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# THE Episcopalian

JANUARY, 1971

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*The Adoration of the Magi* by Jerome Bosch (1450-1516). Courtesy of the John G. Johnson Collection, Philadelphia



## The Angel in Abingdon Square

By John V. Costello

A helicopter sank through the air—  
fell with a flutter in Abingdon Square.  
A drunk with cayenne pepper eyes,  
bottle tilted toward the skies,  
saw the strange bright object fall—  
and it wasn't a helicopter at all:  
but an angel smashed on the asphalt  
blocks  
with crimson feathers and crimson locks.

Soon a rumor danced through town:  
Somebody shot an angel down.  
Policemen came and firemen, too.  
A crowd formed on the ground like dew;  
drops of humanity everywhere  
sprang from earth, condensed from air.

And all this while the dawn drunk sat,  
his bottle hid in his shabby hat—  
that little pint of muscatel  
was a liquid curtain twixt him and hell.

Up from the crowd came a great "Ah"  
sound  
for the angel stirred upon the ground.  
The crimson stains all melted away  
like they say our sins will on

Judgment Day;  
and now the angel, nine feet tall,  
shiningly towered over them all,  
unharméd. It slowly moved its wings  
not seeming to see those staring things.  
Then, leaning over the drunk, it picked  
up in its arms the derelict;  
and with a mighty surge of wing  
it lifted aloft the tattered thing.

Swiftly the beat of pinions died.  
But the morning sun in a golden pride  
lit for awhile the messenger  
till it shrank to a sparrow—then  
a blur;  
and at last was gone. Said the drunk  
with a stare:

"How come you crashed in Abingdon  
Square?"  
The angel smiled till the heavens were  
bright.  
"I only got my wings last night."



## O Christmas Tree . .

By Lucille J. Goodyear

**C**HRISTMAS TREES bring more joy at the holiday season to dramatize the message of "Peace on earth, good will toward men," than any other product of the soil.

Originating in Western Germany, the idea of having a decorated evergreen tree may have been brought to the United States during the American Revolution by Hessian soldiers. In 1804 soldiers at Fort Dearborn, Illinois, the site of Chicago, set up a Christmas tree.

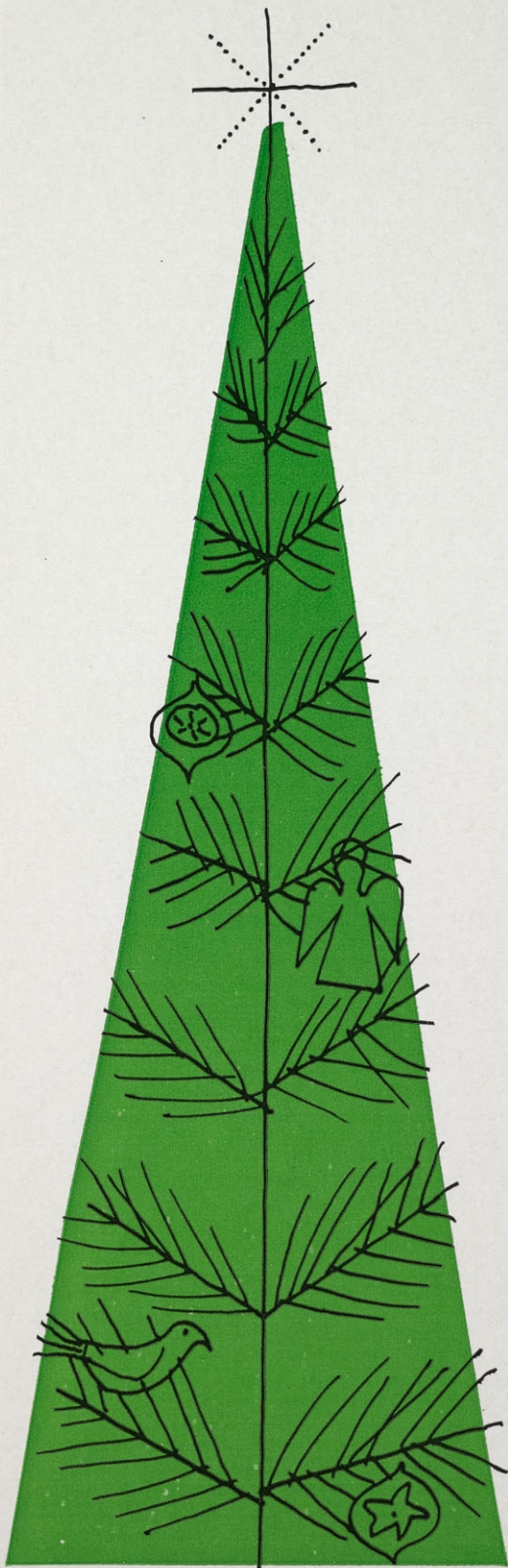
By the 1840's the custom had become fairly common in Pennsylvania. A German political refugee began the custom in Boston about 1845. A Cleveland pastor had a tree in his church in 1851.

In 1856 President Franklin Pierce brought a decorated tree to the White House for a group of Washington church school children. President Theodore Roosevelt forbade the use of a tree in the White House after 1900 because he was worried about conservation and called the cutting of such trees a sacrilege against the woodlands.

One year, however, his sons Archie and Quentin secretly smuggled one into Archie's room. When the distressed President discovered it he consulted his friend and advisor on conservation measures, Gifford Pinchot of Pennsylvania, who assured him that the proper harvesting of evergreens was actually good for the forests. The White House Christmas tree custom has continued since.

Early trimmings were fruit, ribbons, colored papers, red haws, cranberries, polished nuts, tufts of cotton and strings of popcorn, the latter symbolizing snow. The idea for such trimmings made in the home or by local craftsmen may have come from the early practice of hanging foodstuffs in trees to protect them from prowling animals. ◀





## Nativity at Howkan

By Cameron Harriot

AND IN THE SIXTH MONTH the Eagle of the Lord was sent from God to Hydaburg to a virgin named Mary engaged to Joseph. . . . Thus the curtain rises on the Christmas pageant at St. Elizabeth's Church, Ketchikan, Alaska.

With apologies to St. Matthew and St. Luke, the locale is removed from the foreign environment of Palestine, and planted in the Southeastern Alaska of centuries ago. Nazareth becomes Hydaburg; Bethlehem is Howkan; Jerusalem is Ketchikan. Instead of riding on a donkey, an impossibility on Alaska's Inside Passage waterway, Joseph thoughtfully provides an Indian canoe.

When they arrive at Howkan, summoned by the Chief, they find the Community House is full. Joseph casts about for shelter for the coming event. His eyes light on the smoke house, and he is granted permission to use it. He leads Mary there and they made themselves comfortable.

There are "fishermen abiding on the shore keeping watch over their

nets by night. And the Eagle of the Lord comes upon them, and the glory of the Lord shone round about them, and they were sore afraid.

"And the Eagle said unto them, 'Fear not! For behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the village of Howkan a Savior which is Christ the Lord!'

". . . And the fishermen said to one another, 'Let us go to Howkan to see this thing which the Lord has told us through the Eagle.' And they came to the smoke house and worshipped . . .

"And there came Medicine Men from the North to Ketchikan saying, 'We have seen His star in the heavens and are come to worship Him.' And they came to Howkan and presented their gifts."

St. Elizabeth's gift to the Lord on His Birthday was well received by all who saw it. Many others expressed the hope that this telling might be done again.



# Switchboard

## \$10 CHALLENGE RESPONSE

This is for your appeal—"The \$10 Challenge" in THE EPISCOPALIAN that came today. I am glad you are doing this—a tangible way in which we can help, in addition to what we give through our parishes. This is for me—and for another whom I could name, or for one who may not read that column.

ELEANOR D. MASON  
Cambridge, Mass.

I'm sending the enclosed . . . to let you know that I think your "\$10 challenge" is a marvelous idea! Only wish it could be publicized in loud and ringing phases from every pulpit throughout the whole Episcopal Church. This should be sold to every communicant.

So, I hasten to send my \$10 portion.

BEATRICE B. PAGE  
New York, N. Y.

[Enclosed is] My family's share of the 1971 National Budget as suggested in your December issue. No acknowledgment necessary.

H. L. KINKAID  
Wilmington, Del.

## DON THE WHITE HAT

Where is West Missouri on the listing of "good guys" and "bad guys" on page 8 [Switchboard] of the December issue of THE EPISCOPALIAN? West Missouri has not failed in more than 20 years to

pledge and pay in full its quota, and 1970 is no exception!

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

ED. NOTE: Sorry about that, Bishop Welles. We used the list as it appeared in Mr. Neal's letter.

## SHAPE UP!

The recent stand by the clergy order in the House of Deputies regarding women's eligibility for the priesthood seems to me a rejection of women as full members of the Church, especially important when the Church can show real understanding and leadership in the cause of women who have shown themselves to feel very much limited in the fulfillment of their wide-ranging God-given talents.

In the November *Newark Churchman* it was stated that more than 22 women were waiting to serve as priests. The publication said their eligibility was voted down in part because of ecumenical relations with the Orthodox and Roman Catholic churches; in part because of an "oversupply of clergy"; in part because some thought there might be theological barriers to women in the priesthood.

The Roman Catholic Church is only now effecting changes which Protestant sects made decades ago. Let our Church not be limited because another sect might not approve of our compassion and maturity. As to an oversupply of clergy, job security ought to be one of the last reasons a clergyman denies a

fellow Christian the right to serve God in the Church's fullest position of leadership and responsibility. I do not think God is a sexist. Christ, besides being before and for all time, was of a historical time. The Biblical Christ could not function in His historical time as a woman, and so God chose to manifest Himself to us as His Son. But I would not assume that God is limited by maleness. God is for all time and our time calls for the services of women as well as men in public life.

If 222 leading Episcopal church women out of 267 feel women should be eligible for ordination, as the vote at the Triennial of the Women of the Church showed, it appears that a vast number of our most active church members are being shunted aside because of poor political reasoning and stunted theology. . . .

MRS. DONALD I. TROTT  
Wayne, N.J.

## OUR MASTER'S FOOTSTEPS

. . . I was brought up to believe that the Church was a soul-saving sanctuary, yet it seems to be losing that purpose.

Pretension is practiced among parishioners, its Christianity has no profound depth, nor the old-fashioned warmth of friendliness. . . .

A young neighbor, while attending college, thoughtfully sent me a book, *In His Steps*. I have often wondered how many members today have the faith to follow in the Master's footsteps, as those portrayed in the book.

We should ask ourselves, "Are we truly trying to use our Church as Christ would have us do?"

MRS. YOST HAGY  
Abingdon, Va.

## FILL THAT VOID

I was interested in . . . "The Man Police Call C-1" in your November issue. Of greatest interest was the final paragraph . . . " . . . he and his fellow clergymen can relieve the policeman of a duty he isn't equipped to do. This gets the officer back to the work he is equipped to do." . . . that statement is accurate but . . . an indictment of police training techniques.

I congratulate Dean Olsen and the others around the country who have participated in similar programs for seeing the shortcomings of police training. . . . My question to these men is this: Would it not be better to . . . work toward the institution of human relations courses as part of police training . . . ?

A policeman's job is law enforcement but in carrying out that function he is in constant contact with people. If he is not able to go beyond the law and the facts to become human and deal with

*Continued on page 43*

## The \$10 Challenge

As a communicant of the Episcopal Church and, as such, a member of The Domestic and Foreign Missionary Society, I'd like to help meet my commitment to the Society's national and worldwide program for 1971. I understand that these programs can be carried out if each communicant gives at least \$10 for the coming year. My share is over and above my regular giving to my parish.

**Domestic and Foreign Missionary Society**  
815 Second Avenue, New York, N.Y. 10017

Enclosed is our \$10 per communicant gift for the 1971 General Church Program of the Episcopal Church.

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name

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(Please make all checks payable to Domestic & Foreign Missionary Society)



## Tradition Out; Service In

"The last traditional-style Presbyterian church" has been built in South Africa according to leaders of that denomination. In the future, they say, Presbyterian churches will be "multi-purpose buildings." The Presbyterian General Assembly, where the decision was made, declared that a church building for the exclusive purpose of worship was a "costly way of doing things and far removed from the message of the New Testament."

## Church School Rolls Off in Canada

Church school pupils are becoming a rare commodity in the Anglican Church of Canada, according to a recent survey. Enrollment in Anglican church schools dropped from 312,000 in 1958 to 176,000 in 1968 and attendance is reported to be even lower now. Hugh McCullum, editor of the *Canadian Churchman*, Anglican national paper, says, "Sunday schools aren't even an issue in our church any more." The same is true of the United Church of Canada which has experienced a 12 percent decline in enrollment in the past year.

## Signs of the Times

Reports of churches acting together in new ways come from Poland, Great Britain, and Massachusetts, U.S.A. After a break of nearly 400 years, the Lutheran and Reformed Churches in Poland celebrated Holy Communion together in Warsaw's Trinity Lutheran Church. Bishop Andrzej Wantula (Lutheran) and Bishop Jan Niewieczeral (Reformed) presided. In Britain the British Council of Churches' Community and Race Relations Unit will work closely with the English and Welsh Roman Catholic race relations committee to serve as "an effective instrument of the British Churches' common witness and action. In Duxbury, Mass., Pilgrim Church (United Church of Christ) and St. John Episcopal Church together hired Father Kenneth Reed, S.V.D., former rector of Miramar Roman Catholic seminary, to serve as a youth director in their experimental ecumenical ministry.

## Church and Taxes: Alms for the State

More and more frequently state and municipal governments are passing the collection plate among religious institutions. In many cases church bodies gladly contribute toward police and fire protection. For instance, the American Lutheran Church's Augsburg Publishing House, recently gave the city of Minneapolis, where it is located, \$10,000, a figure higher than they voluntarily paid in 1967, 1968, and 1969. Centenary-Wilbur Methodist Church, an inner city parish with land worth \$350,000, made a voluntary gift of \$757 to its home city of Portland, Ore., in lieu of taxes. The Minneapolis City Council has asked holders of tax exempt property to give one half of one percent of the market value of their buildings. The Pennsylvania House of Representatives is considering a bill that would assess churches a "public safety service charge." The assessment would be based on the ratio between the value of the tax-exempt property and the total value of all real estate in the municipality.

### Coming next month:

#### A new Series on the Christian Faith

by

Robert Farrar Capon

in eight adventure-packed installments beginning with the February issue. The series comes from Dean Capon's forthcoming book, *The Third Peacock* (The Goodness of God and the badness of the world). Dean Capon is the author of the recent bestsellers, *The Supper of the Lamb* and *Bed and Board* and Dean of the George Mercer Jr. Memorial School of Theology, Port Jefferson, N.Y. *The Third Peacock* will be published in April by Doubleday and Company.

—THE EDITORS



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# THE Episcopalian

*A Journal of Contemporary Christianity Serving the Episcopal Church*

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# What's ahead in 1971?

*The author's provocative predictions include the new politics, Sesame Street, clergy employment, "old" power, suburbia, budgets, and COCU.*

A YEAR FROM NOW, when church people look back over 1971, what will most of us tag as the year's ten most important events and trends?

I offer only one guarantee with this list of predictions: some will turn out to be wrong. On the other hand, the list does suggest some points in the churches where tensions are mounting and where change is imminent.

► The most widely publicized single event of 1971 may be the categorical declaration by a prominent and widely respected ecumenical leader that COCU is dead. The Consultation on Church Union is entering its second decade with a growing load of handicaps and burdens.

The announcement will get a variety of responses. Ardent supporters will accuse this individual of helping to destroy COCU. A much larger group of ecclesiastical leaders, who thus far have avoided any public utterance on COCU's prospects, will greet this statement with "Why, of course, its dead, everyone has known that for some time." Still others will interpret this statement as a switch from support of COCU to opposition.

► The most widely discussed news about church finances in 1971 will not center on a decline in benevolence giving or the comparatively modest increase in total giving. Instead the discussion will focus on the rapidly growing financial burden placed on local churches because of the increase in vandalism, arson, and burglary.

Parish leaders will be startled by the sharply increased proportion of the local budget for 1971 or 1972 that has to be allocated to maintenance, repair of damage caused by vandals, replacement of stolen equipment, lighting the church parking lot, increased insurance premiums, and additional custodial help. Many con-

gregations will find it impossible or economically unfeasible to buy insurance from private commercial companies. Several will propose each denomination establish its own insurance fund in order to equalize the financial burden.

► 1971's big news in religious publishing will be the flood of books and articles emphasizing the importance and potential of the suburban congregation. Instead of denouncing the suburban church as irrelevant or as overly concerned with a ministry only to its members, these authors will point to the suburban church as a potential power center with the capability of accelerating the pace of planned social change.

This view will be reinforced by the detailed reports from the 1970 census of population. These reports also will reveal a sharp increase in the number of the poor living in suburbia. In several metropolitan areas over one-half of the persons below the poverty line live in suburban communities. Perhaps the strongest support for this new view of the role of the suburban church will come from the federal government and the federal courts.

Zoning ordinances, subdivision regulations and municipal policies that have barred both the Negro and the poor from thousands of suburban communities will come under open attack in 1971. The suburban church will be expected to stand up and be counted in these issues.

► Quality over quantity is the most important long-term trend that will gain greater visibility during 1971. The churches have been accustomed to emphasizing quantity rather than quality, economy and efficiency rather than effectiveness, and activities rather than performance. To a substantial degree denominational reporting sys-

tems insure this result. Report form questions put the emphasis in the wrong place.

The idea of an annual "social report" on the state of American society will begin to lead churchmen to replace the traditional emphasis on numbers with a new emphasis on quality and performance. For example, in addition to inquiring about the average attendance in the Sunday school, more people will begin to ask what happened to those in attendance.

► As churches across the country examine their role and their responsibilities, more of them will decide that in 1971 the most urgent task they face is to serve as an agent of reconciliation in what is becoming an increasingly polarized society.

The gap will continue to widen between rich and poor, young and old, black and white, reformer and revolutionary, and rural and urban. As this trend continues and receives more attention during the year, a growing number of parishes will decide to revise their parish program to help the congregation become an effective reconciling force in the community.

► 1971 will witness the appearance of a new militant power bloc: "Senior Power," or persons over age 60. Although well organized pressure groups have been working on behalf of the elderly for decades, 1971 will bring a new tone of militancy to what many have viewed as a comparatively gentle group.

As a result, look for a sharp change in the approach to a ministry to the elderly. In most congregations the traditional approach has asked, "What can we do for those lonely and feeble old people?" The new approach will be "How can we respond to their demands?"

► For several thousand clergymen





the most important development of 1971 will be the growing surplus of ordained ministers. While unlikely to become a critical issue in most denominations until 1974 or 1975, a sharply increasing number of calling committees will this year be surprised at the comparatively large number of qualified candidates receptive to a call. The congregation now paying a cash salary in the \$8,000 to \$15,000 range (plus housing, car allowance, etc.) will have a much longer list of qualified candidates to choose from than it did the last time it was seeking a pastor back in the middle 1960's. The higher the salary, the longer the lists.

Three groups of clergymen will sense this change in the ministerial market place most sharply. The most visible group: several hundred seminary graduates stunned by the limited choices open for their first full-time

assignment; the largest group: pastors in the 28-35 age range who are ready for a move—but who will find relatively few opportunities that are more attractive than their present situation; the most disillusioned group: men in the 45-50 age group who are convinced they are now at the peak of their ability, but who will discover that most congregations are looking for a “younger man.”

This trend will be most visible among Presbyterians, Episcopalians, United Church of Christ, Lutherans and Baptists, and least visible, among Disciples of Christ, and Methodists.

► Christian education's most important development in 1971 will be a response to the tremendous success of the television program *Sesame Street*. Developed to help prepare the deprived ghetto child for kindergarten, the series has won a wide following in white middle-class suburban homes.

*Sesame Street's* variety of new teaching techniques and methods will make the five- and six-year-olds who have spent fifty to 100 hours watching it less tolerant of old, tired Sunday school teaching methods.

*Sesame Street* may be the critical factor that moves the Church school's pedagogical style from the convenience and preferences of the teacher to one responsive to the needs and interests of the child.

► The 1960's saw a sharp increase in the power and influence of individuals who heard the Lord calling the churches to be more actively involved in the issues of race, poverty, housing, peace, and ecology. In this process churchmen organized lobbies, interest groups, and caucuses. They began bloc voting on resolutions, appropriations, and the election of officers. You could fine a “renewal caucus” at work in nearly every regional judicatory of several of the larger denominations.

This is a departure from the traditional way denominations have made decisions. Traditionally, the annual meeting of the denomination on a state, regional, or national level was viewed as an assemblage of delegates who came and functioned as individuals.

The politicizing of the decision-making process at these annual meetings changed this. The well organized interest group which could produce a solid bloc of votes on an issue or in support of a candidate had a significant advantage over the unorganized individuals who supported another point of view or favored a different candidate.

More and more churchmen are recognizing this fact of life. The annual denominational meetings of 1971 will be highly politicized affairs. Interest

*Continued on page 44*



# Rochester's Tithe



*The Rt. Rev. Robert R. Spears, Jr., was elected to be Bishop of Rochester on April 26, 1970. He had been Suffragan Bishop of West Missouri since 1967.*

**T**HE WEEKEND BEGINNING Friday, November 13, was a remarkable one for the whole Episcopal Church.

That weekend the fifty-nine parishes that make up the eight-county Diocese of Rochester decided, in diocesan convention, to tithe a \$7.7 million trust fund they had received. The Rochester convention voted to send \$750,000 from the fund to the Domestic and Foreign Missionary Society of the Episcopal Church.

The \$7.7 million gift to Rochester, believed to be the largest ever given with no strings attached to any Episcopal diocese, came from Margaret Woodbury Strong, a lifelong member of St. Paul's, Rochester, who died on July 17, 1969. She willed a trust fund which she received from her mother to the Diocese of Rochester.

Newly-installed Bishop Robert R. Spears, Jr., proposed the idea of tithing the money for the work of the whole Church at the Rochester convention, saying it would "help lessen present fiscal problems of the national church" and "reaffirm the Christian principle of freely giving of what we received."

Bishop Spears said he saw difficulty and anxiety at the 1970 General Convention in Houston. "While the whole spirit of Houston was pulling together, there was still a feeling of uncertainty and hesitation in certain areas. This kind of support for the national Church may be a crucial factor at this time in history."

The \$750,000 gift will be presented at the Executive Council's December meeting. The elected members of Executive Council are the directors of the Church's Domestic and Foreign Missionary Society, to which all



Episcopalians belong.

After receiving the bequest, a sixteen-member committee composed of the bishop, five clergymen, and ten lay people developed a plan for handling the fund. The committee sent out questionnaires to the 13,000 families of the diocese asking for suggestions about use of the money.

More than 1,700 replies came in; every congregation had a say. In those responses 807 people favored using the grant for work with drug and alcohol problems; 635 suggested scholarships and sabbaticals for clergy education; 599 wanted to help low and moderate income housing projects; 534 wanted some funds used for disaster and hunger victims throughout the world; and 343 favored funding community organizations. Several others expressed interest in ministry to the elderly.

The diocesan convention considered the committee's report and took the following actions:

► set up a Central Allocations committee composed of a representative of each of the eight districts in the diocese, plus five persons appointed by the bishop. The committee has the power to receive applications and make grants.

► agreed to invest the principal of the fund, with income used in the following ways: not more than 40 percent for funding of new and experimental ministries and community projects within the diocese; not more than 40 percent for such work outside the diocese; not more than 10 percent for the bishop of the diocese for (1) pastoral emergencies; (2) support of college education of clergy children; and (3) assistance to par-

ishes desiring to grant sabbatical or travel leaves to their clergy; not more than 10 percent for operational expenses.

► In addition, the diocesan convention adopted "mandatory basic principles" for funding the money:

- purposes for which grants are made shall be those for which the Episcopal Church in the diocese exists, including "the proclamation of the Good News of the Love of God for all men."

- highest priority shall be education and training, community organizations, ecumenical ventures, and "the development of a response to emergent issues of human life."

- no grant shall be made without standards for performance and evaluation.

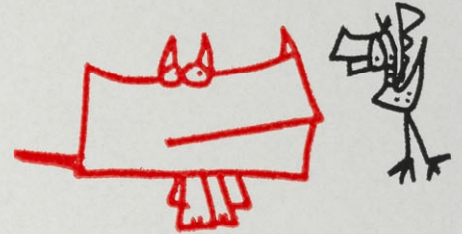
- no grant shall be made to any organization which advocates the use of "physical violence" as a means of carrying out the program.

The latter criteria is copied exactly from Resolution #2 on the General Convention Special Program adopted at Houston in October (see page 26, December, 1970, issue).

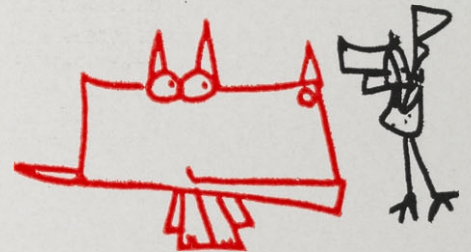
Presiding Bishop John E. Hines acknowledged "with abiding gratitude," the gift to the whole Church.

"I trust your example will stir us at the level of national Church responsibility to renewed commitment," he wired, "and will encourage Episcopalians everywhere to share the resources they have both earned and received in trust from God with people whose needs are transparently articulated in our times and to which the church is called by her Lord to minister at cost to herself." ◀

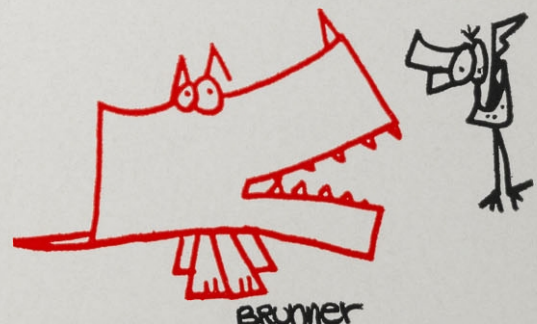
did you hear  
about the  
Diocese  
of Rochester?



yeah, guess  
that's what they  
mean by 'Put  
your money where  
your mouth is.



whatta mouth!





## OF A LION LOVER





dress. Tell her she shouldn't have snatched Clark's juice. Boy says he not Clark. (Who, then?) Emily in tears, someone took her juice.

Get home almost too tired to cook dinner. Emily tells George Mommy and Pat bad teachers, let someone take her juice. George helps me with dinner, says now remembers why he made me promise not to teach.

### **Monday, September 16**

Mrs. L. and I to church. Lighting finished, walls half painted. Cupboard unaccountably moved to fourth grade room; unable to budge it so leave note for superintendent. Mrs. L. says cupboard essential, has all supplies. Find book, note it was published twenty years ago. Looks every day of it. Invaluable, Mrs. L. says. Tells me to start with Creation, stress God made everything, let children cut out elephants.

Ask if we must start with Creation, prefer New Testament for young children. Mrs. L. affronted, class has always started with Creation. Ask if I may at least use something besides elephants; Emily still has last year's. More than half of class in second year. Mrs. L. says they don't remember anyway and the following week we do Creation again with colored leaves.

Tells me to keep class quiet. Quiet important. Move to basement made by four youngest classes in hopes they will stop disturbing older children. Evidently doesn't matter if they disturb each other. Wish we had partition.

Mrs. L. tries to teach me really revolting song which she says children must learn. She sorry I can't play piano. I sorry too, but can't see it matters much since no piano.

Part with obvious doubt on her part that I will amount to anything as a teacher. Couldn't agree more.

### **Sunday, September 22**

Pouring rain. Cupboard in place, walls painted, lights working. If only had partition would be quite comfortable. Cupboard a wealth of treasures. Let children play with clay and beads while registering them.

Try Creation story with me drawing pictures on large sheets of paper.

Let class take turns drawing things God made. When Kevin draws really excellent motor boat, try to explain that God gave man skill to make some things. Kevin says God made everything. Dan says what is God, anyway? Saved by May who says God makes us be kind to each other. Forget elephants till bell rings; Pat hands them out for children to color at home.

On way home Emily in tears because not her turn to take offering. Pat says promised Dan turn next week. Resolve to make list of offering people and create new job. Passing juice? Too messy. Must think of something. Pray for wisdom and grace.

Emily tells George Mrs. L. better than Mommy and Pat. Believe her.

### **Sunday, September 29**

George, Ann, and David laid low by horrible intestinal flu. Pat telephones madly, says dear friend Elaine will help teach while I tend sick.

Emily says class much better without me. Elaine and Pat taught them "Going on a Lion Hunt" (good old Girl Scout action song) and gave everybody two glasses of juice and two cookies. Emily took up offering and passed wastebasket.

Pat says please no lunch. Emily eats hers. A mistake. Mop.

Mrs. L. leaving tomorrow but calls to tell me next week Daniel. Ask why Daniel immediately after Creation. She says Daniel one of few Bible characters who is really good example to children as neither drinks wine nor eats forbidden food. Craft work lion with movable tail this week, Daniel and friends in striped garments next week. Meekly promise to do my best and wish her well.

Superintendent calls; class too noisy last week. Ask for partition and new book. Superintendent says no money for partition and Mrs. L. never complained about book, no money for that either. Recklessly say I don't like Mrs. L. or book and will call rector to ask if I may buy book of my choosing with my money. Surely Seabury has something? Superintendent says rector frantically busy all week

with urgent counseling and several hospital visits. Agree I cannot bother him.

Resolve to write own manual. Anything better than this and must have some sort of plan for classes. Cannot do it before Sunday so decide to tell whole story of Daniel this week, with drawings, think of something for next week. Pat says she will draw pictures, then children may recognize them. Agree this desirable.

### **Sunday, October 6**

Mrs. L. wrong. Carrie, Emily, Kevin, May all remember Daniel perfectly, tell me I'm supposed to teach them song about Daniel drinking no wine. Clark demands picture to color. Pat finds pictures of Daniel facing lions. Kevin decides to be lion and growls at Carrie. Carrie tearful, says Mrs. L. never had lions in class.

Superintendent appears with Kevin's little brother. Says he too young for class but biting everybody in nursery and may behave better with us. Think it very unlikely but accept him.

Teach class action song: "This is how we get up in the morning," ending, naturally, "This is how we go to church," with children carrying chairs to face play altar. Class opposite fascinated. Can't be helped. Children like short worship.

Jean says if I let her get juice on her dress again her mother says no more Sunday school ever. Hypocritically beg her to be careful.

### **Sunday, October 13**

Pat, rummaging for more clay, utters shriek of delight, alerting class opposite. Brand new book for pre-school classes hidden under puzzles. Quick look reveals N.T. stories and many ideas for crafts. Further search reveals new song book. Take them home with great hopes of improved class next week.

Say fervent prayer that vestry may be guided to give us a partition. Amend prayer to ask for larger helping of patience and wisdom for Pat and me; in present parlous state of church finances this more likely to be granted. At least doesn't require vestry action.

Throw old book away and feel hopeful for good year after all. ◀

**By Judith Spearing**





After eight weeks looking at the parish ministry, one young man finds some answers to his questions about money, status, advancement, mobility, orthodox belief, family life, and personal faith.

## Is the Parish Ministry for Me?

**W**HEN YOU STUDY RELIGION in college, it's easy to feel you're far behind the front lines of a living Christian commitment.

A year ago, as a freshman at the University of North Carolina at Chapel Hill, I was finding the prospect of an academic career attractive. But I wondered at the same time whether I wasn't prematurely staking out a route I might not want to follow.

I thought of the parish ministry as an institutionalized model for Christian living but had never seriously imagined myself wearing a collar. In the Spring of 1969, reaction against scholarship in an ivory tower led me to consider ministry as a possibility.

After I'd made some inquiries around Washington, the Rev. Parke Street, Associate Rector of St. Margaret's Church, agreed to set up a program designed to give me enough observation and direct experience to make a responsible career decision.

I came from Chapel Hill to St. Margaret's to gain a sense of the

parish as a functioning unit. I visualized a sharp distinction between the university as a center for abstract thinking and the parish community as a medium for "applied Christianity."

- Could I see myself employed one day in a circumscribed unit, often restricted by money or social class?
- Is the parish unit outworn in its insularity, out of phase with new directions toward cooperative or ecumenical ministries?
- Must a priest confine his work to one congregation, one set of needs, centered in one building?

I kept trying to fit myself into the picture. Could pastoral work provide a vigorous, mobile life? Could the priesthood offer the robust, head-on encounter with "the world" I missed in college?

Another question focused on the role of dogma in the Church. Do priests feel free to speculate? I had long struggled with the Prayer Book liturgy of the Eucharist, for example.

Would I still be able to function effectively as an Episcopal curate or rector?

I hoped to discover whether priests thought in terms of professional advancement. If a minister is dissatisfied with his job, what does he do? Is it "un-Christian" to think about a salary raise or the prestige of a larger church? I couldn't see myself sitting in one parish for thirty years. I needed to define some criteria for "success."

A final question I would be asking: is there a distinction between parish ministry and social work? I suspected the Church of an over-balanced humanism and wondered whether political sensitivity and action were not pre-empting theological commitment.

All these questions were in my mind as I started to get a feel of urban parish ministry in the Summer of 1969.

The parish is broader than I had expected. A rector can do pretty much as he wishes in his domain: "We're all really *prima donnas*, you

**BY PAUL ZAHL**



know," commented an assistant in a downtown church. Some men feel overwhelmed by the range of duties—preaching, worship, Sunday school, calling, teaching, community liaison, church socials, fund-raising, study, and the like.

A Maryland "country parson," as he called himself, snapped, "I know I should be 'all things to all men,' but I'm not St. Paul!" A black priest in Anacostia was more casual. "I can't possibly function in every capacity my people want me to. So I let a lot of things slide."

The same man one morning had to spend three hours on a ladder repairing a water pipe in the parish kitchen. "Are you discouraged yet?" he called down. "Do you see what we have to do? They even want me to be the handyman around here."

Could I resist the temptation to spread myself too thin? Many priests are as sharp in their real estate sense as in their theology. I knew I would make calling, preaching, and community outreach paramount in my own ministry, but whether I could organize a Sunday school or preside at women's socials, was something else.

Pastors admitted that to follow their own interests, they had to sidestep some duties expected of them. Yet could I? I've always taken responsibilities seriously, almost slavishly. I would have to learn to give firm "no's."

As leader of the parish, the priest is looked to as an example. One member of a parish where elderly women are in the majority said, "The great thing about Reverend X is that he's so orthodox. You just can't go to him with a problem of faith for which he doesn't have the answer."

Consistent theological reliability is not demanded in every parish situation, but I would be wary about seeking ordination unless I could honestly provide this kind of assurance. The Church no longer demands pristine dogma from its clergy. In fact, one examining chaplain told me he judged

a candidate on his openness to new answers. Laymen today cry out for a certainty taken for granted a half century ago but New Theology usually doesn't fill the need.

I would feel insecure in the pulpit and at the altar, or on a visit to a dying parishioner, if I could not speak and act with conviction. Here a serious block lay in the way of a decision. How could I comfort a grieving widow if I weren't sure myself about the "Resurrection and the Life?"

I lean toward a "protestant" view of the Lord's Supper (i.e., I stumble over the Real Presence) and couldn't see myself celebrating a festal Eucharist according to the Book of Common Prayer. Some of my "bosses" said I was being overly scrupulous over one aspect, the worshiping life, and that a single doubt can't discolor the whole pastoral life. But I felt uncomfortable, and still do.

My question about the vigor of the minister's life was answered decisively and positively. Not one priest I worked with could be characterized as static or indifferent. A many-sided commitment like the parish means excitement and an unpredictable life.

I was able to spend a month at St. Margaret's as "student minister." Mr. Street's work in Adams-Morgan, a black neighborhood bordering the church, seemed to call for a kind of realism and executive talent that is not a premium in the academic community. In mid-June, the rector of Atonement, in Washington's Southeast ghetto, pounded his fist and called for "prophetic" activism, within and beyond the Church—obviously part of the wave of the future.

No, the parish is not cloistered.

Tied to this question about vitality in priesthood as profession was a new one which I had not considered—the role of the family.

One rector I lived with was bitter that he could never take his wife to the symphony, "First, there are too many demands to take a week night off. Secondly, we can't afford it."

Such complaints are probably more typical in rural parishes than in urban, but I heard them in differing degrees and forms all summer. They triggered two worries.

Could I hope for a normal family life and still remain a conscientious pastor? After working with eight priests, I had to answer: probably not. At the least, I would have to be ready to make major sacrifices. I'm single, but a current personal attachment forced me to take a hard look at the issue. And I'm still not convinced I could accommodate two careers as minister and as husband and father.

The second worry was finance. Are clergymen paupers? The answer was soon clear that while the ministry is by no means lucrative, most city priests are adequately provided for and rural salaries are increasing. "Sure I can't live like a doctor or a lawyer," commented a curate, "but I don't have to apologize to my wife."

My most irksome question related to standards of achievement. The problem has two dimensions.

First, when do you know you've done a good job in the parish? Is Sunday attendance a gauge of pastoral worth? Or will you find your satisfaction in small victories like "getting through" to an elderly invalid or helping a kid off drugs?

Members of one suburban church complained that their rector was only satisfied when he had eighty confirmed in the Spring; any less, and he must be doing something wrong. A curate in a Virginia suburb said most of his "big projects" had fallen through, so he shifted his sights to cultivating three or four young families in the parish and keeping a tiny youth group alive.

Another priest described his first years in a Detroit parish as his toughest. He defined his priorities, "I'd work sixteen hours a day to build up the congregation but nothing came of it. I almost had a nervous breakdown. That's why they used to advise us at General (Theological Seminary)



to learn a hobby, like painting or carpentry, so we could occasionally see some results."

The other side of the problem of "success" involved the minister's part in the Church hierarchy. Is it Christian to want to move up to an influential assignment, a big city parish or a growing suburban Church? Can one in good conscience aim for a bishopric?

Naturally, men want to run their own ship: an associate doesn't want to remain an associate forever. Curates often told me, "(Rector) so-and-so parcels out duties to me, and I can go pretty much my own way." But one man, who had recently resigned his parish and taken up stock brokering accused his former superior of intractable closed-mindedness and downright harassment.

A narrow line separates ambition from dedication to service. For me, marking out this line would demand compromise. Wherever I was, I'd have to rein back on the impulse to "get ahead," while insisting on a degree of professional independence.

To temper the ambiguities I observed in the style of priests' work, I should describe my great attrac-

tion for the dynamic living for others that the parish demands. Parish calling gave me compelling experience with problems of old people. Teaching a nine week's Bible class of elderly ladies challenged my scholarship.

Preaching two sermons, one before St. Margaret's congregation, the other at an Episcopal home for unwed mothers, forced me to bring theology down from the ivory tower.

My final question about the Church was answered at one level, left open at another. My preconception about social action having superseded the preaching of the Gospel vanished quickly. I didn't meet a single "secular" priest. Many admitted gaps in their faith but none located the Church's validity only as an agency to meet human need.

The most radical man I worked with was explicit on theology: "Our call for prophetic ministry is neither Marxian nor Black Panther, but Biblical, absolutely." Human relations work is the logical exercise of a theology of man's relationship to God.

So my old question had been shallow. On the other hand, I couldn't give a positive answer as to what the Church's job in the city—indeed what my own job—might ultimately be.

Certainly my Summer's project raised doubts about my own readiness to enter seminary set on becoming a priest. It had presented theological blocks that could render me incapable of encountering the range of demands that a congregation might impose.

At the same time, my two months at St. Margaret's demonstrated the exhilarating variety of a parish vocation. I saw service in the world in bright contrast to the structured intellectualism of a university campus. And it continues to strike me, as I continue my studies, how deeply at odds these two alternatives are.

With eight weeks of vital parish life and experience behind me, the decision now rests on an interior quest. ◀

**W**ho understands why Spring is  
born out of Winter's laboring  
pain.

*Or how we must all die a bit before  
we grow again?*

*I do not know the answer—I only  
know it's true. I hurt them for that  
reason and myself a little bit too!*

*The Fantastiks*

Lyrics: Tom Jones

Music: Harvey Schmidt

That's the theme for the ministry: the hollowness of our work if we try to avoid hurt—in the Gospel, in our personal lives, or in society.

Young seminarians go into a society filled with a corruption and mismanagement of people in places and times. Men are oppressed on every side; church people are frustrated and threatened and afraid that someone will step forward and interpret the events of life in the name of the faith.

The very spoken faith is itself problematic when it is lip service incongruent to hurt, citizenship, pollution, war, poverty, marriage, children, rebellion. The words of religious persuasion can be suspiciously un-Christian, anti-Christian, anti-God.

Christian Faith uses every language

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PAUL ZAHL was valedictorian of his class at St. Alban's School, Washington, D.C., which is his home town. He was attending the University of North Carolina while writing this article but is now a Junior at Harvard. Mr. Zahl comes by his writing and research abilities naturally since his father is a senior research assistant for the National Geographic Society. Although not an Episcopalian while writing "Is the Parish Ministry for Me?" he has since been confirmed at St. Margaret's Church, Washington.





Are theological students embarrassed about the ministry? Is entering the ministry escapist technicolor twaddle? One bold man declares his mind on what the ministry is and who it is for...

## Is the Parish Ministry for You?

system that it can find to justify its own sense of controversy except the language of the Faith. We go into our world as lonely, isolated, naive men with a theological training that is only meant to augment the basic convictions that we hold about the world and about its Lord.

Most theological students are embarrassed about the ministry. Their reasons for being in have little to do with religious conviction and commitment. The reasons do include relationships with former authority figures. They do include unresolved difficulties in comprehending the nature of one's life. Entering the ministry is often with a desire to leave the rigors of business and isolate one's self within a bland, unproblematic shell. It is often escapist technicolor twaddle. Those entering often find every palatable rationale for human activity except the one which locates that activity within the historical patterns of man in relationship to God and to himself.

And so, in order to compensate for this difficult abyss, we become second-class sociologists, second-class psychologists, second-class econo-

mists, second-class cultural specialists, and second-class politicians at the risk and the expense of being first-class theologians. Why? Because we do not find anything intrinsic in the faith that helps to celebrate life.

We insist that three years of theological education will suffice for a lifetime. We shut the books. We cease thinking theologically. We become rigid practitioners, communicating boredom, a sense of vocational alienation, and little passion for the priesthood.

We are strangely absented from theology for ourselves. If you do not discover it, your ministry will die and wither because the world will judge you by that which you have already rejected. This is not to say that other people have a better understanding of it than you do. They have no understanding of it because they have not been told, they have not been taught, and they have not been taken seriously. They know little of biblical criticism, Christian ethics, moral theology, church history or a sense of revelation.

**By WILLIAM C. SPONG**

Is it really surprising that a sense of church history is seeing to it that every confirmand understand that Henry VIII was not our founder, or that death with its pain and pathos is a recapitulation of funeral home denials?

The heart of Christian Faith is in the midst of the realities of our time, but it does not happen by accident, it will not happen if you forsake it for the more popular expressions of human activity.

Do not expect your wife to like being in the ministry. If she is a part of the ever-growing statistic of time and space, she will not. She will resent the ways that you will insure your own success by doing everything in God's name everybody wants you to do. She will see you slowly but surely becoming an emotional male prostitute and she will grow weary of that. She will not be offended by the fact that you are a man of integrity and willing to sacrifice on the basis of principle, but she will when she feels that you really deep down resent it, and thus resent people whom you feel have placed it upon you, unwilling to admit that you may have placed



it upon yourself.

Be aware of your wife. Be aware of the fact that you are ultimately destroying your world when you go out five nights a week because you cannot accept a lifestyle that can mean that you are capable and competent enough to do a job in an eight-hour day.

Your wife needs a husband, a lover, a companion just as any woman. Watch for the day that she will say, "How can I not love a man whom everyone else seems to love?" or "Mrs. X, you have the most wonderful husband." Watch for the day when these comments can be given and received with contempt and hostility.

Your wife married a man, not a function. She will develop autonomous interests and the capacity to be a short order cook only if she knows the essential prominence she plays in your life. She cannot compete with Jesus, God, the Church or your weekly schedule. But she can be the power behind your capacity to develop these intrinsic powers for other peoples' strength and endurance.

My prediction is that the heart of your ministry in the next twenty years will be crisis. Whether it is a crisis of social activity or indifference, ignorance or apathy.

Do not presume the world is made comfortable by passivity. Do not presume you are doing a man a good

turn by sitting on a fence. That leaves you both in bondage. That is only the way to insure that no one will love you. It is better to be loved by 20 percent of people who are faithful to your task than to be partially seduced by 95 percent who will cast you aside the minute you displease them.

You are theologians! Theologians are men of conviction, therefore, you must stand for what you think is right, not for what is expedient. If in your judgment you cannot ever locate what you think is right or what is principled, or what is more applicable than wrong, or what transcends local comfort—if you cannot find these things—then you will waste away like a dying ember.

You have only one thing that makes you a unique, professional man—you happen to be committed to God. You happen to believe what you have learned and believed casts light on the society in which you live. You happen to believe the Church still has the relevant task in our society of engaging honest life and not running from it; celebrating it and not being beat to death by it.

You happen to believe life is good, God has made a good Creation, and you are going to roll up your sleeves and plunge into that good Creation, challenging evil when you see it because you are committed to the principles upon which the Faith stands, namely, God is in charge, He is good, we understand him by his Son, his Son brings peace and harmony to a decadent order, that's what we can die for, and that's Gospel.

We cannot die in order to preserve divergent hostile groups in a parish situation.

We cannot die because some people want birthday prayers and others do not.

We cannot die because we happen to be legislated over by the steel hands of arrogant vestrymen who feel that the Church is their own private possession that can only be supported when it effectively reflects their point of view.

We cannot die for one year's

church program quota; but we can die for Gospel.

I know you are smart, I know you are capable. I know you have many gifts, I know many people tend to like you, I know you have strengths, I know you want to do the Gospel and not merely to talk about it.

I hope that you have also discovered that you have weaknesses, that you can hurt. I hope that you can be afraid, lonely, isolated, and distressed. I hope that you can get angry. These are the raw materials of the ministry. Without hurts, hearts are hollow.

Do not be afraid to hurt, do not be afraid to have pain; for in so doing, you will hang in constantly as redemptive people in the process of life.

Do not be afraid to love and do not think less of yourself when you hate.

Do not be afraid to lead, do not be afraid to follow.

Do not be afraid of the disciplines of others because you think perhaps yours is not as well carved, but stand boldly with the Gospel and bear witness that God is Lord even in the midst of paradox. He is not a God of confusion but of peace; and you may therefore stand with him.

When it is all over and you pack away your things in a small suitcase and you and those you love walk slowly away from it all, having finished, and you look clearly about you and towards the heavens and you want to say, "Okay, God, did I swing with you for a lifetime, did I love people because you loved them in the terms of your love? Did I try for peace because that is your nature? Did I stand as a man, continuous and congruent and carve out a place for myself?"

When you can do that, then your ministry is sound and upright and meaningful and real.

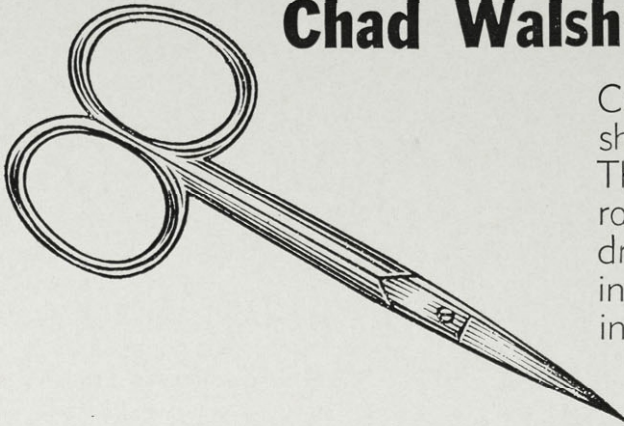
Let your vision, your action and your hoping be worthy of the Gospel. Live in the paradox that no one can explain and prepare to die a bit before you grow again. I do not know the answer, I only know it is true, you will be hurt for that reason. The rest of us have been, too. ◀

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**THE REV. WILLIAM C. SPONG** is Episcopal Chaplain and Chaplain Supervisor at Duke University Medical Center in North Carolina. As a member of the Board of Examining Chaplains in that diocese, he knows first hand the insecurities and hopes of young seminarians about to become clergymen. His remarks here are adapted from a sermon he gave to those young men at a diocesan ordination service in June, 1970.



# Chad Walsh's Cut-Out Meditation Kit

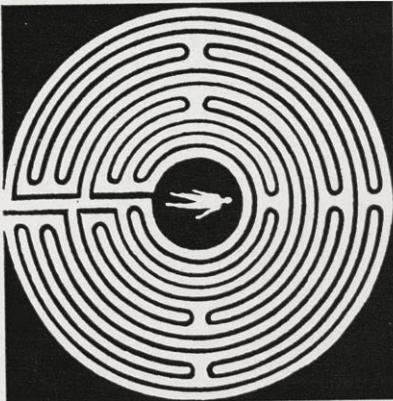


Cut out the meditation cards on this page and shuffle them into a pack. Draw one at random. Think about it; feel about it; let your imagination roam in odd directions. When you tire of a card, draw another. Think and feel about it by itself, and in relation to the first—for as long as you are interested.

The object of this meditation kit, taken from



Unless I see the holes that  
the nails made in his hand and  
can put my finger into the holes  
they made, and unless I can put  
my hand into his side, I refuse  
to believe.



Suddenly, while he was  
travelling to Damascus and  
just before he reached the city,  
there came light from  
heaven all round him. He fell to  
the ground, and then he  
heard a voice saying, Saul, Saul,  
why are you persecuting me?"



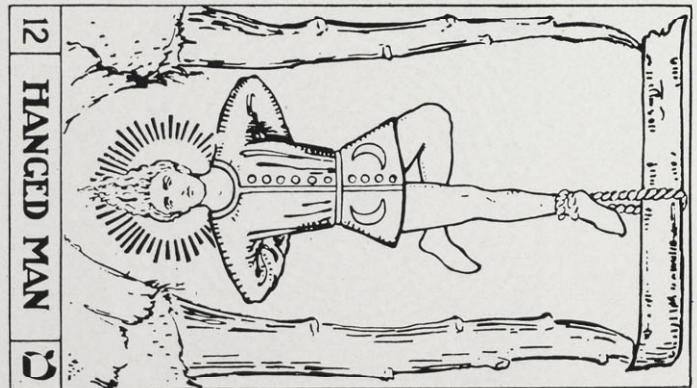


## Chad Walsh's Cut-Out Meditation Kit

a chapter of Chad Walsh's *God At Large* (Seabury Press, \$3.95) is to shake your mind loose from its routine channels, and open it to new thoughts, feelings, and insights.

If the experiment leaves you cold, forget it. If it works, enrich your deck by adding cards using fragments of poetry, cartoons, advertisements, scripture, pictures, and whatever moves your mind and heart.

Six days later, Jesus took with him Peter and James and John and led them up a high mountain where they could be alone by themselves. There in their presence he was transfigured: his clothes became dazzlingly white, whiter than any earthly bleacher could make them . . . And a cloud came, covering them in shadow; and there came a voice from the cloud, "This is my Son, the Beloved. Listen to him."



Their joy was so great that they still could not believe it and they stood there dumbfounded; so he said to them, "Have you anything here to eat?" And they offered him a piece of grilled fish, which he took and ate before their eyes.



# I'm a Corporation Priest

**M**ANY OF US have looked at the traditional role of the parish priest and decided there must be another way. There is, but it takes some getting used to—by yourself and by the people to whom you minister. You have to push at it, but the ministry of a “worker-priest” can be a lively alternative to the parochial model.

In 1967, amid what seemed overwhelming personal turmoil, I decided to return to a career in business. Following the advice of a caring bishop and the enthusiasm of a local rector I decided not to “leave the ministry.” I was a deacon at the time and not yet convinced that ordination to the

priesthood was for me.

Nine months later, however, I requested ordination. And today my ministry is alive. Ordination is the “glue” which holds together my work in secular employment and my work as a parish priest.

At first, I did not know whether people in industry would accept me as a competent contributor. I had those nagging doubts about whether they would get all hung up having me around. Like, “Is it OK to say ‘damn’ with the minister in the office?”

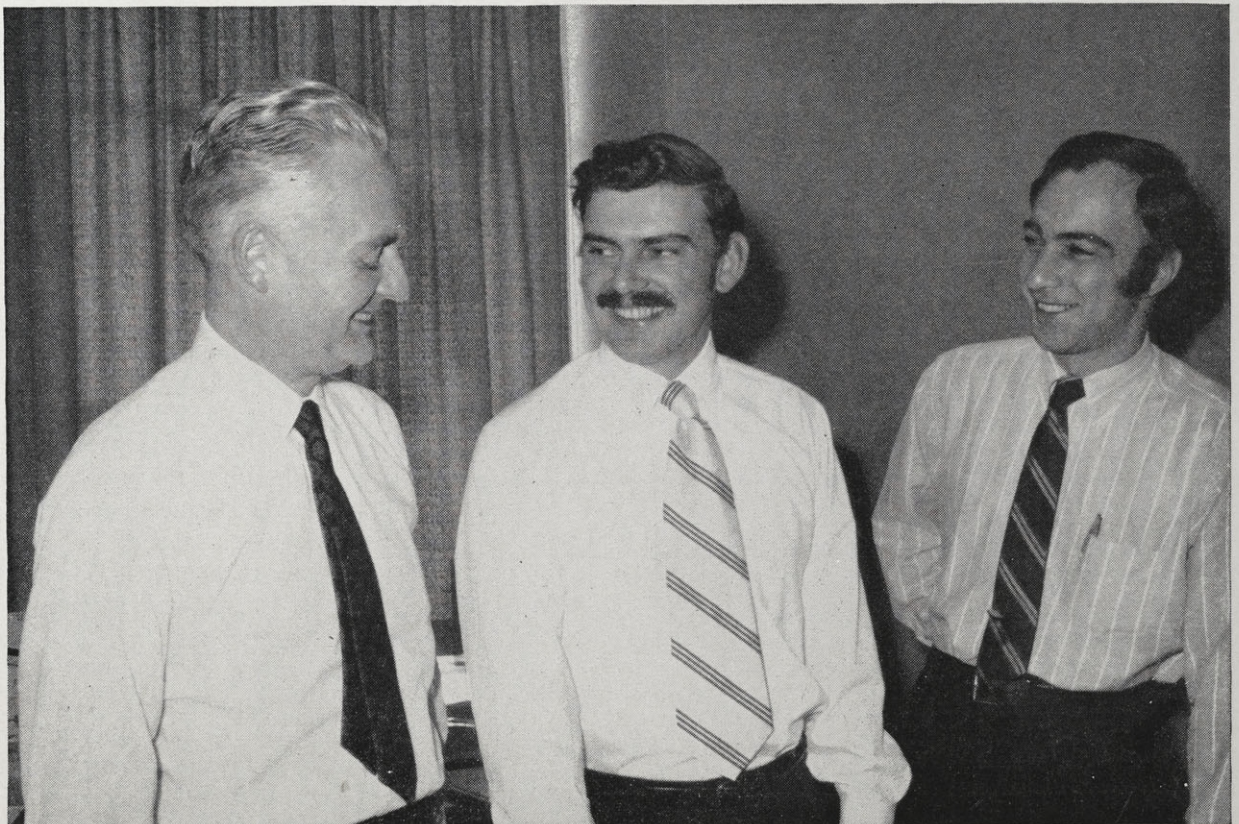
Quickly, however, I found the

hang-ups were my own. My position was one where I could make real contributions. I found people evaluated me in terms of what I had to offer; namely a particular point of view in tackling everyday business problems. This point of view had been molded by the training and exposure I’d received at Episcopal Theological School and in the parish ministry.

Soon, feeling less self-conscious, I began raising issues and addressing work-a-day decisions from a highly pragmatic yet peculiarly Christian viewpoint. Joseph Fletcher is right, “Love distributed works.”

As a recruiter for Polaroid Corporation, we faced the complex problem

**By Stephen K. Jacobson**



*Author Jacobson (center) with colleagues (from left to right) Leo Leary, vice-president of personnel and R. Malcolm Schwartz, vice-president of administration. The three men work for International Silver.*



## I'm a Corporation Priest

of minority group recruitment. It quickly became evident that we would have to invest extra effort if we were to do the job.

But why do the job in the first place? For public relations? Out of some misguided and essentially racist paternalism? The fact is, minority group people have a vast reservoir of under-employed, unrealized talent. The corporation which decides to tap that reservoir with sensitivity, creativity, and hard cash investment is going to gain new talent at a time when human talent is scarce and its single most important asset.

At the time I was employed by Polaroid, I also served as a part-time minister at Trinity Church in Topsfield, Massachusetts. Like many suburban parishes the rector needed all the help he could get but didn't have the budget for a full-time assistant.

Topsfield is like a lot of suburbs. It has grown rapidly, faces all the problems of coping with changing social mores, and provides more than enough work to keep a minister busy. The people are young, highly mobile, and have lots of kids. By concentrating on the things I do best, Christian education and counseling, I felt satisfied Trinity had a significant parochial role for me.

I think one reason such a ministry worked in Topsfield was the personal security and inner strength of the rector. In other places, at other times, I have not found it easy to serve as a clergyman on a part-time basis.

To a great extent, the difficulties stem from the insecurity of the man in charge who says all the right words,

but is incapable of sharing "his" ministry. This may sound like a harsh question, but how many laymen have pulled out of church activities because the rector was too scared to let them do the things they were most competent to do?

The idea of a team ministry is still new. Unfortunately it is often harder to have an effective team in the ministry than it is to work as a team in the big bad world of business.

About a year ago, I accepted an offer to join the International Silver Company as their manager of Manpower Planning and Development. In many ways, the job was over my head but I am convinced they recruited me not only because I had been an effective personnel man at Polaroid, but because they wanted someone who brought more to the office than technical skills.

Without a doubt this dual role has problems. I work from 8:00 A.M. to 5:00 P.M. in my Meriden office except when I'm on the road visiting subsidiaries. Sundays and two evenings a week, I serve as interim vicar at St. George's, Middlebury, Connecticut. I also have a house to maintain and a wife and three children. Often the day hasn't enough hours. My nerves wear thin and frequently I'm not a model of Christian charity. But this is, after all, the same boat most laymen and clergymen are in anyway.

My most serious problem is the temptation to "sell out" on issues of principle in order to maintain credibility. For example, a recent article by Prof. Milton Friedman appeared in the *New York Times Magazine*. In

it he presented a strong case for the point of view that "corporate social responsibility" is a subversive idea.

"There is one and only one social responsibility of business—to use its resources and engage in activities designed to increase its profits. . . ."

Prof. Friedman argues convincingly that business has no responsibility in the areas of environmental pollution and social problems resulting from past neglect. Many in the business community, including many of the people with whom I work, have received his article enthusiastically.

I believe his view is an essentially destructive attitude toward the social and physical environment in which all business enterprise exists. It's like saying a fish does not need its watery environment. If business does not need a healthy social and physical environment and has no responsibility to contribute to it, then business and its corporate customers will all be asphyxiated in a shroud of pollution and economic collapse.

The worker-priest's temptation is to keep quiet when the boss doesn't see things his way. After all, the boss gives out the raises. Yet quiet acquiescence on a basically ethical issue is the very thing which would undermine my credibility. My point of view is one of the basic contributions I have to make.

Conflict is part of the package you buy when you decide on a Christian vocation. This is true, not only for the worker-priest but also for the worker-layman. In a way sharing this kind of conflict with the men and women of my congregation has enriched the substance of the Gospel preached on Sunday.

Over the past few years, I've had occasion to talk with many clergyman from all branches of the Church about making a change in vocation. Each man's situation is different but I am convinced we all share one thing in common. The indelibility of our ordination is not a burden; it is empowering.

Most secular skills can be acquired by study and experience. These skills together with the power of the Holy Spirit can make the worker-priesthood a fully effective and rewarding ministry. ◀

### BEATITUDES FOR CHURCH CONTRIBUTORS

*Blessed are those who tithe, for they enrich both the church and themselves.*

*Blessed are those who make pledges, for they enable their church to run on facts, not imagination.*

*Blessed are the systematic givers, for there shall be order in their lives and in their quarterly statements.*

*Blessed are those who use the offering envelopes, for their contributions shall be recorded, and shall be deductible.*

*Blessed are those who mark their envelopes clearly, for they reduce the headaches in the financial office.*

—from *The Southwestern Episcopalian*



# The Seminaries: Help Needed

- The Episcopal Church has twelve national seminaries.
- In addition it has four diocesan seminaries.
- The costs of operating these institutions has been rising at the rate of about 13 percent annually since 1960.

1960	\$2,852,159
1970	\$6,657,316

- The twelve institutions have 951 seminarians enrolled this year. They pay anywhere from a minimum of \$720 per year for room and tuition (with no meals) to \$2,400 for tuition, room, and board. The total cost of educating an Episcopal seminarian for one year ranges from approximately \$4,500 to a top of \$10,156, depending on the seminary, an average of \$7,000 each.

- The twelve seminaries have a little over \$1.5 million in annual endowment income.

- All of them go to individuals and foundations each year to raise another \$1.1 million.

- The Theological Education Sunday Offering, this year slated for January 24, has been shrinking of late:

## THEOLOGICAL EDUCATION SUNDAY OFFERING

	<i>Offering</i>
1965	\$901,443
1966	876,403
1967	893,003
1968	832,548
1969	796,875

- This TEO ingathering, either as a parish budget item or a special offering which gets taken in only two out of every three Episcopal Churches, averages only between thirty and forty cents for each of the 2.3 million communicants of this Church.

## AVERAGE YEARLY PER COMMUNICANT GIFT FOR THEOLOGICAL EDUCATION

1965	40.2¢
1966	38.7¢
1967	39.2¢
1968	36.5¢
1969	35.6¢

- So, for this current year's costs of \$6,657,316—after they have collected student fees, endowment income, support from foundations, and other large contributors, plus the Theological Education Sunday offering, the combined total deficit for the 1970-71 school year will be at least \$548,000 with three seminaries still not counted.

The Very Rev. Samuel J. Wylie, Dean of General Seminary, says of the situation:

Renewal is a positive and hopeful word, but the process involves pain. In theological terms we call it death

*Continued on page 42*

## THE EPISCOPAL CHURCH'S SCHOOLS OF THEOLOGY

*Berkeley Divinity School  
New Haven, Conn.*

**Bexley Hall  
Rochester, N.Y.**

*Church Divinity School of the  
Pacific  
Berkeley, Calif.*

**Divinity School of the Protestant  
Episcopal Church  
Philadelphia, Pa.**

*Episcopal Theological School  
Cambridge, Mass.*

**El Seminario Episcopal  
del Caribe  
Carolina, Puerto Rico**

*Episcopal Theological Seminary of  
the Southwest  
Austin, Tex.*

**General Theological Seminary of  
the Protestant Episcopal Church  
in the United States  
New York, N.Y.**

*Nashotah House  
Nashotah, Wis.*

**Protestant Episcopal Theological  
Seminary in Virginia  
Alexandria, Va.**

*School of Theology of the University  
of the South  
Sewanee, Tenn.*

**Seabury-Western Theological  
Seminary  
Evanston, Ill.**



# the stars and our courses

WHEN A TRAVELER WALKS (or hurries) through Grand Central Station in New York City he is apt to see near one of its myriad entrances an invitation to learn about his future—or the future of a relative or friend—by submitting the date and place and time of his or her birth. Then, for five dollars—or a larger fee if agreed to—he may (as the sign indicates) “Let the computer tell you about yourself—and what the future holds for you,”—through linking the pseudo-science of astrology and the ultra-science of the computer.

It is a tempting investment for a relatively small fee and thousands cannot resist it. For they do indeed wish to know not only about the future but about the present. In times of confusion and uncertainties many are inclined to “hitch their wagon” to a star—any star—that offers even a glimmer of light.

Some view the Christmas story as just such a demonstration of the influence of the heavenly bodies upon both the present and the future of human beings. They proof-text their thesis by quoting St. Matthew—about the Magi—: “For we have seen his star in the east—and are come to worship him.”

In the historical period marked “B.C.” the false science of astrology (not astronomy), with its claims that the stars rigidly predetermine human affairs, held many people in its vise-like fatalistic grip. The eloquent protest against the acceptance of such a fatalism—and its astrological source—appears in Shakespeare’s *Julius Caesar*: “The fault, dear Brutus, lies not in our stars, but in ourselves. . . .”

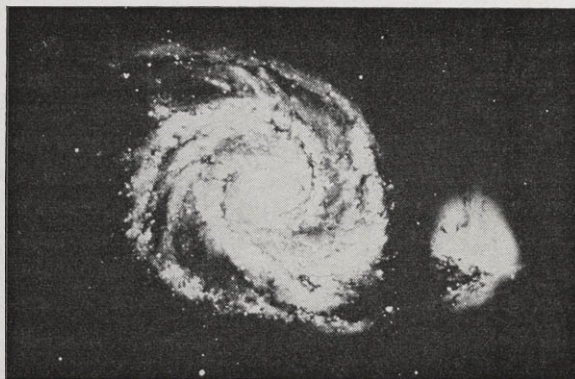
The Christmas event is the story of a dramatic encounter between pseudo-reality and reality; between a false estimate of the nature of life and

a true demonstration of what life both is and has the power to become; between the cheerless rigidity of non-personal determinism and the buoyant—if perilous—freedom of the sons of God.

The conflict lined up the most improbable antagonists: the mighty distances that separate the stars, and the tiny strip of road that separates Bethlehem and Jerusalem; the voiceless silence of whirling galaxies and the song of angels with its theme of Peace on Earth; the awesome thunder of the heavens in convulsion, and the poignant cry of fragile life in the form of a baby in a manger.

And it was the fragile strength of that infant hand and heart that destroyed the tyranny which held men’s minds in bondage to the bleak determinism of forces they could not control. For through this infant men came to understand the heavens and the earth belong to a God Who cares about what happens to them. Cares enough about the world to bleed for it, and die for it—in the form of human flesh—laughing down the terrors of fear and sin and death.

“In the light of Jesus’ teaching, his life and death and resurrection, men can look up at the stars and see them not as cold, senseless controlling forces of human destiny, but as cheerful lights shining from a home in which God is our Father.” This is why history takes the decisive turn from “B.C.” to “A.D.”—with the birth of Jesus Christ. ◀







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CHARLIE BROWN'S refusal notwithstanding, Charles Schulz's minuscule *Peanuts* characters are frequently involved in theological discussions, especially as they begin their annual anticipation of Christmas. Sally Brown, Charlie Brown's not-too-bright little sister, actually looks forward to Christmas *all* year-round and lives in mortal dread that the day may come and go without anyone notifying her of its arrival. We laugh at this, of course, because it's inconceivable how anyone could be this unaware, the world of com-

merce doing what it does each year to remind Christians, and others, that December 25 marks an anniversary that we won't want to overlook. Along with Sally Brown we should all be grateful for these efforts. No one wants to miss a celebration, even though we personally may feel we have nothing to celebrate.

Schulz, no doubt fully aware that he is fighting a losing battle, has nevertheless had his say about the commercialization of Christmas. "This is something I believe strongly in," he says; "we're either going to

have to take Christmas as it probably originally was . . . or else just abandon it completely and have a lot of fun at Christmastime, admitting that Christmas is buying presents for the kids and singing around the Christmas tree or something. . . . Why try to fake it and play both ends? It's got to be either one or the other." These sentiments will often appear in such salted *Peanuts* strips as the one below.

BUT SCHULZ is no mean theologian. His wit pierces far deeper than

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“No one wants to miss a celebration, even though we personally may feel we have nothing to celebrate.”

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commonplace protests against hucksterized transformations of holy days into hollow days. It was Søren Kierkegaard, for instance, theological giant of the nineteenth century and father of existentialism, who wrote:

How a man can receive a particular impression of religion at a certain date and at a certain time is to me an inexplicable form of shallowness: to be full of Christmas joy at Christmas time and not to think of Good Friday, to be profoundly sorrowful on Good Friday and not to think of anything else. That is the best proof that religion is something entirely external to one.

NOW KIERKEGAARD called himself a “religious humorist.” So is Schulz, as demonstrated in the strip above.

During Advent, theological discussion in *Peanuts* usually centers around Santa Claus, for whom it is often possible to substitute the word *God* with the result that the cartoon

will make complete theological sense. For example, in the New Testament there are long and complex theological discussions about the differences between “justification by faith” and “justification by works of law.” Reducing these two opposing concepts to their bare bones, “justification by faith” represents the belief that faith in Jesus Christ is sufficient for salvation, and that God himself produces this belief in men without the least bit of merit or deserving on their parts. “Justification by works of law,” on the other hand, means following an ethical or legal code as the ultimate norm of life and also that man’s obedience or disobedience to this code is finally brought about by *man* himself, by man’s own agreement to “be good.” Paul is contrasting these two views when he says, “All are justified by God’s free grace alone, through his act of liberation in the person of Christ Jesus. . . . For our argument is that a man is justified by faith quite apart from success in keeping the law” (Rom. 3:24, 28, *New*

*English Bible*). The further explication of these two concepts requires hundreds of words in the New Testament. Schulz is able—as shown below—to shed light on the heart of such matters with only a few simple pictures of *Peanuts*-sized proportions.

OR, TO USE another example, if we read “God” for “Santa Claus” in the cartoon at the top of the next page, and if we interpret the conversation to be actually concerning one’s “eternal reward,” then we might ask ourselves how *we* would answer Sherm’s arguments.

How does Christianity answer this argument? To begin with, faith doesn’t admit the premise, “If there isn’t any God” (or “Santa Claus”). Otherwise faith obviously would not be faith. Secondly, Christianity denies the logic in saying, “If there isn’t any God, then we haven’t really lost anything.” This kind of statement can be made only by a person who has already lost so much that he considers his life to be absolutely *nothing*.

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“There is no equivocation  
here; this great joy  
‘will’ come to all the people.””

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Only in this way could one lose one's life without really losing anything. But if, on the other hand, a person finds enjoyment in life, then, logically, his life is *something*, and it will necessarily be grievous to this person to lose his life without any hope at all for its continuation. In modern literature there is probably no character who finds more sheer enjoyment in life than the passionate hero of Kazantzakis' *Zorba the Greek*. And this is why Zorba, when asked, "What if God doesn't exist?" could only answer in horror, "God Almighty, then we're done for!" In modern theology one of the theologians of hope, Jürgen Moltmann, puts it this way:

"It is only in the things a man loves that he can be hurt, and it is only in love that man suffers and recognizes the deadliness of death."

But what about the other half of the argument Shermmy suggests: "If there is a God, he's going to be too nice not to bring us everlasting life no matter *how* we act. . . . Right?" Here what Shermmy says sounds very much like the message of Christianity. But there are two very important distinctions between what he says and what Christianity says, distinctions that can be drawn by using the Schulz drawing below. In this cartoon Schulz speaks not in symbols but openly, with Santa Claus not only

representing Santa Claus but also stepping aside to make room for what Schulz has called "the message of Christianity as a whole." And it is true that this cartoon incorporates the heart of the Christian gospel, the good news, in a nutshell.

NOTE WELL what the angel says: "I bring you good news of a great joy which will come to all the people." Will come to *all* the people? There is no equivocation here; this great joy "*will* come to *all* the people." The good news of Christmas is very, very *good* indeed—it could not be better. It joyfully proclaims the ultimate, universal salvation of *all* men. Chris-

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“As Schulz has otherwise explained it, ‘Humor is a proof of faith, proof that everything is going to be all right with God, nevertheless.’”



tianity is not, nor has it ever been, a kind of cosmic fire insurance for eternity. The first fire, or hell, that comes to us is the fire that exists *within* us — now, in *this* lifetime — to the extent that God does not live within us—now, in this lifetime. But then how does this differ from the view that “if there *is* a God he’s going to be too nice not to give all of us great joy no matter *how* we act”? As we said, there are two important differences: first, the Christian faith has never believed that God is under necessity to have final mercy on all men simply because he exists, simply because “there *is* a Santa Claus.” What if the “bad news” of the fire-and-brimstone preachers—“You’ll go straight to hell, Brother, if you don’t get right with God”—what if this gloomy and depressing message of doom and damnation really turned out to be true? As Lucy has already told us, “Santa Claus doesn’t *owe* you anything!” God’s universal salvation of mankind is not at all self-evident or even close to the outcome that human reason would expect. It is strictly a matter of faith. This is why theologians like Karl Barth are quick

to tell us that God’s final election of all men to eternal life has already been decided “not with a natural Therefore, but with a miraculous Nevertheless.” This is likewise one of the things Schulz has been trying to say to us in every strip he has drawn, precisely by virtue of the fact that he draws *comic strips*. As Schulz has otherwise explained it, “Humor is a proof of faith, proof that everything is going to be all right with God, nevertheless.” Thus Christianity claims to be a “divine comedy”; it claims to be in on the secret of the final outcome of all history, an outcome that will be a happy ending for all men *nevertheless*, even though they may presently be as miserable as Charlie Brown or as mean as Lucy.

THIS BRINGS US to the second distinction between Shermey’s statement and the Christian message, a distinction that concerns *how* the Christian claims to know what he knows. For he believes there is no *sure* way of knowing how good this good news actually is apart from the historical, “flesh-and-blood” man, Jesus of Nazareth—who for exactly



this reason is called *the Christ*. This also is why Christians are called *Christ-ians*, and why Jesus is called *Savior*. It is because of its witness to the coming of Christ the Lord that the New Testament is called new and that the good news claims to be real news.

Belief in Christ means obedience to Christ; none of what the Christian “believes” is *really* believed or is finally certain until he *obeys*, until he begins actually to live this belief. Only then does God answer man’s restless heart by granting it true rest, a here-and-now joy that gives the believer not only the firstfruits of the great joy that will eventually come to all the people, but also gives him the deep assurance that his faith really is “*knowledge* of things hoped for,” knowledge actually corresponding to the way things will ultimately be. Then what do we mean by the crucial word *obey*? To use the definition Christ gave to his disciples, it means to “love others *as I have loved you*.” Christ loved his disciples in a very specific way: by bringing them into this special here-and-now relationship with his Father through himself—through Christ. Therefore, the Christian, as long as he remains a Christian, lives for the sole purpose of loving in precisely the same way. All the Christian does—in greatest and smallest deeds—is done in obedience to a single norm: to keep the faith. To keep the faith always means to live—whether one happens to be a shepherd or a cartoonist—for the overruling purpose of giving that faith to others. For instance, when the first Christmas message was proclaimed



“And the happy, new,  
once-and-for-all historical  
event that can give us  
absolute assurance of its  
truth and goodness  
has indeed already happened.”

to the astonished shepherds out in the field, what did they do? First, says Luke, “they went with haste, and . . . made known the saying which had been told them concerning this child.” They then “returned [to their work], glorifying and praising God for all they had heard and seen, as it had been told them.” So you see, Shermey, it does matter how we act . . . right? Right.

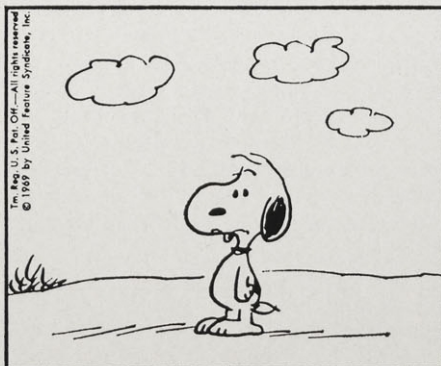
PEOPLE OFTEN ASK me, “Exactly what is ‘the gospel according to *Peanuts*’?” I usually answer this question by saying that I often see in *Peanuts* very apt parables or illustrations of neither more nor less than what I

understand the gospel according to Matthew, Mark, Luke, and John to be. And this gospel — attempting to express it in the clearest, most concise, and positive way I can — is simply this: Jesus Christ has come into the world to proclaim God’s promise of eternal salvation for all men and to give us himself as the key, the means, the way, through which we may now know this promise is true by even now beginning to enjoy, through him, the firstfruits of this great joy promised to all of us. Or, to use another single verse of Scripture that seems to put everything in a nutshell, “God was in Christ reconciling the world to himself, no longer hold-

ing men’s misdeeds against them, and . . . he has entrusted us with the message of reconciliation” (II Cor. 5:19, *New English Bible*).

That’s good news. And the happy, new, once-and-for-all historical event that can give us absolute assurance of its truth and goodness has indeed already happened: Jesus Christ was born. This is the basis for all Christian celebration. Therefore, merry Christmas, Charlie Brown. God rest you merry, gentlemen, let nothing you dismay. Joy to the world! the Lord is come. O come, all ye faithful, joyful and triumphant. Or, as the heavenly host put it, “Glory to God in the highest.”

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# Comment after Houston

**Reports from home indicate  
that hope is replacing anxiety**

**H**OW DOES THE CHURCH stand after October's 63rd General Convention in Houston, Texas? Quietly hopeful, judging from the first batch of reports and comments from dioceses in various parts of the country.

As one lay deputy from Newark put it in *The Newark Churchman*, "If not all of our expectations were fulfilled, at least many of our fears were not realized."

Here is a sampling of comment from Western New York to Hawaii on some of the issues and expectations after Houston. —THE EDITORS

**Western Michigan**—We went to Houston with some fear and considerable frustration. We have returned with courage and renewed confidence in most of the programs for the Mission of the Church. We know that we still have a long way to go before we can truly express the sentiments of the hymn, "We are not divided, all one body we"—but we do not see the possibilities of schism nor even the deep suspicions with which we agonized a month ago. I can say, with candor and gratitude, that God the Holy Spirit did move in our midst the second week, and that a sense of community was established and a oneness of purpose achieved.

No, we did not always agree. We were not without our moments of serious debate and controversy over issues. But the fellowship was maintained and preserved, and out of it all came a sense of new direction for the Church. This had to happen. We could not go on with an attitude of smothering self-concern and complacency. . . . The world will not let us do that. There can never be a permanent withdrawal, a sanctuary, a retreat from life for a Church which holds firm the Doctrine of the Incarnation, and clearly confronts and understands the message of the Gospel contained for us in the New Testament. . . . —Bishop **Charles Ben-nison**, in an address to a special convention of his diocese.

**Nebraska**—I consider the Houston General Convention the finest I have

ever attended. After the unexplainable dull ache with which we were left after St. Louis in 1964, the feeling of apprehension from Seattle in 1967, and the extreme emotional tension in South Bend in 1969, this convention should surely be described as the beginning of a healing process. The members of the Church were finally not only listening to each other, but were really hearing, realizing that there might be another point of view and trying to understand it. . . . We have a long way to go, but it seemed to me that the Church's legislative body was more of one mind than it has been for many years in the past, and the Church's future looks far brighter than it did a year ago.—Clerical deputy **James L. Stillwell**, in *The Nebraska Churchman*.

**Alabama**—South Bend was an "idea" convention; this has been an "implementation" convention. Much time here has been put on ways to administer programs more successfully and to better express the will of the Church at large. There is a lessening of the gap between the leaders at the top of the Church and the Church back home. . . . —Lay deputy **Betts Slingluff, Jr.**, in *The Alabama Churchman*.

**Texas**—In the last few years we've had a great deal of adverse criticism given in the tone that those in "815" were destroying the Church. I came back, after a few days in Houston firmly convinced that the Church will continue to live to do the job of strengthening and refreshing souls. The great lesson I learned was that even though I did not know at the time all the reasons for what was happening I could trust those in authority. Something else! I have always known that I could not trust the bitter, destructive voices. I came back from Houston even more convinced that this is so.—The Rev. **Morris F. Elliott** of San Angelo, Texas, convention visitor, quoted in a *Texas Churchman* editorial.

**Northwest Texas**—Openness with integrity moving to a new unity was, in my opinion, the character of the 63rd General Convention. I was much encouraged by it. In openness, everyone was given opportunity to express his position and concerns. In integrity, debate and discussion were honest in differences and agreements expressed.

In unity, there was understanding that moved from recent developing polarizations to new commitment to ministry in our common life, in realization of our unity in diversity; a loyalty expressed in renewal in involvement that neither expects or demands complete acquiescence. . . .

The General Convention Special Program has been of particular interest to all of us. I doubt that many have questioned the basic desirability of our involvement in the world and in minority group aspirations and needs. The matters of administration, communication, and some special grants have caused apprehension and opposition in the past three years. Action taken by this Convention should stop much of the past controversy. . . . —Bishop **George H. Quarterman**, in a column in *The Adventure*.

**North Carolina**—Our first reaction is that the Episcopal Church took a new direction at Houston. Clearly, it did not go back to the old days or the old ways of the Church. One has but to look at the legislation concerning the Liturgy or the place of women in the House of Deputies or the fact that a Negro is Vice-President of that House or new programs for the poor to sense that the Church has chartered a new path of services and responsibility to the decade of the 70's. The thrust of the legislation enacted seems, at this early date, to be an honest attempt to bring the parishes, dioceses, and national Church into a new relationship with one another. . . . —Clerical deputy **Thomas J. C. Smyth**, reporting in *The North Carolina Churchman*.

**Washington**—In advance of a General Convention there is always much uncertainty and even anxiety as to whether our Church can speak and act as a united and mutually responsible body. We all tend to see the Church's task from our local perspectives and we are never quite sure where others stand. The Convention at Houston made it clear that while there are serious differences in assumptions and priorities yet we are all more deeply in agreement and more surely one body than we had dared anticipate. . . .

We'll spend many months discovering all that Houston has called up the Church to do, but to me these things are presently apparent. The Church has



## View from the 49th

achieved a new unity in mission and it sees in a new way that no part of the mission contradicts another, the mission in our land to the poor and the disadvantaged, the mission overseas, or any other mission to which He has called us. The support of each part strengthens every other, and the weakening of one weakens another.

Then it is equally clear that our Church is committed to ecumenical exploration through COCU with our Protestant brothers and equally with the Roman Catholics and the Orthodox. And the concern for more helpful and reformed liturgies and manners of worship was an equally clear commitment. Newest and very central was the General Convention Youth Program which is expressive of much more than the kindly resolutions of previous Conventions. The Youth Program has now become a call to the Church to act and to move ahead with a concern for the inclusion of young people as we have never included them before. . . .

—Bishop **William F. Creighton**, in *Washington Diocese*.

**Western New York**—Many of us who were present at Houston are convinced that we experienced much more than attending a General Convention. . . . We believe we witnessed the Church in renewal, the in-dwelling of the Holy Spirit leading us toward a deeper sense of mission, commitment, and hope. In Houston we focused upon a new strategy for mission—one which is indeed relevant to a human community and which may well become a living model. . . .

Where and how is renewal taking place in the Church? In the past, renewal has expressed itself in program or project. Today, renewal is in the process, and that process is fundamentally one of involvement and participation. The important thing is what happens to people when they become involved. . . .

Previous Conventions in formal legislative sessions involved relatively few people from a rather narrow segment of the Church's life. Houston opened the windows of the Church, and many people—from all levels of society—had a chance to express themselves. . . . A new process was established and this process is the point of renewal. —Bishop **Harold Robinson**, in *Church-facts*. ◀

Anybody who expected to find the typical delegate to the 63rd General Convention . . . a grey flannel suited prosperous professional or business man was wrong. Not that these types weren't there. But the range of delegates and visitors went far beyond the limits of our concept of the Episcopalian stereotype.

The deputies in our House were of both sexes and from all age groups. (We were gratified to have as an accepted and certified lay deputy for couple of sessions Ann Lucas, president of the Hawaii Episcopal Young Churchmen.) There were clergy and lay folk who were Black, White, Indian, Latin American, and Asian. There were those with short hair, long hair, and no hair. Beards were worn by not a few delegates. Many had beads or peace crosses around their necks. Some wore distinctive clothing—African, or Indian, or (as in our case) Hawaiian in origin. . . .

We all arrived with different points of view, as well. Some were concerned with peace, others with liturgical reform, others with new forms of social action, still others with particular concerns, such as work with the deaf, or with youth, or with the aging. All came pre-occupied with the controversy that had surrounded the General Convention Special Program, believing that changes had to be made—to increase its funding, to limit the power of the grant review committee to assure more local authority in project grants, or to eliminate GCSP. . . .

We were all amazed how quickly a consensus developed.

Within three days, the convention had decided that there was to be no retreat—controls, perhaps, but no retreat. There was a unity of spirit which defined the mission of the 1970's in terms of helping the poor and the powerless to have a say in their future as people and as children of God. There was the strong feeling that the function of the Church today is to be more of an enabler than a dictator. There was the conviction that if we are to preach and proclaim a gospel of love, that gospel must somehow have as its concern the physical and political condition of a man as well as his pious conviction.

Hearing the testimony of many of the recipients of GCSP grants—grants that because of red tape could not be funded by the government, and because of varying conditions would not be funded by local philanthropies—we were convinced of the value of what our Church is doing.

As we were unified in our convictions that the Church must continue to move forward in this new and sometimes risky area, we also became unified in our conviction that we had to move forward in other areas, too: in overseas missions, in updated worship services, in work among youth, in the establishing of a national office of clergy deployment, in speeding up the legislative process by which the church is governed. . . .

—*The Hawaii Clerical Delegates*

THE REV. CHARLES T. CRANE

THE REV. DAVID K. KENNEDY

THE REV. CHARLES H. SMITH

THE REV. THOMAS K. YOSHIDA



# General Church Program '71

**12¢** Ecumenical relations. Support of consultations with Roman Catholics, Orthodox, Lutherans, and fellow members of Consultation on Church Union. Participation in World and National Council of Churches.

**\$1.98** Overseas mission. Basic support for overseas dioceses, appointed missionaries, other areas in Anglican Communion, Wider Episcopal Fellowship, other members of World Council of Churches.

**14¢** Specialized ministries. Includes service to Armed Forces, colleges and universities, youth and young adults, and industry.

**23¢** Ordained and lay ministry. Board for Theological Education, development of standards, in-service education, lay training.

**15¢** Program development. Includes research, experimentation and evaluation of new approaches to mission by ourselves and with other churches.

**\$1.13** General services. Includes staff costs of Executive Council, running Episcopal Church Center, Presiding Bishop's Fund, UTO, Communications, Prayer Book revision.

**79¢** Christian witness. Includes GCSP, Indian work, the new Youth Program, refugee resettlement, and ministry to conscientious objectors.

**86¢** Domestic mission. Basic support of U.S. diocesan programs, black colleges, non-metropolitan ministries, diocesan service officers, program planning, structure.





*This coming year each Episcopalian is being asked by General Convention to share in the Church's general program at home and overseas. The share needed for the whole year comes to approximately \$10 per communicant. Of the \$10, a little more than half (\$5.36) is in the Commitment sector (left hand page); the rest is in the Faith sector (below). This spread shows, in brief, how the \$10 will be spent when you give it (see December issue for more detail).*

**\$2.73** Christian witness, service and empowerment. This will provide major grants for programs and projects under the General Convention Special Program and with the National Committee on Indian Work.

**8¢ Specialized services.** This will provide additional support for work with the Armed Forces, college students, and parishes and dioceses in urban and college areas.

**11¢ Ecumenical work.** This includes major grants to programs of the World and National Council of Churches and seed money for local ecumenical activities.

**12¢ Program development.** Includes new approach to world hunger, youth internships, college chaplaincy programs, and participation in World Student Christian Federation.

**7¢ The ministry.** Includes scholarships for continuing education, grants for local and diocesan in-service training and experimentation in self-supporting and team ministries.

**27¢ Domestic mission.** Includes additional program needs of U.S. jurisdictions, town and country work, major expansion of diocesan service officer program.

**91¢ Overseas mission.** Almost all needs in this section are in support of existing and hoped for programs in overseas dioceses and other overseas areas where we've had to reduce grants in recent years.

**35¢ General services.** This includes increased grants for world relief and interchurch aid, new ministries through radio-TV and video-tape, sending *The Episcopalian* to all lay leadership.





# WORLDSCENE

## Churches Rush Aid To East Pakistan

Typhoid and cholera moved into the coastal areas of East Pakistan in the aftermath of a cyclone and tidal wave that swept the delta area on Friday, November 13.

The Red Cross expressed fears that 100,000 people might be dead, but accurate figures were impossible to gather since communications were completely wiped out. The East Pakistan Council of Churches, for instance, was not able to report for almost two weeks.

Mr. James MacCracken, executive director of Church World Service, acted immediately after the disaster, cabling the East Pakistan Christian Council, the World Council of Churches and Roman Catholic medical sisters working in the area, saying, "How can we help?"

Church World Service also immediately allocated 60,000 shots of anti-typhoid vaccine and \$5,000 cash in emergency disaster funds to the World Council of Churches.

Because of the contamination of water supplies, typhoid became the greatest danger for the some two million survivors who were without food, clothing, and shelter.

By December CWS had also sent 1,000,000 water purification tablets and \$25,000 worth of light cotton blankets.

In addition CWS forwarded \$2,000 donated by the United Church Board for World Ministries to the Medical Mission Sisters, a Roman Catholic order with a hospital in Dacca, East Pakistan. The Sisters, based in Philadelphia, work with the Division of Overseas Ministries of the National Council of Churches.

CWS, relief arm for the Episcopal Church and other major U.S.

communions, in the meantime awaited word on how they could respond to other relief needs as government and private agencies began the grueling work of burying the dead, both human and animal, and caring for the homeless and injured.

Such disasters, Mr. MacCracken reported, occur about every 18 months in this area of the world, though the magnitude of the November tragedy exceeds any on record.

## Philippines Suffer Typhoon Damage

The Rt. Rev. Benito C. Cabanban, Bishop of the Philippines, writes; "Typhoons Seneng and Tintang (October 14 and 18) left almost a million people homeless, about 2,000 dead and missing, and damaged properties and crops to over 400 million pesos (about \$67,000,000) in the Bicol region, Eastern Visayas, and Mindanao."

Crop damage was not only immediate but long range. Many banana orchards were completely destroyed. New trees must be

planted over vast areas and will take several years to mature. Great numbers of people therefore lost the main source of their income.

Presiding Bishop John Hines authorized an immediate grant of \$3,000 for Philippine relief out of the Presiding Bishop's Fund.

[Contributions for Philippine relief, or to replace emergency funds already granted, may be sent to: The Presiding Bishop's Fund for World Relief, 815 Second Ave, New York, N.Y. 10017.]

## Canada: Union, Pro and Con

Sixty-one percent of Anglicans responding to a poll say they will accept union of the United Church of Canada and the Anglican Church of Canada. Ninety-one percent of United Church of Canada members responding favored union.

Eight thousand subscribers replied to a questionnaire published in the *United Church Observer* and the *Canadian Churchman*; the periodi-

## Week of Prayer For Christian Unity January 18-25

The Week of Prayer is an intensive eight days of joint prayer and fellowship when many Christian churches pray for unity, take stock of their ecumenical progress, and plan joint efforts for the coming year.

The Week of Prayer is sponsored by the National Council of Churches in collaboration with

the Graymoor Ecumenical Institute and the World Council of Churches. It is recommended by the Roman Catholic Bishops' Committee for Ecumenical and Interreligious Affairs.

Study materials for the Week of Prayer may be ordered from: Week of Prayer, Graymoor, Garrison, N.Y. 10524.

Leaflets are \$4 per 100; \$3.50 per 100 for orders of 1,000 or more; Sermon Notes, 25¢ each; Bible Devotions for Christian Unity, 20¢ each; Prayers of the Faithful, 10¢ each.



cals have a combined circulation of 547,501.

Should the results prove representative of the whole Anglican Church in Canada, more than one-third of the clergy and nearly half of the young people would leave the church rather than enter union.

Church leaders pointed out, however, that those who are opposed tend to answer polls more than those in favor, so the survey may be "over-represented" in the negative.

The two communions have been discussing union for 26 years and have agreed to a document, "Principles of Union." A general Commission on Union and several other commissions are working on definite plans for the merger.

Younger people, aged 30 and under, were the group most strongly in favor of union in the United Church and most strongly opposed to it in the Anglican Church, according to the survey.

### Drug Abuse: Deeds, not Words

The new president of the National Coordinating Council on Drug Abuse and Information, United Methodist minister Thomas E. Price, calls for fewer words and wider action in controlling the drug scene.

"What we need," says Mr. Price, "is a cooling of rhetoric and a raising of the level of performance . . . the issue is much more complex than simply the abuse of drugs by individuals."

Mr. Price takes over the presidency of the Washington-based Council—which represents some 93 professional, governmental, and religious organizations—with wide experience in drug and alcohol control. For five years director of United Methodist dependency programs, he currently heads the inter-religious North Conway Institute for drug and alcohol problems.

### Two Churches; Two Directions

A study committee of the American Baptist Convention proposed recently that the denomination change its name to "American Baptist Church" and that it become less congregational, giving more



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## WORLDSCENE

authority to its regional and national bodies. Baptists have traditionally emphasized the independence of their local membership. The study Committee on Structure presented its proposals to the denomination's General Council. If Council approves the plan it will be submitted to the annual meeting of the denomination for final action.

In contrast, a recent organizing convention of pastors and parish workers of the Lutheran Church in America asked for more power at the congregational level. The participants called for abolishment of synods in favor of locally-based jurisdictions and reapportionment of funds so that the bulk stays within local jurisdictions while leaving enough to support effective staff and programs at national level.

### 1969 Giving Held "Steady" Study Says

Contributions to America's non-Roman churches held almost steady in 1969 compared with the previous year, a National Council of Churches annual review of finances reveals.

Members of 48 denominations gave \$3,099,589,000 in 1969 as compared with \$3,000,477,000 in 1968.

Of the 1969 total, 78.84 percent of the giving remained in local parishes with the remaining 21.16 percent going mostly to overseas mission and national programs. [Episcopalians gave approximately 85 percent to parish programs, 10 percent to dioceses, and 5 percent to overseas and national programs last year.] Giving and benevolences for local purposes stayed about the same as in 1968.

Other information contained in the survey showed:

► A confirmed member gave \$99.68, on the average, in 1969;

► The Seventh-day Adventist Church was first in per capita giving at a rate of \$350.96 per year.

► Denominations having a million members or more were led by the Presbyterian Church U.S. (Southern) with per capita giving of \$140.30.

► The study showed a decline in church building since 1966—from

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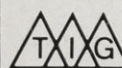


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total expenditures of \$1,174,000,-000 to \$949,000,000 in 1969.

► Total clergy salaries for 1968 averaged \$8,037.

## Church of England: Tradition Breakers

The Church of England broke with tradition in several ways when its new General Synod met at Church House, Westminster, London, in November. Replacing the Church Assembly and holding decision making powers previously the prerogative of the Convocations of Canterbury and York, the new body includes elected laity as well as clergy and bishops. Of the lay members, 51 are women.

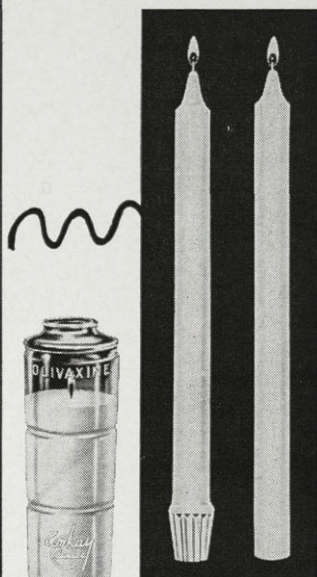
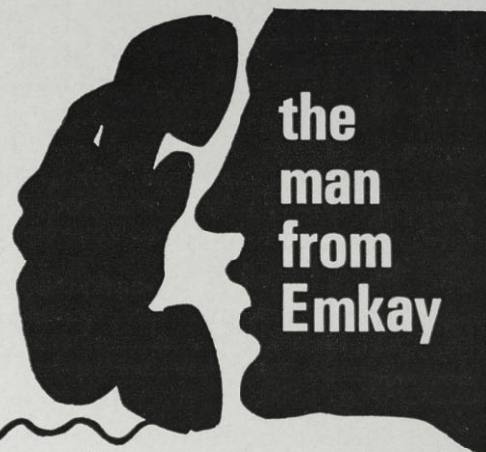
Queen Elizabeth II, titular head of the Church of England, addressed the opening Assembly. This was a



first in itself, as Archbishop Michael Ramsey pointed out in his opening remarks. Sovereigns did not attend the old Church Assembly. The Queen noted that the General Synod for the first time fully provided for the essential collaboration of clergy and laity. She also said "If there is one matter which should exercise the thoughts of all synods, it is that we should at all times work for closer Christian harmony and unity in the world."

Although it was not on the agenda, Archbishop Donald Coggan of York re-opened the question of union with the Methodist Church. Negotiations have been deadlocked since last July, when the Convocations of Canterbury and York defeated the proposed plan in a close vote. There has been no known change in the original plan (see

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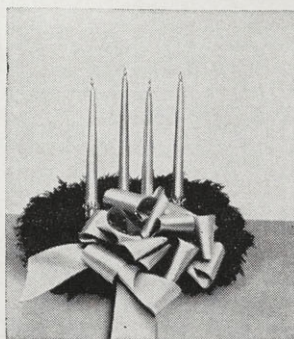
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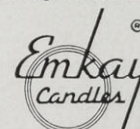
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## WORLDSCENE

THE EPISCOPALIAN, Sept. 1969, page 29) but if it comes up again the deciding vote will be taken in General Synod.

Archbishop Coggan, speaking for the Synod's Standing Committee, expressed thankfulness for the Methodists' expression of willingness to enter the first stages of reunion and announced that the committee "is inviting a small group of members of the synod to clarify the issues for consideration of the Standing Committee and the Synod."

In a move similar to the action taken by General Convention in Houston, the Synod's members passed a resolution permitting deaconesses to perform the same functions as deacons.

Bishop Gerald Ellison of Chester, who introduced the proposal, said it was important that the church have the experience of women taking part in its liturgical functions. "Later," he said, "the Synod would be able to consider ordination of women."

### Maryland Interfaith Center Dedicated

The Interfaith Center in Columbia, Md., was dedicated recently. A cooperative, ecumenical effort in which Episcopalians have been involved since planning began several years ago, the center is used not only for worship, but for recreation facilities.

Currently there is no Episcopal congregation using the center, though Catholic, Lutheran, Methodist, Presbyterian, American Baptist, Unitarian, and Jewish congregations do. Episcopalians are experimenting with an innovative ministry in a nearby village, Harper's Choice, which will eventually have 12,000 people. No definite plans have yet been made there for either a church building or a permanent congregation.

**CORRECTION:** On page 30 of the December issue, in the article listing the new Executive Council, please make the following correction: **Bishop Allen W. Brown** (Albany) in place of Bishop Robert R. Brown (Arkansas).



# In Person

Women were elected as trustees of two Episcopal seminaries. Berkeley Divinity School, New Haven, Connecticut, elected **Oscar Carr, Jr.**, Miss.; **Samuel A. Galpin**, Conn.; **Richard E. Gary**, New York; Mrs. **Nell Gibson**, New York, **Frank Patton, Jr.**, New York; and the Rev. **Edward R. Rodman**, Conn. . . .

General Convention elected General Theological Seminary trustees as follows: Bishops **Christoph Keller, Jr.** Coadjutor, Arkansas; **Richard B. Martin**, Suffragan, Long Island; **James W. Montgomery**, Coadjutor, Chicago; **Robert C. Rusack**, Suffragan, Los Angeles; and **Jonathan G. Sherman**, Long Island; the Revs. **Samuel Baxter**, Austin, Tex.; **Stanley Gasek**, Utica, N.Y.; **Edward Geyer, Jr.**, Bennington, Vt.; **Howard Lowell**, Locust Valley N.Y.; **Charles Newbery**, Roanoke, Va.; Mrs. **Gordon Auchincloss, II**; Messrs. **Frederick Atkinson**, Leland Brown, **Donald Bush**, and **Sims Farr**, all of New York City. . . .

The National Guild of Churchmen heard **Warren H. Turner, Jr.**, former vice-president of the Executive Council at their 25th anniversary meeting. . . . **William J. Trent, Jr.**, former executive director of the United Negro College Fund, was elected president of Episcopal-related St. Luke's Hospital Center in New York City. . . . Two Canadian deans have been elected bishops; the Very Rev. **Douglas Ford**, 53, dean of Saskatoon and rector of St. John's Cathedral is the eighth bishop of Saskatoon and the Very Rev. **Hedley V. R. Short**, 56, dean of Saskatchewan was chosen bishop of that diocese. . . .

St. George's Episcopal Church, Washington, D.C., received a merit award for architecture from the Washington Conference on Religious Architecture. . . . Fourteen students, all South Carolinians at Voorhees College, Denmark, S.C., have been chosen to appear in *Who's Who Among Students in American Universities and Colleges*. . . .

Dr. **Robert Spencer Long**, 42, dean of Roger Williams College, Rhode Island, is the new President of Episcopal-affiliated Shimer College, Mount Carroll, Ill. . . . Bishop **Conrad H. Gesner**, retired of South Dakota, is assisting with confirmations in the Diocese of Connecticut. . . .

General Convention elected a new national Board of Examining Chaplains as follows: Bishops **Stephen F. Bayne, Jr.**; **A. Donald Davies**, Dallas; and **Frederick B. Wolf**, Maine; the Revs.

**George Ross**, Idaho; **Charles Long**, Pennsylvania; **Joseph Green, Jr.**, Southern Virginia; **William Hale**, Western Massachusetts; **F. Morris Arnold** Southern Ohio; **Peter Sturtevant**, West Missouri; **C. FitzSimons Allison**, Virginia Seminary; Dr. **Massey Shepherd**, Church Divinity School of the Pacific; **Robert Terwilliger**; New York City; **Arthur Vogel**, Nashotah House; **Boone Porter**, General Seminary; Dr. **Charles Lawrence**, Brooklyn College; and Dr. **Margaret Mead**, Dr. **Marianne Micks**, Dr. **George Shipman**, Mr. **Thomas Wright, Jr.**, and Mr. **Charles Watts**. . . .

The Rev. Canon **John Satterthwaite**, chairman of the Archbishop of Canterbury's Ecumenical Commission, is the new bishop of Fulham. . . . Mrs. **Dwight Eisenhower** was a guest at Christ Church, Philadelphia, Pa., for its 275th anniversary on November 9. . . . The Rev. **John H. Parke**, former executive chaplain, is the new warden of the International Order of St. Luke the Physician, succeeding the Rev. **Alfred W. Price**. . . . Canon **Burgess Carr**, an Episcopal clergymen who studied at Cuttington College and Divinity School, Liberia, has been named Henry W. Luce Visiting Professor of World Christianity at Union Theological Seminary. . . . Mrs. **Gwyneth V. Erxleben**, a delegate to the Nebraska diocesan convention and wife of a Strategic Air Command captain, has been chosen one of America's Outstanding Young Women for 1970. . . .

The Very Rev. **Robert W. Woods**, Dean of Windsor and domestic chaplain to Queen Elizabeth, is the new Anglican Bishop of Worcester, succeeding Bishop Mervyn Charles-Edwards who has retired. . . . The Rev. **George M. Sessford**, 42, is the new Bishop of the United Diocese of Moray, Ross, and Caithness in northern Scotland. . . .

The Most Rev. **Felix R. Arnott**, former Bishop Coadjutor of Melbourne, is the new Archbishop of Brisbane, Australia. . . .

The Rt. Rev. **George N. Luxton**, Bishop of Huron, Canada, died at the age of 69. . . . Mrs. **D.T. (Dulcie) Niles**, widow of the internationally known Methodist churchman, died October 13 in Valalai, Ceylon. . . . The Most Rev. **Michael Hinsuke Yashiro** of Kobe, Primate of Nippon Seikokai (Japan Holy Catholic Church), died on October 10. He was 70. . . . The Rev. **John Erb** (Anglican Church of Canada) who has been working in Guyana for three years, has been appointed youth secretary of the United Society for the Propagation of the Gospel and will be the first diocesan youth director in the Diocese of Guyana.



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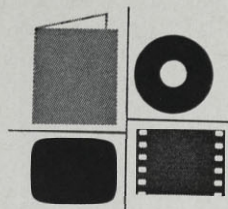
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# Superstar Shines

**H**AVE YOU BEEN WONDERING what all those surreptitious religious ramblings were leading up to in such things as The Beatles' *Let It Be*, Norman Greenbaum's *Spirit in the Sky*, and The Byrds' *Jesus Is Just Alright*? Well this is it.

*Jesus Christ, Superstar*, a double-LP, rock-opera on Decca (DXSA-7206), makes it on all three scores—as rock, opera, and religious rumbling.

The musicians, including members past and present of Deep Purple, Joe Cocker's Grease Band, Nucleus, the entire eighty-five piece City of London Ensemble, and the 1970 Moscow Tchaikovsky piano competition winner, are some of Britain's best—Rock or otherwise. And some of the cuts, *I Don't Know How to Love Him*, *Damned For All Time*, and *Herod's Song*, could easily make it on the Top 20, though their controversially religious lyrics may preclude that.

As an opera *Jesus Christ, Superstar* is a great contribution. Unlike the much vaunted first rock-opera, *Tommy* by The Who, (really a long story told in disjointed vignettes) *Superstar* ought to be stageable with little difficulty.

The form is dramatic with definite acts and climaxes, all the dialogue is handled musically, and the characters are fairly well developed. It's not something your youth group can "put on" some Sunday afternoon, but if some major opera company doesn't put this into production it will be a crime. It cries out to be seen.

*Superstar* really shines, however, in its treatment of its subject matter; Jesus, Judas, and the Passion narrative. It's been the sad fate of overtly religious themes in our media to degenerate either into schmaltz or cynicism (witness the Hollywood "biblical" epics and much of our church

school materials). But Tim Rice's lyrics come on with as much integrity and urgency as anything since Matthew, Mark, Luke, and John did the originals. And more to the point its impact direction is the same. It's a confrontation and it calls for a response.

"Jesus Christ, Jesus Christ

Who are you? What have you sacrificed?

Jesus Christ Superstar

Do you think you're what they say you are?"

An answer to those questions can't be spoon-fed either way. But the alternatives are real and must be dealt

---

## Inspired Schools

*THE LIVES OF CHILDREN* by George Dennison (Random House, \$6.95) is good additional reading to follow George Leonard's *EDUCATION AND ECSTASY*. It is an account of the life of an experimental school on New York's Lower East Side.

Dennison's book deals with a special situation since the school is small, all of the pupils are from low-income families and many had experienced learning and behavior problems when they attended the public schools. Nevertheless, the story illustrates the good things that can happen when an environment for growth is deliberately planned and real freedom is an experience of pupil and teacher alike.

Since much of the text is drawn from the author's journal which describes the activities and experiences of real students *The Lives of Children* is fascinating reading for anyone. The professional educator should also find it inspirational.

—MARTHA C. MOSCRIP

with. It's the job of the evangelist and the modern Christian apologist to lay it out there, to set up the confrontation with Jesus, and to force the question "Who are you? Are you what they say you are—for me?" In that sense *Jesus Christ, Superstar* may well be one of the most evangelistic things to come down the pike since Billy Graham discovered revival meetings.

A real problem for many will be the expectation that the Church is supposed to provide the answers—and more than answers, proof. The fact of the matter is, (as the Bible, life, and Bill Cosby's great "Noah" bit all attest), God doesn't work that way. Judas (masterfully portrayed by Murray Head) is a focal "Everyman" who goes to his grave wailing:

"Don't you get me wrong

I only want to know"

I only want to know, I only want to get it all socked-in and in my control, to get God and all his rules all wrapped up in my back pocket. The Christian thing isn't a matter of knowledge; it's a matter of trust and faith. And as *Superstar* develops it, that's the point of crunch between Jesus and Judas. Neither one of them "knows" what God's up to, but finally Jesus trusts and Judas can't.

"You're far too keen on where and how

and not so hot on why"

Jesus (Ian Gilliam) tells God in the Garden of Gethsemane, "But you hold every card . . . take me now—before I change my mind."

As powerfully as anything this writer has experienced, *Jesus Christ, Superstar* sets up and lays out clearly the decision that everyone makes but which nobody answers except on faith:

"Whom do men say that I am?"

"Whom do you say that I am?"

—LEONARD FREEMAN



# Worship: What is it?

MARIANNE MICKS' study **THE FUTURE PRESENT: THE PHENOMENON OF CHRISTIAN WORSHIP** (Seabury, \$5.95) is a superb book, both because she writes so well and because what she says needs to be read, pondered, and understood.

Most books on Christian worship in the past decade or so have championed the need for liturgical renewal. History, sociology, psychology, and theology have been employed (usefully and honestly, I think) to reveal the need for revision and renewal in the worship of the Church. Strangely, however, few books have explored what worship is—not what it means. Dr. Micks has now undertaken that necessary task.

At the beginning she explains her "major goal is to describe, as fully and systematically as possible, and in its own terms, that which appears in human experience as Christian worship." After twelve excellent chapters—which cover such a variety of topics as time, movement, drama, silence, space, symbol, and social consequences—one can say she has achieved her goal.

Two recurring themes which aid in bringing together these diverse topics are the problem of integrating past and future and the need for order and ecstasy in worship.

Miss Micks has read and researched widely for her book, yet she does not overwhelm the reader with her scholarship. It is quite amazing how well she brings together such writers as Eliade, Nietzsche, Allmen, McLuhan, Fromm, Schmemmann, Varghese, Moltmann, Jaspers, and Vahanian into a readable whole.

Most clergy and laity could benefit much from reading this book, and parish discussion groups or other forms of the adult educational enterprise would find it most useful as a major resource. Had this book been available several years ago, I believe at least some of the present anguish of the proponents and opponents of liturgical renewal would have been assuaged.

Another book on worship, **THE CELEBRATION OF LIFE: OUR CHANGING LITURGY** by David E. Babin (Morehouse, \$4.50) is about contemporary liturgical revision, but it is not just another book. Father Babin writes for those who do not understand, or are opposed to, liturgical revision and renewal. In today's Church there are more than a few such people.

In the first half of the book the author offers a provocative thesis about what he believes are the four major elements of liturgy: symbol, form, formulary, and use. He contends that liturgy's basic symbol (God's saving act and man's response as experienced in the Eucharist) has not changed; also unchanged is the Eucharistic liturgy's basic form (four-fold shape, bread and wine, table, and worshipping community).

All that has changed in modern liturgical revision are the formularies (text, music, directions) and uses (the particular way liturgy is done in a specific congregation or region). These, he says, are just transitory means of communicating the abiding symbol and form. Let's not get hung up on formularies and uses, he argues, but keep our attention on the symbol and form.

The remainder of Babin's book deals with such diverse subjects as non-verbal communication, the liturgical movement, and the problem of priesthood and laity. It concludes with a thoughtful section on America's need for a theology of failure.

Unfortunately the good intent of the book is somewhat marred by its short length (112 pages), for in his brevity Author Babin offers a number of generalizations and authoritative statements which lack illustration and explanation.

Occasionally when he uses an anecdote his point shines through brilliantly. Also, toward the end the author has a tendency to "preach down" to those clergy and laity who neither understand nor appreciate liturgical renewal. *Continued*

## EPISCOPAL



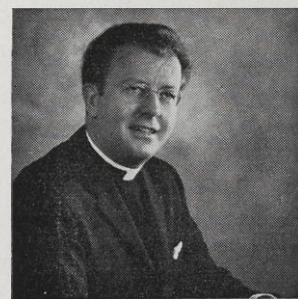
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## BOOK REVIEWS

Continued

We do need books which interpret liturgical renewal to those opposed to it, however. Until a more empathetic

and comprehensive one comes along, this one will be helpful.

—RICHARD M. SPIELMANN

## FACT FILES

According to the preface, the idea for EPISCOPAL YEAR 1969 (Jarrow Press \$6.50) germinated ten years ago when Philip Deemer, the editor, was in the library publishing field and saw need for a fact book on the Episcopal Church.

*Episcopal Year 1969* is well done, as far as it goes, in that it contains much good, factual information about the church. Fortunately, it is well-indexed.

The rub is not so much in what is printed, but in what is not. No doubt Mr. Deemer will hear from those who feel left out. This is probably a curse under which all fact-book publishers must work.

For example, under the heading "Awards and Honors" the editor lists eleven persons. He probably cannot get off the hot seat by noting they are "among the many."

I was surprised to note that under "National Council of Churches" there was no mention of the General Assembly in Detroit in December, nor that Episcopal layman Dr. Cynthia Wedel was elected president of that body.

Perhaps the trouble is in the fact-finding instrument itself, and, if this book proves to fill the need Mr. Deemer believes exists, the instrument can be refined in years to come.

—WILLIAM B. GRAY

## The Seminaries: Help Needed *Continued from page 23*

and resurrection.

I believe that theological seminaries in the 1970's will be forced by circumstances — and by the Holy Spirit working through circumstances — to die to:

- competition among seminaries for the best students and the best teachers. There simply are not enough of either to staff a dozen schools.
- exclusivism in churchmanship, interpretation of the Gospel or regional ethos. The issues are larger.
- isolation from other theological schools and centers of learning.
- scholasticism, of the idea that today's priest can speculate on theology in an academic way without being deeply involved in both worship and the redemption of the human social situation.

If we are willing to face that kind of death, we can expect to rise again to a situation in which I can foresee a new kind of student, a new kind of curriculum and a new style of life,

both in the schools and in the Church.

The next five years will bring more far-reaching changes in the way clergymen are educated and in the institutions providing that education, than any in the nearly 150 years of the seminaries' previous history. In such a time of change and search, adaptation and re-ordering, the seminaries need all the help and assistance Episcopalians can give them if their resources are to survive to serve future generations.

—EDWARD T. DELL, JR.





# Switchboard

Continued from page 4

the human factors . . . his own as well as the people's with whom he is dealing, then the job of the clergyman as police chaplain has done little to facilitate the actualization of Christian love in its fullest sense. . . .

I congratulate the clergymen who have seen the need and have filled a void but at the same time they have reinforced the void which exists within the men of the police departments. As an ex-policeman and a seminarian I see the policeman's potential as equally important and much more necessary.

RICHARD H. HALL  
New Haven, Conn.

## 55'S ARE HERE, TOO

I am so tired of motivating the church just for youth!

When I was a young girl in college, seeking my identity, I took several philosophy courses, visited many churches, and even studied Catholicism. Even though I had been brought up as an Episcopalian, I explored other doctrines. I have never found any other church so satisfying for me as the Episcopal Church. The liturgy is beautiful English prose. The concepts are uplifting and meaningful for me.

At this point in life I have three grown, successful, well adjusted children and six grandchildren. . . . I also teach school and enjoy my fifth grade students every day. I am most blessed.

I didn't have to take drugs, defy my parents' rule, or have special guitar folk music at church to achieve a happy, successful adulthood.

Everything now at church is for the young. . . . the church is changing everything I've ever loved and revered. We have to have the service changed, the "far-out" approach, so that the young people can identify.

I am 55 years old and probably soon due to meet my maker. . . . I'd like my church to be there, *unchanged*, when I go. If the clergy can't recognize this feeling among my age group and keep the church the way it is supposed to be, then I shall withdraw my financial contributions.

Change the service, have jam sessions and hippie weddings, but please get the young to finance your fiascos.

VIRGINIA W. HERSCHDE  
Essex Junction, Vt.

## JUST ONE OR BOTH?

The item "Segregation Leads to Fear" on page 5 of your September, 1970, issue [Relay] presents two statistical matters: 1) a clear majority of whites have no contact with Negroes, and 2)

the number of whites uneasy about racial violence has risen from 43 to 52 percent over the last four years.

Apparently, only from this data, the analysis or conclusion is drawn that segregation is the cause. I submit that this could only be valid if the increase in fear was true only among segregated whites and not found to be the case with unsegregated whites. . . .

I note that pages 2 and 7 of the same issue have addresses for subscribing, postage paying, advertising, and other business matters, but where do we write the editor?

WILLIAM C. DICK  
Juneau, Alaska

ED NOTE: Near the bottom of the contents page in each issue you will find the indicia required by the Post Office Department: The first and second lines contain the editorial office address, 1930 Chestnut St., Philadelphia, Pa. 19103.

## INTERNATIONAL NOTE

For the first time in centuries the Middle East has a chance to improve its environment with their oil income. Oil fields do not last forever. They had better be making better use of it than fighting an obnoxious war.

WILLIAM R. SULLIVAN  
Vale, Ore.

## CALENDAR OF EVENTS

### JANUARY

- 1 THE HOLY NAME OF OUR LORD JESUS CHRIST
- 3 SECOND SUNDAY AFTER CHRISTMAS
- 6 THE EPIPHANY OF OUR LORD JESUS CHRIST
- 10 FIRST SUNDAY AFTER EPIPHANY- BAPTISM OF OUR LORD
- 17 SECOND SUNDAY AFTER EPIPHANY
- 18 THE CONFESSION OF ST. PETER THE APOSTLE
- 18-25 Week of Prayer for Christian Unity
- 24 THIRD SUNDAY AFTER EPIPHANY
- 24 Theological Education Sunday
- 25 THE CONVERSION OF ST. PAUL THE APOSTLE
- 31 FOURTH SUNDAY AFTER EPIPHANY

Additional credits for pictures used in the

December issue: Carolyn Litowich: 28.

Charles P. Thobae: 19. Woodallen Photographers: 20.

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## What's Ahead in 1971?

Continued from page 9

groups will be organized by individuals all along the theological and political spectrum, by youth, by blacks, by the poor, by the small church interests, by conservative laymen, and by liberal pastors.

In some places this will appear as a new, and therefore, somewhat frightening phenomenon; in others this organization of participants in caucuses is already an established tradition. The contest in 1971 will shift to the local church and the choosing of the delegates to the annual denominational meeting.

From the perspective of 1980 or 1990 this continued politicizing of the denominational decision-making process may appear the most important development of 1971.

► Finally, for more than a quarter of a million church members, most of them over 50 years of age, the most important religious news of 1971 will be a local story that will receive practically no publicity, even in their own community.

This will be the news that "our church" is closing.

The list will include over a thousand small rural congregations that will disappear through merger, union, or dissolution.

This list will include several hundred city churches—most of them white, a few inter-racial, and a growing number of black congregations. The continued outward movement migration of members, combined with the financial cost of vandalism, and the fear of crime and violence will cause scores of congregations in the central city to dissolve or to merge with congregations in a "better neighborhood."

The list also will include a sprinkling of relatively young suburban congregations founded in "high potential" neighborhoods in the early 1960's, but where membership growth appears to have leveled off between fifty and 150 members.

Overshadowing all of these specific events and trends, however, will be the big news of 1971. This is that God is still at work in this world and Jesus Christ is Lord and Savior! ◀

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### Margaret Hall

Episcopal  
College Preparatory  
Boarding School  
for Girls  
in the Blue Grass



Grades 9-12. Accredited. Sisters of St. Helena. Indoor pool, horses. Art, Music, Drama, Dance, Mexican Program. Tuition aid available. Write:

The Rev. Colley W. Bell, Jr., Rector & Headmaster  
Box E, Versailles, Ky. 40383  
Phone: 606-873-3751

### Kemper Hall

An Episcopal-related, college-preparatory school for lively and responsive young minds.

Grades 1-12, boarding and day  
Student-faculty ratio 10 to 1  
College Head-Start Plan  
Art (all media), Dance  
Creative Dramatics, Music  
Riding, Hockey, Tennis

Beautiful wooded campus on Lake Michigan  
101st Year. Raymond Gayle, Rector  
Dept. E, Kenosha, Wisconsin, 53141



### ST. JOHN BAPTIST SCHOOL FOR GIRLS, Mendham, N.J. 07945

Some Coordination with  
St. Bernard's School for Boys

Episcopal boarding and day, grades 9-12. College preparatory and fully accredited. Small Classes.

For details write for Catalog or  
Telephone 201-543-4161

### Vardell Hall

Resident College Preparatory  
Girls, Grades 9-13

Established accredited academic program augmented with:

... active social and varied recreation programs.

... fine arts, chorus, piano and organ instruction.

... riding, golf, modern dance, tennis, intramurals.

Write Director of Admissions, Box K, Vardell Hall,

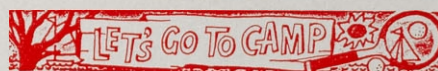
Red Springs, N. C. 28377

### ST. MARY'S

Girls, Grades 9-12  
Peekskill, New York

An Episcopal country day and boarding school for girls established by the Sisters of St. Mary in 1868. Integrated, interdenominational student body; small classes; sound college preparatory and general curricula. Art, music and dramatics; full sports program, indoor pool; 90-acre suburban N.Y. campus. For further information write:

Miss Mary E. McDougale, Headmistress  
Mount Saint Gabriel, Peekskill, N. Y. 10566



## GIRLS

### LAKE GEORGE

Camp For Girls

Half a mile of private shore with protected coves and sandy beaches. Spacious cabins accommodate ages 6-17. Outstanding direction and leadership in basic team sports and individual activities. Exceptional waterski instruction. Extensive riding program. Sailing. Music. Theatre. Tutoring. Pollen free. Resident nurse. Brother camp nearby. Member A.C.A.

Elinor Neuffer

45 Limekiln Road Suffern, N.Y. 10901



# 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.

## VIEWPOINTS TO LISTEN TO

On January 31, Dr. Maxwell Maltz will be guest on *Viewpoint*, a radio series produced by the Episcopal Church. Dr. Maltz, a world renowned plastic surgeon, will discuss how you can overcome personal frustrations in life.

## CHOIR HYMNALS NEEDED

A church in the Dominican Republic needs choir editions of the 1940 Hymnal. If you have copies to spare, Mrs. Paul A. Kellogg asks that you send the hymnals to the Epiphany Mission of the *Iglesia Episcopal Dominicana* in Santo Domingo. Please write airmail to Mrs. Kellogg at Apartado 764, Santo Domingo, Dominican Republic if you have copies to spare.

## IF . . .

your religion were part of a house, what part would it be?

Would it be the chimney—high in the air pretty much out of contact with people? Also, a lot of smoke and not much fire.

Would it be a roof—sort of a protective device designed to keep all kinds of unwanted objects from coming in?

Would it be studding, walls, and partitions designed to, either partly or totally, separate or sectionalize?

Would it be the trim and molding fashioned to improve the appearance of what might otherwise be unappealing to others—and therefore yourself?

Or would it be the foundation: supportive of everything else; something that must touch all sides and corners of your dwelling?

—From St. John's Church Bulletin  
Mansfield, Mass.

## HEAR THE GOOD NEWS

The American Bible Society has presented to the Library of Congress an

album of *Good News for Modern Man*, as the Society's recent translation of the New Testament is popularly known.

The Scripture recording is on 15 pocket-size cassette tapes, each 60 or 90 minutes in length; in contrast five large Braille volumes are needed to provide the same material.

The Library of Congress, with funds appropriated by Congress, administers a system of regional libraries for the blind and physically handicapped. Through these libraries it loans tape and record players to any handicapped person for the duration of the need. The American Bible Society also is donating a complete album of the Scripture cassettes to each of the 48 branch libraries in the system.

## HAVE YOU MADE AN APPOINTMENT?

In the bulletin of St. James' Church, Woodstock, Vermont, is the story of a small boy in New York for the first time. Taking an elevator to the top of a skyscraper, the boy and his father shot 30 stories at breath-taking speed. "Daddy, does God know we're coming?" asked the boy.

## FOR A NEW LOOK

Holy Cross Church, Acapulco, Mexico, has opened a shop offering a fresh approach to church art. Altar frontals, chasubles, stoles, copes, banners, and fair "manta" cloth can be produced, using your design or one created for you.

The work is done only in fabrics using the native *manta cambaya* cloth ("It lasts forever and the older it gets, the better it looks") with hand embroidery following the style of the Tarascan Indians. Manta comes in every color and can be washed or dry cleaned.

For further information, write airmail to Holy Cross Church, Box 608, Acapulco, GRO, Mexico.

## CHURCH SCHOOL RESOURCES

A Program Resources Center has been opened at the Episcopal Church Center which church schools will find helpful. An invitation to visit the Center to examine the available materials is extended to all interested persons. Miss Agnes Hickson is in charge of the Program Resources Center at 815 Second Ave., New York, N.Y. 10017.

A variety of resources for church education and other program areas, and

information about such resources, are being gathered. Official curricula of the major Protestant denominations and some Roman Catholic publishers are housed in the Center, as well as the Seabury Series and supplementary materials from Seabury Press.

Sound filmstrips and records produced by Seabury Press and the Council, and some from other publishers, may be previewed in the Center.

## ST. LUKE'S BRAILLISTS

If you know a blind person, please tell him (or her) that St. Luke's Braillists will be delighted to loan Braille books free of charge. In addition, church school textbooks, portions of the Book of Common Prayer, the Psalter, and works to the Hymnal in Braille also can be supplied free to visually handicapped persons.

You can write to the address below for an ink print catalog to keep or a tape recording of the catalog which you may use for 10 days. Please specify which you desire.

St. Luke's Braillists, Annunciation Chapter, 900 N. Green Bay Rd., Waukegan, Ill. 60085.

## BRIDGE-BUILDING WITH SONG

The Chicago area Community Renewal Society has formed a chorus with singers of various racial, economic, and religious backgrounds from the inner city, city, and suburbs.

Chorus director Harriet Ziegenhals says, "The Community Renewal Chorus seeks to build bridges of understanding and trust in days of increasing polarization. The group will sing a repertoire of classics, folk songs, spirituals, contemporary hymns, and songs of the city to dramatize the need for concern toward today's metropolitan problems."

## IN SEARCH OF UNION

A 45-minute documentary broadcast recording on church union is available for local study of the plan of union of the Consultation on Church Union (COCU.)

The documentary, "In Search of Union," is a sounding of opinions on the COCU plan for bringing together 25 million Americans in a single church. Heard on the long-playing record are theologians, denominational leaders, parish ministers, and lay persons, including youth, discussing such issues as ownership of local property, new style of worship, the role of the bishop, bureaucracy and bigness, and racial integration.

The disc is available for \$2 from the Consultation on Church Union Distribution Center, P.O. Box 989, Philadelphia, Pa. 19105.





# The Forum's in session again

and you are participating. Each month after the postman delivers THE EPISCOPALIAN, the greatest lay forum the Episcopal Church has ever known goes into session. During the days that follow, you and your fellow readers are talking about what is in the current EPISCOPALIAN . . . reacting to it . . . telling each other what you think . . . asking questions of your rectors . . . expressing your opinions to the editors. You know how this works because you are a regular reader. How about fellow laymen in your parish? If they aren't already participating in this forum—they could be for \$2 per year per family. That's all it costs when the parish sends THE EPISCOPALIAN to every family every month. If your parish isn't doing this for your members, isn't it time? Perhaps as a "forum regular," you could help to get an Every Family Plan started in your parish. Write or call Lou Windholz, 1930 Chestnut St., Phila., Pa. 19103. He's at your service.



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# HUNGER IS ALL SHE HAS EVER KNOWN

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

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

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

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

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

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

But Margaret's story can have a happy ending, because she has a CCF sponsor now. And for only \$12 a month you can also sponsor a child like Margaret and help provide food, clothing, shelter—and love.

You will receive the child's picture, personal history, and the opportunity to exchange letters, Christmas cards—and priceless friendship.

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

So 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

**CHRISTIAN CHILDREN'S  
FUND, Inc.** Box 511, Richmond, Va. 23204



I wish to sponsor a ☐ boy ☐ girl in (Country) \_\_\_\_\_

☐ Choose a child who needs me most.

I will pay \$12 a month. I enclose 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

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

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