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# THE Episcopalian

APRIL, 1970



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## How thin can we shave the nickel?

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**T**HE TWO MEN trudged along the stony trail to an obscure town talking about their problems. As a famous journalist of the day later described the two, their faces were “full of gloom.”

At that moment a stranger joined the pair. And did he get an earful. All about “a prophet powerful in speech and action before God and the whole people” who had just been killed in the city. The man’s body had disappeared from its tomb and no one knew where it was. Some female followers of this man reported they had seen a vision of angels who said the man was alive. But where?

Perhaps impatiently, the stranger broke in at last on the gloomy two. “How dull you are!” he exclaimed. “How slow to believe all that the prophets said. . . .”

St. Luke’s description of the disciples on their walk to Emmaus could fit the feelings of many a Christian today. Gloom about the problems of world and nation. Disappointment at the increased secularization of the nation and the shrinking role of the Church. Frustration with a Church polarized largely over social issues. Fear of the fruits of this polarization and their effect on the Body of Christ now. Worry about the

future of Christian life and witness based on current trends. Enough ingredients for a long, long walk (*see page 8*).

In a culture where treasure is supposed to talk, the most recent of these ingredients is the lack of money for church programs. This is best symbolized for us in the Episcopal Church by what has happened to the General Church Program for 1970 (*see page 16*). The General Church Program, however, is only an indication of a deep hurt to programs in many parishes and dioceses. And this basic hurt at local and regional levels raises many questions for a long, long walk.

Some of the questions deal with the parishioner’s responsibilities beyond the United States (*see Bishop Frey’s article on page 22*), but most stay right where we are most of the time—at home or at work. Do I know what being a Christian means? Can I talk to my neighbor about Christianity? To a stranger? To my family? Can I explain what the Episcopal Church is? Do I know what’s going on? Can I take part in decisions? Do I when I’m given the chance? Will I trust others to make decisions? Do I believe in the Episcopal system? Do I really know how much it costs to be a member of this group in time and effort as well as money? How much am I investing in this myself? How much am I investing in others? What do I do when someone makes me face up to the fact that I am a Christian?

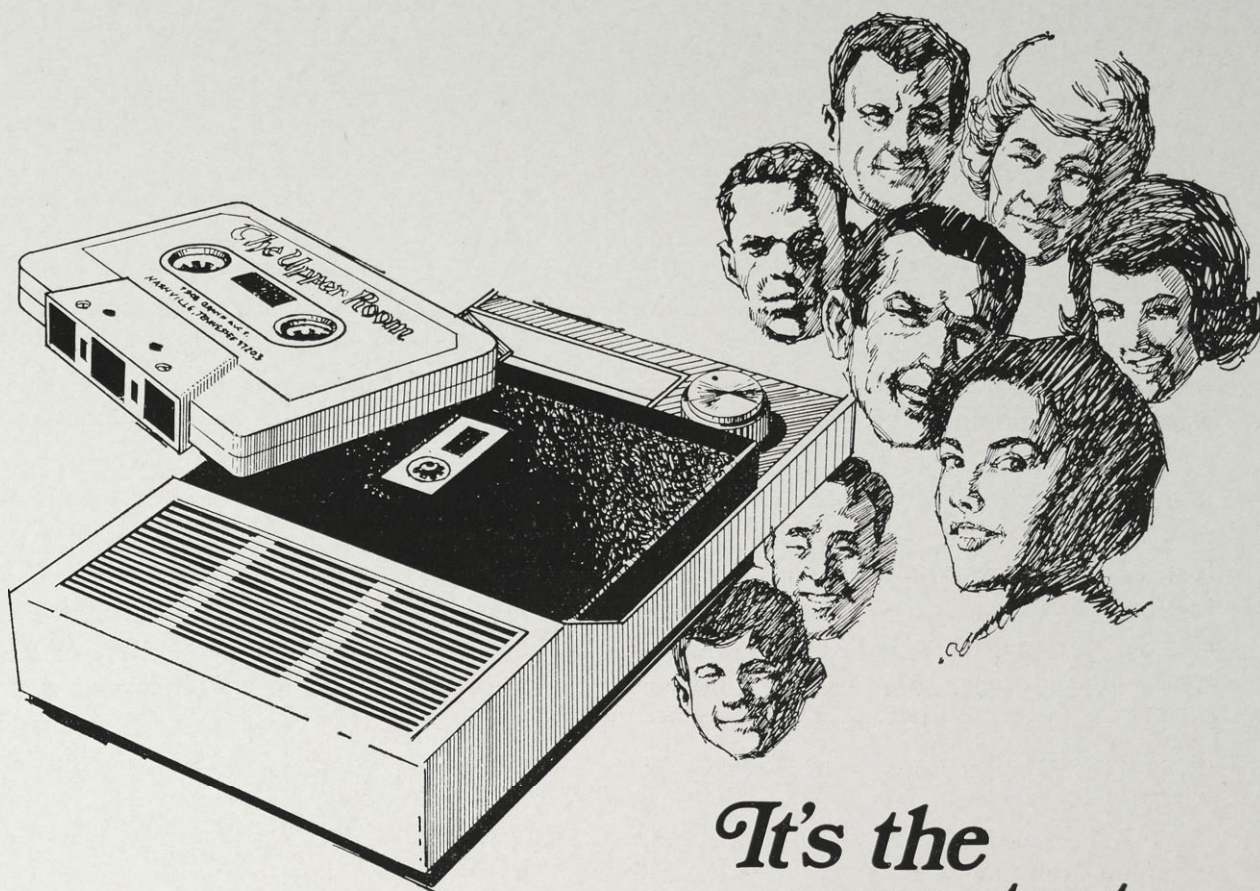
Even with Seattle, the General Convention Special Program, the Black Manifesto, South Bend, inflation, and Alianza, aren’t these some of the questions that we should be discussing on the Road to Emmaus? And with the help of the Stranger and the sharing of the Meal we may even work our way together through despair to discovery this Eastertide of 1970.

—H.L.M.

---

## Questions for a Long, Long Walk





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## **Young People Active In Community Hunger Appeal**

CROP, the rural Community Hunger Appeal of Church World Service, reports that "Hunger Marches" and "Marches for Development," sponsored and conducted by young people, provided more than \$50,000 for the 1969 program. The CROP 1969 appeal collected nearly \$3 million in cash and commodities such as corn, beans, wheat, and soy beans from individual farmers, corporations, and agribusiness firms. Nearly half of the CROP shipments last year went to feeding and development projects which attack root causes of hunger. CROP's goal for 1970 is \$2.5 million to be secured through local canvasses and \$1.5 million through agribusiness donations.

## **Another Wallet Pinch**

The executive committee of the World Council of Churches (WCC), meeting in Geneva in February, requested Dr. Eugene Carson Blake, WCC General Secretary, to "regard as probable" the need for a progressive reduction of \$170,000 in WCC general budget expenditures by January 1, 1972. Although the approved budget for 1970 is \$1.5 million, an accumulated net deficit of more than \$100,000 may result at year's end. The executive committee also reported that support from the United States toward the 1969 budget fell some \$45,000 short of expectations. The WCC general budget includes the general secretariat, the New York office, several commissions and councils, communication, and ecumenical action. It does not include the finances of the Division of Inter-Church Aid, Refugee and World Service.

## **America's Health: Still Number One**

As public concern mounts over the increasing threat posed by the use of hallucinogens and the misuse of other drugs, the abuse of alcohol is largely ignored. In a recent report of the National Institute of Mental Health called alcoholism the "most neglected and misunderstood public health problem of major importance." Many authorities agree that about 4 percent of the total population in the U.S. are alcoholics. Alcohol was involved in nearly 27,000 traffic fatalities in 1968 according to the National Safety Council. Recent FBI figures show that one-third of all reported arrests in the U.S. (some 1.5 million) are for public drunkenness, in addition to some 250,000 for drunken driving.

## **Seminarians Meet: Urge Changes**

Seminarians, too, believe in self-determination. A January meeting of a new Association of Episcopal Seminarians endorsed the concept of student participation in all levels of decision-making. The 80 delegates, representing 13 Episcopal seminaries, also favored interdenominational sharing of seminary facilities and faculties, and asked for an end to discrimination by race and sex in the Church. As one step in this process, they urged General Convention to include a preface to the Canons of the Episcopal Church which would define the words "man" and "he" as including both men and women.

## **Christian Education: Black and White**

A national survey conducted by the Scripture Press Foundation reveals a number of similarities and some notable differences between the educational ministries of black and white churches of various denominations. Black churches ranked the need for better trained laymen first among 17 Christian education needs; white churches ranked it third. The need for greater dedication and interest in spiritual matters ranked first among white churches. The three most popular educational agencies in both black and white churches were: the Sunday school, youth fellowship, and vacation Bible school. Black churches reported Sunday school attendance lower than white, but Sunday morning attendance higher. The 38-page report, including 40 tables and a commentary, is available for \$1 from Scripture Press Foundation, Box 513, Glen Ellyn, Ill. 60137.

## **New Insurance Program Gaining Acceptance**

A churchwide Group Life and Major Medical program for Episcopal clergymen, approved at the Special General Convention in South Bend, is creating interest in many dioceses. The program, sponsored by the Church Pension Fund, is scheduled to become effective January 1, 1971. It provides a life insurance benefit of \$10,000 to age 65 and may be coupled with either a Major Medical benefit of \$40,000 per illness to age 65 or a Comprehensive Plan that provides a \$15,000 total lifetime protection benefit. Several dioceses have adopted the program and indications are that it will be approved by most jurisdictions before the end of the year. Church Life Insurance Corporation will submit complete information of the plan to any diocese requesting it.



AN ENGLISH SCHOOLBOY AT ETON WAS RECENTLY ASKED TO WRITE A THEME ON POVERTY. HE BEGAN WITH:

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## Switchboard

Continued from page 4

ministry, 21 percent said yes. When asked the same question about the parochial ministry, your report showed 47 percent said yes. . . .

The big problem, we presume, is economics . . . but the other feature article gives special attention to the grant of \$40,000 by Executive Council to the Alianza by a very narrow margin—23 to 21. This in itself should have been a warning. . . .

Also . . . it was over the wish of the Rt. Rev. C. J. Kinsolving, Bishop of New Mexico and Southwest Texas, who made the unprecedented announcement, "Starting today, this diocese will cease all quota payments to the national church." . . . I have heard of individuals who . . . have threatened to withdraw, reduce, or cancel their church offerings, which I do not approve of, but never by a bishop and practically all those in authority in that diocese. . . . This again was another warning. . . .

. . . Why is it necessary that these grants have to be considered and passed at all? You report—together a total of eight of the twelve GCSP (General Convention Special Program) grants that were approved . . . totaling \$207,150. Some of these grants listed may have been worthy . . . but charity should start at home, . . . confined to the most necessary needs of the Episcopal Church . . . among many others . . . the parish priest. . . .

Another of the twelve GCSP grants included, you report, [was one] . . . to the California Migrant Ministry which, you state, works closely with organization efforts among grape pickers (I presume you mean union organization efforts) . . . one questions whether this was ever approved by the Episcopal churches in that diocese or the bishop. . . .

It is not for the Episcopal Church to take sides or debate labor disputes and discussions that have no part of our church. . . .

G. N. SMITH  
Minneapolis, Minn.

. . . It is amazing . . . that there could be anyone who has not learned that it does not always advance a people's welfare to support their underdog leaders just because they are underdogs, e.g. . . . Castro. . . .

Then there appears a . . . confusion in terminology as to whom Alianza is aiming to "help." The Council, influenced by member Mr. Molina of Texas, appears to be visualizing Mexican-Americans, recently arrived former citizens of Mexico who are prevalent in Texas. But the lands that Alianza wants

Continued on page 42



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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# TAKE UP YOUR

Any visitor to the United States these days hears a great deal about the deep difficulties of the churches. This last year I have found much despondency, and indeed an almost masochistic wallowing in gloom. Some church leaders seem determined to point out the worst in the contemporary scene, perhaps in order to atone somehow for previous neglect.

Many American congregations, and many church institutions, are in serious trouble, to be sure. Division and dismay are plentiful among both clergymen and lay people. Yet a visitor from abroad can also find many signs of hope and of growth, both in parish life and in experimental ministries. I believe it is neither accurate nor fair to give too dark and depressing a picture.

In the first place, the bitter concerns and arguments now going on in church after church are in themselves a sign of life, not death. I must frankly admit when I first made some academic study of American churches in the 1940's, I was disturbed and despondent about their attitude to racism, and to the deep poverty so evident both in the inner city and in many rural areas. Churches were not then alive with controversy on these issues. Too often they were apparently apathetic and callous.

What is happening now is like the past history of slavery and the slave trade. When these beastly horrors were first publicized—and many Englishmen as well as Americans were profiting from the

slave trade—then the nation and the churches seemed more divided and disturbed than in the “peaceful” days when slavery was taken for granted. But the disturbance was the beginning of the change.

The American churches are perplexed by many controversies at this time, but they are in a much more healthy state than when they mainly bothered about the size of their rival sanctuaries. Spiritually, they are in much better shape than many quiet, dull, and empty churches in Britain and Europe.

What is more, any balanced survey of the American churches today will, I believe, show some most encouraging signs of renewal, and some promising models of church life for the future. This is true both of many parishes and of other kinds of church ministries. For instance:

- ▶ Many Roman Catholics are sadly discouraged about the progress in updating their giant and sometimes unwieldy institutions. Yet the style of many Sunday Masses is now wonderfully different from the formal Latin drone of only a few years ago—with the laity half asleep or slipping out the door as soon as it was legally permissible.
- ▶ No longer are almost all suburban Protestant churches hopelessly racist or pietist. Their congregations are mixed in their attitudes and often caught in historical and social prejudices.
- ▶ Many of the laity (and indeed many of those rather despised church women's groups) are





# CROSS AND...

quietly and effectively taking positions which would have seemed far out only a few years ago.

► Many new styles of urban church work are achieving distinct, sober progress. Three I saw in the Fall of 1969 are good examples: the Boston Industrial Mission, the Chesapeake Foundation in Washington, D.C., and the Centre for Urban Encounter in Portland, Oregon.

The trouble is, some horrible communication blocks make it difficult for American church people to hear good news. Even major church committees may sometimes not know of important and promising new experiments—especially if these are not part of their denomination.

Even worse blocks somehow stop news of experiments from the Netherlands, Germany, or Africa. I detect a tendency—almost perverse and quite unbiblical—to emphasize bad news, and to ignore the good. Christians, of course, have no room for complacency. We need to face hard facts, no matter how unpleasant. But a diet of unrelieved disaster is neither nourishing nor necessary.

Perhaps some clergy in the States are suffering from something of a Jeremiah complex. Certainly it may have been right in the last few years to shock and shake complacent congregations out of their cozy apathy—for instance, about the ghastly tragedy of the Vietnam war. But the tactics of congregational renewal now need to be different.

**First, church leaders and parish ministers must make a thorough and persistent effort to understand where the laity are at the moment.** Some people in the pews are, of course, disturbed, bewildered, and defensive. The causes are more diverse than changes in the churches. The whole of American life—even in remote country areas—is changing so fast that perhaps three centuries of change are now squeezed into something like seventy-five years. Thus we are living to be 300 years old in terms of social change.

In actual fact, many older American church people are adapting to the 1970's with great courage and skill. Some are frightened and need much pastoral help if they are to find their future vocation. Shouting at such people is not of much value. I suspect some church leaders and parish clergy need to learn more courteous and effective ways of leading them.

Many other lay people, however, are by no means so fearful about the future. American congregations include—thank God—many “strong” Christians, who while neither proud nor arrogant, are nevertheless still confident they will find a job to do and a life to enjoy even in these stormy days. They are not frightened by change in big ways or small. They are change makers, wherever they are.

Sometimes, indeed, they are unfairly impatient with the clergy because the church seems to lag



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## Take up Your Cross

behind, not because it moves too fast. Many of them are deeply involved in the structure of society — business, government, education — and they know quite well by now the defects of these structures and the possibilities of their renewal.

Some of the younger ones have tough and fundamental questions to ask about American society. But young or old, these are competent, critical people, and if they can only be given a first class Christian education to match their secular sharpness, they will be a major strength for the churches of the future.

I suggest also that for their part, **laity in and on the fringes of American churches must try harder to understand the struggles of the clergy today.** The role of the priest or minister has changed radically since the days when he was the center in the parish of both theological knowledge and religious discipline. It is just as difficult for many older clergy as for many older laity to accept the pace of change today.

The younger minister, eager for church and social renewal, does not find it easy to stop being "the church" on his own and to realize he must find a new role as an advisor and resource person for the laity, rather than as their leader in every situation. Unfortunately, few seminaries now train the clergyman for such new styles of church life.

American churches urgently need to offer far more opportunities for clergymen and lay people to learn *together* their mission for the days ahead. If this is to happen, they must

accept two principles for adult Christian education.

1. **The clergy must learn how to learn from the laity as well as how to teach them.** They must know how to stay in the background sometimes; they are not normally in the front line of business or political life. **And the laity must learn how to treat the clergy as human beings,** with minds and opinions and fears like everybody else, instead of expecting them to be dreadfully neutral on anything controversial.

2. **The churches must offer a wide spectrum of learning opportunities.** That means much more money will have to go into adult Christian education and training of all kinds. If I may say so, some dioceses and denominations suffer more than a little from fads and fashions in lay education whether it be sensitivity training, racial studies, or prayer groups.

Christians can learn together in many different ways, and it is fine how many useful experiences and techniques have come to the world Church from American pioneers. But an experiment in one city or parish should not automatically be copied everywhere else, at least not before it is carefully evaluated. No parish can do everything. Every parish is different and it is stupid to expect too much uniformity.

Churches need not do everything, of course, in a parish setting. Some American cities have already developed a rich variety of experiments in non-parish groups and activities. Many clergy and laity should be encouraged to join one of these, *in addition to* (rather than instead of) parish life.

In his funny book, *The Mackerel Plaza*, Peter de Vries has the phrase, "Take up your cross and relax!" It sounds irreverent. I venture to suggest, however, that it is excellent advice for the people of God today.

Certainly we have burdens enough to bear. We shall carry them more effectively, however, if we are a little more confident and relaxed about the months and years ahead.

We need not be fearful: the Church has been through worse things before. And a good many signs of hope are around us if we look for them. ◀



Mark Gibbs, an Anglican layman, taught in English schools until 1964 when he became director of the Audenshaw Foundation which encourages experiment in educating laity. He is joint author, with T. Ralph Morton, of *God's Frozen People* (Westminster, \$1.65).





**I** SUPPOSE I'd been listening most of the day. It began with the students' noisy replay of last night's game during first period and continued with the girl who was sure her mother would never understand her, moving through the usual Thursday gripes at the faculty table, and on to a discussion of the composition of a boy still too young for a driver's license, "I'll probably die in a war before I'm twenty; so why should I care how I drive now?"

Long past that freedom hour of 4 P.M. (when teachers can leave the building) Kathryn Mason and I were still talking about a mutual problem in human relations. Since I'd already been candid and vehement, I was surprised when Kathryn said, "I don't know how to thank you for listening. Why do you?"

"It's the only way I can even begin to pay my debt—my listening debt."

And I have a larger listening debt than most. Not to the professional listeners—pastors, counselors, psychiatrists—but my mounting unpaid debt is to those compassionate "lay listeners"—my friends, my family, and my co-workers who give me their time and patience when I need to "talk out."

I talk a lot. But when I really need a "listener" I'm selective. For my "listener" can only be one whom I admire—someone in whose life I sense strength and integrity, someone who bears the scars of personal battle won within himself.

Although I've enjoyed that kind of understanding from that kind of listener, I often lack the cour-

age to ask one of them to listen to me. I try instead to project an image of self-sufficiency, capability, and sophistication via flip, casual conversation.

But the time inevitably comes when I must risk pride as I unleash my anger and reveal my own inadequacies. I risk measuring myself by my listener's standards, seeing myself mirrored in his understanding. In his presence my rationalizations fall apart; my self-centeredness comes into sharp focus. Yet I need to sense my human listener accepts me with all my faults. I need to know he will listen again.

I ask a lot from my listener.

Nor can an oft-expressed "thank you" to one of my "listeners" discharge my human debt. When my cup runs over in gratitude, I ask in humility to become a "listening heart" for others. It is then I ask God for wisdom to be one of his "human listeners."

Listening involves risk. If I listen because I'm concerned about you, then I seek to feel the burden of your problems, the intensity of your conflicts. Compassion costs.

Listening requires patient silence. How often I want to turn your conversation toward myself. How often I voice my opinion when I should be waiting for you to form your own conclusions or at least identify the process you've been describing.

Listening calls for strength. Often I want to be a "Miss Fix-It" and take away the load you must learn to accept. Often I want to share with another human being, rather than just with God, the confidences you've entrusted to me. Often I want to keep you dependent on me when you need to stride away under your own power.

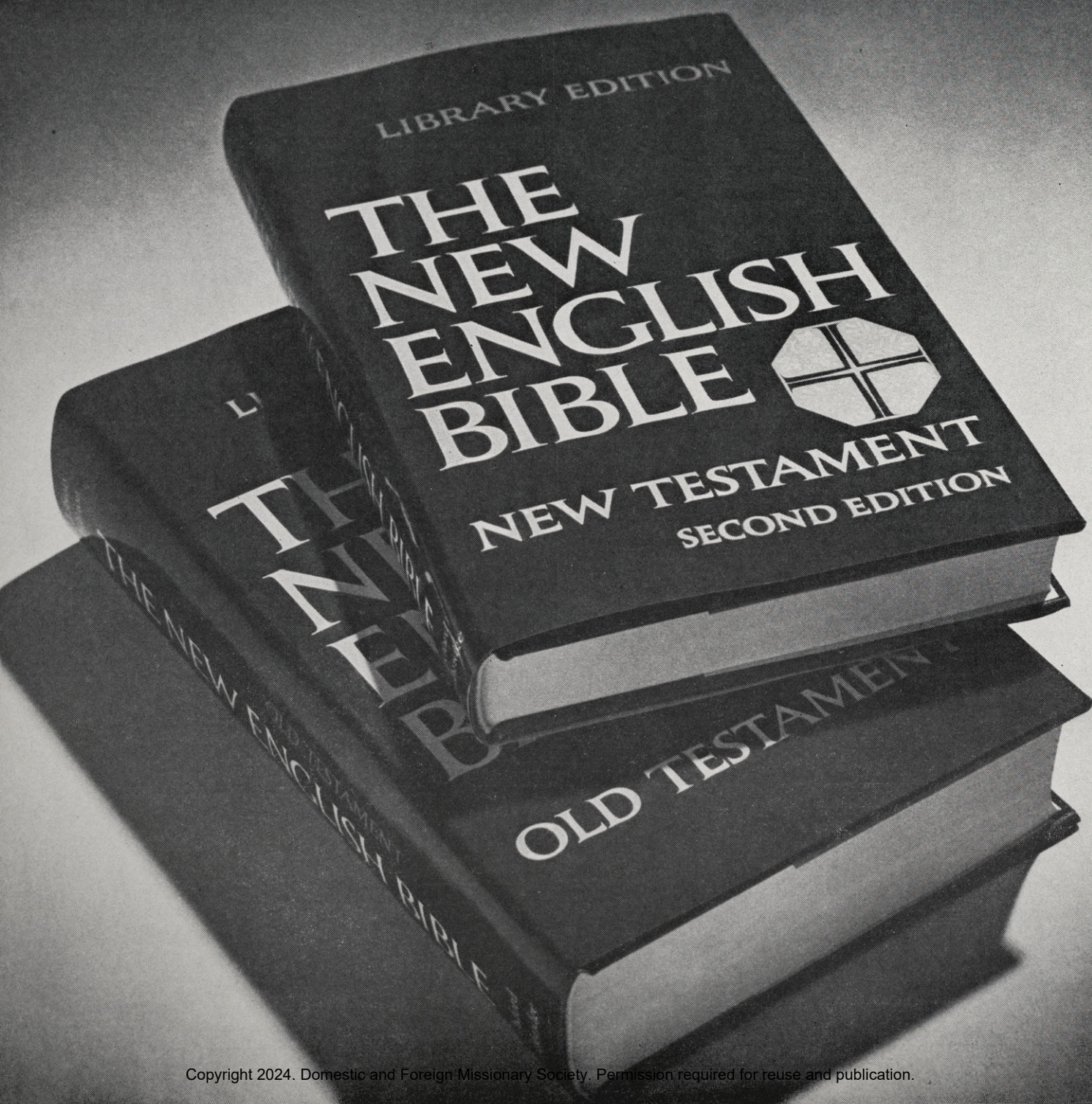
Listening requires faith. How can I know when my listening is helping rather than hindering you? How can I be sure I'm not enjoying listening to your problems because they are yours, not mine? How can I learn to be a better listener—a listening heart for God?

Listening inspires humility. My personal debt to those who listen can never be fully paid. The more I try to listen to others, the more frequently I find myself needing both human listeners to share my own inner battles and the Divine Listener to grant me strength and wisdom to keep on listening. ◀



The outstanding religious book this year will no doubt be the completed *New English Bible* (publication date March 16). It is no mere revision of earlier translations but a completely new translation.

Three panels, appointed to translate respectively the Old Testament, the Apocrypha, and the New Testament,





were instructed to make a new translation that does not read like a translation. To aid in making a new version of high literary quality, the Joint Committee on the New Translation appointed a fourth panel, of trusted literary advisors, who by continual consultation with the three other panels worked to achieve a literary style suited to the writings translated.

I have read the three volumes of the Library Edition from cover to cover. Its one-column page and readable type, with chapter and verse numbers placed in the outer margin of the page, invite continuous reading.

Let us note characteristics of each major portion of *The New English Bible* and quote a few passages to test its style and flavor. Then we will focus briefly on general questions.

**I. The Old Testament.** The Hebrew text of the Old Testament books is often corrupt due to mistakes made by scribes in copying. For a long time the Hebrew words were written without vowels and with no space between the last letter of one word and the first letter of the next. It was easy for scribes to make mistakes when copying such a text. So scholars at times must conjecture what the original scribe wrote.

In doing this they often get clues from ancient Greek, Latin, and Syriac translations of the Old Testament. At times, it seems, scribes have moved the position of a poetic line or lines, and our translators have moved the line(s) back to the conjectured original position and reported that fact in a footnote.

Much of the Old Testament is poetry. The Massoretes, Jewish scholars concerned to preserve and hand down the Hebrew text, regarded as poetry only Job, Psalms, and Proverbs. *The New English Bible* makes it clear typographically that poetic passages occur in many historical narratives, and much of the prophetic writings is masterly poetry. The indented lines of the New English Old Testament call attention to the poetic pattern.

The new translation also omits the titles and musical directions which the Hebrew text prefixes to many psalms. Since the meaning of these titles and directions is often uncertain, no great loss results.

The Songs of Songs, often treated as an allegory about Christ and the Christian or the Church, is rightly recognized as a love poem. To bring this out, headings are introduced to show whether the speaker is the bridegroom or his companions or the bride or her companions.

Sample Old Testament passages: **Genesis 11:1**: "Once upon a time all the world spoke a single language and used the same words"; **Leviticus 19:18**: "You shall love your neighbor as a man like yourself"; **Job 21:34**: "How futile, then, is the comfort you offer me! How false your answers ring!"

**Psalms 23:4**: "Even though I walk through a valley dark as death I fear no evil." This passage refers, not to the experience of death, as is often held, but to a traveler going through a lonely valley where in deep darkness he may well fear dangers from robbers or wild animals.

**II Chronicles 7:3**: The Israelites "gave thanks to the Lord, because that is good; for his love endures for ever." The Hebrew word here translated "love" is *hesed*. The King James Version usually translates it "mercy" or "loving kindness"; the Revised Standard Version generally renders it "steadfast love." It carries the idea of faithful, steadfast love, goodwill, and loyalty. *The New English Bible* translates it by such words as "love" or "true love" or "faithful love." The Hebrew word includes a note of covenant faithfulness.

**Isaiah 26:19**: "But thy dead live, their bodies will rise again. They that sleep in the earth will awake and shout for joy"; **53:5**: "He was pierced for our transgressions, tortured for our iniquities; the chastisement he bore is health for us and by his scourging we are healed." **Ezekiel 18:30-31**: "Turn, turn . . . get yourselves a new heart and a new spirit." **Hosea 6:6**: "Loyalty is my desire, not sacrifice." **Habakkuk 2:4**: "The righteous man will live by being faithful."

One needs to study each of these passages in its context. But these examples illustrate the fresh wording and insights in this translation.

**II. The Apocrypha.** The making of *The New English Bible* was planned and directed by representatives of nine denominations and two Bible societies. To most of these bodies the fifteen books or parts of books which make up the Apocrypha are not part of the Canon of Scripture. To a few denominations, however, the Apocrypha are canonical or semi-canonical, and they are highly instructive to anyone interested in study of either Old or New Testament.

So the King James Version, the English and American Revised Versions, and the Revised Standard Version all provided a translation of the Apocrypha. *The New English Bible* thus follows an established pattern: it presents a fresh translation of the Apocrypha for those who want it, but also offers a Bible without the Apocrypha.

Four books of the Apocrypha stand out as most instructive.

For the rise of Judaism under Maccabean leadership in the mid-second century B.C., I and II Maccabees are basic. I Maccabees, though deeply religious, never uses the word God. Instead, to refer to God it uses "Heaven," which *The New English Bible* rightly capitalizes.

The Apocrypha include two notable documents of Jewish wisdom writings: 1) The Wisdom of Solomon (not written by Solomon!) which dates about the first century B.C., and 2) Ecclesiasticus, outstanding in both length and quality, written in Hebrew about 180 B.C. by Jesus, son of Sirach, and translated into Greek by his grandson about 130 B.C.

**Wisdom of Solomon 1:3**: "Dishonest thinking cuts men off from God"; **2:23**: "God created man for immortality, and made him the image of his own eternal self"; **6:17**: "The true beginning of wisdom is the desire to learn."

**Ecclesiasticus 1:14**: "The essence of wisdom is the fear of the Lord"; **5:5**: "Do not be so confident of pardon that



# THE NEW ENGLISH BIBLE

you sin again and again”; **5:11**: “Be quick to listen, but take time over your answer”; **6:17**: “The man who fears the Lord keeps his friendships in repair, for he treats his neighbor as himself” (compare Leviticus 19:18); **11:29**: “Dishonesty has many disguises”; **18:19**: “Before you speak, learn”; **34:21**: “Bread is life to the destitute, and it is murder to deprive them of it.”

III. *The New Testament*. This part of *The New English Bible* is already widely known and used. First published in 1961, it now appears in revised form. I have noted about 375 changes from the first edition; only in Philemon, II John, and Jude have I found no changes.

Concerning these changes let me say: 1) Few make any basic change in the new translation; they mostly take account of criticisms of the 1961 edition and try to make the translation more exact, clear, and effective. 2) The great majority strengthen and improve the translation.

One noteworthy revision is in Luke 2:1-14. Instead of “pregnant,” as the 1961 edition reads, we now have “expecting a child” (2:6); “wrapped him round” has been changed to “wrapped him in his swaddling clothes” (2:7); and “all wrapped up” has been replaced by “wrapped in his swaddling clothes” (2:12). The changes give a more familiar ring.

Other notable New Testament passages:

**Matthew 6:13**: “And do not bring us to the test, but save us from the evil one”; **John 14:1**: “Set your troubled hearts at rest. Trust in God always; trust also in me.”

**I Corinthians 13:7**: “There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance”; **Galatians 1:11**: “The Gospel you heard me preach is no human invention”; **II Thessalonians 3:11**: “We hear that some of your number are idling their time away, minding everybody’s business but their own.”

**Hebrews 11:1**: “And what is faith? Faith gives substance to our hopes, and makes us certain of realities we do not see.”

## General Comments

The translators do not translate a Hebrew or Greek word or phrase every time by the same English word(s). Examples: 1) The King James Version of the Gospel of John often has “Verily, verily, I say unto you”; the

**Author** **Floyd V. Filson** is a leading theologian and biblical scholar. A graduate of Park College, Parkville, Mo., and McCormick Theological Seminary, Dr. Filson earned his Doctor of Theology degree at the University of Basel, Switzerland.

After his ordination to the Presbyterian ministry in 1922, Dr. Filson taught New Testament subjects at McCormick Seminary for over forty years, during which time he served as the seminary’s dean and later as acting president. Author, editor, and translator of some twenty books on the Bible, Dr. Filson is also a member and past president of the Chicago Society of Biblical Research; Society of Biblical Literature and Exegesis; and the American Academy of Religion. His article is an Interchurch Feature.

*The New English Bible*, published by Oxford and Cambridge University Presses, appears in two editions. The Library Edition is in three volumes: the Old Testament (1,392 pages, \$8.95), the Apocrypha (384 pages, \$4.95), and the New Testament (Second Edition, 464 pages, \$5.95). The Standard Edition, in one volume, may be had including the Apocrypha (1,824 pages; \$9.95) or without (1,536 pages, \$8.95). The Library Edition has introductory articles and many footnotes. The Standard Edition has “all the important notes” and shorter introductory articles. The New Testament, first published in 1961, appears in revised form in both Editions (paperbound \$1.75).

Revised Standard Version has “Truly, truly, I say to you” (as in 1:51); *The New English Bible* has nine different translations of this Greek phrase. 2) The Old Testament phrase meaning simply “utterance of Yahweh” is translated variously and quite freely; one way is in Amos 3:15: “This is the very word of the LORD.”

Occasionally a rare or rather unfamiliar word occurs. This is due in part to the desire to achieve a vigorous literary style (“bedizened” in Revelation 17:4) or to English rather than American usage (“corn” to mean grain, as in Mark 4:6, 7). However, the American-sounding term “livestock” or “stock,” which the Revised Standard Version avoided, is used to mean domesticated animals in general (see Genesis 33:14; 36:7).

The translators aimed to put the Bible content in “contemporary idiom.” But is it fitting then to use the old English “thee,” “thou,” and “thy” when a writer or speaker addresses God?

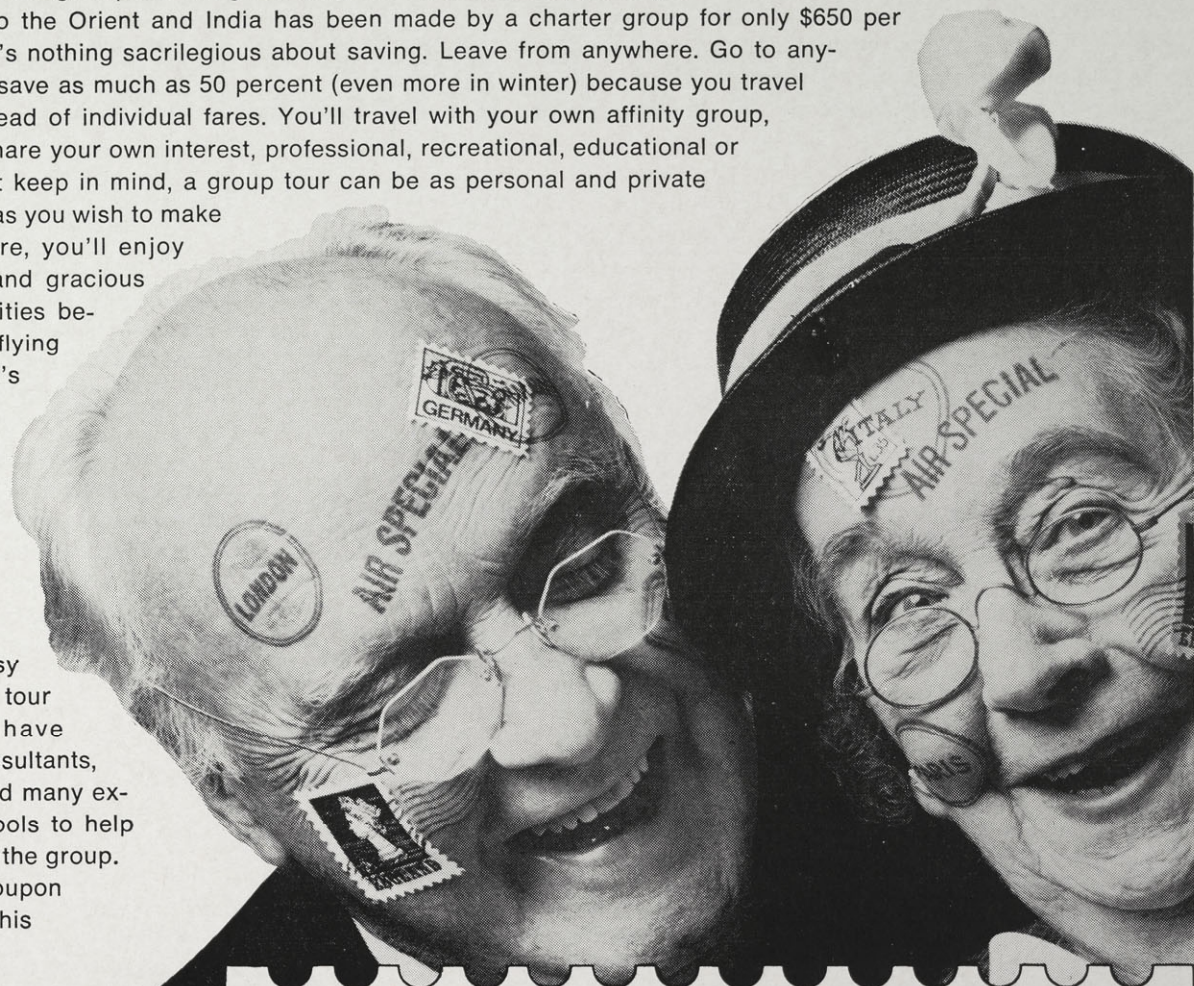
I was surprised to find the hybrid word Jehovah used in Exodus 3:15, 16 and 6:3 (and in three place names: Genesis 22:14; Exodus 17:15; Judges 6:24). The name Jehovah, as the translators agree, never existed in biblical times. It was a much later and mistaken combination of the consonants of the divine name *Yahweh* with the vowels of *Adoni* (Lord). The general practice elsewhere in *The New English Bible* and in other recent Old Testament translations is to translate *Yahweh* as LORD or GOD; this is the only suitable procedure unless we choose to use the biblical but unfamiliar and unpopular name *Yahweh*.

What role will *The New English Bible* play? Time and use will tell. A policy paper of the project stated “that the new translation was not intended, in the first place, for reading in church” but was aimed at (1) people out of touch with the church, (2) young people, and (3) churchgoers not gripped by the traditional language of older versions. I think the translators can claim more. Their work is notable and usable, with scholarly basis, freshness and vigor, literary quality, and spiritual challenge. It should prove widely helpful for use in personal reading, common worship, and careful biblical study. ◀



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## DOWN A MILLION

**A**LL THOSE DARK RUMORS about the General Church Program budget being in trouble were confirmed at the annual meeting of Executive Council in February. The Council adopted a budget about one million dollars less than the one for 1969.

In summary, these are the facts:

► The Council adopted a 1970 General Church Program budget of \$13,065,032. The adopted budget is some \$2,700,000 lower than the figure recommended by the 1967 Seattle General Convention.

► Total 1970 quota pledges from dioceses and districts amounted to some \$11,400,000, down about \$1,400,000 from 1969 and \$3,300,000 less than the quota pledges anticipated by General Convention in 1967.

► Forty-seven of the eighty-nine domestic dioceses and districts did not meet their 1970 quotas; thirty-two did not do so in 1969 (*see chart, page 18*).

► The proposed 1970 expenditures fall \$545,306 short of the adopted income figures. The Council voted to protect this deficit with reserve funds and to ask for contributions from those concerned to replenish the reserves, which now total some \$650,000.

► 1970 General Church Program income, then, will come from the following sources:

From the dioceses	\$11,452,355
Income from trust funds	960,000
From undesignated legacies	32,371

---

**After thirty years  
of steady progress  
towards a national  
and worldwide  
program supported  
by all the people  
of the Episcopal Church,  
a setback came.**

---

From outside trust funds	25,000
From other income	50,000
From reserves and fund raising	545,306
For a total budget of	\$13,065,032

► In order to meet even this minimum program budget, the Executive Council staff will have to be reduced by some forty persons during 1970.

The Council also adopted two budget-related resolutions to "inform the entire church that increased contributions to the 1970 budget are required in order for the church to replenish its financial reserves to meet not only present opportunities at home and overseas, but unanticipated emergency needs."

The Council commended the forty-two jurisdictions which pledged their full share of the 1970 budget and the others which "made similar heroic sacrifice in pledging a significant share of the curtailed budget."

The resolution noted that the curtailment of national programs "is in many cases paralleled by tragic curtailment of diocesan programs." Council said it hoped "that the spirit of the action it is asking of the church with respect to the national budget may be helpful to the dioceses and congregations of the church in meeting their local opportunities."

Though the Council did not authorize a formal fund raising campaign for reasons of time and money, it did challenge "persons and bodies within the church to increased support of this budget."

The adopted General Church Program budget and resolutions were arrived at and voted after a motion and a substitute to adopt a balanced budget were defeated. Mr. Charles Crump, Memphis, Tennessee, and the Rev. Lloyd Gressle, Lancaster, Pennsylvania, asked that a balanced budget be adopted and the deficit program money be raised through voluntary contributions.

Other Council members argued that this was not possible because there was no way to adopt a program for a year when no one knew how much money would be available, and that this action would definitely cause some programs to be irrevocably lost.

Presiding Bishop John E. Hines, in



his opening remarks to the Council members, spoke of the "crisis in people and mission" the curtailed budget would cause. He said the staff of the Council was already "suffering significant loss in . . . resignations. . . . There will be fewer of us—by a goodly percentage—when the final budget cut is approved. Regretably the vast majority of people in the church will never know of the loss the church has suffered."

Bishop Stephen F. Bayne, first vice-president, said the cut would be some 20 percent—a reduction of Council staff from 255 to 215 persons.

"It will mean a sharp limitation in the Center's work and to the dioceses we try to serve. It will also, of course, be a tremendous personal burden," he said. He added that the Personnel Committee would begin to make the

personnel cuts, helping to relocate staff members who would lose their jobs.

Later, Bishop Bayne noted that the adopted budget would mean the national program "is at a subsistence level. There is no new programming."

A Council member noted that in the program adopted for 1970, overseas work was cut by a net figure of \$340,000 from 1969, though remaining the largest item.

Bishop Hines, at the end of his opening address, pledged \$1,000 of his own money toward the \$500,000 fund-raising and asked other Council members and churchmen to follow suit. At least two other Council members matched the Presiding Bishop's pledge during the sessions at Seabury House (*for a summary of actions on the full Council meeting see page 29*). ◀

### General Church Program Questions and Answers

**Q. How much was Overseas cut and where?**

**A.** The actual dollar total for overseas work is some half a million less, as can be seen from the figures in box below. Part of this is offset by the transfer of Hawaii from overseas missionary district status to that of an "aided" diocese.

As of January 1, 1970, General Church Program funds go to overseas jurisdictions as "block grants" not specifically attached to specific programs. Thus it is impossible to tell at this time exactly what program cuts have to be made. Overseas fields have to determine for themselves how best to use the lessened resources they receive from the General Church Pro-

### A Comparison: General Church Program—1969, 1970

	1969 (\$)	1970 (\$)	1969 (%)	1970 (%)
1. Overseas work	\$6,171,733	\$5,650,000	43.55	42.34
2. World relief; social services	439,132	209,703	3.09	1.57
3. Poverty and race programs	799,561	885,100	5.64	6.63
4. National Committee on Indian Work	101,392	129,000	.72	.96
5. New forms of ministry	411,391	370,000	2.90	2.77
6. Determining the church's position on issues	128,396	109,000	.91	.82
7. Services to dioceses	361,978	305,300	2.55	2.29
8. Grants to dioceses; special grants	908,673	904,900	6.41	6.78
9. Christian education; lay training for adults	238,558	260,000	1.68	1.95
10. Campus and youth work	787,817	782,400	5.56	5.86
11. Theological training, clergy deployment	240,316	200,500	1.7	1.50
12. Recruiting, screening, and training professionals	169,878	188,800	1.2	1.41
13. Ecumenical activities (World Council, NCC)	588,777	454,480	4.15	3.41
14. Armed Forces ministry	261,007	223,300	1.84	1.67
15. Communication	439,333	549,300	3.10	4.12
16. General Convention committees, commissions, agencies	407,488	397,500	2.88	2.99
17. Administration and supportive services	1,715,570	1,725,749	12.11	12.93



DOWN A MILLION

gram. In the past overseas bishops had no authority to change or redeploy grants from General Church Program funds. Obviously our overseas leaders have to consider not replacing missionaries and reducing institutional support. They also will not be able to offset inflation in most of their areas.

Q. Where will the largest cuts come in expenditures for domestic programs?

A. In the fifteen "aided" dioceses and districts which receive base budget grants from General Church Program funds. These jurisdictions include Arizona, Eastern Oregon, Eau Claire, Hawaii, Idaho, Montana, Nebraska, New Mexico and Southwest Texas, Nevada, North Dakota, South Dakota, Southwestern Virginia,

Q. What about ecumenical programs?

A. Support of the World Council of Churches and the National Council will be cut from \$588,777 to \$454,480. For the first time since the WCC was formally established in 1948, the Episcopal Church will not take its full share of the Council's program budget.

Q. Where did the money fall-off come?

A. Comparing what each province actually paid in 1969 with what they pledged for 1970, only one province, the 1st (New England) had a gain—of \$4,811. The other seven fell off, the largest being the primarily urban Province 2 (New York and New Jersey) with a fall-off of \$319,279. Two-thirds of the total fall-off of \$1,255,620 for 1970 occurred in

share in the total ministry of all Christian bodies to the people of the earth. It is basically the work that we support together beyond our own parishes, missions, and dioceses.

Q. Who decides what the General Church Program should be?

A. The whole church's governing body, the General Convention, which meets regularly every three years. Starting in 1967, the program was set up on the basis of goals, with priorities attached to each of the agreed-upon goals. The program is administered between Conventions by the church's Executive Council, which consists of bishops, priests, and lay persons elected by Convention and by the Episcopal Church's nine provinces plus six (two black, two youth, one Mexican-American, and one Indian) elected by Executive Council to serve until the October General Convention. These representatives with their six officers act, in effect, as a national vestry for the General Convention.

Q. How is the General Church Program paid for?

A. Primarily by the gifts of Episcopal families and individuals through pledges and Sunday plate offerings. Vestries and mission committees usually decide how much of the total offerings will be allocated to diocesan and General Church programs. This information is transmitted to the diocese. Then the diocesan convention votes shares for diocesan program and General Church Program. The Executive Council suggests the share that each diocese might accept in the General Church Program. This is known as the "mathematical quota" or "quota." Within the limits of the total program set by vote of General Convention, and subject to the pledges toward quota made by dioceses, the Executive Council votes a specific General Church Program at its February meeting each year.

Dioceses and General Church Program Quotas, 1967-'70\*

		1967	1968	1969	1970**
Dioceses and Districts	Over	10	7	7	1
	On	60	60	48	41
	Under	17	20	32	47

\* Dioceses have been listed in the "Over" column if they overpaid their General Convention asking by at least \$1,000.

\*\* 89 Dioceses are listed this year because of the formation of 2 new dioceses in South Florida.

Utah, Western Kansas, and Wyoming. Several of these dioceses and districts depend heavily on national support of their base budgets. They had received \$997,365 last year; only \$847,900 is available in the 1970 budget.

Other domestic program cuts will come in lay education, leadership development, stewardship training, campus work, and continuing ministries to the handicapped. The full extent of these will not appear until Council staff reductions and adjustments are made.

Provinces 2, 3 (Washington), and 4 (Sewanee), which include geographically dioceses between Albany and Louisiana.

Q. What is the General Church Program?

A. It is the work that all Episcopalians, in effect, do together overseas and in the U.S. in response to the demand of the Lord Jesus Christ to minister to the world in His name. It is the Episcopal Church's corporate



## The Seminaries: Planning for Change

**E**PISCOPAL SEMINARIES have each been running their own shows since the rules were laid down in 1817. Today they are forced to behave like competing high-wire acts, with each seminary located on its own supporting pole doing its annual daredevil balancing on the slack wire of financial support.

The Seattle General Convention set up machinery designed to help the seminaries in their common plight in the form of The Board for Theological Education. The Board's new executive director, the Rev. Dr. Almus M. Thorp, shook the seminaries more than most of them liked with his sermon on January 25 in St. James' Church, New York.

The sermon included the Board's statement that they believed "five centers for theological education in the continental United States to be an ample number." (*See March, page 21*).

Newspaper accounts of the sermon made it appear the trouble was primarily financial. The Board maintains that the quality of theological education is paramount—but it just happens that good education in twelve small institutions which average ninety-seven students each has become more expensive than even Episcopalians can afford. The 1969 bill for the twelve accredited seminaries was \$5,412,789, a ten-year increase of 110 percent. Six of the twelve will have a 1969 deficit of \$336,632.

Four days after his sermon, former Bexley Dean Thorp met with an organizing group of eighty seminarians representing thirteen institutions at the seminary of the University of the South at Sewanee. (Episcopalians have eleven continental accredited institutions, four "diocesan" seminaries, and four outside the continental U.S.) The students compared notes, organized themselves as an Association of Episcopal Seminarians, made it clear they wanted a voice and vote in whatever changes were coming for their institutions (*see Relay, page 5*).

On February 20, deans of sixteen seminaries (twelve national, accredited, along with the four "diocesan" schools) met at the Episcopal Seminary of the Caribbean at Carolina, Puerto Rico. The Board for Theological Education's president, Bishop Frederick J. Warnecke, and the Board's director as well as Executive Council staff ministry expert, the Rev. Dr. Robert N. Rodenmayer, were also present.

During the two-day meeting the deans dealt with policy matters which affect all of them.

The major portion of their deliberations, however, centered around the Board's policy statement. As a result of their talks they reached three decisions.

**First**, they asked the Board to hire a consultant to evaluate the mass of information available about the Episcopal Church's resources for theological education and to make some concrete suggestions as to how the seminaries might deploy themselves for the common good of Episcopal theological education.

**Second**, they made a public statement about their own deliberations, saying they had "... come to a common agreement to discuss with all persons responsible for the administration of the seminaries of the Episcopal Church the feasibility of moving or merging their institutions if such a decision should be in the best interest of theological education in the Episcopal Church."

**Third**, the deans sent a statement to the Board for joint action calling for strong, continuing financial support for both operating expenses and capital needs of all the seminaries "during the critical transitional period" when all of them are considering tactical plans for their collective futures.

One week later, delegations of from one to three trustees representing each of the twelve accredited seminaries met in an unprecedented two-day meeting at General Seminary,

New York, New York.

In a five-point statement they:

► supported the deans in their action in Puerto Rico by saying "... We have no preconceived notions as to the institutional forms which [theological] education will eventually take. We recognize that each of the existing seminaries will have to decide its own best role and form. . . . We support the commitment of the seminary deans to formulate plans for possible solutions. . . . We encourage seminaries to pursue negotiations . . . . make decisions . . . . leading to whatever future seems appropriate to each seminary . . . . in the light of the overall needs of the church."

► joined the deans in calling for funds during "the critical transitional period."

► called again for the seminaries to make a national, united effort of the annual Theological Education Sunday offering, an action the seminaries themselves have been unable to decide to do heretofore.

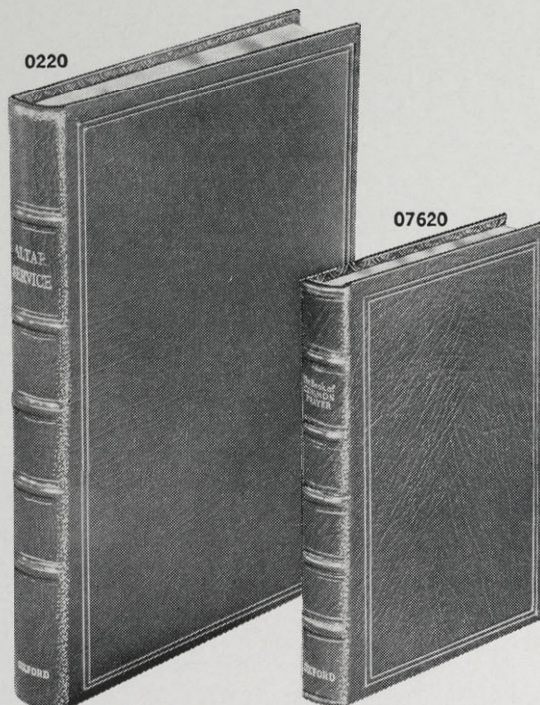
► asked Executive Council and the General Convention to put operating expenses of the seminaries into the General Church Program budget of the church.

Obviously the Board is now pressing the theological education establishment to begin moving in the direction outlined by the 1967 Pusey report and implemented in Seattle. The way is strange, and disturbs the traditional lines of loyalty by which each seminary has found its students, its money, and its lay and alumni boosters. The shift is from an outlook that concentrates on institutional survival to the larger picture of what a church of 2.4 million confirmed members needs in the way of ordained leadership.

The Board obviously believes massive financial support is necessary and available for a theological education enterprise that is planned and unified.

The search for a good blueprint is underway. —EDWARD T. DELL, JR.





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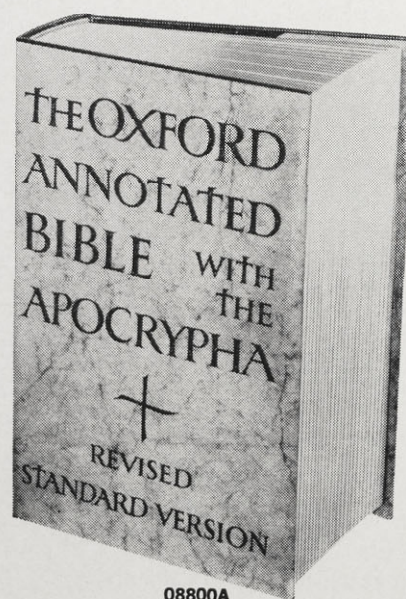
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# The Heart of Easter's Joy

A critic, writing about the American theater-going public, said, "Our audiences want to be harrowed and even slightly shocked from eight till ten-thirty—and then reassured before eleven!"

"Yes," commented another, "what the American public wants is a tragedy with a happy ending."

What is being said here—as commentary upon some American theatergoers—is that they wish to "eat their cake and have it too." They recognize tragedy in the way people are compelled to live—and, in a sense, they feel a responsibility to share in that tragedy. But only with the proper controls—namely, the assurance that disaster, violence, and suffering will not have the last word, and that all will be happily resolved before the final curtain.

If such spectators are seeking a kind of uncostly happiness with which to patch up their frustrations and incipient despair—neither Good Friday nor Easter will serve them. For Good Friday—in isolation—represents the starkest kind of tragedy, namely, goodness done to death with scarcely a voice raised in protest, or a hand raised in help. Good Friday is the theater of the absurd at its most absurd. For it is a denial of meaning and purpose in the universe—and a denial of the power available to support meaning and purpose.

The Christian Good News is that "God so loved the world" with such a depth both of involvement and compassion as to make the human—or

inhuman—absurdities serve his expectations, for such as believe! But the goodness of the Good News is not sentimental, pious rhetoric that "they all lived happily ever after." Such sentimentality is "bad news" because it glosses over the frightful cost of "involved love"—and can lead only to disillusionment and despair.

God does not tack Easter onto Good Friday so that man's longing for "a happy ending" will be satisfied. Easter was in the drama from the beginning. Its appearance is the vindication of the nature of the God who made the worlds. For the empty tomb demonstrates an indestructible fact, namely that love which is willing to suffer—without counting the cost—transcends all barriers and shatters all bonds that would enslave the human spirit—even death itself.

At some point, Jesus faced the issue which lies at the heart of Easter's joy. He decided to let himself be destroyed for love, rather than love himself and keep from being destroyed.

In a sinful world love leads to our destruction—somehow—always! Self-love leads to our preservation. The difference between the two is an awesome mystery.

It is this mystery to which the Christian gives assent when in faith he says, "I believe." And it is the power of this mystery that Christians celebrate at Easter—in the triumphant declaration—"Christ is risen."

—JOHN E. HINES  
Presiding Bishop



# How thin can we

## The Bishop of the Missionary Districts of Guatemala and El Salvador asks hard questions about our priorities and value systems.

BY WILLIAM C. FREY

**I**N EARLY SEPTEMBER of last year, the House of Bishops requested a “rethinking of our overseas mission and ministry.” In February of this year, a committee was organized to carry out the study.

I hope it’s not too late. But frankly, if we can’t do something about a couple of current trends in the church, the whole analysis may turn out to be a purely academic exercise. Instead of a good, thorough physical, we may end up performing an autopsy.

Why?

It would be misleading to say the only problem is money—or, more accurately, the lack of it. But on the other hand it would be fatuous to pretend money is not an important factor, or to suggest that, despite all rumors to the contrary, there has been no lessening of the church’s financial support of overseas jurisdictions.

Up to now, most of us outside the United States have been discreetly quiet about the financial crisis currently facing the church. Perhaps because of our isolation, we sometimes feel a bit like foster children and try not to make too much noise in the house. As a result, we have accepted each new budget cut with apparent equanimity, and have even been able to generate a bit of pious rhetoric about the salutary discipline of examining yet again our already shrunken priorities.

We have kept our serious complaints to ourselves, or else aired them only in private with each other, or with the powers that be in New York. But apparently the time has come to share some of our apprehensions with the church at large. To be frank, we’re tired of having to roll over and play dead every time budgets are “adjusted.”

Many of our overseas programs—good ones—have been tightening their belts since the Seattle Convention, and there’s no room left to punch new holes. Whether basic or not is beside the point—lack of money is a serious problem. Overseas operating budgets have been cut twice since South Bend, finances are tight, and some of us feel as though we have our backs to the wall.

A few of my colleagues are going to see something ironic in the fact that I should bring this matter up. I’m still being haunted by a remark I made at South Bend during one of the open debates. Someone (with a genuinely prophetic eye) had expressed fear that the increasing emphasis on “controversial” programs of social involvement in the United States would mean drastic reductions in funds available for overseas work. Mustering what courage I could, I rose and made a rather sweeping statement to the effect that if the price of our support had to be measured in terms of the church’s

failure to deal with the real problems of racism, poverty, and injustice at home, then we would rather not have the money.

A friend told me later that I was long on bravado, but awfully short on brains. He may have been right. At any rate, I seem to be getting at least part of my “wish”—money is in short supply.

But I still stick to what I said, for reasons which I hope will become obvious.

Most observers try to pin the blame for our present financial predicament on two things: first, on our controversial social action programs, and, secondly, on the backlash of negative reaction to them. It’s a vicious cycle, they say; on the one hand these projects take more and more money from the common pot, while at the same time some of their opponents withhold support for the church’s total budget, thereby reducing the amount in the pot. As a result, everybody suffers.

No doubt this is *part* of our trouble, but it’s not the heart of the matter. The basic problem has little to do with our current controversies. Its roots can be traced back to a time long before anyone had ever heard of such things as the GCSP, BEDC, or the Alianza.

These roots are to be found in our personal and parochial value systems, and in our failure to come to grips with our real priorities.



# Do we have the nickel?



Let's be honest. Few people have ever singled out the Episcopal Church as a model of missionary fervor and zeal. Our "sacrificial giving" for overseas work has averaged out to something like a nickel a week per communicant, and that can hardly be described as depth commitment. To be sure, there have always been some outstanding exceptions to this depressing rule, but as a church we've made a pretty poor showing.

So while it may be true that domestic issues have pushed us a few yards behind the line of scrimmage, we were already pretty deep in our own territory when play began.

No, the basic problem is not our current domestic program. We need it—or something much like it. After all, the Church is still One, still the Body, and any illness that affects the domestic torso will sooner or later find its way into the overseas extremities. If we try to dodge an important issue at home, we may eventually try to dodge it elsewhere.

The Missionary Districts' voting records in recent General Conventions will bear me out when I say that we have no fundamental quarrel with the church's growing sensitivity to urgent local concerns. We applaud it—at least in theory—even when we disa-

gree with certain specific applications. It strengthens our hand as we face similar crises in other parts of the world.

What I'm trying to say is that we wouldn't want to be put into the position of recommending the neglect of needs close by in order to care for those far away, any more than we would favor disregarding overseas responsibilities merely to keep the local shop open.

And after all, why should we be forced to make such a decision? The Episcopal Church is not poor. Potentially we have more than adequate resources to do a good job on both fronts. Why then should we have to sit on the sidelines and watch helplessly while the champions of two different aspects of the church's mission fight it out over a few well-picked bones?

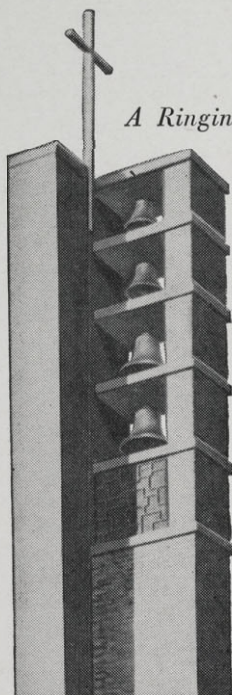
As I said earlier, it's a matter of personal and parochial priorities. We have the resources—we just spend them on the wrong things. For example, for every \$1,000 spent on overseas programs, at least \$30,000 are spent on the parochial and diocesan level. And a frightening percentage of this goes into buildings and furnishings.

Obviously there is nothing wrong with congregations having an adequate building in which to worship. But I seriously question the luxurious



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## How Thin Can We Shave the Nickel?

structure and the lavish furnishings which characterize so many of our present day parishes. A number of years ago I attended a church which boasted of a sterling silver altar and reredos. The standing joke was that it was the only place in the world where one could worship God and Mammon at the same time. Judging from the amount of money poured into some of our more recent church buildings, I suspect the parish in question has now lost all claim to the title. We still behave as though we thought pipe organs were the church's vital organs, and that God's pure light must be filtered for consumption by stained glass.

Please don't get me wrong—I have nothing against the magnificence of a cathedral or cathedral-like structure, replete with all the best of Christian symbolism, art, architecture, and music, a place where the very surroundings help to communicate the mystery, the wonder, and the beauty of the Holy. But surely it is folly for every parish to aspire to this. How much, after all, do we really need in order to have meaningful worship?

On a personal as well as a parochial level we have yet to learn where real need leaves off and wasteful indulgence begins.

The point is not that we should necessarily dispose of all of our structures and burn their furnishings, but rather that we should declare at least a limited moratorium on new ones, studying each new demand with a care heretofore unknown among American churchgoers. Local priorities must be weighed alongside national and international ones. We may think we lack money, but what is really in short supply is informed and sacrificial commitment by individuals and by parishes.

I single out the parish here because, after all, that is our primary organizational unit, the most frequent point of contact between the individual and the church as a whole, and the clearing house for most of the money contributed to the church at all levels.

This is where the real logjam is, not in New York.

Up to this point I have assumed the Episcopal Church in the United States is still concerned about overseas mission. It's entirely possible, of course, that this is a false assumption.

Some of us overseas have begun to sense a marked lack of enthusiasm and concern for the work of the church outside the U.S., a loss that apparently cuts through all levels of our corporate life, from the pew right up to some of our policy-makers.

It's not just a matter of money. We can live with tight budgets so long as there is some assurance that reductions in financial support don't reflect similar reductions in commitment to mission. But there is increasing fear that the neo-isolationism presently creeping into American foreign policy may also be infecting the church.

I hope I'm wrong. Anyone who thinks that the "Great Commission" has been adequately fulfilled, and that we can now turn our attention to more pressing local affairs is either willfully ignorant or hopelessly naive.

We still need the support of the church in the States, even as we work toward our own goals of self-support. We don't ask for it because we think we're paragons of ecclesiastical virtue, hampered only by economic strictures. God forbid! We've had enough of that sort of simple-minded propaganda in the past. We, too, are hampered by our mistakes and deficiencies, all the sins that are common to the church everywhere.

Nor do we seek support because we feel it's somehow or other more "virtuous" to be an "overseas missionary." God forbid that, too! There is little virtue involved in doing simply what one is told to do.

We ask for it because we feel we are a legitimate and even necessary part of the church's life and work. And we refuse to sit idly by and let the Episcopal Church "live to itself," and thus "die by itself."





happiness is a tax refund ● a trip to  
Hawaii ● a strawberry sundae ● or

a business letter

Miss T.M. Lickel  
Assistant Vice-President  
The Church Insurance Company  
800 Second Avenue  
New York, New York 10017

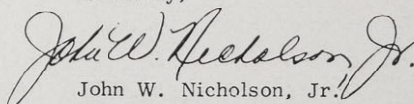
Dear Miss Lickel:

I would like to take this opportunity to thank you for the wonderful service you and your company rendered the people of the ravaged Gulf Coast. Your service was superb and the fairness of the settlement is appreciated by all.

I do hope that we will never have cause to call on you so heavily again, but it is a comfort to know we are doing business with people who are so understanding.

Best wishes to all at the Church Insurance Company.

Sincerely,



John W. Nicholson, Jr.  
Chairman  
Insurance Division  
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*A person who uses both/and  
instead of either/or  
is more likely, I think, to offer  
a sound answer to a complicated  
question.*

*The danger is that he is also  
more likely to be dull.*

**Marianne H. Micks**

Atonement is the action  
which involves repentance  
for the sins of the past  
by sharing  
the burdens of the present.

**Charles V. Willie**

A time of crisis exposes  
a man's faith. But it  
can do more. Crisis  
can build faith.

**Bennett J. Sims**

The luxury of muddling through  
is no longer a tolerable  
methodology for any church.

**John B. Tillson**

We have been asking  
the wrong question.  
Instead of demanding,  
"What can the Christian do  
to improve race relations?"  
we should be asking, "What  
must the Christian be?"

**Oscar Carr, Jr.**

Don't give up on the  
Church—even in its apparent  
defeats. The Church's  
Lord has said, "You are  
going to be One again!"  
Never has Christ  
misled His Church.

**John E. Hines**

Man's real work  
is to look at the things of the  
world and to love them for what  
they are.

That is, after all,  
what God does,  
and man was not made in God's  
image for nothing.

**Robert F. Capon**

*I rejoice  
in the ferment in the seminaries  
today.*

*I celebrate  
the travail of the Church today.*

*I find hope  
in the revolution in the world today.*

**Frederick J. Warnecke**

The free person has  
no preconceived ideas  
except that God is good;  
he has no fixed solutions  
except that God is love.

**Massey H. Shepherd, Jr.**

I believe that a thin and  
febrile and actually alien  
element—not of anti-God  
but of un-God—is too  
often brought  
into the churches.

**William S. White**

# words for tomorrow

Our problem today is  
not the crisis in  
the cities, but the  
crisis in our hearts.

**Whitney M. Young, Jr.**

The purpose of Christianity  
is clear,  
remarkably clear.  
We are asked to change.  
The problem is not,  
of course, in the stating;  
it is the doing.

**Curtis Roosevelt**

The sort of inner peace  
and joy that God gives  
to us does help the  
solution of things.

**Michael Ramsey**





*When you are  
really interested in them,  
young people  
will not only talk—  
they will also listen.*

**John D. Rockefeller, 3rd**

A Church whose compassion for  
humanity is purely cerebral  
is an abomination to God.

**John E. Hines**

The purpose of Anglicanism  
is not just that  
catholic, evangelical, and  
humanist elements in Christianity  
should be gathered together  
in one institution  
but in one churchman.

**Robert E. Terwilliger**

We have a Gospel of love  
but it is hard to conceive  
of racial discrimination  
and the war in Vietnam  
as manifestations of love.

**Ben L. Somerville, II**

Agreeing to disagree  
is agreement of a sort  
and can open the way  
to larger areas of genuine accord.

**Martha Moscrip and  
Mary Morrison**

Our prayer life, those  
things which in  
our secret hearts we really  
long for, will shape  
our destiny and  
perhaps the destinies  
of all whose lives we touch.  
**Theodore & Cynthia Wedel**

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

**Trinity Church Bulletin  
Mobile, Ala.**

*The world is not perishing  
for lack of stronger,  
better organized churches.  
It is perishing  
for lack of bread.*

**Colin Morris**

We can bury our heads and  
ignore the problem. We  
can pretend polarization  
doesn't exist.  
Or we can come together  
from our polarized positions  
to listen  
and to share what  
we see and hear.

**Charles A. Carter**  
*Christ Church Bulletin*  
Nashville, Tenn.

The purpose of Christianity  
does not seem to me to change.  
It only grows more important all  
the time.

**Margaret Cousins**

God moves  
to fulfill  
his own ends,  
not ours.

**Theodora Sorg**

We must move beyond the point  
where a difference of opinion  
is racism.

**Gerald McAllister**

*Renewal,  
ecumenism,  
liturgy,  
theology —  
all they have to offer,  
good, bad, or indifferent—  
can be handled  
if we know who we are,  
what we're up to,  
and where we're going.*

**Robert F. Capon**





## Thank you, Mrs. Doughty

Mrs. William H. Doughty, Jr.  
Wilmette, Illinois 60091

March 3, 1970

Dear Editors:

*Just a note to thank you especially for the excellent special sections on "Prayer" and "Loneliness" in the recent issues of THE EPISCOPALIAN—they have been perceptive and inspiring, and I think they fill a real need in our lives today.*

*Thank you also for the exhaustive coverage of the Special Convention at South Bend last Fall. Readers received a good picture of both the facts and the spiritual turmoil that took place.*

*We look forward to your fine work continuing in future issues.*

Sincerely,  
Nadine N. Doughty

Dear Mrs. Doughty,

Thank you for your good letter. We appreciate your comments on the Prayer and Loneliness sections and hope you gained some insights from the special coverage of American family life in the March issue.

The October General Convention issue was evidently worthwhile reading for many in addition to yourself. That issue reached almost 168,000 families in our regular edition—the highest circulation in our history—and was mailed to another 17,500 in special reprint form.

As the publication of General Convention, we felt we should be exhaustive on such a controversial and highly complicated event as South Bend. And we felt the same way about

the Executive Council's debate and decision on the Alianza Special Program grant in the February issue.

At the same time, we know that you and the rest of our readers want more than just the coverage of the Church as an institution. For this reason every issue contains messages addressed to you as an individual Christian at home, in a parish, and in the world. You'll find some examples of this coverage during the past months in the two pages before this letter, and in other pages of this issue. And you'll be interested in our special Parish issue next month.

I can imagine you're wondering why we're answering your letter this way. It's so we can really say thanks to you—and through you—to tens of thousands of other readers on this, the tenth anniversary of THE EPISCOPALIAN.

A tenth birthday is an occasion for any publication, and particularly so these days for one in the specialized field of religion. We've had our ups and downs these past ten years, as we know you have had. And we receive many letters reminding us of both—particularly the downs.

When we began working on this anniversary issue several months ago, we discussed many kinds of special events and features, but eventually eliminated them. We felt that our best anniversary present to our readers was doing what we do best—providing regular monthly coverage of the Church at work—ups and downs and all.

And we thank you again for your letter. It's the best anniversary present we could ever have had.

Sincerely,  
THE EDITORS

THE EPISCOPALIAN





# WORLDSCENE

## General Convention: Questions for Houston

Working on one of the toughest assignments in the Episcopal Church, the Agenda Committee for the Houston General Convention is basically asking three questions.

What does the church want?

What does the church need?

How can the two be merged into one agenda?

The committee, co-chaired by Mr. Oscar C. Carr, Jr., and Mrs. A. Travers Ewell and with members representing some 30 dioceses across the country, has asked the first of those questions of the whole church, via questionnaires and letters (*see Relay, February* EPISCOPALIAN). Still coming in, the answers are being compiled and studied in detail.

Primary sources for answers to what the church needs will be Convention's own committees and commissions. Through liaison members and interim reports this information will provide the basic content of the agenda.

With these two in hand, the committee will then try to answer question 3.

Directed by last summer's Special Convention to obtain "breadth of representation" at Houston, the Committee spent much of their January meeting time discussing how best to do this. The fact that the Women's Triennial meets in Houston during the first week of Convention helps the matter in that women will already be in Houston.

As to other representation, the Committee voted with only one negative vote and one abstention to request each jurisdiction to send not more than three additional representatives to Houston. The Committee further requested that these "be chosen by and from the several

dioceses and missionary districts; and that at least one of such additional representatives be a member of an ethnic minority, at least one be a young person, and at least one be a person who, on the basis of his or her involvement in the issues to be identified by the Agenda Committee, is judged by the diocese or missionary district to be especially qualified to deal with these issues."

## South Bend Offering Totals

On February 24, the two South Bend voluntary offerings for blacks, Indians, and Eskimos stood at \$182,524 for the National Committee of Black Churchmen and \$71,636 for the National Committee on Indian Work.

Although the women have reduced their Triennial representation to three delegates and three alternates from five, when this total (600), plus a guestimate of total additional representatives (300), is added to the Bishops (150) and Deputies (700) even Houston's Texas-size convention quarters seemed to be taxed. By dint of the determinedly hospitable Houston Arrangement Committee's labors, this is being solved. The Agenda Committee could therefore agree in principle to the following general outline:

- that all major issues to come before the Convention be presented briefly to all members of Convention and the Triennial, and the additional representatives.
- that work groups involving Convention members, Triennial dele-

gates (but not alternates), and additional representatives be arranged to consider such issues.

- that committees of the two Houses and the Triennial be requested to schedule joint hearings on all significant matters, open to all Convention and Triennial members and additional representatives.
- that the separate committees of the Houses prepare these matters for legislative consideration by the Convention, with appropriate consultation and joint discussion.

## Executive Council: Summary of Actions

Money—and the lack of it—was the central issue at the February 17-19 annual meeting of Executive Council (*see page 16*). Acknowledging a major drop off in churchwide giving to the General Church Program, the Council approved a 1970 budget of \$13,065,032, approximately \$1 million less than the 1969 figure.

In other actions, Council members:

- **after much discussion**, authorized 12 General Convention Special Program grants totaling \$369,000. One grant, \$30,000 to the United Organization for Community Improvement, Durham, N. C., may be made by the Presiding Bishop after he meets with an appointed Council member, GCSP Director Leon Modeste, and Bishop Thomas Fraser of North Carolina.
- **set a special meeting** of Council for April 28-29 to discuss the feasibility of, and details for, a proposed "split-level" General Church Program budget. Council members will explore the possibilities of a national system of giving which would consist of a basic operational budget with



optional giving for specific programs (see January issue).

- **elected** Mr. David Tybo, a Shoshone Indian who is a lay priest at St. Mary's Episcopal Mission, Pyramid Lake, Nev., to fill the unexpired term of Mr. Vine Deloria, Council member from Denver, Col., who resigned.

- **met in executive session** for an afternoon and evening to discuss problems of communication, difficulties between blacks and whites, and procedural difficulties with some Council staff members.

- **heard reports** from two overseas exchange students studying at theological seminaries in the United States under the auspices of the Episcopal Church.

- **adopted** a resolution asking for repeal of the Emergency Detention

Act, the part of the Internal Security Act of 1950 (McCarran Act) which provides that "during periods of internal security emergency," persons suspected of "conspiring with others to engage in acts of espionage or of sabotage" can be incarcerated in detention camps.

The Rev. John H. M. Yamazaki of Los Angeles, co-mover of the resolution with Judge Herbert V. Walker, urged Council members to write to members of the House of Representatives asking them to join the U.S. Senate in taking such action.

- **elected** a new Screening and Review Committee for 1970. New members are: Mr. Marvin Gentry, an incumbent from Cincinnati, Ohio; Mrs. Zy Graves, incumbent from Buffalo, Ky.; Mr. Byron Rushing, a black member of the original interim Committee from Boston, Mass.; Mr. Ron Daniels, director of Freedom, Inc., Youngstown, Ohio;

Mrs. Annie Pearl Avery, a black community organizer from Birmingham, Ala.; Mr. Hank Adams, executive director of the Survival of American Indians Association, Tacoma, Wash.; and Mrs. Thelma Patillo, a black community organizer who has worked with Indians and women in Watts.

The Union of Black Clergy representatives on the Committee are the Rev. Frederick Williams and the Rev. James E. Woodruff, the organization's president and executive director respectively. Mrs. Alfred G. Culley, Province III representative, Baltimore, Md., and Mrs. Henry G. Goss, Province VII representative, Topeka, Kan., will represent the Committee for Women.

Bishop Archie Crowley, Detroit, Mich., and Mr. John Tillson, Boston, Mass., will represent Executive Council.

- **heard** the Rev. John Ellison, El Paso, Texas, read a telegram from Bishop C. J. Kinsolving, New Mexico and Southwest Texas, on the December GCSP grant to Alianza (see February issue).

- **authorized** the administrative officers of Executive Council to "arrange to secure for GCSP effective white assistance. The plan and individual or individuals should be acceptable to Leon Modeste and work under his direction in developing communication and interpretation with diocesan bishops and their councils or representatives."

- **heard** a presentation from the Executive Council section on Experimental and Specialized Services.

- **offered** assistance to dioceses and parishes to disseminate information on the effects of drugs and alcohol, facilities for rehabilitation, legal aspects of drug abuse, and criteria for responsible use of drugs.

- **elected** trustees for the Seminary of the Caribbean, Carolina, Puerto Rico, and agreed to study this election procedure to allow more self-determination in the future.

- **authorized** Executive Council staff participation in a cooperative study of China and the "new realities it presents in Asia and the world."

- **heard** a plan, resulting from diocesan visitations information, whereby Diocesan Service officers will be assigned to regions of the country as liaison personnel for Executive Council.

## ● Story Sequel

### AND NOW THEY ARE SEVEN



Lynn Arends and her five little Navajos (see September issue) have a new head of household. Lynn and Mike Milot were married January 15, 1970, at St. Aiden's Church, Boulder, Col., in a ceremony that became a parish affair.

Lynn's adopted "family," the five Raphaelito's: Pam, Peggy, Gary, Leonard, and Jimmy, served as attendants, with the women of the church organizing the reception. "Father Pat," the Rev. A. Balfour Patterson, Jr., parish rector and Episcopal chaplain for the University of Colorado, where Lynn and Mike are students, officiated. As he read the ancient lines, "Bestow upon these thy servants, if it be thy will, the gift and heritage of children," a small voice from the wedding party piped, "But you already have us!"



## WCC Makes Appeal For Nigerian Relief

The executive committee of the World Council of Churches (WCC) has launched a new appeal for \$4 million to help the Nigerian Christian Council in its relief work following the war with Biafra.

The new effort comes under the Division of Interchurch Aid, Refugee, and World Service, which has \$1.9 million toward the new goal from contributions made since hostilities ended in early January. Episcopalians contribute to this agency through the Presiding Bishop's Fund for World Relief. The Christian Council of Nigeria requested emergency assistance for transportation, administration, personnel, agricultural tools, and seeds.

The WCC relief agency is also making an appeal for funds to provide employment for flood victims in Tunisia. Last September some 580 persons were killed and 300,000 made homeless during the catastrophe. WCC is seeking \$250,000 for relief and rehabilitation of the victims.

## Primate of Canada Resigns Office

Archbishop Howard Hewlett Clark, Canada's Anglican Primate, tendered his resignation, effective Aug. 31, 1970, to the Canadian Church's National Executive Council meeting at Toronto, February 19.

Although he has served in the ministry 40 years and as Primate for the last 10, Archbishop Clark is only 67—three years under the compulsory retirement age. A victim of spinal arthritis, he said, "I am no longer physically able to serve the office of Primate in accordance with my conception of what that office demands." He elaborated by detailing the exhausting local and world travel necessitated by the Canadian Church's global commitments, the need to keep in touch with the church people in all parts of Canada and the need for ecumenical journeys. He concluded, "The church which cannot be ecumenical is not hearing what our Lord is saying to us in these days."

Archbishop William L. Wright of Algoma, the Canadian Church's senior metropolitan, will automatically

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Throughout, the editor, John McCarthy, formerly Executive Editor of *Catholic*



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become Acting Primate September 1. He will serve until General Synod meets in late January, 1971, to elect a new Primate.

## Committee for Women: Decisions and Plans

The Episcopal Church's Committee for Women (formerly the General Division of Women's Work) met February 14-15 at Seabury House, Greenwich, Conn. Included in a crowded agenda were: discussion of the coming Triennial in Houston in October; approval of financial allocations; 14 reports, including the United Thank Offering, and a preview of the third UTO film strip, "This Thy Brother."

**Thank You**—Mrs. Arthur Lichtenberger sent the Committee for Women (CFW) a letter thanking them for the \$5,000 to be used at her discretion in memory of former Presiding Bishop Arthur Lichtenberger. In expressing her appreciation, she said, "Most of the money will be used in small amounts to show the love and concern of the Church where help is needed."

Retired women missionaries, each a recipient of a \$150 Christmas gift which the CFW sent from the Emery Fund, also wrote grateful letters. The Committee recommended this be an annual gift from the Fund as most of these former missionaries have little personal spending money.

**Gathering Place**—The Committee approved a number of allocations from legacy income. Only one of these provoked much discussion. The finance committee proposed a grant to the Joint Commission on Renewal toward the expense of a "Gathering Place" at Houston during the coming October General Convention and Triennial. Mrs. Charles Battle, member-at-large from Indiana, pointed out that there seemed to be no other money source for this purpose, and that it had been highly successful at Notre Dame. Mrs. J. Wilmette Wilson, member-at-large from Georgia, reported that an Agenda Committee survey

showed the value of the "Gathering Place" at South Bend and that many people recommended its continuance at Houston.

Following the discussion the Committee voted to grant \$7,500 for this purpose.

**United Thank Offering**—Mrs. Ernest Rucker reported receiving daily inquiries for United Thank Offering Grant forms for requests for grants to be made from the UTO at the 1970 Triennial in Houston. In response to many questions she has had by mail and in person, Mrs. Rucker emphasized that the "UTO is still in the hands of the women and will remain there during the next triennium." The Provinces are electing women to represent them on the new United Thank Offering Committee which will be charged with promotion and allocation of the UTO after Houston.

She also reported allocations made from the UTO Loan Fund since the September meeting. The loans went to:

- 1) The Diocese of Mississippi: \$19,800 for the purchase of a rectory for the Church of the Redeemer, Biloxi, to replace the one destroyed by Hurricane Camille.
- 2) The Bishop of Okinawa: \$10,000 toward construction of a parish hall and rectory for St. Peter's and St. Paul's Church, Naha, Okinawa.
- 3) The Bishop of West Texas: \$30,000 toward the above construction project. The Diocese of West Texas is underwriting this loan for its sister diocese.
- 4) To the Diocese of San Joaquin: Half of \$48,000 for the St. Paul's Self-Help Housing Corporation, for interim financing. (The other half is to be drawn from the General Loan Fund.)

**Good News**—Mrs. Rudolph Mattesich, Church Periodical Club (CPC) representative, reported the good news that the National Book Fund (a cooperative effort of diocesan CPC's) received more contributions than ever before in its history: \$46,000. The NBF grants for books, together with books and periodicals from diocesan and parish CPC's, went into nearly every corner of the world.

In 1969 almost every state received direct NBF help for mission work in their dioceses, while grants went to churches on every continent.

Grants ranged from those for a few books for teachers, preachers, and scholars to those for setting up new libraries like one just completed in Brasil.

**On to Houston**—Mrs. Ralph Gunn, chairman of local Triennial arrangements for Houston, summarized the work of her committee and advised the group on weather, clothing, and locations. The Rice Hotel will be residential headquarters for Triennial visitors and is within walking distance of the Music Hall, which will house the women's meetings.

Delegates from all jurisdictions, home and overseas, will gather in Houston on October 11 to begin the 33rd Triennial Meeting, which will be historic for a number of reasons.

► Decisions will be made about the future of Triennial Meetings of the women as a separate gathering. The meeting marks 99 years of separation between official meetings of men and women in the Episcopal Church. This Triennial will make recommendations concerning the ways women will share in the church's decision-making groups.

► It will be the first time that women who have been elected by their dioceses as deputies to General Convention will be seated, provided the Convention gives final approval to this change.

► The Triennial will allocate the United Thank Offering for 1970 rather than an accumulated three-year offering, since the 1967 Triennial directed that the Offering be allocated annually. The presentation of the UTO Offering will take place at the opening service of General Convention, rather than at a separate ingathering.

► For the first time, the Presiding Officer of the Triennial is serving on a committee related to General Convention other than Arrangements. Presiding Officer Mrs. A. Travers Ewell of Florida is co-chairman of the Agenda Committee for Houston. In this way planning for the Triennial is closely related to the planning for General Convention.

## Cemetery Will Become Children's Park

Peter Stuyvesant, first mayor of New York, will soon have to share his cemetery lot with children at play and mothers with strollers. The 300-



year-old cemetery of St. Mark's Episcopal Church in the Bowery, resting place for the legendary Peter, is being reconverted into a playground for the Lower East Side community.

A fountain, paved play areas, and seating are planned for the cemetery, one of the oldest in the city, which adjoins St. Mark's. With donations from the Rockefeller Brothers Foundation, the State Department of Highways, and help from the Neighborhood Youth Corps, 30 teenagers, some with police records, are working on the project.

### Anglicans Look at The Environment

Several hard hitting speeches dramatized a debate in the Anglican Church Assembly, London, on the Church's responsibility toward the environment.

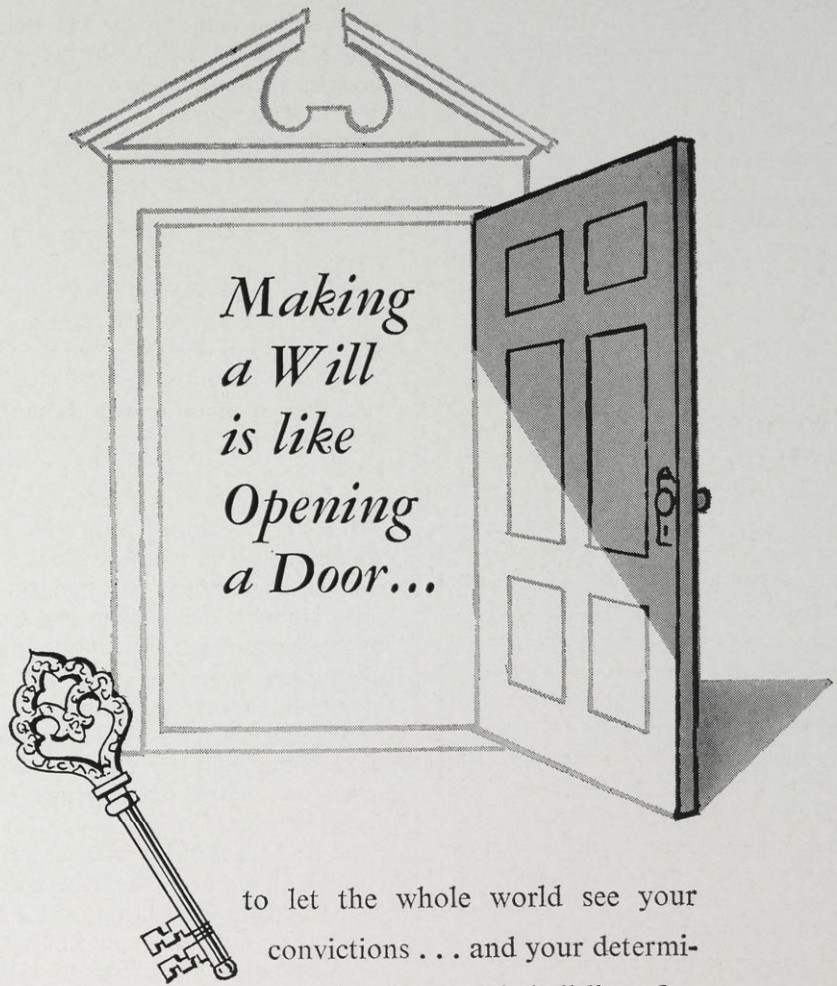
Canon Hugh Montefiore, Jewish-born vicar of Great St. Mary's and Suffragan-elect of Kingston, southwest London, said: "It is apparent that the conservation of wildlife, so necessary to human well-being is pointless unless man succeeds in conserving himself. For this he must enter into deliberate control of his birth rate. Without this he will lose his birthright."

Bishop-elect Montefiore went on to say, "The world desperately needs a view of sexuality concerned primarily neither with pleasure nor reproduction, but with personal relationships. I believe the church has such a theology and should declare it."

The Canon went on to assert that the Church and Christianity also had a word to say about pollution and the wastage of the world's resources.

The debate centered on a report prepared for the Assembly by an ecumenical group entitled "Man in His Living Environment: An Ethical Assessment."

Anglican Bishop Launcelot Fleming of Norwich opened the debate and declared that the "main threats to our environment fell under four headings: the population explosion, the misuse of technology, squandering of irreplaceable resources, and increasing affluence with emphasis on possessions and pleasures." Bishop Flemming declared that man must reorient his thinking and "must



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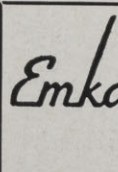
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## WORLDSCENE

understand that he is part of an ecological whole—not outside and above it—and that his dominion is a humble and discriminating stewardship for the present and for the future."

The Church Assembly commended the report to the parishes for study and discussion during the current European Conservation Year and suggested further action be taken nationally and internationally.

### Overseas: Review Group Starts Work

The Rt. Rev. J. Brooke Mosley, Deputy for Overseas Relations, has announced the appointment of a committee to review the overseas strategy and program of the Episcopal Church. The 12-member committee consists of two sections—a Strategy Group of eight Americans and a Task Group of four persons from other cultures with wide international experience.

The Task Group, which will collect and analyze data from selected overseas areas and share this with the Strategy Group, will consist of:

► The Hon. John Bikangaga, chairman of the National Housing Authority of Uganda.

► The Rev. Dr. Daisuke Kitagawa, Secretary for Urban-industrial Mission in the Division of World Mission and Evangelism, World Council of Churches, Geneva, Switzerland.

► The Rt. Rev. J. Antonio Ramos, Bishop of Costa Rica and former dean of the Cathedral in San Juan, Puerto Rico.

► Mrs. Renuka Somasekhar, former principal of Women's Christian College in Madras and former General Secretary of the Synod of the Church of South India.

The Strategy Group will consist of:

The Rt. Rev. **John M. Burgess**, Bishop of Massachusetts; Mr. **Oscar Carr, Jr.**, of Clarksdale, Miss., co-chairman of General Convention's Agenda Committee; Miss **Carolyn Dowrie**, former Volunteer for Mission in the Diocese of Western Tanganyika; Mrs. **Harold Kelleran**, Professor of Christian Education and Pastoral Theology at the Vir-

ginia Theological Seminary; the Rt. Rev. **Lyman C. Ogilby**, Bishop of South Dakota and former Bishop of the Philippines; the Rev. **Massey H. Shepherd, Jr.**, Professor of Liturgics at the Church Divinity School of the Pacific; the Rev. **John S. Spong, Jr.**, rector of St. Paul's Church, Richmond, Va.; the Rev. **Paul M. Washington**, former missionary to Liberia, and rector of the Church of the Advocate, Philadelphia, Pa.

The committee will complete its assignment and have its final report and recommendations ready for the General Convention meeting in Houston, Texas, in October.

### Bishop Mason Dies March 4

The Rt. Rev. C. Avery Mason, Bishop of Dallas, died March 4 after a long illness. He was 65 years old.

Born in St. Louis, Mo., Bishop Mason was graduated from Washington University and Virginia Theological Seminary. After his



ordination in 1929, he served parishes in Washington, D. C., New York City, and Brighton, N.Y., and was executive secretary of the Forward in Service Commission of the Episcopal Church's National Council in the early 1940's.

Elected to be Bishop Coadjutor of Dallas in 1945, he succeeded as diocesan in 1946. Under Bishop Mason's leadership, the diocese has grown from 39 parishes and missions to 128 and from 12,000 communicants to 53,000. During his tenure Dallas established strong ties with the Church in the Philippines. The ties included a partnership with 30 parishes in that nation and financial assistance to seminarians at St. Andrew's Theological Seminary, Manila.

Bishop Mason is survived by his wife, Virginia Fear Mason; two daughters, Diana (Mrs. Peter Bos-



worth of Richardson, Texas) and Virginia (Mrs. William West of Dallas); 3 grandchildren; and two sisters.

## Warren H. Turner, Jr. Resigns Post

Mr. Warren H. Turner, Jr., Vice-President for Administration, Executive Council, has submitted his resignation to Presiding Bishop John Hines, effective June 30, 1970. He is now on a long-deferred sabbatical leave. Mr. Turner, highest ranking layman on the Executive Council staff, was appointed to his present post by Bishop Hines in 1968.

Leaving a position as assistant director of research and development of the National Security Agency, U.S. Department of Defense, Mr. Turner began his 11 years of National service to the Episcopal Church when he was elected Vice-President of the then National Council and Executive Assistant to Presiding Bishop Arthur Lichtenberger in 1959. Mr. Turner is a vestryman of Trinity Parish, New York; a Vice-President of the National Council of Churches; a trustee of Bard College, the Seabury Press, and of the Wall Street Ministry.

Mr. Turner, 57, is a native of St. David's, Pa. He and his wife, the former Mildred Mial of Morristown, N.J., live in New York City.

## Anglicans and Rome: Three Views

Three prominent churchmen recently commented on unity with the Roman Catholic Church.

Brian Rice, editor of England's *Church Times*, asked the **Archbishop of Canterbury** whether there was an important distinction to be made between union of ecclesiastical organization and unity of spirit and whether a major mistake was being made in England in seeking unity of organization.

Dr. Ramsey answered, "I don't know anyone who is making such a major mistake. Take relations with the Church of Rome; we aren't seeking unity of organization, we are looking for a possible goal whereby there might one day be communion between these churches."

In January, **Pope Paul**, in one of his weekly audiences, warned against creating a quick "fictitious unity" among Christians and asserted that "unity cannot be obtained by a joint participation in the sacrament of the Eucharist if those taking part do not share the same faith and . . . priesthood. That is not a good road," he said. "It is a detour."

Speaking at the Anglican Center in Rome, **Jan Cardinal Willebrands**, president of the Vatican Secretariat for Christian Unity, said that within five years Anglicans and Roman Catholics may be talking about "concrete ways of uniting the two churches."

Cardinal Willebrands stressed that unity was worthwhile only if it were alive. "If we are going to fossilize it," he said, "it doesn't matter whether our churches are united or not."

## Hong Kong, Macao Approve Women Priests

At a mid-January meeting the Anglican Diocese of Hong Kong and Macao voted by a large majority to approve in principle the ordination of women to the priesthood.

This approval by the diocesan convention will be transmitted to the bishops of the Council of the Church of South East Asia.

## Canada: Help for Draft Resisters

Anglican congregations are among those contributing to a special fund for American draft resisters and deserters now living in Canada sponsored by the 11 member bodies of the Canadian Council of Churches. The Council raised \$5,000.

The money will be used for the displaced young men's immediate needs such as food, shelter, and warm clothing.

The 60,000 or more American expatriates also received support from the Edmonton and District Council of Churches, Alberta, in a resolution which urged assistance to expatriates. The resolution asked members of Parliament to treat the men "as persons subject to Canadian law only, and not as persons still within the reach and jurisdiction of any foreign power."

The 1970 20th Annual

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## In Person

Mr. **Philip P. Perkins**, headmaster of the Marlborough School for Girls, Los Angeles, will succeed Miss **Ruth Jenkins** as head of The Bishop's School, La Jolla, Calif., upon her retirement in 1971. . . . The All Africa Conference of Churches has named the Rev. **Misaeri Kauma**, of the Anglican Church of Uganda, Rwanda, and Burundi, refugee secretary for its new Department of Service. . . . The new rector of St. Paul's School, Concord, N.H., is Mr. **William A. Oates**, former administrative vice rector and faculty member. He succeeds the Rev. **Matthew M. Warren** who retired March 12. . . . Mrs. **Caroline H. Tsu**, wife of retired Bishop **Andrew Y. Y. Tsu**, of the Anglican Church in China, died February 8 in Wilmington, Del., after a brief illness. . . .

The Ford Foundation has awarded Syracuse University a \$122,404 grant for a study on "the black experience on predominantly white college campuses" to be conducted by Sociology Professor **Charles V. Willie**, a member of the Episcopal Church's Executive Council. . . . Mrs. **Virginia Harbour**, currently on the staff of the Experimental and Specialized Services Section, is leaving Executive Council after 15 years of service.

The new director of the National Council of Churches' Domestic Hunger Program is an Episcopal layman, Mr. **Hulbert James** of the National Welfare Rights Organization and the Black Economic Development Conference. . . . The Seamen's Church Institute of the Diocese of New York has named a New York banker, Mr. **John G. Winslow**, president of its board of managers. . . . The Rev. Dr. **Robert T. Taylor**, senior general secretary of the American Bible Society since 1956, has retired after 29 years of service. Dr. **Daniel Burke**, President Emeritus of the Society, died January 26 after a long illness. . . . Anglican Archbishop of Jerusalem, the Most Rev. **George Appleton**, recently consecrated Canon **Albert K. Cragg** to be assistant bishop of that jurisdiction. . . .

Dr. **Nathan Pusey** will retire in 1971 after 18 years as president of Harvard University. . . . Dr. **Gene E. Bartlett** has resigned as president of Colgate-Rochester/Bexley Hall Divinity School, Rochester, N. Y. . . . The Rev. Canon **Hugh G. Carmichael**, rector of St. Thomas Episcopal Church, Buffalo, has announced his candidacy for the Democratic nomination for Congress in New York's 41st District. The Rev. **Robert D. North**,



rector of Epiphany Episcopal Church, St. Paul, Minn., and former member of Minnesota's House of Representatives, is a candidate for mayor of St. Paul. . . .

Mrs. **Fernando Aldana** has resigned her position as Assistant Presiding Officer of the 1970 Women's Triennial and as Province IX representative to the Committee for Women. . . . Bishop **William C. Frey** of Guatemala appointed Mrs. **Prudentia de Aristy**, of the Dominican Republic, Province IX's new representative. . . . Miss **Marcia McDonough** of St. Luke's Church, Rochester, Minn., left December 21 for New Guinea where she will serve St. Margaret's Hospital for the next year. . . .

Miss **Margaret O'Connell** succeeds the Rev. **Smith L. Lain** as editor of the Episcopal education quarterly, *Findings*. Mr. Lain has become manager of the diocesan information center at the Episcopal Church Center. . . . After 30 years of service to the church, Miss **Avis Harvey** retired January 1 as associate director of Executive Council's Department of Communication. . . . At their recent triennial in San Francisco the National Association of Episcopal Schools elected the Rev. **Thomas N. F. Shaw**, of Trinity Church, New Orleans, president, and the Rev. **James R. McDowell**, headmaster of Sewanee Military Academy, vice-president. . . .

The Rev. **John H. Yamazaki**, rector of St. Mary's Church, Los Angeles, conducted a service of dedication marking the conclusion of the parish's five-year building program. Bishop **Robert B. Gooden**, 95, retired suffragan of Los Angeles, affiliated with St. Mary's since 1913, preached at the service. . . . On September 18 Mrs. **Virginia Mattesich** of the Committee for Women was awarded the Great Cross of Merit of the Republic of Austria for service to the republic. . . . The second woman deacon of the Anglican Church, the Rev. **Anne Barnett** was ordained June 8 in Africa where she is a missionary.

#### PICTURE CREDITS:

Cinema Center Films: 38.

The Colorado Episcopalian: 30.

Westminster Press: 10.

Robert Wood: 1, 12, 23, 26-7.



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## Growing up Forgiven

CERTAIN TIMES AND PLACES in our lives seem to capture the essence of growing up. It may be a word or a face, a tragedy or a comedy. No matter. In those particular moments, precious perhaps only to us, we see in microcosm our change from child to man.

*The Reivers*, based upon William Faulkner's novel of the same title, offers us such a moment in the life of one Lucius Priest McCaslin. Lucius the man, whom we encounter only through Burgess Meredith's narration, opens up the wonder and mystery of four days in his life as an eleven-year-old in turn-of-the-century Mississippi.

"It was the summer that grandfather (the "Boss") bought the beautiful, gleaming yellow Winton Flyer automobile," recalls Lucius. And although warned about the wiles of family n'er-do-well Boon Hogganbeck (Steve McQueen), and despite being an apparently hitherto pretty straight citizen, young Lucius (Mitch Vogel) quickly allows Boon to talk him into borrowing the family car for a big weekend in Memphis. The rest of his family, meanwhile, is out of town at a funeral.

Boon is a reiver; and a reiver is, as we're told, a rascal or, more precisely, a thief. "Unwashed and unrepentant for twenty years," Boon fits the role admirably and in no time at all he has young Lucius equally adept in his new vocation. "Why, in one afternoon I told more lies than I had in my whole life to that time!"

Boon and Lucius, together with Ned "Stringbean" McCaslin (Rupert Crosse)—a black man and the family's walking skeleton—proceed to Memphis and a series of escapades involving their Winton Flyer, the inhabitants of the local bordello, Sheriff Butch Lovemaiden, and a horse race that is just flat fantastic.

As incidents for comedy these situations are ideal and *The Reivers* milks them for all they're worth. The laughter is genuine rather than strained, and an honest and infectious humor marks the entire movie.

Still, for all the comedy, this *is* a movie about growing up and there's no mistaking it.

"If you ever want to reach your manhood, sometimes you've got to say 'Goodbye' to the things you know and 'Hello' to the things you don't," Boon tells Lucius as they start off on their adventuring. Lucius' grandfather (Will Greer) imparts similar advice about the unknown but with simpler and deeper connotations: "Don't be afraid to sleep in the dark by yourself. Trust in the Lord. He's up all night."

Boon himself is as much a child as is Lucius. He's got a "rough and innocent heart," but he "knows no obstacles, counts no cost—his advice is not to be heeded," cautions Grandfather. Innocent hearts which count no cost usually do so because somebody *else* is paying the piper, and that's part of what both Boon and Lucius learn during their long weekend.

If *The Reivers* has any particular point to make about growing up, it is that life (and that thing we call salvation) are *not* based upon the reward and punishment principle, but upon forgiveness and acceptance. For all the wishy-washy talk about forgiveness which makes it *appear* cheap and profitable, reward and punishment are categories with which we're



In *The Reivers*, Rupert Crosse (left) and Steve McQueen find themselves in a sticky spot during their travels in a 1905 Winton Flyer.



more familiar and which we much prefer.

With reward and punishment everything's nice and neat. Good things get good results, bad things produce bad results. There's an easily identified kind of justice, life—or the after life—is reasonably predictable, and deeds are distinguishable from the men who perform them. That last part is really the crux because as long as we can do that—separate our deeds from our *selves*—then we can still kid ourselves that we're *really* good-at-heart, and there's no need for any real change in our life—any *real* growth.

Forgiveness, on the other hand, muddies up the waters of who pays for what. And it confronts us with personal guilt rather than external incidents. It asks nothing of us, but it points us to change. The "Boss"

(Grandfather) lays it out neatly when he tells Lucius' father: "If that strap cancels out all the lies and the deceit and the disobedience—then it's too easy—for both of you." Instead he offers Lucius a kind of archetypal confessional dialogue.

"Come here."

"I can't."

"Why? Because you're a liar, and I've lost respect for you?"

"Yes."

"It's a heavy burden to carry . . ."

"I can't."

"You will—come here."

There's an awful lot to growing up, and we do it most of our lives. We, like Lucius McCaslin, might do well to remember the Boss's words as we go out into the dark of change and growth: "Trust in the Lord. He's up all night."

—LEONARD FREEMAN

## BOOKS

# Generations: Half a Bridge

**C**OLLEGE STUDENTS and their parents simply do not understand each other. They need someone who can leap into the gap, to interpret—as a sympathetic friend at court—what college students are up to. This, at any rate, is the thesis of Wesley Shrader in his *COLLEGE RUINED OUR DAUGHTER* (Harper & Row, \$4.95). He gives us a series of mythical letters by a campus minister to some mythical parents about their college-age offspring, at mythical Kingston College.

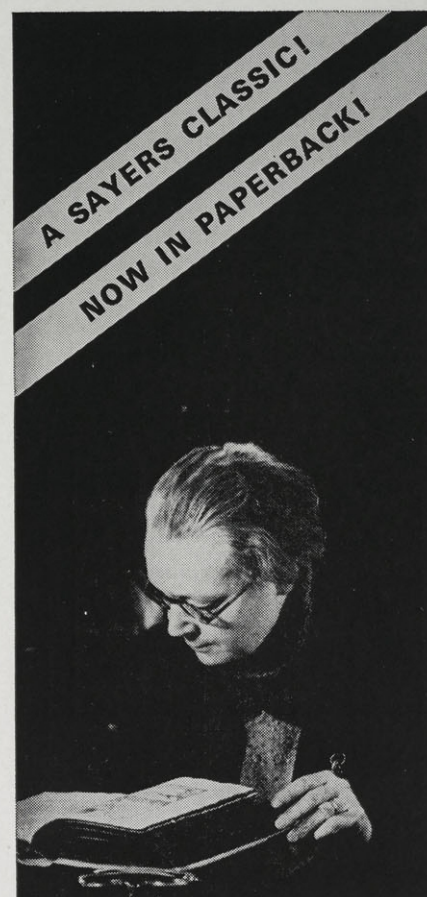
"Parents and anyone puzzled or troubled by today's campus scene simply must read it," says the book's jacket blurb. Unfortunately, if you want to press a book into the hands of perplexed parents, you will probably have to choose this one, just because there isn't much else available in popular form.

All the more of a pity, then, that the book has (in my view) two near-fatal flaws, which make it a poor help. The first: in these pages college students never speak for themselves, nor do their parents. The chaplain always speaks for them, interpreting, filtering, cleaning up (not one four letter

obscurity in the whole book). Doubtless this is the inevitable result of a format consisting entirely of letters from the chaplain to parents. Precisely! The medium (as has been observed) is the message.

The second flaw, also near-fatal, follows from the first as the night the day. In every section, either the student or the parent, Turns Out Beautifully in the end. The chaplain always ends up Rewarded and Satisfied. The hippy girl ends up putting on shoes and a dress. The girl who drops out of school to have an unwanted child, ends up finding a man and graduating *summa cum laude*. And so on.

Granting our author the benefit of the doubt, and acknowledging the possibility that Lewisburg and Chapel Hill (where he toiled in real life) may be full of such stories, such campuses are rare in real life. Most hippies do not (as their parents might hope) suddenly turn square; they stay hippies. Most parents do not suddenly become reconciled to their children's antagonistic life-styles; they stay unreconciled. How do we learn to live with that? Chaplain Shedd's book is



DOROTHY L. SAYERS

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## Reviews

singularly bereft of clues on how to live in a world where intransigency rather than change is becoming more and more a way of life.

Our author updates his book beyond Vietnam, to a conflict in the African nation of "Zantusi"—presumably as insurance against becoming quickly outdated. He really need not have bothered. I fear he's already lost that one, not in Africa, but right in good old mythical Kingston College.

—RICHARD N. BOLLES

## Jeremiah to Ferlinghetti

Anyone who thinks Bob Dylan, Tom Paxton, and Phil Ochs have invented a new art form should read *POEMS OF PROTEST OLD AND NEW*, edited by Arnold Kenseth (Macmillan, \$1.45 paper). Here are challenges and complaints ranging in time from Jeremiah to Lawrence Ferlinghetti and in subject from Christmas to the Vietnam war. The selections are of high quality and the arrangement makes plain the long, long continuity of man's problems and evils and his concern over them.

—M.M.

## RECORDING

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—E.T.D.

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# Communication or Communique?

A YOUNG MOTHER sits playing with her baby. She claps her hands and smiles. The baby smiles back and tentatively pats his hands together.

That's communication.

The same mother, two years later, tells her child that it is time for bed. He does not run away from her, as he might have done a few months earlier. He stands, ready for argument, and says firmly, "No!"

That's communication too.

On the other hand there are communiques—army orders issued from headquarters, in response to which there are only two possibilities: to obey or to run away.

The question is, what comes to us from the world around us and the Lord God who moves toward us through it—communications or communiques?

The Old Testament Book of Jonah is a great, short, (*reading time, ten minutes at most*) and funny story about a man who gets a communication from the Lord and takes it as a communique: "Arise, go to Nineveh, that great city, and cry against it." Abraham—Moses—Isaiah—Jeremiah—would have asked questions, argued, entered into communication. Each of them did when the word of the Lord came to him.

But Jonah does not. He runs away. He takes ship for Tarshish, in exactly the opposite direction, "away from the presence of the Lord." But the Lord, for his part, refuses to break off communications. He hurls a great wind upon the sea. The ship appears to be about to break up. Questioned by the sailors, Jonah says, "Take me up and cast me into the sea; then the sea will quiet down for you."

The sailors open their own argument with this statement by rowing hard to reach the land and save them all, including Jonah. But the waves only loom larger above them. In the end—saying first to Jonah's God, "Lay not on us innocent blood; for thou, Lord, hast done as it pleased thee"—they throw Jonah into the sea.

Then comes the whale, and the only part of the story that everyone knows. Jonah is inside the whale "three days and three nights," plenty of time to think things over. When he finally is cast out upon dry land, he has at least arrived at a readiness to obey orders.

So he goes to Nineveh, stands in the middle of the great city, and says, "Yet forty days and Nineveh shall be overthrown!"

The people of Nineveh do not shrug off the message or attempt to discredit it by asking Jonah what kind of inflated ego he thinks he has. They listen to the message, they take it into themselves—but they refuse to accept it as a communique, the last word that will be said to them. It is not too late. If they mourn for past errors, if they change their hearts and ways, "Who knows, God may yet repent and turn from his fierce anger, so that we perish not?"

And God turns.

But what about Jonah? There he stands, completely discredited in his own eyes before the people of Nineveh because God has not made good on His communique. He complains to the Lord, and the Lord says only, "Do you do well to be angry?"

Jonah thinks he does. He goes out of the city and sits, sulking, waiting for the Lord to act.

The Lord, however, takes an entirely unexpected tack. He makes a plant grow up to shade Jonah from the sun. Jonah is pleased, but it does not occur to him to wonder what happened and why.

The one-sided dialogue continues. God sends a cutworm to kill the plant, and follows that up with a sultry wind and burning sun that bring Jonah close to collapse. God asks Jonah, "Do you do well to be angry for the plant?" Jonah says Yes; and God says, "You pity the plant . . . and should I not pity Nineveh?"

The story ends there; no one can tell whether Jonah ever made of his communication *from* God a communication *with* God. We don't know for sure whether he ever learned anything from it.

But we can learn.

We can learn that communication is always, everywhere, a two-way street. If not, it is only a communique no matter who gives it to us, no matter what it says or how it comes. And conversely, everything that comes our way—no matter who, what, where—is a communication, if only we will respond to it, take it into our hearts, wrestle with it, affirm or deny it, and grow by it.

We can learn, too, that if we live in this way with a communication, it may change its tone from condemnation and destruction to love and hope. Perhaps we may come to believe, and even to see that our times, which now seem so harsh and frightening, are not a dire communique, but a communication, waiting. If we respond, it may change and become not a threat but a promise. And when we can see the promise, it can be ours. ◀

—Mary Morrison





# Switchboard

Continued from page 6

returned in New Mexico are land grants made to Spanish people (settlers from Spain) before there was a United States. (He might as well ask for the California land grants too, and then how about getting back the Indians' lands next?). . . .

Above all, for the Council to ignore the first-hand knowledge and experience of New Mexico's Bishop Kinsolving and the diocese shows unpardonable lack of faith in a fellow Christian. . . . The diocese is in a much better situation to assist any poor Spanish Episcopalians in a tangible and loving way. And since most Spanish are Catholics, what does the Roman Church think of this situation? Is it financing Alianza, too? I find it incredible that any church including ours would be so gullible.

MRS. RICHARD E. WEED  
Holbrook, Ariz.

As a native to both New Mexico and the Episcopal Church, the tempest over the Alianza grant pains me greatly. . . .

. . . Perhaps the Alianza [grant] is a mistake; now that it is done only time will tell. However, if this does swamp the church, it will not be done by the Alianza, but by the people within the church. . . .

Bishop Kinsolving has cut his people off from the rest of the church and fostered among them an attitude that will be very difficult to reverse. They are now alienated from other churchmen who cannot agree with him on this one thing. . . .

. . . The church must act as responsibly as it can, but once the church sets its way, it behooves all members to support it by faith. Christ asks us to live boldly by faith and when we fail, He forgives; can we not expect as much of ourselves within our corporate body?

As long as the door to dialogue is open, all sides stand a chance. When it is shut nobody stands much of a chance, especially he who shuts the door.

MRS. EDWARD F. OSTERTAG  
Fort Collins, Col.

## NEW HYMNAL NEEDED

The time has come to issue a new Episcopal hymnal. Our present version, compiled in 1940, is now 30 years old, which is significant since the median age of Americans is 28! We are, in effect, saying to over half of our people, "Nothing has happened in your lifetime."

The church has finally recognized black men and yet there are only one or two spirituals in the hymnal. This is unfortunate because Episcopalians have tended to reach out beyond their doors

to embrace the best Christian music from Plainsong, Bach, Luther, Haydn, the Wesleys, and Oldroyd to that very beautiful spiritual, "Were you there when they crucified my Lord?" There are others such as "Deep River" and "Roll Jordan Roll" that many congregations could enjoy and learn from.

"Mine eyes have seen the glory of the coming of the Lord," is far too great not to be included in our hymnal, and what is to stop us from having a fifth and sixth Communion service with one or more being a modern jazz mass? If those people under 28 want to sing them, can we say, "No"?

Our fine old hymnal, just as my apple tree, needs to be pruned a bit to make room for the new growth. We shouldn't be afraid of this. We should welcome it so that we have the happy blend of the best of the old and the best of the new.

J. WESLEY GRAY, JR.  
Gaithersburg, Md.

## MORE SUPPORT FORUM

The proposal of Bishop Rose [January issue] for a method of church support that will give the individual communicant, parish, and diocese an opportunity to express their own preferences is to be commended.

As one who has ardently supported the national program of the church for nearly twenty-five years in the ministry, I recently had a reflection from my congregation. Reaching the end of my tolerance on certain matters, I announced that I would see to it that not one dollar of the congregation's money would go to a misguided grant of the GCSP. Coming in the midst of a flagging canvass, it was like a shot of adrenalin. Canvassers went back to work. Pledges were re-written with many being doubled. People contemplating reduced pledges raised them instead, and what might have been a most bleak financial year ahead now looks very promising.

Certainly legislatures cannot regulate morality and General Convention cannot regulate charity.

THE REV. JOHN W. ELLISON  
El Paso, Texas

With our preoccupation on reaching the youth and the inner city to keep the church growing and alive we seem to overlook the possible causes for the decreasing number of members, confirmations, baptisms, and clergy. Since South Bend I have seen families leave the church who, given alternatives as suggested by Bishop Rose, might have remained in the church.

. . . The action at South Bend was more autocratic than democratic since the delegates were given no mandate by the people. Under these circumstances opinion became polarized and the al-

ternative for many was severance. . . . We need the input of a spectrum of opinion and this might be maintained if those who dissent . . . could . . . give their support to other programs which demand our efforts and money. Bishop Rose's proposal provides this option.

RICHARD W. DASPIT  
Lake Forest, Ill.

. . . Bishop Rose is on the right track. The overhead of the church should be a clearly identified and independently supported budget item. However, simply permitting separate support of mission programs will not solve the problem. The chance to vote comes too late to be constructive. A concurrent organizational change is also needed.

Our primary lack is viable, supportable proposals. As Bishop Rose says, "our current procedure is to develop, at the top policy level, *A* program . . ." Under his plan the people could reject it by withholding financial support. Too late! We should have better choices. Proposals should be well studied, thoroughly defended, and presented prior to last-ditch confrontations.

. . . What I'm suggesting, as a logical extension of Bishop Rose's plan, is that mission programs be planned by organizations separate from the institutional church as now constituted. They should be officially sanctioned but not controlled by the geographical units. . . . These action organizations would have to produce saleable proposals to obtain financial support, and we would all profit from the competition. The local clergy should exhort all members to be active in these organizations and to give financial support to one or more. The parish would remain the fundamental unit of the church but its members would do some of Christ's work through organizations especially suited for the tasks.

PAUL G. JOHNSON  
Rockville, Md.

I have been an Episcopalian all my life and this last year or two I have been greatly disturbed over what is happening in and to our church. I think Bishop Rose's article is a wonderful answer to the problem confronting the church right now and I heartily endorse his suggestion. . . .

MRS. RALEIGH D. CARTER  
Ditchley, Va.

## IN WHOSE NAME?

Enclosed herewith is a copy of a letter which I sent out and which I think is self-explanatory. . . .

Messrs. David Arms and Walter Gates:

*Having just read my February copy of THE EPISCOPALIAN, I hasten to let you know how indignant I am that you dared to say that you are suing Bishop Hines*

THE EPISCOPALIAN



and Richard Kent on behalf of yourselves and "all members of the Protestant Episcopal Church in the United States of America." You have absolutely no right to make such a statement.

I was born and raised an Episcopalian and I am certain that thousands like me have not given you permission to speak for them. Also, in this time of crisis, Christians should do all in their power to be tolerant, kind, understanding, and full of love for their fellow man. . . . Only by following our Lord in this way can we hope to bring an end to the violence that abounds today.

K. T. FORD  
Topsfield, Mass.

It is a shame that Messrs. Arms and Gates must gain "stature" in the courts by claiming to represent all Episcopalians.

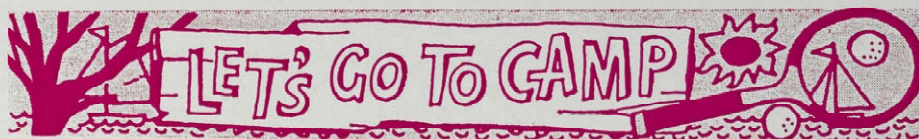
The word *shame* is intended literally. I am proud that our church voted \$200,000 to the National Committee of Black Churchmen, and I am ashamed of those apparently reactionary elements in our church who oppose this long-overdue gesture of brotherhood. . . .

MRS. SAMUEL HOAR, JR.  
Essex, Mass.

## CALENDAR OF EVENTS

### APRIL

- 5 FIRST SUNDAY AFTER EASTER
- 7 ANNUNCIATION
- 7-9 Representatives of the Episcopal Church and the Lutheran Council in the U.S.A. meet in Milwaukee, Wis. Theme: "Our Present Understanding of the Nature of Church Unity."
- 12 SECOND SUNDAY AFTER EASTER
- 12 National Christian College Day
- 12 Consultation Sunday. Nine denominations participating in COCU (Consultation on Church Union) recommend pulpit exchanges, joint services using COCU liturgy, and public meetings on the theme of Christian unity.
- 18-22 Thirty-first National Conference on Religious Architecture and "New Arts in Light and Sound," Washington Cathedral, Washington, D.C.
- 19 THIRD SUNDAY AFTER EASTER
- 25 ST. MARK THE EVANGELIST
- 26 FOURTH SUNDAY AFTER EASTER
- 29-May 1 Annual meeting, U.S. Conference for the World Council of Churches, Buck Hill Falls, Pa.



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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.

## "GREEN THUMBS" SPROUT IN IOWA

Iowa motorists will see a more beautiful landscape along their highways next summer with the initiation of "Green Thumb." Encouraged by success in at least 12 other states, the Iowa State Highway Commission plans to hire some 70 retired farmers early next summer to plant shrubs, trim trees, and "spruce up" the roadsides.

"Green Thumb," sponsored by the Farmers' Union and supported by the War on Poverty program, provides supplemental retirement incomes for persons lacking specific job training and unable to do heavy work.

## SCALE FOR GIVING

The first and lowest degree is to give, but with reluctance or regret. This is the gift of the hand, but not of the heart.

The second is to give cheerfully, but not proportionately to the distress of the sufferer.

The third is to give cheerfully, and proportionately, but not until solicited.

The fourth is to give cheerfully, proportionately, and even unsolicited, but to put it in the poor man's hand, and thereby exciting in him the painful emotion of shame.

The fifth is to give charity in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to him.

The sixth which rises still higher is to know the objects of our bounty, but remain unknown to them.

The seventh is still more meritorious, namely, to bestow charity in such a way that the benefactor may not know the relieved persons, nor they, the names of their benefactors.

The eighth and the most meritorious of all, is to anticipate charity by preventing poverty; namely, to assist the reduced fellowman, either by a con-

siderable gift, or a sum of money, or by teaching him a trade, or by putting him in a way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand to charity.

—*Rabbi Moses Ben Maimonides*  
(Ed note: Rabbi Moses Ben Maimonides, noted Spanish philosopher, defined charity as "giving by degrees." In the year 1135 A.D. he wrote the above scale for giving.)

## BRIEF ON BREF

The closing of a Roman Catholic high school in Bennington, Vt., proved to be a catalyst in forming the Bennington Religious Education Foundation. Leaders from Episcopal, Roman Catholic, and United Churches pooled their ideas and talents to form a religious education program to benefit both adults and high school students.

BREF's philosophy that "religion courses can enrich the overall education of students" led to scheduling elective religion courses in the high school.

Forty-five students enrolled last year and 100 have registered for the coming semester. Part-time teachers are from all three churches. In addition to courses on "Bible," "Cases of Conscience," and "The Generation Gap," the coming semester will have a new course, "Mission Impossible," to guide teenagers in social action in the community.

## NEW SONGS FOR TRIAL

The Diocese of Massachusetts' music commission has published a booklet of 16 songs entitled *Trial Music for Contemporary Worship*. It includes a Venite, a Christmas Carol, a round, and the "Telephone Pole Song" as well as 12 others.

The theology is contemporary, the tunes (with guitar and keyboard accompaniment) are both old and new. The diocese offers the booklets at cost: 20¢ per copy or \$15.00 per hundred. Checks or money orders should be made to "Diocese of Massachusetts" and sent to Music Commission, 1 Joy St., Boston, Mass. 02108.

## RECOMMENDED FOR ADULTS

*Sex Education: A Guide for Teachers and Parents*, a booklet by Dr. Armin Grams of the Merrill-Palmer Institute of Human Development and Family Life, Detroit, Mich., is a recent contribution to the solution of sex education. It is a practical treatment resulting from Dr. Grams' years of experience in developing a program of sex education.

Designed for adults, the booklet gives

sound guidance to religious leaders, parents, and teachers concerned with sex education for boys and girls. An excellent bibliography is included.

*Sex Education: A Guide for Teachers and Parents* (\$2.95) may be ordered from the publisher: The Interstate Printers & Publishers, Inc., 19-27 N. Jackson St., Danville, Ill. 61832.

## TELEMISSION

Would your entire parish like to visit one of the church missionaries thousands of miles away for only a few hundred dollars? Try "Telemission," a relatively simple system devised by the American Baptist Convention for its member churches.

The equipment, which enables a group to hear both ends of a long distance phone call, includes a standard telephone, an amplifier, and a pair of loudspeakers.

To find out more about how the system works, write to the American Baptist Convention, Valley Forge, Pa. 19481.

## ELEGY CHURCH TO BE RESTORED

St. Giles' Church, Stoke Poges, England, made famous by Thomas Gray's poem, "Elegy Written in a Country Churchyard," is the parish where William Penn's family worshipped for more than a century.

Saxon, Norman, early Gothic, and Tudor periods are reflected in the architecture, with one section dating back to 1086. The ancient oak timbered roof has been attacked by death watch beetles and the roof must be retiled with hand made tiles.

The Restoration Appeal Committee, hoping to preserve the historic church, welcomes contributions from Americans who have visited St. Giles'. Contributions should be sent to: K. Crawford, Uplands, 105 Rogers Lane, Stoke Poges, Bucks, England.

## TRAVELING EXHIBIT

Two Episcopal churches are among 16 churches, synagogues, and ecumenical centers represented in the 1969 traveling exhibit of the Guild for Religious Architecture. They are St. John's, Sullivan, Mo., and St. Mark's, Kansas City, Mo.

Twelve entries which received the Guild's Honor Award are shown along with other projects of special architectural interest. The exhibit is composed of 22" x 28" photographic mounts which can be hung on walls or arranged on tables.

For information regarding scheduling a showing in your area, write to: Guild for Religious Architecture, 1346 Connecticut Ave., N.W., Washington, D.C. 20036.



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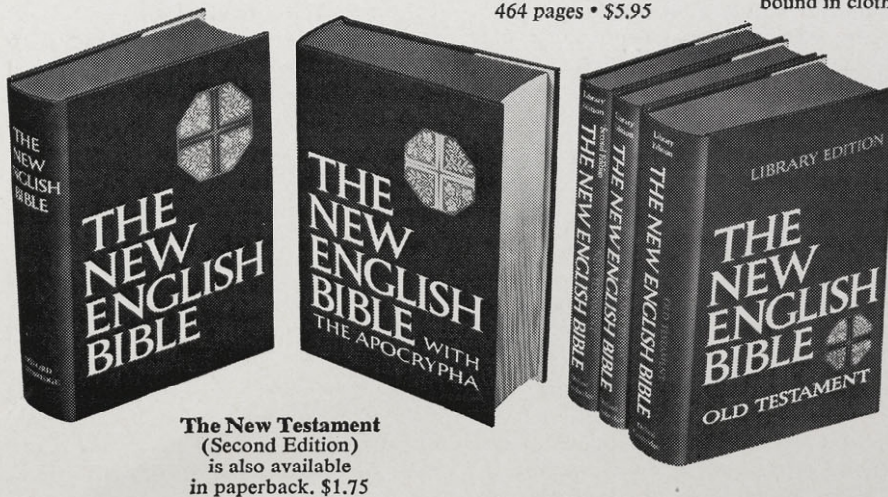
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