lingering regret, families now can pack up and transfer into a new community. Families will move for the breadwinner's promotion, for the corporation's welfare, or for the children's sake. These motivations cause families to save their packing boxes and to anticipate being sojourners in the community.

Some families therefore sink only shallow roots into neighborhood life lest anticipated departure become too difficult. But others, acclimatized to the moves demanded by the company and their own economic advancement, settle in rapidly and take on permanent-style ties that they must know will prove temporary. They join the PTA, move their letter into a local church, locate a dentist, and fill a place on the tax rolls. Whatever upheaval such American nomads may cause when, in a subsequent move, they pull out the secretary of the League of Women Voters, the chairman of the board of deacons



in the parish, or the patrol leader at Scouts, family members themselves adjust rapidly.

Within two weeks they find their way in a new neighborhood because they have perfected the skills of getting acquainted. They are willing to move frequently and on short notice for economic advantage. Instead of family ties' being weakened in these moves, some evidence points to the possibility that the ties may grow stronger. Rather than upsetting parents and children, such moves apparently can be challenging and satisfying. Formerly it was supposed that families who move must go through trying and damaging experiences as a result of being uprooted from familiar soil. But this gardening metaphor appears to be applicable only to some households. Several impressive sociological studies now show that many families not only can stand repeated moves, but even thrive on such mobility.

It is profoundly more difficult, on the other hand, for today's families to remain steady in the midst of an evident marital crisis. To that problem we must now turn.

## Marriage under cross fire

**T**HE MARRIAGE rate, according to current statistics, is increasing just as the divorce rate is; but the divorce rate is increasing more rapidly. When we survey the American scene to ask what is happening

in marriage we view a mixed picture. At best it means that many of our marriages are in trouble.

As you might expect, we learn much about marriage by studying divorce. This is not, fortunately, the only or even the best way to understand contemporary marriage, but by investigating why marriages fail we know better how they might survive. This study causes us to revise some long-held stereotypes. We once knew that divorces were concentrated in the early years of marriage. The inference, obviously, is that couples who persevere through those years have a strong chance of marital stability until death parts them. But now we are witnessing an increase in the number of divorced persons who had been married twenty or more years.

Likewise, we could previously point to statistics to show that divorcing couples tended to be childless; the inference seemed to follow that the presence of children in a family maintains a stabilizing influence. Whether that contention was then true or not, we currently witness a greater proportion of divorces than formerly among couples who are parents and whose children must be provided for in broken homes. With each of these long-held suppositions upset by new findings, we are compelled to reexamine still other once-convincing data about marriage and divorce. The reason for this is that marriage today in America is caught in a cross fire between new challenges and age-old expectations.

It is a commonplace of our day that marriages are in trouble. Yet the institution of marriage itself has never been more popular. Despite all the negative information we may collect from news media, rumor, and experience, we must note ironically that marriage appears to be robust and thriving. How are we to account for this seeming paradox? Despite the alarming rate of failure in marri-

ages, men and women are entering into new unions at a higher rate than ever before. It is as if they are acting out a declaration that although they may be dashed by a particular experience, they still believe wholeheartedly in marriage as an ideal relationship for man and woman.

The great majority of those who divorce seek new partners for yet another and, they hope, better marital experience. The fact that most of those who remarry do establish lasting unions, even in the face of the high incidence of second divorces, proves that the expectation contains truth.

## But marriage is personal

**I**T IS NOT, however, in the statistical trends or in the learned paragraphs of books on sociology that the joy and pain of marriage are noted. It is in the day-to-day ecstasy and agony of one's personal married life. The question can be phrased in such words as "Why are marriages breaking down?" by scholars and pundits. But for a given situation it is more likely to be phrased, "Why has he turned to another woman?"

The response to that question is an astonishing mixture of many trends and circumstances. Our task here will be to extract only four current and common characteristics of breaking marriages: boredom, loneliness, the loss of intimacy, and sexual failure.



## Don't Be Cross, Amanda

*Do not frown, Amanda,  
Amanda, do not frown,  
For when you frown, Amanda,  
I wamble like a clown,  
My mouth is stuffed with  
eiderdown,  
And I spatter coffee upon  
your gown.  
Amanda,  
Dear Amanda,  
Do not frown.*

*Don't clam up, Amanda,  
Amanda, do not clam,  
For when you clam, Amanda,  
I don't know where I am.  
What is it that I did you damn?  
Shall I make amends for a sheep,  
or a lamb?  
Amanda,  
Dear Amanda,  
Do not clam.*

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## The weight of boredom

**B**OREDOM is not, as many suppose, the mere absence of excitement, the lethargic yawn of the satisfied person. It is, in its worse reaches, far more insidious and a dreadful enemy of good marriages.

Despite its treachery, boredom is considered lightly by married couples and cartoonists too. It is deceptive in appearance and therefore too often considered innocuous by those who suppose it to be a normal development in the relationship. When the first careless rapture of love is lost amidst the diaper pails and two-o'clock feedings, watch out for boredom. When the routine of work and meals and sleep and visiting in-laws is taken for granted, beware of boredom.

The marriage counselor knows the potential threat of a boring marriage. Whatever was the tradition in by-gone days, when husbands and wives expected little of marriage but progeny, labor, and eventual death, today's couples will not put up with unrewarding routine. They may turn to more exciting companions simply to escape the humdrum weariness of everyday life.

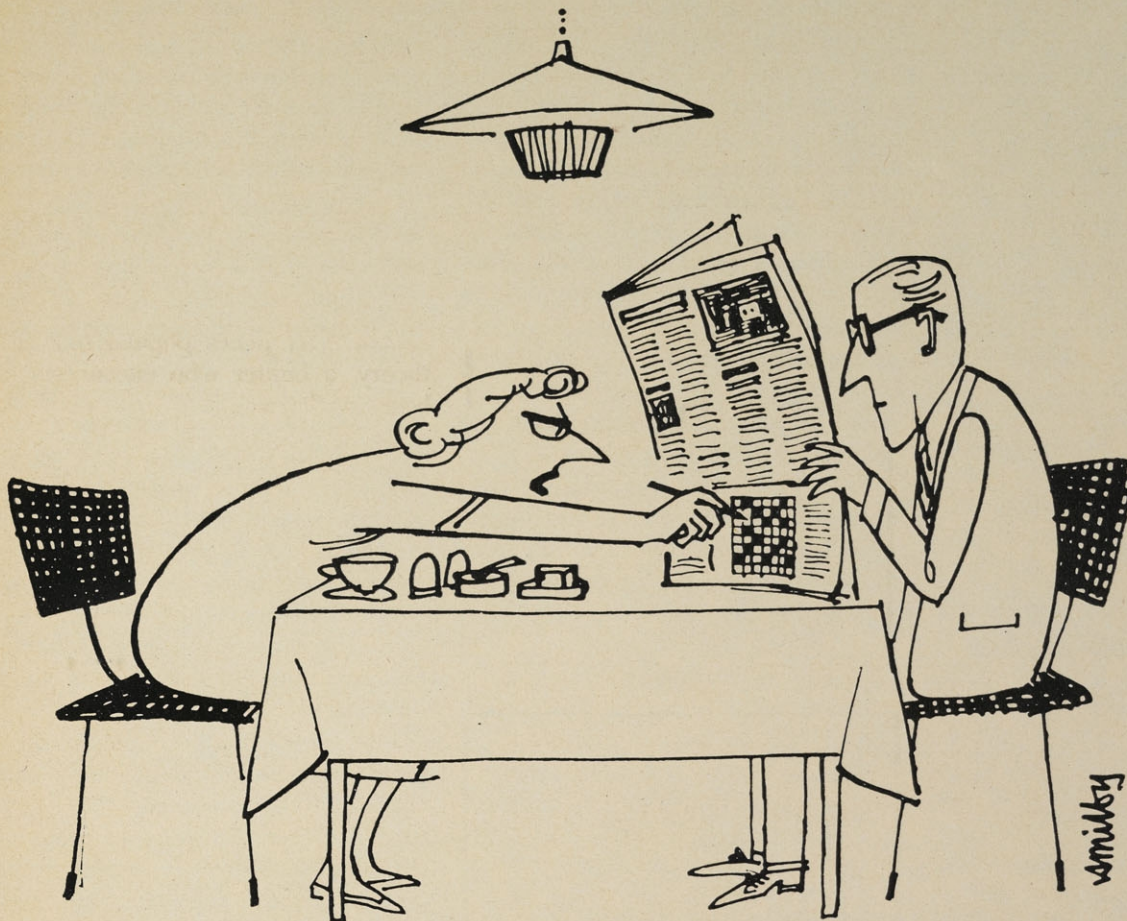
In such instances the counselor attempts to aid the couple in rebuilding some novelty and hope into their relationship. Sometimes he uses

a psychological ploy long known to the profession and made famous by William James. In simple terms, this is the conviction that *feelings follow actions*. (As James popularized the theory, a hunter who encounters a bear in the woods runs—and then becomes afraid *because* he has been running.) The counselor, therefore, works with the couple to rebuild the very acts of loving regard into their relationship, in the confidence that loving feelings can be touched off by these acts much as a conditioned reflex. The mere opening of the car door by a solicitous husband for his wife can remind her of more courteous and affectionate days. The touch of lips to cheek in a greeting kiss when he returns from work may reawaken in him the affection he once felt so passionately for this woman.

## The depths of loneliness

**F**ULLY as dangerous as boredom, loneliness also threatens the stability of some marriages. Just why anyone should still be lonely in so intimate a relationship confounds both the happily married and single persons alike. But the phenomenon is hardly unusual, as the miserably married know. Contrary to popular supposition, loneliness is not primarily the plight of couples sep-





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arated by traveling, business demands, or health problems. It can and does exist strictly within the monogamous ties of the conjugal life of man and wife living together at close range. About such loneliness a whole library of novels and dramas has been written.

The beginnings of loneliness within marriage are not greatly different from those of boredom. They may, however, contain more silence and build more distance into the events of day-to-day living. A husband and wife begin to avoid communication with each other because they find it painful or unrewarding. They cease sharing significant ideas because they experience little appreciation when they try.

From this level it is a short step to angry interchanges and hostile encounters. The path is then downhill toward the possibility of seeking other, more satisfying and rewarding contacts.

There are, nevertheless, ways of handling anger and rebuilding satisfying communication within the lonely marriage. These methods are known to group therapists and marital counselors. But a number of them can be effectively used also in the two-group of husband and wife themselves. The very best therapy occurs in those marriages where each is the loving counselor of the other. Some of the guidelines are simple.

First, talk out the difficulty. This counsel, of course, is not easy for some. Yet with persistence it will succeed. To take the necessary time to discuss issues—not only troublesome complaints but also the incidental details of living and planning—is to get a very good start.

Second, express anger candidly but without scorching the other person. This, like speaking the truth in love, is not easy, but it remains essential to successful marital living. The suggestion here, as also in parent-child

disputes, is to direct the anger at the issue rather than at the person. Saying "It burns me up when I'm left alone at a party" has advantages over "I hate you when you go off with your cronies and leave me."

Third, fight fairly during quarrels (which are inevitable). Avoid overstating the conditions or exaggerating the blame. As in debate theory, keep the issues clear and the case logical. More points are conceded to a just opponent than to a mean adversary. In this atmosphere, a husband or wife will be more willing to see the justifiable points of a mate's argument too, for he or she will have some.

Fourth, let some humor into the proceedings. All life is shot through with little humorous bits and pieces of experience. The infuriated and fearful spouse shunts aside these clues lest they hinder his winning.

Anger and humor, however, are emotionally related to one another. The selfsame incongruity that makes



us indignant can also make us laugh. When we get to the place where these can be interchanged, we are en route to a solution.

And finally, if self-help and mutual therapy fail, find a referee. Hardly any community is so poor in resources that it has no spiritual adviser or professional counselor to aid couples impaled on their own lonely relationships. Nor is it a defeat to turn for outside help when needed. When too many suns have gone down on a couple's anger and when husband and wife can no longer regard each other except as strangers, the time has come to seek competent, carefully selected outside help.

Loneliness, that frightful gnawing at the heart of the marital experience, need not be perpetual. Neither does it have to destroy a loving relationship.

tain as new issues arise and inevitable emergencies advance. The supposition that the longer two people live together the more they think alike and the more similar they become is not borne out by research. There is simply no such universal experience, however true it is for some. The very necessity of establishing fair rules by which to quarrel, discussed above, is evidence of the problem. It is not necessary that a loss of intimacy occur when consensus begins to fade, but it is understandable enough. And it is dismayingly common.

In time, also, spouses begin to see more clearly each other's less favorable qualities as well as each other's virtues. And those unattractive characteristics so promptly overlooked in courtship loom more conspicuous later on. If man and wife cannot overlook or, more important, if they cannot accept faults in each other, the possibility of intimacy is again diminished.

For some, intimacy means complete revelation of inner thoughts and sharing of all confidences. "Do I have to tell all?" is the frequent query of confounded mates who write the domestic-advice columnists. The wisdom of confessing personal thoughts and past experiences may be questioned when we review the results. Not a few persons who idealistically unburdened their innermost memories to a spouse found that afterwards such confessions were recalled in pique and reviewed damagingly in time of argument. The gain in intimacy through the sharing of confidences turned out to be short-lived and ill-advised. The trust between two loving people that makes possible true intimacy and builds a stable companionship seldom demands detailed confessions or intrusions into privacy.

Intimacy remains a mysterious "Factor X" in any stable marriage. It does partake of romance, of consensus, of mutual admiration, and of sharing together. Yet it is more than these. It draws upon the deep desire of husband and wife to continue in a forgiving, considerate attitude and to accept each other despite clearly identifiable faults and the alterations of time.

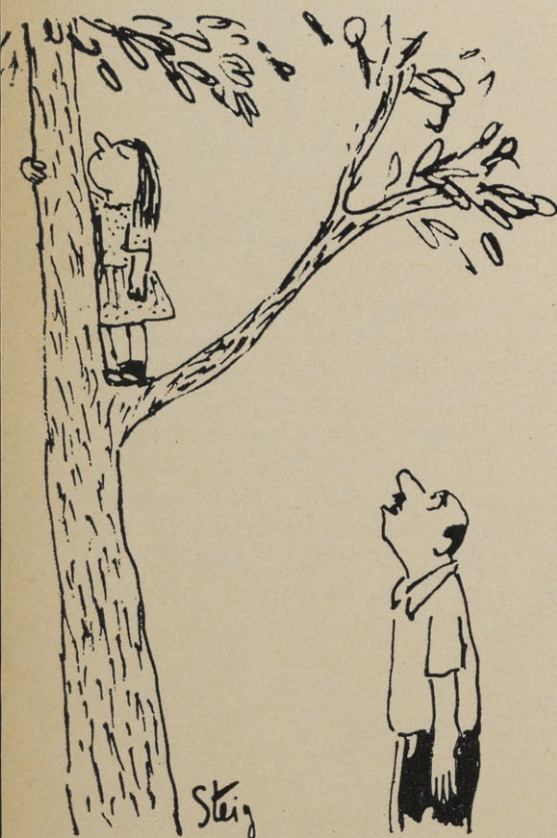
## The loss of intimacy

MARRIAGE offers us the most complete promise available for lasting intimacy. So much hope, indeed, is invested in this relationship that marriage becomes, as Gibson Winter suggests, our last stronghold of intimacy.

That so many marriages fall short of this promise points up the tragic loss of intimacy today. If yours is a marriage in which romance has not diminished with the passage of time, yours is an unusual relationship. The measurement of many marriages reveals that it is normal for romantic words and acts to decline as the years go by.

Consensus within marriage frequently falls away, too. The early will toward agreement is difficult to main-

Drawing by Steig; © 1964 The New Yorker Magazine, Inc.



"Jane, I promise.  
I'll be a good daddy."



# Failures in sexual relations

SOME COUPLES do not appreciate learning that sexual satisfaction is but one important adjustment among numerous others in marital intimacy. Current folklore, so overloaded with erotic stimuli, fosters a myth that genital sexuality is not only the key factor to successful marriage but also the key to comprehending life itself. The thundering importance of sexual love is not about to be denied in this article. We shall attempt, however, to view it in perspective.

It is clear that many marriages grow miserable because of deep concern over a poor sexual adjustment. Although many interpersonal problems are other than sexual, the symptom or expression of the conflict in a marriage tends to be in this area. Sexual difficulties, under these conditions, could be less the cause than the effect of strife.

The overemphasis of our society upon sexual gratification leads all too quickly to disillusion when marital sex is not satisfying. Couples who have expected too much too easily from sexual relations may reflect anxiety when they encounter the satisfactions and dissatisfactions, the successes and failures, the fulfillment as well as the disappointment of sex in marriage. Nearly all marriages participate in these.

To be sure, the happy marriage is greatly enhanced by a deep and joyful sexual communion. Yet counselors know that marriages can be loving and stable with a poor sexual experience, and others with even an ecstatic sexual uniting may be floundering marriages.

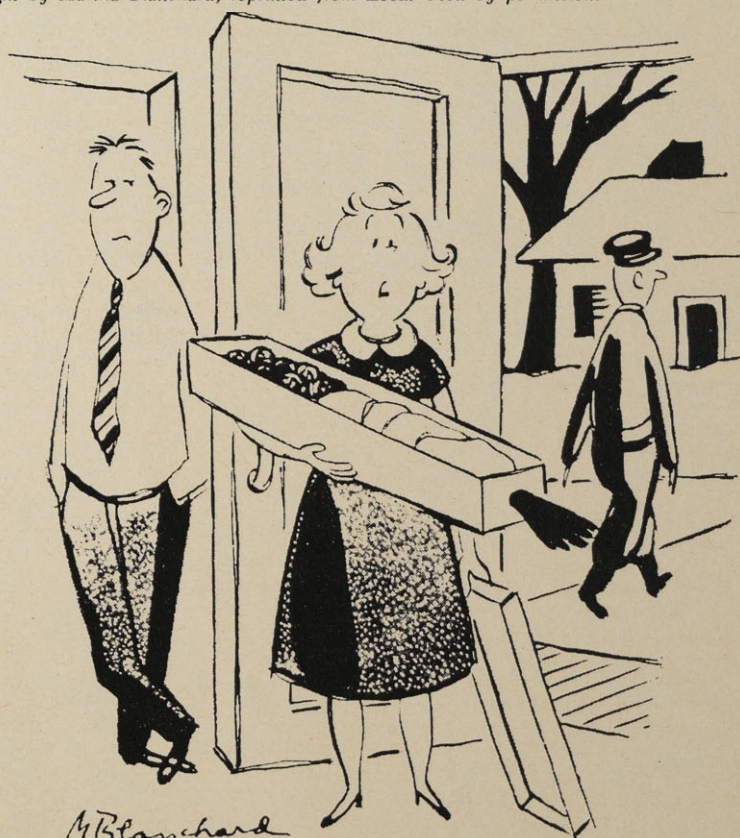
Intimacy in marriage is not de-

pendent chiefly upon orgasmic attainment. And intimacy is not even enhanced by an overweening worry about the sexual contact. The remarkable finding is that sexual satisfaction often improves as husband and wife take it less seriously and discontinue their worry about it all.

Intimacy in marriage needs a strong bond in sexuality. But it is unwise to assume that sexuality is expressed only genitally. The many feminine ways of a wife in daily interchange, the numerous evidences of a husband's masculinity in his tender regard and consideration: these contribute to the upbuilding of intimacy no less than does erotic recreation.

These four marital difficulties: boredom, loneliness, the loss of intimacy, and failures in realizing sexual satisfaction all tend to arise from a couple itself and the spouses' personal relationships. There remain, however, some problems less capable of solution. At these we shall take a realistic, if unhappy, look.

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*M. Blanchard*

*"Now who on earth would send  
me a dozen roses on our anniversary?"*



## Forces that complicate marriage

**M**ASSIVE problems assault marriages today. Some of these problems are bigger than the couples involved, and some of them defy ready solution by either the spouses or their counselors. One difficulty is the way our culture takes for granted that marriage is terminable. The almost universal acceptance of this expectation has diluted the doctrine that theologians call "the indissolubility of marriage." Insofar as men and women expect divorce to represent a ready relief from difficult marriages, confidence in marriage is weakened.

At the same time, there is a notable demand from men and women for high satisfaction from marriage. Ironically this seemingly positive tendency sometimes leads to a negative result, for high anticipation propels some couples ineluctably to disillusionment.

A third difficulty is seen in those unfortunate couples who happen to be seriously mismatched in their wedded disunion. Although each may be an admirable person and both may deeply desire to make a success of

the marriage, their own basic conflicts present mammoth obstacles. A tragedy like this is usually precluded by one of several screening processes: the engagement period, premarital counseling, or the process of mutual discovery. Yet it is possible for a man and woman to run this maze and overlook their serious differences. They should, in theory, realize what common interests they hold and which conflicting drives they have. Parents and friends have almost perfected systems of warning aspiring couples about probable incompatibilities in the obvious categories: mixed religious faith, wide disparity in ages, and the like.

What these advisers overlook, and what the couple also overlooks, is that some discrepancies in personality are inconspicuous at first but grow into huge difficulties later on. If only one of the pair is seriously affected, the marriage may readily surmount its imbalance. If, however, both, as occasionally occurs, are affected, they may be so mismatched as to defy the

most conscientious attempts to aid them. It is not popular, even though it be honest, to admit that we do have hopelessly mismatched combinations in marriages.

A related, but different quandary confronts us in a fourth situation—the occasional person who lacks sufficient marital aptitude. Those who have this deficiency are only a tiny minority—most people are quite marriageable. Those who lack marital aptitude, however, include the emotionally ill, those incapable for some tragic reason of giving or receiving love, and those who are sexual inverts. The slow, painful retraining process for such persons is one about which we thus far know too little. It involves psychotherapy and a long period of time.

That none of these four challenges is ultimately unsolvable is obvious. The realistic judgment is, nevertheless, that we encounter in them tasks for which unfortunately we have few techniques and no good tools. The grim result is suffering for far too many.

So marriages are caught in a cross fire between traditional hopes and contemporary social ills. There is little doubt that the family will somehow survive these marital crises. In the meantime, we shall need assistance from three directions. The outcome depends upon a deeper understanding of the husband-wife relationship in this new stage of history. Our crude skills in guidance and counseling require drastic updating. And the adaptive ability of families must be called forth again and again.

### A Word to Husbands

*To keep your marriage brimming,  
With love in the loving cup,  
Whenever you're wrong, admit it;  
Whenever you're right, shut up.*

Copyright © 1962, by Ogden Nash





*"I'm in love, Mother. Please try to understand what that means."*

## Stereotypes cloud the picture

THOSE WHO believe we have come to the beginning of the end of conventional family life invariably draw upon sexual data for support of their contention. They point out that companionate living of unmarried couples is not uncommon either in our university areas or in the cities of America. They remind us also of the tragic number of illegitimate births throughout the nation. The end of such institutions as marriage and the family, they say, may be just ahead because the sexual exclusiveness that once held marriages together is becoming unglued.

These pessimistic seers may not have as clear a vision as they claim. While it is demonstrably true that unwed couples are living in sexual intimacy, it is also a fact that they are overwhelmingly outnumbered by couples living in the bonds of marriage. Moreover, judging from our increasing marriage rate, one can see that the gap between the conventionally married and the unconventionally united will be even wider.

Campus morals have become the easy article for a magazine when journalists run out of educational news or the winter cold has frozen out confrontations between radicals and administration. But campus morals tend to be higher than those of the general public, and they are thought through considerably better.

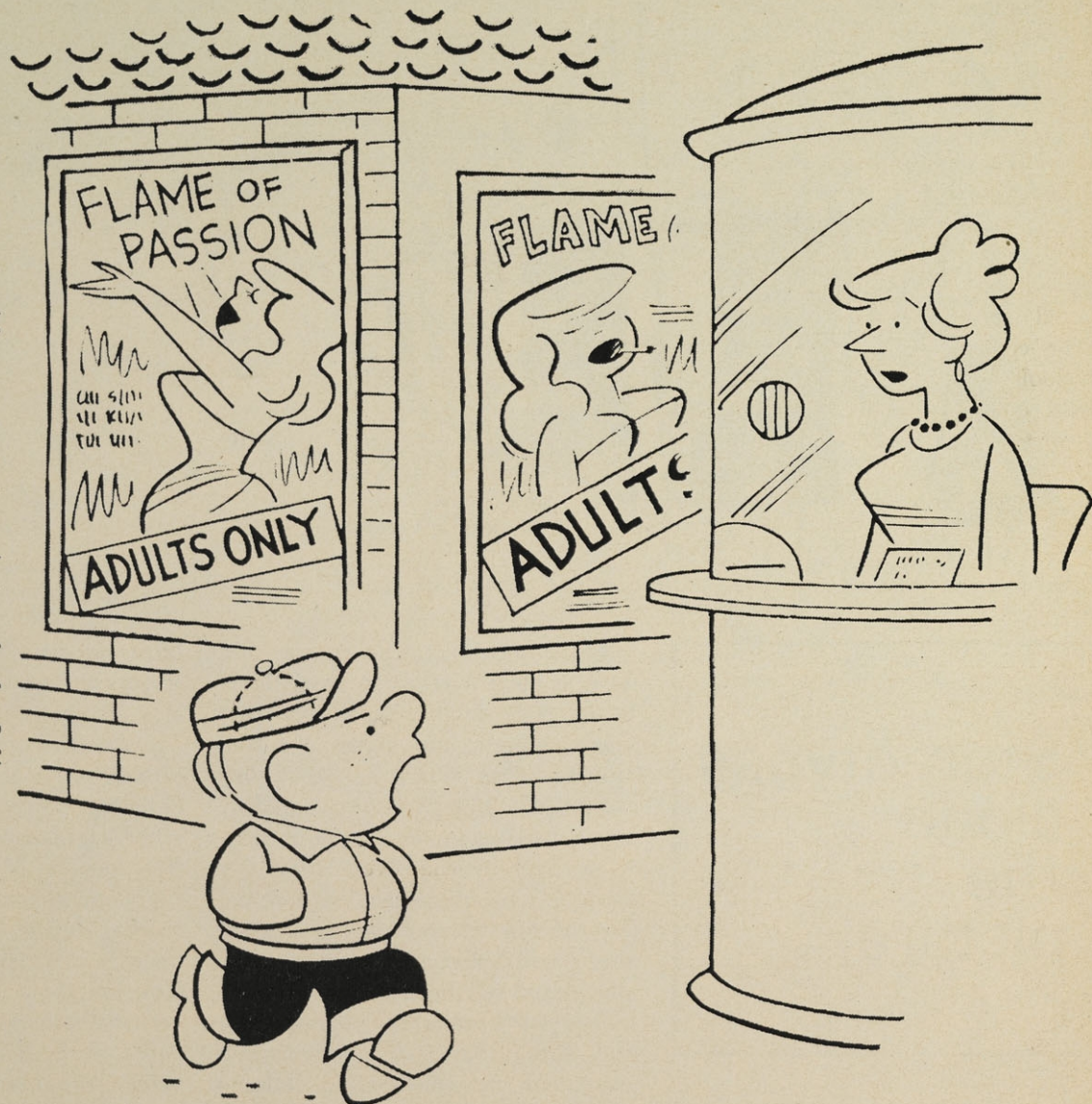
The surveys consistently show that the solid majority of college women remain virginal throughout their academic years and are still virgins at graduation time. Although this fact confuses those who prefer to believe a more sensational stereotype rumor about nubile young women in academe, this is the datum they have to consider. Likewise, college women

have statistically less premarital intercourse than the female population as a whole.

Fully as sensational as the reports of college sex scandals is the specter of illegitimacy on the American scene. Here again, popular journalism has repeatedly called attention to the phenomenon until our repetitious reading brings us to conclude erroneously that babies born out of wedlock are more numerous than they actually are. It does not help the cause of sober truth that, in this instance, the upsetting problem of unwed parents and their illegitimate offspring is combined with other fears mixed with racism, welfare payments, and the hippie counterculture. It is a sobering corrective, then, to learn that teenage pregnancies are not, as so many people believe, increasing everywhere but show a decline, according to some statistical indications. As it is this age group's sexual productivity that frightens and enrages some of the adult generation, the reversal of a recent trend and correction of a prejudice about illegitimate mothers among teenagers is not insignificant.



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"Who needs it!"

## Standards in cross fire

THAT OUR contemporary sexual standards are caught in a cross fire would be doubted by no one. According to one English critic, our current uncertainty about sex resembles a football game played in complete darkness; it is impossible to see the goals or to know the boundaries. But all the while a mob of referees continues loudly blowing whistles.

Our palpable anxieties concerning sexual behavior are expressed in

a welter of confusion. And they have immediate effect on the family. Americans are worried about the breakdown of the double standard (for it *was* a standard) that, at least, compelled conformation to an ideal of chastity for women. They are shocked, albeit decreasingly, by the explicitness of sexual material both in print and in what is known by the rather pretentious term of the *entertainment industry*. They are caught up in a nationwide dispute over the



propriety of sex education in the public and parochial schools.

Parents are rightly concerned over how their children learn about sexual behavior. And they look to the school for help. But the question of whether our schools should offer courses that include units on sex and reproduction is complicated by a spate of objectives that have little to do with the substance of such a curriculum at all. Some groups have used the current imbroglio for political ends because they wish to capture authority in the school boards.

Others have swung haphazardly at the issue because they are frightened by what they identify as a drift toward sexual permissiveness; their fear comes to be focused on the schools, which make a visible target. Still others, following the national bent toward anti-intellectualism, distrust the academic approach to life's problems and seek to wrest this one from the classroom.

Typically, the objectors contend that sex education belongs in the home; it is, they say, the prerogative of the parent. One difficulty with this recommendation is that most parents never shoulder the task at all—as shown in repeated studies. Because of the deep-set incest taboo in our culture, many parents shy away from opportunities to instruct their children about sex.

In point of fact, sex education goes on daily through a host of influences: magazines, television, motion pictures, paperback books, conversations, jokes. And it is also communicated naturally and without words in the home. A physician, writing for other doctors, recently quipped that sex education occurs best when a child sees father pat mother on her bottom and notes that they both appreciate it.

But this conditioning in the home is toward attitudes rather than toward an open and easy conversation about conduct and sexual ethics. Most parents do not advance into explicit chats about sex with their sons and daughters. Whatever start the family gives a child, however, can be augmented in the schools through a careful curriculum concerning family living and the role

that sexual relationships play therein. That is, this can be done if the schools ever break loose from the political hold some local groups have recently locked them into.

## Revolution? Rather, more of the same

WHATEVER be the confusion about standards of sexual behavior—and the confusion is great—America is not undergoing a sexual revolution. That term, bandied about in so much of the literature that views-with-alarm, is hardly accurate for our time. If revolution is defined as a reversal in direction, the metaphor will not fit. *The Copernican Revolution* is a valid term, for that experience did revolutionize man's thinking about this entire universe. *The American Revolution* has validity as a label, for that event drastically altered man's concept of political philosophy. But our sexual behavior and sexual preoccupation is nothing new at all. Rather, it is more of the same, an accelerated tendency in the direction our Western culture has been inclined during the entire twentieth century.

Indeed, there is not even anything new about the use of this term. It was used earlier (and with just as much cogency) at the close of World War I, when the American soldiers returned from France and marched into "the roaring twenties." And from what we know about sexual behavior in the American public, the stepped-up rate of sexual activity of that decade has not been surpassed in any decade since.

Judging from available data in the ever-growing research studies on sexual behavior, the grandparents of

today have no justification to point an accusing finger at our young people. In this century, the greatest increase among women in experiences of premarital sexual intercourse evidently occurred among those born between 1900 and 1910. It takes only a moment of mathematical reflection to note that they had reached their late teens and their twenties in the 1920s. And that increase, as measured by the Kinsey researchers, went from 27% to 51%, that is, nearly doubled.

As for the younger generation, which serves as the butt of so many accusations, there is no indication that it is any better or any worse than its fathers. Together with the entire population young people share in an open attitude toward sexual conduct, and tend toward a permissive stance regarding various forms of expression. Present-day privatism ("After all, it's their business. Who am I to interfere?") permits wide variations in sexual behavior without the once-customary policing by the community.

We realize from numerous studies that many young people are sexually sophisticated at an earlier age than formerly was the case. We also realize, from clinical evidence, that their experimentation is, as Paul Lehmann whimsically notes, child's play compared with that of persons in their fourth and fifth decades of life. (Older people, after all, *should* be more serious and responsible than teenagers.) The college-age population, in turn, keeps telling their counselors that they have grown to have little respect for traditional adult values. They are convinced, according to sex expert Lester A. Kirkendall, that the props which have held up the conventional sex standards have crumbled and that no new supports have clearly taken their place. The old standards do not make good sense to them, so today's young people are trying to develop appropriate new standards but find that they get little help from their uncertain elders. Contemporary young people just may be doing a better job working out their problems than they are given credit for. And, in the main, it may be a better performance than adults are turning in these days.



*A husband is someone who . . .  
talks to you from the other end  
of the house with his head in  
the closet while you are  
running water in the sink, and  
then says that you don't  
listen to him.*

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## Attitudes change faster than actions

ATTITUDES about sexual behavior have been changing more rapidly than sexual experience itself. Several trustworthy surveys have shown young people to hold toward sexual expression a permissive attitude that they do not act on themselves.

Attitudes also influence conformity or nonconformity to standards and to rules. Rules and regulations, traditionally the approach to governing sexual behavior in our society, have fared badly in recent years. All too often Christian moralists have treated the subject with a set of taboos in a predominantly negative fashion. Fearing that the responsible freedom

proposed for other areas of Christian ethics was too risky for sex, they have dealt with sexual behavior through a list of horrified restrictions. That tendency, in turn, has communicated a tone of disapproval and taboo to the entire aspect of sexuality, whether in or out of marriage.

In the modern era, when the fears that buttressed the rules began to erode (fears of pregnancy, of disease, of discovery), the moralists fell silent for a time. More recently they have engaged in a debate. Many churchly rules were built upon pragmatic concerns rather than theological reasoning anyway. "Be careful or you may get caught" is hardly a theological standard, but it has been widely promulgated. When the generally accepted convictions on which pragmatic rules had been built were changed, this structure of morals was weakened.

Shifting moral attitudes directly affect the family. The sanctity of marital vows, the fidelity of man and wife, the integrity of the home all seem threatened if church and society adopt a less legalistic stance toward sexual regulation. In the midst of its multiple challenges, the church is beginning to work through new understandings of Christian ethics and of sexual morality. Churchmen generally now defend less vigorously the absolute rules and legalistic regulations intended to be common moral standards applicable to all. Rules of living, many Christians believe, must relate to real situations—who the person is, the nature of his calling and commitment, and where and under what circumstances he lives. Person and community are inseparable. Personal responsibility can be solved only within the framework of community. Persons differ widely and must be respected as individuals, God's children. We dare not reduce their style of living to mere rules lest we become blind to the signs of the times through which God is speaking to us.

Yet such rule-centered morality is the predominant standard that adult churchmen have attempted to press upon young people, although without notable success. Young people the world over are rebelling and are



experimenting with new styles of living. Some are acting out as hippies; some are staging rebellions in universities; some are opposing the police. It is small wonder that they also rebel against the official code of sexual morality elders have promulgated.

But within this context stands the church, mindful of rapidly changing times while continuing her centuries-old traditions. In a recent report to the Council on Church and Society of the United Presbyterian Church, an investigative committee wrote:

The Christian affirmation of fidelity in marriage includes but goes beyond sexual fidelity. The confinement of sexual activity to the marriage relationship represents a discipline of eroticism's restlessness, the purpose of which is not simply the preservation of one's own moral purity, but the nurture of a truly reciprocal and caring relationship between husband and wife which supports each one's unique worth as a child of God. Such a relationship is one form of *agape*, that Christian love which seeks the well-being of the other. The caring that characterizes such a relationship extends to every facet of the relationship; the economic, the psychological, the vocational, and many others including the sexual. For marriage partners to confine their sexual activities to their relationship with one another, therefore, is normal and supportive of the total web of concerns they have for each other's well-being. Sexual fidelity is important because it both symbolizes and supports the total fidelity of the marriage relationship, which in turn has always been suggestive to Christians of the fidelity of God to his people and Christ to his church. . . .

One can still maintain some general rules. The homes of this final third of the twentieth century clearly will differ markedly from those of the early decades. But despite pluralistic and even contradictory standards the family, as we have come to know it in our lifetime, will remain normative for society.

## A long way from extinction

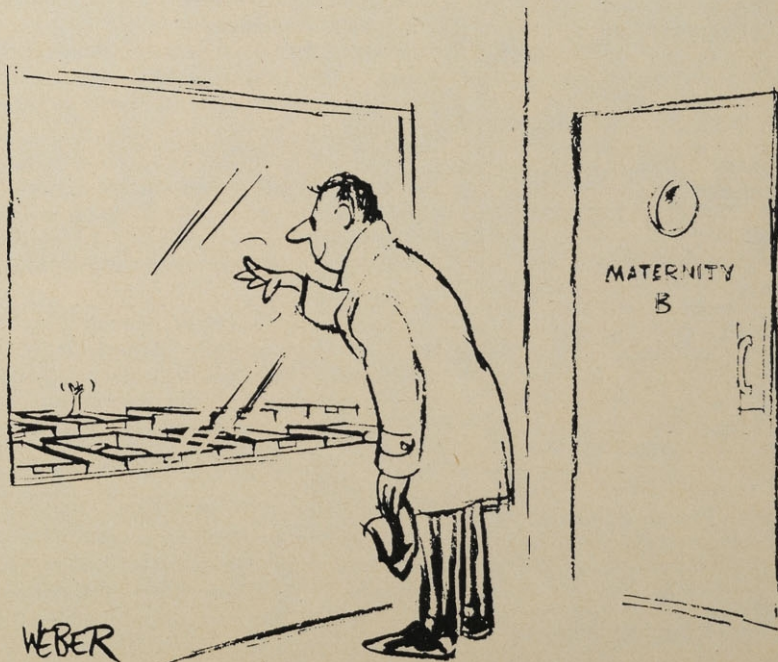
THROUGHOUT this discussion we have been concerned whether the family has any future or whether its twentieth-century problems will alter it beyond recognition. The traditional functions of family life (nurture, religious teaching, provisioning) have all been reduced in importance by social change. Marriage is jeopardized by a rising divorce rate and characterized by growing instability. New sexual attitudes and more permissive standards cause concern about monogamy and family fidelity. It is no exaggerated fear that makes us question if the family can survive. But stability in the midst of change has long been a characteristic of families under fire. Buffeted by the upheavals of social change, the family has nonetheless shown remarkable adaptability, indeed has been forced

to become adaptive. Industrial society has accelerated social changes that demand families who are able to move, to handle new relationships, to adjust to odd hours of work, to support the corporation, to bear the desirable number of children. And families have generally responded with remarkable willingness.

Some sociologists believe, in fact, that the family serves as a mediator for society. Parents translate the changes of society into terms their mates and children can handle. That the family still performs this function well might be a source of amazement. The wonder really is that we have not more tension, conflict, and rebelliousness. The reason that there is as much control as there is may be the family's ability to mediate and to adapt.

Indeed, many of the values of the family of yesteryear not only are with us yet; some of them have even been reinforced. A greater proportion of the total population now lives in family groups than a century ago. More of the population marries now than then. More married couples live together into their retirement years than ever before.

Though it would be folly to take for granted that today's buffeted family life could survive indefinitely against all the opposition that confronts it, the family is a long, long way from extinction.



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# For further reading

## I. Analysis and Forecast

*The Future of The Family*, by Richard E. Farson *et al.* (Family Service Association of America, 1969). The writers are shaken by social and physical changes in family life, yet foresee no rapid disintegration of marriage and parenthood.

*Christians in Families*, by Roy W. Fairchild (C.L.C. Press, Presbyterian Church U.S., 1964). A frank assessment of the Christian concept of failures in marriage, the task of parenthood, and personal differences.

*The Family Is Not Broken*, by G. R. Dunstan (SCM Press, Ltd., 1962). Carefully reasoned analysis of disruption in families from industry, education (yes, education), and divorce in English

society. A useful though scarce volume.

*What's Happening to Our Families?*, by Wallace Denton (Westminster Press, 1964). Good coverage of social psychology, sex-role conflicts, "house-husbands," and the cult of romance.

*For the Family* (World Council of Churches, 1968). A conference report that analyzes world conditions for and ministry to families. Authors include David Mace, Gibson Winter, and Matti Joensuu.

*The Family in Changing Civilizations*, by Pano D. Bardis (Selected Academic Readings, 1967). Sociological chapters of learned references and jerky writing that indicate the changes throughout the world and throughout recorded history.

## II. Married Life and Love

*Marriage, Family, and Society: A Reader*, by Hyman Rodman (Random House, 1965). Although this is classroom literature, it's a well-organized collection of twenty-two essays by experts who offer hard research data on family relations and changes.

*Inscape*, by Ross Snyder (Abingdon Press, 1968). Prose poetry, sometimes powerful, sometimes as obscure as that invented title (antonym: *escape*).

*Preparing Your Children for Marriage*, by W. Clark Ellzey (Association Press, 1964). Witty and wise help from a father-in-law and professor of family relations, based on both study and autobiography.

*The Biblical View of Sex and Marriage*, by Otto A. Piper (Charles Scribner's Sons, 1960). Scholarly and theological treatment that views sexual problems and marriage from the perspective of giving and forgiving. A standard title.

*Foundations for Christian Family Policy*, edited by William H. and Elizabeth S. Genné (National Council of Churches, 1961). Seventeen authors at the outset of the past decade set forth ideas on young marriages, divorce, illegitimacy, infidelity, homosexuality, and church policy. Still useful.

## III. Sexuality and Sex Ethics

*The Sexual Wilderness*, by Vance Packard (David McKay, 1968). A vast wilderness of 564 pages that offers a survey of 2,200 young people, valuable appendices on statistics, and observations about "the brittle bonds of wedlock."

*The Ethics of Sex*, by Helmut Thielicke (Harper and Row, 1964). A basic theological study translated from the German. Sexuality is seen in the light of the doctrines of creation and redemption. Topics include artificial insemination, polygamy, and the divorce of ministers.

*Honest Sex*, by Rustum and Della Roy (New American Library, 1968). Report from a group of scientists and academics who challenge churches to think beyond clichés about sex. Our changed environment demands new rules for the old, they contend.

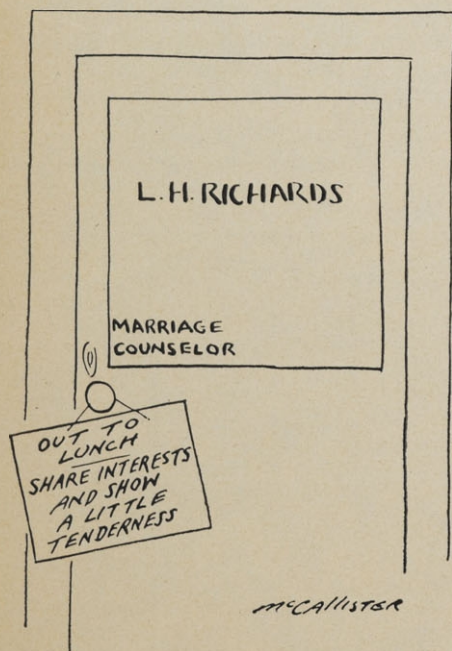
*Sex and the New Morality*, by Frederick C. Wood, Jr. (Association Press, 1968). An Episcopal chaplain at Vassar discusses the gritty issues, e.g. sex and drugs. His final chapter is "Toward An Uncertain Future." Readable, jolting.

*Male and Female*, by Margaret Mead (Mentor Books, 1949). The famous anthropologist discusses sex roles in several cultures, but especially in the USA. Dated yet essential to understanding the problem today.

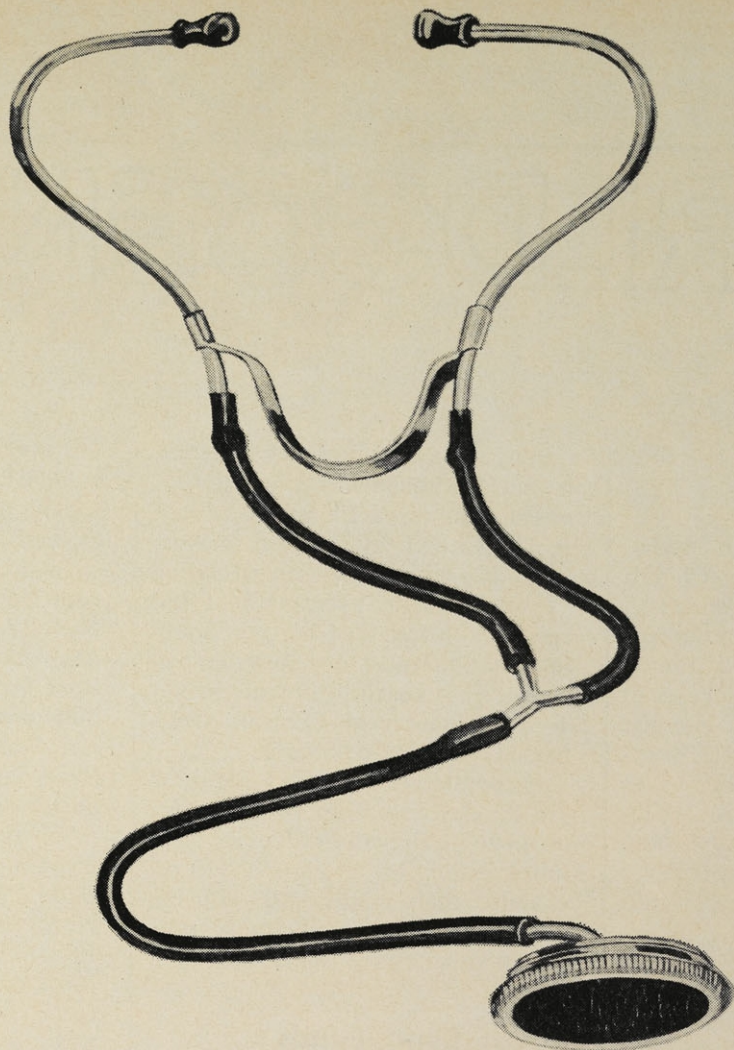
*The Terrible Choice: The Abortion Dilemma*, edited by Herbert W. Richardson *et al.* (Bantam Books, 1968). One of the best studies on this disputed question, it reviews The International Conference on Abortion papers and sessions. Five case studies in drama add to its usefulness.

*Sexual Ethics and Christian Responsibility*, edited by J. C. Wynn (Association Press, 1970). Protestant and Roman Catholic authors combine to probe issues of premarital relations, sexual conduct, and changing mores. Harvey Cox, Paul Lehmann, and John Thomas are among the contributors; a study guide for groups is included.

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# WORLDSCENE

## Unity in India: Major Steps Taken

On January 2 in Calcutta, India, the General Council of the Church of India, Pakistan, Burma, and Ceylon (CIPBC), a Province of the Anglican Communion, passed a final vote in favor of entry of dioceses in North India and Pakistan into the proposed United Churches of North India and Pakistan. The dioceses involved are Calcutta, Amritsar, Andaman and Nicobar Islands, Assam, Barrackpore, Bombay, Chota Nagpur, Delhi, Lucknow, Nagpur, Nandyal, Nasik, and Patna.

The other churches involved in the Union are The Council of Baptist Churches in Northern India, The Church of the Brethren in India, The Disciples of Christ, The Methodist Church (British and Australian conferences), The Methodist Church in Southern Asia, and The United Church of Northern India. All of these have voted in favor of the union scheme. Inauguration of union is expected to take place in October, 1970.

The Rt. Rev. J. W. A. Howe, Executive Officer of the Anglican Communion, who has been attending the General Council in Calcutta, reports some other unity actions.

- CIPBC Council passed a resolution to permit the Dioceses of Lahore, Dacca, and Karachi to enter the proposed Church of Pakistan.

- CIPBC also passed a resolution hoping that the Church of North India will make it possible for the Diocese of Nandyal to enter into greater fellowship with the Church of South India with a view to becoming a part of that church. (Nandyal is in South India).

- CIPBC approved the Scheme of Church Union in Ceylon and gave

permission to the Diocese of Colombo and Kurunagala to enter the proposed Church of Lanka (Ceylon).

- The Church of England in Australia passed a resolution declaring "a warm desire to enter into full communion with the Church of South India and to foster the fellowship and cooperation which this involves."

- The Church of Central Africa passed a similar resolution.

Bishop Howe remarked that these are the first Anglican bodies to act on a 1968 Lambeth Conference resolution calling on all churches to re-examine their relationship with the 23-year-old Church of South India with a view toward full communion.

## South Bend Funds Pick up in 1970

The voluntary offerings for blacks, Indians, and Eskimos authorized by the church's Special General Convention at South Bend are near completion. The \$200,000 economic development fund for the National Committee of Black Churchmen (NCBC) is three-quarters subscribed; the \$100,000 fund for the National Committee on Indian Work is just about halfway to goal.

In December and January, the months most dioceses held special offerings for the two funds, collections pushed the NCBC fund over \$170,000 and the Indian/Eskimo one to \$48,000. Although all of this money has not yet been transmitted to Fund Treasurer Lindley M. Franklin, Jr., a survey at press time by THE EPISCOPALIAN indicates the money has been collected.

The NCBC, according to Executive Director J. Metz Rollins, has received and transmitted to the Black Economic Development Conference (BEDC) three payments totaling

\$92,000. BEDC has transmitted one financial statement to NCBC covering the period from August through December, 1969.

In 22 dioceses individuals have contributed \$2,000 or more to the NCBC fund; in 14, \$1,000 or more has come in to the Indian/Eskimo fund. Some of those figures represent individual contributions noted by jurisdiction, not "official" diocesan totals specifically raised through parish participation.

Of the 10 dioceses that made pledges to the NCBC fund in South Bend, eight have met those pledges. None of the three pledges for the Indian/Eskimo fund made in South Bend has yet been fulfilled. Support from overseas jurisdictions totaled \$917 for NCBC and \$333 for Indians/Eskimos as of January 16.

Dioceses across the country used different methods of collecting the money. Some, like **Southern Ohio**, sent out a letter signed by the Special General Convention delegation. **Michigan**, which set February 8 as its date of collection, wishes to raise \$100,000 for an urban crisis fund. The first \$15,000 will go to the national offering and the balance will be used by a diocesan Committee of Response for area urban programs. None of the results of Michigan's appeal is recorded in the above figures.

In **Western Massachusetts**, Bishop Robert M. Hatch contributed \$4,500 (\$3,000 for blacks; \$1,500 for Indians/Eskimos) from his discretionary fund. People in the diocese are now contributing to fill that gap in the discretionary fund. If more than \$4,500 is collected, it will be sent to the two offerings. In **Delaware** the Cathedral Church of St. John in Wilmington sent a note to Bishop William H. Mead with its fund contributions. During the Ca-



thedral's annual meeting the senior warden found a small black child looking for someone to whom he could give his offering. The warden obliged and gratefully accepted the youngster's 11¢.

In **Oregon**, the Rev. Don Walster, rector of St. Mary's, Eugene, who made a \$1,000 personal pledge for blacks at South Bend (*see October issue*) announced that he had sent the money directly to BEDC after consulting with the Union of Black Clergy and Laity of the Episcopal Church. Mr. Walster said he considered his gift an "atoning act."

## GCSP Evaluation Begins This Month

The Hon. William Booth, an Episcopalian and a judge in one of New York's criminal courts, will chair a fact-finding committee which will prepare for an outside evaluation of General Convention Special Program (GCSP) authorized in South Bend and implemented at the December, 1969, Executive Council meeting.

Joining Judge Booth on the committee are Bishop John Burgess, Massachusetts; Mrs. Barbara Harris, new Executive Council member and public relations consultant for Sun Oil, Philadelphia; Mrs. Cyrus Higley, Executive Council member, Norwich, N.Y.; Dr. Charles Willie, Executive Council member, Syracuse, N.Y.; the Rev. Robert Bennett, a professor at Episcopal Theological School, Cambridge, Mass.; the Rev. Leon Watts, an AME Zion minister, New York City; and Miss Jodie Heinmuller, new Executive Council member currently attending Episcopal Theological School, Cambridge, Mass.

The Committee, which held its first meeting in early February, will engage an outside group to evaluate GCSP; review the objectives of the program's goals as established at Seattle; review GCSP's activities as they relate to the objectives; examine the research done by GCSP on success or failure of projects funded; prepare recommendations for supporting and expanding GCSP; and recommend specific administrative and other procedure needed to make the program more effective.

## COCU Delegations To Look at a Plan

The Consultation on Church Union (COCU) reaches a major milestone in its 10-year history March 9-13 when representatives of nine denominations meet in St. Louis, Mo., to consider a 142-page proposed plan of union.

The plan, two years in the making by a group of theologians, officials, clergymen, and laymen, proposes to unite the nine churches into a single body "truly catholic, truly evangelical, truly reformed." The proposed name for the new church is "Church of Christ Uniting."

The plan has chapters on: the objectives of the Consultation; the nature of the Church; the meaning of membership in the Church; the faith of the Church; worship; the nature of the lay and ordained ministry; the structure of the new church; the new church's relationships to other churches and the larger denominational bodies of which the uniting churches are a part; and finally a procedural plan for uniting the nine denominations into a single structure.

Ninety delegates from the nine churches will spend five days on the proposed plan in small group and plenary sessions. If it gets their approval, the plan will go to the churches for study, discussion, and reaction.

Whether official action will be taken within the participating denominations will rest with each denomination's ecumenical commission and committee. Some denominations may take general action commending the plan as a transitional document which is worth amending and perfecting without approving it in detail.

The plan has four appendices, three of which are likely to be of more interest than the plan itself. Appendix I is a plan for uniting the memberships and ministries of the nine participating churches. Appendix II is an ordinal for "The Ordination of Presbyters, The Ordination (or Consecration) of Bishops, and the Ordination of Deacons." Appendix III is a set of models of parishes.

No timetable has been set but Consultation officials say crucial decisions on the proposal could come



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## WORLDSCENE

late in the 1970's. If finally approved by the governing bodies of the participating denominations, the united church would have some 25 million members in 75,000 parishes including about one-third of all non-Roman Catholic Christians in the U.S.

The nine denominations participating in the Consultation on Church Union are the African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal Churches, the Christian Church (Disciples of Christ), the Episcopal Church, Presbyterian Church U.S., United Church of Christ, United Methodist Church, and United Presbyterian Church in the U.S.A.

### IFCO Progress

Immediately following the April, 1969, conference in Detroit, Mich., where the Black Manifesto was introduced, the Interreligious Foundation for Community Organization

(IFCO), sponsor of that conference, was criticized by members of many denominations.

In subsequent months, however, IFCO began garnering some support. To date, \$654,905 has been committed to IFCO for use in 1970. Most of this was not on hand at the end of January, however. The total represents \$483,133 from United Methodist agencies, \$50,000 from the Young Women's Christian Association, \$16,000 from a United Church of Christ board and \$1,176 from other sources.

The Episcopal Church, which through its Executive Council belongs to IFCO, authorized a \$10,000 grant to IFCO in February, 1969, and has not taken any action on membership or funding since that time.

### Plans Move Ahead on Diocese of Europe

A meeting of the Anglican Council of Advice for Europe, set up at a British-American conference in Brussels in 1966 to advise and coordinate Anglican affairs on the con-

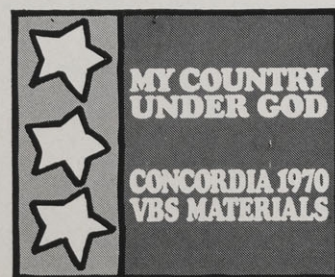
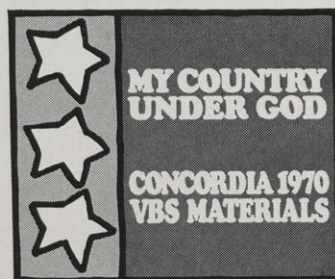
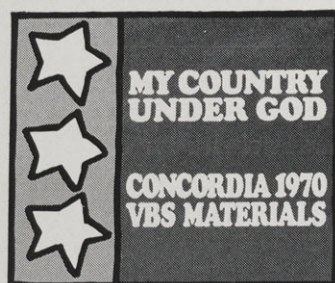
tinental, was held in London in mid-October.

The Council passed the following:

"Be it resolved that immediate steps should be taken by the Bishop of the Diocese of Gibraltar and the Bishop Suffragan of Fulham to secure the creation of a Diocese of Europe, and that the Presiding Bishop of the Episcopal Church in the United States be requested to appoint forthwith a full-time resident bishop-in-charge of the Convocation of the American Churches in Europe to share a combined headquarters and to work with the British bishop or bishops appointed to the Diocese of Europe, as a step toward the complete unification of the three Anglican jurisdictions in Europe."

Bishop Stanley Eley of Gibraltar; Bishop Alan Rogers of Fulham (Northern and Central Europe); Bishop J. Brooke Mosley, Convocation of American Churches in Europe; Dean Sturgis L. Riddle, Pro-Cathedral Church of the Holy Trinity, Paris; and other clerical and lay representatives from the three jurisdictions attended the meetings.

*Worldscene continued on page 44*



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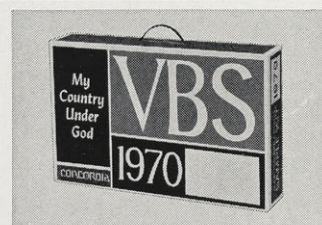
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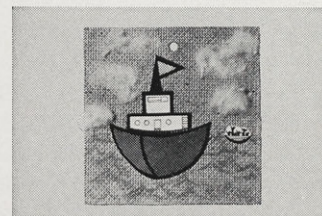
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# Clergy Deployment Venture Continues

A new approach to the perennial problem of clergy evaluation, placement, and advancement that may soon radically affect existing, archaic procedures nationally has been initiated as a joint experiment by three dioceses.

After a pilot year of profitable study and analysis which included the interviewing and testing of hundreds of clergymen, the Dioceses of Ohio, Southern Ohio, and Pennsylvania have announced the formal continuation of their original tri-diocesan experiment with the creation of a Tri-Diocesan Project for the Deployment of Clergy, complete with the appointment of a board of directors.

**The goal of the project** is to establish procedures and means to insure putting the right man in the right place at the right time for the right duration.

Drawn together early in 1968 by mutual concern for the role of the clergyman in a fast-changing world, the administrative leadership of the three dioceses organized a committee composed of clerical and lay members to develop and propose a system for the best possible deployment of clergy personnel and talents in the light of the defined needs of the church. Special emphasis was placed on the parish ministry and the need both to help priests to function more effectively in "unchangeable" circumstances and to utilize opportunities for continuing education.

**It is no secret today** that clergy are leaving the active, full-time ministry in considerable numbers. The reasons revolve largely around frustrations arising out of "dead-end" parochial opportunities, complicated by traditional calling procedures and tenure.

But there are other reasons. These center around problems of role identification, parish personality versus cleric personality, and plain misplacement and misuse of individual talent. To address this complex of factors the committee early obtained professional help from Management Research Associates, a consultant firm in Media, Pa.; the Rev. Jones Shannon, specialist in parochial

management; and the Rev. Robert N. Rodenmayer, Executive Council of the Episcopal Church.

During the pilot year, tests and screening procedures were developed, and a process for information exchange established. A key feature of the program is the development of the individual profile. Based on a series of simple tests designed to elicit I.Q., interests, talents, personality, and attitudes in a unique combination, the profile constitutes a projection of the individual by the individual himself and provides an excellent guide for counseling and a basis for placement recommendation.

**Some 350 men thus far**—many with no immediate desire for relocation—have gone through the process. All have expressed gratitude for a rewarding, positive experience. Data collected on each person are kept in a special file, and information is not released to anyone except upon request of the individual clergyman concerned.

A second feature is the development of parish profiles. This is not as easily implemented. Parishes in which vacancies occur or are anticipated, however, are encouraged to undertake a self-evaluation to determine their needs, desires, interests, and expectations. Vestries are urged to undertake this and to postpone calling a new priest until a parish profile can be obtained and analyzed.

On the basis of the parish profile, a list of "matching" or otherwise appropriate clergymen can be provided, with a good expectation that the final selection will be generally suitable to both the parish and the man. The individual and parish profiles provide additional benefit for situations in which a man simply feels that he has been long enough.

**Plans for expanding project operations** are underway. These include increased effort to introduce more clergymen and parishes to the benefits derived from those procedures. The current board is made up of four persons from each of the three participating dioceses: the bishop, a diocesan staff member, and clergy and lay representatives. The Rev.

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## WORLDSCENE

LeRoy Hall of the Diocese of South-  
ern Ohio was elected chairman, and  
Mrs. Henry L. Hood of the Diocese  
of Pennsylvania was named execu-  
tive secretary.

Four board committees have been  
designated with areas of responsibil-  
ity defined. The whole board will  
meet only twice a year, Spring and  
Fall, with an executive committee  
acting for the board between meet-  
ings. Board committees will meet  
more frequently.

### Diocese Divides in Southeast Asia

The sprawling Diocese of Singa-  
pore and Malaya will be two dioceses  
by April.

The Rt. Rev. Tan Sri Koh, Bishop  
of Sabah in North Borneo, will be  
enthroned April 7 as the Bishop of  
the Diocese of West Malaysia. This  
jurisdiction will include the parishes  
and missionary districts in the area  
already known as West Malaysia.

The Rt. Rev. Ban It Chiu, Bishop  
of Singapore and Malaya, will head  
the Diocese of Singapore which also  
includes Thailand, Laos, Cambodia,  
Vietnam, and Indonesia.

### NCC Board Tackles Assembly Directives

Minority requests, future priori-  
ties, and the future organization of  
the National Council of Churches  
(NCC) dominated the agenda at the  
first regular NCC General Board  
meeting since its triennial General  
Assembly in December (*see Febru-  
ary issue*).

Feeling that the list of nominees  
for committees and boards presented  
in Detroit was too traditional, the  
Board replaced its nominating com-  
mittee with one headed by Miss Ther-  
esa Hoover, a black United Metho-  
dist lay woman.

The Hoover Committee made 180  
changes, most of which gave black  
clergy more seats on committees. Of  
seven committee heads three will be  
black. Two of the four major divi-  
sions will have black directors.

Some delegates objected to a lack  
of new lay personnel, women, youth,  
Indians, and Spanish-Americans on  
the slates. Miss Hoover said that her  
panel was hampered because it could

nominate only those names submitted  
by the 33 church groups holding  
NCC membership.

"Not until the denominations  
themselves change their selections  
or include more minority persons  
in their memberships can further  
changes . . . take place," she said.  
Just under 7 percent of the top level  
staff is black although some 25 per-  
cent of the constituent membership  
of NCC is black.

The number of persons on the staff  
under age 30 is also low, perhaps a  
total of 20. The Board began phas-  
ing out the youth department and  
acted to include more youths on  
other program boards. The General  
Board enlarged its executive com-  
mittee to 32 members—five of whom  
must be under age 27. Under new  
rules, the four major program divi-  
sions must have 10 members under  
age 27 on their boards.

Identification of priorities, struc-  
ture, and financing were important  
topics. The Rev. Arie R. Brouwer  
of the Reformed Church of America  
suggested that the NCC should be a  
"place where churchmen talk to one  
another and not a place to mount  
and manage tremendous programs."  
Another proposal suggested that the  
NCC seek to establish a General  
Ecumenical Council comprising  
NCC member churches, Roman  
Catholics, and non-NCC Protestants.

Dr. Cynthia Wedel, the NCC's first  
woman president, named Dr. Brou-  
wer chairman of a committee to  
study various plans for restructure  
and report back at the May meeting.

Dr. Wedel said that the General  
Board was aiming at a new plan for  
funding and future structure. She ex-  
plained that while NCC had a total  
program budget of some \$27 million  
in 1969, much money received from  
the denominations is earmarked for  
special purposes and cannot be used  
for new programs.

Member Churches contribute 50  
percent of the funds; 18 percent  
comes through Church World Serv-  
ice; 16 percent through the sale of  
literature and services; 8 percent  
from individual and corporate gifts;  
5 percent from Church Women  
United special offerings, and 3 per-  
cent from accumulated balances for  
special future purposes. Only 7 per-  
cent of the denominational funds and  
15 percent of the individual and cor-  
porate gifts are available for general  
use.



# In Person

Mrs. **Marion Q. Weigman** retires March 1 as editor of the Diocese of Chicago's *Advance*, a two-time recipient of the Presiding Bishop's Award for the best diocesan publication. Succeeding Mrs. Weigman is the Rev. **Erwin Soukup**. . . Mrs. **Diane Pike**, widow of the late Bishop **James A. Pike**, recently participated in the dedications of the Bishop Pike Garden in Jerusalem and Bishop Pike Forest, between Hebron and Beersheba, Israel. . . The newly-elected head of St. John's College of the University of Manitoba, Winnipeg, Canada, is the Rev. **James R. Brown**, associate professor at Nashotah House and assistant at Trinity Church, Wauwatosa, Wis. . .

The Diocese of Chelmsford, England, has appointed Miss **Sheila Cameron**, an attorney, the Church of England's first woman diocesan chancellor. . . Archbishop **Michael Ramsey**, of Canterbury, and **Leo-Joseph Cardinal Suenens**, of Brussels, will conduct a seminar for Episcopal Bishops on "The Future of the Christian Church" in mid-March at Trinity Institute, New York City. . . Mr. **Phillip P. Perkins** will succeed Miss

**Ruth Jenkins** as head of the Marlborough School for Girls, Los Angeles, Calif., upon her retirement in 1971. . .

Former Archbishop of West Africa, the Rt. Rev. **Cecil J. Patterson**, will help English dioceses in their understanding of immigrant communities as community relations representative for the Archbishops of Canterbury and York. . . Mrs. **Peri Cousins Harper** is the new director of *Viewpoint*, an Episcopal radio series broadcast on more than 400 U. S. stations as well as Voice of America and Armed Forces Network. . . The Rev. **Robert Baldwin Lloyd** has assumed full-time duties as director of Appalachia South, Inc., the Episcopal Church's ministry to Appalachia which includes seven mid-south dioceses. . .

Executive director of the National Committee of Black Churchmen, Dr. **J. Metz Rollins**, will conduct a course, "The Black Church in America," at Aquinas Roman Catholic Institute in Dubuque, Iowa, this Summer. . . Canon **Hugh Montefiore**, one of England's most controversial churchmen, will succeed the Rt. Rev. **William P. Gilpin** who is retiring May 31 as Suffragan Bishop of Kingston in the Diocese of Southwark, England. . . Virginia Theological Seminary has appointed the Rev. **Dabney J.**

**Carr**, executive director of the Evangelical Education Society, new director for alumni affairs and publications. Mr. **Armistead L. Boothe**, an Alexandria attorney, will give up his law practice June 1 to become the seminary's director for development. . .

The Rev. **Theodore F. Jones**, former executive secretary of the Diocese of Pennsylvania, assumed his duties as administrative assistant to Bishop **John M. Burgess** of Massachusetts February 1. . . Mr. **J. Weir Sargent**, step-father of Apollo 12 commander Captain **Charles Conrad, Jr.**, and former treasurer of the Episcopal Community Services of the Diocese of Pennsylvania, died January 21. . . The Rev. Dr. **Harry Reynolds Smythe** succeeds the Rev. Canon **John Findlow** who resigns in April as director of the Anglican Center in Rome. . .

St. John's Episcopal Church, La Porte, Texas, had another parishioner in space in November. A life-long Episcopalian, Apollo 12 Commander **Charles (Pete) Conrad** and his family are members of the "space oriented" church near NASA headquarters. . . The Rev. **Clarence L. Jordan**, Southern Baptist minister who founded the interracial farm, Koinonia, died of a heart attack in late October. . . Bishop

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## In Person

Continued

**Richard S. M. Emrich**, Michigan, pre-  
sented the William E. Leidt Award for  
outstanding religious news writing to  
**Hiley Ward**, *Detroit Free Press*, and to  
**Mrs. Harold Schachern**, for her late  
husband who was religion writer for the  
*Detroit News*. . . . **Bishop Edmund Knox  
Sherrill**, of Central Brasil, is on sab-  
batical in Massachusetts. . . . **Miss Hilda  
Van Deerlin**, deaconess who founded St.  
Mary's Home for Children in Hawaii  
in 1918, celebrated her 100th birthday  
at St. Mary's Church, Honolulu, in  
September. . . .

The Rev. **Michael Perry**, whose offi-  
cially listed hobbies include brewing and  
drinking his own beer, is the new Angli-  
can Archdeacon of Durham and Canon  
Residentiary of Durham Cathedral, Lon-  
don. . . . **Louis Randall**, a black layman  
with a prison record, succeeds the Rev.  
**Robert Taylor** as director of St. Leon-  
ard's halfway house for drug addicts,  
Chicago. . . . **Dean Sturgis L. Riddle**  
celebrated his twentieth anniversary at  
the American Pro-Cathedral Church of  
the Holy Trinity, Paris, in October.

**Mrs. Phyllis Keller Ingram**, who re-  
ceived her ministerial training at Vir-  
ginia Theological Seminary, is the first  
federally-recognized woman chaplain in  
American military history. . . . **Dean  
Richard H. Wilmer, Jr.**, of Berkeley  
Divinity School, New Haven, Conn.,  
resigned in September; the Rev. **Robert  
H. Anderson, Jr.**, is acting dean. . . . The  
Rev. **Harry R. Johnson**, Church of the  
Good Samaritan, Paoli, Pa., and the  
Rev. **Robert Bizzaro**, Trinity Church,  
Cranford, N.J., are new members of the  
Board of the American Church Building  
Fund Commission. . . . The Rev. **Robert  
L. Curry** is the new headmaster of the  
Shattuck School, Faribault, Minn. . . .

**Bishop Eric J. Trapp**, Secretary to the  
United Society for the Propagation of  
the Gospel, London, was named Bishop  
of Bermuda. . . . **Mrs. Muriel Webb**,  
director of Executive Council's Experi-  
mental and Specialized Services, is the  
new chairman of Church World Service.  
. . . . **Canon Bernard C. Pawley**, a leading  
English authority on relations with  
Rome, succeeds Canon **Frederic Hood**  
who retired December 3 as Canon Resi-  
dentiary of St. Paul's Cathedral, Lon-  
don. . . . **Mr. Oswald Sykes**, former  
vocational coordinator at Harlem Re-  
habilitation Center, has joined the Exe-  
cutive Council staff as associate director  
of General Convention Special Pro-  
gram.

The 1970 20th Annual

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## They Loved Children

Continued from page 10

the epitaph of the human race: "They Loved Children."

Some may say this population explosion is not the first priority of the Episcopal Church in America, inasmuch as the population in these United States is now increasing at the manageable figure of 1 percent a year . . . (But) with only 6 percent of the world's people, we already use over 50 percent of the world's non-replaceable raw materials. Our own growth makes new demands on these limited, irreplaceable resources and further imperils the world we bequeath to our children.

At the present rate, each new child born in our country consumes thirty-five times more of this world's resources than a child born in an impoverished country. . . .

We believe that our church can and must give significant leadership in this vital area.

In our preview, we see the following objectives of such a program:

- (a) To restate this church's position in today's world, in enlightened terms, so as to identify that position in its rational, theological, emotional dimensions, and to define its consequences for every individual;
- (b) To involve every Episcopalian so that he and she may know the implications for their own lives and the lives of their children;
- (c) To assert national leadership in this field, and to enter into international alliances;
- (d) To design effective machinery to carry out [these] objectives.
- (e) To design and make available to every Episcopalian the resources which will enable each of us to give intelligent expression for ourselves; and
- (f) To cause our church as a whole to review and rethink our existing budgetary expenditures, so that an adequate share of those expenditures may be re-directed towards an attack upon the root causes of world hunger and the alleviation of world hunger. ◀

# Leprosy . . . a present day understanding.



When I returned to this country after twenty years as a surgeon in India, I was shocked at the widespread ignorance about leprosy.

Actually, leprosy is one of the world's most serious public health problems today. There are probably 10 to 15 million cases, and according to the best authorities, it is on the increase. Less than 25% of the estimated cases receive regular treatment, and almost 40% are afflicted with some form of disability.

## Human Consequences

But the importance of the leprosy problem is not a matter of statistics. The human and social consequences are more serious than those of any other disease. Ancient superstitions and fears, social ostracism, economic loss still plague the leprosy victim and his family.

Today we know that leprosy, often called Hansen's disease, is a chronic disease of low infectivity, which can be treated with modern drugs and in some cases cured. Stigmatizing disabilities can often be prevented by early treatment, corrective surgery and physiotherapy.

## A Quiet Revolution

But public knowledge of these new advances is woefully limited. Few people, for example, know that the drug of choice in leprosy treatment

was first used at the U. S. Public Health Service Hospital in Carville, Louisiana, in 1942. This development marked the first major breakthrough in leprosy therapy, and paved the way for later advances in plastic and reparative surgery.

## What Can Be Done

Medical research must continue, training facilities up-dated, personnel recruited. But at the same time the education of the American public must keep apace with scientific advancements.

And along with all this, leprosy sufferers need love—this is why we have a "mission"—because the church is involved with people.

Won't you send your gift today? \$5 will provide administration of drugs for one year. \$25 will provide an operation to restore a crippled hand.

And in appreciation for your gift, I will send you a complimentary copy of *THE FIGHT AGAINST LEPROSY* by Patrick Feeny. I urge you to make out your check, today.

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A TASTEFULLY decorative cross can be assembled for your church's altar this Easter by an altar guild worker with no more than average manual ability. Most of the supplies can be bought from your local florist. We have given the measurements we used but you should choose sizes to fit the scale of your altar. Order your lilies three or four weeks ahead of time. Keep them cool and in water as soon as they are delivered.

To assemble the cross you will need these components:

1. A suitable platform for anchoring the cross support. We used a 14x14 inch piece of three-quarter inch plywood. The platform has two metal brackets to hook it to the rear edge of the altar. Cover platform with an adhesive-backed paper to resemble the altar's finish.

2. A frame to support the cross. This one, 19x12 inches, was made of scraps of soft iron bent to shape and tilted slightly backward. Drill holes into the base of the frame for wood screws.

3. A florist's cross, either moss-filled or styrofoam. We used a styrofoam cross 24 inches high, 15 inches wide, and 2 inches thick.

4. You will need greens such as boxwood (used here) or huckleberry leaves for background and fill. Cut or break into 4 to 5 inch pieces. Insert into styrofoam with shiny side of leaves toward front.

5. Adhesive floral clay.

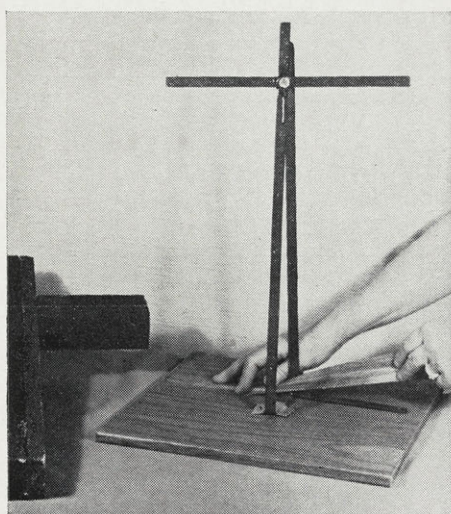
6. About five dozen pointed plastic vials with slitted caps.

7. About five dozen lily heads. The anthers, containing the yellow pollen, must be pinched out of each head to preserve the whiteness.

Assembly time is about an hour and a half if one person does all the work.



*Begin with a wooden platform with brackets to anchor to rear of altar, a metal support riveted together and tilted back, and a styrofoam or a moss-filled cross.*



*Cover base with an adhesive-backed paper and anchor the metal support securely to base with wood screws. Cover the metal strip on the base with matching paper.*



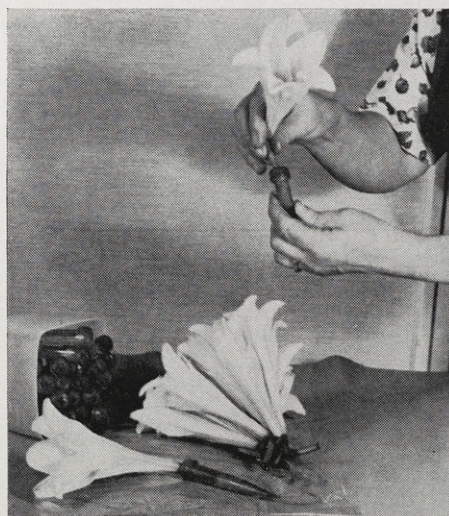
*Tie styrofoam cross to metal support with a soft, thick cord to avoid cutting the styrofoam. Anchor cross with adhesive floral clay at arm intersection and bottom.*



*Insert greens at slant into styrofoam cross about one-half inch from front. Start at top and apply alternately to right and left sides for even appearance.*



*Add one aspirin to each pint of water used and fill the pointed plastic vials almost to the top because lily stems are short. Replace vial caps securely.*



*Insert lily heads into vials as far as they will go. Except for a few lilies you are working on, keep refrigerated before and after inserting into the vials.*



*Push vials firmly into the styrofoam cross. On the side arms, insert the vials in top row with lilies facing downward and in the bottom row with the lilies facing upward.*



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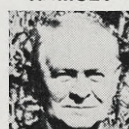
MESTHENE



DRINAN



RAMSEY



FLETCHER



THIELICKE

## Switchboard

*Continued from page 6*

asm for the church's programs for many communicants.

. . . Bishop Rose's proposal should be carried one step further. In addition to the options afforded communicants in the support of fields of endeavor, further options should be . . . [given for] more than one approach. . . . For example: one program might involve gifts of funds to the disadvantaged, Indians, Eskimos, colored, and others. Another program might involve the funding of a direct and supervised assistance program enabling qualified persons in these categories to improve their skills, training, and/or experience. It seems that much of the dissatisfaction . . . [is] more with . . . method of implementing programs than with the ultimate goals themselves.

. . . If we cannot originate and develop unique, effective, and practical programs which will appeal to the sincere church member, then this church does not deserve to grow.

WILLIAM F. WALLACE, JR.  
Corpus Christi, Texas

Bishop Rose has the right idea. . . . Those of us who have cut our pledges drastically in protest against the GCSP and South Bend would welcome an alternative to the present policy of "send your money and never mind how we spend it."

BARBARA DICKINSON  
Roanoke, Va.

. . . In our small parish, St. Paul's, Federal Point, Fla., there is quite a bit of resistance to some of the church's programs. Yet we are willing and anxious to support our share of any programs we approve. We do budget a voluntary 24 percent to our diocese. . . .

Thank you for the opportunity to comment.

MRS. LLOYD SHUPP  
Palatka, Fla.

As a new (three weeks) Episcopal laywoman I am already caught up, confused, and frustrated by the system of diocesan assessment discussed by Bishop Rose. I am confused by top echelon directives that filter down with the message, "Okay parishioner, the cost of our program for 1970 will be XX dollars. Divided by XX members of your mission, your fair share pledge for 1970 should cover XX dollars."

Has mankind arrived at a state where even as Christians we are computerized?

Doesn't the church care any more about the state of mind from which my money is coming? Is it concerned whether my weekly envelope contains a contribution or a dole?

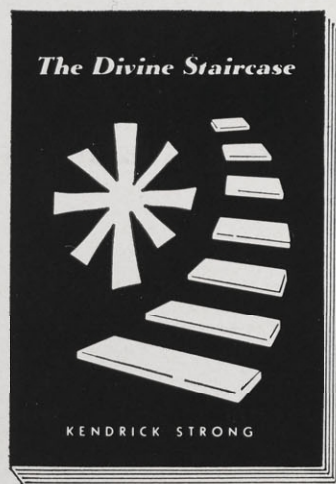
I wonder if there ever was (or is) an

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MRS. VIVIENNE L. GEORGE  
Chico, Calif.

More and more strongly do I believe it is time . . . to change the way we support the church's work. My reaction to Bishop Rose's article is largely agreement (1. parish support, 2. diocesan support).

. . . As to the "national" church's judgment in spending a token of my money in ways I do not choose—I do not believe it is their prerogative. I have the responsibility as a Christian steward to do this. I am not able to give in many instances to projects I personally know are worthwhile. . . . After this year I do not plan to allocate any portion of my Christian giving to projects that it is against my conscience to support. . . .

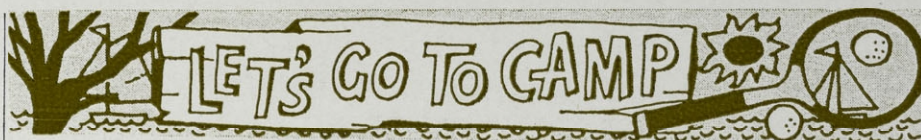
MRS. MILTON C. TAINTER  
Prairie Village, Kan.

**PICTURE CREDITS—Church World Service:** 10. George Daniell: Cover, 11-16. J. Henry Fichner: 54. A. C. Forrest: 9. August Frey: 48-49. Religious News Service: 22. **CORRECTION:** The So What's New picture appearing on page 55 of the February issue is the work of Hedgecoth Photographers.

## CALENDAR OF EVENTS

### MARCH

- 1 THIRD SUNDAY IN LENT
- 6 World Day of Prayer sponsored by Church Women United
- 8 FOURTH SUNDAY IN LENT
- 9-13 Consultation on Church Union (COCU), annual plenary session, St. Louis, Mo.
- 15 PASSION SUNDAY
- 22 PALM SUNDAY
- 23 MONDAY BEFORE EASTER
- 24 TUESDAY BEFORE EASTER
- 25 WEDNESDAY BEFORE EASTER
- 26 MAUNDY THURSDAY
- 27 GOOD FRIDAY
- 28 EASTER EVEN
- 29 EASTER DAY
- 30 MONDAY IN EASTER WEEK
- 31 TUESDAY IN EASTER WEEK



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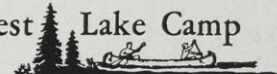
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## Cold Facts, Hard Thoughts, Wild Dreams

Continued from page 22

pendence. Here is the statement:

In the light of our study of critical factors in theological education, the present resources and needs of our theological schools, and the projected needs of the Episcopal Church for trained leadership in the decade of the 1970's, it is the considered opinion of the Board that five centers for theological education in the continental United States is an ample number. Indeed, it is recognized that, in the long run, such a number may well prove too large. The Board, therefore, urges all those responsible for the administration of our accredited seminaries, quickly to initiate mutual conversations to the end that our institutional resources for theological education may be deployed to minister more effectively to the needs of the world today and in the future.

Your Board means to lead—not drive; to guide—not overwhelm; to enable us together and with dispatch to move toward the support adequate for the education and training of men and women for leadership in this decade. I do hope we may be delivered from what John Gardner, chairman of the Urban Coalition Action Council, calls "paralyzing passivity." It has no place at all in the '70's or in any other age of man.

In our concern for the ordained ministry today—human lives, people, your clergy, your own life, and your own understanding of God's ways in his new world—these are the things finally at stake.

Cold facts, hard thoughts—lastly, wild dreams for which, of course, there's no space left. But no matter, for you will do the dreaming. You will see the vision. You will help match the men and the women with the educational resources, the programs and plans for this new age. Dream and pray and think, then, as individuals and also as united congregations, that together as a whole church we may recover our power to act decisively under God for the well-being of all his people.

Adapted, with permission, from a sermon in St. James' Episcopal Church, New York City, on Theological Education Sunday, January 25, 1970.

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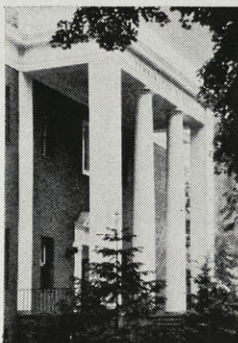
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## SCHOOLS FOR BOYS

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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.

## FIVE FINGER PRAYING

Have you ever discovered that you are neglecting someone for whom you should be praying? An African Christian woman worked out her own solution to this problem. Here's the way she did it.

Holding up her left hand, the woman explained: "When I am ready to pray I look at my hand. I notice that my thumb is the finger closest to me. This reminds me to pray for those near me—

my family, my friends, my neighbors."

Pointing to her index finger, she added: "My teachers used to point at us in school. Sometimes the preacher points at us. So as I come to this finger I pray for my teachers, the preachers, and others who have been my guides.

"My middle finger is my largest one. It stands above the others. This brings to mind the rulers of our country, the officials of our city. So I pray for them.

"This next finger is called the weak finger. When I come to it I think of the weak, the sick, those who are poor and need help. I ask God to help them."

Coming to her little finger, she concluded: "Last is my little finger. This stands for me. I finish by praying for myself and the things I need."

—from *The Southwestern Episcopalian*

## CHAIRS AND KNEELERS, PLEASE

St. Stephen's Church in Cincinnati, Ohio, has recently moved to a new multi-purpose building. The congregation is using metal folding chairs and

the rector asks if anyone knows of "cathedral" type chairs and kneelers that would be available; about 200 are needed. Please write to the Rev. John W. T. Weise, St. Stephen's Church, 9191 Daly Rd., Cincinnati, Ohio 45231.

## WERE YOU THERE?

St. James' Church in Sydney, Australia, is celebrating its 150th anniversary. Part of the festivities will be recording signatures of parishioners and friends in a special book. The parish secretary would like to hear from any person throughout the world who would like to record his/her signature, present address, and date of association with St. James' in this book. Please write to Miss Betty Olsen, St. James' Church, 173 King St., Sydney, N.S.W., 2000, Australia.

## HELP AVAILABLE

Women wishing to apply for scholarship grants to assist them in their training for religious and/or benevolent work pertaining to the Episcopal Church must have their applications into the Church Training and Deaconess House by March 15. First priority is given to seminary and training school students, then those working toward advanced degrees in social work, teaching, and religious education, and third those seeking continuing education in their already established field. Inquire: Board of Managers, Church Training and Deaconess House, 202 W. Rittenhouse Sq., Phila., Pa. 19103.

## BUSY MONKS

The Society of St. Paul in Sandy, Ore., is producing tracts in colloquial Spanish for Mexican-Americans. The *Chicano* dialect tracts are for children and for adults. Produced for use on both sides of the Rio Grande, the tracts were supplied free to the Diocese of West Texas and to Northern Mexico.

The Society has sent 100 altar books to Damaraland. Twelve clergy edition altar books, the first ever printed in Kjuanyama, have gone to Ovamboland where there are 200,000 Kjuanyama-speaking Anglicans.

The monks of The Society of St. Paul, through their department for mission projects, have passed the half million dollar point in supplying overseas medical missions of the Anglican Communion with medical, surgical, and ecclesiastical needs as well as grants in cash to supplement official budgeting. These supplies have gone to Bishop Edward G. Longid's area in the Philippines, to Malawi, to Arab Anglicans on the Israeli-occupied West Bank of the Jordan River, to Damaraland, and to individual missionaries with special needs.



"I don't know about you, but I've decided not to give up during Lent."





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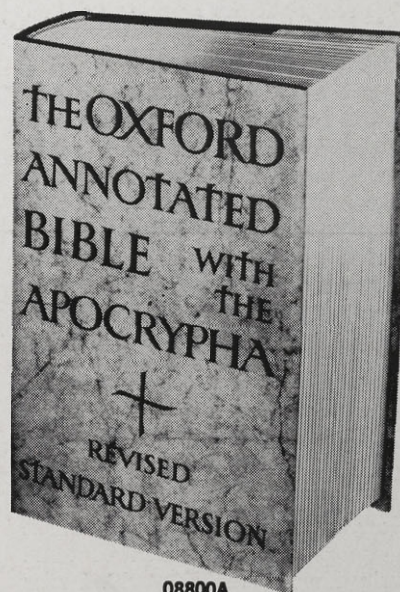
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# Happiness is having a mother to love you



And nine-month-old Lin Su contentedly sucks her thumb as she watches her new "mother" come to give her a nursing bottle of warm milk.

Lin Su's "mother" is a staff member at our Pine Hill Babies' Home in Hong Kong and to Lin Su she means happiness and security—and most important—love.

You see, until she came to us, this little girl had been badly neglected and abused. Her mother died when Lin Su was born and her father disappeared soon after. Lin Su was left alone in the shack which was her home. Neighbors found her and tried to take care of her.

But they were desperately poor with several children of their own. There simply wasn't any place where Lin Su was wanted. No one picked her up to cuddle her, she was often hungry and wet and cold for hours before anyone found time for her.

Besides being dangerously undernourished, Lin Su had been deprived of the warm, loving atmosphere that all babies need if they are to thrive.

Now, Lin Su is happy. You can see from her picture that contentment and security have filled her world. She is responding well to the tender care she receives and her eyes light up when her "mother" comes near.

It's good to comfort and take care of a little one like Lin Su. Won't you

share this feeling with us by becoming a CCF sponsor for one of thousands of other children who are victims of events they cannot help?

I urge you to reach out to a needy child. For only \$12.00 a month you can sponsor a little boy or girl, and help provide happiness, security and love.

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