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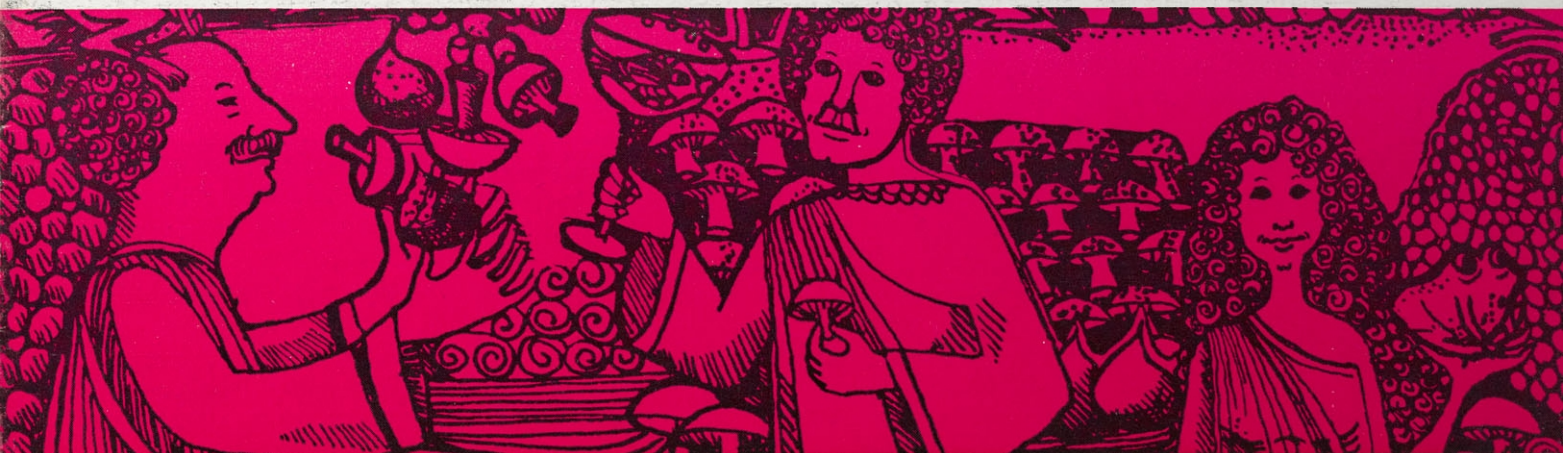
THE Episcopalian

February • 1971

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Haiti: an election and a measure



Robert F. Capon: eye on the Faith



Will our failures dent our purpose?

Fat, Faith, and the Future Church

END OF AN ERA

lifetime of Our Lord Himself. When He told it like it is, St. John's Gospel reports that "from that time on, many of His disciples withdrew and no longer went about with Him. So Jesus asked the Twelve, 'Do you also want to leave me?' Simon Peter answered Him, 'Lord to whom shall we go?'" That is getting down to the crunch and hopefully that's where we're coming to as well.

And we ought not to be surprised for we've known about it all along. As Jesus said, "the gate is wide that leads to perdition, there is plenty of room on the road, and many go that way; but the gate that leads to life is small and the road is narrow, and those that find it are few."

The truth is what the real Jesus said it was; the numbers game and the success bit come from what one Roman Catholic writer calls "good old plastic Jesus"—the figure we have made for ourselves in our own image and who says what we want him to say.

Once we even begin to grasp the truth, the clergy can be encouraged to tell the truth, though they know full well it won't do much for them economically and materially. But then we all knew that when we offered ourselves for ordination.

Lay people who offered themselves for confirmation knew it too, if anyone really told them what the sign of the Cross in their baptism signified. In short, preach the gospel and its implications for life—personal and social life as well—and people will be offended and numbers will decrease.

But commitment will increase—and at least we'll know where we are and who we can count on. And most important of all—God Himself will know who He can count on. We've really nothing to lose but our spiritual fat. The Gospel represents hard-rations for the Christian and that's good diet for a combat force which, after all, is what we're supposed to be. ◀

IF THE SIZE OF CONGREGATIONS and budgets are indications of the health of a church, then Anglican churches—and other churches too—are in bad shape. But are such things the right criteria? Certainly they are the standards which dominate the success-oriented North American culture. But are they the right ones for us?

So long as we continue to play the numbers game and imagine we can have production charts in the spiritual realm, we certainly have adopted them, and by such standards we are failures. We are, however, not such a great failure as Jesus was, who after three years' ministry had only twelve followers (and even they failed at the last) and who died an ignominious death.

A recent item from the United Kingdom may lead us to other and better criteria. It reads as follows: "The Church of England has increased income by 78 percent over ten years despite a drop in membership. Income rose from the equivalent of about \$80 million in 1958 to about \$140 million in 1968, the *Guardian* reports. This represented a per capita increase of more than 100 percent as membership decreased from 2.2 million to 1.9 million over the same ten year period."

That press report deserves some reflection.

Church attendance began to drop in England about ten or twelve years

earlier than it did in North America. Much earlier than with us, church attendance ceased to be the done thing, or good for business. Those were wilderness years when people spoke of the church as having exhausted its usefulness and having become a rapidly decaying institution.

Now the picture has obviously changed. Membership is down but the level of commitment has increased. And perhaps that shows the way ahead for us in Canada, and the U.S. too.

We are now in the situation the church in the Old Country was in twenty years ago. It is ceasing to have its assured conventional status in our modern life style. It is no longer the done thing, and your business doesn't decline just because you don't go to church.

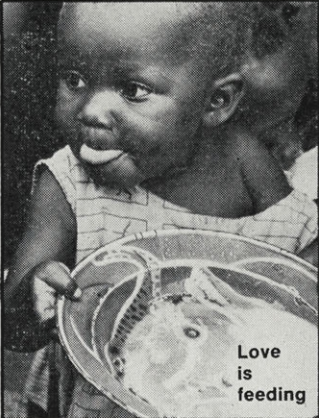
If people go to church it will be for different reasons. It will be from a sense of commitment to Christian faith and life; it will be in response to Christian standards and Christian responsibility. We might as well remind ourselves that from the beginning of the church's history, that kind of thing has turned people off.

Gideon's 3,000 half-committed followers had to be reduced to 300 fully committed ones before there was any worthwhile action. The same thing happened over and over again in the


By Ralph S. Dean


Adapted with permission from *The Canadian Churchman*


THE EPISCOPALIAN





Love
is
feeding





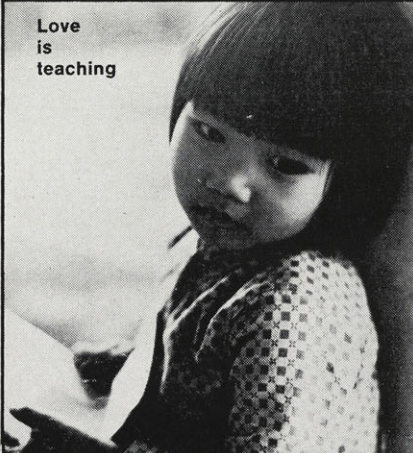






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is
healing

Love
is
teaching




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Give generously through your parish during the World Relief Octave, March 14th through March 21st.

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Switchboard

HELPING HANDS

... Thank you for publishing our need for pews for the new Church of St. Mary of the Moonlight on the Navajo Reservation.

We got three offers, and while we were trying to work out U-Haul or other medium of transportation, two husky men from Lake Havasu, Arizona, borrowed a truck from a moving man, loaded on the pews, started off at 5:00 A.M. and got here about 2:00 P.M. They did accept some speedily prepared hamburgers but wouldn't stay overnight, "No we gotta be at work in the morning!" and off in a cloud of desert dust.

THE REV. H. B. LIEBLER
Monument Valley, Utah

SAMARITAN AND SECULARISM

Has the Church lost its locus? ... Is the Church, through its General Convention Special Program of aiding depressed minority groups, saying in effect, "Our Church will be a Good Samaritan in this special way or die trying?"

... The spiritual meaning of the Good Samaritan parable is that secularism has reduced much of humanity to a state of having been spiritually beaten and robbed and left half-dead spiritually. The Church, as the Good Samaritan, should gather in the spiritually wounded and restore their spiritual health (or idealism) through the ministrations of

the Gospel, the Holy Spirit, and the Sacraments.

... But the Church, seemingly lost in a fog-bound locus of a false consciousness and mistaking a secular idealism for that of the Kingdom of God, proposes to spend millions to foster sub-Christian entities. ...

THE REV. J. J. HANCOCK
Stockton, Calif.

HALF AND HALF

I was shocked to see the misinformation in the November, 1970, issue ... on the map, page 26, in relation to the article, "Young Episcopalians Get the Vote." The Diocese of Springfield was represented in white which indicates that youth "cannot be on vestries, vote in parish meetings, or be delegates to diocesan conventions."

On October 4, 1969, the Synod of the diocese adopted an amended canon which became effective January 1, 1970, which reads, in part, as follows:

Section 3. The parishioners qualified to vote for a vestry (also entitled to a seat) and at a parish meeting shall be:
(a) *Communicants in good standing of at least eighteen years of age* (b) *Members of the church of at least eighteen years of age in good standing . . .*

On October 2, 1970, the Synod of the diocese, in special order, passed an amendment to the canon which allowed 18-year-olds to be seated as delegates to the Synod. Mr. Alan Ryle, age 18, of Charleston and Illinois State University, was so seated from Trinity Parish, Mattoon.

FOOTNOTE



Margaret Woodbury Strong (above) willed \$7.7 million to the Diocese of Rochester. Rochester then shared it with the whole Episcopal Church. Mrs. Strong's picture arrived too late for our January issue where the story appeared, but we thought her picture, as well as her generosity, ought to be shared with the whole Church.

The map was quite obviously in error. Your efforts to correct this impression left with your readers will be appreciated by this priest who has worked for such franchise in the Diocese of Springfield.

THE REV. CARL E. GIEGLER
Dept. of College Work
Diocese of Springfield

ED. NOTE: We should have included the information from your October 4, 1969, meeting. Your 1970 meeting convened just as our November issue was going on press. We haven't received a report of that meeting yet.

\$10 CHALLENGE RESPONSE

Your editorial, "The \$10 Challenge," on page six of the December issue hit home. Often the figures of the church budget on a national scale seem so overwhelming it is difficult to relate those figures to our own small part in the picture.

I am enclosing a check to cover my own \$10 Challenge and four unknown Episcopalians who may wish to contribute but are truly financially unable to do so. In other words, four who would if they could—not four who could but won't.

I thoroughly enjoy reading THE EPISCOPALIAN every month. Keep up the good work.

MRS. S. E. FARQUHAR, JR.
Wynnewood, Pa.

First, I want to congratulate you and say "Hurrah" for the December, 1970, issue. It is the best I have ever read. Your clear reporting of the Houston Convention has cleared up many ques-

Continued on page 6

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.

.....
name

.....
street & number

.....
city, state, zip

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

1970 Kudo For Church

One of the important trends of 1970, according to a group of Syracuse University graduate students in religious journalism, was the Episcopal Church's leadership in church social action. The students—ministers, missionaries, and laymen from all major U.S. denominations—studied more than 300 news stories from 1970 and picked the following as top church-related events of the year: women's liberation, denominational merger plans, abortion, the challenge to authority in the Roman Catholic Church, relations with blacks, and the Pope's trip to the Pacific. Unity discussions between Roman Catholics and Anglicans was also mentioned as an important story.

Anglican-Lutheran Talks Progress

A Lutheran-Episcopal dialogue ended in mid-November with joint agreement that baptism represents "the mystery of the new birth in Christ by water and the spirit." The talks were the third in a series sponsored by the Lutheran Council in the U.S.A. and the Ecumenical Relations Commission of the Episcopal Church. Formal presentations focused on Baptism, Confirmation, and First Communion. The next meeting, set for April, will deal with apostolicity.

To Help Overseas: Pay At Home

Bishop Paul Kellogg of the *Iglesia Episcopal Dominicana* adds a note in his November *Dominican Diary* to his United States friends: "We put this in to let you know, many of you have helped in the past and are still helping by special gifts. Please, first see that your church and your diocese pays all its quota—we are utterly dependent on this for bare survival in the overseas missions, despite local sources and potentials. And then, know how doubly welcome are your outside-the-budget contributions."

Best Seller Better Read?

The Bible has been called the best seller few people read. Dr. Eugene Nida of the American Bible Society reported recently, however, that there has been a greater demand this past year for new translations and revisions of the Scriptures than ever before. "Where 10 years ago people were skeptical about having a translation that people could understand," he said, "they now are demanding translations . . . that the average person can comprehend. . . ." In December the American Bible Society published *The Psalms for Modern Man* as the first complete Old Testament book in *Today's English Version*. It joins *Good News for Modern Man*, which has a distribution of more than 23 million copies in four years.

United Presbyterians Feel the Squeeze

Declining income and growing inflation are forcing the United Presbyterian Church to cut amounts budgeted for both mission work and Christian education in 1971. The Commission on Ecumenical Mission and Relations plans to spend three quarters of a million dollars less in 1971 than they did in 1970, cutting personnel and programs in both overseas and headquarters units. The Board of Christian Education approved a 1971 operating budget of \$5,420,551; down two-thirds of a million dollars from 1970. Major cuts included appropriations to board-related colleges, support of staff members in synods and presbyteries, and reduction in board staff. Cost of living increases for remaining staff and emphasis on leadership development and youth ministry raised other budget items.

Switchboard

Continued from page 4

tions I had . . . and given me a clearer view of the Church in the U.S.A.

. . . Also think the \$10 Challenge is very good. Even if the parish could get \$10 per family, if they cannot give \$10 for each individual member, it would bring in a substantial sum. . . .

MRS. W. J. SHANNAN
Venice, Fla.

The \$10 Challenge editorial in your December issue so impressed me that I am sending my \$10 to the missionary movement. It is my first Christmas gift and all others will be smaller than usual because in my 82nd year as a member of the Holy, Catholic, and Apostolic Church, I have found that the Church is first, both in joy and sorrow. Thank you for this great opportunity to do my bit. . . .

MRS. A. L. BARKER
Auburn, Ala.

Having just finished reading my "Houston Convention Issue," especially the editorial on the \$10 challenge and Ann

Calland's wonderful, "The Beautiful and the Brutal," I hasten to add my \$10 for the General Church fund. . . .

I am alone but feel that my \$10 must go in at once, as a part of the Challenge, over my regular tithe for my Church.

MRS. HENRY B. CALDWELL
Honolulu, Hawaii

Having read the editorial "The \$10 Challenge" in the December EPISCOPALIAN, I am glad to send the enclosed check.

NAOMI C. JOHNSON
Lincolnton, Maine

Enclosed please find Mrs. Lee's check and mine for \$10 each to the order of the Domestic and Foreign Missionary Society. These are sent to you in response to the editorial of the December, 1970, issue of THE EPISCOPALIAN, setting forth the \$10 Challenge idea started at the Houston Convention.

Alan Crawford, Jr., who with his family is mentioned in the editorial, is a good friend of ours and we are merely following his example.

Why doesn't the Church promote this idea? A large majority of Episcopalians

could afford to make a special gift like this, but the proposal and the necessity behind it must be brought to their attention.

P. BLAIR LEE
Philadelphia, Pa.

Thank you for giving me a way to get my money a little closer to the Lord than the local finance committee . . . I paid the cost of my own subscription to THE EPISCOPALIAN, too. The committee felt a parish plan was unnecessary expense.

LOUISE N. STEWART
Zanesville, Ohio

Please forward the enclosed check. Your otherwise excellent editorial in the December issue gave no address.

DON PICKELS
Houston, Texas

ED. NOTE: See box, page 4.

Enclosed is a check for \$20 for myself and daughter as our contribution to the \$10 Challenge idea as described in your editorial.

MRS. EMILY G. ARMITAGE
Fairfield, Conn.

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I think the idea of each person sending \$10 for the General Church Program an excellent one and I am enclosing my check for \$10. . . .

MURIEL H. MILLER
Plainfield, N.J.

INTERPRETING SYMBOLS

One sees the circle enclosing the three-pronged line everywhere today, jewelry motifs, decals, fabrics. It means "peace," particularly in Vietnam. There are people who oppose the use of this peace sign. They say the downward pointing cross is anti-Christ, and indeed this was the ancient meaning.

The meaning of symbols changes with culture, just as language changes. For example, it was Homer who first used the term "silent majority." He meant dead people—the dead are the silent majority of the world. Now, of course, the silent majority are the great mass of non-verbal citizens who, Mr. Nixon is convinced, support his war policies. No one even considers its original meaning.

Perhaps it is a coincidence, but the people bitterly against the use of the peace symbol because of its ancient meaning are the very ones most opposed to the peace movement itself. I submit they are objecting to the modern, as well as the ancient meaning of this symbol.

MORROW OLCOTT
Neshanic Station, N. J.

continuing

FORTH and

The Spirit of Missions

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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Caution:
Lest our failures
dent our purpose



Christians today should not confuse what they believe in with what they do about that belief.

SOMEHOW I FIND IT HARD to imagine the Ford Motor Company questioning its whole reason for being or redefining its purpose after the howling failure of the *Edsel* some years ago.

The vision of Ford's management group wrestling with the question, "What are we trying to do?" for hours or years seems to me highly unlikely. Obviously, Ford is in business to make money selling cars: the failure of the *Edsel* in no way changed or affected that central purpose.

Those of us who are the Church, however, faced with certain losses—in membership and income—seem to be losing our understanding of purpose. Article after article in the Church and secular press points to its own version of the Church's *Edsel* in headlines like: "We Lack Definitions"; "We Need New Structures"; "The Seminaries Must Change"; "Fire Everyone at 815".

Sometimes the effect of a specific article, and certainly the effect of all of them together, brings the whole purpose of this religious organization into question. Clearly other factors are at work too; but as an end result we find ourselves confused and uncertain, spending our time grasping for basic understandings.

This strikes me as both tragic and unbelievable. I can certainly understand why we are confused in the practical matter of being a Christian. I cannot understand why we need to be confused at the theoretical level.

In theory, a Marxist is a follower of Karl Marx. In theory, a Republican supports the Republican Party and its leader, President Nixon. In theory, a Christian should be a follower of one Jesus of Nazareth, also known within the Church as the Christ.

In theory, a follower voluntarily subscribes to certain understandings and orientations held by the leader, and in one way or another, the follower strives to live in accord with these understandings.

I should hope all Christians have certain minimal understandings about

our Leader. And I do not think a seminary education is necessary in order to gain such understandings.

Consider what we know about Christ's teachings. Does not every child know "God is Love"? Does not every adult in the Christian Church know the Summary of the Law? Both of these, to me, say much the same thing: "Thou shalt love. . . ."

Consider some of the great teachings of Christ. Everyone knows the Parable of the Good Samaritan: a man is robbed and wounded and left on the road; two men walk by and ignore him; one man stops, binds the wounds, takes him to shelter, pays his rent, and then continues on his trip. Which response to this human need is loving?

Everyone also knows the Parable of the Prodigal Son: the young man takes his share of the family wealth and wastes it. He then returns. Will the father tell him to go to hell? Perhaps the father knows he's already been there. In any case, he is welcomed home. What does love mean? It means we must allow nothing to prohibit the renewal of human relationships—even the loss of money.

And consider what Christ did. He encountered people who were physically sick. Our scientific orientation and understanding raises questions about how He did what He did; but it should not obscure the central fact that He healed the sick. What is love?

At His life's end Jesus was publicly executed by the government, accused of being a political revolutionary, which He wasn't, at least in their terms. I know what I would say if that were to happen to me. He said, "Father, forgive. . . ." That is love.

A Christian is a follower of Christ. We are the people born some twenty centuries after His death who still wish to pattern our lives after His. We want to live, as much as we can, in the same way He lived. We wish to value the things He valued. We wish

to work toward the same goals that He worked toward.

Is there no need for Christ-like lives in our day? I understand some two-thirds of the people of this world suffer from malnutrition. Here in the Dominican Republic, I know it to be true. Some 5,000 of them live within a mile of where I am writing. What is the loving response to this need?

The nations in our world are spending incredible quantities of money on war material. Can a follower of Christ be indifferent to this tragic use of physical and human resources? And then there are those North Americans—and I'm one of them—who spend billions of dollars annually on pure, needless, unsatisfying luxuries even as millions of people starve to death. "Thou shalt love. . . ."

So I'm confused. The failure of the *Edsel* did not send the Ford Motor Company into fits of self-doubt. The Ford Motor Company was still perfectly clear as to the nature of its objectives. Ford simply needed another way to accomplish them. So they built the Mustang, and the Maverick, and the Pinto. . . .

Why should the Church be so confused when it finds itself confronted with losses in membership and income? It may well be our "business" could stand some restructuring; maybe the schools that train our leaders should re-examine their task; perhaps the Special Program of the General Convention is not exactly perfect although, on the other hand, it certainly represents a genuine effort to heal and help a sick society. Maybe there are other things we should be doing as we strive to follow Christ's example in this age.

Certainly, there's lots of room for discussion and action. Exactly what is the best way to help the poor? How can the Church help its members to help others? How can we improve the Special Program?

But, for God's sake, let's not be confused about what we're all trying to do!

By David B. Rivers



WHEN THE LIGHTS WENT ON

ONCE UPON A TIME, not so long ago, on a dark and wintry night, in his not-so-humble suburban cottage, Mr. Worthy Jones and his family were gathered 'round a warm blaze in the fireplace. A single candle burned, by the light of which Tommy, the oldest son, read aloud. Sarah, the ten-year-old daughter, sat close by the fire, looking deeply into its changing pattern of flame and shadow.

Suddenly the lights went on all over the house. Mr. and Mrs. Jones stirred, as if waking from a dream, and

seemed pleased. But Sarah burst into tears, sprang to her feet, and raced through the house, turning the offending brightness off.

It all began when a damp March blizzard brought wires down in a county-wide area, cutting the Joneses' smoothly-running suburb off from its electricity for nearly a week.

The storm left citizens up to their knees in a grey sherbet almost impossible to shovel or plow away. The temperature stayed day after day around 34°—cold enough for misery

warm enough to prevent serious damage to people or houses.

Quickly the Joneses began to find out what they couldn't do. The radio—toaster—coffee-maker—washer—dryer—sewing machine—TV—were all dead. When they turned on the hot water tap, cold water came out. Those with electric stoves had no cooking. Only a few Rip van Winkles with hand-fired coal furnaces continued to have central heat. Driving was so hazardous cars were no real use.

Frustration was rampant. The

Joneses, however, began to discover something that far outweighed the frustration—the possibilities within limitations.

The first was a complete upheaval in their scale of values. Equipment that had graced suburban life was for the moment so much junk. Campers and outdoorsmen were at an advantage, with their tiny stoves and kerosene lanterns. People with fireplaces and woodpiles were happy, too; and the family who had kept an old wood-burning stove (for its antiquarian interest) knew a few days of real glory.

Ingenuity skyrocketed in value, and the Joneses found more of it in themselves than they knew they had. Surprisingly they found improvisation was fun.

Deprived of all their time- and labor-saving devices, the Joneses found their days long and leisurely. They found time for conversations, for real reading, for exercise and sleep. Life moved at a strange tempo—old, they suspected—but new to them.

And suddenly the Joneses noticed they had become a family. Forced together by the need for heat and light, they felt as though they were on a trip to the nineteenth century—or even back to the caves, when hearth was the heart of life.

They gathered 'round the fireplace to eat, read, and talk. They heated bricks in the ashes to wrap in old towels and warm chilly beds in their unheated bedrooms. They cooked meals over the fire on improvised grills and trivets. An unsuspected quality of life enclosed them in a kind of blessing.

At this point the lights went on.

The Joneses, of course, readjusted quickly. Before a day had gone by they were living exactly as before. Even Sarah, in spite of her tears, watched TV that evening.

The lights went out eight years ago, but the Joneses still ponder what happened to them during that March-blizzard week.

Was it mere sentimentality, the temporary pleasure of a trip to the past? The Joneses do not think so. More and more, as they spin the wheels of their fast-moving lives, they look back and believe they touched a lost and forgotten treasure. More and more they feel like Sarah—in her frustration and regret—not for an adventure ended, but for the death of some newborn possibilities.

So both we and the Joneses are left with some questions. Have we lost something so nearly gone from life we have only the faintest idea of what it is? If so, have we any hope of recovering it?

Must our lives move at a relatively slow tempo, geared to our built-in psycho-physical endowment, if they are to become something other than high-speed blurs? When we increase the quantity of our experience, do we lose correspondingly, in the quality of our response?

An almost universal message, delivered to us in shorthand by all the great religions, deals with the necessity for saying “No” to some things in life. With the Joneses’ experience to guide us, perhaps we can begin to see why.

Our environment no longer limits us, as it did our cave dwelling and our Victorian ancestors. It is free,

wide, open—even the sky is no longer out of reach. But now, if our experience is not to become increasingly a blur, we must begin to limit ourselves.

And we can. Families can begin with a few objectives:

► **Simplify vacations.** Camping—real tent camping—is one of the best choices if the family can take to it. If not, at least eliminate the TV, transistors, the casual running around in cars, and typical summer resort setups which merely move the usual feverishness to a new setting.

► **Discuss fully** the suburban life-style which has crept up on us all—urbanites, suburbanites, and exurbanites alike. Do we really need two phones, a radio for each member of the family, two cars, even (perhaps especially) with teenage drivers in the family, all those newspapers and magazines, all those clothes, and all those toys, both juvenile and adult?

► **Choose a life-style,** based upon these discussions, that we can maintain against the drift of our culture, and defend or commend to all comers.

► **Accept some limits** for ourselves before the population explosion and dwindling resources force enactment of limiting laws from outside.

► **Adopt and live** more inwardly rich, outwardly simple lives before our younger citizens leave us entirely to satisfy their basic human religious needs with drugs, communes, or esoteric philosophies.

By such measures, perhaps, we may save some of those values which we seem to lose so easily until a major storm unearths them for us. ◀

Why God Made the World

LET ME TELL YOU why God made the world.

One afternoon, before anything was made, God the Father, God the Son, and God the Holy Ghost sat around in the unity of their Godhead discussing one of the Father's fixations. From all eternity, it seems he had this *thing* about being. He would keep thinking up all kinds of unnecessary things—new ways of being and new kinds of beings to be. And as they talked, God the Son suddenly said, "Really, this is absolutely great stuff. Why don't I go out and mix us up a batch?" And God the Holy Ghost said, "Terrific, I'll help you." So they all pitched in, and after supper that night, the Son and the Holy Ghost put on this tremendous show of being for the Father.

It was full of water and light and frogs; pine cones kept dropping all over the place and crazy fish swam around in the wine glasses. There were mushrooms and grapes, horse-radishes and tigers—and men and women everywhere to taste them, to juggle them, to join them, and to love them.

And God the Father looked at the whole wild party and he said, "Wonderful! Just what I had in mind! *Tov! Tov! Tov!* And all God the Son and God the Holy Ghost could think of to say was the same thing. "*Tov! Tov! Tov!*" So they shouted together "*Tov meod!*", and they laughed for ages and ages, saying things like how great it was for beings to be, and how clever of the Father to think of the idea, and how kind of the Son to go to all that trouble putting it together, and how considerate of the Spirit to spend so much time directing and choreographing. And forever and ever they told old jokes, and the Father and the Son drank their wine

in unitate Spiritus Sancti, and they all threw ripe olives and pickled mushrooms at each other *per omnia saecula saeculorum. Amen.*

It is, I grant you, a crass analogy; but crass analogies are the safest. Everybody knows that God is not three old men throwing olives at each other. Not everyone, I'm afraid, is equally clear that God is not a cosmic force or a principle of being or any other dish of celestial blancmange we might choose to call him. Accordingly, I give you the central truth that creation is the result of a trinitarian bash, and leave the details of the analogy to sort themselves out as best they can.

One slight elucidation, however. It is very easy, when talking about creation, to conceive of God's part in it as simply getting the ball rolling—as if he were a kind of divine billiard cue, after whose action inexorable laws took over and excused him from further involvement with the balls. But that won't work. The world is *fundamentally* unnecessary. Nothing *has to be*.

It needs a creator, not only for its beginning, but for every moment of its being. Accordingly, the trinitarian bash doesn't really come *before* creation; what actually happens is that all of creation, from start to finish, occurs within the bash—that the raucousness of the divine party is simultaneous with the being of everything that ever was or will be. If you like paradoxes, it means that God is the eternal contemporary of all the events and beings in time.

Which is where the refinement in the analogy comes in. What happens is not that the Trinity manufactures the first duck and then the ducks take over the duck business as a kind of cottage industry. It is that every

duck, down at the roots of its being, at the level where what is needed is not the ability to fertilize duck eggs, but the moxie to stand outside of nothing—to *be* when there is no necessity of being—every duck, at that level, is a response to the creative act of God.

In terms of the analogy, it means that God the Father *thinks up* duck #47307 for the month of May, A.D. 1970, that God the Spirit rushes over to the edge of the formless void and, with unutterable groanings, *broods* duck #47307, and that over his brooding God the Son, the eternal Word, triumphantly *shouts*, "Duck #47307!" And presto, you have a duck. Not one, you will note, tossed off in response to some mindless decree that there may as well be ducks as alligators, but one neatly fielded up in a game of delight by the eternal archetypes of Tinker, Evers, and Chance.

The world is not God's surplus inventory of artifacts; it is a whole barrelful of the apples of his eye, constantly juggled, relished, and exchanged by the persons of the Trinity. No wonder we love circuses, games, and magic; they prove we are in the image of God.

Still though, after you have said that the delight of God is the deepest root of the being of everything, you have to watch that you don't wander off into another error. It's fine to see beta-particles, electrons and DNA molecules, guppies, geese, girls and galaxies, as responses to immediate-divine enjoyment. Just remember that what's sauce for the goose is also sauce for the cancer cell, the liver fluke, the killer whale, and the loan shark—that if God is holding all things in being right now, he's got

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Why God Made the World

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some explaining to do if he hopes to maintain his reputation as the original Good Guy. Or, more accurately, (since God steadfastly refuses to show up and explain anything, except by announcing mysteries and paradoxes) *we've* got a lot of explaining to do if we are to go on thinking of him in terms of his reputation.

In short, any talk about creation brings you very quickly to what is called the problem of evil. It should be noted, however, that the problem arises only in certain circumstances. If you can manage to believe in two Gods, for example—one good and one bad—there is no problem. Evil, in such a system, is as much a part of the show as good.

The same thing would be true if you believed that the world was made by God, not out of nothing, but out of some primeval matter, *Urstoff* or original glop which God didn't make and which he was simply stuck with. Then you could blame evil on the sleaziness of the raw materials he had to work with and get God off the hook by saying he's doing the best he can.

The problem of evil, in short, exists only for those who believe in God, who believe he made all things out of nothing, and who are stuck with a theology of delight which says that all beings, bar none, exist because he thinks they're just dandy. In other words, it is the invention—in the proper sense: the *discovery*—of the Judaeo-Christian tradition with its God who, right at the beginning of the Bible, keeps muttering Good, Good, Good, at the end of each day's work.

Judaeo-Christian theologians, however, have not always done too well by their discovery. More often than not they have set up the problem of evil in a way which made their attempts at theodicy—at justifying the ways of God to man—seem ridiculous and even cruel. Some of them, for example, solved the problem by saying that God allowed evil in order to teach people useful lessons and make them better persons. You know: he gave us pain so we would learn to

keep our hands out of the fire, disappointments in order to teach us perseverance, unkindness from others to help us grow in charity, and so on.

The trouble with that, of course, is the and so on: torture, to teach us what? cancer, to improve us how? earthquakes, to advance civilization in what way? the whole bleeding, screaming, dying, lying, cheating, rotting carcass of a once beautiful world to uplift us when?

It simply won't wash. For a few great souls, poverty may be a blessing: for most men, it is what it is: a curse.

Now and then, a terminal disease ennobles; most of the time, it is miles from being even the best of a bad job.

To set up God as an instructor who uses such methods, is to make him the warden of the worst-run penitentiary of all. The atheist who would rather have no God makes far more sense than the pietist who will take that kind of injustice lying down. The atheist at least sounds like Job; the pietist sounds like hell.

Let's begin then by saying that there is ultimately no way of getting God off the hook for evil. By and by, I shall make use of a distinction between evil and badness, reserving *evil* for deliberate perversions of being by creatures with free choice, and using *badness* to refer to all the other collisions, contretemps, and disasters in the world.

Even that distinction, however, helps only slightly. It enables you to blame *voluntary* evil—sin, if you will—on other persons than God; it does not, of course, exculpate God from

the responsibility for making free beings in the first place. Sure, my brother-in-law is the one who got drunk and punched me in the nose; but then, why is God so all-fired insistent on preserving my brother-in-law's freedom to gum up everybody's life? Sin is possible only because God puts up with sinners.

The quick retort that I object only to other people's freedom—that I find my own precious, and will defend it against all comers—is true enough. It is not, however, an answer to the question of why any of us should be free in the first place. It says only, perhaps, that I am enough of an opportunist to agree with God in my own case—that I like the divine image business when I profit from it; it sheds no light on the mystery of why he should keep such a shop when he knows it is at least half the time a losing proposition.

The last gasp on this line of defense is to say that the fact that he keeps backing such a bad show proves how highly he regards freedom. True enough. And on a good day, when the sun is glistening on the snow, when your bowels are not in revolt, and when your brother-in-law has phoned to say he can't make your dinner party, it sounds pretty good. But in the stormy season, in the thick of other men's sins and our own, it is only one inconvenient mystery used to cover another.

God is still firmly on the hook. (That he is literally on the hook, of course, is God's own final answer to the whole matter. According to the Gospel, He himself hangs on the cross with the rest of his free creation. If you believe that, it is great comfort: it is not, however, one whit less a mystery.)

There is therefore, even in the fullness of Christian revelation, no untying the knot of freedom. Even in the relatively simple case of moral evil, where you can find somebody besides God to blame for what is wrong at the party, it remains true that things go wrong only because of his stubborn insistence on keeping the party going no matter what. Theodicy is for people with strong stomachs.

Once again, literally. If the case for

A Study Guide is available for group or individual use covering THE EPISCOPALIAN'S eight-part series on the Christian Faith taken from Robert F. Capon's forthcoming book *The Third Peacock*. THE EPISCOPALIAN'S series will appear monthly through September. The book will be published by Doubleday & Co. in April. Copies of the Guide are available for 25¢ each postpaid by writing to: Study Guide, Box 2122, Middle City Station, Philadelphia, Pa. 19103.

moral evil is difficult, the case for natural evil—for what I choose to call *badness*—is positively distasteful. There is, of course, no question but that bunny rabbits are lovely. But to allow one's theology of creation to rest content with paeans to all that is cuddly and warm is to ignore precisely half of creation. The rabbit is indeed good, and, in his own mute way, he aggressively affirms his own goodness. The coyote is good too. But when the coyote, in the process of affirming his own goodness, contemplates the delectability of the rabbit, it turns out to be a little hard on the rabbit.

The world of delight which the Trinity holds in being is a rough place. Everything eats everything else, not only to the annoyance of those who get eaten, but to their agony, death, and destruction. The rabbit himself does in the lettuce, the lettuce impoverishes the soil, the big fish eat the little fish, the little fish eat the shrimp, the shrimp eat the plankton, the rivers eat the mountains and the sun eats the rivers. And man is no exception.

Modern children probably think he is: for them, turkeys are not killed and bled, they are mined from freezer cases in supermarkets. In fact, however, man has, even at his best, more than a lion's share of the world's blood on his hands. What to say, then, about the goodness of a God who makes a world so full of badness?

Wrong solutions come to mind at once. Paying attention only to what is lovely has already been mentioned: it simply ignores the problem. A more serious error is involved in trying to fob off all the killing and eating on sin—to tie natural badness to moral evil, and to say that, if it hadn't been for sin, all the animals would have been vegetarians.

That, however, is a bit much. It involves, as someone once observed, the saber-toothed tiger waking up the morning after his creation and wondering why the God who designed him to eat grass gave him so damned inconvenient a set of choppers. Such gambits never solve the problem of theodicy. They simply arrange to have somebody else's ox gored.

Furthermore, even a vegetarian creation is no answer. It is only our human chauvinism that is satisfied when literal bloodshed is ruled out. The lettuces still, in their own way, take a dim view of having to cease being lettuces; as they can, they fight it.

One of the deepest mistakes in theology is to start our discussions of the major activities of creation too high. We act as if only man were free, only man had knowledge, only man were capable of feeling. That is not only



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false, it is mischievous. It makes man a lonely exception to the tissue of creation, rather than a part of its hierarchy.

Finally, it is not at all apparent, in such a solution, just how sin managed to bring about the general debacle of a bloody creation. It was bloody and destructive long before the only available sinner—man—showed up. To argue that man's work was to be

the reformer of that destructiveness and that, by sin, he welshed on the job is, of course, possible. It is, however, a bit apocalyptic.

It is not easy to see how man, even in his present competency, is able to do much about weaning mackerel away from their fondness for silvers. And to postulate such wonders as man's work from the beginning is to revert to the worst kind of prelapsarian aggrandizement of human nature—to return to those strange theologies by which Adam before the fall was made entirely of stainless steel and teflon, and knew Greek, Chinese, and the periodic table of the elements by heart.

To repeat, it just won't wash. However much we may be able to make out of a case for the lion's lying down with the lamb in the eschatological fulness of things, it remains true that no wise lamb thinks much of the idea right now.

No, the atheist, once again, is right and the pietist is barking up a tree that never existed. Nature *is* red in tooth and claw. The badness of creation is inseparable from the goodness of creation. It can indeed be argued that moral evil, sin, perversion—the willful twisting of goodness toward nothing—is not necessary to the shape of the world; but there is no way of getting simple badness out of the act.

What's good for one thing is bad for another. Man was no doubt meant to be a kind of referee in the game, to lift it into something higher, wider, and handsomer. But that he ever had even an outside chance of abolishing here and now the game of lion eat lamb, crow eat carcass, bugs eat crow, is simply beyond reason.

Whether a solution to the riddle is possible, of course, remains to be seen. Only one thing is clear: there will never be a solution until we stop faking the facts. The world is a very rough place. If it exists because God likes it, the only possible conclusion is that God is inordinately fond of rough places. From earthquakes to earthworms it is all his doing. One or the other of them gets us in the end; here begins, therefore, the consideration.

—To be continued next month

Haiti

Where the impossible takes longer



Behind Trinity School, a baseball factory helps parents earn tuition for their children.

The Episcopal Church's newest overseas Bishop-elect (see box) knows well the problems of his native land.

FROM THE AIR the Maryland-sized country of Haiti looks lush and green but somehow inhospitable, missing the warmth of a welcome by the same degree that green dynel carpeting misses the vitality of real, green grass.

On the ground the reception warms only slightly. The women, with chairs or vegetables piled high on their heads, walk with fluid nonchalance along the dusty roads; a goat stares as he chews grass at the top of a partially-eroded ledge; a grey boar walks out of the path of the swaying car with the same nonchalance of the women; and the brilliant colors of the bougainvillea reflect the tropical sun.

I arrived in Haiti with four other editors of religious magazines to survey non-Roman mission work in this nominally Roman Catholic country. Haiti's statistics—90 percent illiteracy, caloric intake as low as that of India; infant mortality of 45 percent—take on human form immediately. The young, professional beggars were below the Port-au-Prince hotel room every morning; "A nickel, please, madam. It means nothing to you," in English.

"C'est ici mon commandment: Aimez-vous les uns les autres, Comme je vous ai aimés."

Written on the blackboard of the Adventist Franco-Haitian Seminary outside Port-au-Prince, Christ's commandment shares billing with a picture of Haitian President Francois Duvalier and Jean Jacques Dessaline, the nation's first emperor, whose birthday was being celebrated on the day we arrived.

About 250 people listen quietly to services in the seminary's chapel as the speaker, in French, talks about adultery, fornication, and the need to crucify the flesh. Though the service is long and the heat oppressive, the large audience is attentive.

The white American who heads the seminary tells us there are 25,000 Adventists in Haiti. "Our main mis-

sion is evangelism. When the church started here we used to baptize 600 people a year. Now 1,000 people are baptized each year and our goal of 1,100 will probably be reached soon," he says.

Later on we travelled up—and up—1,400 feet to the mountains of Ferme, truck farming region, to visit the *Eglise Baptist Conservatrice*, a conservative mission run by Mr. and Mrs. Wallace Turnbull.

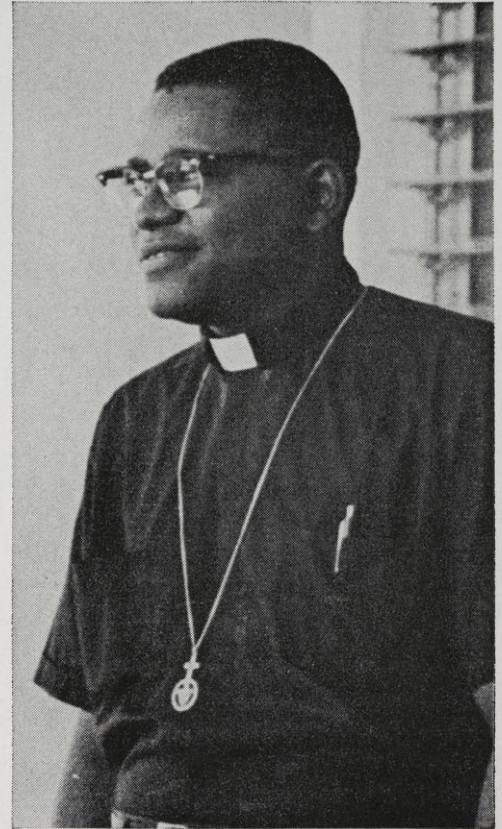
"Wally" Turnbull, who in his twenty-eight years in Haiti has become something of a legend, decided in 1965 that erosion must be stopped and agricultural methods improved. He brought a small group of farmers together, taught them terrace farming, and sent them out to teach others.

The slopes surrounding the Turnbulls' hilltop mission are testimony to the success of that project. The patchwork of green on the terraced hillsides contrasts sharply with the gully-scarred, sparsely vegetated landscape elsewhere.

The Turnbulls' mission also includes a church completely run by Haitians, a tuberculosis clinic for a country where 3 percent of the population suffer from that disease, a dispensary and hospital, and an experimental garden.

Eleanor Turnbull, who began a birth control program in the mountains, reports that the fourteen mission clinics have inserted 7,000 intrauterine devices (IUDs) with success. Family planning, once frowned upon in a Roman Catholic country, was an item in a recent government budget. "That's a big step because now it's officially embraced," Mrs. Turnbull explains.

The first mission of the church is to make converts, the Turnbulls believe. "Once you convert a man, you get a new creature open to new things."



The first Haitian elected bishop by Haitians, the Very Rev. Luc Garnier is Bishop Alfred Voegeli's assistant.

When Haitians come to the Conservative Baptist Church they are required to give up their voodoo fetishes.

Voodoo, practiced by the overwhelming majority of Haitians, has some similarities to Christianity, Mr. Turnbull explains. For example, each family keeps three stones in which the gods live. He points out the parallel to the Trinity.

Back in Petionville at the Episcopal diocesan house the next day, I asked the Rev. Luc Garnier, executive assistant to exiled Bishop C. Alfred Voegeli, and now bishop-elect, how the Episcopal Church feels about voodoo.

By Judy M. Foley

Continued on next page

HAITI

He explains that the fear of the gods' wrath is a hindrance, but says that "voodoo has many things in it that are good. It is, in fact, a part of the culture, but you must know voodoo to deal with it. Often a person makes believe he is converted when actually he is still practicing voodoo. All the gods in voodoo have saints and there is a close relationship with Christianity.

"All voodoo priests are doctors in some sense. They use the local herbs to heal and perhaps help some people who would not have enough money for a doctor," he explains.

Drums, a vital part of voodoo, are used in a folk mass in Port-au-Prince. The Rev. Carlyle Spitz, an American missionary, wrote the folk mass.

The Episcopal Church of Haiti, with its more than 38,000 baptized members, is the second largest national body directly related to the U.S. General Convention (largest: the Philippines). Operating on an annual budget of some \$190,000, \$49,000 of which comes from tuition from schools, the Missionary Diocese depends heavily on contributions to the General Church Program—contributions that have been steadily dwindling in the last few years.

A large part of the story of the Episcopal Church in Haiti is told on

three sheets of onion-skin paper entitled "Property Damage Caused by Hurricane Inez."

The pages list forty-three missions where some damage was done in hurricanes three years ago. Some repairs have been made; some have not. The Diocese of Kentucky, which has an MRI relationship with Haiti, has provided the funds to build an "atelier" at Leogane for three looms on which local girls weave material. Four classrooms at Croix-des-Bouquets, near Port-au-Prince, have been built for \$600, and the diocese sent \$300 to pay for theological studies for one student.

The Church of the Annunciation, Darbonne, was built partly with Kentucky funds. On a recent trip through Haiti, Bishop C. Gresham Marmion of Kentucky confirmed 982 persons and received 108. More than one-fourth of all communicants in Episcopal overseas dioceses belong to the Haitian Church.

Eighty-three missions in Haiti are served by twenty-three Episcopal priests, all Haitian. Though there are eighty-one layreaders, each priest has at least five parishes or mission stations. Episcopalians operate eighty-one mission stations, five organized clinics, and sixty-four rural schools.

At the College of St. Pierre, a secondary school in Port-au-Prince which Father Garnier directs, classes are taught in French, but "there is a movement now to teach Creole," Father Garnier explains. English and Spanish are also taught at the 13-year-old school.

Though much of the Episcopal work is done in the rural areas, three institutions in the capital city are well-known to Haitians and visitors alike.

Trinity Cathedral, in the middle of the city, is famed for its native art murals. Trinity School next door has over 1,000 students, many of whose parents work at the school to pay their children's tuition.

Sister Anne-Marie of the Order of St. Margaret, headmistress of the school, conducted a 1957 campaign to erect a new building, the old one being termite-ridden.

With a gift of \$10,000 from an

Continued on page 44

Haitian Church Elects New Bishop

The Very Rev. Luc A. J. Garnier of Port-Au-Prince was elected December 16 to be the next Bishop of Haiti. A special convocation of the Episcopal Church in Haiti elected the 42-year-old priest on the fifth ballot to be bishop coadjutor. Father Garnier will succeed the Rt. Rev. C. Alfred Voegeli on Bishop Voegeli's retirement later on this year. Bishop Voegeli has indicated that his resignation will take effect immediately following Father Garnier's consecration.

The Bishop-elect is Dean of the Cathedral of the Holy Trinity, Port-Au-Prince, and executive assistant to the exiled Bishop Voegeli. He will be the first Haitian-born national to lead the 38,000-member *Eglise Episcopale d'Haiti* and the first in the Church's modern-day history to be elected by Haitians in Haiti. Previous elections to the former Missionary District of Haiti came in the U.S. House of Bishops.

In the absence of Bishop Voegeli, Bishop C. Gresham Marmion of Kentucky, Haiti's MRI Companion Diocese, chaired the election. Bishop Marmion was designated by Presiding Bishop John E. Hines to be present following the action of the Houston General Convention authorizing the election. Bishop Marmion was accompanied by Bishop Paul A. Kellogg of the Dominican Republic and Bishop Richard B. Martin, Suffragan of Long Island.

The election took place at Holy Trinity Cathedral, Port-Au-Prince, on Wednesday, Dec. 16, following a concelebration, in French, of the Holy Eucharist by Bishops Marmion, Kellogg, and Martin. Both nominations and election were by secret ballot. Bishop Kellogg, of the neighboring Dominican Church, stayed on in Haiti to ordain two men to the priesthood for Bishop Voegeli.

Haiti's new bishop-elect has spent his entire ministry so far in his native land. He received his seminary education in Haiti and was ordained to the priesthood by Bishop Voegeli in Nov., 1956. Father Garnier served as vicar and priest-in-charge of congregations in four different communities before going to the cathedral in 1961. In addition to parish work, he has carried several other responsibilities in the Haitian Church (*see story accompanying this news box*). He was one of eight men nominated for the post by delegates to the special convocation. He will be consecrated in Holy Trinity Cathedral probably after Easter.

—H.L.M.



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Fall Diocesan Conventions Look at Money and Needs

FACING THE FACTS

MONEY—OR THE LACK OF IT—makes much of the news today within nation and within the Church, too. The twenty-six Episcopal dioceses meeting in the Fall of 1970 proved to be no exception.

Most of these conventions, whether meeting before or after Houston, could be described as **Hawaii** reported theirs: "We met in an atmosphere reflective of differing opinions but not hostile or divisive." The delegates everywhere buckled down to facing problems and looking for solutions. The problem was often money and the response was often hopeful.

Some conventions demonstrated faith in their own members and confidence in the General Church Program not only by accepting their quota but undertaking to pay something toward the Faith sector of the General Church Program budget (see December issue).

Dioceses accepting quota and giving to Faith sector

Diocese	Total Diocesan Budget	G.C.P. Quota	Faith
Bethlehem	\$287,748	\$ 99,691	\$15,000
Eastern Oregon	124,076	18,020	2,980
Indianapolis	241,436	78,000	20,000
Maine	242,333	67,209	8,791
Milwaukee	519,590	99,192	20,000
Northern Indiana	162,469	53,429	237
Olympia	642,069	141,394	commended
Rochester	364,913	109,000	20,000
Rhode Island	461,669	148,780	20,000
Southeast Florida	582,435	142,397	7,713

Chart 1, above, demonstrates this confidence but a few items need some explanation. **Indianapolis** and **Rhode Island**, finding their assessments reduced under the new apportionment system to less than they had budgeted,

agreed to put the difference into the Faith sector. **Indianapolis'** total diocesan budget, down 4 percent from 1970, necessitated cuts or removal of a number of diocesan programs. **Milwaukee** asked its parishes and missions to give over and above their diocesan assessment to the General Church Program budget's Faith sector.

Rochester, which operates on a system of voluntary giving without assessments, passed three unified priority budgets. Budget "A", the largest, and listed in Chart 1, is the one they hope to meet. Neither the diocesan budget figure nor those given here for their commitments to General Church Program will be firm until the congregations' pledges to the diocese are in.

Maine Episcopalians were able to increase their budget without increasing assessments. **Olympia** delegates commended support of the Faith sector to their fellow churchmen, urging them to make every effort to raise funds to support the objectives. **Southeast Florida** agreed to the total budget, including the amount toward the General Church Program.

Dioceses accepting quota

Diocese	Total Diocesan Budget	G.C.P. Quota
Michigan	\$1,120,196	\$362,612
Oregon	476,563	97,972
Montana	149,850	35,185

Of the three dioceses accepting their quota as given: **Oregon's** budget is up 6.2 percent over 1970; whereas **Montana's** is almost \$4,000 less than 1970.

Dioceses accepting less than quota

Diocese	Total Diocesan Budget	Up or Down	G.C.P. Quota	Accepted
Chicago	\$1,334,170	up	\$337,064	\$200,000
Hawaii	495,251	up	54,234	32,000
Pennsylvania	1,174,500	up 6.2%	514,452	388,500
Central Florida	507,600	new	114,012	65,000
North Dakota	186,639	same	19,692	18,300

In addition to general economic difficulties in some areas, other reasons prevented some from accepting full commitment to the General Church Program. **Hawaii**, until recently a missionary district and heavily supported through GCP, has had, and is expecting more, substantial cuts in support from the General Church Program. **Pennsylvania's** budget is based on a hoped for increase in income of 6.2 percent in parishes. The size of the increase is due to a substantial increase in clergy salary scales (see page 23).

The organizing convention of the new diocese of the **Central Gulf Coast** accepted a budget of \$299,370 and will allot 25 percent of their monthly income to the General Church Program.

To Fit Times and Money

Dioceses made canonical changes affecting youth, efficiency of administration, local decision powers, and, of course, money. In **Hawaii** all parish contributions to the diocese will be voluntary by 1973. In the meantime they expect assessments for 1971 to equal those for 1970 but are urging all congregations to make additional voluntary contributions to projects they choose.

Oregon endorsed the principle of using current income as a basis for assessments and asked their finance committee for a resolution to that effect next year.

In **Kansas** apportionments will now be based on parish income rather than operating expenses. **Montana** adopted a new canon giving convention power to choose the

method for determining expenses. They then suggested it be based on \$2 per month per family unit plus 10 percent of net receipts. The convention asked for two budgets next year—one based on the old method of assessment and one on the new proposal. **South Dakota's** budget for 1971 will be supported on a voluntary basis as it was in 1970.

Efficiency

When and if proposed constitutional changes are voted affirmatively, **Central New York, Kansas** and **Oregon** will alter their rules for voting by order to read, "one person, one vote." **Central New York's** proposal also includes a definition of a parish as a "group of Episcopalians admitted to convention and subject to a feasibility review every five years."

Central New York and others acted in response to efforts to have local districts do diocesan work locally and improve deanery action and administration. Bishop Frederick J. Warnecke, in his address to the **Bethlehem** convention, asked the diocese's seven districts to play a larger role in making policy.

Central Florida's new constitution simplifies their diocesan structure. Delegates there credited the unanimous passage of the budget to excellent preparation in the deaneries. **Spokane** delegates passed a resolution calling on local congregations to establish definite goals for 1971 accompanied by specific task lists.

Women

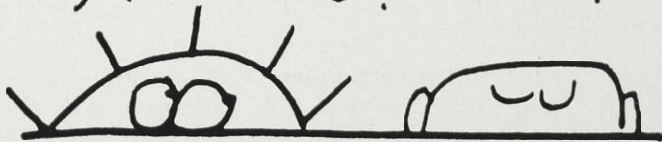
Dioceses commended General Convention's acceptance of women deputies and themselves took further action to fully incorporate women into the church's decision-making. **Chicago** received deaconesses as clergy delegates. **Oregon's** Episcopal Churchwomen (ECW) voted to accept plans to restructure their organization into the total life of the church.

Maine elected the first woman to their standing committee and **Kansas** the second to theirs. **Oregon** approved disbanding the diocesan ECW structure establishing a department of lay ministries with sub-divisions responsible for women and youth activities and needs. **Springfield** reports an increased number of women delegates.

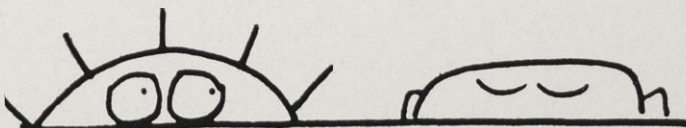
Bethlehem passed a resolution calling for the ordination of women and **Spokane** asked for a study commission on the subject. **Oregon** now permits women to serve as senior wardens.

Continued on next page

Did your diocesan
convention have
any problems? Yup.



Well what did
you do
about it? we
faced 'em.



Facing the Facts

Youth

Olympia's delegates resolved, "Our young people have performed their duties with sound judgment, commitment, and dignity at General Convention, on vestries, and as delegates to this convention. We are proud of them and reaffirm our confidence in our youth." This feeling seemed to be shared by delegates in other places. Youth were conspicuously active in the conventions in Bethlehem, Central Florida, Central Gulf Coast, Central

New York, Eastern Oregon, Milwaukee, and Olympia.

Eastern Oregon reported fifteen young delegates, and Milwaukee welcomed a number under 21 for the first time. Central New York urged all local vestries to favorably consider allowing 18-year-olds to vote in church elections.

Montana, Northern Indiana, Oregon, and Southeast Florida took the first steps toward lowering the canonical voting age to 16; Rochester to 18. Springfield ratified

The 1970 Deficit / Trying to Make It Up

The General Church Program budget for 1970 (see April issue) is \$33,000 closer to being balanced because of efforts in the Diocese of Long Island.

In the Fall of 1970, the Diocesan Council of Long Island asked their convention to launch a campaign to raise money.

"The council wanted to fill up as far as possible what was lacking in our participation in the general program of the Church," Bishop Jonathan Sherman explained of his diocese, which has a long history of not meeting its General Church Program quota.

"Long Island was so far behind for many years and it reached epic proportions this year," Bishop Sherman added.

He sent a letter on September 15, 1970, in which he outlined the "serious trouble (which) threatens the missionary outreach of our Church." He asked every Episcopalian to respond.

As of December 15, 2,500 of them did, with an average gift of \$15. Mr. John J. Mead, executive director of the Department of Communications, who planned and directed the campaign, said expenses of approximately \$5,000 for materials and mailing would be borne by the diocese and

the total amount collected would be sent to the General Church Program.

[Presiding Bishop John E. Hines, acting at the request of the Executive Council, has also helped to raise

over \$26,000 for the 1970 General Church Program. These efforts continue.]

Making it clear that he was neither interested in bragging about the campaign nor in crepe-hanging about the financial situation of the diocese, Bishop Sherman explained that three factors contributed to the diocesan money crunch:

1) the general recession and unemployment on Long Island which is heavily defense-oriented;

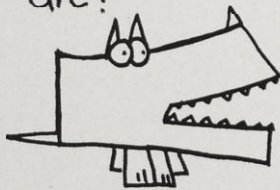
2) opposition in the diocese to the General Convention Special Program and to South Bend; and

3) a diocesan decision in 1969 to raise minimum salaries for mission priests to \$7,000. [Chicago and Pennsylvania—which have voted to increase clergy salary minimums to \$8,000 and \$7,100 respectively—have been facing similar financial problems.]

Bishop Sherman said he was "pleased and grateful for the response" to the special appeal.

In his letter Bishop Sherman said the financial crisis jeopardized national and overseas work. He cited, for example, "leprosy work in Ethiopia, a school of nursing in Puerto Rico, a community center in Uganda . . . (and) a family planning center in Costa Rica."

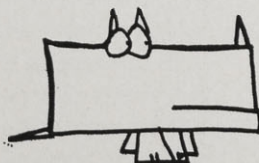
do you realize
how immense
the problems
of the diocese
are?



Sure.



well, what are
you going to
do about them?



move?



BRUNER

their 18-year-old requirement for delegates and alternates to diocesan convention. **Springfield** is changing the sample form for parish constitutions regulating voting age to read 16 instead of 21 years. **Rochester** elected a 20-year-old to diocesan council.

Indianapolis youth requested and received a \$1,000 budget item for a special diocesan youth fund they will administer. In addition their new youth liturgical commission has \$500 to keep changing liturgical styles alive for youth.

Clergy

Resolutions increasing the clergyman's minimum salary passed in **Bethlehem, Maine, Pennsylvania, South Dakota, and Spokane**. In most cases this increase was mandatory for mission clergy and recommended to parishes. **Pennsylvania**, after considerable opposition, raised the cash base to \$7,100, with fifteen annual increments and immediate allowance for number of years in the ministry. **Pennsylvania's** action is mandatory for all "priests engaged in a full-time ministry in the diocese."

Bethlehem and Maine set up clergy compensation study commissions. Most dioceses' resolutions included provisions for salary review at stated intervals and spelled out housing and car allowance provisions.

Oregon's budget included an item to pay half the Social Security tax for diocesan and mission clergy, and college chaplains.

Two actions reflect accommodation to today's increased variety of ministries. **Chicago** initiated a constitutional change to give non-stipendiary clergy vote and voice in convention. **Oregon** passed the first reading of an amendment to give vote and voice to "clergy serving in such manner as approved by the ecclesiastical authority." This convention found the canons prevented their seating an Episcopal priest serving in a Lutheran hospital. The first reading of sweeping constitutional changes voted in **Central New York** included a canon to seat non-Episcopal clergy as delegates who serve joint charges.

Other Concerns

The twenty-six conventions passed fewer resolutions on social problems without some means of implementing them. They passed two on war, two on ecology, and two on abortion reform. Most dioceses heard from their bishops or diocesan liturgical commissions about plans for study and use of new Prayer Book elements Houston authorized for trial use.

A majority of conventions agreed to cooperate in ecumenical study of the COCU Plan of Union and to talk and study with Roman Catholics and other non-COCU groups. **Springfield**, meeting before General Convention, passed a resolution opposing the Consultation's plan for union and requesting more conversations with the Orthodox and Roman Catholics.

Good Old MRI

Christian education and MRI turned up more frequently in convention reports than they have for some years. **Olympia's** delegates asked their bishop, the Rt. Rev. Ivor I. Curtis, to consider in consultation with his brother bishops in the Northwest states and Canada's British Columbia "how the life of the church could be stimulated and enriched by closer relations with them" and initiate appropriate steps toward this objective. Companion diocese budgets and programs were set in **Central New York with Mexico; Hawaii with West Tanganyika; Northern Indiana with Costa Rica; and Rhode Island with Dacca, West Pakistan.**

Western Massachusetts concluded a five-year relationship with **North Dakota** although some of their projects will continue. **Western Massachusetts** again chose **Ovamboland** as their overseas MRI project budgeting \$3,800 for it. **South Dakota's** convention, on advice of its MRI commission, instructed congregations to establish MRI relationships with each other and set the four "fifth Sundays" in the year as missionary offering days for MRI. This year's will go to Cooke Christian Training School, Tempe, Arizona.

Good Old Christian Ed

Eastern Oregon resolved to give priority to local congregational Christian education. **Kansas** increased its Christian education department budget by over \$3,000 responding to requests for more help in improving Christian education at the local level. **Michigan's** convention did group study in Christian education with the Project Test Pattern film, *Parishes, Parishes*.

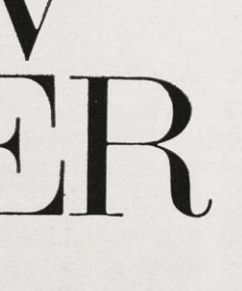
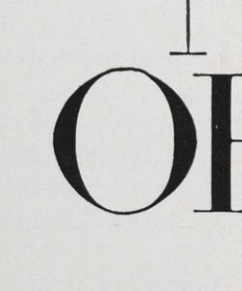
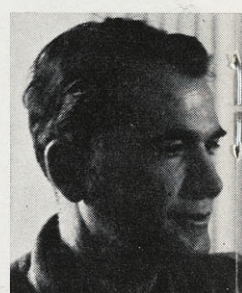
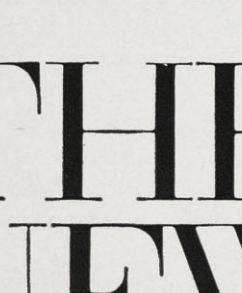
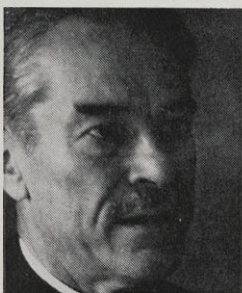
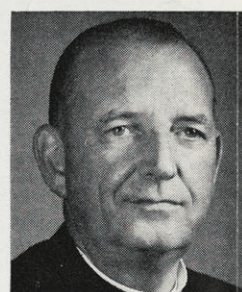
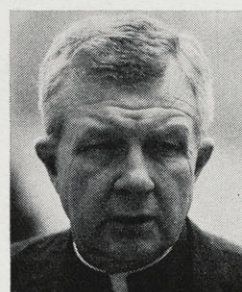
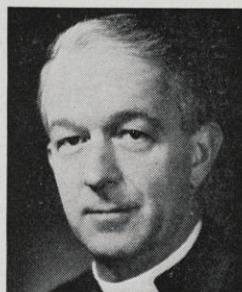
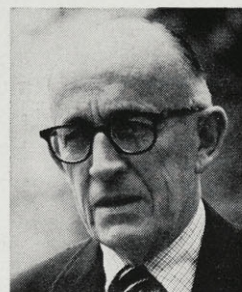
North Dakota supported ecumenical cooperation in Christian education with the United Church of Christ and the United Presbyterian Church. They also do co-operative teacher training, adult education, and Human Relationship Labs with other church bodies. **Oregon** approved and budgeted for a full-time diocesan director of Christian education.

Reports of the diocesan conventions which meet from January through March will be reported in a Spring issue. ◀

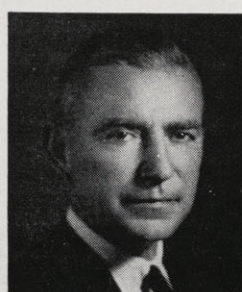
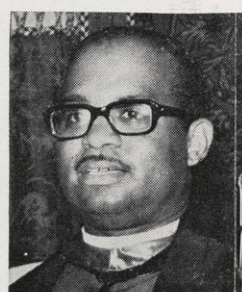
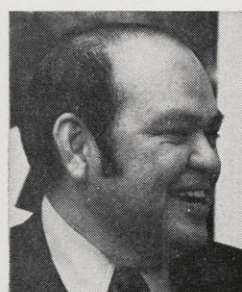
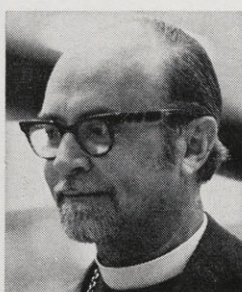
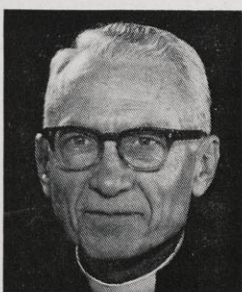
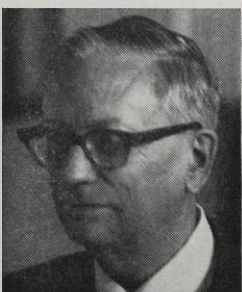
A Reminder:

Theological Education Sunday is
your chance to invest in
futures for all persons.

This Church's
elected
national
leadership



THE NEW ORDER



EXECUTIVE COUNCIL:

In addition to voting for a restructuring at 815, the elected members of the national Executive Council adopted a new way of operating. In an attempt to allow the elected members of Council, who only meet quarterly, to participate more in program decisions, they voted to establish an Executive Committee, nine advisory groups, and seven standing committees.

The Council Executive Committee will consist of Presiding Bishop John Hines, Vice-Chairman of Executive Council Dr. John Coburn, elected members of Council as follows: Bishop John Allin, the Rev. Rustin Kimsey, Mr. Oscar Carr, Mrs. Seaton Bailey, and Mr. William Ikard.

Five Council members will serve on each of the following nine advisory groups: **communication** (AG-C), **education** (AG-ED), **empowerment** (AG-EM), **lay ministries** (AG-L), **public issues** (AG-PI), **relations to jurisdictions** (AG-J), **research and experimentation** (AG-RE), **young generation** (AG-Y), and **overseas** (AG-O). People from outside Council will be asked to serve on these groups.

The seven standing committees are: **development** (SCD), **finance** (SCF), **ghetto investment** (SCG), **personnel** (SCP), **screening and review** (SCSR), **structure** (SCS), and **world relief** (SCWR). Council staff will be assigned to work with each committee. *In the following list the committees and groups to which each member belongs are noted by abbreviations in parentheses. Those elected by the nine provinces are designated. All others are elected by General Convention.*

Members of the Council are, **top row**, left to right:

Mrs. Fernando Aldana, Prov. 9, Avenidas Las Americas 6-19, Guatemala 14, Guatemala 680844 (AG-O, SCWR)
Bp. John M. Allin of Miss., Box 953, Jackson MS 39205 (Ex. Com., AG-C, SCWR)
Mrs. Seaton Bailey, Box 2, Griffin Ga 30223 (Ex. Com., AG-J, SCE)
Dupuy Bateman, Jr., 418 Emerson St., Pittsburgh PA 15206 (AG-ED, SCD)
Bp. Allen W. Brown of Albany, 62 S. Swan St., Albany NY 12210 (AG-J, SCE)
Bp. John M. Burgess of Mass., Prov. 1, 1 Joy St., Boston MA 02108 (AG-PI, SCD)
Bp. Wilburn C. Campbell of W. Va., Prov. 3, 1608 Virginia St. E., Charleston WV 25311 (AG-L, SCS)

Second row:

Oscar C. Carr, Jr., Rt. 2, Box 156, Clarksdale MS 38614 (Ex. Com., AG-EM, SCD)
Rev. John B. Coburn, Vice-Chm., 865 Madison Av., New York NY 10021 (Ex. Com., AG-Y, SCD)
Bp. Archie H. Crowley of Mich., Prov. 5, 4800 Woodward Av., Detroit MI 48201 (AG-L)
Robert Davidson, J.R. Pearson Hall, 1122 W. Campus Rd., #614, Lawrence KS 66044 (AG-Y)
Canon Gordon E. Gillett, Box 237, Sanbornville NH 03872 (AG-RE, SCS)
Bp. Harold C. Gosnell of W. Texas, Box 6885, San Antonio TX 78209 (AG-ED, SCF)

George T. Guernsey III, 13210 Clayton Rd., St. Louis MO 63131 (AG-C, SCF)
Hon. Emmett Harmon, Box 141, Monrovia, Liberia (AG-PI, SCWR)

Third row:

Dean Charles A. Higgins, Prov. 7, 310 W. 17 St., Little Rock AR 72206 (AG-C, SCS)
Pres. Bp. John E. Hines, Pres. & Chm., 815 Second Av., New York NY 10017 (Ex.Com., SCWR)
William G. Ikard II, 87 Sutton Pl. Apts., El Paso TX 79912 (Ex. Com., AG-J, SCD)
Mrs. John S. Jackson, Jr., 7505 S.E. Reed Coll. Pl., Portland OR 97202 (AG-ED, SCWR)
Mrs. Harold C. Kellerman, Theol. Seminary, Alexandria VA 22304 (AG-O, SCF)

Fourth row:

Rev. Rustin R. Kimsey, 2315 1st St., Baker OR 97814 (Ex. Com., AG-J SCWR)
Philip Masquelette, 1102 Houston Bank & Trust Tower, Houston TX 77002 (SCG)
Rev. T. Stewart Matthews, Prov. 4, 161 Church St., Marietta GA 30060 (AG-J, SCF)
Rev. Gerald N. McAllister, Box 6885, San Antonio TX 78209 (AG-O, SCE)
Bp. Philip F. McNairy of Minn., 309 Clifton Av., Minneapolis MN 55403 (AG-L, SCE)

Fifth row:

Clifford P. Morehouse, 4863 Primrose Path, Sarasota FL 33581 (AG-C, SCE)
Dean Robert R. Parks, 256 E. Church St., Jacksonville FL 32202 (AG-PI, SCS)
Bp. Russell T. Rauscher of Nebr., Prov. 6, 1502 W.O.W. Bldg., Omaha NB 68102 (AG-RE, SCS)
Bp. Francisco Reus-Froylan of Puerto Rico, Box 9002, Santurce, PR 00908 (AG-O, SCS)
Pete Rivera, Jr., 45 Greenway Dr., Brownsville TX 78520 (AG-EM, SCS)
Dean Dillard Robinson, Prov. 2, 515 Parker St., Newark NJ 07104 (AG-L, SCF)
Rev. George A. Smith, Box 395, Cass Lake MN 56633 (AG-EM, SCE)
Walker Taylor, Jr., Box 897, Wilmington NC 28401 (AG-C, SCF)

Sixth row:

Bp. Gray Temple of S. Car., Drawer 997, Charleston SC 29402 (AG-ED, SCWR)
Rev. Dr. Robert P. Varley, 1216 Camden Av., Salisbury MD 21801 (AG-RE, SCF)
Hon. Herbert V. Walker, 3072 Menlo Dr., Glendale CA 91208 (AG-PI, SCG)
Dr. Charles V. Willie, Steele Hall, Syracuse Univ., Syracuse NY 13210 (AG-Y, SCG)
Houston Wilson, Box 272, Georgetown DE 19947 (AG-PI, SCE)
Mrs. J. Wilmette Wilson, 630 W. 45 St., Savannah GA 31405 (AG-PI, AG-EM, SCD)
Joseph I. Worsham, Rep. Natl. Bank Tower, Dallas TX 75201 (AG-RE, SCG)
Rev. John H.M. Yamazaki, Prov. 8, 960 S. Normandie Av., Los Angeles CA 90006 (AG-Y, SCWR)

A NEW ERA

The Episcopal Church, after fifty years of growing national service, cuts its national staff in half and turns toward becoming a small, centralized agency administering program grants and transmitting messages and resources between dioceses.

FINANCIAL AND LEADERSHIP crises have been looming in the Episcopal Church U.S.A. for some time now. That realization became hard fact in late April of 1970 when the Church's Executive Council called a special meeting in Chicago to discuss a new proposal for financing the General Church Program.

The Council voted then to continue the traditional method of financing, rejecting a "split-level" budget approach with a small "core" operation met by quotas and a larger program budget to be supported by gifts over and above "quota."

Then General Convention's Program and Budget Committee, after working all summer on the 1971 General Church Program, proposed a two-segment budget—Commitment and Faith—to the Houston General Convention. A \$23.6 million budget was voted—\$12.7 million for Commitment; \$10.9 million for Faith. Quotas were assigned on the basis of the first, or Commitment, sector.

In mid-November the Presiding Bishop sent telegrams to all diocesan bishops in an effort to get estimates of how close to the Commitment figures the money for the 1971 General Church Program budget would actually be. The results of that inquiry, as reported to the December Executive Council meeting, showed that only \$10.9 million in Commitment money could be expected, or

\$1.8 million lower than the budget adopted at Houston.

The Executive Council then voted to authorize a total reorganization of program staff at the Episcopal Church Center. The change meant a reduction of personnel from 204 to 110 people. The cuts left only 37 appointed staff people at "815."

At the same meeting the Executive Council apportioned \$337,500 from a \$750,000 gift given by the Diocese of Rochester (see *January issue*) to be used for separation of personnel affected by the cuts.

Council Executive Vice-President Roger Blanchard, at the time also Bishop of Southern Ohio, had met with Council staff people prior to the Council meeting to explain the financial situation and the proposed reorganization of program.

In the two weeks immediately following the elected Council's decision, Bishop Blanchard held staff conferences and had a meeting in Dayton, Ohio, to consult with Dr. Thomas Bennett, director of graduate studies at George Williams College, Chicago, Ill., and management consultant, and with Executive Council staff members Mrs. Carman Hunter, Associate Director of Services to Dioceses; the Rev. Robert Martin, Jr., Associate Director of Experimental and Specialized Services; and the Rev. Alfred Rollins, Services to Dioceses.

"Essentially everyone was fired and

then 37 appointed people were re-hired," Bishop Blanchard said. After the Dayton meeting a list was presented to the Presiding Bishop for his okay.

The secretarial and supporting staff cuts were made in consultation with the Rev. John Stevens, Assistant Vice-President.

(A list of the appointed program people who were re-hired is included on page 28).

In a December 18, 1970, letter to diocesan bishops, Bishop Blanchard explained that "while the budget crisis obviously precipitated this major reorganization, we believe it is the direction the Church wishes to move and that such steps were desirable even in the absence of a dollar shortage."

Administrative personnel at the Episcopal Church Center made it clear that they were not considering re-hiring people even if the 1971 budget exceeds the current estimates, but that the money would be used for program.

In the Council discussion Bishop Blanchard said the reorganization should come about because "approximately 75 percent of the program of the national church consists of grants. The remaining 25 percent of the General Church Program budget covering administration and overhead goes for programs and services that the church expects from the Executive Council—

services that no individual diocese or parish can perform by itself."

These latter services, he explained, would be all that would be kept in the Executive Council reorganization.

He estimated that it would take at least six months' transition period to put the new system into effect, but that it would be more efficient and economical over the long haul.

In proposing the reorganization Bishop Blanchard also pointed out that the changes were in line with recommendations made by the Council's Structure Committee in 1968.

In line with the expected \$1.8 million shortfall the Council discussed a Commitment budget for 1971 of some \$11.3 million. The operational budget for the 1971 General Church Program will be adopted in February.

What's Happening at 815?

With half the offices empty, the Episcopal Church Center at 815 Second Avenue, New York, is a solemn place. All the people who will be leaving have been notified. Many are cleaning out their desks; others are out looking for new jobs. The remaining staff are trying to be helpful to the people who are leaving, trying to get used to the dissolution of working and personal relationships and to not having a secretary.

Appointed staff members who are leaving will be paid until March 31 and are free to look for jobs now. Separation benefits, made possible by a portion of the gift from the Diocese of Rochester, make the layoffs slightly easier. These benefits include deployment counseling, termination pay, funds for career training, some relocation, pension provisions.

On Tuesday, December 22, Executive Vice-President Roger Blanchard met with the 37 appointed people who will constitute the new staff. "We'll be strategic planners, enabling others to get the job done," Bishop Blanchard explained. "We must know where quality exists in the field. The initiative now stems from the diocese. People there turn to us for switchboarding information. We must let them know what resources are available."

Staff people will not take many field trips; dioceses who want staff

people to come must pay their expenses.

Bishop Blanchard said he did not think the quality of the work would suffer, but most certainly the quantity would be reduced. He explained that each person would be expected to become familiar with about five dioceses so information and resources could be shared. He emphasized that the new group had to work together as a team; a team in reality, not just rhetoric.

What Does it Mean?

It means that the 1968 reorganization into Staff Program Group and operating units (*see The Episcopalian, Apr. & May '68*) is gone, as are all those operating heads save two. Four sections now exist: **Program**, headed by the Rev. Robert Martin; **Jurisdictions**, Paul S. Tate; **Empowerment**, Leon E. Modeste; and **Administration**, the Rev. John Stevens.

What Can 815 Now Offer Me?

Administration personnel at 815 are hoping that under the new set-up each of the 37 appointed people will be a specialist in some area, but a generalist and able to consult with the rest of the staff. Each will serve, eventually, as a contact person with one or more dioceses—a "person at 815" for each jurisdiction.

Realistically this will not come about for some time until jobs are redefined and re-assigned. Even then the work load may prove too much to handle so that perhaps 815 will simply respond to requests and rarely initiate programs. Staff at 815 will be program counselors, rather than program manufacturers.

Exactly How Will It Work?

If a person in the field—a vestryman, diocesan official, clergyman—wants information he contacts The Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017 (tel: 212 Area Code; TN 7-8400). For instance, a lay woman in Nebraska inquires about how she might get some information on prison reform. She makes the request of 815. In this case the inquiry might be directed to Mr. Woodrow Carter (social welfare) or the Rev. Everett Francis (public affairs). If, however, the Nebraska

lady does not know to whom to address the request, it will be passed along to the appropriate person.

The request then goes before a larger group of people who transmit information from their knowledge of diocesan or parish programs concerned with prison reform. The 815 staff might then recommend that the Nebraska lady contact a man in Arkansas who has been running a half-way house for prisoners. Or if no immediate answers are available, a small group might be put together to find some quickly.

Where Is All This Headed?

The hope is that the new system will provide faster, more efficient service to jurisdictions and that 815 might become a place to help dioceses share program information.

But What Programs?

Most of the General Church Program Commitment sector (*see Dec., Jan. issues for detailed budget and breakdown*) will probably be kept with the exception of staff salary and program items reduced by reorganization.

► Overseas remains the major monetary priority in the General Church Program budget. Paul S. Tate, who heads Jurisdictions, will be assisted in this by two other overseas personnel, the Rev. Samuel Van Culin and the Rev. William Heffner who have been in charge of overseas desks.

► General Convention Special Program will continue. In terms of the number of people assigned to it (6) it has the highest priority, with a \$1,000,000 grant budget as adopted at General Convention. The program will be called Empowerment under the new organization so that it becomes a part of the total General Convention program. Eventually it may team up with Hispanic concerns and American Indian efforts on the national level.

► Mrs. Richard Emery is the staff person in charge of the United Thank Offering Committee. Specialists will evaluate UTO grant requests.

► Support for youth is high on the program priorities and James McAlpine will be the 815 liaison for the

Editorial Comment

The job is done. The Episcopal Church has cut in half its national program staff by notifying 100 persons just before Christmas that they were being fired. Despite decent severance pay and efforts to redeploy these missionaries, this action does seem more brutal than brave, even though the whole Church may possibly gain later.

The Episcopal Church now has by far the tiniest national staff of any large denomination—smaller than single program divisions in some of our sister churches. And our so-called “national church” in New York—that butt of many a whip and quip—has become a modest service agency for grants and dioceses.

So be it. The hundred courageous missionaries and their families know at least their sacrifice will make possible most of the General Church Program Commitment goals for 1971. But Bishops and Deputies who voted for the 1971 program might have some questions.

Like why did staff and Council act so quickly? The Diocesans' replies to the Commitment telegrams were largely estimates and mostly cautious. The General Convention made it clear it had decided on the detailed Commitment budget and it requested that any major changes be considered after January 1 and in consultation with its own Standing Committee on Program and Budget. Neither of these resolves came up in December.

Houston voters might wonder why staff made such a point of the fact that 75 percent of General Church Program funds go right out in grants while only 25 percent remain in New York-based activities. Was this a sudden discovery? One could hardly believe so, yet staff cited it as another major reason for the drastic cut.

Churchmen who care can—and will—ponder the reasons behind the reasons. Of course, the estimated fall-off in General Church Program funds from the dioceses was the main reason given. Lack of cash, inflation, high prices, the Wall Street bear, apathy, racism, erosion of the Faith, little or no stewardship education, disinterest in developing a truly national Anglican body, bad-mouthing campaigns, and parish pledge-cutting—all these have figured in the Executive Council staff function collapse. But is that all?

We still wonder: How can this happen in a Church with over \$2 billion in reported assets and \$250 million in annual giving?

Making excuses and blaming people and events will not bring back the hundred people nor pledge the \$1.8 million that apparently has already been dismissed. The whole Church should wish the Executive Council and the remaining national staff well. They need time and breathing space. They've been through a lot, too. H.L.M.

A New Era

General Convention Youth Program, which will be carried out on the diocesan level under the diocesan bishop's direction.

► A “stronger commitment” to special needs of certain groups—the poor, the deaf, the old—is among program items set down by the new staff, which will try to work ecumenically wherever possible.

Okay, Who Do I Call?

More assignments will be made, but the following appointed national staff members will be initially responsible for the program areas listed beside their names:

Mr. Adaylabu Adeigbola—
Empowerment

Miss Margaret H. Andersen—Media
The Rev. Cyril Best—Armed Forces
Mr. Herbert Callendar—Empowerment
Mr. Woodrow Carter, Sr.—Social
Welfare

Miss Ruth G. Cheney—Youth
Mr. John Cosby—Consultation on
Church Union

Mr. Matthew Costigan—Finance
Mr. Peter Day—Ecumenical Relations
Mrs. Richard Emery—United Thank
Offering

Mr. Kent FitzGerald—Empowerment,
Indians
The Rev. Everett Francis—Public
Affairs

Dr. Lindley M. Franklin, Jr.—Finance
Mr. Louis Gill—Finance
The Rev. Quinlan Gordon—

Empowerment Clergy and Laity
The Rev. William Heffner—Overseas
Mrs. Carman Hunter—Domestic
Jurisdictions

The Rev. Ledlie Laughlin—Christian
Education

Bishop-elect Clarence E. Hobgood—
Armed Forces

The Rev. James McAlpine—Youth
The Rev. Robert Martin—Program
The Rev. Raymond Maxwell—World
Relief

Mr. Barry Menuez—Empowerment
Mr. Leon Modeste—Empowerment
Mr. Vaughan Moore—Administration
of Building

The Rev. Anthony Morley—
Experimentation and Development
Miss Olive Mae Mulica—Scholarships
Mrs. Viola Plummer—Empowerment

Mr. Howard Quander—Empowerment
Miss Barbara Quinn—Personnel
Mrs. Robert Rodenmayer—

Leadership Training
The Rev. Alfred Rollins—Diocesan
Service

Mr. Elias Saleeby—Finance
The Rev. John Stevens—Administration
The Rev. Samuel Van Culin—Overseas
Miss Frances Young—Lay Ministries

—JUDY M. FOLEY

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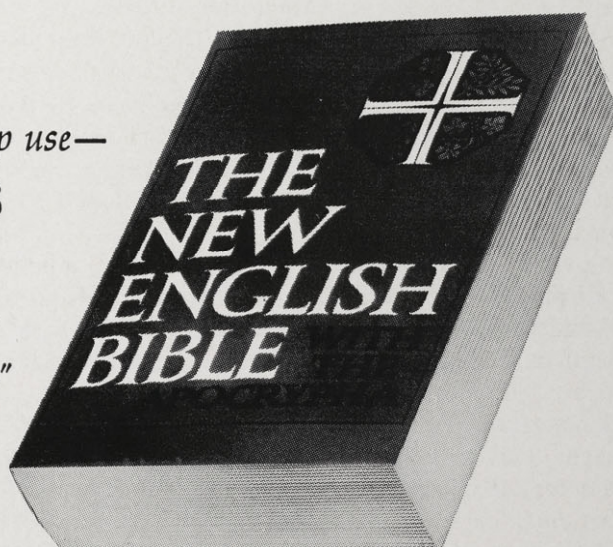
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STILL PIONEERING

Once again, through the United Thank Offering (UTO) grants, Episcopal Church Women responded to new horizons, new forms of mission, and new ways of acting on their Christian love. The Triennial in Houston allocated \$1,478,363.88 in a concrete expression of the women's thanksgiving. Some sixty-nine grants will go to programs in thirty dioceses and eleven missionary dioceses as well as to Anglican and ecumenical endeavors in thirteen countries outside of the United States. This sample listing of twenty-eight representative grants clearly illustrates the pioneer nature of the UTO is still alive and lively in 1970.

ALASKA—Training Program for Indigenous Ministry \$15,000. This grant will be used to help train Indian and Eskimo priests to serve in the more than twenty native communities now served by the Episcopal Church in Alaska. The men will support themselves or be supported by the church to the extent that the local church can support them, resulting in fully self-supporting congregations in bush Alaska and giving to these churches a dignity and responsibility not possible when their ministry and support came from the outside.

AMERICAN LEPROSY MISSIONS—Expansion of Leprosy Control Service in the Philippines \$20,000. This grant will help finance three important projects of the American Leprosy Missions in the Philippines. One is the Bicol Sanatorium in Sipocot, in the southernmost part of Luzon. This proposed rehabilitation program represents a complete change of emphasis and is an excellent opportunity for education in the proper care of hands and feet and the proper use of tools to prevent injury.

ATLANTA—St. Jude's House, Atlanta \$8,400. This grant provides funding assistance to a proven community demonstration that a selected number of homeless, chronic alcoholic males can be significantly helped. The project has both ecumenical and community support. If successful, it would make a genuine contribution to the development of treatment service for alcoholics who have marked recidivism.

BURMA—Provincial Endowment Fund \$20,000. To assist in founding an Endowment Fund for support of the

new Province of Burma. The four dioceses comprising the new Province realize their efforts for self-support will leave few resources for the support of the Provincial structure. An important factor in making this grant is the growing sense of isolation which the Church in Burma feels due to political policies of the country, and the church's need, not only for financial support, but for assurance that the Church in Burma has not been forgotten.

CHURCH ARMY—Volunteer Service Program \$10,000. This grant will help bring together local parishes which want volunteer help in specific programs with young persons who have the need, capability, and willingness to do such volunteer work.

COSTA RICA—Good Will Industries, San Jose, Costa Rica \$20,000. This ecumenical project, the first of its kind in Costa Rica, is sponsored by the Roman Catholic, the Methodist, and the Episcopal Churches, with a wide support from the community and government. This project purposes to rehabilitate crippled and mentally retarded persons, ages 14 to 45, by offering them training in specific skills; development of small industries (shelter-shops), where the participants will earn their living and make the project self-supporting in five years. Those not working in these shelter shops will be incorporated in the community through a program of job placement and education.

GEORGIA—Inasmuch, Statesboro, Georgia \$3,200. This request will allow a kindergarten to continue to serve blacks and whites, culturally and economically deprived children, to prepare them to enter the first grade.

The school is church-related, governed by a four denomination Board of Directors.

GUATEMALA—Vocational Training Home, Guatemala City \$13,450. In Guatemala juvenile misdemeanor offenders are normally sent to the Governor's Reform School, even before their trial. Under these circumstances, first offenders and even non-offenders are exposed to extremely harmful influences. This grant will provide for a temporary home with vocational training facilities aimed at the minor's reintegration into his own home or a substitute home, and consequently, into society as a useful person. It is hoped that the Vocational Training Home will become a pilot institution in Guatemala which, currently, has nothing of this sort in operation. The project is wholly ecumenical and the organizing board is composed of outstanding, professional people of the community.

HONG KONG—Chung Chi College, Chinese University of Hong Kong \$7,200. The principle of equality for women employees has now been accepted by the Hong Kong Government, but on a graduated scale which will not attain full parity until 1975. In the meantime, Chung Chi College is already committed to equalization, especially for the women in the lower salary brackets. This grant of \$7,200 will enable Chung Chi College to adjust salaries for women employees now.

INDIA—Ludhiana Christian Medical College, Ludhiana \$20,000. This grant will help to construct the third and final phase of the Brown Memorial Hospital at the Christian Medical College, Ludhiana. It has trained over 2,000 medical workers to help meet the health care needs of India and other countries.

INDIA—Vellore Christian Medical College Board, Inc. \$50,000. This grant helps endow a professional chair in the Department of Obstetrics & Gynecology. Institutions like Vellore, brought into being through the generous sustained support of the overseas church and reaching stature beyond the capacity of the national church to sustain alone a subsidy from overseas, face real difficulty at this time when support from overseas is uncertain. There is no doubt about the opportunities which lie ahead for Vellore to continue to train young men and women for service in the Indian Church. It will be possible to realize this opportunity to the full only if a secure and independent financial base can be achieved.

JAPAN—Diocese of Tohoku, Japan \$12,000. This grant will support a program designed to strengthen the clergy and lay leaders of the Diocese. The plan will provide in-service training for clergy, to provide books and other material for clergy libraries; retreats for clergy and laymen; and transport to such conferences, training courses, and retreats.

KANSAS—Pine Valley Child Care, Inc., Wichita, Kansas \$18,000. Pine Valley Child Care provides a unique

setting for young children from various cultural and economic backgrounds to realize their gifts, their freedom and their responsibility in our society. It serves children whose parents are working, seeking further training or who want this experience as enrichment for their children. Children of working parents have first preference. Pine Valley Child Care include children whose families are not able to pay the cost of services. This grant will help with operating expenses.

KENTUCKY—Christian Social Service Project, Fulton County \$22,782. This program is a social service to the tenant farmers and their families in an isolated semi-rural area which contains four white Episcopal missions. The Project is an attempt on the part of the vicar and the Episcopal Churchwomen to reach out to elderly people and children who need transportation to medical facilities; children and mothers who need help securing food stamps and other welfare benefits; people in need of treatment for chronic diseases, clothing, shelter, and other basic necessities. This program provides the salaries for two workers who are assisted by volunteers from two of the missions.

MAINE—Tribe, Inc. \$16,500. Indian high school dropout rates in Maine and the Maritime Provinces of Canada approach 90 percent. Tribes located on 35 reservations within this area wish to establish an international, independent, Indian-administrated, secondary educational program. They could then experiment in educational techniques and materials and demonstrate the efficiency of a sensitive, bi-cultural, self-determined approach to education.

NATIONAL COUNCIL OF CHURCHES—Committee on World Literacy and Christian Literature—International Editors' Seminar \$5,000. This grant will help prepare 30 church-related editors of books and periodicals in the Third World for a more effective role in interpreting the Gospel to their fellow citizens, especially as it pertains to economic and social development. An International Editors' Seminar in June of 1972 will bring together 30 editors for six weeks of intensive training.

NEW JERSEY—Narco (Narcotics Addiction Rehabilitation Center Organization) Atlantic City \$20,000. Narco is a program managed by ex-drug addicts under the supervision of non-addict board of directors, composed of prominent citizens in the communities which Narco serves. Therapy sessions are required for all applicants and ex-addicts are always available to counsel.

NEW YORK—Mid-West Side Community Adolescent Resource Center \$75,000. This grant is for a drug rehabilitation program sponsored by St. Luke's Hospital and indigenous groups in an area with perhaps the third highest rate of drug abuse in the country. They plan a residential and non-residential center for induction and post-hospital rehabilitation, including educational, vocational and mental health services.

Continued

STILL PIONEERING

NORTH AND SOUTH DAKOTA—Development of Urban Indian Ministries \$19,000. This experimental grant will help develop effective patterns of ministry among Indian people in selected off-reservation towns and cities—patterns adaptable to other urban situations. Trainees will spend approximately half of their time developing ministries among the Indian people.

NORTHERN CALIFORNIA—Downtown, (St. Paul's Center for Urban Work and Study) Sacramento \$6,000. People over 60 and those under 25 are the two major groups who currently live in Sacramento's downtown section. Project's purpose is to assist senior citizens, many of them poor, to organize themselves into a formal "co-op." Ultimately, this organization will perform a key role in the multi-service Downtown Center now being planned by the city Housing Authority and FHA in cooperation with church and other groups.

OKINAWA—Capital Development and Endowment Fund for the Missionary District of Okinawa \$159,949.-98. This grant will assist the Diocese to establish a \$200,000 Capital Development and Endowment Fund. The Fund will insure the continuation of the Diocese after reversion to the Nippon Sei-Ko-Kai in 1972 and the present level of support from PECUSA comes to an end in 1977; and to insure funds for needed capital expansion and improvements. This project was given a top priority because it represents responsible planning for the transfer of the Diocese from PECUSA to NSKK and will make it possible for Okinawa to continue its mission without the crippling impoverishment which has sometimes marked such changes in jurisdiction in the past.

POLYNESIA—Library-Dormitory, Pacific Theological College, Suva, Fiji \$20,000. The Pacific Theological College is an ecumenical theological training center serving the churches of the South Pacific. The College was financed by the Theological Education Fund of the World Council of Churches, the Mission Boards and Societies, and the Pacific Churches. The enrollment for 1970 of 40 students means every bed is occupied. This grant will help build a multi-purpose building for a library and a dormitory.

SOMALILAND—Recreational and Educational Program, Djibouti Cultural and Social Center, Djibouti, French Somaliland \$5,000. Urban Djibouti lacks recreational and educational opportunities for youth. To begin to fill this vacuum, a small French Protestant group is planning a cultural and social center where youth can meet. This grant will provide a portion of the program cost during its initial year.

SOUTHWESTERN VIRGINIA—Bethany Hall—Half-way House for Alcoholic Women, Roanoke \$8,000.

Mrs. Alice Emery, UTO associate, says complete UTO grant lists are now available free for parish and diocesan groups. Write to Seabury Bookstore, 815 Second Ave., New York, N.Y. 10017 and ask for *The United Thank Offering Grants, 1970*.

Year-old Bethany Hall, a 15-bed facility, is a home for the rehabilitation of women suffering from the illness of alcoholism. Home atmosphere, guidance counseling, opportunities for job training and placement make it a place where a woman can become reoriented, motivated and equipped to go back into the mainstream and routines of life.

SPRINGFIELD—Central City Organization and Central City Homes Association, East St. Louis, Illinois \$7,500. Central City Organization is a community-based organization of indigenous citizens and Central City Homes is building modular housing units. The grant will pay the salary of a social service Coordinator. The churches support both these organizations.

UGANDA—To establish a Teachers' Salary Fund, Bishop Tucker Theological College \$50,000. Bishop Tucker College, regional and ecumenical, is the Theological Training College of the Church of Uganda, Rwanda and Burundi. The project will provide the Province with an assured income to employ qualified Ugandan teachers, thereby reducing dependence on expatriate teachers appointed by missionary boards.

VIRGINIA, SOUTHERN VIRGINIA AND SOUTHWESTERN VIRGINIA—Improving Southern Jails and Prisons \$39,000. Local jails and state prisons of the United States have changed little in the last one hundred years. The rate of recidivism of broken men and women who are released from confinement only to be locked in again, is increasing. This proposal is to effect change by arousing public concern through an action demonstration program. The proposal has active ecumenical backing and real promise of picking up significant community financial support. The proposal promises to provide a necessary model for other states to follow for an effective combination of pastoral and social service for social action.

WESTERN NEW YORK—Puppet Theater Therapy Group, Church Mission of Help, Inc. \$13,250. The Puppet Theater Therapy Group in Buffalo discovered a completely innovative and unique method of group treatment for problem children. Their experimentation to date reveals remarkable behavioral improvement in 80 percent of the children, in far less time than has been effected by the traditional method of treating children individually. If expanded with financial support, this program has a preventive and curative potential to reach 250 children a year at one half the cost of present service. ◀



WORLDSCENE

Executive Council: More than Cuts

Though restructuring, staff cuts, and budgets were the main subjects of discussion at the December 8-10 meeting of the Executive Council, the 41-member Council, with more than half newly-elected, (*see page 25*) also acted on other matters.

► Council adopted a charter for the Screening and Review Committee of the General Convention Special Program, adding the provisions adopted by the 63rd General Convention (*see December issue*). The 14-member Screening and Review Committee 1) sets priorities for grants and applies General Convention criteria; 2) approves grants except where contested by a diocesan bishop; and 3) reports approved grants to Executive Council.

Bishops may appeal to the Council when they object to a grant; proposed grant recipients have the same privilege.

Only an affirmative vote of the whole membership of Executive Council may pass a grant over a bishop's objection.

► In other GCSP action, the Council referred to Screening and Review for report back in February a resolution from the Diocese of South Carolina which asked the Council to rescind a \$25,000 grant to the Black Awareness Coordinating Committee, Denmark, S.C. Bishop Gray Temple, South Carolina, and Bishop John Pinckney, Upper South Carolina, originally opposed the grant passed by the Council in October in Houston, on the grounds that members of the organization has participated in building takeovers at Episcopal-related Voorhees College.

The Council also heard a report that the Screening and Review Committee had made a \$100,000 grant for regional training conferences for GCSP-funded groups.

In addition, Council voted to increase its own representation on the Screening and Review Committee from two to four.

In other actions, Council:

- **approved** two new companion diocese relationships between Connecticut and the Virgin Islands and between Southwest Florida and Panama and the Canal Zone.

- **agreed** that the Missionary Dioceses of Alaska, Puerto Rico, and the Virgin Islands should remain as overseas jurisdictions.

- **elected** the Rev. John Stevens Secretary of the Executive Council.

- **authorized** hearings by their Committee on Social Criteria for Investments on certain corporate policies in Puerto Rico and South Africa.

- **authorized** allocation of \$80,000 to \$100,000 to the National Committee on Indian Work for grants to finance Indian and Eskimo community development. These funds are expected to come from undesignated diocesan contributions to the Faith sector of the General Church Program budget.

- **reelected** Dr. Lindley M. Franklin, Jr., treasurer of the Domestic and Foreign Missionary Society, and of Executive Council.

- **transferred** \$40,000 from the Church School Missionary Offering to the Presiding Bishop's Fund for World Relief. The P.B.'s Fund was the national recipient of the offering for 1970.

- **voted** \$75,000 of the Rochester gift for disaster relief, and \$337,500 for future development work.

- **granted** \$15,000 from the Julia A. Gallaher Fund to the United Ministries in Public Education, an interdenominational agency working for an improved public school system.

- **appropriated** \$50,000 from the Constable Trust Fund for the editorial supervision of Christian edu-

cation and curriculum materials for Seabury Press in 1971.

- **heard** a request for a detailed accounting of the funds being used in the ghetto investment program. Mr. Charles Bound of Mt. Kisco, N.Y., reported to Council that the program had 20 loans out, 14 committed, and 13 pending, for a total of some \$2.8 million.

Church of North India: Unity, Now Reality

The Church of North India, created by the uniting of six separate Christian groups, is now a legal fact. How long it will take to spread awareness of that fact throughout India is still an open question.

In late November at Nagpur in central India the six bodies—the Council of the Baptist Church in Northern India, the Church of the Brethren, the Disciples of Christ, the Anglican Church of India, the Methodist Church under the British and Australian Conferences, and the United Church of Northern India—joined in a body of slightly over 500,000 members.

The union, preceded by 40 years of study and several revisions of plans, was almost shattered in August when the Methodist Church in Southern Asia, part of a seventh body, the Methodist Church, U.S.A., announced it was going to withdraw even though its regional units had given earlier approval to the plan.

No definite reason was ever given for the withdrawal. Some observers felt that Methodist bishops in India were hesitant to take salary cuts and forego personal and family privileges stemming from the standardized salary base of Methodist bishops. Others thought the negotiating committee was being inflexible in dealing with various Methodist concerns. The door to the Methodists

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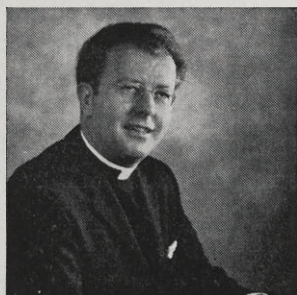
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WORLDSCENE

joining the Church of North India remains open.

During the ceremony of uniting, the Rev. Henry A. Lacy, observer and representative from the United Methodist Church, U.S.A., asked forgiveness for past mistakes and expressed hope for reconciliation and partnership in the days to come.

Anglican influence predominated at the unity ceremonies and in the subsequent installation of 19 bishops in the respective dioceses. In part this is because of the Anglicans' numerical strength and in part because only the Anglicans have existing bishops.

The new Church of North India would apparently like to become a uniting church, open to negotiating with additional denominations and at the appropriate moment joining with the older and larger Church of South India.

The new church is still tied to foreign personnel and foreign dollars—one-third of its resources come from outside the country. Indian leaders and foreign mission personnel applauded the union as a significant step toward local autonomy.

COCU Discussion Deadline Extended

Regional executives of nine denominations took part in 13 conferences around the nation in November to initiate discussion of the Consultation on Church Union (COCU) plan for uniting the nine church bodies.

In Atlanta, Ga., Episcopal Bishop Robert F. Gibson of Virginia gathered 101 church leaders to take part in a meeting—the largest of the 13.

Members of the executive committee of COCU convened the conferences to make it clear that the plan of union offered to the Churches last March, and received for study and discussion by the Episcopal Church in October at Houston, now needs lay and clergy participation for rewriting and refinement.

One change has already been made. In response to complaints that there was not enough study time, the period was extended five months to

June 1, 1972.

In a COCU-related action, the National Committee of Black Churchmen (NCBC) which represents churchmen from virtually all black protestant groups, has "affirmed" the principle of black participation in the merger. The black churchmen said, however, that they would give special attention to the unity and empowerment of black Christians.

[For further information, write to: COCU, 228 Alexander St., Princeton, N.J. 08540.]

Bishop Esquirol Dies in Connecticut

The Rt. Rev. John H. Esquirol, ninth Bishop of Connecticut, died December 31. Diocesan since May, 1969, he was seventy years old.

Bishop Esquirol was a native of Brooklyn, N. Y., and educated at New York University. He practiced law for 13 years before entering General Theological Seminary, New York, in 1936. After ordination, he served parishes in Long Island and Connecticut, was three times a deputy to General Convention, and a member of three joint commissions.

Senior Suffragan Bishop of Connecticut for 10 years, Bishop Esquirol was elected to be coadjutor in 1968. His widow, Margaret Louise, and their two sons, John Jr., and Howard J., as well as five grand children, survive him.

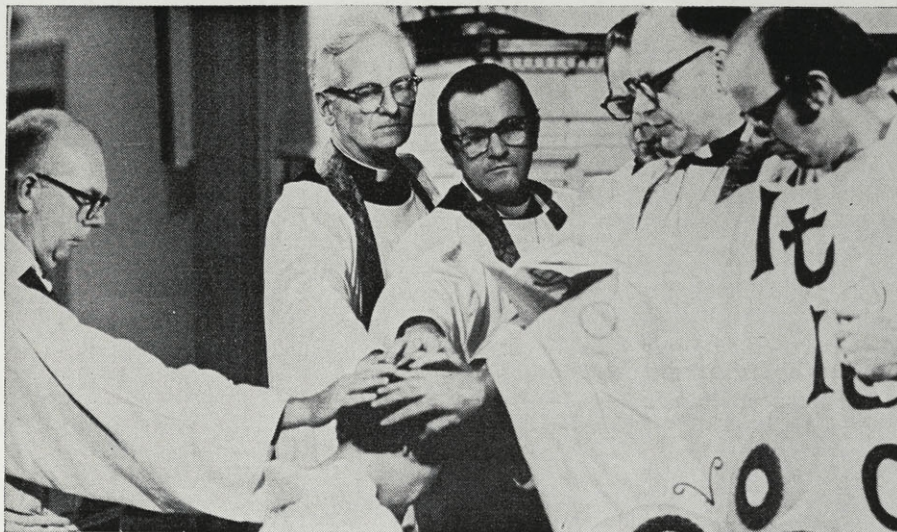
Hunger Crusade: Churches and Lunches

Last May President Nixon signed into law a bill to make free school lunches available to some 10 to 12 million youngsters. Now ecumenical efforts are underway to insure that is what really happens.

Figures show a drop from 5.2 million in May, 1970, to 4.1 million in September in the number of children currently covered by the program; thus the churchmen, working through the National Council of Churches' Crusade Against Hunger, have a big task before them.

The United Thank Offering in 1969 granted \$105,000 to the National Council of Churches "to help finance a three-year interdenomina-

Two Firsts For Women



The Rev. Elizabeth Platz (*see photo*) is ordained the first woman Lutheran pastor in the United States at University of Maryland chapel at College Park.

Standing, left to right, are: the Rev. Theodore R. Casper, Hope Lutheran Church and university chaplain; Dr. Donald R. Heiges, president of Lutheran Theological Seminary, Gettysburg, Pa.; the Rev. Wofford K. Smith, Episcopal chaplain at the university; the Rev. Arnold F. Keller, Jr., dean of Washington District; Dr. Paul M. Orso, president of the Maryland Synod, Lutheran Church in America, and ordaining officer; and the Rev. Gilbert E. Doan, Jr., of Philadelphia, director of the national Lutheran Campus ministry. Miss Platz, will be a chaplain at the university where she has assisted in the campus min-

istry since 1965.

► The Rev. Kathleen Ryan, ordained deacon December 6 by the Rt. Rev. Joseph M. Harte, Bishop of Arizona, is the first woman so ordered since General Convention declared that women made deaconesses by "the laying on of hands with appropriate prayers" are within the diaconate. Miss Ryan will assist the Rev. Joseph Heistand at St. Philip's-in-the-Hills, Tucson, Ariz.

A native of Colorado, the new deacon graduated from Colorado State University and received her degree from the Church Divinity School of the Pacific, Berkeley, Calif., in June, 1969. Miss Ryan said she was sure the Church would eventually admit women to the priesthood. "But I'm not even thinking about that," she said. "I'll leave my vocation in the hands of God."

tional effort to eradicate hunger and malnutrition through local projects and legislation." The Crusade is one result.

Eight denominations and Church Women United will work on implementing the federal program which in theory provides every needy school child with a free or reduced price lunch. Each denomination or organization will concentrate on assigned geographic areas. The Crusade assigned South Dakota and Michigan to the Episcopal Church.

In Michigan, under the leadership of Episcopalian William Logan a state wide coalition of service organizations is under way, including the

Michigan Council of Churches, the Michigan Catholic Conference, the Welfare Rights Organization, and the Michigan Welfare League. Locally, groups are holding workshops, developing contacts, and—most important—involving the poor people themselves.

The groups plan to work through local citizen action to insure that each state spends the money necessary to support child food programs, extends its lunch program to all who are eligible, and writes a plan showing how poverty level children will be fed.

Individual Episcopalians and parishes are "plugging in" to the effort



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Rhode Island's Bishop Asks Realigned Council

The Rt. Rev. John S. Higgins, Bishop of Rhode Island, recently sent a letter to all members of Executive Council asking them to make the Council a more representative body. His letter says:

"In the early decades of this century it was pretty hard for the Eastern Seaboard oriented Church to take very seriously the wisdom of any Churchman who lived West of the Mississippi River. All the important committees of General Convention were regularly loaded with Easterners.

"The General Convention in Houston presented the Church with such a situation, but in geographical reverse. The Executive Council now made up of 41 members, presently consists of no less than seven members from the State of Texas. Now far be it from one, domiciled in a state that would go into Texas an astronomical number of times, to suggest that there is no Church wisdom in Texas, but the plain fact is that they do seem to be somewhat over-represented in our Executive Council. It will be argued that these Texans were all duly and properly elected by General Convention and indeed they were; but it can also be argued and cogently that any system that comes up with such a result is a bad system and one that should be rectified quickly.

"Representative democracy is hanging by its teeth today in an effort to survive, and its situation

in our own Church is precarious. Consider, if you will, the following brief summary:

Province I (New England)

Communicants	255,012
Percentage of total	11.0%
Contribution to national budget	\$1,608,000
Percentage of total	14.4%
Representatives on Executive Council	2
Percentage of total	4.9%

Province VII (Southwest)

Communicants	227,707
Percentage of total	9.8%
Contribution to national budget	\$900,000
Percentage of total	8.0%
Representatives on Executive Council	9
Percentage of total	22.0%

"This taxation with minimal representation does great harm to the whole body, and cannot long continue without weakening the total fabric. One obvious way to redress the balance is for the Executive Council to do its own redressing. I hope it will do so."

Sign of the Times: Nigeria Now

Although the Nigerian government opposes relief and rehabilitation work by foreign agencies, particularly those that assisted Biafra, foreign churches can aid by supporting the program of the Christian Council of Nigeria (CCN).

The CCN program, begun in March of 1969, will need an estimated \$10 million to continue its work in school and hospital reconstruction and agricultural centers to train Nigerian farmers in high protein food production. Food and clothing also continue to be a major program expense.

Over half of the program's resources are directed to the East Central State (Biafra), the rest divided among the three other states hardest hit by the war.

The World Council of Churches has pledged \$4 million toward support of the CCN program and the program relief director, Mr. Emanuel Urhobo, is currently on a National Council of Churches-sponsored tour of the U.S., appealing to other church groups for funds.

Explaining the Nigerian govern-

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ment's position on foreign church work in the country, Mr. Urhobo said, "The Nigerian government thinks that after 150 years of foreign missionary work, we don't need white missionaries to witness to Christ. There should be sufficient Nigerians by now to do that. . . . But they won't object if the missionaries are trained to help in other areas."

Draft Notes

The Canadian Council of Churches has appointed an Episcopal clergyman to assist groups ministering to U.S. draft evaders and deserters in Canada.

The Rev. Robert Gardner, 49, of Sugar Hill, N. H., took over his new post on January 1. His full-time work will be supported by the Canadian Council of Churches, the National Council of Churches in the U.S., and a special appeal of \$70,000 a year for three years from the World Council of Churches.

Mr. Gardner, who was chaplain at Michigan State University, will try to keep new arrivals in Canada in communication with the Church.

► More than 30 draft age men have registered as conscientious objectors with the Presbyterian Church, U.S. (Southern), the denomination's Board of Christian Education reports. The registry was set up in 1968 and the number of registrants is up from last year.

WCC Development Fund Falters

According to Mr. C. I. Itty, an official of the World Council of Churches, the 235 Protestant, Anglican and Orthodox groups in the WCC have made little response to an Ecumenical Development Fund created about a year ago. There is not sufficient support, Mr. Itty reports, to assure the program's operation.

A World Consultation on Ecumenical Assistance for Development Projects, meeting in Switzerland in January, 1970, originally recommended the program. As a result the WCC Executive Committee, meeting in February, 1970, established a commission on the Church's participation in development which was to

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include an Ecumenical Development Fund financed by member churches. One proposal at the January meeting called for 2 percent of church income for development of social justice, self-reliance, and economic growth of peoples.

As of November, 1970, only the Presbyterian Church in Cameroun; the Evangelical Church of the River Plata in Argentina; and the Remonstrant Brotherhood, the Netherlands; had pledged the 2 percent. A few others have offered smaller gifts.

Ecumenical Office Opens in Maine

After 18 months of work, the Maine Office for Religious Cooperation opened in Portland on January 1. Funds will be provided by the Roman Catholic Diocese of Portland, Churches in the former Maine Council of Churches, and the Episcopal Diocese of Maine.

The arrangement does not require membership in an institution nor creedal commitments, but will provide a way for the participating churches to cooperate on specific projects.

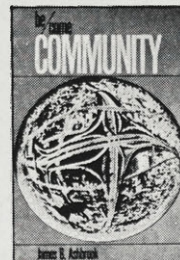
Episcopal Group Backs Stringfellow

The Episcopal Peace Fellowship, a voluntary organization of Episcopalians, announced the formation of a support and defense committee for Episcopal lay theologian William Stringfellow and poet Anthony Towne.

The Episcopal laymen were indicted in December by a Federal Grand Jury in Providence, R.I., for allegedly harboring the Rev. Daniel Berrigan, S.J., who had been convicted of destroying draft files in Catonsville, Md.

Father Berrigan was captured by the F.B.I. at a house on Block Island, R.I., owned by Stringfellow and Towne.

The Fellowship's statement said, "We stand ready to accept prosecution with Stringfellow and Towne. Our acts of support are done in a corporate body and we will accept the consequences as a corporate body."



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In Person

Mr. **Warren H. Turner, Jr.**, former vice-president of the Executive Council, has joined General Theological Seminary as assistant to the dean for planning and development. . . . The Rev. **Colin P. Kelly, 3rd**, son of World War II hero Capt. Colin P. Kelly, Jr., was ordained priest at Trinity Church, Moorestown, N.J., in December. Father Kelly, a former army captain himself, hopes to return to the army as a chaplain in 1972. . . . The Rt. Rev. **Chiu Ban It**, Anglican Bishop of Singapore and acting chairman of the East Asia Christian Conference, recently spent a day at the Episcopal Church Center conferring with Presiding Bishop John E. Hines and other churchmen. . . .

Canon **Charles M. Guilbert**, secretary of Executive Council, has resigned to become full-time executive officer of General Convention January 1. Ap-

proval of establishment of the post occurred at Houston. . . . Mrs. **Ernest E. Rucker** retired on December 31 after serving as Associate Secretary for the United Thank Offering for six years. Mrs. **Richard R. Emery**, widow of the late Bishop of North Dakota, succeeds her. . . . Bishop **Frederick B. Wolf** of Maine has appointed the Rev. Dr. **Powel M. Dawley**, theologian and author, as Canon to the Ordinary effective upon Dr. Dawley's retirement in February from General Theological Seminary. . . .

The Rev. **Eric Snyder** of Executive Council and the Revs. **Gardner Van Scoyoc** and **Robert McKewin** of the Episcopal Society for Ministry to the Aging met with Presidential Advisor **John Martin** to discuss the Nov. '71 White House Conference on Aging. Episcopalian representatives to attend that conference include: the Rev. **Herbert Lazenby**, president of the Seattle, Wash., Senior Citizens' Centers, Inc., and the Rev. **Gregory D. Maletta** of the Diocese of Washington's Ministry to the Aging. . . .

CALENDAR OF EVENTS

FEBRUARY

- 2 THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE
- 7 FIFTH SUNDAY AFTER EPIPHANY
- 14 SIXTH SUNDAY AFTER EPIPHANY
- 16-18 Executive Council of the Episcopal Church, quarterly meeting, Seabury House, Greenwich, Conn.
- 21 LAST SUNDAY AFTER EPIPHANY
- 23-Mar. 5 Anglican Consultative Council, Limuru, Nairobi, Kenya
- 24 ASH WEDNESDAY
- 25 ST. MATTHIAS THE APOSTLE
- 26-27 Annual meeting of the Episcopal Schools Association—Division of Girls' Schools, Seabury House, Greenwich, Conn.
- 28 FIRST SUNDAY IN LENT

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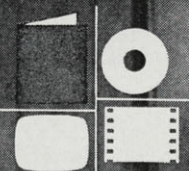
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REVIEWS OF THE MONTH



"Joe" Curran introduces his Madison Avenue friend, William Compton, to some drinking buddies.

Revolution's Flip Side

WHILE THE AGE of Aquarius was supposed to be wafting its way into our lives on billows of youthful exuberance and love, another era poked its head out of the smog: the age of the hardhat.

With little fanfare except some head knocking in Wall Street and the rhetoric of some political "household-names," this menage of high, low, and middle income Americans planted itself squarely in the path of the Pepsi generation as a force to be reckoned with. *Joe*, the Cannon film release written by Norman Wexler, is a masterful look at the flip side of our present cultural, social (and some would say religious) upheaval.

Joe Curran (Peter Boyle) is a middle-aged \$160 per week mill worker who lovingly keeps up his "well balanced" gun collection, goes bowling with the guys, talks to his wife mainly about her soap operas, and "gets a little on the side." He also hates "niggers and rich white kids," is convinced that "42 percent of all liberals are queer," and would

"like to kill one of 'em," any of them."

While loudly expressing his viewpoint in a bar Joe encounters William Compton (Dennis Patrick), \$60,000 per year Madison Avenue ad-man who in a rage has just killed "one of them," his daughter's drug-pusher boy friend. The two join forces to seek out Compton's daughter, and a release for their aggressions and fears in the hippie under-culture, which incidentally takes out its aggressions on them.

At least part of the film's message seems to be that though the hardhat mill-worker and white suburbanite may be miles apart in social structure, they're blood brothers under the skin. They're like macabre alter-egos for one another. Compton, at first fearing blackmail, comes to bask in Joe's hero-worship. He feels himself justified in Joe's blunt expression of deep buried urgings. "Sometimes with him I almost feel as if what I did was a humanitarian act—I saved the world from another junkie." Joe, for his part, uses the opportunities

Compton provides to bring his hatreds to their grisly fulfillment.

It's quite a movie. In fact *Joe* may well be one of the best "tell-it-like-it-is" pictures around. But that, at the same time, may raise some problems for its commercial success. What people so often seem to mean by "tell-it-like-it-is" is "let's expose what a bunch of cruds those other guys are" and coincidentally show how swell and picked-upon our side is.

In most real life situations, however, things like guilt and responsibility and bad-will have a way of spreading themselves around amongst all the parties concerned. "All men have sinned and fallen short of the glory of God," says St. Paul. And to really tell it like it is, in some of our modern day polarizations, as *Joe* does, is to bear out St. Paul. Unfortunately in our age, which seems more and more to be seeking quick easy "hero-villain" analyses, that kind of look at reality isn't popular.

People—particularly young people—who want their young rebels to

come on like Elliot Gould and Candace Bergen (*Getting Straight*) or Kim Darby (*Strawberry Statement*) aren't going to be particularly turned on by the confused, callow, and sometimes corrupt kids they encounter in *Joe*.

At the same time Joe and his Madison Avenue alter-ego Compton will probably be a bit much for the average Middle American to take. Joe's language and rhetoric probably isn't any worse than what you'll hear

in an average, red-blooded, American steel mill or Army camp. But then again, have you visited one of those lately?

This film won't reinforce your personal prejudices or hero-worship, no matter which side you're on. If you're looking for a good window into our times (one of the functions of art) and some food for thought, however, don't miss *Joe*. (Rated "R".)

—LEONARD FREEMAN

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THERE'S SOMETHING for every woman—and maybe for Everyman too—in *THE BLACK WOMAN*, an anthology edited and with a preface by Toni Cade (Signet, 95¢). It is buoyant, practical, light, heavy, amused, angry—sometimes all of these at once.

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some history; the "I" of Motherhood, witty spokesmen for the silent victims of welfare; the author of *Dear Black Man*, Verta Mae Smith-Grosvenor rapping with the reader about The Kitchen Crisis; and finally, Toni Cade herself, who is outstanding both as editor and contributor.

—SANDRA SPARROW AND
MARY MORRISON

Pittenger on Sex

SEXUALITY, according to theologian W. Norman Pittenger, is great and good and godly; it is natural, human (with all the incarnational connotations of that term), blessed, and Christian. He has said as much in his new book *MAKING SEXUALITY HUMAN* (Pilgrim, \$3.95).

One could wish Father Pittenger had used his moral stature to witness to these truths considerably earlier in his thirty-three-year career as priest, author, and professor at General Theological Seminary. But, to card a cliché, better late than never.

At a time when both republic and ecclesia seem to be goose-stepping hand-in-hand backward into the dead sea of neo-Victorian hypocrisy and repression, even his tardy testimony in behalf of man's God-given sexuality stands as a high-water mark in defense of human personhood. (Anyway, all is forgiven, for the good

father utters a clear *mea culpa* for some of his earlier published views on the subject. That, perhaps, is one of the reasons his current book is so important.)

Dr. Pittenger has the courage to tell us frankly that life's real obscenities have nothing to do with sexual acts and desires (insofar as they do not transgress another's integrity), but are, instead, injustice, hate, and a seemingly determined unwillingness to attempt to understand others.

He recognizes sexuality as central in human personality and works out a careful, thoughtful, loving, theological affirmation of that perception. He breaks out of the routine, dreary, often nastily degrading notions of sex so often indulged in by parents, prelates, and politicians alike. "What is required of us," he insists, "is neither an obsession about sex nor a negation of sex, but a forthright positive atti-



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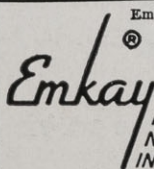
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Book Reviews

Continued from page 41

tude towards it."

And what does that "forthright positive attitude" include? For one thing, says Pittenger, when man's natural acts are taken to signify "that which is in accord with best direction for the fulfillment of human potentiality, we may rightly say that human sexuality ought to be a matter of 'doing what comes naturally.'" And there is nothing that he would condemn as unnatural between consenting, loving persons.

Thus, he says, sexuality is the desire and drive to unite one's self with another member of the human race, a union which brings enormous satisfaction and which releases energies that otherwise could not find expression.

The main objective of sexual relations (quite apart from their obvious, biological, procreative purposes) Father Pittenger sees as two-fold: "First, it is the urge to experience the ecstasy which is felt when humans engage in sexual acts. The pleasure [obtained] is so great that much else will be sacrificed in order to obtain it.

"In the second place, the objective is the realization of the feeling of union with another human being. This union, in its fullest sense, is a relationship of mutuality in which through a giving and receiving one from and with the other, two lives are felt to be one."

What's more, while he views marriage as an ideal and/or usual setting for physical love, he damns out-of-hand neither pre-marital sex based on mutual respect, nor love-inspired homosexual relationships. Moreover, he does not merely tolerate the homosexual. He sees him, not as "degraded," "sick," or "perverted," but as a person, yearning, as do all other persons, for human fulfillment. Nor does he rage about insanity and hell-fire to boys (or girls) who masturbate. How many pathetic, guilt-ridden, neurotic Portnoys there must be among us, taught from infancy to abhor and fear their own bodies.

Father Pittenger has put together a

nine-point sexual ethic based on "permissiveness, affection, and responsibility." He sees "affection," within the context of sexual relationships, as being synonymous with "love." "Responsibility" he interprets as having two meanings: One, the response we make to another person (or our ability to respond); two, our acceptance of the consequences of that response.

All well and good. But "permissiveness"? Ah! There's the rub! My criticism of Pittenger's unfortunate use of that term goes beyond a mere cavil. He knows what he means by "permissiveness," and is at great pains to qualify it. But flapping as it does so loosely from the flaccid lips of narrow-minded churchmen, from churlish Birchers and vulgar, so-called "Christian Crusaders," "permissiveness" has acquired some monstrously pejorative connotations.

Father Pittenger, through his illuminating, sensitive, and sensible discourse, will have already left himself vulnerable to bitter censure from some of his churchly colleagues. Need he also submit himself to further flagellation from some highly-placed, powerful ones who appear to understand not at all the nature of their own sexuality and—in their misunderstanding—seek to deny the rest of us any free emotional or physical expression of our personhood?

Further, "permissiveness" has negative implications: a concession to rules; a dispensation from established canons of the natural order. When, for example, a Welch, or a Hargis excoriates a "permissive society," they are saying, in fact, that we are permitting ourselves to indulge in thought or behavior which exceeds the bounds of our moral or natural prerogatives.

I hope to God we may say Father Pittenger is really talking about a human ethic based on "affirmation, affection, and responsibility," taking "affirmation" to mean a positive use of those rights and gifts (which no one may justly abrogate) inherent in

the notion of man as a sanctified, redeemed, liberated creature of God.

If this appears to be an unreasonably protracted assay of Dr. Pittenger's brief ninety-six pages, it is precisely because the subject is of paramount importance to all of us, and his inquiry into it so rationally useful.

Dr. Pittenger is an eminent churchman, yet it is one of history's anomalies that the Church has steadfastly declined to face the facts of life except in a negative way.

If, as Pittenger maintains, man's sexuality is at the very core of his existence, the Church's refusal to engage itself with that reality means, essentially, that the Church has failed to deal with the whole man and his problems—such as his voracious appetite for power, his aggressiveness, his predilection for violence—all of which have a more than tenuous connection with his sexual nature.

Thus, having neglected its clear magisterial function, the Church finds itself today in the curious position of sharing and supporting a politically expedient civil theology mandating a perverted public morality which confuses free, perhaps unconforming, sexual thought and lifestyles with the genuine obscenities of a Hiroshima, a Vietnam, an East Harlem. And together, state and Church have named it "Christian morality."

I'm less than optimistic about organized religion's will or ability to retrace its steps to its beginnings, much less to lead us, in the light of its own radical revelation once received (and still developing), to an illuminating understanding of our sexual—or any other—nature.

But I cherish a hope that Father Pittenger and men like him (who do not propose a "situational" or "new" sexual ethic, but find their guidelines rooted firmly in a liberating Gospel), may bring us quickly to a truly Christian appreciation of man—as he was created, as God wills him to be, and as he yet may become.

—TREVOR WYATT MOORE

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HAITI

Continued from page 18

American, "God's green light to go ahead," Sister Anne-Marie raised \$100,000 for the school, which was finished in 1962. Students collected \$150 by charging two cents to buy a brick; teachers took on the collection of money for one classroom. At one point, Sister Anne-Marie laughs, "I had \$1.59 in the bank and the bishop, who said I could not borrow money, thought he had a complete idiot on his hands."

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Walking through the classrooms, a visitor is struck by a student typing Braille on a sheet of paper with "Roast pheasant with wild rice" written on it. Sister Joan laughs and explains that hostesses on a Grace Line shop bring old menus which, because of their thickness, are perfect for the Braille machines.

St. Vincent's School for the Handicapped is unique in Haiti and is supported by voluntary offerings, government help, and private foundations. Walking around with visitors Sister Joan notes some work needs to be done on the building, "but paint can wait, empty stomachs can't."

Empty stomachs don't go away in Haiti despite all the hard, heart-stretching work of Episcopalians, Roman Catholics, Adventists, Baptists, and Methodists. Perhaps this was why upon my re-entry to the United States I experienced more cultural shock than I had during my days in Haiti.

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Exchange

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

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—Joseph Fletcher

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—John Ciardi, in
The Act of Language

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