

Title: *The Episcopalian*, 1970

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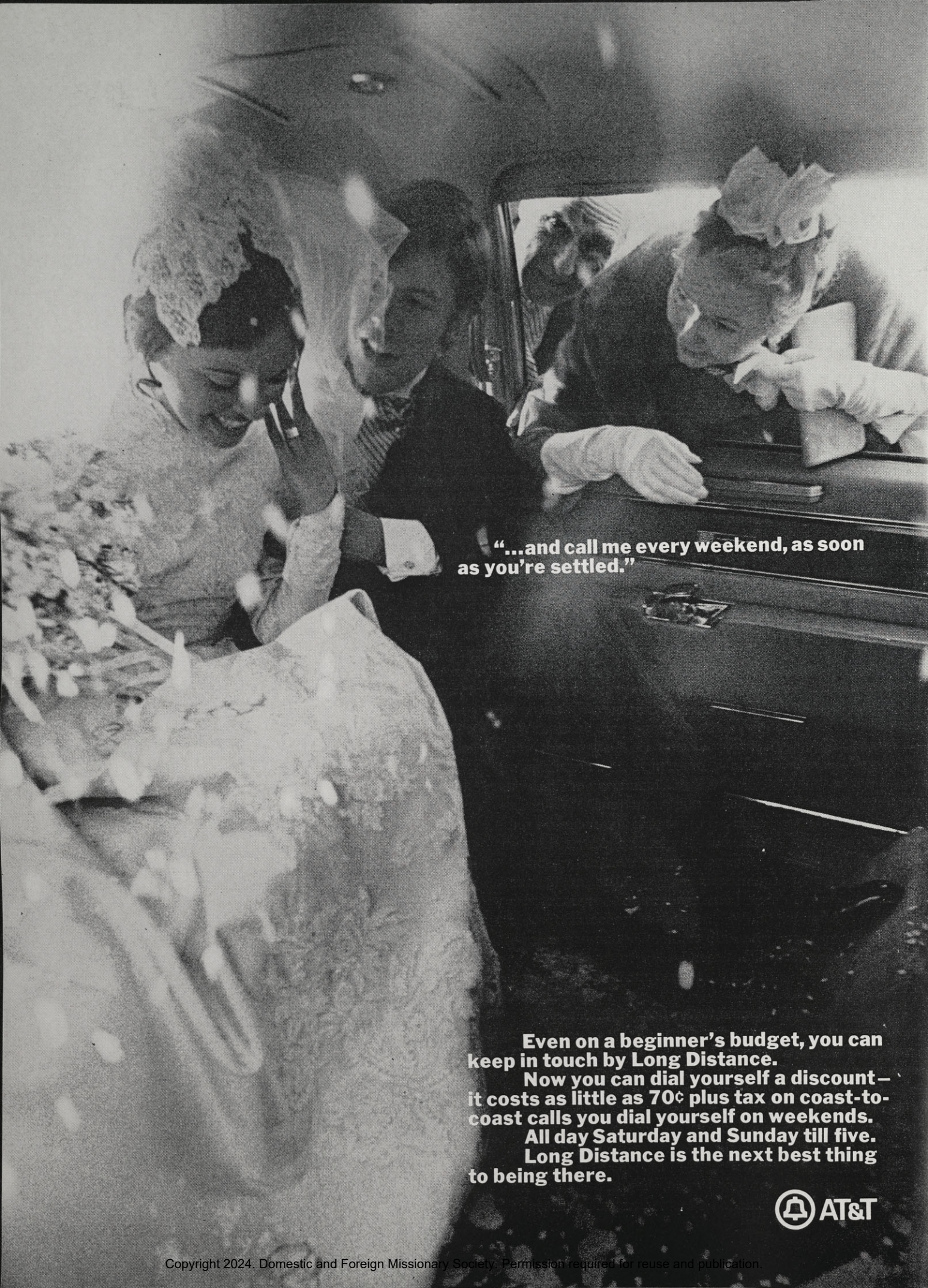
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THE Episcopalian

JUNE, 1970





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Supreme Court Upholds Church Tax Exemption

The U.S. Supreme Court, in a 7-1 decision, upheld the principle of tax exemption on property used exclusively for religious purposes. In the majority opinion Chief Justice Warren Burger noted that complete separation of church and state is impossible but that there is "no real connection" between tax exemption and the establishment of religion. The Chief Justice said that all 50 states provide tax exemptions for places of worship and the federal government similarly has exempted church property from income taxes. The decision centered on an appeal from a New York attorney who held that his property carries an unfair tax burden because of tax exemptions granted to religious bodies.

Episcopalians Help In Disaster Areas

The Presiding Bishop's Fund has sent \$2,000 to help in the recent Yugoslavian earthquake disaster where 120,000 persons were left homeless. The Fund also sent \$25,000 through the World Council of Churches to provide shelters for Palestinian refugee families. The money was sent after an appeal by Anglican bishops.

Ford Gives Grant To Chicago Center

The Ford Foundation recently granted \$222,900 to the Urban Training Center for Christian Mission, Chicago, to support a program on urban social problems for 200 ministers of black churches from various parts of the country. Established in 1963 by 13 national church bodies, including the Episcopal Church, the center has trained over 2,700 clergymen including 300 black ministers in periods ranging from 10 weeks to one year. A five-day "plunge" into skid row is the core of the Center's program (*see April, 1965 and December, 1968 issues*).

Lutheran, Episcopal Seminaries to Join

Two Pennsylvania seminaries—one Lutheran, one Episcopal—will join forces. The Lutheran Theological Seminary in Philadelphia and the Philadelphia Divinity School will share the 5.19 acres of the Divinity School campus near the University of Pennsylvania. Programs and personnel will also be shared, but each school will maintain its autonomy and individual denominational ties. The Lutheran Seminary has 159 students and 17 faculty and the Philadelphia Divinity School has 80 students and 13 faculty. No time limit has been set for the move, but details of the undertaking will be worked out by a committee representing both seminaries.

Minority Group Loan Funds Report Progress

Episcopalians, United Methodists, and United Presbyterians have been making low-interest loans to minority-owned economic enterprises. At the end of 1969 Episcopalians, through the Ghetto Loan and Investment Committee established in 1967, had made \$1,300,000 worth of loans in 11 cities for businesses such as book publishing and housing rehabilitation. The Presbyterian Economic Development Corporation has approved low-interest loans totaling \$5,137,000 for 60 community projects since it began in 1968. The United Methodist Mission Enterprise Loan and Investment Committee recently approved six loans which brought the agency's two-year total to \$1,804,000 to aid minority enterprises.

Switchboard

OPEN DOORS

Instead of going to church this morning because of an incipient sore throat, I read *THE EPISCOPALIAN* from cover to cover. I was particularly impressed by the article ["Take up Your Cross and Relax", April issue] by Mark Gibbs. . .

Just by chance I had turned on the radio to a talk being given by a clergyman . . . who used as his basic theme the point made by Mr. Gibbs . . . that many lay people today are frightened by change, and are like the man who is afraid to move from a room in which all the doors are open. The speaker emphasized the fact that the layman needs more spiritual strength to accept with trust the changes in the church today.

MARY A. DANDY
Baltimore, Md.

TOP PRIORITIES: TOP CHURCHMEN

The article [May issue] about St. Mark's Cathedral in Seattle, "Church Not for Sale," warmed my heart on many scores

—not least because I can and do take credit for winning John Leffler away from his distinguished ministry in San Francisco to the even greater one which lay before him in my (then) cathedral parish. I think everything which was said of the ministry of the gifted cluster of men and women who serve with Dean Leffler and Bishop Curtis is true. What has always moved me the most about the cathedral congregation was their determination to keep the needs of their society and the obligation of the gospel at the top of their priorities, always ahead of their hope for a completed cathedral. . .

I only wish the article might have . . . included mention of the notable leadership given St. Mark's by Bishop Richard Watson, during his six critical years as dean. . . When Dick Watson accepted the cathedral's call . . . he organized the city-wide campaign; he raised the fund which cleared the debt and provided a substantial balance to stabilize the early years of revival; and when he was elected to Utah, he left behind him the confident, eager household to which I could bring John Leffler. . .

THE RT. REV. STEPHEN F. BAYNE
Former Bishop of Olympia

SING OUT!

I heartily endorse the letter by Mr. Gray in *Switchboard* [April issue] calling for a new and up-to-date hymnal.

THE REV. RICHARD GUY BELLISS
Riverside, Calif.

LET'S KEEP THE TRIENNIAL

The members of the Board of the Episcopal Churchwomen of the Diocese of Spokane unanimously urge the continuation of the Triennial meetings, or their equivalents.

There is a need for churchwomen to meet together for exchange of ideas and procedures; for evaluations of effective programs; for expression of talents and feelings; for information, instruction, and inspiration which the Triennial meetings have heretofore afforded.

In the Diocese of Spokane, the women are members of many of the diocesan committees and commissions; they are members of vestries and Bishop's Committees. Our bishop and members of the clergy listen to our concerns and welcome our counsel. Opportunities are provided for women to share in the decision-making processes at parish and diocesan levels; however, we still maintain our women's groups which help to promote national and diocesan goals and we feel the need and anticipate the inspiration usually received from Triennial meetings. Women deputies to General Convention will have little time for anything but making legislative decisions. The rest of us need exposure to effective programs that will stimulate our activities. . .

The Episcopal Churchwomen of the Diocese of Spokane urge the delegates to Triennial and those responsible for agenda to make a critical analysis of this situation before making any final decision about the future of Triennial.

MRS. J. JOY WILLIAMS
President, Spokane ECW

FAMILY COMPLAINT

In your March issue . . . there is an article entitled, "The American Family Surviving Through Change." I call your attention to pages 30 and 31. I heartily disapprove of these pages. I may be old-fashioned, but personally I believe you should not publish these articles. . .

LORRAINE F. JONES, JR.
St. Louis, Mo.

ARE WE GUILTING THE LILY?

I ought to have written long ago to tell you how great some of *THE EPISCOPALIAN* is. Now, all the specific joys I can think of are the articles on Loneliness, Robert Capon's discussion of an onion, the descriptions of the issues and events of General Convention, the hassle over Alianza, the recent articles on prayer

Continued on page 54

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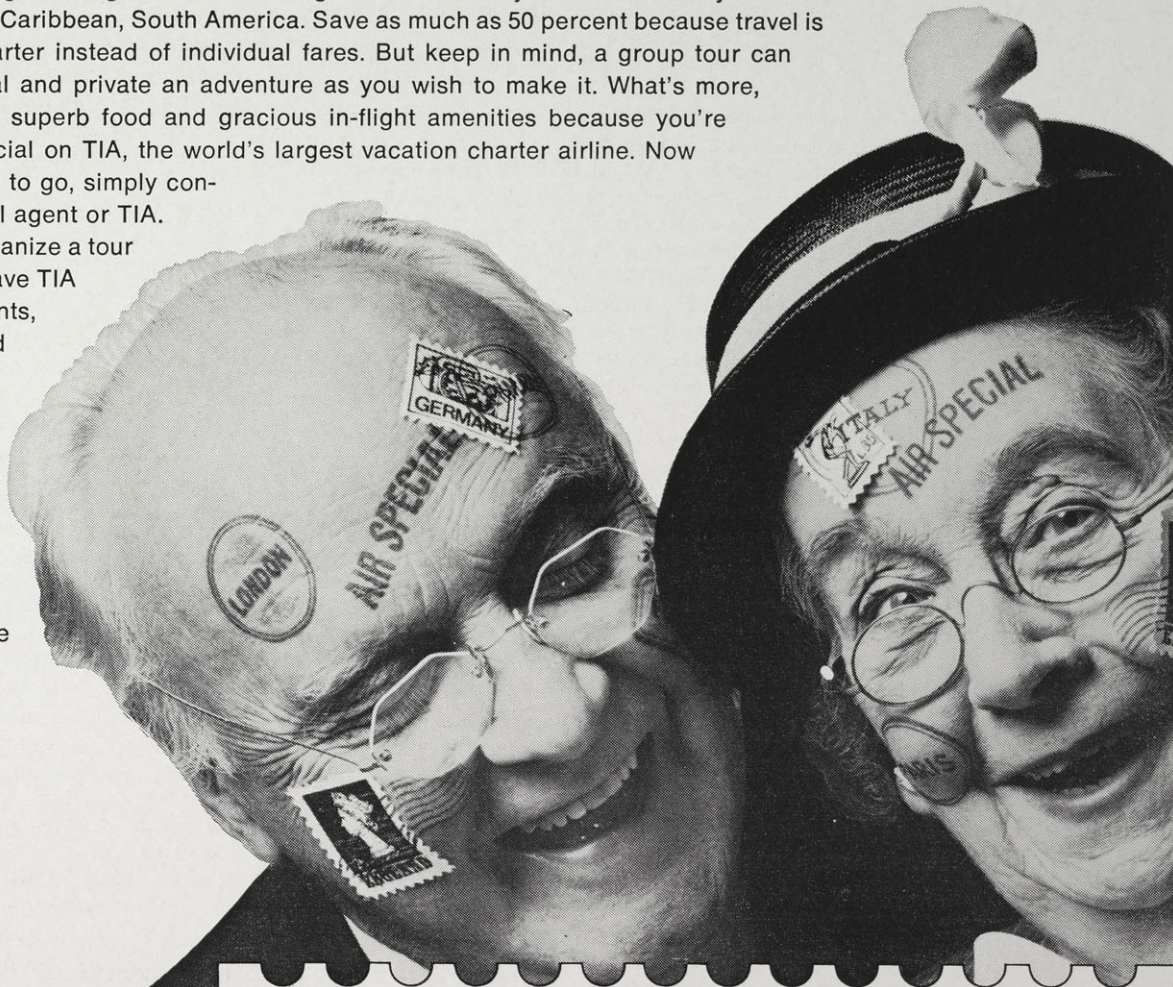
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The Church's Dilemma

THE CURRENT CRISIS in the nation (see page 8) with its polarizations, demands, threats, turn ons and drop outs, is familiar to most members of the Episcopal Church. Ever since the Seattle General Convention of 1967 and the creation of the controversial Convention Special Program (GCSP), we Episcopalians have been moving toward our most serious crisis since the Great Depression. In fact, we are in a depression now, both spiritually and economically, most acutely at the national and regional levels. But the malaise reflected on these levels must start with individual members in the parish because we are the ones who enable the church to function beyond the parish.

Some say that GCSP is the cause of our current major problems. Others say it is just a symptom in a vast crisis of the faith. One could argue convincingly both ways. But one fact growing out of our depression—regardless of causes—does seem clear today.

From all indications, the people of the Episcopal Church are divided into two almost equal, polarized groupings: 1) those who believe that the Christian faith today should emphasize the First Great Commandment (Love thy God. . . .) and 2) those who believe that Christianity today should emphasize the Second Great Commandment (Love thy neighbor. . . .). In other words, as someone has aptly and simply put it, the “be-ers” and the “do-ers.”

The tensions between be-ers and do-ers have always existed within the Body of Christ. But today the very body seems threatened as never before by them. In large part, the be-ers include older members of the Church who contribute the most in time and money to the institution. The do-ers, in large part, include younger members who will be charged with the future of the institution.

Our dilemma comes here. How can the Episcopal Church honor the Second Great Commandment to “do” without the support of the be-ers, and how can the Church exist in times ahead to honor the First Great Commandment without the support of the do-ers? If both groupings remain polarized and refuse to listen to, or support each other, then the Body of Christ will be further torn, and we Christians will be knowingly fulfilling the prophecies of those within and without who predict the death of the Church as institution.

Added to this dilemma is a serious trap into which both be-ers and do-ers may be tempted. In fact, considerable evidence exists that partisans from both poles have already been enticed.

Dr. Jeffrey K. Hadden, professor of sociology at

Tulane University, and author of the book, *The Gathering Storm in the Churches*, describes the trap this way.

“I am disturbed by the growing feeling in some religious circles that the Church ought to die. This view is apparently linked to the notion that after the death will follow the resurrection. This may be good theology, but it is grotesquely naive sociology. If the Christian Church passes from the scene, it will not be born again with new vitality, new forms or new anything else. If it dies, it will be dead, period. . . .

“Man has no existence apart from his institutions. Before the churchman preaches an institutionless Christianity, he had better invest some time in studying the nature and role of institutions in human society. Before he gives up on the present institution and assumes a new one is the only means for the survival of the faith, he had better study the processes whereby new institutions are created.”

—H.L.M.

A Judgment Appreciated

A MIDST ALL THE BAD NEWS, a little good news is all the more appreciated. In April at the annual convention of the Associated Church Press, professional association of North American Christian periodicals, THE EPISCOPALIAN was twice cited for excellence among general church magazines. Among some ninety entries in the General Church Magazine category, THE EPISCOPALIAN received the second place award for “general excellence” and the third place award for “best writing.” THE EPISCOPALIAN entry consisted of our October, November, and December '69 issues. Judges were: Dean Ira Cole of the Medill School of Journalism of Northwestern University; Dr. Harry Stonecipher of the Southern Illinois University School of Journalism; and, Alfred Ames, member of the *Chicago Tribune* editorial board. General excellence first place awards went to the *United Church Herald* in the magazine category and *The Canadian Churchman* in the newspaper category. ◀

Editorials

continuing

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

CONTENTS

6 Editorials

8 The Issue Is Joined by Henry L. McCorkle
Churchmen react to Cambodia and Kent State

10 Determination and Dogwood by Betty Rowland
A group of Arkansas ladies conquer a muddy churchyard with debentures

13 Sensitivity Training in the Parish: Boon or Bane?
by Edward B. Fiske
The laity are trying a controversial discipline

16 John Updike's Unhooked Pilgrims by Leonard Freeman
A young author puts tough questions to suburban paradises

19 For Summer Reading: A Special Section

20 Little Miss Muffet by Russell Baker

20 The Man by Erik P. Sletteland

21 Odd Thing by Marguerite Harmon Bro

21 Sister Enid's Horse by P. R. Akehurst

22 Vogues in Vice by Kenneth Crawford

23 Good Grief, Columbus by Mike Berger

24 A Marshmallow Church? by John B. Coburn

25 The Face of Christ by Roy Strong

26 One Small Sprig for Man by Frederick Buechner

27 Feel, Do, Tell—Theology by Gerald Kennedy

28 Giants in Stone by Arthur Bryant

28 The Six Mistakes of Man by Cicero

33 Children of Change

34 For a "Come Alive" Church by Joanne Maynard

35 And then One Day . . .

36 It's O.K. Son, Everybody Does It

37 Conversion: Paul's and Ours by Douglas Webster

37 A Seed by D. T. Niles

39 How Could Anything that Feels So Bad Be So Good? by Richard E. Farson

41 Did You See Him in the Sixties?
by John S. Thornton

42 Anglican Listening Post by Christopher Martin

Our London correspondent looks at change within the Anglican Communion

COLUMNS AND COMMENT

3 Relay

4 Switchboard

44 Worldscene

50 In Person

50 Changes in the Episcopate

56 Calendar of Events

56 Educational Directory

58 Exchange

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The Issue Is Joined

TUESDAY, JUNE 30, could be the most important day of 1970 for the United States of America.

This date, closing out a turbulent and frightening half-year of U.S. history, is W-Day. By the end of that Tuesday the President of the United States has pledged to withdraw all U.S. troops from Cambodia. The integrity of a nation seemingly fractured by military, age, and racial differences is at stake.

The President has his work cut out for him before that date, but so does every other American, particularly those who belong to the Body of Christ on earth. And from much of the evidence that fateful first week of May, many Christians are responding with courage and compassion within a household divided against itself.

The combination of the Cambodian invasion and the Kent State killings seemed to shake the nation with an urgency more powerful than that caused by the incredible assassinations and riots of the 60's. It was almost as if the American people had suddenly looked at themselves in a mirror and couldn't believe what they saw.

Ironically enough, President Nixon's unilateral action about Cambodia may turn this nation away from paralysis and self-destruction. As the time-worn truism goes, "The Lord works in strange and mysterious ways. . . ."

Amidst the kaleidoscopic confusion of headlines, battle reports, press conferences, strikes, marches, and arguments pro and con, millions of Christians prayed, spoke, acted—and listened.

In the Episcopal Church, reactions came from parishes, dioceses, provinces, and other groups from coast to coast. For example:

► Some seventy lay and clerical leaders of the Province of the Pacific signed and sent to President Nixon the following letter: "As Bishops, elected deputies to the General Convention . . . delegates to the Women's

A so-called Christian nation searches its soul after Cambodia and Kent State.

Triennial meeting of the Episcopal Church . . . and other concerned Christians, we do hereby strenuously oppose the war in Indo-China and its dangerous enlargement. This example of American aggression is in opposition to the teaching of Jesus Christ." The signers included elected representatives from ten different dioceses and ten bishops including the dioceses of Olympia, California, Nevada, Los Angeles, and Eastern Oregon.

► The Diocese of New York's three bishops issued the following statement on Ascension Day (May 7): "We speak for great numbers of churchmen who are shocked by the tragic events at Kent State University and the seemingly ill-advised invasion of Cambodia. These actions have brought our country to the deepest crisis in our memory—the crisis of the prerogatives of the President and of the Congress, a deepening crisis between generations, and the crisis of freedom to dissent. While honest men and women may disagree over the issues at stake, there should be no disagreement over the right to disagree.

"We, therefore, call on all churchmen to exert whatever influence they can upon the President and Congress to reaffirm and protect the right to dissent, and to halt the Cambodian invasion, which has already drastically undercut the chances for serious negotiations on disarmament and the settlement of the Indo-China War, and has clouded the atmosphere for peaceful relations with all nations."

► Historic Trinity Church, Manhattan, became a temporary first aid station for injured war protesters May 8 after helmeted construction workers broke up a demonstration on Wall Street. Doctors and nurses from the New York University medical center worked inside the church treating some 50 young people. The construction workers attempted to tear down the Episcopal Church flag on the Trinity grounds.

► Old Christ Church, Philadelphia, Pennsylvania, home of the Episcopal Church's first General Convention, became a center for worshippers before a student peace rally at nearby Independence Mall. The pre-rally service was arranged by the University of Pennsylvania's Christian Association and a group of Penn students.

► Dozens of churches in Washington, D.C., including several Episcopal parishes near the Ellipse, offered sanctuary, food, and water to the demonstrators who clogged Washington on May 8.

► Bishop Robert F. Gibson, Jr., of Virginia asked all congregations and parish clergy in his diocese to share in a special day of prayer May 10,

For the peaceful resolution of the Vietnam war;

For all military personnel and civilians, friend and foe, who have died or been injured in this tragic conflict;

For all prisoners of war and their families;

For all nations involved, their leaders and people;

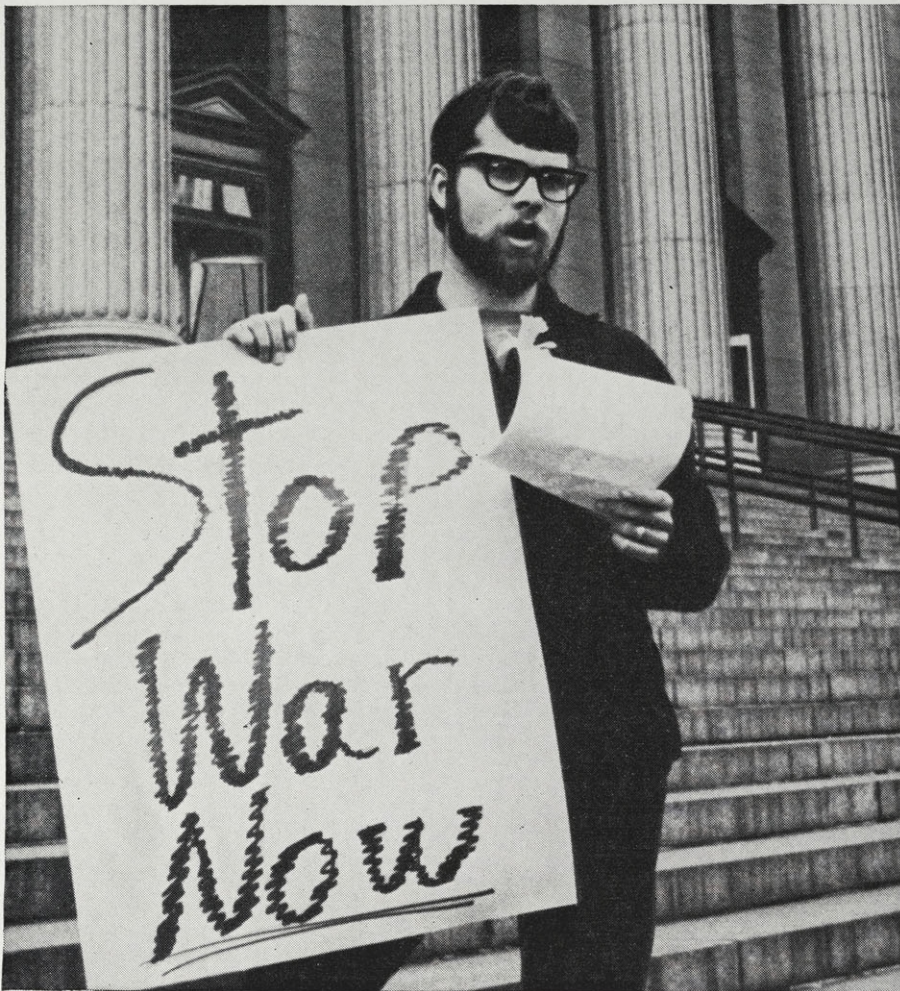
For our own country, the President and his advisors, and for the Congress;

For the colleges and universities and for students;

For those called upon to enforce the law;

For the people of this land in our confusion, division, and anxiety.

► The Senate of Episcopal Theological School, Cambridge, Massachusetts, voted to participate in the nation-wide strike protesting Amer-



ica's escalation of the war. "All of us, regardless of political persuasion," the seminary group said, "are caught up in a morass of frustration, anguish, and a feeling of helplessness. . . .

"As Christians, we have to stress our conviction that fundamental moral issues are involved in the present situations. This nation must find ways of facing these moral issues. Insistence that the moral issues be faced is an important factor underlying present frustrations and violence. We believe that this insistence must be taken seriously, precisely because of our commitment to the God who judges men and nations. We deplore condescending dismissal of this insistence or attempts to silence it. We uphold the right of peaceful protest as a means of facing these moral issues.

"As part of the Christian community, we are called upon to make our actions known to that community at large. Our faith does not allow us to ignore the moral and ethical im-

plications of the war in Southeast Asia and our domestic crisis. Each of us must reflect on these moral issues in the light of the Good News of Our Lord, Jesus Christ. But this is not enough. As witnesses to the Gospel of Jesus Christ, we must turn our reflection into action."

► Bishop Harvey D. Butterfield, of Vermont, in his diocesan convention address May 8 said, "Our President may speak and act for the majority of American people, but he does not speak and act for Christian people. And I believe every convinced Christian should say so. . . . The conscience of every Christian must squirm to know that his tax money is now being used to supply arms to the Cambodian government which has shown that its idea of warfare is the slaughter of civilian men, women, and children. . . ."

Bishop Butterfield said that the President's decision to invade Cambodia may turn out to be a brilliant piece of military strategy. "This will not erase the unlawful and immoral

act of the invasion of a neutral country. A favorable result cannot justify evil actions, and if we believe winning a war is more important than upholding the morality of Jesus Christ . . . then let us stop pretending to be Christian people. . . ."

English-born Bishop John S. Higgins, of Rhode Island, in a May addendum to his 1970 diocesan convention address, spoke "as a Christian . . . who loves his adopted country" in discussing the current crisis.

In summary, Bishop Higgins said, "I think history will show that we made a serious mistake in going from the advisory to the fighting stage in Vietnam. . . . I believe that we must shortly withdraw from Vietnam. . . . I believe that we can do better from now onwards. . . .

"Finally, I cannot join with those who unequivocally condemn the President's Cambodia decision. He may be right and with all my heart I hope he is for all our sakes. I believe Mr. Nixon to be a man of high principle, who ardently wants to end this war for political, moral, economic, and social reasons. We have seen one President assassinated, and his successor harried out of office over the Vietnam war. And we have weakened the office of the Presidency immeasurably by these events. We simply dare not weaken it any more or we shall provoke a constitutional crisis of the greatest magnitude.

"I do not condemn those who for conscience sake feel impelled to protest, but at present I cannot join them. It must be the President and his advisors who make the decisions in the light of all the facts. Anything else leads to anarchy. God have mercy on us all!"

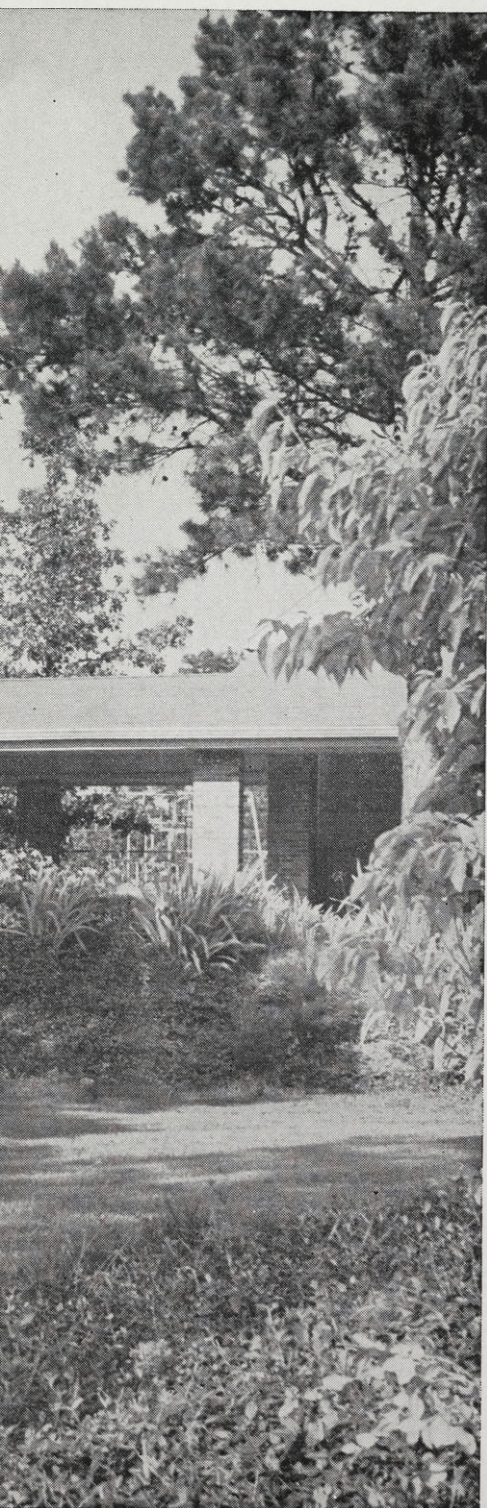
The actions and reactions in these examples can be multiplied by the thousand in other parishes and dioceses, in archdioceses, presbyteries, synods, conferences, councils, ministeriums, associations, and state conventions. And in the private recesses of millions of souls. But the issue is joined now beyond recalling, beyond apathy or wrath, beyond victory. ◀

BY BETTY ROWLAND

Determination



and DOGWOOD



THE PARABLE of cleaning the cup on the outside while neglecting the inside did not apply to St. Mark's Church in Little Rock. The brand new church was clean and shining on the inside. So were both the new parish house and the education building, which were connected by covered walkways to the church, forming a U-shaped courtyard.

Inside, the atmosphere was beautiful, simple, reverent. It was when the outside doors were opened that the spell was broken.

Departing church-goers confronted an acre of red clay, scrubby bushes, and a ramshackle white frame building that had formerly housed the church school. The so-called courtyard was an eyesore reminiscent of the London blitz. When it rained, water poured off the roof and stood in rust-colored puddles. Weeds and tall grasses hid a prolific centipede colony.

The problem: the building fund drive failed to provide for landscaping the churchyard. The building committee, rector, vestry, and parishioners had agreed the important thing was providing places for worship and study. The grounds would just have to wait until more funds were available. Meanwhile, the congregation was to look the other way, and the children were cautioned not to sink their Sunday shoes into the soft red clay.

Help almost came at one point

when the churchwomen proposed to contribute proceeds from their annual antiques show for landscaping purposes. But before the treasurer could write the check, an SOS came from the curate. The church school desperately needed new furniture. So the churchwomen obliged, and the landscaping once again sank to the bottom of the priority list.

It happened that among the churchwomen one liked to garden who also had a head for figures. She had read a great deal about beautification programs and believed flowers and grass and trees help to lift people's spirits. She also knew what a debenture was—"a voucher acknowledging a debt."

With these two thoughts in mind, she formulated a plan and presented it to the churchwomen. Landscaping the churchyard could start *now*. All they needed to do was to sell 300 debentures for \$10 each, with the promise of repayment when the funds were available over the course of the next three years.

"But," wailed the treasurer, "Our people have already pledged to the building fund. They're tired of being asked to give money."

"We're not asking anybody to give money," she said. "This is strictly a no-interest loan, and we'll only borrow from those who are most interested in landscaping—the women."

"But," wailed the projects chairman, "We're busy with the antiques

A group of Arkansas churchwomen borrow money from themselves and turn a churchyard quagmire into a place of beauty.

DETERMINATION AND DOGWOOD

show. Who will have the time to sell all the debentures?"

"I will," said the lady gardener, "But I'll need a committee." Miraculously, three volunteered. They divided up the list and took to the telephone to explain the proposed project. The replies were varied.

"I'll take ten."

"I'll need five months to pay."

"If you can find me a partner, I'll buy half of one."

"Just keep my ten dollars as a donation."

"I'm not interested."

After contacting most of the 250 women in the church, the committee turned to the guest register for further prospects. Several anonymous "angels" came through, and at the next meeting, with \$3,000 promised, the chairman announced they were in business.

Diligently, the landscapers sent out promissory notes for each \$10 pledged, signed by the president and the treasurer. Meanwhile, they commissioned a landscape architect to draw some overall plans for the churchyard. Although the Doubting Thomases termed this an unnecessary expense, it turned out to be a wise investment. How else could they have known what to do about a tricky drainage problem, or how to grind up the rocky soil and mix it with saw-

dust and peat moss?

The most obvious eyesore was the frame building sitting squarely in the center of the courtyard. The idea of a bonfire-and-weiner-roast was discarded as impractical. Though a white elephant, the building was still usable. House movers wanted several hundred dollars for their services. Then someone remembered the Boy Scouts, who met there once a week. They were approached and agreed to pay the cost of moving the building to a remote corner of the property in return for using it full-time.

The first thing to do, according to the moving company, was to bulldoze the surrounding pine trees, thus facilitating the move and saving many man-hours.

"Never!" shouted the landscapers. Prepared to lie down in front of the bulldozers, they marched onto the field with figures in hand showing how much more it would cost to plant new pine trees. A compromise was reached—some of the debentures would help pay for the extra man hours—and the pine trees were saved.

After this, things moved along at a fast clip. Rather than filling and leveling the hole left by the moved building the workers turned it into a sunken garden. A natural and informal setting was chosen to fit in with the contemporary church building. Large boul-

ders were moved in and placed in random spots. Willow oaks were scattered among the pines. We planted grass on the level ground, and holly bushes and ground covering on the slopes.

One day the chairman with a head for figures saw that the funds were getting low. "The rest of it we'll have to do ourselves," she announced.

So every Monday, whether in Spring rain or blistering heat, found the ladies digging in the courtyard—planting euonymus sprigs and monkey grass, burying bulbs, hauling washed rocks gathered on Sunday afternoons from remote streams, and ever and eternally pulling up weeds.

Each Sunday, the church-goers noticed a minor miracle unfolding. The red clay was turning green. Spindly trees were sprouting leaves, and here and there a daisy or jonquil popped up. People at St. Mark's began making a new kind of church offering. Plants and flowers they dug up from their own yards were transplanted into the courtyard. Someone donated a load of fertilizer. New yard equipment appeared. And the number of gardeners increased.

Meanwhile, the antiques show successfully over, the first 100 debentures were drawn and paid back—at least, some of them. Many of the holders decided to donate their \$10. Consequently, two dozen young dogwood trees were bought and planted around the property, and blooming on Easter morning when the Junior High department staged a sunrise pageant in the sunken garden.

Gardening is perhaps an insignificant way of serving the Lord, but the landscapers are finding a deeper meaning in the collect for Rogation Day:

"... We beseech thee to pour forth thy blessing upon this land and to give us a fruitful season; that we, constantly receiving thy bounty, may evermore give thanks unto thee in thy holy Church..."

And now on Mondays, those hard-working ladies, as they mind their aching backs and blistered hands, are hard put to divert their chairman whenever her eyes roam to the still undeveloped yard on the far side of the church building. ◀



Mrs. Harry Lange (seated) and the author survey St. Mark's transformed churchyard.

North Dakota Group Asks Non-mandatory, National Medical Plan

The Missionary District of North Dakota's Pension Fund Committee is sending a resolution asking the Houston General Convention to drop the "mandatory" character of the Major Medical Insurance Program voted at South Bend.

According to the Committee, the time between Houston meeting in October when the name of the insuring company will be announced and the January, 1971 date when the churchwide plan is scheduled to become a requirement for every diocese, is not long enough to adequately study the details of the plan. The Committee, however, does not ask for Convention to postpone the proposed date, it asks it to drop the mandatory character of the plan.

The effort to get a national plan for major medical coverage has been underway in a number of dioceses and agencies since 1958. The three major reasons given by proponents of the plan, among them the Commission on Pastoral Counseling of the House of Bishops, are coverage, portability, and uniformity. The cost of coverage for a large national group will be smaller than for the same coverage in smaller groups. At present a number of different plans are in force among clusters of cooperating dioceses. If a clergyman moves, however, he may not be eligible for a new plan for months, and if he has had a serious illness, like cancer, he may not be eligible at all under the plan in force in his new location.

Details of coverage and what matters are important in Major Medical policies are also at issue. Some diocesan policies give liberal coverage for out-patient care, but cut off benefits for a major illness at a \$10,000 ceiling. Other policies have a \$50 deductible clause but offer major illness benefits up to \$40,000.

Clergy ought to inform themselves about what coverage they presently have in their several dioceses and the plans presently in force. Full information about the national plan scheduled to go into effect in January, 1971 is available from the Church Life Insurance Company office, 800 Second Ave., New York, NY 10017.

PROFESSIONAL

Chaplaincy Openings

The Office of the Bishop for the Armed Forces is accepting applications for the military chaplaincy from clergymen who can be commissioned for Active Duty prior to reaching the age of 33, or with prior commissioned service, age 36. Please direct inquiries to the Rev. Cyril Best, 815 Second Avenue, N.Y., NY 10017.

Seek Redress for Clergy Deposed Without Trial

A group of Michigan clergy and laymen are petitioning General Convention to amend canons to allow clergy deposed without trial to be reinstated. The Rev. James H. Goodrow, Rector of St. John's Church, Mt. Pleasant, Michigan, and chaplain at Central Michigan University, has written a canon which provides that the Presiding Bishop appoint a board of review to inspect "all judicial sentences pronounced by ecclesiastical authority upon all ministers."

The move centers around the case of the Rev. William T. Sayers who was deposed several years ago by the late Bishop James P. DeWolfe of the Diocese of Long Island. Bishop Richard S. M. Emrich, of Michigan, says he is willing to assign Mr. Sayers if Bishop Jonathan G. Sherman, Bishop DeWolfe's successor, will agree to reinstate him. So far he has not done so.

Canon Charles M. Guilbert, Secretary to the General Convention, says the point raised by the Michigan group is a good one and has not been raised before. The proposed due process provision, he said, applies when a clergyman has been deposed without trial and wishes reinstatement.

Ecumenical System, Layman Director to Deploy Manpower

The Rt. Rev. John H. Burt, Bishop of Ohio and Chairman of General Convention's Joint Commission on Clergy Deployment, has announced that the Episcopal Church will work out its clergy deployment system in co-operation with the Baptists (ABC) and the Lutherans (LCA). The three denominations were the first to act on an offer of \$105,000 by the Rockefeller Brothers Fund to help finance what is basically a search for a good computer program on the storage and retrieval of information about church jobs and persons.

The three churches will each maintain their own separate system and records. What they are doing together is defining the problem, the method of doing the manpower job, and the basis of computer record keeping. Episcopalians will keep these manpower records in the Church Pension Fund computer at 800 Second Ave., New York.

Bishop Burt also announced the appointment, on April 1, of John E. Semmes, a layman, as executive director of the National Clergy Deployment office. Mr. Semmes, 52, was formerly director of Corporate Recruiting and Placement for W. R. Grace and Co.

Mr. Semmes was joined by the Rev. Dr. Robert N. Rodenmayer, Executive Council's staff ministry expert, and the Rev. Jones B. Shannon as the Episcopal delegation to the first meeting, on April 20, of the three denominations to begin planning the manpower system. The three churches have been substantially aided in their planning by the Division of Ministry staff of the National Council of Churches. Information Science, Inc., a consultant firm, will provide technical services.

A number of other churches considering joining the ecumenical manpower project include the United Methodists, the United Presbyterians (U.S.A.), the United Church of Christ. ◀

SUPPLEMENT

THE
EPISCOPALIAN
JUNE
1970

PROFESSIONAL SUPPLEMENT

• Other Side of the Fence

Our Roof Is Missing

HELGA CARDÓ

First Presbyterian Church, Nyack, N.Y.

Letters to P/S

Presbyters' House: Yes

I am writing in regard to William Easter's article ("Do We Need a House of Presbyters?") that appears in the May issue of /PS.

As a priest of this church, I believe his proposals are nothing less than great! There is much truth in his contention that many priests are experiencing great restlessness and dissatisfaction with the institution. With frustrations seemingly mounting, some priests are "opting out of the parish ministry, leaving behind them a befuddled church.

I must agree with Bill Easter that the best way to deal with these professional problems is a House of Presbyters, where we might tackle collectively the issues that concern us as professionals. Such a house could bring with it greater dignity to priests of this church, and thus enrich the whole life of the People of God.

I hope considerable thought and immediate action will be taken in establishing a House of Presbyters. I would call upon the General Convention's Agenda Committee to present this at Houston and make it an issue of concern. The priests of this church won't wait forever. The time is now.

With deepest regards and all best wishes,

Faithfully,

THE REV. R. SCOTT KREJCI,
Vicar

St. Patrick's Church
Madison Heights, MI 48071

Delaware Association

The Delaware Association of Episcopal Clergy asked me to convey our appreciation for the new *Professional Supplement*. We share with many the conviction that nowhere has the church (including the clergy themselves) been more negligent than in its lack of serious concern for its full-time professionals.

We are not only very fortunate to have an Association of

Much is written and said about the inadequacy of ministers' salaries, about considering salary on the basis of seniority, establishing a general pool, etc., all of which merit immediate attention. Little is said or written about the antiquated practice of providing a manse, however.

Some manses are monstrosities and some are mansions but no matter what their physical condition, they still belong to someone else. The female of the species, as a rule, has a very strong nesting instinct and I, for one, find the idea of always living in another bird's nest a very offensive situation. This bird (no pun intended) would like to find her own tree and feather her own nest. If I want to tear down a wall or paint the floor black, or paste psychedelic patterns on the ceiling, it should be my house to do it in.

Manses are rarely, if ever, suited to the occupants. They're either too big, too small, or give

Clergy in this diocese (to which all our clergy belong and that fact serves as a question-raiser on this issue) but we also have a Department of Ministries of our diocesan council which is most responsive to the clergy issue.

The most exciting decision of late (following raises of thousands of dollars a year in total clergy salaries) has been to employ the services of an intern from Drexel University's Organizational Development Lab to work with the diocese (clergy and laymen) to help us come to grips with where we are and where we want to go.

The Association is also working on a small, informal, do-it-yourself deployment system but that is only in the think-tank stage.

Gratefully yours,

RODDEY REID, JR., *Convenor*
Association of
Episcopal Clergy of the
Diocese of Delaware

the appearance of having been designed by someone high on LSD. I want to be able to make structural improvements to accommodate a growing or shrinking family and do the thousand things that make a house a home . . . a place reflecting one's own personality. But how can one do this when the house doesn't belong to you?

All our congregations should be made to follow the lead of those who provide not a manse but a manse allowance. This would accomplish a two-fold purpose. It would show that the congregation believes their minister has enough intelligence to manage his own finances and, secondly, after the minister retires he would have a home paid for, or, at the very least, have acquired a sizable equity.

Although the clergy are by and large a transient group, in today's ever increasing real estate market it is not difficult to sell a house when you leave a community.

For those who do not wish to take on the burdens of home ownership, let them rent. But let them rent a place of their own choosing.

Ministers are salaried. Therefore, pay them their entire salary, and let them do with it as they see fit. Let's stop making welfare cases of our retired ministers and psychological cripples of their wives

Adapted from March 23, 1970, *Monday Morning*, published by the United Presbyterian Church, U.S.A.

Saddest Religious Publishing Story this Month

Among United Methodist missionaries overseas, according to the *National Catholic Reporter*, N.C.R. outpulls Playboy 4 to 3. "Unfortunately," they add, "that's a total, not a ratio."
—from *Inklings*, a publication of the Wm. B. Eerdmans Co.

continued opposite
page 48

Sensitivity training in the parish.. Boon or Bane?



SENSITIVITY TRAINING, originated two decades ago to help industry improve its decision-making processes and give individuals deeper insight into human relations, is rapidly becoming one of the most important new elements of American church life.

Like hundreds of corporations, foundations, colleges, and other secular organizations, religious bodies, ranging from local churches to national denominations, are sending leaders to sensitivity training courses in increasing numbers to make them better executives.

In addition, individual clergymen and laymen have recently begun flocking to church-sponsored "personal growth laboratories" and "encounter groups" aimed at individual rather than group development. Supplementing personal discussions, these groups make frequent use of such techniques as dramatic improvisation, shouting, and hugging aimed at increasing self-awareness and self-expression.

The Rev. Eli F. Wismer, director of educational development for the National Council of Churches, estimated that as many as 25,000 church members have had some contact with sensitivity training.

Church leaders say the personal

A system of tapping one another is a "sensitivity" technique which youngsters use during sessions at Second Congregational Church, Greenwich, Connecticut.

**Is it a way to "free people to live for others,"
or a danger to be banned from church programs?**

growth aspect of the movement reflects the trend in society toward freer emotional expression. Many see the values inherent in sensitivity training as fundamentally religious and consider it as a fitting way to restore emotion and personal concern to congregations whose life and worship have become formal and impersonal.

The Rev. Gerald J. Judd, director of Christian Education for the 2 million-member United Church of Christ, says: "It's a way of helping members get in touch with their feelings and learn to love. I predict it will be for us what revivalism was for religion on the frontier."

On the other hand, the Convention of the Episcopal Diocese of Oklahoma last year banned sensitivity training from Diocesan Training Department programs. *The Christian Challenge*, the publication of a conservative Episcopal group known as the Foundation for Christian Theology, has attacked the movement in a series of articles.

Moderates also have warned of harm that can be done by untrained leaders. Mrs. Cynthia Wedel, for instance, a former executive of the National Training Laboratories at Bethel, Maine, which originated sensitivity training, and the recently elected president of the National Council of Churches, expressed concern at "a lot of shabby work that is going on in this area."

Churches Training Staffs

As a result, a number of church-related agencies have sprung up in the last few years to educate and accredit "trainers." These include the Mid-Atlantic Training Committee in Washington, and the Association of Religion and Applied Behavioral Science, a 350-member organization based in Philadelphia.

Sensing a commercial market, Bell & Howell is developing a set of tapes with instructions for ten encounter sessions that is designed especially for

the church market and will probably sell for \$150 to \$300.

Sensitivity training, which grew out of the writing of the German social psychologist Kurt Lewin, got its formal start in 1947 when three American psychologists established the National Training Laboratories in Maine, under the auspices of the National Educational Association. In 1967, the laboratories became an independent, nonprofit corporation associated with the Association.

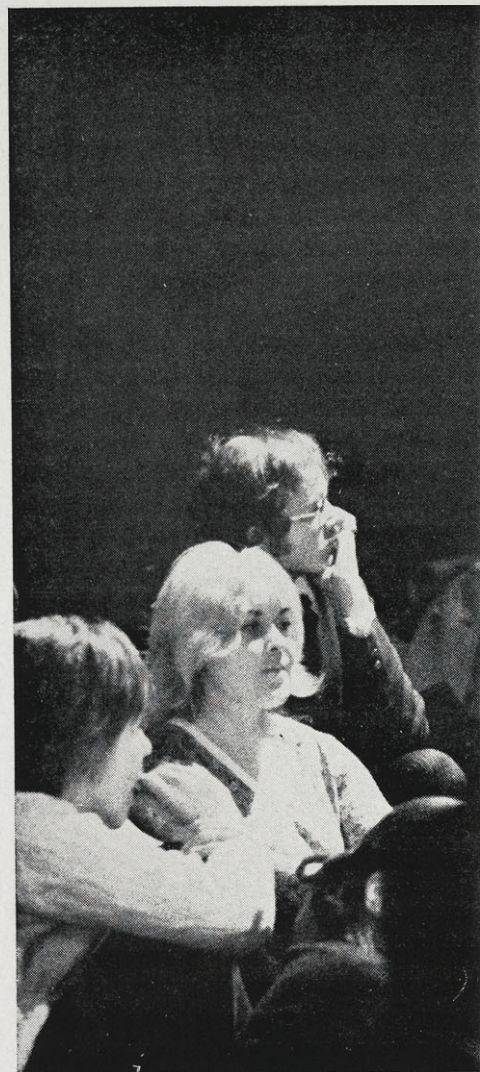
The basic method is the "training group" (better known as the "T-group") in which about a dozen persons—meeting and talking with no agenda—face each other for periods ranging from a weekend to several weeks and discuss the emotions and behavior that have risen to the surface.

The sessions normally produce a spectrum of tense reactions and feelings which, hopefully, lead to deeper understanding of oneself and how people relate to each other.

The Episcopal Church first became interested in the movement in 1952 and began sponsoring its own programs for church leaders with a staff trained at Bethel. Virtually every major Protestant denomination now has some sort of sensitivity training program.

More than 3,000 denominational, official and religious educators, for instance, have gone through management courses run by the NCC that made heavy use of sensitivity training. Jewish groups, on the other hand, have shown virtually no interest in the movement, and Roman Catholics have only recently begun to experiment with it.

During the 1950's the secular sensitivity training movement moved heavily into the area of personal growth. Esalen Institute in Big Sur, California, was a pioneer. They have spurred the creation of nearly 100 similar "growth centers" across the country in the last few years.



Nudity and Caressing Avoided

Churches have followed this trend toward personal growth, though they have been careful to avoid caressing, nudity, and other practices that have brought criticism to some secular centers. "I would be extremely hesitant," says Dr. Judd, "to introduce nude bathing to the Scarsdale United Church of Christ."

Princeton, Chicago, and Eden (in St. Louis) are among those seminaries offering sensitivity training to students. In Chicago, two dozen Catholic priests have formed the Growth Resources Organization and pay \$100 a year to participate in growth laboratories on a regular basis. Esalen reports that—after psychologists and educators—clergymen and former clergymen are its most numerous clients.

In Allendale, Michigan, an "encounter group" of twenty persons is



Martha Orrick (standing) explains the purpose of a "para-eucharist service" at New York's St. Clement's Episcopal Church where people divide into small groups to respond to the liturgy.

their neighbor," he said.

St. Clement's Episcopal Church in Manhattan, has sponsored a number of "para-Eucharist" services in which people divide into small groups and attempt to respond to the liturgy "informally and collectively."

The Rev. William McGaw attracted widespread attention two years ago with a series of "experimental" worship efforts in San Diego, and in a World Council of Churches' meeting in Sweden that grew out of sensitivity training.

Participants passed each other's limp bodies around small circles and performed other acts to dramatize such emotions as trust.

Numerous clergy have found theological components in sensitivity training. The Rev. David B. Watermulder, a Presbyterian pastor in Bryn Mawr, Pennsylvania, for instance, wrote recently in *Presbyterian Life* that its methods are in accord with the "man-centered" ministry of Jesus.

"Tough men like Peter, shrewd characters like Matthew, sensitive spirits like John, doubting people like Thomas—in His presence all of these found themselves opening up, letting go of their fears, and discovering that it wasn't so bad to be a person," he stated.

Others have pointed to parallels in church history. John Wesley, for instance, built the Methodist movement around "classes," which were small groups of believers who prayed and studied together and emphasized confession and forgiveness.

Harvey Cox, Harvard Divinity School theologian, compared the encounter group experience to the "peak" experiences that characterized the two previous "Great Awakenings" of the mid- and late eighteenth century in America and still mark revivals, evangelistic rallies, and other rituals that emphasize emotional outpourings of confession and forgiveness. ◀

considering becoming a formal congregation. "Actually we're already a church," said the Rev. Erwin R. Bode, the counselor to the group, "because we have a Christian life-style."

Two hundred members of St. Alban's Episcopal Church in Simsbury, Connecticut, have taken part in such events as, "marriage enrichment institutes" and weekends devoted to listening skills." They established a special Sunday afternoon service to permit those who have had sensitivity training to experiment in non-verbal and other new worship forms.

The Rev. Albert Lucas, the strapping 45-year-old rector of the church, explains that the program is essentially an attempt to "conserve" the essence of Christianity. "We try to free people to live for others in the same way that Jesus did," he says.

Mrs. Ruth Bleyler, a 29-year-old housewife, says her experience in St.

Alban's encounter weekends "helped me discover that Christianity is really about loving people." Her husband, a 30-year-old actuary, says it led to a "spiritual awakening" for him. "I learned to celebrate life," he declares.

Other churches have used sensitivity techniques in their youth programs. The Rev. Gabe L. Campbell of the Second Congregational Church in Greenwich, Connecticut, notes that "when kids develop relationships, they don't need drugs. We've tried to develop a natural high out of encounters."

High School Courses

At the nearby Christ Episcopal Church the Rev. Robert R. Hardman operates weekly encounter sessions for three groups of eleventh and twelfth graders. "When kids face up to each other in conflict and love they come to understand what the second commandment means about loving

WHILE MUCH HAS BEEN WRITTEN about the great social upheavals in our world, John Updike is one of the few modern authors who writes about the world where you and I actually live.

Political assassination, trips to the moon, social upheaval, and unrest—they all affect us and shape us. Mostly though, we live out our lives simply and concretely and minutely in relationship to another person or persons. Our world centers in and around and under something called marriage and that unique conglomeration we call family, friends, and business acquaintances.

In Updike's view, it's in this part of our lives that we experience functionally the meaning of those otherwise abstract terms—salvation and damnation.

Thus it is that one of Updike's characters, a dentist working on a patient when the news of the John Kennedy assassination comes over the radio, responds: "You hear that? . . . Some crazy Texan." He resumed drilling . . . "You may spit."

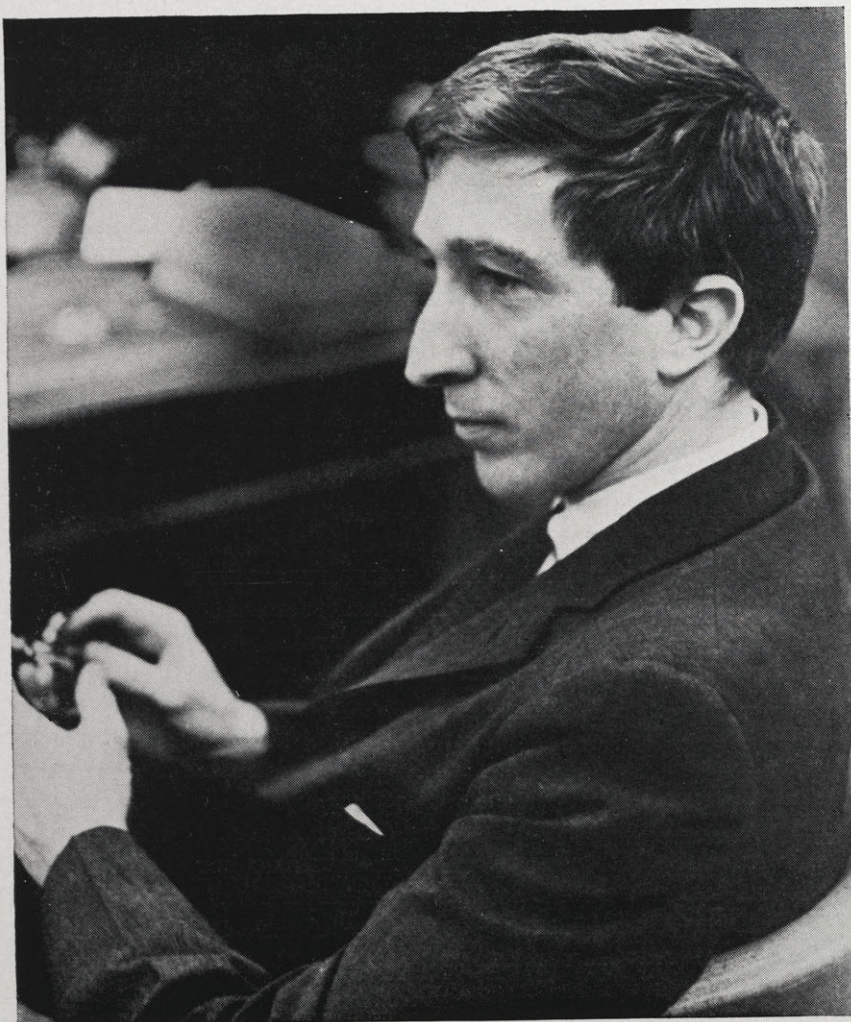
But later in the same book (*Couples*) when one man's wife insists upon a divorce he pleads: "Don't make me leave you . . . you're what guards my soul, I'll be damned eternally." I think the contrast—and the point—is pretty clear: The big "social issues" etc. happen to us and affect us, but if you want to get with the nitty-gritty then look around you to the closest faces (closest emotionally and physically) and see what's going on—or not going on—between you.

Updike's characters tend to be good, dutiful, upright (uptight) citizens involved in the P.T.A., the local fair-housing campaign, toys-for-tots, church, and whatever else is appropriate. These things are peripheral to their real lives of not-so-quiet desperation with each other.

Actually, I have to amend that last statement somewhat—there is one "outside" area that is, and yet is not, peripheral to their real lives—that is the realm of the Church, or more specifically, the realm of the Christian Lord. John Updike is a conscious

John Updike's UNHOOKED PILGRIMS

Is *Couples* a sellout to the "dirty book" bandwagon? Not so, says this author.



John Updike

Christian and an overtly Christian writer. That's not exactly the most popular thing for a major author to be these days but that's the way he is.

He's a strong enough person not to sell out on what he is and what he's got to say. That may run counter to some people's opinions about Updike. Many thought he had "sold out" when he came out with his version of "the dirty book," *Couples*. In my view that's a misreading of the facts on two counts.

First of all John Updike has been making use of sex in his writings, explicit and otherwise (if that's your criterion for a dirty story), for quite some time now. Second, *Couples* is an overtly Christian book.

Christian symbolism and Christianity per se are strongly evident in Updike's books. Those I have in mind are *Of the Farm*, *The Music School*, and *Couples*—and his earlier *Rabbit, Run*. It is a Christianity, however, which has gone sour.

His characters, like many of us, live in a Christianized world which has become unhooked from its source. As the aging mother tells her son in *Of the Farm* during a painful discussion about his marital breakups, "See, you forgot God." A little trite and pat but not totally off the point as Updike sees it. The culture he portrays is not just the "post-Pill paradise" of the *Couples* but the post-Christian society which has been there and lost it.

Couples Dentist Freddy Thorne expresses this in his response to a cocktail party query about the Church: "Christ I'd love to believe it . . . Any of it. Just the littlest bit of it. Just one lousy barrel of water turned into wine. Just half a barrel. A quart. I'll even settle for a pint."

As Updike sees us, we are essentially pilgrims trying out our different routes to the promised land. We've lost "The Way" so we're trying to make our own.

His technique is to draw us a good picture of our "roads" and to show where they finally go. In an interview about his book, *Couples*, (*Time*, April 26, 1968) he said: "There's a lot of dry talk around about love and sex

being somehow the new ground of our morality . . . I thought I should show the ground and ask, is it entirely to be wished for? . . . It's a happy ending book . . . everybody gets what he wants! The kicker, of course, is that getting it is just as frustrating as not having it."

Throughout our travels as "pilgrims" the biggest impact we seem to feel is in the immediate life of our personal relationships. Thus we find the "hero" in *Of the Farm*, a middle-aged man who in his constant dives into introspection and indecision now finds himself with a divorce he wasn't quite sure was necessary, a new wife and son he isn't prepared for, and a desperate struggle to fight off the realization that "I had never known my father and was a blank to myself." The dominant feelings are disenfranchisement and guilt.

The obvious outward expression of being disenfranchised—of being cut off and alienated—is divorce—and divorces abound in Updike's stories. "We're all pilgrims faltering toward divorce," Alfred Schweigen tells us in *The Music School*; just to prove the point. The pilgrimage towards hedonism and adultery in *Couples* leaves us dizzy with broken marriages, and cold stand-offs. "You live in your half of the house; I'll live in mine."

Given all this doom and gloom it's a fair question to ask whether Updike has any hope to offer us—anything more than a taunting word from an age past which we find ourselves unable to comprehend powerfully in our lives.

He does. It's there to find but you have to look a bit. In *The Music School* he tells us in parable form about a new development in Eucharistic practice—a wafer so substantial it must be chewed to be swallowed. Later on he tells us straight, "The world is the host; it must be chewed." There's a "going-throughness" to life that Updike sees as the point of hope. You have to go through the trials and pains, you have to be broken, before you can experience the salvation and fulfillment that is here.

The message is much the same as

that an earlier age would have expressed in the words, "You've got to die (unto sin) before you can be born again (unto righteousness)." Underneath it all, the message is life, and the Lord who is beyond and beneath life, can be trusted.

Many of Updike's characters resist being broken and they never "go-through" their hangups to the life on the other side. A few do "go-through" however, like Ben Saltz in *Couples*: "His air was of a man who deserved a holiday like any other, who had done something necessary and was now busy surviving, who . . . Piet's impression was . . . had touched bottom and found himself at rest, safe."

John Updike's books are not exactly light reading for a summer afternoon, but if you've got some things to think through he offers a good place to start. ◀

► John Updike's books are available in hardcover from Alfred A. Knopf Inc., New York; and in paperback in Fawcett Crest editions from Fawcett Publications, Inc., Greenwich, Connecticut.

John Updike reads from *Couples* and *Pigeon Feathers* on Caedmon recording (TC 1276).

About the Author

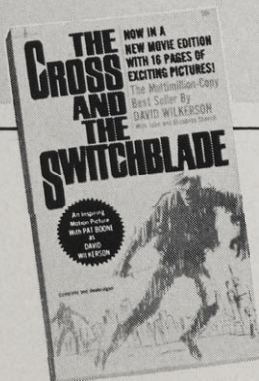
The Rev. Leonard Freeman is curate of St. Paul's Church, Montvale, New Jersey. He holds degrees from Northeastern University and Virginia Theological Seminary. In June, 1969, he was ordained to the diaconate and in January, 1970, to the priesthood.

Two years ago Mr. Freeman hitch-hiked through the Middle East and Europe, spending Christmas in Jerusalem and Bethlehem. He worked in an Israeli kibbutz for four months, and stayed at the Vatican for two weeks. When asked why, Mr. Freeman replies, "Because it was the right time, I had the opportunity, and I just wanted to do it."

He lists his special interests as: Jesus, playing folk rock guitar, and writing ("all types—reading it and doing it").

the CROSS and the Switchblade

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Starring **PAT BOONE** as David Wilkerson with ERIK ESTRADA • JACKIE GIROUX • DINO DeFILIPPI • JO-ANN ROBINSON •
Screenplay by DON MURRAY and JAMES BONNET • Music by RALPH CARMICHAEL • Directed by **DON MURRAY** • Produced by **DICK ROSS**

the CROSS and the SWITCHBLADE

A Word from the Producer...

When DICK ROSS & ASSOCIATES looked for the ideal property with which to launch its two-picture-a-year production and distribution venture, THE CROSS AND THE SWITCHBLADE won hands down.

Five million paperbacks have already blanketed the globe in 28 different languages, ranking it among the best-sellers of all time. Pyramid Books' movie edition, with 16 pages of photos from the film, marks the book's 18th printing.

We think the screen adaptation in which Pat Boone turns in an incredible performance in the David Wilkerson role, speaks with great authority to today's needs. The picture was filmed in its entirety in the very streets and alleys and tenements where the story took place; and the New York cast which supports Pat Boone is frequently acting out its own deeply personal ghetto background.

In short, we've done our best. The rest is up to you. If the picture fulfills our fondest dreams and breaks attendance records in carefully selected theaters across the land, if young people engulfed in the tidal wave of narcotics addiction, race hatred and violence are given a solution to their desperate problems, it will be because YOU have become sacrificially involved in the ADVANCE TICKET SALES CAMPAIGN to be conducted prior to each opening.

Churches, schools, civic clubs and service organizations will alert you six weeks before the film starts in your city. Already launched in some areas, with distribution in full swing by fall and continuing through the winter and spring, this is the year of THE CROSS AND THE SWITCHBLADE. It's more than just another movie. It's a chance for you to "stand up and be counted", to register your vote at the box-office for RESPONSIBLE ENTERTAINMENT—a commodity which has all but disappeared from the American scene.

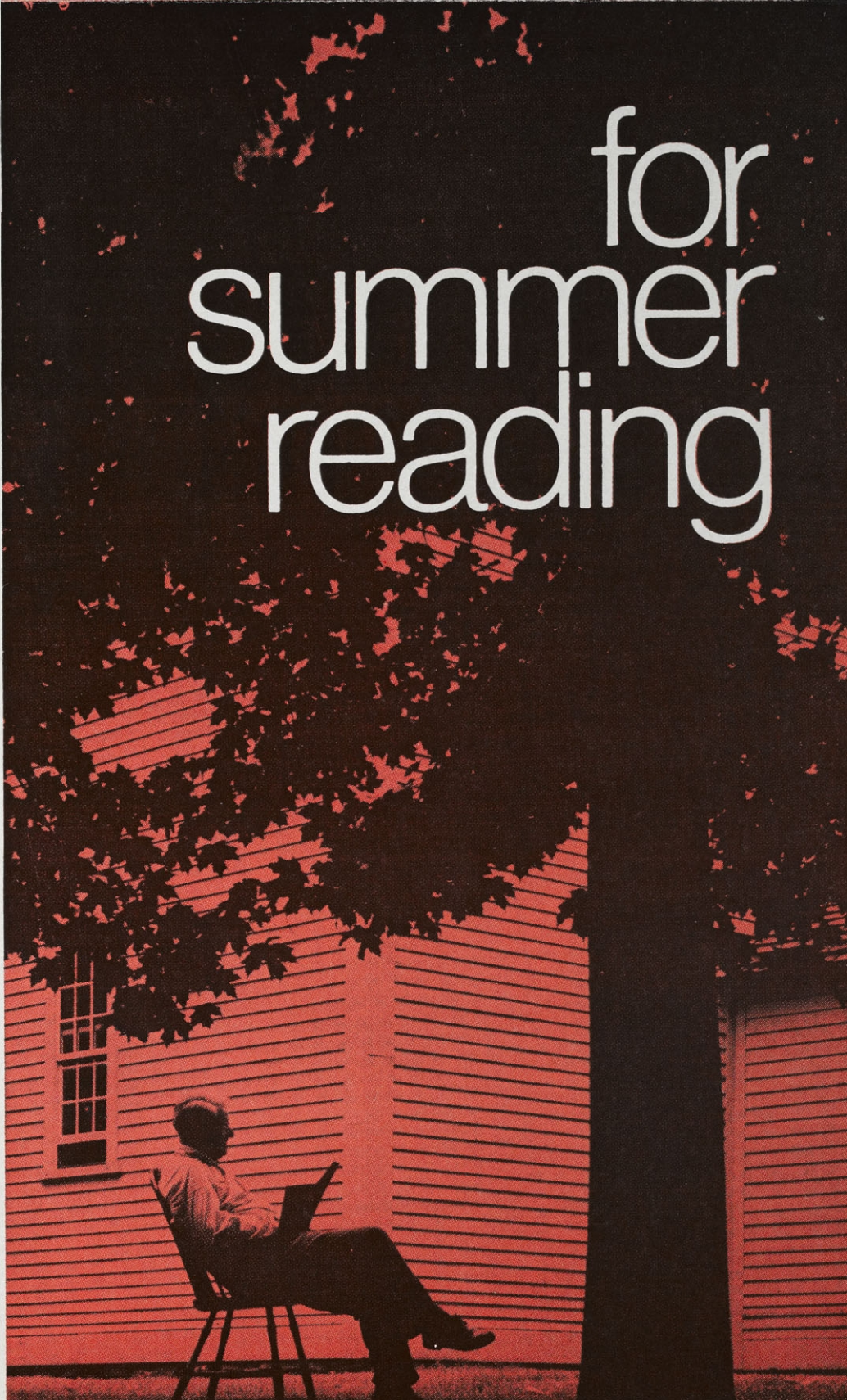
Dick Ross



DICK ROSS & ASSOCIATES

6430 Sunset Blvd., Hollywood, Calif. 90028

for summer reading



A SPECIAL SECTION





Little Miss Muffet

BY RUSSELL BAKER

LITTLE MISS MUFFET, as everyone knows, sat on a tuffet eating her curds and whey when along came a spider who sat down beside her and frightened Miss Muffet away. While everyone knows it, the significance of the event had never been analyzed until a conference of thinkers recently brought their special insights to bear upon it. Following are excerpts from the transcript of their discussion:

Sociologist: We are clearly dealing with a prototypical illustration of a highly tensile social structure's tendency to dis- or perhaps even de-structure itself under the pressures created when optimum minimums do not obtain among the disadvantaged. Miss Muffet is nutritionally underprivileged, as evidenced by the subminimal diet of curds and whey upon which she is forced to subsist. . . .

Due to a communications failure, Miss Muffet assumes without evidence that the spider will not be satisfied to share her tuffet, but will also insist on eating her curds and whey. Thus, the failure to pre-establish selectively optimum norm structures leads to. . . .

Militarist: Second-strike capability, sir! That's what was lacking. If Miss Muffet had developed a second-strike capability instead of squandering her resources on curds and whey, no spider on earth would have dared launch a first strike capable of carrying him right to the heart of her tuffet. I am confident that Miss Muffet had adequate notice from experts that she could not afford both curds and whey and at the same time support an early-spider-warning system. Yet curds alone were not good enough for Miss Muffet. . . .

Book Reviewer: Written on several levels, this searing, sensitive exploration of the arachnid heart illuminates the agony and splendor of family life with a candor that is at once breathtaking in its simplicity and soul-shattering in its implied ambiguity. Some will doubtless be shocked to see such subjects as tuffets and whey discussed without flinching, but hereafter writers too timid to call a tuffet a tuffet will no longer. . . .

Editorial Writer: Why has the government not seen fit to tell the public all it knows about the so-called curds-and-whey affair? It is not enough to suggest that this was merely a random incident involving a lonely spider and a young diner. In today's world, poised as it is on the knife edge of. . . .

THE MAN

He stood on the wooden platform, thousands seated before him. His face was small, his nose well bridged. The eyes were fierce and oozing with wildfire as his unruly hair flapped in the breeze. He was ill-kempt. However, his form and appearance were of little importance to those entranced in what he was saying. The words flowed out of his mouth as he brought a whole new aspect on life. I left the speech stunned, still pondering over what he had said, for now I had heard both sides of the story and had to choose one.

—ERIK P. SLETTELAND

From *The Schools*, quarterly magazine of the National Association of Episcopal Schools.

THE EPISCOPALIAN

Psychiatrist: Little Miss Muffet is, of course, neither little, nor a miss. These are obviously the self she has created in her own fantasies to escape the reality that she is a gross divorcee whose superego makes it impossible for her to sustain a normal relationship with any man, symbolized by the spider, who, of course, has no existence outside her fantasies. . . .

Flower Child: This beautiful kid is on a bad trip. Like. . . .

Student Demonstrator: Little Miss Muffet, tuffets, curds, whey, and spiders are what's wrong with education today. They're all irrelevant. . . .

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ODD THING

TITHING is old fashioned. It's legalistic to measure out one-tenth of all one's earnings for the Lord's work. A man ought to give according to his ability which may be a lot more than a tenth." This remark is made by many Christians and a great many more nod their heads in hearty agreement. The implication is that they—the speakers and the head-nodders—have a better way of giving. But how many of them equal in amount, regularity, and fervor the "legalistic" tither?

Odd thing, the way tithers so often give thank offerings and love gifts be-

How can you have relevance without meaningful experience? And how can there ever be meaningful experience without understanding? With understanding and meaningfulness and relevance . . . education today will be freed of slavery and Little Miss Muffet, and life will become meaningful. . . .

Child: This is about a little girl who gets scared by a spider.

(The child was sent home when the conference broke for lunch. It was agreed that the child was too immature to add anything to the sum of human understanding and should not come back until he had grown up.) ◀

yond their tithe. Odd thing, the way non-tithers so frequently find their "ability" falling short of a tithe. Odd thing, the way the conviction and habit of tithing have no relationship to the size of income. Maybe it is coincidence, or psychology, or imagination which makes so many tithers appear to furnish the backbone of the budget.

But maybe the habit of setting aside a given portion of one's income for the service of one's fellows is a sound foundation for gratitude to God and for further service. Perhaps tithing is one of those traditions of the Church which modern Church members might perpetuate until they work out a better and more dependable habit of giving.

—MARGUERITE HARMON BRO
in the *Ceylon Churchman*

Sister Enid's Horse

BY P. R. AKEHURST

THIS IS NOT the name of some historic cavalry regiment of long ago. But it is concerned with battle—the fight against disease and suffering in Bloemfontein Location. Sister Enid's horse is well-known in the streets, pulling an ambulance taking the poor to Pelenomi Hospital, [those] who would be unable to get there at their own expense. Last year it brought 580 patients. The ambulance also brings the aged and infirm to church on Sundays.

Twenty-five Cents

It all began in 1950 when Sister Enid of the Community of St. Michael and All Angels used a birthday present to buy a donkey for 25¢. She had wheels and planks collected to build a hand-cart, which the donkey pulled. The first patient to be moved was a man of 40, Mr. Moses Lekophela, who was crippled with arthritis and had not walked for years; through treatment he was able to lead a happy, normal life—and he died only last month.

Sister Enid had to change to horses because one of the donkeys became very attached to her. Whenever the ambulance came to St. Michael's Home and he caught sight of her, he started braying vigorously—causing a constant disturbance to St. Michael's School. There were other donkey episodes, too. One was stolen and eaten. Another was an inveterate wanderer and frequently strayed and disappeared into the pound.

Continued on next page

"Buy an Ambulance"

The hand-cart changed to an open cart, covered with canvas—so ramshackle that Sister Enid was ashamed of it. Then one day a complete stranger, whom she has never seen since, walked up the drive at St. Michael's Home and put \$140 into her hand and said, "Buy an ambulance."

The result was the present imposing covered-in, metal vehicle, drawn by two horses, and mounted on two sets of pneumatic tires. Inside is a discarded motor seat with springs. Cast-

off re-tread tires (600 x 640 x 15) are very welcome—one tire is very smooth and there is no spare.

Repairs are generally done by Mr. Edgar Neatane, the driver. He has two young lads to help him. They keep the ambulance in excellent condition—complete with a boot-polish tin lid as a reflector in front.

Bobby and Star

The horses are kept in the Location and graze on the commonage, but one of Sister Enid's troubles is that they eat too much. In winter she has to buy lucerne and mealies, costing \$3-5 per week. Shoeing is another expense, costing \$2.25 per set, which only last three to four months because

township roads are heavy on shoes. The present team are Bobby and Star and they are rejoicing in a new harness, just bought for \$60.

Where does the money come from? Many well-wishers throughout the country. A cafe in Bloemfontein has a jar on the counter "for Sister Enid's Horse"; this has produced \$560 over the past four years. Oxfam sends help too, and local firms as well from time to time. Rotary Club gave a harness, and last year Clocolan children and young people made a special effort during Lent and sent the proceeds to Sister Enid. ◀

From The Diocesan Link, monthly magazine of the Diocese of Bloemfontein, Church of the Province of South Africa



BY KENNETH CRAWFORD

ANYONE WHO has lived long enough can remember when cigarette smoking was considered both foppish and harmful. No robust cigar- or pipe-smoking father wanted his daughter running around with boys who advertised their defiance of accepted custom by dangling cigarettes from the corners of their mouths. "Tailormades" were especially objectionable. One who rolled his own from Bull Durham was deemed less effete than one who smoked Omars or Fatimas, perhaps because rolling one's own required a certain skill, perhaps because he-man types developed the skill. A few virtuosos could do it one-handed.

Athletes were warned against the

Vogues In Vice

noxious effects of all cigarettes by coaches who were convinced that a "coffin nail" smoked on Wednesday would render a halfback windless on Saturday. Women who smoked, even at home, were hussies or exhibitionists. Who would ever have thought that they'd come this long way, baby?

One who smoked cigarettes as likely as not also "drank." It was almost as bad to drink a little as to drink in excess. To do either was to support the "saloon evil." Low dives, their shameful denizens hidden from the view of decent people by swinging doors and curtains, saloons were a blight on society, places of bawdy talk and political conspiracy. They were where brutish husbands spent the grocery money while preparing to beat their wives. Utopia could be any place without saloons.

Noble Experiment

These attitudes were altered, if not wholly obliterated, by the first world war and Prohibition, both now a half century in the past. Cigarettes became the standard consolation of soldiers, almost therapeutic, administered to the wounded along with the blood transfusions. It has taken most of the intervening fifty years for the medical

profession to convince the government that cigarettes are indeed coffin nails, that there is a cause-and-effect relationship between smoke and emphysema, lung cancer, and fatal diseases of the heart.

As for Prohibition, it made drinking not only respectable but downright fashionable. The young could happily join the pre-Prohibition tipplers in revolt against this "experiment noble in purpose." Fathers and sons, not to say daughters, became cooperative home brewers, wine makers, and bathtub-gin mixers. Speakeasies became institutions basic to postwar society. Bootleggers became glamorous gangsters. Disrespect for law became epidemic.

Flappers in abbreviated dresses, pulled in at the chest but otherwise as revealed as today's girls, a glass of bootleg booze in one hand and a cigarette in a long holder in the other, boys with long sideburns in bell-bottom pants, contorting themselves in the Charleston, were as John Held, Jr., depicted them. They didn't sober up entirely until the Roaring Twenties bumped into the Depression '30s. Livers that survived at all were never quite the same again. Neither were American mores. ◀

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GOOD GRIEF, COLUMBUS

BY MIKE BERGER

IN HIS TIME, Christopher Columbus cranked out a couple of nutty, if knowledgeable, notions.

First, he argued the world was round when everybody who was anybody knew it was as flat as a dou-bloon.

Then he stoutly maintained you could reach India by sailing westward across the Atlantic.

Let's assume Columbus is planning his historic venture under the ground rules of business and management today.

He hopes to set sail August 3, 1970, instead of 1492. He's just received a royal okay from King Ferdinand, Queen Isabella, and a passel of palace politicians.

Armed with all our modern business "conveniences," plus the ubiquitous Project Progress Report, Columbus picks up his quill pen and writes:

Biweekly Progress Report 1

(From Grand Admiral Christopher Columbus to King Ferdinand)

"First general staff meeting. Each section chief asked to submit detailed goals and timetables for his department. Task force formed to locate three seaworthy sailing vessels. Chief of Planning converting entire project into planning networks boards to be displayed in the new conference room upon completion. Chief of Public Relations brainstormed a title for our venture, 'Project Ocean Blue.'"

Report 2

"Three vessels located, the *Nina*, *Pinta*, and *Santa Maria*. New Systems and Computer Group has undertaken feasibility study to determine if they should do a feasibility study. General Provisions unable to locate walnut for the conference room. Expert in artificial satellite navigation hired by Navigations."

Report 3

"General Provisions reports difficulty in purchasing the three vessels.

Holding up procurement is Termite Inspection Certificate which must be issued prior to sale. Completed feasibility study indicates a feasibility study is feasible. Wide variety of navigation equipment reviewed. Bids to be let next week. Walnut still unavailable for executive conference room. Advertising for the crew being run in all major coastal cities."

Report 4

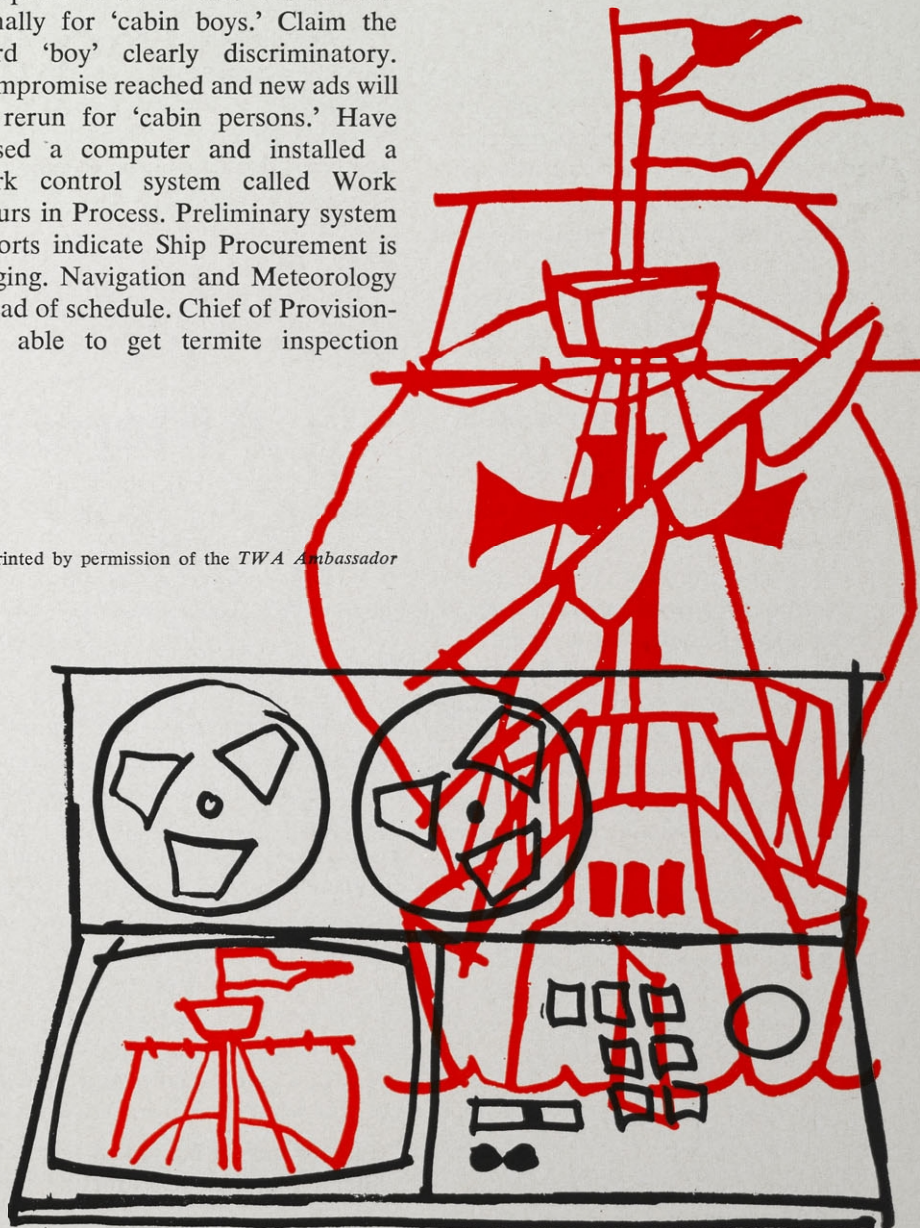
"Work on the project stopped for several days while project title, 'Ocean Blue,' reviewed by Office of Equal Opportunity Employment. They took exception to an ad that was run nationally for 'cabin boys.' Claim the word 'boy' clearly discriminatory. Compromise reached and new ads will be rerun for 'cabin persons.' Have leased a computer and installed a work control system called Work Hours in Process. Preliminary system reports indicate Ship Procurement is lagging. Navigation and Meteorology ahead of schedule. Chief of Provisioning able to get termite inspection

waived. We are pleased to hear of your visit next week; pushing for completion of the executive conference room."

Report 5

"Work temporarily delayed by labor dispute. Personnel in General Provisioning refused to work with the new Work Hours in Process Systems. They took exception to the name WHIP System and refused to work under the WHIP for anyone. Name

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subsequently changed to WTS (Work Tracking System) and operations resumed. Legal Department suggests Lithuanian registry to obtain maximum tax consideration.

"Sorry our new executive conference room was not finished for your visit."

Report 6

"Additional obstacles appeared. Stern portion of the *Nina* fell off—termites. Ship Engineering locating new source of oak for necessary repairs. Computer indicates work behind schedule except in Navigations where electronic equipment is being delivered. Consultant from Boo, Sand, Allen Inc., retained. Mr. Markowitz is an expert in motivational problems and work flow.

Report 7

"Mixup in deliveries resulted in executive conference room being paneled with oak and a carload of walnut delivered for ships repairs. Dispute over control of the Purchasing Unit has been settled. As a compromise, the Department will report to Markowitz, the consultant."

Report 8

"Major decisions concerning vessels postponed for one week while general staff attended Sensitivity Training. Repairs progressing slowly on *Nina*. Problems developed with navigation equipment. Weight of units presenting problems of imbalance to older ships. Engineering working on a fix. Load of oak rejected by the inspectors because supplier lost his approved Vendor Rating for hiring a carpenter who couldn't prove he was a citizen. Computer indicates vessels should be sea-worthy, and general provisioning three-fourths complete. Chief of General Provisioning assures me logistics still within revised pessimistic estimates of original revision of the revised network. Foreign registry for the vessels received."

Report 9

"Coordination of the project difficult. Staff refused to speak to each other after returning from Sensitivity Training. Engineering computes that

if all navigation equipment is stowed on the starboard side of the ships, it can be kept in equilibrium if two-thirds or more of the crew stay on port side.

"A personal complication has arisen. My ship's officer's papers do not apply to a foreign registration. Meetings held around the clock to bring the project back on schedule."

Report 10

"Several candidates located for ship's captain. Interestingly, the consultant, Markowitz, was a captain stationed in Lithuania during the war and is qualified to hold registration. Distribution of seven million marketing brochures halted until captain selected."

Report 11

"Markowitz chosen ship's captain and new brochure being reprinted. Executive conference room completed and work board prominently displayed. I have fired Chief of Navigation over new navigational equipment

flap. Have decided to use archaic but reliable instrument called a sextant."

Report 12

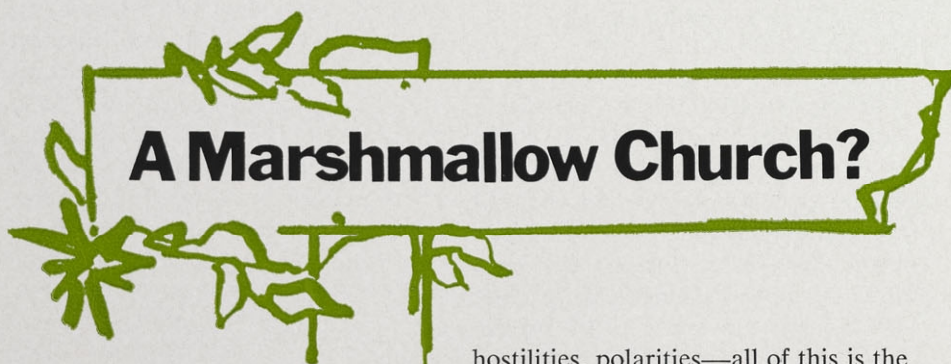
"Computer indicates vessels are 87 percent seaworthy. Estimated the project will only require two more weeks and an additional 20 percent allocation to complete.

"A request for additional time and funding is hereby made."

Following correspondence from King of Spain, Chief of Projects, is noted:

"First, let us congratulate you on completing your conference room. We have followed the progress with special interest.

"Unfortunately, a complication has arisen. First, an enterprising former employee named Drake has formed a spin-off company, copped your 'Round World' thing. He set sail for the New World last week. May I add 'Project Ocean Blue' was the most contemporarily managed, best organized, and highly motivated adventure that ever went out of business." ◀



IT IS PERFECTLY ALL RIGHT to disagree in the Christian Church. There is nothing the matter with disagreement. What is the matter is when people disagree and they are so afraid of each other that they do not dare express themselves. That is cowardly; that is to be less than a man.

Courage is built on trust. A Christian community exists where people trust one another enough so they are not afraid to be themselves. And any church which tries to avoid issues which divide men is a cowardly church. It is a marshmallow church. Division, disagreement, deep feelings,

hostilities, polarities—all of this is the substance of life. To pretend that there is no difference among any group of people is sheer hypocrisy. That is not the truth.

It is by being honest with one another that we come to the truth. Trust is built as honest differences of opinion about truth are faced. It is in the give and take of partial understandings that a more complete understanding is come to by a group of people who trust one another. To be a man is to be able to express one's self. To be a Christian man is to be unafraid to express oneself because he dwells in a community of trust.

From *The Church and Politics*, a sermon preached October 19, 1969, by the Rev. John B. Coburn at St. James' Church, New York City.

The Face Of Christ

BY ROY STRONG

ALTHOUGH I have always been sold on six candlesticks on the high altar, Episcopal High Mass, and churches crammed with images and reeking of incense, I have never tried to find Christ in the London Library before.

"I'm looking for Christ," I said to the sweet-natured young man behind the counter, "Is he under Biography or Religion?" "No, he's under Religion, Jesus, octavo, fifth floor," he replied.

It is not every day that one does research on the face of Christ, a subject I had not thought about, apart from meditating periodically that it was high time Hollywood thought about him other than as a mobile electric light bulb. We are, in fact, so sated with images of the heroes and heroines of the Gospels that it is easy to forget they are all products of human fantasy.

Would, one wonders, the whole course of Christianity have been very different if we had an album of family snapshots? I don't think so, but the face of Christ remains a paradox. It is at once a face we immediately recognize and yet it is one we do not know at all. Like many of the incidentals of religion it is a subject of immense fascination.

In early Christian representations, Jesus often appeared clean-shaven as well as bearded, but soon the latter image became definitive. Both are products of the imagination, although it is more probable that he was bearded as the Palestinian Jews of that date were unlikely to have been clean-shaven.

The long hair is explicable in that Jesus was given flowing locks due to a confusion over the description "Nazarene." Jesus was mistakenly supposed to have been a Nazarite, a man who in Mosaic Law undertook a vow of abstinence from intoxicating drink and let his hair grow long. The

image never changed down through the centuries, apart from variations in mood and style. There are starved thin Gothic faces, noble Renaissance ones, theatrical rococo ones or, worst of all, milksop nineteenth century ones.

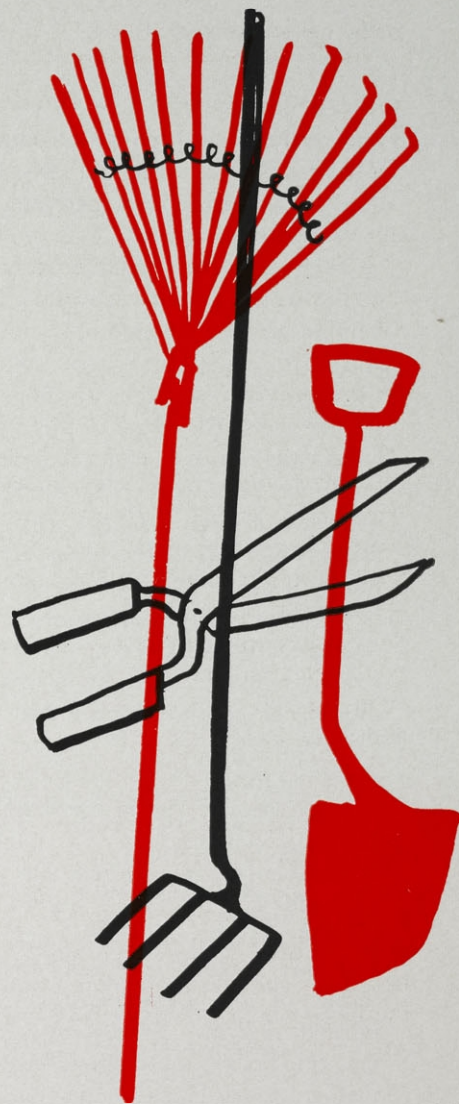
Any choice out of the millions of images of Christ is inevitably a personal one. Amongst them I would rank first the head in Piero della Francesca's "Resurrection" at Sansepolcro, Italy. It is dawn, a chilly one, amidst an Umbrian winter landscape. The soldiers sleep, and from an antique sarcophagus Christ arises. "Arises" is hardly the right word, for he plants a foot solidly on the edge of the tomb.

The art is that of the Renaissance in its monumentality, and yet the head is still Gothic with the most wonderful staring eyes in the whole history of painting, great orbs of serene sadness that seem rather to be full of memories of the events of Good Friday than Easter Day and yet seem to gather the onlooker in to share in the supreme experience. The face has great strength and yet the bone structure is almost feminine in its delicacy.

One remembers too "Christ Bearing the Cross," attributed to Giorgione, in that extraordinary place, the Isabella Stewart Gardner Museum, Boston, Massachusetts. Mrs. Gardner,

*If the wheat is not crushed
no use thinking of bread
If the grape is not crushed
no use thinking of wine
If the soul is not crushed
no use thinking of the Host.*

—Dom Helder Camara
in the *Melanesian Messenger*



Bernard Berenson's benefactor, was a strange lady of Anglo-Catholic leanings whose house was transformed into a great art shrine endowed in perpetuity not only with great masterpieces, none of which must ever be moved, but with a program of flowers and music.

One's memories of this picture are heightened by the experience of this museum, for Mrs. Gardner decreed that a tiny vase of violets, the color of the Passion, should be placed before the picture forever. The central court is all purple for Holy Week, and a blaze of white on Easter Day. Christ has the face of a Renaissance *gentiluomo*, lips slightly pursed, eyes turned out with a look of noble inquisitiveness, the beard short and well cared for, the hair shoulder length and beautifully combed. The huge cross, which should sink into the right shoulder, and the crown of thorns, which should

tear at the flesh, become attributes in a portrait of a Venetian aristocrat. And yet it remains an encounter one never quite forgets.

The most terrifying Crucifixion face in the world is in Gruenwald's Isenheim altarpiece. Painted for a hospital caring for lepers and those suffering from skin diseases, this startling, horrifying object was stage one in a ritual which was hoped to effect the miraculous cure of sufferers. The elongated, withered arms of Christ end with fingers that tear at the night sky and the body is appallingly lacerated. His head slumps down to the right, a course-featured Everyman with a brow weighted down by a bush of thorns, his features contorted with pain, and a mouth wide-opened, slaving.

Holbein's "Christ in the Tomb" is almost a sequence to this, although calm of mood is restored. His body lies cold in the tomb, a narrow rectangular cavity, only the hand, feet, and side wounds indicating the suffering of the Crucifixion. Holbein must have drawn from a corpse: the face tilts back, mouth open, dead eyes turned upwards as if no one had bothered to close the lids, and horrid matted hair falling over the edge of the shelf. With that cold hardness of line derived from high Renaissance realism, Holbein is the master of the objective record. He presents us with a dead body cold on the slab without comment.

And yet the painted and sculpted faces pale before the haunting mystery of the face on the Holy Shroud of Turin. This shroud, claimed to be *the* Shroud, preserves the image of a crucified person, but it was not until 1898 when it was photographed by an Italian called Pia that its full significance was revealed. Every detail is correct from the wound in the side to the shoulders damaged through having hauled the cross.

The face is one of unforgettably grave calm after terrible suffering. In negative it is a phantom image which we see and yet do not see. It is blurred, but as though through a mist we can make out hair hanging down each

side, a low forehead, part of an almost square face, with moustache, prominent eyebrows, long nose, and lids now shut upon the world.

A face which we see and yet do not see is perhaps one's ideal vision and the world of mystics and visionaries fulfills ideas much better than any of the more definite representations. Words are impressionistic and allow the individual to take over and weave his own vision of the face.

Saint Teresa of Avila wrote: "His

is not a dazzling radiance but a soft whiteness and infused radiance, which causes the eyes great delight and never tires them." She described, "His very great beauty . . . and though . . . I greatly longed to see the color of his eyes, or his stature, so as to be able to describe them later, I was never worthy enough to see them, nor was it any good my trying to do so." And this, perhaps, is how one should best think of the mysterious face of God in human guise. ◀

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One Small Sprig for Man

IRONICALLY the ancient legend of Noah survives in our age mainly as a children's story. Yet if you stop to look at it at all, this is really as dark a tale as there is in the Bible, which is full of dark tales.

It is a tale of God's terrible despair over the human race and his decision to visit them with a great flood that would destroy them all except for this one old man, Noah, and his family. Only now we give it to children to read. One wonders why.

Not, I suspect because children particularly want to read it, but more because their elders particularly do not want to read it. At least they do not want to read it for what it actually says and so make it instead into a fairy tale which no one has to take seriously. Just the way we make jokes about disease and death so that we

can laugh instead of weep at them. Just the way we translate murder and lust into sixth-rate television melodramas reducing them to a size anybody can cope with. Just the way we take the nightmares of our age—the sinister, brutal forces that dwell in the human heart threatening always to overwhelm us—and present them as the Addams family or the monster dolls that we give, again, to children.

Gulliver's Travels is too bitter about man, so we make it into an animated cartoon. *Moby Dick* is too bitter about God, so we make it into an adventure story for boys. Noah's ark is too something-or-other else, so it becomes a toy with a roof that comes off so you can take the little animals out.

This is one way of dealing with the harsher realities of our existence.

Since the alternative is to risk adding more to our burden of anxiety by facing them head on than we are able to bear, it may not be such a bad way at that. But for all our stratagems, the legends, the myths, persist among us. Even in the guise of fairy tales for the young they continue to embody truths or intuitions which in the long run are perhaps more dangerous to evade than to confront.

All these old tales are about us, of course, and I suppose that is why we can never altogether forget them. That is why, even if we do not read them anymore ourselves, we give them to children to read so that they will never be entirely lost. If they were, part of the truth about us would be lost too.

The tale of Noah tells about the ark which somehow managed to ride out the storm. God knows the ark is not much and the old joke seems true that if it were not for the storm without, you could never stand the stench within. But the ark was enough, is enough. Because the ark is wherever human beings come together as human beings in such a way that the differences between them stop being barriers. Sometimes even in a church we can look into each other's faces and see that, beneath the differences, we are all outward bound on a voyage for parts unknown.

The ark is wherever people come together because this is a stormy world where nothing stays put for long among the crazy waves and where at the end of every voyage there is a burial at sea. The ark is where, just because it is such a world, we really need each other and know very well that we do.

The ark is wherever human beings come together because in their heart of hearts all of them dream the same

dream, a dream of peace between the nations, between the races, between the brothers, and thus ultimately a dream of love. Love, not as an excuse for the mushy and innocuous, but love as a summons to battle against all that is unlovely and unloving in the world. The ark, in other words, is where we

have each other and where we have hope.

We must build our arks with love and ride out the storm with courage and know that the little sprig of green in the dove's mouth betokens a reality beyond the storm more precious than the likes of us can imagine. ◀

From *The Hungering Dark*, by Frederick Buechner, Seabury Press, © 1969.

FEEL, DO, TELL-THEOLOGY

BY GERALD KENNEDY

THIS IS A TIME when the intellectuals in the Church demand a theology for everything they do. The layman is likely to get restless and nervous under this barrage because theology for him spells dry-as-dust talk and pious terms thrown around to cover ignorance. In his business it is quite obvious that he has to do certain things and deal with certain problems. Nobody ever suggests he must first of all spell out a philosophical justification for paying the rent or selling the product.

But in the Church we cannot be satisfied with the simple proposition that we need the money and that most people are not giving enough. We cannot even be content with a straight tithing proposition that we owe at least 10 percent of our income to the Church and related good causes. We must have a "theology of stewardship" which by the time it is discussed and organized has grown academic and unreal. Any impulse we might have felt to open our purses a little wider and be shamed by our niggardly giving, has disappeared, and we are content to drowse away while the brethren discuss the theology.

It is not enough to say that if you have experienced the Christian faith in such a way that it has changed your life, you must tell other people about it. You must have a "theology of evangelism." This takes a good deal of time to set forth and a good many words to define and analyze. The inner glow of happiness fades away. While the theology is being produced, the energy we could have spent telling our neighbor about the Lord is spent

going to classes and hearing dull words about dull propositions.

All of this comes about because we have the thing wrong end to. We think we must sit down and spell out reasons and orthodox arguments for some action. Rather, we should let the impulse touch us and move us and then later on spell out its meaning from the experience. The word "theology" simply means thinking about God, and this always implies experience. If you haven't done anything and haven't felt anything, then you haven't anything to write about or lecture about anyway.

Some people still believe that the first century Christians read the letters of St. Paul and the Gospels in a seminar and then went about founding the Church and evangelizing the world. But those early Christians did not have any New Testament. They merely wrote it.

The wonder of it all is that when Christians heard, believed, and went to work, the New Testament came up out of their life and experience. Did you ever notice how much of the New Testament is testimony about what the Lord was doing for the world through the followers of Christ?

Next time the inner voice commands you to say something or do something for someone else in the name of Christ, you do it and then tell somebody what happened to them and to you.

That, my brother, will be theology. ◀

From pages 95-96 in *For Laymen and Other Martyrs*, by Gerald Kennedy, Harper & Row. Copyright © 1969 by Gerald Kennedy.

From Wooden Ships—

If you smile at me

You know I will understand

'Cause that is something

everybody everywhere does

In the same language.

—from the Jefferson Airplane album, *Volunteers* (RCA)

Words and music by David Crosby, Paul Kanter, and Steven Stills. © 1969 by Guerilla Music, Gold Hill Music, and Icebag Corp.

Giants in Stone

BY ARTHUR BRYANT

WHEREVER MAN in the Middle Ages turned his eyes he was confronted by the majesty of the Church. A traveller could not approach a town in any part of Christendom without seeing the familiar sight of its towers and spires rising above its walls and houses. For the Church did not depend for its teaching on books and sermons or even on the candlelit mystery and drama of its Latin liturgy.

In an age when not one man in a thousand could read it drove its lessons home in sculptured stone and vaulted space, and in the carvings and paintings of artists who employed their genius to make the Christian story familiar to everyone.

The supreme expression of medieval man's faith was the work of the "engineers" or architects who, at abbot's or bishop's command, sketched on deal boards the designs of their vast buildings, and of the master masons who carried out their conceptions with teams of travelling craftsmen.

During the twelfth and thirteenth centuries nearly every great cathedral and abbey church in the French-speaking lands on either side of the [English] Channel was partly rebuilt or enlarged in the style which later became known as Gothic. With their soaring pinnacles and flying buttresses—built to take the outward thrust of the immense arches and fenestrated walls—these great new buildings, glittering in white stone, looked from a distance like giants on the march.

Inside they were filled with delicate carving, with sculptured shrines, tombs, and statues, and with color and ornamentation that humanized their immense size and made them resemble gigantic jewelled boxes.

These tremendous buildings, so far transcending the apparent economic and technical resources of the time, were not raised like the architectural monuments of the East by slave labor. They were made by craftsmen able to

bargain and of the same faith as those who ordered their making.

Though behind them lay the quarymen and burners of the limestone hills, the seamen and drovers who brought the materials to the building sites, and the labor services and carrying-dues of the local manorial tenants, the main work of the building was done by bands of travelling masons who, under their contracting masters, moved from one great church to another. The name of the lean-to "lodges" which they erected against the rising walls for shelter still survive in the nomenclature of modern freemasons and trade unions.

The most complete example extant of thirteenth century English architecture is the church which rose in the Avon water meadows at Salisbury. Here, following quarrels between the


cathedral clergy and the garrison of Old Sarum castle, Bishop Richard Poore embarked in 1220 on the prodigious task of rebuilding the cathedral on a new site. Its designer was one of the canons, Elias of Dereham, assisted by a master mason named Nicholas of Ely.

Built of freestone from the Chilmark quarries twelve miles away and taking half a century to complete, Salisbury Cathedral still stands as its builders designed it—save for its spire and upper tower added a century later—the only medieval cathedral in England which is all of a piece.

Inside it was brilliantly colored, with scarlet and black scrollwork walls, white painted vaulting and gilded capitals, across which jewels of ruby and blue in the windows cast glittering reflections with every change of sun and shadow. But, outside, in the close, and in the cloisters—the largest in England with their arches looking on to the quiet garth—one can still feel the faith that prompted men to raise such monuments to their belief in the unity of the earth and heaven. ◀

From *The Medieval Foundation of England*, by Sir Arthur Bryant, Collier Books Inc., © 1966.

THE SIX MISTAKES OF MAN

- 
1. The delusion that individual advancement is made by crushing others.
 2. The tendency to worry about things that cannot be changed or corrected.
 3. Insisting that a thing is impossible because we cannot accomplish it.
 4. Refusing to set aside trivial preferences.
 5. Neglecting development and refinement of the mind, and not acquiring the habit of reading and study.
 6. Attempting to compel other persons to believe and live as we do.

—Cicero, 106-43 B.C.

WHAT IS THE WORLD COMING TO?

Life used to be a lot simpler.



A hundred years ago the total population of our country was 30 million. Most of us lived in quiet villages.



Today we have more than 200 million people. Most of us live in sprawling, metropolitan areas.

People used to build their own homes, and raise their own food. They knew their neighbors. And spent their whole lives in the same community.

Modern man moves every three years. He depends upon technology for food, shelter, and sometimes, security. He is wary of his neighbor. Living conditions are increasingly complex, confusing, and hard to understand. He feels alone.

Many of us even wonder what our religion is all about now. Our grandfathers didn't worry much about that. They thought they were close to God. They knew where they stood.

But where do we stand?

Do we feel close to God? Or does God seem far away? Has he gotten lost in the turmoil of our times? How can we rediscover his purpose and presence in our complex lives?

The Episcopal Church is trying to find some answers. Through new kinds of ministry, your church is striving to develop ways to help us all discover and learn where we stand in the world today.

People weren't so crowded together, for one thing.

WHAT IS THE CHURCH DOING ABOUT IT?

Human Welfare.

How can we best fulfill Christ's command to love in today's troubled society?

One way is to help those who need help most.



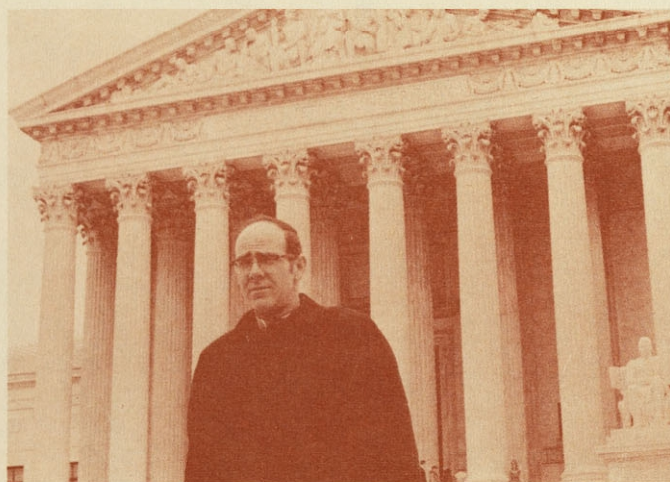
The diocese of Louisiana tries to serve needy citizens of New Orleans by offering them complete social services, from family counseling to foster care. Focal point is the Episcopal Neighborhood Center; it already provides a day care program for more than a hundred families, and plans to expand.



Families in isolated regions of our country often face economic, social, and cultural disaster. Seven dioceses in Appalachia South, working together, are seeking new ways to help these people help themselves.



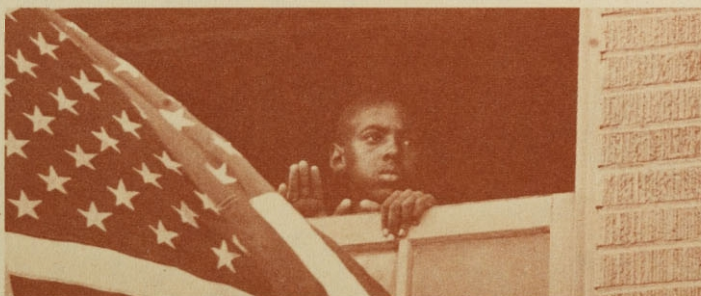
Many communities lack the means to support enough full-time priests. The diocese of Idaho is trying to overcome its clergy shortage by training a self-supporting ministry—men with regular jobs ordained to serve their own communities as part-time priests.



Working to give representation to those who have very little is our man in Washington. One example: defending Indian and Eskimo land rights in the newly-discovered oil regions of Alaska.

New Approaches for the Clergy.

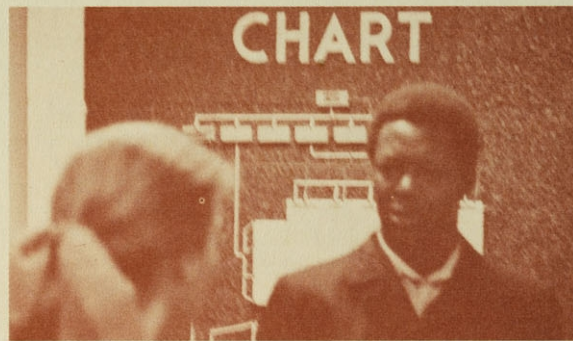
Clergy everywhere are looking for new ways to keep pace with changing times and changing needs.



How can clergymen relate to the needs of people in a changing neighborhood? An ecumenical team in Baltimore selects and trains young men who know the "gut" issues of the neighborhood to act as "street ministers." Through these young men, the churches can be more effective in reaching the people and meeting their needs. Because of its success, the idea is spreading to other Baltimore neighborhoods.



St. Louis clergymen learn a lot from the VALUES project, a study in how communities make their decisions. They participate in simulated, community "games" with groups of people, discovering not only the true values of citizens, but how the church can be a valuable instrument for social change.



CHART, jointly sponsored by the University of Cincinnati and the United Christian Ministries to Higher Education, is teaching clergy how to train people for community leadership...and training citizens to take steps to change conditions that adversely affect their communities.

Youth and Higher Education.

How can the church best serve today's youth? Several innovative ministries are spotlighting the real needs and concerns of today's young people.



At Berkeley, California, student discussions of practical and social issues deepened into theological reflections and sacramental celebrations, resulting in the ecumenically supported "Free Church."



Through research and dialogue with students and faculties of a dozen educational institutions in the St. Louis area, the Ecumenical Campus Ministry is finding ways to serve the whole metropolitan St. Louis community. Perhaps this pattern for mission to higher education can be applied nationally.



The Youth Ministries Team of Executive Council is enlisting youth representatives and leaders in a campaign to deal realistically with the pressing problems of young people wherever they are. Executive Council also maintains a confidential register for conscientious objectors across the country.

Special Groups.

The church continuously strives to serve special groups with special needs in special ways.



It provides a braille magazine, "The Church Herald for the Blind," and a talking book edition of "The Episcopalian." Support also goes to programs for the deaf, such as St. Ann's Mission to the deaf in New York.



Many senior citizens often have nowhere to go, and nothing to do. In California, the Sacramento Urban Ministry is seeking to offer them outlets. It is also looking for ways to serve the restless young, and other special groups like "Divorcees Anonymous."

With Other Churches.

How can the church serve greater numbers of people with greater effectiveness?

One way is by working with other denominations and groups that have the same goals.



Samaras Studios

The INPOST, a multi-denominational team with facilities in downtown Akron, Ohio, serves the business district and inner city poverty areas where few church members reside. One result: a multi-million dollar housing community, both racially and economically integrated, hailed as an outstanding model of "ghetto prevention."



Church World Service

Through the Presiding Bishop's Fund for World Relief, our church, together with other denominations, seeks to help the hungry, the homeless, the victims of war and poverty and natural disasters, here and abroad, as pictured above in South Vietnam.



Ed Eckstein

A free, experimental high school with exciting possibilities resulted from the Burlington Ecumenical Action Ministry (BEAM) in Vermont. BEAM involves churches, civic and business groups, and concerned individuals who are trying to improve the quality of life in their growing city.

THE WORLD AND YOUR CHURCH.

Living is more complicated today.

But God is in our midst, wherever we stand. Our goal in life should be to recognize and respond to him there.

That's one reason the church is in the world today, constantly searching, experimenting with new ways to help us all discover his unfolding love within and all around us.

For further information on these and other services, please write to Mrs. Robert S. Webb, Section on Experimental and Specialized Services, Executive Council.

EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH, 815 SECOND AVENUE, NEW YORK, N.Y. 10017

Children of Change

IT IS FAR TOO EARLY in the game to give any more than a superficial accounting of what The Youth Movement has accomplished—and what it has lost—so far. Nevertheless, an attempt will be made.

The gains:

American youth has established a place in our society that it did not enjoy before; it is a force to be reckoned with at every level.

The Movement has changed what was becoming an increasingly drab society into a riot of color and sound and light. If its own style was a kind of conformity, it was a new kind of conformity; at least everyone did not have to dress like pallbearers in order to sell a bar of soap. In some places, and at some times, our society began to take on the color and costumery of Mardi Gras, of the Renaissance, of Elizabethan England. A fresh wind blew through the forest; a few leaves jumped for joy.

On school campuses, some gains were made not only for themselves, but for the generations to follow them. In many places Victorian rules of conduct which applied only to them, and only on campus, were relaxed.

In some places students were given at least a small voice in campus affairs—in the choice and relevancy of curricula, in freedom of speech and the right to participate in a society that is increasingly political.

The Movement made genuine gains in directing attention to social and economic inequalities in our society and gave ethnic minority groups a sense of purpose and direction they did not have before. Some of these groups are now beginning to move under their own leadership to establish their own place in the social spectrum.

The Children of Change have made increasingly apparent the absurdity

— and the tragedy — of substantial “pockets of poverty” in the midst of the most affluent society the world has ever known.

If they have been unable to stop the Vietnam war, they have caused the United States to examine its policies more closely, and to change some of them.

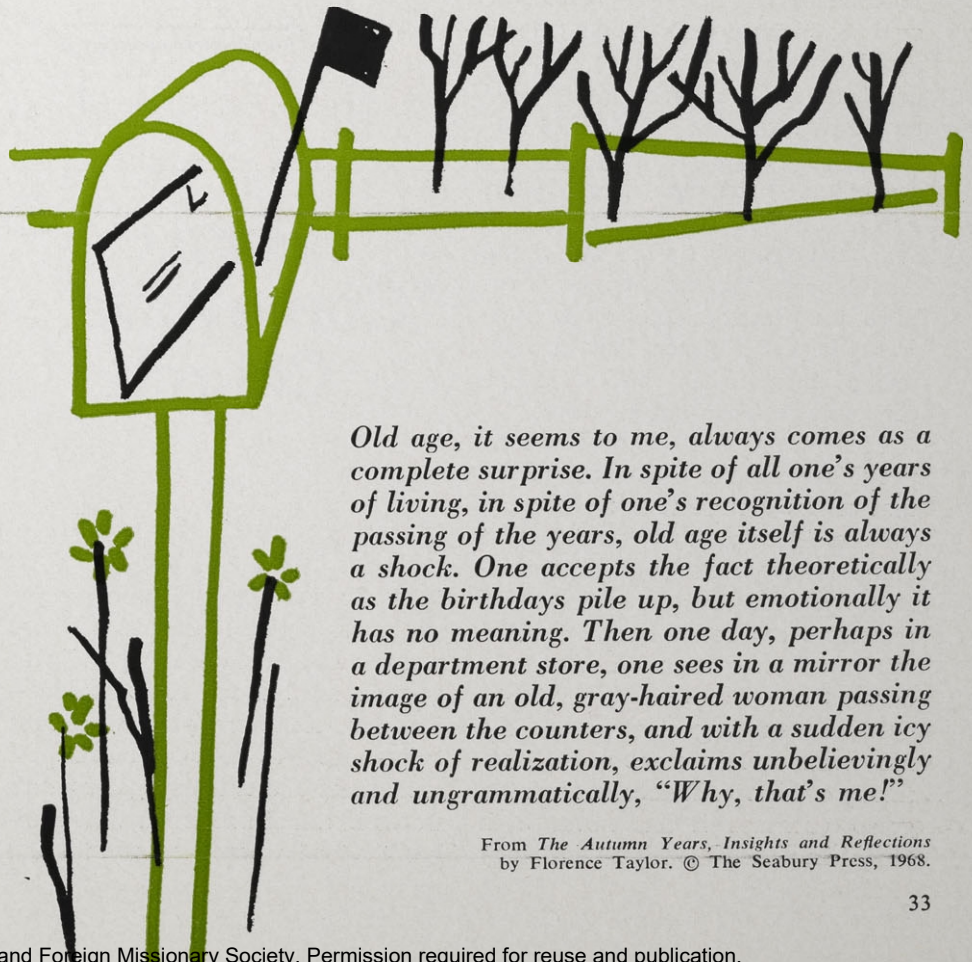
Again, through demonstrations and subsequent publicity, they have caused a re-examination of the draft as it operates in a period of undeclared war.

They have caused the American people to re-examine a political system based on political nominating conventions and the process of the electoral college, both remnants of a day when politics had to be done from horseback. The Children of

Change are aware that there are telephone, radio, and television networks and that direct participation by every citizen in the political process is at least technologically possible.

Mostly because of television coverage of their own activities, they have made it clear that there is a significant difference between law enforcement and justice, and that perhaps a re-examination of “law and order” in this country is necessary.

Through its underground press The Movement began to remind the Fourth Estate that the right of free speech is predicated on the responsibility to inform the electorate. The purpose of journalism is *not* to provide a medium for advertisers to sell products or services. Freedom and responsibility are an equation in our



Old age, it seems to me, always comes as a complete surprise. In spite of all one's years of living, in spite of one's recognition of the passing of the years, old age itself is always a shock. One accepts the fact theoretically as the birthdays pile up, but emotionally it has no meaning. Then one day, perhaps in a department store, one sees in a mirror the image of an old, gray-haired woman passing between the counters, and with a sudden icy shock of realization, exclaims unbelievably and ungrammatically, "Why, that's me!"

From *The Autumn Years, Insights and Reflections*
by Florence Taylor. © The Seabury Press, 1968.

society, or at least were intended to be. The failure of one destroys the other.

Most of all, the Children of Change have led many adult Americans to re-examine their way of life, their value system, and whether it any longer fits the world they live in. Despite its anti-intellectualism, The Movement is a little philosophic; it asks not "What?" or "How?", but "Why?"

For a revolution only 13 years old, this is a rather impressive list of accomplishments. If The Movement should stop entirely tomorrow, it already has changed the style and mood of the American people. There is no reason to believe it will stop tomorrow.

There are many minuses, too.

As a result of the activities of the Children of Change, there has been considerable damage to persons and property. In the U.S., in *thirteen years*, it appears to amount to 206 lives lost and about \$162 million in damage to property. This is little more than the loss of (152) lives in *one day* on U.S. highways and about equals the loss of property through highway accidents (\$146 million) in *five days* on the highway.

Violence is the cutting edge of revolution. From the Boston Tea Party, through the Revolutionary War, the settling of the West, the Abolitionists, the trade union movement, the Volstead Act, women's suffrage, it was violence that directed public attention to the social or economic problem that existed.

This is a violent country and its people are violent. This is not to say that others aren't—it is to say that we are. This country was taken at gun-point from its original inhabitants, and defended at gun-point. TV reinforces the concept that violence solves problems, twenty-four hours a day.

Much more important is that The Movement lacks a sense of the continuity of history. It does not seem to grasp (perhaps it has never been taught it; perhaps it wasn't listening)

that our society, with whatever deficiencies it may have, has been built on the honest efforts of literally millions of people who may never have stood in a picket line or gone to jail, but who faced, and lived up to, the enormously more painful task of getting up every morning and going to work, to create the kind of affluence that makes *this* revolution possible.

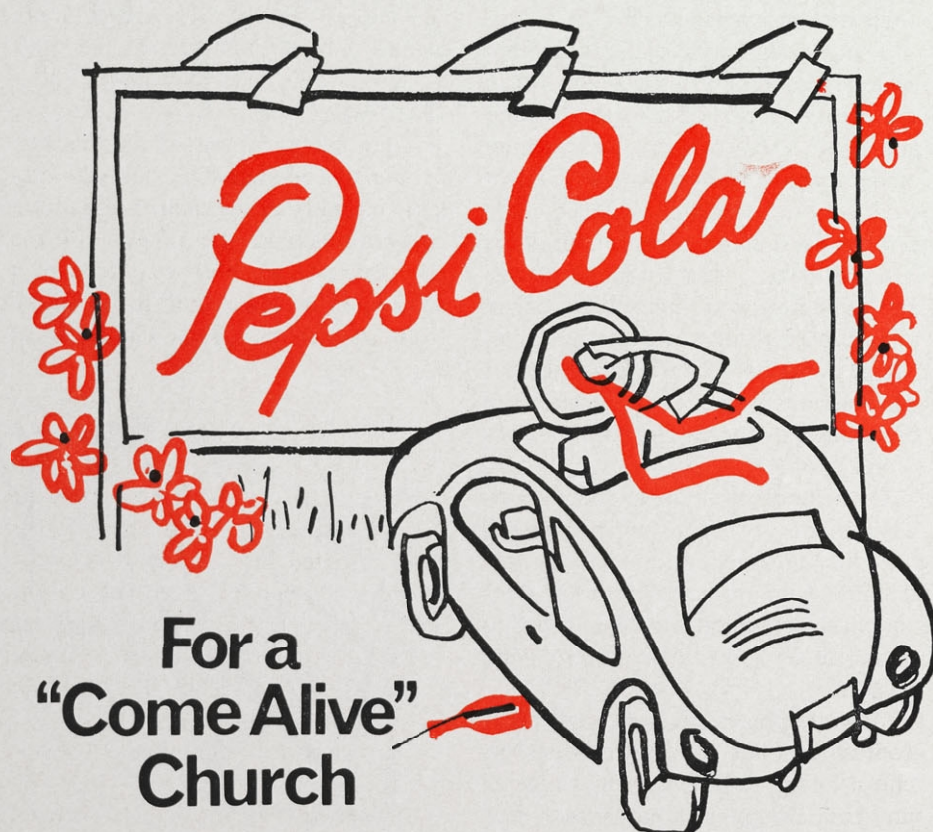
The Movement lacks a sense of humor. It laughs at The Establishment, but does not seem capable of laughing at itself. It is as sternly Puritanistic and Calvinistic as The System

it seeks to change. This may be its most fatal flaw, for a movement that does not feel the essential absurdity of all human activity is blind in an essential way. When you can laugh at *yourself* — and not at others — the world holds no terrors for you.

But, basically, the greatest mistake of The Movement is that, by not controlling the cutting edge of its own violence, it has alienated many people who might otherwise have supported it.

It deserves better than that.

—From Kaiser News © 1969



BY JOANNE MAYNARD

I DON'T KNOW HOW I discovered it. It was probably on one of those nights when one wants so badly to go to sleep but for some reason—partying teen-agers or a restless baby—one has to stay awake. At such times I often play games with words in a half-awake way. Remember the one where you try to find

words in other words—"Cats in crystal and mice in chimes," as somebody (was it Thurber?) wrote.

Anyway, somehow it dawned on me that if one rearranges the letters in "Episcopal" the result is "Pepsi Cola." Really. Try it!

I longed to share my discovery, but it isn't the sort of thing one can

AND THEN ONE DAY . . .

did not bother him; he only wanted to see it re-directed to the right things—the real things.

And the people — well, they supposed Father had a point. But he didn't have to make it that way, after all! In fact, they said, "Father has been here a long time; perhaps it was

time for him to move on to 'fields of greater service'."

And every Sunday and holy day they celebrated the Holy Eucharist. And the new priest told them about the love of God. And the people loved him dearly, and raised his salary, and said they hoped he would stay a long time . . .

Reprinted from *St. John's Bulletin*, Alamogordo, New Mexico.

It's O.K. son, everybody does it.

WHEN JOHNNY WAS 6 years old, he was with his father when they were caught speeding. His father handed the officer a \$5 bill with his driver's license. "It's O.K. Son," his father said as they drove off. "Everybody does it."

When he was 8, he was present at a family council, presided over by Uncle George on the surest means to shave points off the income tax return. "It's O.K.," his uncle said. "Everybody does it."

When he was 9, his mother took him to his first theater production. The box office man couldn't find any seats until his mother discovered an extra two dollars in her purse. "It's O.K., Son," she said. "Everybody does it."

When he was 12, he broke his glasses on the way to school. His Aunt Francine persuaded the insurance company that they had been stolen and they collected \$27. "It's O.K., Kid," she said. "Everybody does it."

When he was 15, he made right guard on the high school football team. His coach showed him how to block and at the same time grab the opposing end by the shirt so the official couldn't see it. "It's O.K., Kid,"

the coach said. "Everybody does it."

When he was 16, he took his first summer job at the big market. His assignment was to put the over-ripe tomatoes in the bottom of the boxes and the good ones on top where they would show. "It's O.K., Kid," the manager said. "Everybody does it."

When he was 18, Johnny and a neighbor applied for a college scholarship. Johnny was a marginal student. His neighbor was in the upper 3 percent of his class, but he couldn't play right guard. Johnny got the assignment. "It's O.K.," they told him. "Everybody does it."

When he was 19, he was approached by an upper classman who offered the test answers for \$3. "It's O.K., Kid," he said. "Everybody does it."

Johnny was caught and sent home in disgrace. "How could you do this to your mother and me?" his father said. "You never learned anything like this at home." His aunt and uncle also were shocked.

If there's one thing the adult world can't stand, it's a kid who cheats. . . .

Adapted from *The Parish*, bulletin of Christ Church, Greenwich, Connecticut.

CONVERSION: PAUL'S AND OURS

BY DOUGLAS WEBSTER

ST. PAUL'S CONVERSION means—and every conversion means—three things. First, it brings about a changed personality.

Before Paul becomes a Christian he relies a great deal on the externals of life and religion. He has a good pedigree; he is proud of it. He is a scrupulous observer of the Jewish law. He regards all of these as great assets and has a good opinion of himself and his chances. But his conversion changes and deflates all that.

Pride is suddenly gone. He sees he is accepted by God, warts and all, and he has to start accepting his real self, not the outward mask he has worn before others.

Conversion confronts us with ourselves, stripped of all fancy. Conversion means God is calling us by name, recognizing us.

Conversion is not to religion, nor is it from one religion to another religion. Conversion is turning to God as we see him in Jesus Christ, and so discovering ourselves in Christ, also. That is why religious people need conversion—no one was more religious than Paul.

Second, conversion means a different idea of God. Paul believes in God; as a Jew he has been brought up on the Old Testament idea of God—God who is just and merciful—he will reward the good, he will punish the bad.

From the moment of his conversion, however, Paul's idea of God begins to stretch. Now he starts seeing God in Jesus, as One who has died on a Cross, loves to the end, and prays for his crucifiers.

Jesus has come to stay and to show that God loves sinners, that he cares for those whom no one else cares for. And Paul sees in a flash that God saves men, not on the ground of their goodness but on the ground of His own goodness.

At this point Paul sees clearly that the Christian idea of God is utterly

different from that in any other religion. This truth, discovered in their own lives by men like Augustine and Luther and John Wesley made them the men they became. St. Paul grasps this truth first in his own conversion. He becomes a free man.

Third, conversion means a different attitude toward others. As a Jew, Paul is a secularist; he does not mix socially with those whose beliefs are not his. He has no time for them.

From the moment of his conversion all this begins to change. He feels all men are his brothers—potentially at least. He gives his whole life to serve them and to share the wonderful experience conversion has unlocked for

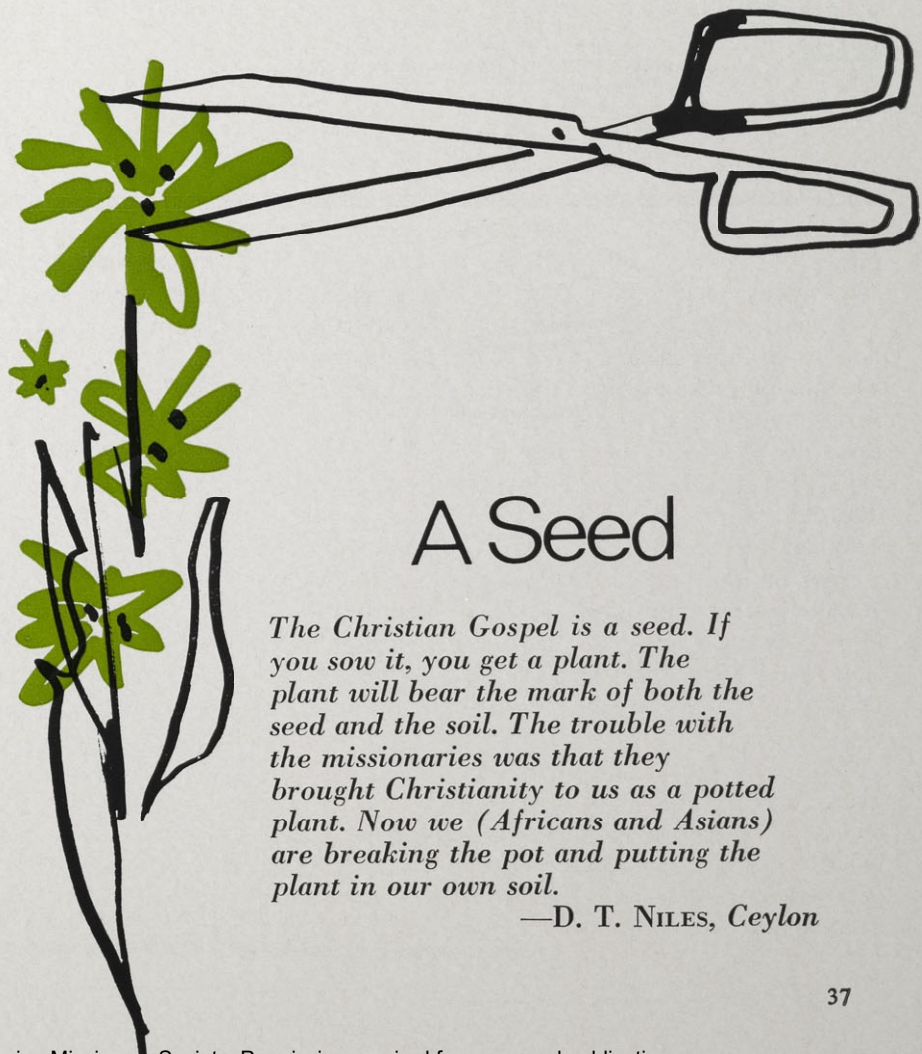
him. He knows the same thing can happen to anyone he meets.

The three basic ingredients of Paul's conversion—of anyone's conversion—are: a new estimate of self; a new idea of God; a new attitude toward others. Few conversions have been like Paul's in suddenness and drama.

Everyone's conversion, however, is in some sense a vision: seeing God in a new way and others in a new way. Some of you perhaps have had that kind of vision once or are near it now.

The religious need conversion—the church-goers as much as those who never go. For conversion is not to religion, but to Jesus Christ. ◀

From a sermon preached February 1, 1970, by the Rev. Canon Douglas Webster at St. Paul's Cathedral, London, England.



A Seed

The Christian Gospel is a seed. If you sow it, you get a plant. The plant will bear the mark of both the seed and the soil. The trouble with the missionaries was that they brought Christianity to us as a potted plant. Now we (Africans and Asians) are breaking the pot and putting the plant in our own soil.

—D. T. NILES, Ceylon



... **T**here is a rather sad story of a rich do-gooder and a small child. The rich lady saw a little girl living in a camp for refugees. She went and spoke to the child. "What a pity you haven't got a nice home to live in!" The little girl looked at the woman for a while, puzzled by what she had said. Then she answered, "No, ma'am, we've got a nice home, all we want is a house to put it in."

—THE REV. WILLIAM H. SMITH
In The Jamaica Churchman

Once upon a time there was a theologian who, after his mind had changed a number of times, said on the eve of his fiftieth birthday, "... my mind has changed long enough. Henceforth my mind shall change no more." Thereafter, what he wrote and spoke only confirmed and underlined what he had previously written and spoken. At age 80 he departed from this life in wondrous fashion, suddenly disintegrating into dust. A physician, after microscopic examination of the remains, reported, "This was to be expected. The man had already been dead for thirty years."

From "Discoveries and Dangers," by Robert McAfee Brown, in the *Christian Century*, January 14, 1970, © 1970. Reprinted by permission of the Christian Century Foundation.

How could anything that feels so bad be so good?

BY RICHARD E. FARSON

PEOPLE ARE DISCONTENTED these days, not because things are worse than ever, but because things are better than ever.

Take marriage. In California there are about six divorces for every ten marriages—even higher in some of the better communities. But the explanation so frequently offered—that the institution of marriage is in a state of collapse—simply does not hold. Marriage has never been more popular and desirable than it is now; so appealing in fact, that even those who are in the process of divorce can scarcely wait for the law to allow them to marry again.

Couples now expect—and demand—communication and understanding, shared values and goals, intellectual companionship, full sexual lives, deep romantic love, great moments of intimacy. By and large, marriage today actually does deliver such moments, but as a result couples have gone on to burden the relationship with even greater demands. To some extent it has been the success of marriage that has created the discontent.

The same appears to be true in the civil rights movement. The gains that have been made have led not to satisfaction but to increased tension and dissatisfaction, particularly among those benefiting from such gains.

One could go on—the protests of student activists are greater at the better universities. Demands for freedom and democracy and education and individual liberty and free speech are greatest in the nation which leads the world in these respects. The history of revolutions shows that they come after reforms have been made, when people are strong enough to have developed a vision of better things.

The disturbing paradox of social change is that improvement brings

the need for more improvement in constantly accelerating demands. So, compared to what used to be, society is way ahead; compared to what might be, it is way behind. Society is enabled to feel that conditions are rotten, because they are actually so good.

Another problem is that everything is temporary, nothing lasts. We have grown up with the idea that in order to develop personal security we need stability, roots, consistency, and familiarity. Yet we live in a world which in every respect is continually changing. Changes are coming faster and faster—in a sense change has become a way of life. The only people who will live successfully in tomorrow's world are those who can accept and enjoy temporary systems. Moments, then, are the most we can expect from the things we create and produce.

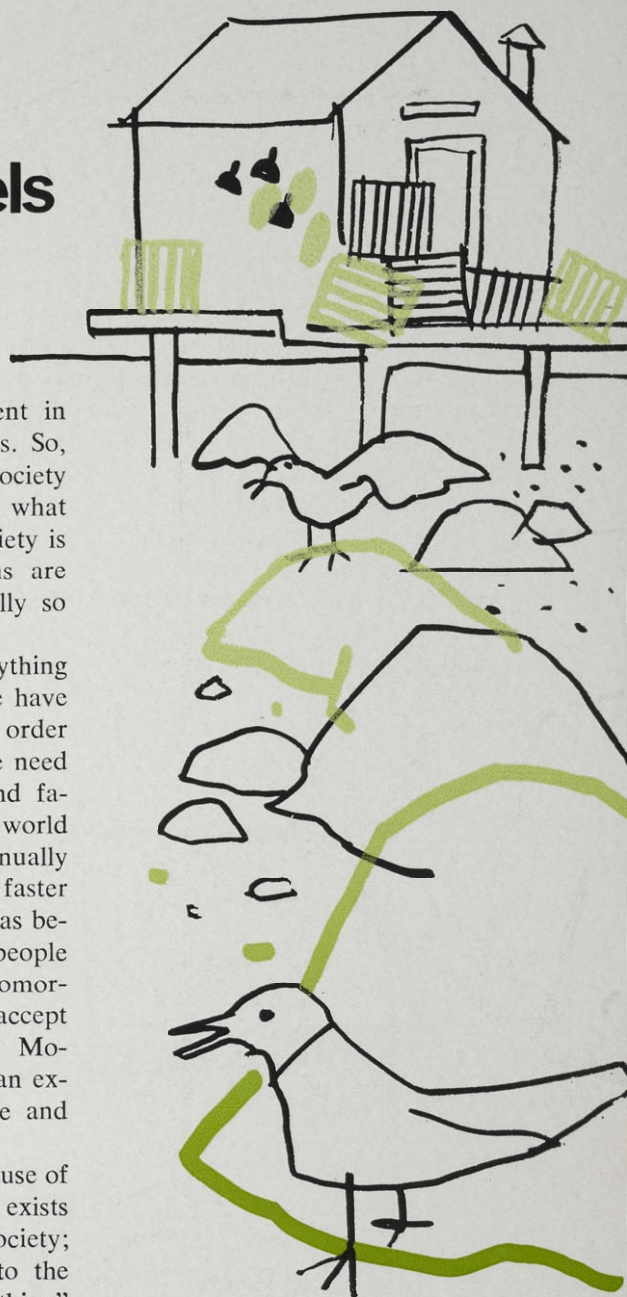
People are also troubled because of the new participative mood that exists today. It's a do-it-yourself society; every layman wants to get into the act. Emerson's "do your own thing" has become the cliché of the times. People no longer accept being passive members. They now want to be active changers.

The problem is that modern man seems unable to redesign his institutions fast enough to accommodate the new demands, the new intelligence, the new abilities of segments of society which, heretofore, have not been taken seriously. Consequently, people are frightened by the black revolution, paralyzed by student activism, and now face what may be even more devastating—the women's rebellion.

As if all this weren't enough, society may also be experiencing a reverse transmission of culture. To put it simply, today's young people prob-

ably know more than their elders. Wisdom and culture have always been transmitted from the older generation to the younger. Now, perhaps for the first time in history, there is a reversal of that process. Young people used to want to be like their elders; today it's the other way around. It is small wonder then that the institutions in which leadership is entrusted only to the elders (and in what institution isn't it?) are so unstable.

Society simply has not had these kinds of problems before, and to meet them it will have to adopt strategies for their solution that are as new, and as different, and as paradoxical as are



the problems themselves.

[For example] instead of trying to reduce the discontent felt, try to raise the level or quality of the discontent. Perhaps the most that can be hoped for is to have discontent about things that really matter.

Instead of trying to "cool it" in a crisis, use the time of crisis to make major changes and improvements. Many individuals feel that in a crisis the only thing to do is to try to "hang in there," call everything to a halt, try to maintain previous conditions, let it pass, and hope things will return to

normal. Instead, they should capitalize on the momentum during a crisis to energize the changes that must be made.

Instead of trying to make gradual changes, make big changes. Some people assume that the way to bring about improvement is to make the change small enough so that nobody will notice it. This approach has never worked, and one can't help but wonder why such thinking continues. Management can make a sweeping organizational change, but just let a manager try to change someone's desk

from here to there, and see the great difficulty he encounters. All change is resisted, so the question is how can the changes be made big enough so that they have a chance of succeeding?

Instead of trying to improve people, improve environments. People, fundamentally, change little in their personalities and attitudes. They can, however, change markedly in their responses to different . . . situations, and conditions.

Instead of looking to a professional elite for the solution to any social problem, look to the greatest resource available—the very population that has the problem. Many of us tend to have a low opinion of people, those wretched masses who don't understand, don't know what they need or want, who continually make mistakes and foul up their lives, requiring those of us who are professionally trained to come in and correct the situation.

But that's not the way it really works. The fact is that some drug addicts are much better able to cure addiction in each other than are psychiatrists; some convicts can run better rehabilitation programs for convicts than do correctional officers. Thousands of self-help organizations are doing a good job, perhaps a better job at problem solving than is the profession that is identified with that problem.

In this way society can be truly self-determining and self-renewing. It's really quite difficult to find the ceiling of what people can do for themselves and each other, given the opportunity.

The great frontier today is the exploration of the human potential, man's seemingly limitless ability to adapt, to grow, to invent his own destiny. There is much to learn, but we already know this: the future need not happen to us; we can make it happen. ◀

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The Titanic

It is possible to consider our technological society as something like the maiden voyage of the Titanic. The Titanic was, in its way, a symbol of the hubris of a technological society. The unsinkable prodigy of sliderule technology sank. It was sunk by an iceberg; a chunk of the Ice Age headed south for vacation. The Titanic sank because the designers forgot to include encounters with icebergs in their calculations.

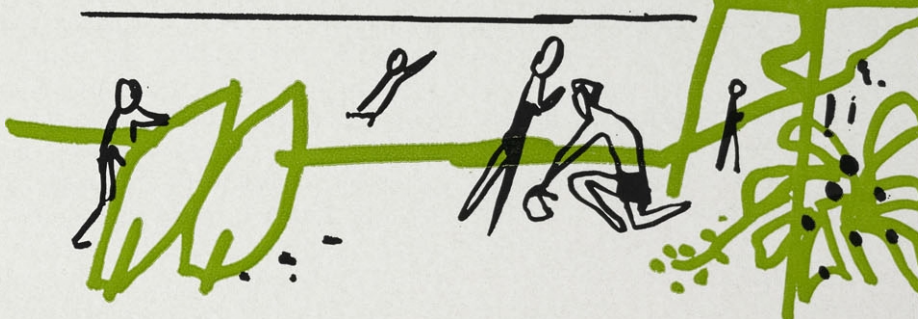
Something like that may be going on now. It is possible that our technicians have left out of their calculations the equation, "Make love, not war"—probably as significant as $E=mc^2$ —and in doing so, have built another Titanic.

Round trip, anyone?

—From Kaiser News © 1969

A Latin American speaker was with us in a pastors' conference in the Republic of the Philippines. In his morning lecture he had remarked: "They tell me you have 163 Protestant denominations and sects in your country." That afternoon, in a discussion group, one of the men spoke up: "Dr. Fajardo, in your address this morning you said that we have 163 denominations in the Philippines. I want you to know I don't belong to any of them." Quick as a flick of an eyelash, Fajardo replied, "Then you are the 164th."

—PAUL REES
World Vision Magazine



Tips for Travelers (Stagecoach)

THE BEST SEAT inside a stage is the one next to the driver. Even if you have a tendency to seasickness when riding backwards—you'll get over it and will get less jolts and jostling. Don't let any 'sly elph' trade you his mid-seat.

"In cold weather don't ride with tight-fitting boots, shoes, or gloves. When the driver asks you to get off and walk do so without grumbling, he won't request it unless absolutely necessary. If the team runs away—sit still and take your chances. If you jump, nine out of ten times you will get hurt.

"In very cold weather abstain entirely from liquor when on the road because you will freeze twice as quickly when under its influence. Don't growl at the food received at the station; stage companies generally

provide the best they can get.

"Don't keep the stage waiting. Don't smoke a strong pipe inside the coach—spit on the leeward side. If you have anything to drink in a bottle pass it around. Procure your stimulants before starting as 'ranch' (stage depot) whiskey is not 'nectar.'

"Don't swear or lop over neighbors when sleeping. Take small change to pay expenses. Never shoot on the road as the noise might frighten the horses. Don't discuss politics or religion. Don't point out where murders have been committed especially if there are women passengers.

"Don't lag at the wash basin. Don't grease your hair, because travel is dusty. Don't imagine for a moment that you are going on a picnic. Expect annoyances, discomfort, and some hardship."

Did you see Him in the sixties?

*I would not ask,
Do you believe in God?
Everybody does;
Nobody wants to be unpatriotic.
What I want to know is this:
Did you see Him,
Did you hear Him,
Did you, at the very least,
read about Him,
As He was creating worlds
ex nihilo
And electing
And blessing
And disciplining
And cursing
And incarnating Himself
in human form
In the 60's?
Did you?
If you did not,
You just missed one whole
decade of
The Mysterium Tremendum's
extravaganza
Called "History."
He was involved in all that,
Making
And remaking
And unmaking to make all
over again
A world He loves
With a love young lovers
would be embarrassed by.
Perhaps His providence was
too obvious—and too good—to seem true;
Perhaps it was hidden in the
supposed insignificance of
everyday things.*

Excerpted from "Did You See Him in the Sixties?", preached January 4, 1970, by the Rev. John S. Thornton, rector of St. Stephen's, Belvedere, California.

From Wells Fargo Bank History Room, reproduced in *The Mainliner* © United Air Lines, Inc., 1970.

JUNE, 1970

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BISHOP JOHN HOWE, a bachelor in his 50's, is the new Anglican Executive Officer. He succeeds Bishop Ralph S. Dean, now back in his Diocese of Cariboo. Bishop Stephen Bayne of Olympia was the first man in the job. And now, says Bishop Howe, "the important thing is not to be North American." He was, in fact, till last year Bishop of St. Andrew's, Dunblane, and Dunkeld in Scotland, and had earlier in his ministry served in the Diocese of Accra in West Africa. "I opened a letter one morning," he told me, "and out of the blue came this offer."

He was happy to accept, but has no grandiose ideas about it. The office consists only of himself, his deputy, and a secretary, with Mr. Robert Beloe, former Lay Secretary to the Archbishop of Canterbury, acting as liaison with the World Council of Churches in Geneva.

Keep it small, the office clearly "can't keep the tabs on everything. It

will work in terms of personal relationship. Make it any bigger and the office at once duplicates other people's work."

His own office is peculiarly well placed as an ecumenical listening post. Union schemes involving Anglicans are afoot in India and Ceylon, in West Africa, in England itself, and elsewhere. Bishop Howe can keep the score, with a London office still offer-

ing the best place on balance for him to work from with his five-year term of office only just started.

Clearly he is the man at the heart of the new Consultative Council. But he is the first to admit the Council could put his own job in jeopardy. The Council has to elect its own officers, including a permanent secretary, and while he is presumably the man for the job, there is no certainty. The

ANGLICAN LISTENING POST

EDITORIAL CORRESPONDENCE BY CHRISTOPHER MARTIN

Anglican Consultative Council: What It Is

There have been a hundred Archbishops of Canterbury. There have been ten Lambeth Conferences. The first, in 1867, gathered at the Archbishop's personal invitation, from all parts of "the Empire upon which the sun never set" and a few other places such as the U.S.A. The "Anglican Communion" stumbled into conscious existence, more or less, as the British Empire at prayer.

The Empire belongs to history. The Anglican Communion goes on growing: the new, independent Church of the Province of Burma and an extra province taking shape in East Africa this year push the total number of self-governing churches over the twenty mark.

It is worth listing them: the Church of England; the Church in Wales; the Church of Ireland; the Episcopal Church of Scotland; the Protestant

Episcopal Church of the U.S.A.; the Anglican Church of Canada; the Church of England in Australia; the Church of the Province of New Zealand; the Church of the Province of South Africa; the Church of the Province of West Africa; the Church of the Province of Central Africa; the Church of the Province of Uganda, Rwanda, and Burundi; Nippon Sei Ko Kai (Japan Holy Catholic Church); the Chung Hua Shong Kung Hui (the Holy Catholic Church of China); the Church of the Province of the West Indies; the Episcopal Church of Brazil; the new pair of Provinces of Kenya, and of Tanzania; and the Church of India, Pakistan, and Ceylon, and its newly autonomous offshoot in Burma.

One or two further facts set what follows in perspective: With an estimated 44 million baptized members,

the Anglican Communion is tenth in size of Christian Churches. (The Roman Catholic Church is over ten times as big). Over half the Anglican Communion's members are in England, (against 3.5 million or so in the U.S.A.). It is questionable whether more than a tiny fraction of those who label themselves "C of E" are aware of their wider membership.

England has forty-two dioceses; the U.S. Church, with more than twice that number (missionary dioceses apart) is administratively the largest. Without going on, it is not surprising that at Lambeth Conferences, when diocesan bishops attend from all over the world, the huge majority have been white men who speak English.

The Empire belongs to history. The Anglican Communion is growing. The most significant resolution to come out of the 1968 Lambeth Conference was that which proposed setting up a new body—the Anglican Consultative Council—which might even in

Council might not like the color of his skin.

Indeed, when he starts talking about his vision of the Council's role, Bishop Howe almost talks himself out of the job. For the weight of enthusiasm behind its creation springs from North America. "And you wouldn't have to look far outside these walls for unenthusiastic attitudes?" He gives



Bishop
John
Howe

a wry smile of assent. But between North American zeal and Old World scepticism, Bishop Howe sees glimpses of a path.

Obviously the Council should make for greater coordination; it should

also help make the Anglican Communion "more efficiently ecumenical—not confessional!" It will at any rate be an improvement on the "occasional whimsical" meetings of the old Lambeth Consultative body, those ad hoc meetings of metropolitan bishops.

"The Church," runs Bishop Howe's declaration of faith, "has a duty to see the world as the creation and family of God." He adds, "it should transcend national limits."

At the Anglican Congress in Toronto, in 1963, the password for the future was MRI—Mutual Responsibility and Interdependence within the Body of Christ. With \$25 million of special funds since raised to give some practical effect to that cry (against an intended \$40 million by 1968), the Anglican Consultative Council is a timely creation that can nudge the Communion out of the nineteenth century into its role of service for the shrunken world of the 1970's.

due course supplant its parent. Its significance lies in the way that the Council is to be composed—with three members from the five largest provinces (England, U.S.A., Canada, India, and Australia) and two from each of the rest. (Lambeth forgot about the Episcopal Church of Brasil, and one embarrassment and shame for the Council is that, PECUSA apart, it will have only two representatives from the whole of Latin America and the Caribbean). Such composition at once lessens the proportion of Anglo-Saxons to a mix somewhat more in line with the world's make-up.

The significance does not end there. The Council, due to hold its first meeting in East Africa early in 1971, will thereafter meet every other year. In alternate years its standing committee will meet. The intention is that each meeting will happen in a different place. Nor will it be just a gathering of bishops. With the Archbishop of Canterbury as its ex officio president, the Council will be made up of bish-

ops, other clergy, and lay members. The provinces sending three members must choose one of each, those sending two, a bishop and one other. To even numbers still further, there are to be six unattached lay members, as well as a sprinkling of consultants.

Consultants, . . . consultative . . . International advisory organizations, it is well known, can reckon on an uphill struggle to reach the point where they are effective. Even given the fact that any member can suggest items for the agenda, what in practice can such a body decide, and how can it see that its decisions are carried out? Two or three individuals in any church, returning from a meeting of the Council, are not necessarily going to find it easy to put across to their home church the various recommendations and resolutions that have been passed. For that is all they will be: the Council is only consultative to the member Churches, and certainly not envisaged as a controlling body, or a mammoth international curia. ◀

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WORLDSCENE

Anglicans and Rome: Reunion Is the Goal

A joint commission of Episcopalians and Roman Catholics at their seventh national consultation announced their common goal as full communion and ultimately the “organic reunion” of the two churches.

After four and a half years of meetings they declared they “see nothing in the course of this enterprise which would cause us to think for a moment that this goal, given the guidance and support of the Spirit of Christ, is unattainable.”

Twenty-four bishops of both churches will meet in Kansas City May 25-28 for four days of prayer and discussion. The meeting is the first of a number of moves the Anglican-Roman Catholic Commission (ARC) is commending to bring about greater unity of the two bodies. All their suggestions, the commission says, are to be submitted to the “serious, searching scrutiny and judgment of our churches.”

They said the group has reached substantial agreement on Baptism, Communion, eucharistic sacrifice, and the nature of the ordained ministry. They released a 14-page document on their progress to date at a press conference in New York in early May.

Taking part were Roman Catholic Bishop Charles H. Helmsing, of Kansas City-St. Joseph; Episcopal Bishop Donald H. V. Hallock, of Milwaukee; the Rev. Herbert Ryan, S.J., of Woodstock College, New York City; and the Rev. Dr. Arthur A. Vogel, of Nashotah House Seminary in Wisconsin. All are members of the joint commission.

“We want to put this issue of full communion and recognition of ministries squarely before the people

of our churches,” said Father Vogel. Bishop Helmsing, long a strong advocate of unity moves, said, “we find we have more in common than we do separating us. We must bring about the union of the Anglican and Roman Catholic Churches as quickly as we can.”

The next major study of the commission will center on a mutually acceptable statement on reconcilia-

Indian Fund Tops Goal

Voluntary contributions from individuals, parishes, and dioceses of the Episcopal Church to the National Committee of Black Churchmen total \$225,167 as of May 6, according to Dr. Lindley M. Franklin, treasurer of the church’s Executive Council.

The fund was authorized at a special General Convention of the church at South Bend, Ind., in September, 1969, and called for a minimum of \$200,000 to go to the NCBC for black community development. A principal recipient of the funds has been the Black Economic Development Conference.

A second fund established at South Bend asked for a minimum of \$100,000 to be raised for Indian and Eskimo community development.

Dr. Franklin reported that \$101,175 in voluntary contributions has been received to assist Indian and Eskimo work and that the funds will go to the National Committee on Indian Work, an agency of the Episcopal Church.

tion of the ordained ministries of the two churches without “reordination” or “conditional ordination.”

The ARC group recommends a ten point plan of inter-church cooperation with “spiritual ecumenism” heading a list. It also includes such things as joint clergy meetings, education, and planning, cooperation between program planners and religious; and joint efforts on such major issues as racial justice, environment, and peace.

When asked about the effect of their efforts on the Consultation on Church Union the commission was emphatic that neither party would “wish our own specific efforts and our own specific goals to be regarded as prejudicial to the many different efforts being made by our churches toward unity. Specifically, we wish to mention in this regard the Consultation on Church Union (COCU), in which the Episcopal Church is engaged and the other bilateral conversations in which both our churches are honored to participate.”

The Rev. Herbert J. Ryan, S.J., said that while many major theological differences remained unresolved, they were no longer regarded as serious barriers to mutual recognition of each other’s sacraments. The knotty issues of papal infallibility and the bodily assumption of the Virgin Mary are among other problems still on the agenda for later consideration.

European Anglicans Choose Belgian Site

In mid-April representatives of American Episcopal churches in Europe and two European Church of England jurisdictions, meeting in London, approved establishment of

a joint headquarters in Brussels, Belgium, as the first move toward the creation of a Diocese of Europe (*see March issue*).

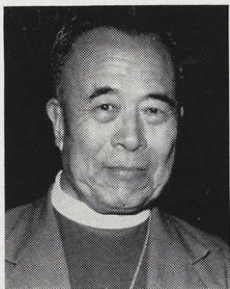
Bishop Robert Stopford of London, and Bishop J. Brooke Mosley, Bishop-in-Charge of the Convocation of American Churches in Europe, presided over the sessions which were attended by 200 clerical and lay delegates from the Anglican Diocese of Gibraltar, the Church of England jurisdiction of North and Central Europe, and the American Convocation.

The conference also voted to ask the Presiding Bishop to appoint a full-time bishop who would be resident in Europe as a deputy to the American Convocation in Europe. That deputy would replace the current Bishop-in-Charge who lives in the United States.

The conference resolution asked Bishop Alan Francis Bright Rogers, Bishop of Fulham, and the American bishop when appointed, to establish the joint Brussels headquarters as soon as possible.

Bishop Wong Dies In Taiwan

Bishop James C. L. Wong of Taiwan died April 26 of a heart attack. Bishop Wong, 70, leaves his wife, the former Edith Su, and three sons and a daughter.



Bishop of Taiwan since 1965, Bishop Wong also served as Assistant Bishop of Borneo for two years and he was Bishop of Jesselton from 1962 until 1964.

The first overseas bishop to be named to fill a see in the American Episcopal Church, Bishop Wong had jurisdiction over the entire island of Taiwan and had 11 parishes, 11 clergymen, and three women workers under his charge when he took over the new Missionary District of Taiwan in 1965.

Born in Peiping at the time of the Boxer Uprising, Bishop Wong

studied in China, the United States, and Canada. A naval engineer in Hong Kong, Bishop Wong continued this vocation even after his ordination in 1940 (*see February, 1967*).

EORSA Makes First Grants

Episcopalians and Others for Responsible Social Action (EORSA), which came into existence as an alternative to the South Bend resolution to support the National Committee of Black Churchmen, has made three grants.

The grants, passed by the Board of Trustees which includes four Episcopal bishops, went to Life Services, Inc., Chicago; Wilson Trash Company, Washington, D.C.; and the Mound Bayou Development Corporation, Mississippi.

A \$5,000 grant to Life Services will assist in production of a relatively inexpensive kidney machine; up to \$3,000 will help the black-owned Wilson Trash Company expand and open two new routes to collect incinerator ashes; and \$700 goes to the Mound Bayou Development Corporation for travel and telephone expenses.

The Mound Bayou Corporation was previously the recipient of a General Convention Special Program (GCSP) grant. Though the Rev. John Peterson, St. Mark's, Barrington, Ill., was unaware that the group received GCSP funds, another EORSA trustee, the Rev. Albert Palmer, Farmingdale, N.Y., said EORSA had no qualms about supporting such a group. The criterion for EORSA grants, he said, was for "persons endeavoring to work within the American system, without resort to violence or threats."

EORSA founders, which include Bishop George Murray, of Alabama; Bishop Albert Chambers, of Springfield; Bishop Charles Bennison, of Western Michigan; and Bishop Allen Brown, of Albany, began the group to counteract the South Bend decision to channel money to the Black Economic Development Conference (*see February, 1970, issue*).

Father Peterson said EORSA tries to "speak to the underlying anguish of the General Convention II resolution without supporting the rhetoric of BEDC."

He said the group has received

many requests for funds, among them one from Georgia legislator Julian Bond, "but of course he's on the Board of BEDC."

Since EORSA exists as an alternative, Father Peterson said, it "has been open to the extreme points of view, particularly the right wing." Several parishes whose members subscribe to the views of the Foundation for Christian Theology have tried to join EORSA, he says, but EORSA has resisted that.

Father Palmer reports that EORSA has collected almost \$17,000. He said he would like to see a larger response "but we don't have the facilities of the national church."

In a recent diocesan convention address Bishop Murray reported that people in his diocese had not responded as well as he would like to the EORSA appeal. "There has been small support so far for EORSA," he said, "so some of us need to examine our real motive for not supporting NCBC. Do we want better opportunities for black people or not?"

Changes in Okinawa, Ecuador

Bishop Edmond Lee Browning, of Okinawa, has submitted his resignation, effective January 1, 1972. The move prepares the way for Okinawa to become part of the Nippon Sei Ko Kai, an action which the General Convention in Houston will be asked to approve.

Bishop Melchor Saucedo, Suf-fragan Bishop of Mexico, has been appointed Bishop-in-Charge of Ecuador until General Convention. Bishop Saucedo will continue his work in Mexico but assume oversight of four congregations in Ancon, Guayaquil, and Quito. Bishop David B. Reed of Colombia was formerly Bishop-in-Charge.

Parish Votes to Share Property

A recent parish vote of 137-2 means that the congregation of St. Stephen and the Incarnation Episcopal Church, Washington, D.C., will share its \$300,000 church property with the community.

A new corporation made up of church representatives and community groups (with the church never controlling 50 percent of the corporation) will hold the 1.28 acre prop-

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COUNCIL ON CHURCH SUPPORT SEEKS SECRETARY

The Council on Church Support, authorized by the 181st General Assembly (1969), has approved a job description for its Secretary and is seeking candidates for the job. This Council will assume the responsibilities carried by the Department of Interpretation and Stewardship and will, in addition, be charged with a continuing unified special gifts program throughout the Church. It will be responsible for the coordination of all the fund-raising activities of the General Assembly's program agencies, including approaches to individuals and foundations.

The Secretary of the Council on Church Support is responsible for the direction and administration of the Council's staff and program, and for counseling with synods and presbyteries regarding fund-raising efforts.

Candidates should be committed Christians, persons of imagination and creative ability, lay or clergy with experience in a successful business or pastorate, knowledgeable about the Reformed faith, the United Presbyterian Church in the U.S.A., and with demonstrated leadership and administrative and fund-raising skills.

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erty which stands a block from the worst-hit area in the riots that followed the assassination of the Rev. Dr. Martin Luther King, Jr., in 1968.

The church's congregation will lease space for 40 years and will have control of that space. The property may become part of a large area to be developed as housing and community facilities. The corporation plans to erect 200 housing units for families of all sizes, economic levels, and ages, with first consideration to those displaced by construction.

The parish, which has been having serious financial problems, now must "be far more serious in its financial commitment than it now is," a members' statement said. "We ought to be held accountable, individually and corporately, for planned, consistent giving."

Racism Is Subject In Zambia, Britain

The greatest danger to Christianity in the twentieth century is that "it should be identified with minority rule in the southern part of Africa," the Most Rev. Francis Oliver Green-Wilkinson, Bishop of Zambia and Archbishop of Central Africa, said at a recent Zambian Synod meeting.

He said to believe that rulers in South Africa and Rhodesia were upholding Christian standards was a "great lie." He warned that Africa, north of the Zambesi frontier would "in disgust turn to atheism and away from Christianity" because the latter was tied too closely with the oppressive, ruling minority.

The Synod also voted to divide the present Zambia diocese and to create a separate Province of Zambia. Zambia has been part of the Province of Central Africa.

● Race relations in Britain highlighted two meetings recently held in London. Romans, Anglicans, Presbyterians, and others met for one day under the chairmanship of Anglican Bishop Trevor Huddleston to discuss the growing discrimination against West Indians in that country. Bishop Huddleston, Suffragan of Stepney (East London), mentioned specifically the attacks against Pakistanis that had been

occurring in his own diocese.

"I am determined to do everything in my power to prevent this evil thing, racism, from getting any hold on the people of this area. I believe it is perfectly possible for people of different race, color, and religion to build a stronger community."

● Representatives of Anglican and Protestant churches in Britain voted at a meeting of the British Council of Churches to oppose *apartheid* in South Africa by continuing a fight to cancel a projected South African cricket tour of Britain this Summer.

Immersion in Puerto Rico



Immersion is an approved, but seldom used, form of baptism in the Episcopal Church. Holy Cross Episcopal Church, Castaner, Puerto Rico, installed an immersion tank. Vicar Sterling Rayburn (above), used the new baptistry for the first time during Easter Sunday this year when four youngsters were baptized.

Clark and Clark On the Problem

Former U.S. Attorney General Ramsey Clark and Dr. Kenneth B. Clark, professor of psychology and president of the Metropolitan Applied Research Center, New York City, took a hard look at the nation's racial problem before some 300 people who attended a two-day conference in New York on April 29 and 30.

Co-sponsored by the Academy of Religion and Mental Health and the firm Dr. Clark heads, the conference dealt with the themes of racism and prejudice.

Dr. Kenneth Clark, an Episcopalian, whose research was cited by the U.S. Supreme Court in its 1954 decision on school desegregation,

said that in the 15 years since that legislation not much had happened. Mr. Ramsey Clark, a Presbyterian, later said that it was not possible for law to do it all.

The two Clarks agreed on the lack of progress made in race relations in this country, with Dr. Clark speaking primarily about what he called the "dark, dehumanizing, and destructive ghettos" and Mr. Clark spelling out in statistics how the quality of life between U.S. blacks and whites differed.

Segregated schools inflict permanent damage on black children, Dr. Clark said, citing evidence, but said this apparently was not enough reason "to compel the American people to plan and implement a massive and effective program for desegregation of our public schools."

That experience, he continued, proved that "to the masses of white Americans, . . . Negro children are clearly expendable."

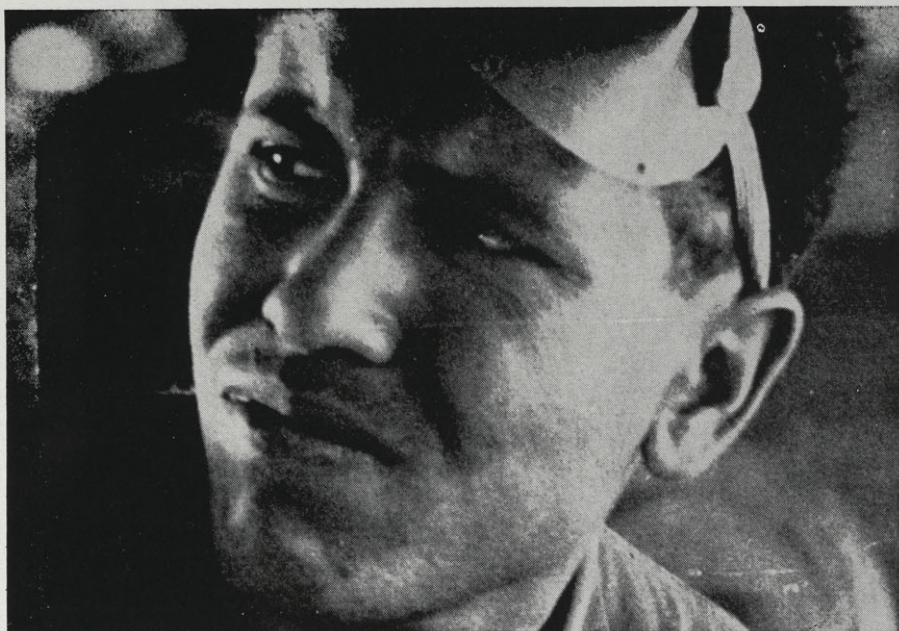
People will act, he said, only when they realize that white children suffer from segregated schools, too.

Dr. Clark said he saw some hope in the white, affluent youth who were "hippies" and "quasi-anarchists." He said "in spite of the fact that these young people are destroying themselves, I thank them for the anguish, the horror, they are imposing on themselves and their parents. Because they are telling the country that something is wrong. While black people destroying themselves does not seem to matter much, when white children begin to do it, there is hope."

He said there was evidence that the nation was in the first stages of a terminal illness; that racism is so deeply rooted that "even when the possibility of not surviving" is clear, America may still not be able to save itself. He said he would, however, proceed on the premise that this was not true.

Former Attorney General Clark, who said he was "old-fashioned" because he believes in integration, said it was possible "in the leisurely past for man to make it with anger and hatred in his heart because his numbers and powers were limited."

A technological society, Mr. Clark said, changed all that and "today we are totally interdependent. For that reason, racism is no longer tolerable." A law, he said, can only express a goal, not fulfill it. It takes



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people, institutions, and hard work to make it so, he said.

In 1963, nine years after the school desegregation decision, Mr. Clark said he and his Justice Department colleagues decided to see how the law was being fulfilled. They found 1 percent of the students in the former confederacy states were in integrated schools. "At that rate, 'all deliberate speed' meant that it would take nine centuries to integrate the whole country."

"We can desegregate our schools and we must. There are a whole laundry-list of ways to go about it. Busing is a way. People who complain about busing are really concerned about where the bus stops. Why didn't anyone complain when black children in the South were bused 50 miles past white schools?"

Citing statistics on Watts, Los Angeles, where he headed a federal task force after the riots, he showed black people lived in older buildings, had more fires, went to more turbulent schools, had higher unemployment figures, and suffered from malnutrition and related diseases.

"There are only several places that have the exciting opportunity to show that it's true that we can all live together with dignity, respect, and with love," he concluded. "The United States is one of them. If we don't, we'll get what we deserve. We'll get domestic violence from our failure to realize that we are totally interdependent. There will be no dignity until everybody has it. Human dignity is the central issue of our time."

Southern Presbyterians Drop Out of IFCO

The Black Economic Development Conference (BEDC) and its Black Manifesto have cost the Inter-religious Foundation for Community Organization (IFCO) another member.

The Board of Christian Education of the Presbyterian Church, U.S. (Southern) has changed its mind and withdrawn membership from IFCO. The Board said in a statement that it had reluctantly concluded that "IFCO membership is outweighed by its costs in terms of misunderstanding and unrest in the church."

IFCO, which refused to repudiate BEDC and the Black Manifesto, also lost the membership of the American Jewish Committee. More recently the Southern Presbyterian Board of National Ministries also questioned paying its membership fee and was dropped by IFCO.

Fewer Seminaries For England

A drastic cut in the number of Church of England seminaries—possibly by as much as one-third—is likely to follow a recent decision of the Anglican Church Assembly which voted to begin action to reorganize theological colleges in response to a diminishing number of ordinands.

The Assembly instructed the Council to submit a plan for the regrouping of seminaries to the House of Bishops "without delay."

Between 1955 and 1965 the Church of England had a boom in the number of ordination candidates, but a slump began in 1964 and the number has continued to decline steadily at the rate of 8.5 percent per year.

GCSP: "We Are On the Right Track"

"It has been a long two years, but I believe every drop of blood and sweat that we shed was worth it. Why? Because I am certain that we are on the right track."

In his annual report on the progress of General Convention Special Program (GCSP) Executive Director Leon Modeste made that prognosis. He said the Episcopal Church should not be self-righteous, but it should be proud that GCSP exists and that it "stands virtually alone in its support for community organization as a priority commitment."

► Reporting that GCSP processed 504 requests for grants in 1969, Mr. Modeste said that 370 of those were turned down by the staff because they either did not fit criteria or were not GCSP priorities. Seventy-nine of the projects were rejected by the Screening and Review Committee and one, by Executive Council. Fifty-four, totaling \$1,212,667 were funded as regular grants and 29 emergency grants, totaling \$141,482, were made.

PROFESSIONAL SUPPLEMENT

Clergy Placement: Changes Wanted

Only 15 percent of the Episcopal Church's 10,000 clergymen approve of the existing system of ministerial placement, according to results of a survey announced in May.

The study was conducted by a Joint Commission on the Deployment of Clergy headed by Bishop John H. Burt, of Ohio. The bishop described the survey as a prelude to a major program using data processing techniques to assist bishops and local vestries in clergy assignment.

Under the present system, rectors are called to parishes by vestries. The diocesan bishop may be consulted, and he may enjoy the privilege of nomination. Vicars are assigned by bishops to missions—congregations which have not yet reached parish status and which are usually not self-supporting. The bishop is the rector of all missions within the diocese. The study showed that eight of 10 vestrymen have never been involved in recruiting or employing new clergy.

Some 75 percent of the clergymen disapproved of the methods now used. Of that group, 35 percent cited haphazard placement, no control, and decisions subject to whim or chance as their reasons for complaint. Fifteen percent thought the system lacked concern for abilities, testing, evaluation, vocational interest, and aptitude.

With funding supplied by the Episcopal Church Foundation, the Joint Commission is establishing a Clergy Deployment Office which will be supervised by a board of clergy and laymen. It is scheduled to be in full operation by September, 1973.

The new office will store vital data on each clergyman and seminarian, covering interests, capabilities, compensation histories, and performance evaluation. The aim is to assign the right man to a vacant post and to take account of individual abilities.

In answering the question-

News and Notes

The Diocese of Washington's Episcopal Clergy Association has done it again. Their professional standards document (*see /PS for April*) seemed to be valuable spadework for any group working on the same problem. Their May meeting is considering the report of a four-man committee headed by James Fenhagen entitled "Service to Vacant Parishes."

The three-page document outlines the process of calling a rector and makes suggestions on how the clergy could organize themselves to help vacant parishes make the interim ministry of the church a time of positive growth rather than a mere holding operation. The report suggests the parish use paid consultants in the process of finding a new rector. An eight-page appendix by John C. Harris and James D. Anderson spells out the parish-consultant relationship and the processes they might go through toward securing a new rector.

The Washington Diocese Association address is 4624 Van Ness St. N.W., Washington, D.C. 20016.

► The Diocese of Massachusetts has recently revised its Diocesan Housing Loan Policy. All clergymen and diocesan and parish lay workers are eligible under the plan to get twenty-year housing loans up to two and one-half times the annual gross salary of the recipient from the Diocesan Investment Trust. If the down payment is 20 percent the interest rate is set at 1.5 percent above what the Investment trust earned in the preceding year. If the down payment is less the

naire, 33 percent of Episcopal clergymen suggested some form of clearing house on ministerial deployment; 11 percent favored formal testing and evaluation procedures; and 10 percent urged more information available to and regarding the clergy. Forty-seven percent thought bishops should have greater control in clergy assignment; 30 percent wanted no change; and 15 percent favored less episcopal control.

More Scholar Dollars

Fourteen ordained clergymen have received fellowship grants totaling \$63,000, awarded by The Episcopal Church Foundation for advanced theological study during the 1970-1971 academic year.

William A. Coolidge, president of the Foundation, said five of the fellowships went to first-time recipients, while nine were given for further work toward doctorates.

Since this program began in 1964, Mr. Coolidge said more than \$290,000 has been awarded to thirty-seven outstanding scholars, most of whom were assisted during the entire period of their doctoral studies. The Foundation is a national organization of Episcopal laymen which initiates and underwrites projects supporting the work of the church. ◀

interest rate goes to 3 percent and the borrower must carry life insurance to cover the difference. The borrower has full repayment rights at any time without penalty.

The program is administered by the bishop, treasurer, and the finance officer of the diocese. Full information is available to professional associations and other dioceses from the treasurer, One Joy Street, Boston, Mass. 02108.

► The Rev. Dr. H. Boone Porter, General Seminary's resident liturgist and the moving spirit behind the Episcopal Church's moves toward a larger non-stipendiary ministry, has sent out a call for a caucus of laymen interested in becoming unpaid priests and priests interested in retraining for secular employment to become unpaid pastors. The meeting is to be held (Woodstock style) May 29-30, beginning and ending with lunch, at St. George's Church, 1600 E. 58th St., Kansas City, MO 64110 (Tel. 816-444-9880). The food is free, families are invited, sleeping bags are appropriate, and some contributions of money are welcome to help defray expenses. The Rev. George Swanson is host rector. The steering committee of eight includes Bishop Edward R. Welles, of West Missouri.

**THE
EPISCOPALIAN**
**JUNE
1970**

**continued from
opposite page 13**

CHANGES

ABSTEIN, William R., II, from Church of the Holy Trinity, Decatur, GA, to St. Jude's, Smyrna, GA
 BENNETT, Arthur L., from Diocese of West Virginia, Charleston, WV, to St. Paul's Wheeling, WV
 BROWN, Richard J., from St. Andrew's, Baltimore, MD, to St. John's, Frostburg, MD
 BUCHANAN, Joseph W., from St. Peter's, Charlotte, NC, to St. Matthew's, Wheeling, WV
 CANNON, A. Charles, from Grace, Charleston, SC, to Charleston Area Campus Minister, Cathedral Church of St. Luke and St. Paul, 126 Coming Street, Charleston, SC 29403
 DICKS, Paul R., from Diocesan Office, Des Moines, IA, to Grace, Charles City, IA
 ELLINGTON, John T., Jr., from St. Andrew's, Barboursville, WV, to Grace Church, Elkins, WV, and Church of the Good Shepherd, Glenmore, WV
 FREY, William C., former address, Apartado 960; new address: Apartado 58-A, Guatemala City, Guatemala, Central America
 HABIBY, Samir J., from Office of the Bishop for Armed Forces, New York, NY, to St. Anselm's, Garden Grove, CA
 HARBOUR, Richard L., from Union Theological Seminary, N.Y., N.Y., to Harcourt Parish, Gambier, Ohio.
 HUBBELL, Gilbert, from St. Peter's, Lakewood, OH, to Trinity, Coshocton, OH
 KAUFMAN, Ivan T., from Episcopal Seminary of the Caribbean, Carolina, PR, to Philadelphia Divinity School, Philadelphia, PA
 KENNEDY, Bill, from Diocese of Dallas, Dallas, TX, to St. Mark's, Arlington, TX
 KREYMER, Donald N., from Chaplain USNR, NB, to St. Francis of Assisi, Simi Valley, CA
 LARSEN, Richard J., Jr., from Diocesan Office, Des Moines, IA, to Trinity, Winterset, IA
 McLEAN, William D., III, from St. Michael's Racine, WI, and The Episcopal Diocese of Milwaukee, Milwaukee, WI, to Church of the Mediator, Chicago, IL
 NEWMARCH, William C., from St. Margaret's, Park Falls, WI, Church of Our Saviour, Lugerville, WI, and Diocese of Eau Claire, Eau Claire, WI, to Wisconsin School for Boys, Wales, WI
 PARK, Thomas W., from Diocese of Oregon, Lake Oswego, OR, to St. Luke's, Waldport, OR
 PATTERSON, James R., from St. Francis, Grayling, MI, to St. Alban's, Bay City, MI

PREGNALL, William S., from Davis Sessums Student Center, Baton Rouge, LA, to St. Augustine's, Washington, DC
 PRICE, Kenneth L., Jr., from Trinity, Parkersburg, WV, to Diocese of West Virginia, Charleston, WV
 ROEGER, William D., Jr., from St. James', Trenton, NJ, to Christ, Glen Ridge, NJ
 SCHADEWITZ, M. R., from Church of the Holy Trinity, Hoquiam, WA, to Trinity, Seattle, WA
 SELL, James W., from Diocese of West Virginia, Charleston, WV, to Christ, Williamstown, WV
 SOUTAR, James C., from St. Mark's, Troy, AL, and Trinity, Union Springs, AL, to Holy Nativity, Panama City, FL
 THOMAS, John D., From Church of the Ascension, Gloucester Ct., NJ, to Christ, So. Amboy, NJ
 THOMPSON, Walter D., from St. Andrew's, Florence, OR, and St. Mary's, Gardiner, OR, to Calvary, Santa Cruz, CA
 TUCKER, James L., from St. Luke's Episcopal Hospital, Houston, TX, to St. James', Houston, TX

Retirements

FUESSLE, Raymond E., University Chaplain, will retire July 1 as chaplain emeritus after 17 years of service to Lehigh University.
 GOLDING, John Thorn, resigned as Preaching Missioner, Diocese of Washington, retiring July 1, 1970. Box 1035, Edgartown, MA 02539
 PITTENGER, W. Norman, will retire on June 10, 1970, from King's College, Cambridge, and the Divinity Faculty of the University of Cambridge, Cambridge, England.

The Priest As Manager

Arthur X. Deegan's *The Priest as Manager* (Bruce, \$7.50) intends to help free the over-burdened pastor for spiritual matters. He deals with time utilization, delegating of authority, styles of leadership, problem-solving, decision-making, and Peter Drucker's technique, "management by objectives."

His book has limited value for Protestants. Not a plan for the radical restructuring of the parish, it reflects Roman Catholic caution about Vatican II. Says Deegan, "Today's pastor should not rush pell-mell to join the bandwagon for the 'emergence of the layman.'" It does give the harried pastor a perspective on his plight.

—PETER E. CAMP

Cincinnati Clergy Try Hospital "Externship"

A small group of ministers and physicians in Cincinnati are hoping to overcome a situation in which, at best, the medical profession "tolerates" clergymen or, in other instances, hospital personnel have actually stopped ministers from visiting patients.

The Rev. F. Randall Williams, chaplain of Children's Hospital has organized the continuing education sessions for Christian and Jewish clergy. Of 110 interested in the "externship," twenty-nine ministers have participated. In addition to lectures by medical men, the program includes assigned reading and exchanges of ideas.

Tensions between religious and medical professionals apparently arise for a number of reasons. The clergy's lack of knowledge about medical procedures and feeling of physicians that they have little constructive to say to clergy, constitute part of the problems.

A "first step" for clergymen is to learn the problems, pressures, and working procedures of physicians and hospital staffs. Next, the clergymen should make their pastoral specialties known and available to physicians.

"Doctors are in the habit of referring cases to specialists," said one minister, "but to date they have not known by name and number the counseling specialties of the ministers and rabbis. Few doctors trust the clergy enough to call us in." Clergymen interviewed here said they were not accustomed to having doctors come to them to discuss moral issues involved in their practice, and few reported any medical men in their congregations.

Three broad areas in which clergymen can help the healing process and complement medical treatment have been identified in the learning sessions. These include dealing with guilt, especially in cases of problem births; helping persons cope with fear which accompanies some disease; and offering counseling which is in keeping with medical programs. ◀

The Episcopalian *PROFESSIONAL SUPPLEMENT*
 A Service for working clergymen of the
 Episcopal Church / Edward T. Dell, Jr., Editor
 Communications: The Episcopalian / PS,
 1930 Chestnut Street, Philadelphia
 Pa. 19103

Regular grants made by GCSP have to go through the staff process, then to Screening and Review Committee for approval and then they are certified by the Executive Council. Emergency grants, however, can be made on the staff recommendation by the Presiding Bishop.

► "GCSP is no longer just a program arm of the church," Mr. Modeste said. "It is now part of the lives of hundreds of people who have risked lives and jobs to get projects started with the help of our resources."

Mr. Modeste, in the report which outlined the 22 steps involved in GCSP's granting process, said the Episcopal Church will have to answer two questions in 1970: "How will the Episcopal Church live up to the expectations and positive action it has helped to generate?" and "How will the church resolve its own internal debate over the issues raised by GCSP?"

GCSP should have a minimum of five to six years to realize its full potential, Mr. Modeste said, and should not be crushed with "superfluous, bureaucratic controls, euphemisms for paternalism and racism."

► Mr. Modeste praised the Episcopal Churchwomen and the United Thank Offering which contributed \$3 million over three years to GCSP's support. Without that money, Mr. Modeste said, "GCSP would be just another piece of attractive church programming with a minimum of funds to operate."

Mr. Modeste commented on the issues of polarization and violence, saying violence, according to the National Commission on the Causes and Prevention of Violence, is "not a symptom of abnormal psychology or social malfunction. Violence, according to these authorities, is a legitimate political phenomenon."

► The progress report contained a definition of racism, another subject of discussion in the church. "White racism is the systematic individual and institutional oppression, exploitation, and paternalization of the black race by the white race," the report said. "It is based on the historic and cultural tradition of white superiority which led to the evolution of a society and government based on the 'right to rule.'"

Combating racism, Mr. Modeste said, is a continuing priority for GCSP.



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In Person

The Interreligious Foundation for Community Organization (IFCO) recently named Dr. **Joseph C. Williamson**, of Andover-Newton Theological School, and Mr. **Lester Kleckly**, former New York welfare worker, to its staff. . . . The Rev. **Martin Luther Agnew**, a graduate of the University of the South, is returning to Sewanee as chaplain of the Sewanee Military Academy. . . . Mrs. **James M. Dolbey**, president of Church Women United, recently presented Senator **Margaret Chase Smith** with the organization's citation of honor. . . .

The Rev. **William B. Gray**, whose diocesan paper, *The Virginia Churchman*, recently won first place for photography in an Associated Church Press contest, will soon become director of communications for Trinity Parish, New York City. He will also be the editor of *The Convention Daily* this Fall at Houston. . . .

The Rt. Rev. **J. B. Creggan**, former Archdeacon of Kingston, was consecrated in May to be Bishop of the Anglican Diocese of Ontario. . . . Bishop **Richard S. Emrich**, of Michigan, and Mr. **Peter Day**, the Episcopal Church's ecumenical officer, headed the Episcopal delegation to the Lutheran / Episcopal talks on unity, held in Milwaukee. . . . Captain **James A. Lovell, Jr.**, commander of Apollo 13, and his family worship at St. John's Episcopal Church, La Porte, Texas, where his wife, **Marilyn**, is a member of the Episcopal churchwomen. . . .

Mr. **John E. Semmes, Jr.**, has been appointed executive director of a new national Clergy Deployment Office. . . . The Rt. Rev. **Conrad H. Gesner**, retired Bishop of South Dakota, and Miss **Claudia Dorland** will marry in June. . . . Mrs. **Judith St. George**, wife of the Rev. **David St. George** of All Saints' Church, Millington, N.J., is the author of the recently published book, *Turncoat Winter, Rebel Spring*. . . .

Bishop **Harry J. Carpenter**, of Oxford, England, who headed the Anglican delegation to the original Anglican/Methodist Conversations on Unity, will resign as diocesan in early 1971. . . . The Rev. **Richard L. Rising**, former dean of the *Seminario Episcopal del Caribe*, Carolina, Puerto Rico, has been appointed associate director of the Board for Theological Education. . . . The Rev. **Robert H. Owen**, 48, Chicago's famed "Night Pastor" (see May, 1967 issue), died of a heart attack on March 14.

Changes in

Current changes in the House of Bishops include two consecrations, two installations, five elections, two retirements, one resignation, and one death.

The Rt. Rev. **James C. L. Wong**, of Taiwan, died April 28 (see page 45).

The Rt. Rev. **Robert R. Brown**, Bishop of Arkansas since 1956, will retire Nov. 1, 1970.

Bishop Brown, a graduate of St. Mary's University, San Antonio, Texas, and Virginia Theological Seminary, was ordained in 1937. He served churches in Texas and Virginia before his consecration to be Bishop Coadjutor of Arkansas in 1955.

Bishop Brown served National Council (now Executive Council) from 1944-49, and is a past president of Province 7. A former editor of the *Southern Churchman*, he is the author of several books, and serves on the Board of Regents of the University of the South and is a trustee of the Episcopal Theological Seminary of the Southwest.

Bishop Brown is married to the former Katherine Rust, and they have three children.

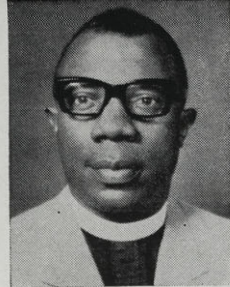
The Rev. **George D. Browne**, 37, Chaplain of Cuttington College, Suacoco, Liberia, has been elected Bishop of the Missionary Diocese of Liberia. The first native-born clergyman to hold the post, he succeeds the late Bishop Dillard H. Brown, who was murdered last year.

A graduate of Cuttington College and Virginia Theological Seminary, Bishop-elect Browne was ordained to the priesthood in 1963 and has held several pastorates in Liberia. The bishop-elect is the first person elected to head a missionary district since Special General Convention last year

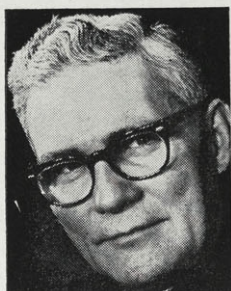
the Episcopate



Bishop Brown



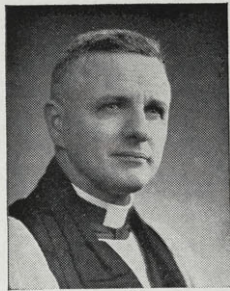
Chaplain Browne



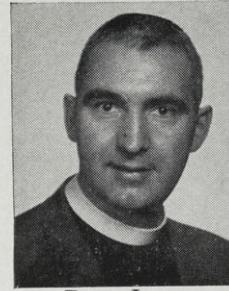
Dean Davies



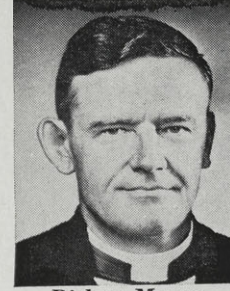
Bishop Folwell



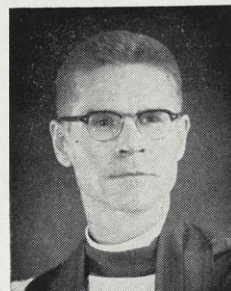
Bishop Hatch



Dean Jones



Bishop Moore



Bishop Ogilby



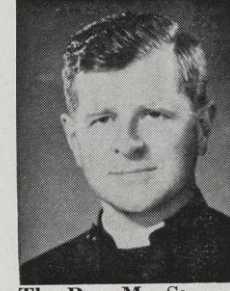
Bishop Robinson



Bishop Scaife



Bishop Spears



The Rev. Mr. Stewart

provided that convocations, rather than the House of Bishops, may choose bishops of missionary districts.

Bishop-elect Browne is married to the former Clavender Railey, and they have five children.

The Very Rev. Donald Davies, Dean of Trinity Cathedral, Omaha, Neb., was elected to be Bishop of Dallas April 2.

A graduate of the University of Tulsa and Seabury-Western Theological Seminary, Bishop-elect Davies was a Presbyterian minister before his ordination to the Episcopal priesthood in 1950. After serving churches in Kansas, he worked as a secretary for National Council's (now Executive Council) Department of Christian Education until 1954 when he moved to Monroe, La., to be Rector of Grace Church.

Bishop-elect Davies served as a U.S. Army chaplain, and later as associate professor and sub-dean at Seabury-Western Seminary until his appointment as Dean of Trinity Cathedral in 1968. He is married to the former Mabel Roberts, and they have five children.

The Rt. Rev. William H. Folwell, former Rector of All Saints' Church,

Winter Park, Fla., was consecrated to be Bishop of Central Florida February 9.

Bishop Folwell, a graduate of Georgia Institute of Technology and Seabury-Western Theological Seminary, was ordained in 1952. He served churches in Florida and as chaplain of St. Martin's School, New Orleans, La., before becoming Rector of All Saints' in 1959.

Appointed Honorary Canon by Bishop Henry Louttit in 1966, Bishop Folwell served as a deputy to General Convention the following year. He is a past president of the Florida Episcopal Schools Association and chaired the committee to study the division of the Diocese of South Florida.

Bishop Folwell is married to the former Christine Cramp, and they have three children.

The Rt. Rev. Robert M. Hatch, Bishop of Western Massachusetts since 1957, retires September 1.

A graduate of Harvard University and Episcopal Theological School, Bishop Hatch was ordained in 1940. He served churches in Massachusetts and Connecticut and as Dean of the Cathedral Church of St. John in Wilmington, Del., before his election to

be Suffragan Bishop of Connecticut in 1951.

Bishop Hatch has written a number of articles and pamphlets on church subjects and on conservation. He is a member of the Board of Trustees of Lenox School, Lenox, Mass., and St. Mark's School, Southborough, Mass.

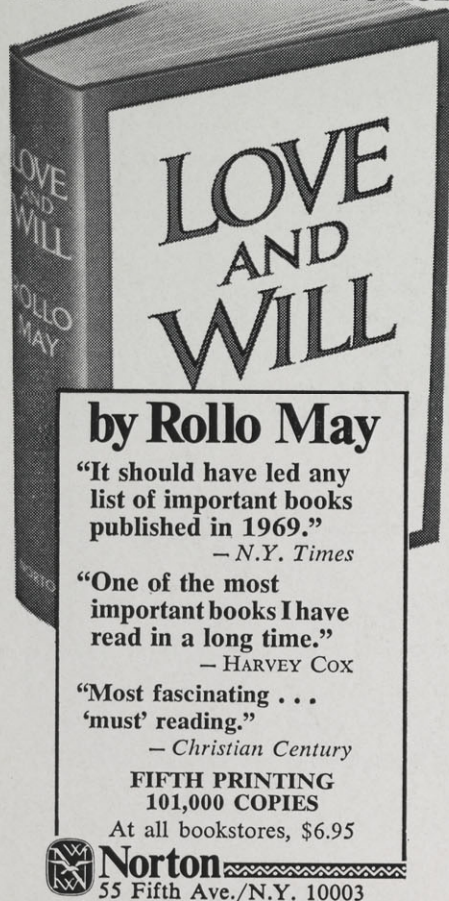
Bishop Hatch is married to the former Helen Addison, and they have two children.

The Rt. Rev. Addison Hosea, former Rector of St. John's Church, Versailles, Ky., was consecrated to be Bishop Coadjutor of Lexington May 12.

Bishop Hosea, who is a graduate of Atlantic Christian College and St. Luke's Seminary of the University of the South, was ordained in 1949. After serving churches in North Carolina for five years, he moved to Kentucky as Rector of St. John's and professor of New Testament at Episcopal Theological Seminary in Kentucky. In 1964 he was appointed Honorary Canon of the Cathedral Church of St. George the Martyr, Lee County, Ky.

A deputy to four General Conventions and the Special General Convention in South Bend, Bishop Hosea

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CHANGES IN THE EPISCOPATE

was also elected to serve at the coming Houston Convention.

Bishop Hosea is married to the former Jane Marston, and they have three children.

The Very Rev. Walter H. Jones, Dean of Calvary Cathedral, Sioux Falls, S.D., since 1968, was elected to be Bishop of South Dakota by a special convocation held April 18. He succeeds resigned Bishop Lyman C. Ogilby.

Bishop-elect Jones is a graduate of St. John's College in Canada. Following his ordination in 1952, he helped found a new parish, St. Peter's, in Manitoba, Canada, and in 1956 moved to Mitchell, S.D., to be Rector of St. Mary's Church and part-time chaplain at the State Training School in nearby Plankinton.

Bishop-elect Jones served as Administrative Canon to the Ordinary in Sioux Falls, and as Rector of St. George's Church, Bismarck, N.D., before his appointment as Dean of Calvary Cathedral.

He is married to the former Marilyn Lunney, and they have four children.

The Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington since 1964, was installed as Bishop Coadjutor of New York May 9.

A graduate of Yale University and General Theological Seminary, Bishop Moore was ordained in 1949. He served the Associate Mission of Grace Church, Van Vorst, N.J., until his appointment as Dean and Rector of Christ Church Cathedral, Indianapolis, Ind., in 1957.

A past member of Executive Council's Urban Division and later of the Home Department, Bishop Moore is the author of *The Church Reclaims the City*, a study on the Church's urban work. He is presently chairman of the National Council of Churches' Delta Ministry and chairman of the NAACP appeal for financial support for their Legal Defense Fund.

Bishop Moore is married to the former Jenny McKean, and they have nine children.

The Rt. Rev. Lyman C. Ogilby, Bishop of South Dakota since Jan. 6, 1970, resigned March 1.

Bishop Ogilby, who automatically

succeeded as Bishop of South Dakota upon the retirement of Bishop Conrad Gesner, gave up the position because he felt South Dakota should elect its own bishop instead of having one chosen for it by the House of Bishops. A canonical amendment, enacted at the Special Convention last Fall, makes this possible.

Bishop Ogilby is a graduate of Hamilton College and the Episcopal Theological School. Following his ordination in 1950 he served as chaplain and teacher at Brent School, Baguio, and at Benguet Missions, The Philippines, before his consecration to be Suffragan Bishop of The Philippines in 1953. He served as Bishop of the Philippines from 1957 until 1967 when he was elected to be Bishop Coadjutor of South Dakota.

Bishop Ogilby is married to the former Ruth Dale, and they have three children.

The Rt. Rev. Harold B. Robinson, Bishop Coadjutor of Western New York since 1967, succeeds as diocesan June 1.

A graduate of the University of California and General Theological Seminary, Bishop Robinson was ordained in 1946. He spent the first sixteen years of his ministry in California where he was Rector of St. Paul's Church in San Diego, director of The Bishop's School, La Jolla, from 1957-60, and on the board of directors of St. Paul's Cathedral, Los Angeles.

He became Dean of St. Paul's Cathedral, Buffalo, N.Y., in 1962, and served on the city's Mayor's Advisory Committee and as a trustee of the DeVaux School in Niagara Falls.

Bishop Robinson is married to the former Marie Little, and they have four children.

The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York since 1948, retires June 1.

Bishop Scaife, graduate of Trinity College and General Theological Seminary, was ordained in 1938. He served churches in New York City, Rhode Island, and Pennsylvania before his election to be bishop.

Bishop Scaife was a member of National Council (now Executive Council) from 1951-57; on the Joint Commissions on Ecumenical Relations and Music; and chairman of the Commission on Assistance to Eastern Orthodox Churches.

He is one of Western Christendom's leading experts on Eastern Orthodoxy and is editor of the book, *The Russian Priest of Tomorrow*.

Bishop Scaife is married to the former Eleanor Carnochan, and they have two children.

The Rt. Rev. Robert R. Spears, Jr., Suffragan Bishop of West Missouri since 1967, was elected to be Bishop of Rochester April 26.

A graduate of Hobart College and General Theological Seminary, Bishop Spears was ordained in 1944. He served parishes in New York and New Jersey before his consecration to be Suffragan in West Missouri.

In the past, Bishop Spears has devoted much of his time to youth work as former director of Youth Work of the Diocese of Western New York; a member of the National Youth Commission; Province 2 Chairman of Youth Work; and director of several youth conferences.

A member of the Board of Trustees of General Theological Seminary, he chaired the seminary's Sesquicentennial Committee in 1965 and has served on the Editorial Board of the Seabury Press.

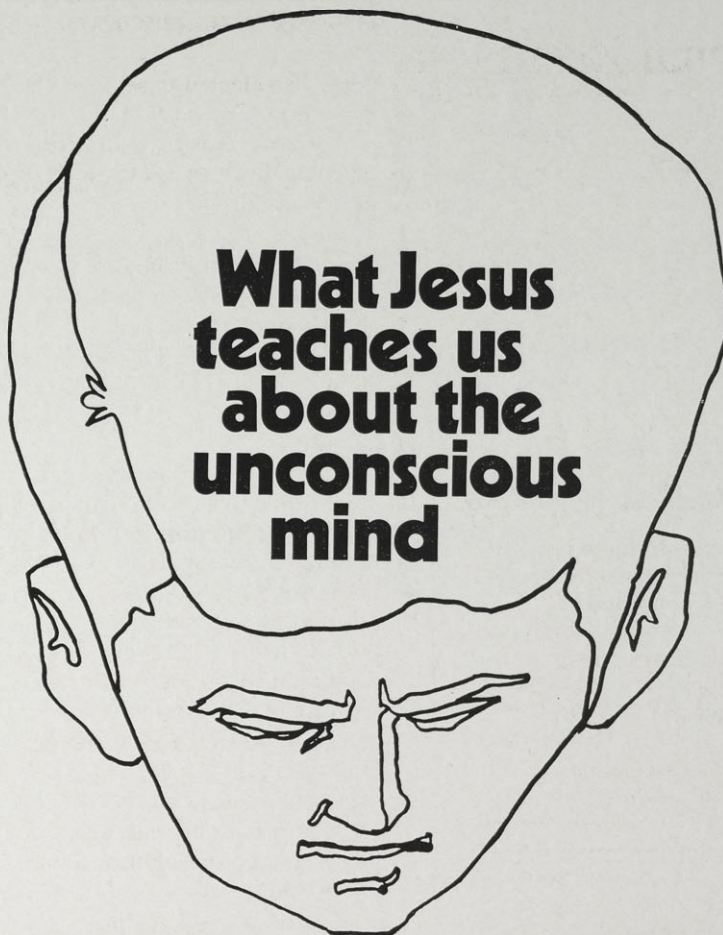
Bishop Spears is married to the former Charlotte Luttrell, and they have three children.

The Rev. Alexander D. Stewart, Rector of St. Mark's Church, Riverside, R.I., since 1953, was elected to be Bishop of Western Massachusetts April 11.

A graduate of Harvard University and Union Theological Seminary, Bishop-elect Stewart was ordained to the priesthood in 1951. He served churches in Connecticut and New York before becoming Rector of St. Mark's and was graduated from Harvard's Graduate School of Business Administration in 1961.

Three times a deputy to General Convention, Bishop-elect Stewart is a past member of Convention's Program and Budget Committee and since 1967 has served on the Joint Commission on Audit. He conducts radio and TV programs for the Rhode Island Council of Churches and is the author of a number of books and essays, including "Science and Human Nature," which won the 1960 Wainwright House Award.

Bishop-elect Stewart is married to the former Laurel Gale.



It was C. G. Jung who first demonstrated the universality of man's unconscious, but he was not the first to feel its awe-inspiring power. John A. Sanford acknowledges his debt to Jung in this unusual interpretation of the Gospel record. He reveals in the teachings of Jesus an inner dimension largely overlooked—a "kingdom within" that can guide us toward the same unconscious and creatively-led life which was His.

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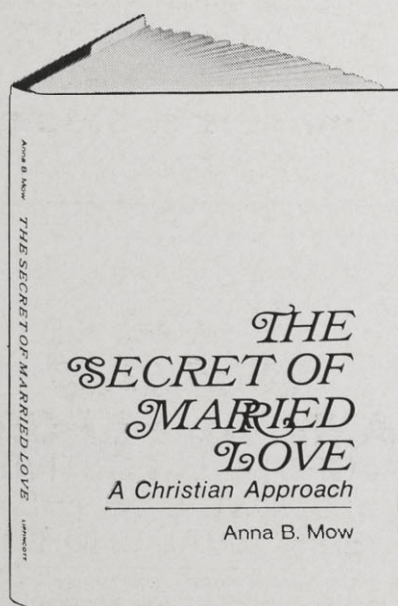
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Switchboard

Continued from page 4

and the family, and in the April issue, Bishop Frey's "How Thin Can We Shave the Nickel?"

I am so pleased to read a strong, loving condemnation of our selfish spending on ourselves. This article should be required reading for budget committees, vestries, women's groups, and parish meetings, every time they're considering where to spend their money. It's just possible that we ought to say to those who give money for the church's furnishings and furbelows not, "Thank you, now we can spend some other money on something else" but, "No, thank you, the church doesn't need to fancy up herself."

If we don't want to give to the work of the church in the world at home, we can always give it to its work, safely, overseas. We certainly don't need forever to be stingily painting our own lily.

MRS. DALE THOMPSON
Swarthmore, Pa.

SUIT CLARIFIED

Two letters published in [Switchboard] April issue . . . concerning the lawsuit of *Gates and Arms vs. The Episcopal Church* sorely need answering, since they are the result, I am sure, of limited understanding. . . .

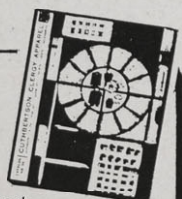
. . . I think it is important that at least two points be clarified here for the benefit of these and other readers who may also be confused.

1. The plaintiffs are not "daring to speak for all members of the Episcopal Church." Their complaint speaks for themselves, as church members who feel that their donations have been misused by the church functionaries as trustees of this money, and "all other members of the Protestant Episcopal Church in the U.S.A. similarly situated."

2. The action taken by the plaintiffs most definitely was not motivated by a need to gain "stature" in the courts. The question of whether the controversial \$200,000 grant to the NCBC was a "long-overdue act of brotherhood" or an unfortunate decision by which aid was in fact given to Marxist revolutionaries who do not represent the masses of socially and economically deprived Negroes, has been hotly debated for the past seven months. The plaintiffs are obviously of the latter conviction and they are challenging the legality of the NCBC grant because they feel this organization cannot qualify as a grant recipient under the 1967 GCSP criterion of non-violence. An important clue as to the Christian motives of Messrs. Gates and Arms is to be found in their request that the court direct that any part of the \$200,000 already collected be given to "some group that truly meets the 1967 criteria" and one that is "established to

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benefit the Negro people and Negro communities, such as the NAACP Special Contribution Fund."

The real shame is that concerned church members such as Messrs. Gates and Arms have been put in a position by church leadership where they find that action such as this lawsuit is the only procedure they see available "whereby review and remedy (might) be obtained by members aggrieved by misuse or misapplication of church funds and property by church operatives."

I would suggest that anyone really concerned about this case write for further information to Mr. Barton Denis Eaton, 500 Fifth Avenue, New York, N.Y. 10036, and with a copy of the complaint in hand they will be better qualified to form an opinion.

MRS. ELIZABETH W. GOLDSBOROUGH
Owings Mills, Md.

CRUCIFIXION: JOY OR GLOOM?

I have just read the Presiding Bishop's message about "Easter Joy." I am utterly disgusted. . . .

The Episcopal Church in the past has always been the advocate of hope and Christian joy—the Church of Christ risen from the Cross. Our Roman brothers have stressed flagellation, self-vilification, and the torment of Christ in their crucifixes. . . .

Bishop Hines has led the church into support of . . . destructive organizations operating in our society and has urged the clergy on all levels to push toward an institutional rather than a personal concept of religion. A Sunday morning service sends one home filled with guilt and gloom and disillusionment rather than a sense of closeness to God as a loving Father.

. . . We're tired of gloom! If Bishop Hines and the clergy have lost faith in a happy ending and joy of a living Christ, they deserve to lose their following.

MRS. H. H. OSBORNE
Augusta, Ga.

CHRISTIANS AND JUSTICE

In the April issue [Switchboard] Mr. G. N. Smith of Minneapolis, Minn., questions the allocation of the GCSP grants. What is the function of the Church, to maintain itself, or help God serve mankind?

So often our judgments are formed without adequate knowledge. I am sure this is the case with Mr. Smith. I helped to form the Migrant Committee of the Santa Clara Valley Council of Churches over twenty years ago. No doubt Mr. Smith has enjoyed prunes and apricots from our valley. It was the blood, sweat, and tears of the migrants that made our valley wealthy and famous. The grape



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Switchboard

pickers are these same people who are settled down hoping to give their families the advantages of a home in an established community and educational opportunities for their children. . . .

Organization has been the only means whereby other groups have obtained their rights. The conditions under which the grape pickers have worked has been most deplorable both in the fields and in housing. The Mexican people are gentle with great faith and spiritual devotion; they have been brought up to submit to the padre and the patron. For that reason it has been hard to organize them. Certainly we as Christians would want that justice be done, especially to those who have such a large part in the production of the food supply of our nation.

LUCILE BREINER
San Jose, Calif.

PRAYER/LONELINESS/FAMILY

. . . Your . . . issues [of December, February, March] have carried special articles sponsored by you and two other church magazines. It seemed to me that these featured articles were valuable additions to your journal. They dealt with timely topics in a personal way and with a contemporary understanding that was meaningful and helpful. I think there is another value in such articles in that they come from an ecumenical background. . . . I hope that you will continue to carry such articles in future [issues]. . . .

ARTHUR H. LORD
Dunedin, Fla.

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CALENDAR OF EVENTS

JUNE

- 7 SECOND SUNDAY AFTER TRINITY
- 11 ST. BARNABAS THE APOSTLE
- 14 THIRD SUNDAY AFTER TRINITY
- 15 Religion in American Life, annual meeting, New York, N.Y.
- 16-18 Episcopal Church's Committee for Women, quarterly meeting, Seabury House, Greenwich, Conn.
- 21 FOURTH SUNDAY AFTER TRINITY
- 24 NATIVITY OF ST. JOHN BAPTIST
- 28 FIFTH SUNDAY AFTER TRINITY
- 28-July 2 American Guild of Organists Convention, Buffalo, N.Y.
- 29 ST. PETER THE APOSTLE

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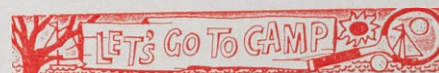
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Exchange

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

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

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A folder with details on the conference program, registration, and hotel reservation forms may be obtained by writing: Religious A-V Conference, c/o NAVA, 3150 Spring St., Fairfax, Va. 22030.

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On Pills and Needles, a Christian Look at Drug Dependence is a handbook written by Dr. Kenneth Mann. Produced under the direction of the Executive Council and published by Seabury Press, the handbook gives the layman basic information on drugs and the people who use them.

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"Ecology: A School for Survival" is a lively new booklet published by the Rev. Canon Donald A. Griesmann, Episcopal Community Center, 538 Broadway, Camden, N.J. 08103. Definition of the problem, a way to set up a summer ecology program, and an extensive bibliography make the booklet a perfect resource for any parish or interested group. It is available for \$1; proceeds will go to Father Griesmann's program.

O.J. PLUS

The Laymen's League of Christ Church in Roanoke, Va., has formed a Breakfast Club. It is *not* another church social group but an answer to a community problem: children going to school hungry.

Breakfast Club membership cards are issued to youngsters (more than 75 to date). Between 7:00 and 8:00 each school morning, breakfast is prepared and served by members of the parish. Two businessmen eventually financed the project.

With more than 40 parishioners involved in the Breakfast Club, this project obviously required a considerable amount of planning and work. But wouldn't this be a worthwhile idea for your parish to consider?

VOCATION TRIAL

The Order of St. Helena will offer, during the month of July, an opportunity for an experience in community for

young women, 18 years old and over, who are interested in the possibility of vocation to a religious community.

Participants will live for a month at the Mother House of the Order near Vails Gate, N.Y., and will study, work, and worship with the sisters in an effort to have an authentic experience of life in a religious community of the Episcopal Church.

Application blanks and further details available from: Summer Program, Convent of St. Helena, P.O. Box 426, Vails Gate, N.Y. 12584.

NEW UTO FILMSTRIP NOW AVAILABLE

Congregations wanting to know more about where United Thank Offering money goes and what it does can follow their Blue Boxes around the world in a new film-strip, "This Thy Brother." Get in touch with your diocesan United Thank Offering treasurer to reserve a date to use the filmstrip.

DO YOU DRIVE TO CHURCH?

The Massachusetts Safety Council reports the following Episcopal churches co-sponsored Defensive Driving Courses last summer: St. Stephen's, Westboro; Emmanuel, West Roxbury; and St. John's, Winthrop.

Write to the National Safety Council, 425 N. Michigan Ave., Chicago, Ill. 60611, for information on arrangements to have the course given in your parish.

PRAYER LEAFLETS

Christopher House, 2386 Pontiac Ave., Columbus, Ohio 43211, offers free copies of leaflets, "The Christian's Daily Prayer" and "A Prayer for the Sick." Please send a stamped, self-addressed envelope with your request.

A RECIPE FOR A CREATIVE FAMILY

Basic ingredients: two stable parents and one or more children when possible.

Mix generously: truth, justice, purity, self-reliance, honesty, cleanliness, reverence, work, and companionship.

Add: a sprinkling of reasonable discipline and obedience when needed.

Season with: thoughtfulness of others.

Stir vigorously using: parental example, self-restraint, prayer, and love.

Cook until well done: in deep sauce pan of a happy home and daily family worship, with church on Sundays.

Garnish with: good manners, fun, and praise.

Avoid burning: by intemperance, unkindness, and excessive criticism.

Top with: tolerance, and serve to the world.

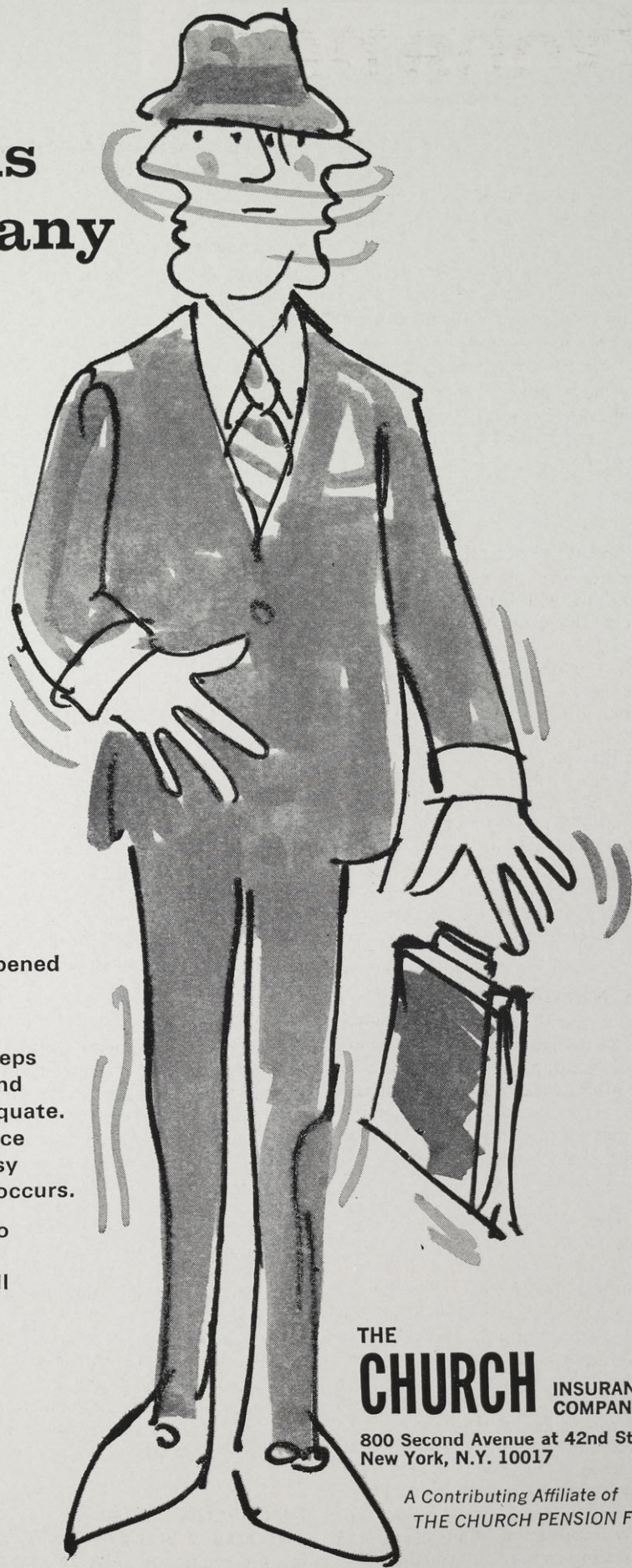
—The Rev. David C. Trimble

What happens when a company runs out of customers?

We don't know, because it hasn't happened to us. Yet.

In the meantime, covering 75% of the Episcopal properties in the country keeps us busy. Busy making sure their fire and other insurance is up-to-date and adequate. Busy introducing new lines of insurance coverage to meet their needs. And busy making prompt payment when a loss occurs.

We think it takes just as much work to *keep* a customer as it does to *get* one. So we aren't worried about what we'll do when we run out of them.



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Needs Your Love

Little Mie-Wen in Formosa already knows many things . . . the gnawing of hunger . . . the shivering of fear . . . the misery of being unwanted.

But she has never known love. Her mother died when she was born. Her father was poor—and didn't want a girl child. So Mie-Wen has spent her baby years without the affection and security every child craves.

Your love can give Mie-Wen, and children just as needy, the privileges you would wish for your own child.

Through Christian Children's Fund you can sponsor one of these youngsters. We use the word sponsor to symbolize the bond of love that exists between you and the child.

The cost? Only \$12 a month. Your love is demonstrated in a practical way because your money helps with nourishing meals . . . medical care . . . warm clothing . . . education . . . understanding housemothers . . .

And in return you will receive your child's personal history, photograph, plus a description of the orphanage where your child lives. You can write and send packages. Your child will know who you are and will answer your letters. Correspondence is translated at our overseas offices.

(If you want your child to have a special gift—a pair of shoes, a warm jacket, a fuzzy bear—you can send your check to our office, and the *entire amount* will be forwarded, along with your instructions.)

Will you help? Requests come from orphanages every day. And they are urgent. Children wrapping rags on their feet, school books years out of date, milk supplies exhausted, babies abandoned by unwed mothers.

Since 1938, thousands of American sponsors have found this to be an intimate person-to-person way of sharing their blessings with youngsters around the world.

Little Mie-Wen and children like her need your love—won't you help? Today?

Sponsors urgently needed this month for children in India, Brazil, Taiwan (Formosa) and Hong Kong. (Or let us select a child for you from our emergency list.)



Write today: Verent J. Mills

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I wish to sponsor ☐ boy ☐ girl in (Country) _____
☐ Choose a child who needs me most. I will pay \$12 a month.
I enclose my first payment of \$_____. Send me child's name,
story, address and picture.
I cannot sponsor a child but want to give \$_____.
☐ Please send me more information.

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