

Title: *The Episcopalian*, 1971

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THE Episcopalian

APRIL, 1971

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"Blessed be he who comes in the name of the Lord!" Painting by Willy Fries

ELEVEN YEARS AGO this month a small group of Episcopalians, mostly lay persons, plus one Texas Baptist—author-editor Margaret Cousins—quietly began an experiment in religious journalism. Starting with a mailing list of 36,500 names, a short-term mandate from the 1958 General Convention, a name suggested by Bishop Everett Jones of West Texas, and a cheery nod from new Presiding Bishop Arthur Lichtenberger, *THE EPISCOPALIAN* eased into print.

Today the experiment is still in progress. It's about three times as large as that starting list. And a bit larger than it was last year at this time, contrary to the general direction of most church-related publications.

This information service is being used regularly by more than 1,500 parishes and missions through Parish Family Plans, Leaders' Plans, and monthly bulk orders. That number equals about one out of every four congregations with rector or vicar. In this day of tight money for churches and the usual upsets about national program (*see page 14*), vestries have been renewing about 9 out of every 10 Parish Plans so far this year.

The Board and editors of *THE EPISCOPALIAN* are grateful for the many blessings this publication has received. Although we are moving rapidly into the awkward years of adolescence, our main mission is still to send messages to lay persons in parishes. Many kinds of messages reflecting the many moods and ministries of this part of the Body of Christ. Messages which hopefully inform, inspire, and even irritate. Messages which deal with the Church as a radical, demanding movement of the Spirit—flexible, audacious, surprising. Messages which deal with the Church as a warm and responsive fellowship—homey, practical, and parish-centered. Messages which deal with the Church as a formal, property-holding institution—tired, traditional, and change-resisting.

All of these factors taken separately, or together, and mixed with human beings, make up *THE EPISCOPALIAN*'s beat. We'll do our best to cover it well for you as our twelfth year starts.

Picking Up a Challenge

THANK YOU, Alan Crawford. You really did start something when you sent in your \$10 Challenge check to the Domestic and Foreign Missionary Society (*see editorial, December 1970 issue*). Mr. Crawford said he was happy to have his family take a fair share of the Society's work for 1971. He, his wife, Barbara, and their son, Alan, as three of some 2.24 million members of the Society, contributed \$10 apiece toward the 1971 General Church Program which now totals some \$22.6 million in Commitment and Faith sectors.

Crawfords, you'll be pleased to know that as of the beginning of March, more than one thousand families have joined you in responding to the \$10 Challenge. These family gifts so far have ranged from \$10 to \$100 and will be allocated entirely to the Church's overseas and domestic mission. And we are pleased to note that the first 1971 MRI Project for Partnership (*see March issue*) has already been taken by the Church Periodical Club. Logically enough, it's a library and book grant for theological students in Borneo's Diocese of Kuching.

This year the Episcopal Church's Domestic and Foreign Missionary Society celebrates its 150th birthday. Since we are all members of the Society by virtue of our being in the Episcopal Church, let's pick up more of the \$10 Challenge over and above our parish commitments. A vote like this would give us some direct satisfaction and would relieve many an anxious vestry, rector, bishop—and Society worker.

[Please make your gift payable to Domestic & Foreign Missionary Society, 815 2nd Ave., New York, N.Y. 10017]

The Church's Dilemma—Again

THE PRESIDING BISHOP's letters and the Executive Council's actions on General Motors in South Africa and the two copper companies in Puerto Rico (*see page 14*) seem to be creating another excuse for further polarization in this Church.

If we're ever going to pull ourselves out of the current Slough of Despond and move on about the Lord's business, we'll just have to keep reminding ourselves that the Lord meant this Church to be a *both-and* Body, not an *either-or*. We should be loving the Lord God and loving our neighbors too, both at the same time.

But when an Episcopalian cuts his pledge in half to protest a GCSP grant, he is also cutting deeply into the means of worship and Christian nurture for his fellow parishioners. When an Episcopalian seeks to protest war by disrupting worship, he offends neighboring worshippers in the congregation. When an Episcopalian fights *apartheid* or dangerous ecological practices by use of economic pressures, he reactivates excuses for further pledge-cutting. If the institutional Church truly followed the Gospel of Jesus Christ, it wouldn't have any stock to vote anyway. How do we work our way through these and other dilemmas of the seventies? Can we be equally faithful to both of our Lord's Great Commandments when we have decisions to make about Vietnam, South Africa, and Puerto Rico? We solicit your comments.

—H.L.M.

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Take Heart, Church Goers!

Dr. George Comstock, medical researcher at Johns Hopkins University, reports his recent study reveals that the risk of a fatal heart attack for men who attend church infrequently is almost twice as high as for those who attend at least once a week. A dozen other important diseases including cancer, cirrhosis, tuberculosis, and respiratory maladies also appear to be statistically related to church attendance. While there are any number of explanations, including life-style of the individual, for the piety-disease relationship, "going to church is a favorable input," Dr. Comstock said.

Pollution Threatens Sea of Galilee

General Avraham Yoffe, Israeli conservationist, said recently, "The Sea of Galilee, sacred to Judaism and Christianity, is doomed to utter ruin by man-made pollution if immediate measures are not taken to save it." The Sea of Galilee is one of Israel's main health resort areas. For some time it has been threatened by seepage of fertilizers from upper Galilee fields. In addition, hotels rising on the seashore have contributed to its pollution. The River Jordan is also endangered, Israeli sources said.

Who Knows Joseph?

English-speaking Christianity is currently ignoring the Old Testament and its authority, an English scholar said recently. Dr. James Barr, of the University of Manchester, said the cause was concern for the "here and now" during a time in which the Bible as a whole is remote, and the Old Testament, particularly remote. He pointed to a decrease in Old Testament study in seminaries. Dr. Barr said it is not likely the Old Testament will come to be seen as authoritative again until there is fresh and thorough examination of authority in general and of the Bible in particular.

Till Death Us Do Part?

With the divorce rate rising both here and abroad some young people consider the marriage vow "till death us do part" one more evidence of their elders' hypocrisy. A Welsh Congregational minister has rewritten the marriage service to accommodate those who say they want the kind of vow they are sure they will be capable of keeping. The Rev. Angus Roderick now asks couples to pledge "to have and to hold, in the power and strength of our love for each other, from this day forward through health and through sickness, prosperity and poverty, happiness and tribulation so long as I am able." Although the new form of the marriage vows is not mandatory, Mr. Roderick reports that four couples have asked for the revised version.

"Dial-A-Bishop"

The Diocese of Ohio plugged into a live circuit when it installed a 24-hour call-in service during its recent Diocesan Convention to keep parishioners informed of that body's actions. Since then Bishop John H. Burt has been taping weekly reports his members can hear by dialing 216-771-5700. The tape often answers questions or explains diocesan or national Executive Council action. After the Bishop's report another tape picks up any message the caller may wish to leave. "Amen, Amen," responded one caller identifying himself as Presiding Bishop John E. Hines. Later he sent a congratulatory note to Bishop Burt. Several religious-oriented organizations have followed the Ohio Episcopal example and are installing code-a-phones, advertising the call-in numbers in the personal columns of Cleveland newspapers.



**monday
mornings**
with
cassels

From Old Bark, New Bite

THE CHURCH HAS A CURIOUS WAY of putting forth vigorous shoots of new life at the very moment when it seems most in danger of dying.

It has happened time and again during the 2,000 year history of the Church. And it's happening right now.

By all external appearances, the Church today is a badly ailing institution. In our own and many other large denominations, membership is slumping, attendance is down, and giving is off to a painful degree. There is demoralization among the clergy. Conflict over the Church's involvement in social issues generates bitter dissension.

But in the midst of all these discouraging developments, something new and infinitely hopeful is taking place. It is a rediscovery of the dynamic reality which the early Christian community called "the power of the Spirit."

When Jesus took leave of his disciples, He promised that they would not be left alone and unguided and would not have to rely on their own feeble strength to carry on in the self-sacrificing way of love He had taught them.

He said the Spirit of God would come into their hearts and take possession of their lives, giving them courage, hope, a capacity for love, and a power for goodness vastly exceeding anything they could will or achieve by themselves.

The fulfillment of this promise is vividly described in the Book of Acts. Indeed, it radiates through the entire history of the Church during its first 150 years—the period when the Good News spread like wildfire through the Roman world.

When filled with "the power of the Spirit," frightened men became brave, weak men became strong, selfish men became generous, and insensitive men became understanding and compassionate.

Unfortunately, the power of the Spirit, so central to the life of the early Church, grew less conspicuous over the ensuing centuries, when the Church grew into a rich and successful institution with a good deal of power of its own.

From time to time, the power of the Spirit would flare out like a sun spot, in a dramatic moment of renewal. But over long periods, the Church acted as though it had all but forgotten its dependency on a power beyond itself. Worse, it sometimes acted as though the power of the Spirit could be tamed, confined to neat institutional channels, and summoned forth at will by appropriate rites and invocations.

Today, the Church again is in a weakened state and is compelled by this blessed weakness to look beyond itself for strength and renewal. So emphasis on the power of the Spirit is undergoing a remarkable resurgence in our own Episcopal Church and

across the entire spectrum of Christian denominations.

Wherever a revival of Spirit-centeredness occurs, the Church quickly learns that this is the answer the modern world has been looking for and which it has not found in the dry doctrines, the customs and ceremonies, and the moral preachments offered by the Church when it is passing out stones instead of bread.

From my own experience in writing a syndicated religion column for secular newspapers and speaking before many kinds of non-church audiences, I can testify that people who've never been interested in theological speculations about God are intensely interested in the possibility of actually encountering God as a Reality to be known and experienced here and now. This is particularly true of today's young people. They may be indifferent toward creeds and hostile toward institutions, but they are powerfully attracted to the idea of God in action, God at work in the world, God dwelling in the hearts and minds of men.

There is nothing for which the modern world has a greater hunger than the experience of direct personal communion with God. And that, of course, is precisely what the Church has to offer, in the power presence of the Holy Spirit.

To come out of its present doldrums, the Church must reclaim its birthright as the Fellowship of the Spirit. ◀

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Switchboard

WALSH TO SMITH

I seem to have written a controversial book. Recently I read in *Christianity Today* that *God at Large* "verges on blasphemy, intermingling paganism with Christian doctrine." And now I have before me a copy of Mrs. Ann Smith's letter [March issue] commenting on the chapter from *God at Large* published in the November EPISCOPALIAN under the title of "Should Secularity Satisfy?"

Mrs. Smith accuses me of the male chauvinism that she finds widespread among Episcopal priests. I agree that it is widespread. The Episcopal position on the ordination of women and the long struggle to seat women delegates at General Convention are sufficient proof that in the eyes of many priests (and many laymen) the Church is a men's club, and woman's place is in the bedroom, the kitchen, and the altar guild.

All the same, though I plead guilty to many sins, I plead innocent to Mrs. Smith's particular charge. If my little parable gave an impression of male chauvinism, I am sorry. The personal facts are that I am married to a career woman (a tenured member of the faculty at Rockford College) and I rejoice in this. She is a more interesting companion, and our relation is far richer because each of us has a life of his own as well as the life we share together.

I am for women's lib, and I hope in my lifetime—the sooner the better—to receive the Sacrament at the hands of women priests. So how did I somehow give the opposite impression? By telling a parable. When you tell a parable you employ some conventional, perhaps trite situation in order to throw light on *something else*. In the parable of the prodigal son, Jesus was not doing a Dr. Spock; he was not offering any advice about child rearing. Rather, he referred to a stereotyped human relation, not to evaluate it, but to say something about quite a different thing, the relation of God to the penitent sinner. In my little parable, I used a conventional picture of old-fashioned domestic life not to advocate that lifestyle but in order to say something about the relation of the sacred and the secular. A careful reader will notice a certain playfulness, even irony of tone, in my parable, clear indications that one is not meant to take the potato-peeling and bedroom pilgrimages as the main point.

So I am on Mrs. Smith's side. But I cannot forebear one final point. We are living in a dreadfully serious period. Communication is becoming more and

more complicated because so many linguistic booby traps lurk along the way. It is difficult for a White to talk with a Black without unwittingly saying something that could be taken for unconscious racism. I would hate for a similar awkwardness to arise between men and women. I have an idea that women's liberation will succeed more quickly (and succeed it will in any case) if a bit of uproarious laughter, both female and male, is mingled with the vehement exhortations.

REV. DR. CHAD WALSH
Beloit, Wis.

REVIEW RATED "X"

I am shocked to see that THE EPISCOPALIAN recommends to its readers an "R" rated movie (Reviews of the Month, February issue). As many Christians are working to witness a high level of morality in a confused society, it is ironic that a church publication would promote, as "... some food for thought," a film that borders on the fringes of obscenity. . . .

REV. DAVID W. SIMONS
Barnesboro, Pa.

SYMBOL'S ORIGIN

The peace symbol is not a "broken cross" or a symbol of anti-Christ. The peace symbol was created in 1958 at a peace conference in Europe, protesting nuclear armament. The symbol represents the letters "N" and "D" in semaphore. The symbol which stood for nuclear disarmament has come to mean peace as well.

KRISTAN LOUIS
Hackensack, N.J.

WE'RE TRYING

Just a line or two to say that you are doing a magnificent job on informing the Church on the facts of the post-Houston changes, just as you did last year on the issues to come before the Houston conclave and the tale of what went on there. The last year to eighteen months you have been excellent.

A little more on overseas work and you would be really superior. We learn a lot of what our mission is and should be by seeing ourselves through the eyes of others. . . .

REV. JAMES L. LOWERY, JR.
Boston, Mass.

PITTENGER PRAISED

It is a shame that Trevor Wyatt Moore in his otherwise sensitive review of Dr. Pittenger's new book, *Making Sexuality Human*, has chosen to fault the author on his failure to "witness to these truths considerably earlier." Mr. Moore obviously has not read Dr. Pittenger's

excellent book, *The Christian View of Sexual Behavior* (Seabury Press, 1954). The book was written during the period of national confusion regarding human sexuality which followed the publication of the Kinsey Report, seizing the opportunity to present a Christian viewpoint.

It has been Dr. Pittenger's fate as an author to be criticized by people who did not understand what he was saying. As one who learned to respect and admire Dr. Pittenger as a teacher and as a person, I am distressed to find him criticized by one who understands what he is saying, but does not know what he wrote.

REV. JOHN F. STANTON
Hoboken, N.J.

COUNT ME IN

I am sure you publish letters like that from the lady from Vermont just for the very purpose of provoking responses from people like me. So I rise to the bait.

Praise the Lord for the uniqueness of persons. And for the ability of the Church to hold all of us.

Mrs. Herschede (January issue, page 43) is 55, wants her "church to be . . . unchanged" and for "the clergy . . . to

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Switchboard

keep the church the way it is supposed to be" (unchanged?).

I, too, am 55. I am sure the Church has room for both of us. But, for me, when the Church is not changing, it is dead. And a church which is "kept" any way (changing or unchanging) by its clergy is subject to an oligarchical clericalism. The Church in action under the Holy Spirit is people responding to God's love and showing it in their lives wherever opportunities happen or can be created. And it is failing to show love, repenting, and trying again in new ways. I don't believe I was baptized and confirmed so that I could stay unchanged, but so that within the fellowship of Christ I could be part of a new kind of life, and the kind that resurrects, revitalizes and renews.

Mrs. Herschede wants to withdraw her financial contributions if the Church doesn't stop changing. I think I shall go on giving, though I am tempted sometimes to withhold contributions out of impatience that we (the Church, not just the clergy) change too slowly to be the moving power we should and could be in this excitingly revolutionary world.

I am sorry Mrs. Herschede is tired of change. Change is life, not just young life but all that is alive, growing, and ready to experiment. "To live is to change," said John Henry Cardinal Newman, "to be perfect is to have changed often." There is a whole lot more changing to be done this side of perfection.

DR. CHARITY WAYMOUTH
Bar Harbor, Me.

May I take exception to the implied stereotyping in "55's Are Here, too" . . . I am 55 years old, "have three grown, successful, well-adjusted children," but the similarity stops there. I'm a graduate student, not a teacher, starting a new career. Hopefully, I will be able to *increase* my financial contributions to support the church in attempts to recapture the essence of Christianity. . . .

MRS. MARGARET E. FERRY
Perkasie, Pa.

CUT OF TRUTH

I just finished reading the article, "Is the Parish Ministry for You?" in the January, 1971, issue. . . . The Rev. William C. Spong's poignant words cut into me as if they were fine-honed sabres. I have been in the parish ministry for six months . . . and find what Father Spong is saying is what we all need to hear and to live by. . . . I find great truth when he

states that we must at times hurt, and must realize our total humanity while working within the context of the Gospel. I also feel that the Church is vital and has a definite mission to fulfill within the world of today. I pray that the power of God will enable us to realize this. . . .

THE REV. WILLIAM G. SMITH, JR.
Trenton, Mich.

REMEMBER THE DECALOGUE?

Why is it that our Episcopal Church does not incorporate the Ten Commandments in our service except in the Office of Instruction? Our priests seldom, if ever, refer to them, and no emphasis is placed on them. It seems to me that if each of us tried to live by these laws given to us so long ago, there would be little need for any others, yet both the sixth and seventh are now being openly condoned, and the third has long been accepted in print.

MRS. HUGO J. WICHMANN
Nalcrest, Fla.

NEVER UNDERESTIMATE . . .

We were delighted to have a notice about our *Handbook for Volunteers* in the February issue of THE EPISCOPALIAN. We have received a great number of requests from various parts of the country for the handbook which we have been happy to send on. I was astounded that there would be so many requests. It shows two things, that people do read all of THE EPISCOPALIAN and that there is a need for more literature on the use and training of volunteers.

REV. C. T. ABBOTT
William Temple House
Portland, Ore.

POVERTY LINE

Although secular corporations . . . and even the secular government have increased pensions on a rise in living costs basis, our pension fund has no such provision. . . . at Seattle the minimum payment was increased . . . [but] actually there are scores of pensioners not receiving the minimum of \$2,400. These men, if they lacked forty years service in the Episcopal Church, receive less than the minimum. Even supposing every retired clergyman received the minimum, why such a spread between the clergy minimum and that of say a retired missionary bishop (\$6,000).

. . . At least we might make the minimum a livable one. . . . Even the secular state will not recognize \$200 monthly as above or equal to the poverty line.

B. MARSHALL
Alder Creek, N. Y.

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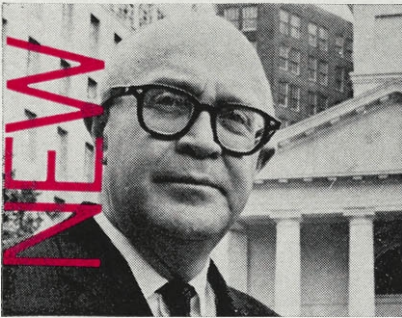
CONTENTS

Editorials on an Anniversary	2
From Old Bark, New Bite <i>by Louis Cassels</i>	5
A new spiritedness amid the churchy blahs	
Frontier Theology <i>by Wesley Seeliger</i>	10
How to tell whether you are a settler or a pioneer	
From Wallets to Wall Street <i>by Judy Mathe Foley</i>	14
Should Christians proxy-pressure corporations?	
How to Retire Alive <i>by Glenn H. Asquith</i>	18
Practical plans for the best of the trip	
Did the Devil Make Him Do It?	21
<i>by Robert Farrar Capon</i>	
Why nobody persuades God to show up	
How We're Trying Trial Use <i>by Walter C. Righter</i>	25
One parish takes tribulation out of trial	
Words for Today	28
Recycling some of our year's best wisdom	
Thank You, Mrs. Herschede	29
<i>by J. Robert Zimmerman</i>	
How we got that changeless past we don't want to lose	
Sunrise at the Twilight <i>by Jay Sacks</i>	31
One Georgia community sews its way out of despair	
Learning to Talk Christian with a Buddhist Accent	34
<i>by Mary Haworth</i>	
Where fatalists and intellectuals learn pig farming	

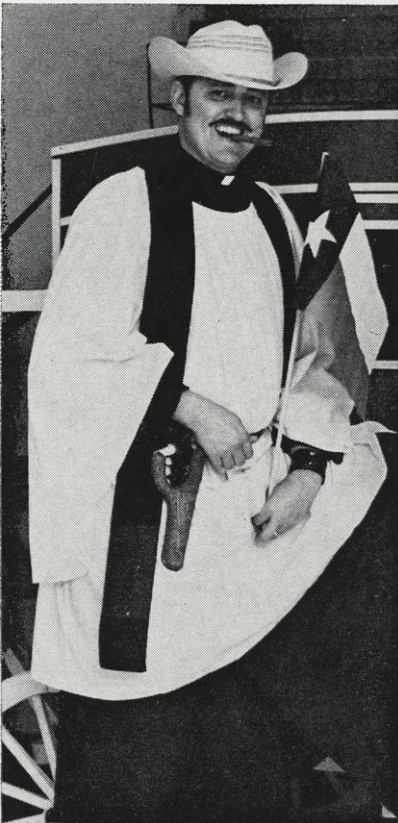
The Cover: Jesus rides in triumphant procession through a springtime setting but into Wattwil village instead of Jerusalem. Wattwil, located twenty-five miles east of Zurich, Switzerland, is hometown to the artist, Willy Fries. Mr. Fries' canvases of the Passion story include representations of his fellow townspeople in everyday clothes and soldiers at the Crucifixion dressed as Nazis. The color plates are used by courtesy of *Presbyterian Life*.

COLUMNS AND COMMENT

Relay	4
Worldscene	38
In Person	45
Calendar of Events	45
Changes in the Episcopate	46
Educational Directory	52
Exchange	54



Washington editor-churchman Louis Cassels starts his column, page 5



This 6'5" Texan explains his views about frontier theology, page 10



From our year's best, words to help get you on your feet again, page 28

Frontier Theology

What kind of Christian are you: settler or pioneer? asks a young Texan who translates theology into western lingo.

By Wesley Seeliger

There are two views of life and two kinds of people. Some see life as a possession to be carefully guarded. They are **SETTLERS**. Others see life as a fantastic, wild, explosive gift. They are **PIONEERS**.

The visible church is an outfit with an abundance of settlers and a few pioneers. The invisible church is the fellowship of pioneers.

To no one's surprise there are two kinds of theology. **SETTLER THEOLOGY** and **PIONEER THEOLOGY**. **SETTLER THEOLOGY** is an attempt to answer all the questions, define and housebreak some sort of "Supreme Being," establish the status quo on Golden Tablets in cinemascope. **PIONEER THEOLOGY** is an attempt to talk about what it means to receive the strange gift of life and **LIVE**. The pioneer sees theology as a wild adventure, complete with indians, saloon girls, and the haunting call of what is yet to be.

The Wild West offers a stage for picturing these two types of theology. Settlers and Pioneers use the same words but that is where it stops. To see what I mean—read on.

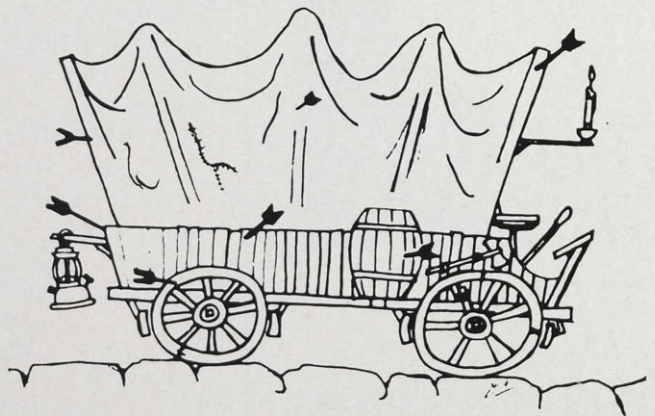


In Settler Theology—the church is the **COURT-HOUSE**. It is the center of town life. The old stone structure dominates the town square. Its windows are small. This makes the thing easy to defend, but quite dark inside. Its doors are solid oak. No one lives there except pigeons and they, of course, are most unwelcome.

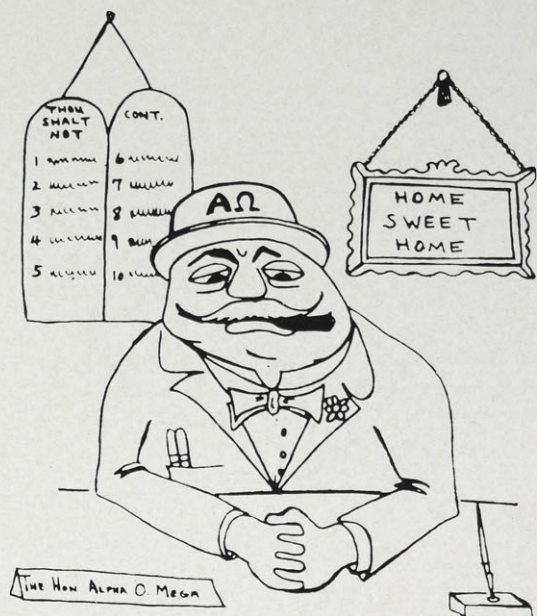
Within the thick, courthouse walls records are kept, taxes collected, trials held for bad guys. The courthouse runs the town. It is the settler's symbol of law, order, stability, and most important—security.

The mayor's office is on the top floor. His eagle eye scopes out the smallest details of town life.

THE CHURCH



In Pioneer Theology—the church is the **COVERED WAGON**. It is a house on wheels—always on the move. No place is its home. The covered wagon is where the pioneers eat, sleep, fight, love, and die. It bears the marks of life and movement—it creaks, is scarred with arrows, bandaged with bailing wire. The covered wagon is always where the action is. It moves in on the future and doesn't bother to glorify its own ruts. The old wagon isn't comfortable, but the pioneers could care less. There is a new world to explore.



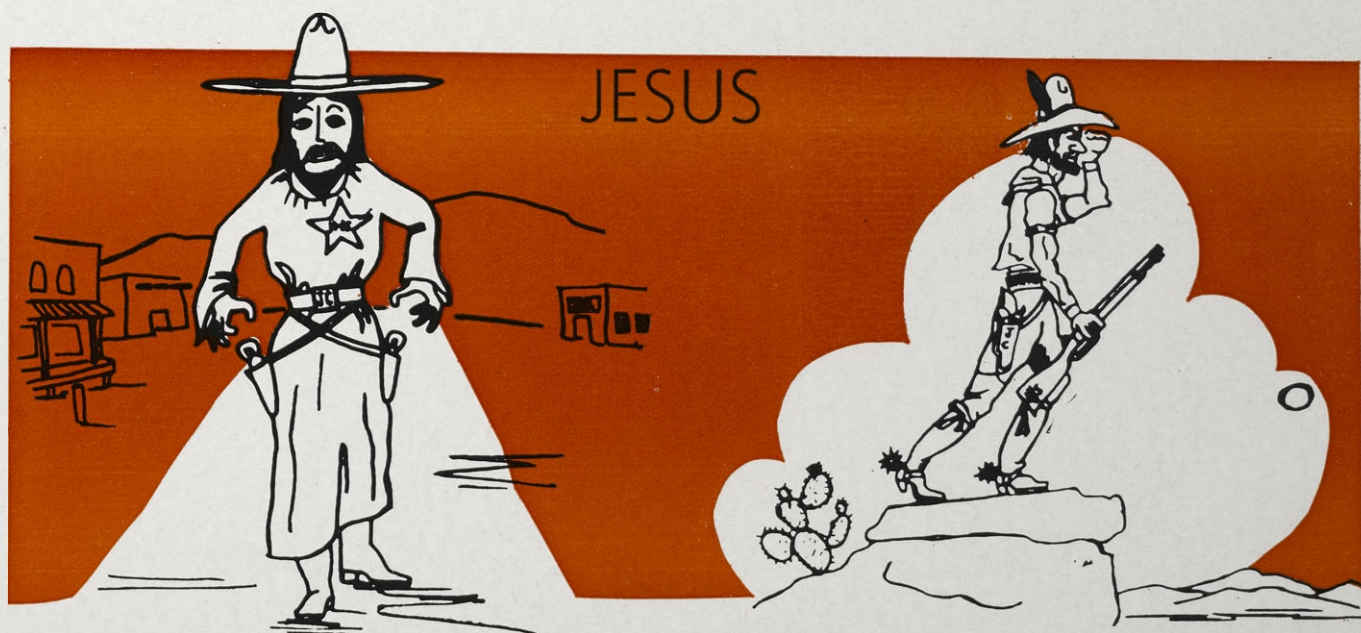
GOD



In Settler Theology—God is the MAYOR. The honorable Alpha O. Mega, chief executive of Settler City, is a sight to behold. Dressed like a dude from back East, he lounges in an over-stuffed chair in his courthouse office. He keeps the blinds drawn. No one sees or knows him directly, but since there is order in the town who can deny he is there? The mayor is predictable and always on schedule. He smokes 10¢ cigars.

The settlers fear the mayor but look to him to clear the payroll and keep things going. The mayor controls the courthouse which in turn runs the town. To maintain peace and quiet the mayor sends the sheriff to check on pioneers who ride into town.

In Pioneer Theology—God is the TRAIL BOSS. He is rough and rugged—full of life. He chews tobacco, drinks whiskey straight, and can outcuss any sailor alive. The trail boss lives, eats, sleeps, fights with his men. Their well-being is his concern. Without him the wagon wouldn't move—the pioneers would become fat and lazy. Living as a free man would be impossible. The trail boss often gets down in the mud with the pioneers to help push the wagon which frequently gets stuck. He slugs the pioneers when they get soft and want to turn back. His fist is an expression of his concern.



In Settler Theology—Jesus is the SHERIFF. He is the guy who is sent by the mayor to enforce the rules. He wears a white hat—drinks milk—outdraws the bad guys. He saves the settlers by offering security. The sheriff decides who is thrown in jail. There is a saying in town that goes like this—those who believe the mayor sent the sheriff and follow the rules won't stay in Boot Hill when it comes their time.

In Pioneer Theology—Jesus is the SCOUT. He rides out ahead to find out which way the pioneers should go. He lives all the dangers of the trail. The scout suffers every hardship, is attacked by the Indians, feared by the settlers. Through his actions and words he shows the true spirit, intent, and concern of the trail boss. By looking at the scout, those on the trail learn what it really means to be a pioneer.



THE HOLY SPIRIT

In Settler Theology—the Holy Spirit is a SALOON GIRL. Her job is to comfort the settlers. They come to her when they feel lonely, or when life gets dull or dangerous. She tickles them under the chin and makes everything O.K. again. The saloon girl squeals to the sheriff when someone starts disturbing the peace. (Note to settlers: The whiskey served in Settler City Saloon is the non-spiritous kind.)



In Pioneer Theology—the Holy Spirit is the BUFFALO HUNTER. He rides along with the wagon train and furnishes fresh, raw meat for the pioneers. The buffalo hunter is a strange character—sort of a wild man. The pioneers never can tell what he will do next. He scares the hell out of the settlers. Every Sunday morning, when the settlers have their little ice cream party in the courthouse, the buffalo hunter sneaks up to one of the courthouse windows with his big black gun and fires a tremendous blast. Men jump, women scream, dogs bark. Chuckling to himself, the buffalo hunter rides back to the wagon train.

THE CHRISTIAN



In Settler Theology—the Christian is the SETTLER. He fears the open, unknown frontier. He stays in good with the mayor and keeps out of the sheriff's way. He tends a small garden. "Safety First" is his motto. To him the courthouse is a symbol of security, peace, order, and happiness. He keeps his money in the bank. The banker is his best friend. He plays checkers in the restful shade of the oak trees lining the courthouse lawn. He never misses an ice cream party.

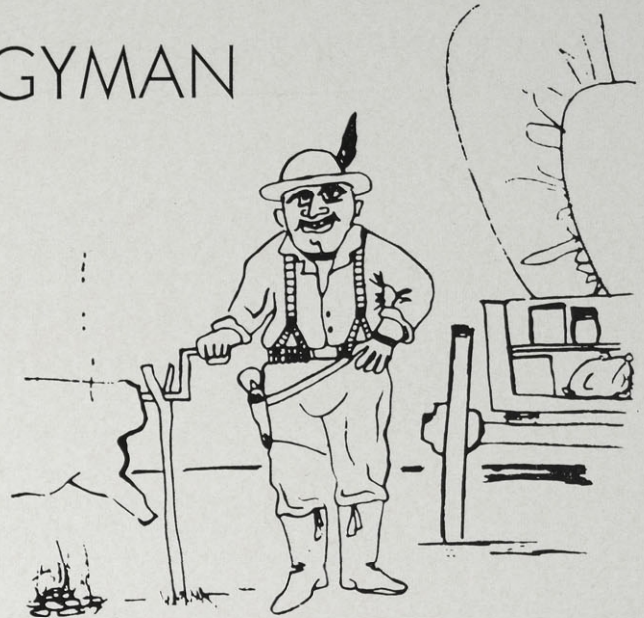


In Pioneer Theology—the Christian is the PIONEER. He is a man of risk and daring—hungry for adventure, new life, the challenge of being on the trail. He is tough, rides hard, knows how to use a gun when necessary. The pioneer feels sorry for the town folks and tries to tell them about the joy and fulfillment of a life following the trail. He dies with his boots on.

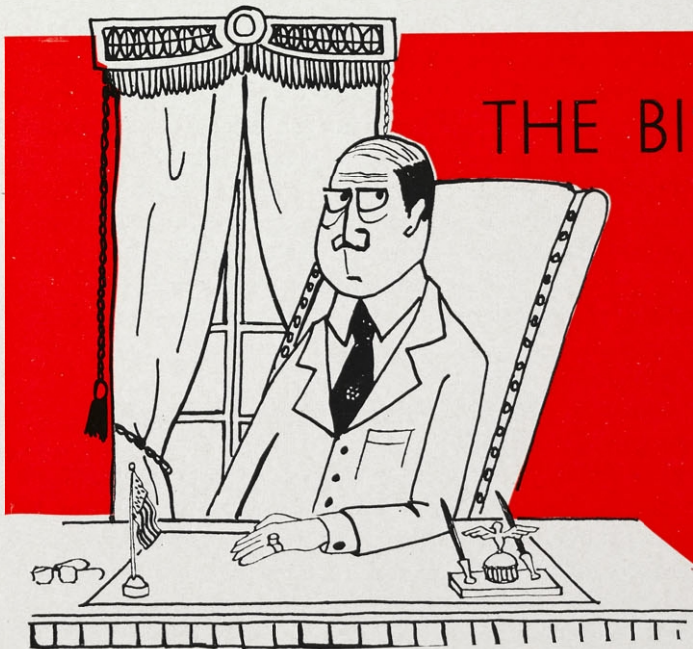
THE CLERGYMAN



In Settler Theology—the clergyman is the BANK TELLER. Within his vaults are locked the values of the town. He is suspicious of strangers. And why not? Look what he has to protect! The bank teller is a highly respected man in town. He has a gun but keeps it hidden behind his desk. He feels he and the sheriff have a lot in common. After all, they both protect the bank.



In Pioneer Theology—the clergyman is the COOK. He doesn't furnish the meat—he just dishes up what the buffalo hunter provides. This is how he supports the movement of the wagon. He never confuses his job with that of the trail boss, scout, or buffalo hunter. He sees himself as just another pioneer who has learned to cook. The cook's job is to help the pioneers' pioneer.



In Settler Theology—the bishop is the BANK PRESIDENT. He rules the bank with an iron hand. He makes all the decisions, tells the tellers what to do, and upholds the image of the bank. The settlers must constantly be reassured of the safety of their values. The bank president watches the books like a hawk. Each day he examines all deposits and withdrawals. The bank president is responsible for receiving all new accounts. This is called "the laying on of hands."



THE BISHOP



In Pioneer Theology—the bishop is the DISHWASHER.* He does the chores so the cook can do his job. He supports the cook in every way possible. Together the cook and dishwasher plan the meals and cook the food provided by the buffalo hunter. They work as an interdependent team in all matters related to cooking. Humming while he works, the dishwasher keeps the coffee pot going for the pioneers. Though the dishwasher has a humble task he is not resentful. All pioneers realize that each man's job is equally important. In fact, in the strange ways of the pioneer community, he is greatest who serves most. *A bishop is the servant of the servants of God. If the servants of God are cooks, what else would a bishop be?

From Wallets to Wall Street

Economic pressures seem to be replacing resolutions and confrontations as a new way of social activism in the Churches.

By Judy Mathe Foley

EPISCOPALIANS are protesting with votes, dollars—and now stock. This is not new, but the increase in such activity since 1967—when the Episcopal Church adopted a policy of “self-determination” as a part of the General Convention Special Program—is one measure of how deeply that concept was accepted by Episcopalians.

Another reason for Episcopal activism—both corporate and individual—is that the Church’s move to assist self-determination outside its own body is intimately connected with events in the world.

Students ask for control over decisions that affect their lives. Women protest their “second-class citizenship.” Blacks, Indians, Chicanos, and

people of the Third World demand access to larger chunks of the economic, social, and political action.

Those secular events have been mirrored in the Church. For example: ► The formation of the Union of Black Clergy and Laity which asks for more power for black priests and lay people.

► The withdrawal last year of the Diocese of New Mexico and Southwest Texas from General Church Program support to protest the use of grant funds.

► Increasing numbers of women’s caucuses seeking membership on vestries, the right to ordination, and a legitimate role for women as people.

► The refusal by large Episcopal parishes, such as the Church of St. John the Divine, Houston, Texas, to pay diocesan and national quotas until programs more directly reflect their point of view.

With much of the confrontation tactics of the late sixties behind them, many of these groups are now at the drawing boards. The Union of Black Clergy and Laity is working out a regional structure; women are holding “consciousness raising sessions”; the Diocese of New Mexico and Southwest Texas is paying its quota and trying to convince parishes to pay the diocesan quota; the Church of St. John the Divine has resumed diocesan payments, but one-third of the congregation earmark funds for parish work only; the General Convention

Special Program has been generally accepted as a regular part of the Church’s work.

If things are quieter now, it’s not because they are better, just different. Consumer advocacy has taken hold of the American public and is finding its way into the Church. “Stockholder power” is a new form of activism for the 1970’s, and the Episcopal Church is participating. The following reports chronicle the Episcopal Church’s recent efforts in this area.

—THE EDITORS

From Hines to Roche

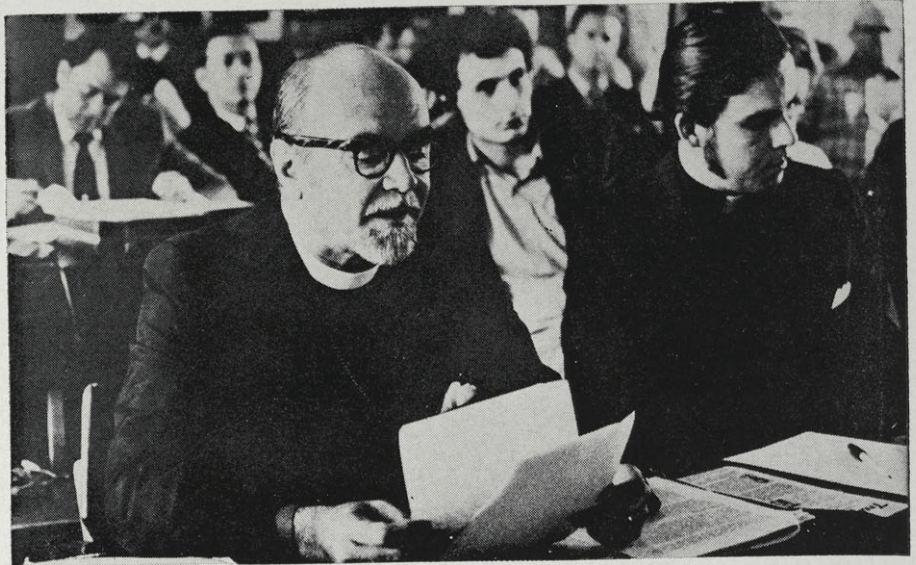
On February 1 a messenger hand-delivered a letter to the office of Mr. James M. Roche, Chairman of the Board of General Motors Corporation.

Written by Presiding Bishop John E. Hines at the request of the Social Criteria Committee of the Episcopal Church’s Executive Council, the letter asked that General Motors “proceed to an orderly winding up of its present manufacturing operations in the Republic of South Africa.”

Bishop Hines was corresponding with Mr. Roche because he is President of the Episcopal Church’s Domestic and Foreign Missionary Society, which owns 12,574 of the 285.5 million shares of GM stock outstanding.



Houston Wilson, Delaware, urged the Council to vote for good stewardship.



Bishop Reus of Puerto Rico was one of 20 people to testify during the open hearings in San Juan to discover facts about the proposed mining operations.

GM, which has investments of \$125 million in South African automobile manufacturing plants, follows the *apartheid* government regulations which reserve certain job categories and salaries for whites, thus denying equal job opportunities to Africans and coloreds (mixed blood), who make up the majority of people in that nation.

The Presiding Bishop asked that the request be put to a vote at GM's annual Spring meeting. "*Apartheid* creates an extreme risk of eventual turmoil and instability in South Africa, which makes investment there excessively risky," the letter said.

Less than a week later the Presiding Bishop, again at the request of Executive Council's Social Criteria Committee, sent letters to Mr. Frank R. Milliken, President of Kennecott Copper Corporation, and to Mr. Ian MacGregor, Chairman of the Board of American Metal Climax, Inc. (AMAX), asking the two companies "not to enter into any new mining ventures unless it undertakes to indemnify those upon whom its operations will impose costs in terms of environmental damage."

The Episcopal Church, which holds 6,300 shares of Kennecott Copper stock worth more than \$240,000 and ten shares of AMAX, asked that the ecology proposal be submitted to the May, 1971, annual stockholders' meetings.

Though these three widely-publi-

cized letters surprised many Episcopalians, official bodies of the Church have been studying the issues involved—*apartheid* and ecology—for some time.

In the case of *apartheid* and South Africa, the General Convention of 1967, acting on previous Lambeth Conference and General Convention pronouncements condemning discrimination and *apartheid*, asked "officials at all levels to review the Church's economic involvement in banks and corporations which do business in South Africa, Rhodesia, Mozambique, Angola, and Southwest Africa" and to "exercise responsible stewardship over the funds entrusted to their care."



Dupuy Bateman, Pittsburgh, questioned the Executive Council's stock action.

To carry out the Convention action, the Executive Council then developed criteria on investments, regarding their effect on the development of family life, skills of Africans, social benefits, and education. (See THE EPISCOPALIAN, Feb. 1969.)

The Council directed its Executive and Finance Committee to consult with banks which were members of a consortium lending credit to the Republic of South Africa. Unless the "involvement of the banks was positive in promoting the criteria," Executive and Finance could terminate the Council's involvement with such banks.

After hearings, the Council voted to withdraw from the banks in May of 1969 (see WORLDSCENE, July '69). Before such action could be taken, however, the banks decided not to renew the credit, and the money stayed in the accounts.

In May of 1970 the Council established a special Committee on Social Criteria for Investments and gave them the authority "to act as proxy with respect to investments, including attendance at stockholders' meetings, initiation of proposals for corporate action" and response to management proposals (see July, 1970 issue).

Puerto Rico's Mine

In the Kennecott and AMAX cases, the Social Criteria Committee

Add Puerto Rico

Sugar used to be Puerto Rico's main crop. In the 1950's, the Puerto Rican government, through its now famous Operation Bootstrap program, turned the island's economy more to manufacturing and heavy industry.

During pursuit of these objectives, large copper deposits were discovered in the central mountain region of the island in a rough geographical triangle defined by the towns of Utado, Lares, and Adjuntas (see map below). The Episcopal Church in Puerto Rico has six missions in that area, plus a rest home/conference center. "In three of the places we are the only church, so we minister to many people other than Episcopalians," Bishop Francisco Reus-Froylan of Puerto Rico says.

In 1961 American Metal Climax acquired exploration rights from the government, but no information was divulged until a 1964 mention in the press.

Pollution and environmental damage are already causing major concern on the small island (35 miles wide and 100 miles long). Fishermen have complained that the coastal waters are being polluted by oil refineries.

An advisory council of Puerto Rico's Environmental Quality Board presented a report in mid-February to the Board warning that proposed methods of disposing of copper plant waste would endanger a rare bioluminescent bay.

The bay contains micro-organisms called dinoflagellates which cause a luminous wake to appear when fish and boats knife through the waters in the dark. There are only four such bays in the Western Hemisphere, and three are threat-

ened with extinction due to pollution.

The advisory council also objected to the mining companies' plans to build a smelter next to the Guanica National Forest on the south coast. The emission of 70 tons of sulphur dioxide gas per day would endanger the forest, rich in Puerto Rican flora and fauna, the report said.

In addition to environmental damage, unemployment, which now stands at 11.9 percent, and the fact that U.S. mainland industry controls 70 percent of the means of production in Puerto Rico give rise to questions among the Puerto Rican people.

At the Churches' committee hearings in January, Episcopal Bishop Antonio Ramos of Costa Rica testified that "handing over the copper deposits to foreign exploitation will only serve to strengthen foreign control of the island . . . part of a whole colonial system in which people are forced to depend on centers of decision-making which are not in their hands."

Current negotiations between the copper companies and the government call for 33-1/3 percent of the profits to go to the government, a figure much lower than the 72 percent the same companies recently paid to Chile.

The hearings also made public for the first time the fact that two highways will have to be built at public expense to accomodate the mining.

Approximately 180 people per square mile live in the mining area, as compared to 18 people per square mile in Arizona where copper is also mined.

From Wallets To Wall Street

received a request from Bishop Francisco Reus-Froylan of Puerto Rico soon after the October, 1970, General Convention.

Bishop Reus was concerned about the "veil of secrecy" over an agreement between the Puerto Rican government and the copper companies to conduct open-pit mining in the center of Puerto Rico. He questioned what the mining would do to the ecology of the island, which is only 35 miles wide and 100 miles long, and about how many families would be dislocated as a result of the project.

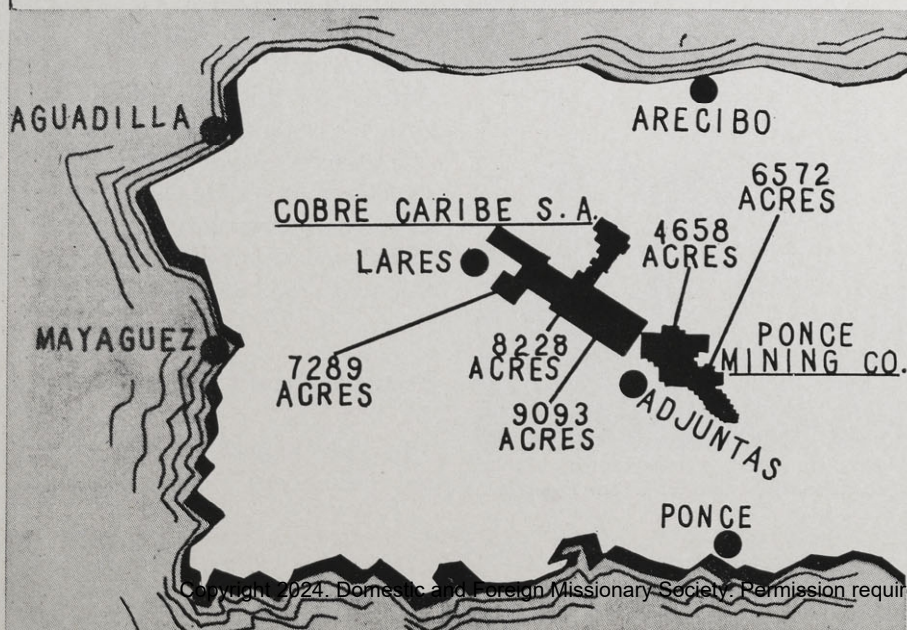
In December the Executive Council asked the Social Criteria Committee to conduct public hearings in Puerto Rico to get the facts. After meeting with a representative of AMAX (Kennecott refused to see them then), Committee members scheduled public hearings in Puerto Rico for January 21 and 22, 1971.

The United Presbyterians, Methodist Women, the Lutheran Church in America, the American Baptist Home Mission Society, and the United Church of Christ joined the Episcopal Church in holding the hearings which the Puerto Rico Bar Association sponsored.

Representatives of the six denominations went to Puerto Rico, toured the mining areas, got background information, and then heard the testimony of some twenty witnesses at the hearings. As a result of the hearings, they issued a report which said, in part:

- ▶ that environmental safeguards were not adequate;
- ▶ that mining and waste disposal would leave vast barren areas on the island;
- ▶ that the mining operation would not contribute significantly to alleviating unemployment and poverty;
- ▶ that U.S. mainland corporations already owned in excess of 70 percent of the means of production in Puerto Rico and that U.S. business values were detrimental to the Puerto Rican culture.

Based on the findings, the Com-



mittee sent stockholder resolutions to the two mining companies on their ecological practices.

The February Executive Council, by a vote of 22 to 13, agreed to allow the Social Criteria Committee to solicit proxies from people and agencies who own stock in GM, Kennecott, and AMAX and for Bishop Hines, or a member of Executive Council whom he designates, to present the Church's case to the May, 1971, annual meetings of the three companies. That process began in March with the filing of proxy solicitation statements with the Securities and Exchange Commission.

The Council also endorsed stockholder resolutions filed by a United Presbyterian Task Force on South Africa opposing Gulf Oil operations in Portuguese Africa. The Episcopal Church owns no Gulf Oil stock.

Pro and Con

Many Episcopalians responded to news of the stock actions, carried by the wire services in their local newspapers and in the *New York Times* and *Wall Street Journal*, by asking, "Why should the Church be involved in such matters?"

Mr. Dupuy Bateman, Jr., Executive Council member from Pittsburgh—in debate on these matters—said the Church should not: "If the companies were to adopt these policies, they would lose money, and our investments would be no good. I do not think the Executive Council is equipped to propose sound economic policies. Where will it lead us? Who will we take on next? Who is to judge what is meant by environmental costs? If they are necessary, let them be imposed by the government.

"Singling out GM is a drastic motion. Do we have the authority to do this? It would injure the economy of South Africa. If it's appropriate for GM to cease business in South Africa, it's appropriate to cease all business there.

"I don't think we can impose suffering on the people who will be put out of work. I question whether this is responsible stewardship and don't want to be identified with a solution

that would cause suffering (*see box, page 50*).

A dozen other Council members agreed. The majority, however, did not. Some of them said why.

"We are not dealing with our own securities," said Mr. Houston Wilson, Delaware, "but with property that belongs to the Lord. We might deal selfishly with our own, but now we have to ask, 'What would He have us do?'"

"I cannot divide things. In South Africa we have economic, political,

and social slavery. The corporation of which we are stockholders participates in that system and derives economic advantage from it. If it were here in our own country, we could damn it; why not in South Africa?"

Presiding Bishop John E. Hines, in his opening address to the February Council, put it this way: "The controversial and pioneering nature of the Church, utilizing its investments to raise the significant social and ethical

Continued on page 49

Add South Africa

South Africa, a country of almost 500,000 square miles, has 18.7 million people, 19 percent of whom are whites and who control the *apartheid* government. Though the rest of the population are Africans and coloreds (Indians, Pakistanis), they have practically no civil rights under the *apartheid* government of the Nationalist Party which came into power in 1950.

Under the Industrial Conciliation Act, Africans are denied the right to organize trade unions. Strikes are absolutely illegal. The Department of Bantu Affairs "represents" African workers in negotiations.

The Bantu Laws Amendment Act of 1969 allows the Minister of Bantu Administration and Development to prohibit or limit the employment of an African in a specific area or trade.

A colored worker is not allowed to hold a position of authority over any white worker. Apprentice laws exclude Africans from training for specific skills.

A critical skilled-labor shortage in the construction industry caused the South African government recently to permit Africans of mixed ancestry to do jobs previously reserved for whites.

The government warned, however, that employers should not abuse the new measure and should hire coloreds only after skilled white workers had been given preference. White labor unions protested the move.

In 1959 the Government established seven national areas for

Bantus; today there are eight, officially called "Bantu homelands," which cover 70,000 square miles.

The Bantu homelands lack the gold, copper, and diamonds concentrated in the white zones, and Bantu workers must have a pass to leave the reserve area and observe a curfew at night.

More than a third of American direct investment in Africa is in South Africa, for a total of more than \$750 million. The U.S.A. automobile industry controls 50 percent of the South African automobile market.

In 1926 General Motors started car assembly at Port Elizabeth, and in 1963 it built engine assembly and machinery plants worth \$29.4 million.

In 1964 the Government applied the "job reservation" law which says that automobile companies must maintain a minimum ratio of whites to non-whites and that all supervisory jobs must be held by whites.

In 1968 that law was suspended, but quotas remain in effect.

General Motors now has three South African plants and a \$125 million investment in the country. It employs 3,500 non-white workers with all top positions reserved for whites. In the past ten years American investment in South Africa has increased from \$148 million to more than \$750 million. The severity of *apartheid* policies of the government has also increased.

WHY DO THEY keep sending me these things?" I complained to my wife irritably.

The "thing" I had in my hand, and which I promptly tossed into the nearest wastebasket, was a brochure extolling the advantages of LEISURE LAND, A SECURE HIDEAWAY FOR THE GOLDEN YEARS. The pages pictured one-floor cottages ("to cater to valiant but tired hearts"), shuffleboards and croquet grounds tastefully laid out, and an infirmary which is open twenty-four hours a day.

"Things" such as this had been in my mail for the last three months. Staring me in the face had been titles ominous and titles cute: Mental Health for the Aging, Physical Fitness Programs for the Elderly, Will You Be Able to Pay for Soaring Hospital Costs?, Sex at Seventy, Hang in There, Graying Tiger! To add insult to injury (and my pride was more than a little injured) the leaflets and ads were printed in large type.

After my indignant outburst had subsided, my wife reminded me that, after all, I had reached 65 and was now counting the weeks until retirement. Naturally, I would be on the mailing lists of many well-meaning organizations and many sales-minded firms. This was good logic but not much comfort.

Others might be aging and elderly, others might gloat over their new category of being senior citizens, others might gather in cozy, sunny spots exerting themselves only in strenuous pursuits of stamp-collecting, bird-watching, and photography—but not me!

"Hah," said my Other Self, or whoever or whatever it is that brings me up short when I am boasting, "what will you do then?"

That question requires an answer. If I come up with a decent answer it may be of value to younger people who must put up with us retirees, and to churches searching for ways to help older members of their congregations.

First and foremost, I give my pledge I shall avoid being a garrulous, querulous, "show-off" nuisance. I have been bored by so many older people who have taken advantage of their gray hairs (or, as in my case,

HOW TO RETIRE ALIVE



**A declaration of independence from
golden age clubs, checkers,
green benches, and stumbly Happy Hours**

bald head) to hog every conversation. I have been troubled by many who constantly complain about their financial condition, poor health, and lack of attention.

I have been annoyed by the elderly who insist on proving they are as good as they ever were and who will (when witnesses are in sight) climb ladders, tool their cars in the heaviest traffic, and work bare-headed in the hottest sun. I dread more than anything being like these.

If I can contribute nothing else in my declining years, I shall try to offer the world a listening attitude and reticent speech unprelaced by reference to the "Good Old Days." I shall try to be so jealous of my aches and pains, my money problems, and my family concerns that they will be as inaccessible to the public as the few things I have in my safe deposit box.

When I go to church, I shall realize I have joined a minority group. As is true of other minorities I shall resent segregation. The only way I can hope to keep an eager, inquisitive, and open mind is to be exposed to children, youth, and young adults. I shall expect my church to afford me this opportunity and not shunt me off into classes and groups and projects of and for my peers.

Pampering and coddling will make me see fire-engine red. I shall expect to be a part of the give-and-take and deep concerns of the parish. Never say of me, "He's too old to be bothered with these things," but say, "Look, you old rascal, you've got more time than the rest of us, hop to it!"

I suggest retirees be considered assets instead of liabilities. I shall never think of myself as a "has-been" but always as an "is." To illustrate to any who may not understand this we might think of travelers from San Francisco to New York. I may have come as far on the trip as Buffalo while the younger travelers are still in Nevada or Utah, but I am still traveling.

If the younger wayfarers cared to stop in a phone booth and give me a call I could furnish them with some good tips about the best roads and motels from where they are to where I am. Why would it not profit a

church to make a Senate of its mature members and give them the problems of the church and parish to discuss and research and come up with some suggestions for the meetings of the vestry or other groups concerned?

Referring to the time I have on hand, it is true that I shall have more hours in a day to give to my church and other organizations and causes, but it is also true that my total time in stock is far less than that of the average younger person. I shall be remembering this as I look around to select work to which I may offer myself on a voluntary basis.

When I was young I came across an elderly man who kept a small store in one room of his house and served a small group of customers. There were slack times when no one would come in for hours. I found him late one afternoon in a happy mood. "Things must have gone well with you," I suggested. "Oh," he said, "two salesmen came in and they helped *put the day away*." (Italics are mine.)

His statement scared me. Would I ever come to the point of wanting to get rid of my days? On the contrary, I find at retirement I want just as many days as possible and I shall not welcome "time-killers."

If my church, then, has a proposition to make let it not be a Golden Age kind of thing with checkers and movies and tea. I have my own idea of what constitutes a Happy Hour.

At this point, my Other Self interrupts (rudely, as usual) the careful sequence of my observations to say, "Hah, you know what a Happy Hour should be? Well, open your mouth and let us have a pearl of wisdom!" I want to say here that, all my life, this Other Self has forced me to "put up or shut up." What, then, is a Happy Hour? Why, an hour that marks some real achievement.

► An hour with a book that will give me new insight or new reserves of spirit to go back to the world an abler and better man.

► An hour with music that will do the same.

► An hour of visiting someone who is lonely.

► An hour in a hospital doing some

menial task to aid in the healing of patients.

► An hour in a church service listening for the word of God.

► An hour with the wife of my youth remembering the joys of former years that assure me that "the best is yet to be."

► An hour with a tool or paint brush doing something to make the world efficient or brighter.

Summed up: my Happy Hour equals some progress for mankind because of my use of time.

I might get reckless enough to find some happy hours organizing my own kind. When I think of nearly 20,000,000 men and women past the age of 65 with their votes, their influence, their spending power, I am intrigued to think what we might do politically and economically in this country.

Think of 20,000,000 letters falling on the hapless head of an office holder—say a President, Vice-President, or Senator! Or think of 20,000,000 voices speaking as one voice on any issue! About the only attention we get now is a bid for our votes by a slight increase in Social Security benefits. Do our legislators think that we are content to live by bread alone? We retirees might be the deciding factor in the solution of civil rights, poverty, and peace problems.

We older people are what might be called expendable. We have given our day's work to the world. Our children (if any) are on their own. We know our life expectancy is chancy, so why not go all out on whatever we undertake? At least that is the attitude with which I am retiring.

To use a political illustration, we are not looking forward to our next election and treading softly for fear of offending our constituents. Frankness and risk can be employed with sheer abandon. Instead of being shoved out on a humane type of ice floe such as a LEISURE LAND we should be looked at as the likeliest bunch of guinea pigs in existence. Social, medical, and psychological experiments might go forward by leaps and bounds by trying them out on us.

Yes, I know, I am becoming the thing I promised you I would not be—a garrulous windbag. But I am not quite through yet.

Continued

By Glenn H. Asquith



One million babies can be wrong.

Each week 1,000,000 babies arrive on this earth. Most of them in the developing countries, where there is already too little to eat. ● And even the genius of modern science cannot supply all the food they will need to grow tall and live useful lives. ● That's why family planning is so essential. ● The Presiding Bishop's Fund for World Relief seeks to help — sending medicines, aiding clinics and hospitals to instruct in family planning and health. ● It is only a start. Your contributions are needed. Will you send a check or money order?



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E-4-71

How to Retire Alive

Humor is the capstone of my retiring philosophy. Many times a day as my "golden years" (!) flow by I hope to remember an incident from a book I read in my childhood. An old man was speaking to a little boy. He said, "Sonny, if you could just sit up here on this fence and look at yourself you'd burst out laughing!"

Without pride or prejudice I pray to be able to look at myself, to look at my deteriorating exterior, to look at my set ways of doing things, to look at my smugness, to look at my mental ruts, and burst out laughing.

Now I know experienced retirees, men and women who have become veterans in the role of Senior Citizens, will agree with my Other Self when he says, "Hah!" They will say it is all very well for a fellow who is just unbuckling his armor to say what he will do when he puts on the slippers and has to shuffle through life. What does he know?

Wait until arthritis hits him! Wait until his pension is spent before the next check is due! Wait until his wife gets sick of seeing his homely face around the house morning, noon, and night! Wait until people treat him as though he isn't there and talk all around him! Then what about his fine and noble bragging?

Be that as it may, I think I am pointing myself in the right direction and I shall work to keep on the road. And I have lively confidence that there will be many companions. It may not prove to be a *brave* new world, this retirement of mine, but it will be new, and if new, then exciting. ◀

About the author

THE REV. GLENN H. ASQUITH didn't need to fictionalize when he wrote this article. He is entering the ranks of the retired this October.

Author of many books and articles, Mr. Asquith's most recent book is *Death Is All Right* (Abingdon). After a long career as associate and editor of the *Baptist Leader*, he has been serving for the past couple of years as minister of an American Baptist church in Montclair, New Jersey.

Did the Devil make Him do it?

THE HEART OF THE PROBLEM beats strongest in the confrontation between Jesus and the Devil in the wilderness. The account as we have it is condensed and stylized, but the realities are still clear.

After Jesus has fasted for forty days and has meditated, presumably, on his coming redemptive work, the Devil makes three suggestions about the best way to get the job done. Christian piety usually hands the Devil the short end of the stick, but it's worth the time it takes to turn the tables and give him his due.

In the first place, the story does not cast the Devil simply in the role of the bad guy. On the old Christian theory that the Devil is a real being—a fallen angel, in fact—he couldn't possibly be *all* bad. Insofar as he exists, his *being* is one more response to the creative delight of the Trinity. Being as such is good. There is no *ontological* evil.

Whether the Devil actually exists, of course, is a question of fact, the principal evidence for which lies in scripture. About that, you will have to suit yourself. About the *possibility* of his being, however, you have no choice: He is neither more nor less likely than a duck. A priori objections to his existence are simply narrow-minded.

Furthermore, the story does not require that we consider all of his *behavior* bad. Perhaps even his motives were good. After all, his suggestions to Jesus are by no means either unkind or unreasonable.

What is wrong with suggesting to a hungry man at the end of a long retreat that he make himself a stone

sandwich if he has the power to render it digestible? It is perfectly obvious that Jesus ate again sometime, either on the forty-first day or shortly thereafter. He did not acquire his reputation as a glutton and a wine-bibber by fasting for the next three years.

Likewise, it was not necessarily mischievous to urge Jesus to jump off the temple and make a spectacular landing. As the Grand Inquisitor pointed out, people need to see some proof of power if they are to believe. They wander through life like donkeys; a good whack with a miraculous two by four might be the very thing to get their attention.

Even the suggestion that, in return for Jesus' loyalty, the Devil would hand over to him all the kingdoms of the world is not, on the Devil's principles, such a bad idea. It is simply a rather sensible with-my-knowhow-and-your-clout-we'd-really-do-some-good kind of offer.

After all, God, who was supposed to be running things, wasn't doing a very obvious job of it. Since, on his own view, the Devil was still the Prince of this world—allowed by the divine courtesy to keep his dominion even after his fall—perhaps he could be excused for hoping for a little more cooperation from the Son of God than he ever got from his Father.

In any case, the clincher for the argument that the Devil's ideas weren't all bad comes from Jesus himself. At other times, in other

places, and for his own reasons, Jesus does all of the things the Devil suggests.

Instead of making lunch out of rocks, he feeds the five thousand miraculously — basically the same trick, but on a grander scale. Instead of jumping off the temple and not dying, he dies and refuses to ~~stay~~ dead—by any standards, an even better trick.

And finally, instead of getting himself bogged down in a two-man presidency with an opposite number he doesn't really understand, he aces out the Devil on the Cross and ends up risen, ascended, and glorified at the right hand of the Father as King of Kings and Lord of Lords—which is the best trick of all, taken with the last trump.

No, the differences between Jesus and the Devil do not lie in what the Devil suggested, but in the methods he proposed—or, more precisely, in the philosophy of power on which his methods were based. The temptation in the wilderness is a conversation between two people who simply cannot hear each other—a masterpiece of non-communication.

If you are really God, the Devil says, do something. Jesus answers, I am really God, therefore I do nothing. The Devil makes what, to him and to us, seem like sensible suggestions. Jesus responds by parroting scripture verses back at him. The Devil wants power to be used to do good; Jesus insists that power corrupts and defeats the very good it tries to achieve.

It is an exasperating story. Yet, when you look at history, Jesus seems

By Robert Farrar Capon

An electrochemically oriented divine puppet master is still a puppet master; any world run that way doesn't smell even vaguely like the one around us.

**Did the Devil
Make Him do it?**

to have the better of the argument. Most, if not all, of the mischief in the world is done in the name of righteousness. The human race adheres devoutly to the belief that one more application of power will bring in the kingdom. One more invasion, one more war, one more escalation, one more jealous fit, one more towering rage—in short, one more twist of whatever arm you have got hold of will make goodness triumph and peace reign.

But it never works. Never with persons, since they are free and can, as persons, only be wooed, not controlled. And never even with things, because they are free, too, in their own way—and turn and rend us when we least expect.

For a long time—since the fall, in fact—man has been in love with the demonic style of power. For a somewhat shorter time, he has enjoyed, or suffered from, the possession of vast resources of power. Where has it gotten him? To the brink of a choice between nuclear annihilation or drowning in his own indestructible technological garbage.

However we may be tempted, therefore, to fault the Divine style of power—however much we may cry out like Job against a God who does not keep hedges around the goodness he delights in—however angry we may be at the agony his forbearance permits, one thing at least is clear.



The demonic style of power, the plausible use of force to do good, makes at least as much misery, if not more. The Devil in the wilderness offers Jesus a short cut. Jesus calls it a dead end and turns a deaf ear.

The great, even well-meaning, challenge to the hands-off policy comes and goes, and God still insists on playing the Invisible Man, on running the world without running it at all. The question is put loud and clear: Why in God's Name won't you show up? And the response comes back as supremely unsatisfying as ever: To show up would be to come in your name, not Mine. No show, therefore. And, of course, no answer.

Try another tack.

The difficulty with the policy of non-interference arises not only in redemption—in God's purported action to straighten out a bent creation; it arises just as acutely in what he does to hold creation in being in the first place. He never tips his hand there either.

In spite of the way it is bandied about popularly and even scientifically, the notion of creation is not, and cannot be, a category of physical science. By any ordinary definition, God is not a physical being. Therefore, if all the investigative devices at your disposal rely on the detection of physical phenomena, none of those devices is going to register the presence of God.

It doesn't matter whether you are going *back* in time to discover the act by which he initiated the whole process, or *down* in the present to find the hand that makes it be right now, you are never going to find anything except the results of that act, or the works of that hand. He may be operating full blast, or out to lunch, or retired, or non-existent; but physical investigation isn't going to provide you with a single clue as to which is really the case.

Metaphysical investigation, of course, is another matter. A philosophical inference that there is a Creator is perfectly possible; so is a theological assertion to that effect. Both of those disciplines have room for the concept of creation. But in

physical science it is only an infra-red herring, an invisible quarter-back off sides and out of bounds.

While we are at it, this is the place to add a word about the general subject of other hunting expeditions which try to turn up spiritualities in a material world. From time to time, people try to prove the existence of things like the soul, or the mind, or even such ordinary pieces of business as cause and effect by an appeal to physical science.

None of it ever succeeds—and none of it can. There is nothing that happens *in this world*—up to and including the action of God himself in this world—that doesn't happen on some physical basis. There is no love without hands, arms, and hearts to give it expression. There are no thoughts unless there are brain cells to make the thinking process possible.

There are not even any miracles without physical starting and stopping points. Jesus goes to the wedding feast. Plain water in jugs is succeeded by first-rate wine. Even if he had done the trick with a magic wand, however, there still would have been nothing but wand, jugs, water, and wine that was susceptible of material investigation.

That means, if you think it through, that there is nothing here that can't be faked on a physical basis. Since there is no mystical experience without some accompanying physical activity in the brain, it is perfectly possible, if you have the techniques and equipment to produce the proper brain waves, to obtain an experience indistinguishable from true mysticism.

We have known that, of course, for a long time: Ether makes philosophers of us all, and so does the newer and more potent panoply of hallucinogens and mind-expanding drugs. But as we become cleverer, we had best be prepared for a vast increase in the power to fake. Since everything a human being does is done physically, our race of geniuses will someday succeed in producing something that can do everything a human being does.

What they will not succeed at, however, is finding a physical basis for deciding whether they have made

a real man or only a gorgeous troll. For that they will still need a philosopher or a drunk poet—someone, at any rate, who knows the difference between having a blood pump and having a heart.

The technicians, of course, will try to argue him down. The *reductionist* argument is always possible in the kind of world we live in: Love is only endocrine secretions; thought is nothing but electrical disturbances in brain tissue; miracle is simply a physical incongruity for which we have not yet found a physical explanation.

But, by the same token, the reductionist argument is always specious. Anybody who holds that there is more to reality than physical phenomena can rebut it in an instant. Question: How do I know that the whole idea of God isn't just a bunch of electrical impulses in some cells in my head? Answer: How do you know that electrical impulses in brain cells are not God's chosen device for communicating to me the reality of a spiritual nature not otherwise accessible to me? Score? Zero, zero. Time to drop the reductionist argument and get on with the real job.

Apparently, there is just no way of getting God to tip his hand. His power as such—even in so direct a use as miracle—remains invisible. The thing to do, therefore, is to stop looking for barefaced manifestations of it. Accordingly, I propose simply to assume it and then to try and see its relationship to the radical freedom of the things God holds in being.

Such a procedure may gall you; you have, perhaps, a congenital aversion to arguments which assume what they set out to prove. In fairness, however, please note that I am not trying to prove anything—only to reach a possible understanding of certain classic assumptions.

What I am doing is indeed circular, but it is not argument; this is sightseeing, not proof. If the Devil had spent a little less time throwing darts at the mystery and a little more time just walking around it, he might have discovered what we are looking for and saved us all a lot of trouble.

What we need, then, is a good instance of an apparent conflict be-

Did the Devil Make Him Do It?

tween the fact that things are free and the assertion that God is, at least in some sense, stage-managing history. I suggest the evolution of man—an event which, by all accounts, has been one of the chief battlefields of the conflict. Its circumambulation takes a little time, but it may do some good.

Take first the points of agreement. There is no question, on anybody's theory, but that man showed up *at some time* in history. The accepted modern wisdom puts that time very late indeed in the total picture; but even the biblical story has him show up at the end of God's six-day working week. In other words, everyone is agreed that something *happened*, either to the dirt or to the monkeys, to bring about the phenomenon of man. Nobody says he was there from the beginning, or that he needs no explanation.

But secondly, on the basis of a renewed seriousness about the freedom of the world, the more discerning representatives of both the theistic and the non-theistic sides tend to rule out any determinism about the advent of man. For a long time, of course, secular evolutionists talked as if they had a completely deterministic proposition on their hands—as if, in the constitution of matter itself, there was a fully programmed evolutionary scenario. Worse yet, they sometimes even implied that, if only you had enough time and could duplicate the right conditions, you would get the same world all over again.

Mercifully, that kind of talk has pretty much ceased. While everyone admits that mutations of fruit flies under laboratory conditions prove the possibility of all sorts of evolutionary leaps, most people concede that such experiments have nothing to say about where, when, and how such jumps might take place in a world full of earthquakes, floods, and snowstorms.

To be sure, when the first little slimy whatsis slithered up on the beach, he must have had evolution-

ary capacities deluxe. But perhaps he survived his first day only because the sun, which might have fried him to a crisp, was behind the clouds on that particular Tuesday two hundred million years ago.

Theistic thought has improved similarly. The standard 19th century godly response to the menace of evolution was to say that if evolution was indeed the cause of things turning out the way they have, then it achieved that result only because God had previously *involved* all the developments. Instead of a secular computer tape, they posited a religious one; but with no better result.

An electrochemically oriented divine puppet master is still a puppet master; any world run that way

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.

doesn't smell even vaguely like the one around us. We have come, therefore, to a more realistic view. Evolution "causes" nothing; it is merely a description of a sequence of results. You might as well say that *history* caused the failure of Napoleon's Russian Campaign. It is things that cause things, at whatever opportunities and in whatever styles they can manage.

Evolution or History or the Divine Plan or whatever—all of them are, at bottom, *descriptive* and not determinative categories. We have, in short, finally come to the point of being able to see the world—even the world run by God—as a fairly loose show. The fear of the Lord's tightness has been the beginning of at

least a little secular wisdom.

At any rate, so much for the agreements. What, against that background, can be said about God's relation to the appearance of man in the world? On the physical side we must, of course, hold out for the freedom of things. On the theological side, however, it seems that we are stuck with a paradox.

There does not seem to be any way around the necessity of saying that God actually thought up, and arranged for, human evolution. The *mechanics* of the biblical "Let Us make man in Our image, after Our likeness" can be sat loose to; the *theology* of the phrase is inescapable: Man is one of God's own bright ideas. He has got exactly the species he wanted; how in the world did he do it?

Possibility number one: God is adaptable if nothing else. As the Supreme Realist he takes what he gets. He puts all the stones of creation in an infinite tomato can, shakes them up, dumps them out and says, "Just what I had in mind." He is, in short, a spectator and nothing but a spectator.

Such a view does very nicely by the freedom of things. It will not, however, leave you with anything even halfway like the God who supposedly instigated the Bible. To begin with, miracle is impossible if God is only an infinite Watchbird.

Furthermore, if he is simply the passive acceptor of all that is, you would expect him to express no opinions or preferences about anything. Needless to say, that is a limitation which the God of the Judaeo-Christian tradition does not seem to have heard about. Try selling Pharaoh the doctrine of Divine Utter Complacence.

What really makes such a view impossible, though, is the theology of delight with which both the Bible and this book began. God actually has *likes*; and nobody, not even God, can have likes without having dislikes. If Adam is the apple of his eye, then anybody (including Adam) who beats up on Adam is bound to end up on the divine s. list. If that is not true, then things are really in

Continued on page 48

*What one parish has done, how they did it,
what they discovered, and where they are now.*

HOW WE'RE TRYING TRIAL USE

WHAT SHALL WE DO, in our parishes, about the many services authorized for trial use at Houston? Am I, as an Episcopalian, going to find anything familiar in my worship after these trial usages begin?

These questions, and countless others about worship, are already bubbling in the Episcopal Church as a result of Houston. In January many bishops issued guidelines for the new trial use in their dioceses. Several urged that each parish organize Parish Liturgical Committees to facilitate plans and involve as many parishioners as possible.

In October, 1969, The Church of the Good Shepherd in Nashua, New Hampshire, began a year of experience with the liturgy authorized for use by the Conventions of '67 and '69. What we did, how we did it, and how we felt about it may be useful to you as you figure out what to do in your own parish.

Our vestry, after discussion with the rector, the assistant, and the choir-master, adopted a motion which made all services at the church "experimental." We can haggle about the seman-

tics involved in the difference between "trial" and "experiment"—but the intent is more important. The vestry's clear intent was to have us be open minded about change and to give the Trial Liturgy a fair trial in companion with the Prayer Book Liturgy.

We Began At Once

The two clergy and the organist decided to meet weekly for an hour to talk about the changes we were making locally and about the changes we saw going on elsewhere. We shared books, articles, and pictures. We shared frustrations. But we kept the changes within the mainstream of what we felt was happening.

Even to stay in that mainstream at times called for extreme care. We asked the Bishop for his permission at times and for his wisdom at other times. Sometimes we asked for both. He was helpful, thoughtful, and profoundly penetrating.

We rearranged the chancel furniture, with vestry consent. We had

been brewing a change in the furniture for some time and had even gone as far as finding out it was extremely complicated and costly. So we did it ourselves, "experimentally", with volunteer labor.

One of our parishioners, who does beautiful work with wood, built a table of the same dimensions as the marble altar so that present altar vestments would fit. The men of the vestry moved the chancel furniture themselves in one evening, putting the choir behind the table and the table nearer the people. A carpenter adapted the woodwork of the choir rail as a communion rail. Electricians rewired. What we had thought would cost thousands of dollars became our "experimental" arrangement price-tagged at \$500.

The Action Starts

As we moved into alternatives that seemed to be open to us, our organist, Jim Wood, made two proposals that have proven their worth many times over.

First, he suggested a schedule of services to place the Prayer Book serv-

By Walter C. Righter

How We're Trying Trial Use

ices and the Trial Liturgy “back to back” each Sunday. The following is a simplification of that schedule as we are now using it (*see box at right*).

Fifth Sundays of the month are used to balance the changes necessary in scheduling for Easter and Christmas. Such celebrations as the Advent Corporate Communion for Men and Boys we hold at all three services by inviting the males to receive communion first.

The above schedule means that every month, at the two later services, people are able to experience the Prayer Book Liturgy, the Trial Liturgy, Morning Prayer, and the new Daily Office. It also gives people a choice. If they feel strongly about either the Trial Liturgy or the Prayer Book Liturgy, they can, by following the schedule closely, attend the worship they prefer.

Jim Wood also suggested we establish a Music and Worship Committee. A professional staff of three people was inadequate to cope. The vestry adopted the idea and made the wardens and the professional staff *ex officio* members. They invited members of the parish of all ages to serve.

The committee's purpose is to assist the vestry and professional staff in planning worship and to be a listening “ear” to the people of the congregation. One member in her late teens is extremely helpful in this respect even though she does not “go to church.”

Our worship began to open up. The choir began using many different kinds of instruments besides, and in addition to, the organ—finger cymbals, bongo drums, bells, trumpets, oboes, and recorders (a wooden flute-like instrument). Both adults and youngsters in the choir and in the Altar Guild found new enthusiasm for the real work of the Church—the work of worship.

Members of the congregation began offering ideas that enabled worship to happen—especially as they and the professional staff learned to work more closely with each other.

We had wanted, for a long time, an Advent wreath that was of good size

Sunday of Month	8:00 A.M.	9:15 A.M.	11:00 A.M.
1	Trial Liturgy	Morning Prayer	Prayer Book Liturgy
2	Prayer Book Liturgy	Trial Liturgy	Morning Prayer
3	Prayer Book Liturgy	Daily Office	Trial Liturgy
4	Trial Liturgy	Prayer Book Liturgy	Daily Office

and easily visible from everywhere in the church. Commercial catalogues had them—for \$250. One of the men in the parish, Clark Lambert, found out about the need, and he made one for five dollars. Another parishioner, George King, made a suggestion about the Communion rail that served the people of the parish well.

By licensing a layman to administer the chalice, the clergy found that they and one layreader could do the work of four. The Music and Worship Committee invited, during Lent, 1970, the officers and members of various parish organizations to the Wednesday evening service to lead in prayers and to celebrate the organizational life of the parish.

When we tried to discover fresh ways to celebrate Maundy Thursday, someone said “Maundy Thursday has Jewish roots—how about going to the synagogue for an explanation by the rabbi?” The rabbi and I have had a strong friendship for a number of years, and he was cooperative and willing.

During our visit to the synagogue on Maundy Thursday evening, the rabbi explained the Jewish family Seder ceremony, and we celebrated the Holy Communion with the Trial Liturgy in the synagogue using the Seder ceremony wine and matzoth. More people than ever attended the Maundy Thursday evening services, including many children, the rabbi, and some members of his synagogue.

I thanked him for having us under his roof that night, especially with members of his congregation. His answer is a classic. “It's great to be under the same roof with Christians,” he said, “and not be afraid of them!”

Lay members of the Music and

Worship Committee arrange for three persons from the congregation to bring forward the elements with the money offering at each celebration of Holy Communion—Prayer Book or Trial. They carefully instruct those persons in what to do.

They were quick to notice that during worship too many papers were distracting the people of God. When we use the Trial Liturgy folders, it distracts and disturbs people to have to look up the Collect, Epistle, and Gospel in the Prayer Book, keep the leaflet open to the right page, juggle a Hymnal and a service leaflet, and stay in control of what is happening.

We now mimeograph the Collect, Epistle, and Gospel on one sheet of paper each time we use the Trial Liturgy, enclosing the paper in the service leaflet. We will be glad when the new single volume *Services for Trial Use* arrives in our prayer book racks. We use the *Jerusalem Bible*, the *Revised Standard Version*, and *Good News for Modern Man* for mimeographing.

We celebrate Folk Masses, not as performances, or as special “things” for young people, but as the people of God at worship. We introduce folk hymns, one a month, at regular services. When choir and congregation have become familiar with the different tunes and rhythms, we hold a celebration, using the Trial Liturgy. The setting and language of the Prayer Book liturgy does not, in our experience, blend easily with folk music.

We use the new Baptismal part of Prayer Book Studies 18 in alternation with the Prayer Book service, and it is gaining rapid acceptance. Now we hold all Baptisms, except for unusual reasons, during one of the Morning

Prayer Sundays with the people of God participating and supporting parents, godparents, and children.

We invite families to decide as families whether children under confirmation age in their families will participate in Communion by receiving.

Each service, each Sunday, is introduced by a one or two sentence comment by the officiating clergyman, giving people some brief orientation to the day's worship.

We now begin funeral services with a two or three minute orientation by the officiating clergyman. People have expressed gratitude, indicating something like this was needed.

Five Things We Learned

- The professional staff and the vestry must work together. Vestry action is essential. Professional competence shared among professionals is basic.
- A Music and Worship Committee is of profound importance in keeping worship in the mainstream as we experiment. It gives a note of reality to what happens by keeping in touch with the lives of the people of God. It keeps worship from being a "clergy game."
- Setting the Trial Use service and

Great adventures in worship await clergy and laity alike because these trial services can touch our lives from birth to death, morning to night, Sunday to Sunday, and Advent to Advent.

—Martha C. Moscrip

December, 1970, page 16

traditional Prayer Book back to back each Sunday for a year's period elicits from laymen comments that are positive and creative instead of negatively resistant to change. Both Trial forms and traditional forms benefit from such a positive exchange.

► By trying to be serious about listening to each other and being thoughtful toward each other, we have learned to do something about ideas that are suggested. Whenever something is done, we try to announce why it was done and say who suggested it.

► By staying in the mainstream of the Church's thought and action, using worship forms the whole Church has developed, we have avoided the bizarre occasional event while forming a strong foundation of worship in "experiment."

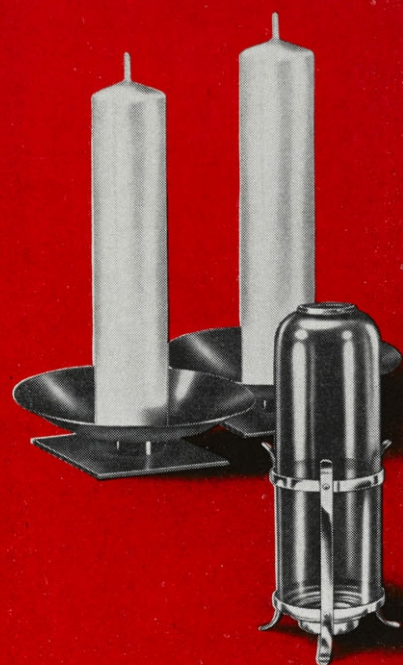
The People

Our experiment did not happen without pain. Some people found it extremely painful. Others found it a source of great joy. But for the most part, people from this New England parish (we celebrate our 100th year on Easter Day 1971), in a rather conservative New England industrial city, have stayed together, talked together, sung together, worshipped together, and, as the saying goes, "held it together" for a whole year.

At our parish meeting last May people talked with each other in small groups for an hour and did not want to stop. They still disagreed over worship, but they spoke together as a worshipping community—honest, frank, and loving. The people, in spite of natural resistance and some hesitation, have been great people—the people of God.

If the question "what shall we do about worship?" arises in your parish, welcome it as an opportunity for a magnificent, creative experience. Answer the question for yourselves by finding ways to use traditional and trial forms in an atmosphere of "experiment."

We commend it to you. ◀



At home in the New Liturgy as in the Old

Christians are being asked to make many liturgical decisions these days. One decision, however, was made long ago: in selecting candles for the church, the solidly dependable name continues to be Will & Baumer.

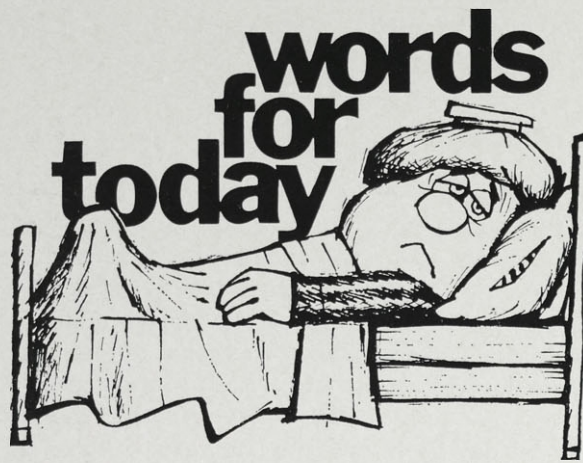
These beautiful pure-beeswax Eucharistic candles, made to liturgically exact specifications, are singularly adaptable to any church setting, and superbly complemented by brassware and lamps designed with elegant simplicity. Will & Baumer creates other candles for church use as well.

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God does not tack Easter onto Good Friday so that man's longing for "a happy ending" will be satisfied. Easter was in the drama from the beginning.

—John E. Hines
April, 1970, page 21

Our concern is for the health and unity of all the people of God . . . we want you to see your brothers, to reach out and touch them . . . then judge the merits based on what you have seen, touched, and felt.

—Frederick Williams
December, 1970, page 22

Mission is the central issue. Education is how you find out what mission is, and ministry is how you get it done.

—Charity Waymouth
November, 1970, page 2

We can learn that communication is always, everywhere, a two-way street. If not, it is only a commune no matter who gives it to us. . . .

—Mary Morrison
April, 1970, page 41

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

—Martha Williams
April, 1970, page 11

We still behave as though we thought pipe organs were the church's vital organs, and that God's pure light must be filtered for consumption by stained glass.

—William C. Frey
April, 1970, page 24

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

—Gerald Kennedy
June, 1970, page 27

I think it's hard for many people to realize that clergy are completely human—they don't even wear clerical pajamas to bed!

—Jana Bollman Preble
August, 1970, page 29

Christians, of course, have no room for complacency. We need to face hard facts, no matter how unpleasant. But a diet of unrelieved disaster is neither nourishing nor necessary.

—Mark Gibbs
April, 1970, page 9

Keep traveling. . . . No one has ever promised that the going will be easy. But there are good companions for the road, and there are the footprints of One who went its whole dusty, lonely length.

—Oliver Powell
February, 1970, page 53

When you get right down to it, change is a "death" experience; it just depends upon how you feel about Resurrection.

—Bob Ross
May, 1970, page 12



**Thank you,
Mrs. Herschede**

Your letter to THE EPISCOPALIAN concerning change in the Church (January, 1971, p. 43) made me sad indeed. It is obvious from what you said that you are a truly fine person—educated, concerned, tuned in with youth in many ways, and, most importantly, dedicated to your Church.

The viewpoint you represent is a strong one in the Church. It has become quite clear that if significant numbers of people do what you say you might be forced to do, namely stop your financial support, our Church as an institution might not survive.

I write this open letter, therefore, in the hope of encouraging respectful dialogue between co-religionists who

are alienated from one another. *This* is the most serious schism within the body of Christ in our day, far more serious even than the differences between Christians of different denominations.

First, let me ask you not to equate all change with “hippies and jam sessions.” Quite clearly many faddists today seek change for the sake of change—and the more outrageous it is, the better they like it.

Second, I must ask if you really mean it when you say that when you die, the Church should be there unchanged from the Church you joined as a young woman. Do you believe the Church to be a living organism? Is that not part of what we mean by

the “Body of Christ?”

The only organisms that do not change at all are dead ones. The only institutions dedicated to the preservation of the past are museums. I cannot believe you want your Church to be a dead organism or a museum.

In one sense, of course, the Church never changes. Namely, in the essentials of the faith. But most assuredly, each generation’s way of experiencing that unchanging faith has been quite different. In the Church’s worship, each generation has made its contribution to the Church’s understanding of herself.

For example — do you know that the use of vestments—any vestments—was a mid-nineteenth century in-

**An Open Letter to Virginia W. Herschede, Essex Junction, Vermont
From J. Robert Zimmerman, Lewisburg, Pennsylvania**

An Open Letter to Virginia W. Herschede, Essex Junction, Vermont From J. Robert Zimmerman, St. Andrew's Church, Lewisburg, Pennsylvania

trodition? Did you know, again, until mid-nineteenth century, Anglican churches normally celebrated the Eucharist only four times a year? That altar flowers before this period, like candles and crosses, were considered idolatrous?

The Church, as you knew it as a girl, was the result of people who were willing to risk censure because of change. You feel the Prayer Book is incomparable English. Do you know that farmers in the north of England chased priests with pitch forks because they wanted the Latin Mass in the sixteenth century? That seventeenth century lay folk in Scotland's St. Giles' Cathedral threw kneeling benches at the priest because he tried to introduce Prayer Book worship?

The Church's worship has changed to some extent in every generation—and in every generation it has been resisted. We need resistance to keep us from adopting things that may prove unwise or unworthy. But we need change also, so that each generation may be allowed to interpret the eternal and unchanging faith in ways that are meaningful to them.

Would you make us the first generation not allowed to do this—a generation which in all other areas of life has seen more change in a decade than other generations had in centuries? A Church that would not change in such times, if it did not die completely, would become a nostalgic club for those clinging tenuously to the past.

Consider a few examples of change. Do you use language of the sixteenth century when you talk in the world? If not, how can we be one person in the world and another in Church?

Is it a question of beauty? Do you, a teacher, honestly believe that contemporary English is incapable of be-

ing beautiful? Do you like "thee and thou" as a mark of respect for the deity? If so, did you know that in Elizabethan times "thee" was the informal form and "you" was formal and respectful?

I believe our task today is Mission—yes, mission to young people among others. And in Mission, the Church has always tried to speak the language of those it seeks to bring to Christ. It was ever so—and to make it otherwise is, again, a prescription for death.

How about the question of music? At almost 40, I find Rock music doesn't speak to me at all. It does to my children. I do like folk music, yes, played by guitars. I find this bridges the generation gap.

But did you know that pipe organs were not used in worship until the seventeenth century and were considered terribly secular? There are still denominations of Christians who will not use this "worldly" instrument. If you read the Psalms, some of them 2,500 years old, you will find all sorts of instruments mentioned in the praise of the Lord—among them stringed instruments amazingly like guitars!

Will you not agree that secondary things like music boil down to a matter of taste? And that the task of the Church is to maintain balance and appeal to a variety of tastes—yours and mine, as well as the "now" generation?

I happen to love some of the good old nineteenth century hymns and still go wild over plainsong. But not my children. Must I read them out of "my" Church because of that? Or should both they and we realize it is not "my" Church but the Church of Jesus Christ—who is our eternal contemporary?

One final appeal. Let us debate and

argue within the household of faith—let us fight for the things which are important to us—to insure room in the Church for that, as well as things necessary for others. But let us not try to force our own viewpoint on everybody else by threatening financial retaliation.

"Dropping out" doesn't solve anything. And please remember that for every person who drops out because the Church changes too much, someone else drops out because he feels the Church is piously irrelevant to the real world of the late twentieth century. In a small parish in an academic community, I see far more of the latter kind of drop-out than the first.

With such persons, I argue that the Church cannot follow every wind that blows. We must constantly test all the spirits, to see whether they be of God. But after fifteen years in the priesthood, I think I have come to see that our unchanging God often makes himself known in the most unexpected ways—and the most unbelievable places. It is to Him, and His Presence wherever it may be, that we must be forever open.

The Church needs you and your commitment, Mrs. Herschede. You are part of the solid backbone of the Church in every community. But you also need the Church—a Church which needs more than backbones.

It needs flesh and blood because it is alive.

Above all, it needs hands, which reach out in all directions to God's children of whatever generation or social viewpoint. ◀

Mr. Zimmerman is Chairman of the Liturgical Commission, Diocese of Harrisburg, and a consultant to the National Liturgical Commission.

Sunrise at the Twilight



In northeast Georgia, a small clothing business, helped by GCSP seed money in 1968, is changing people's lives.



"Now the big decision is how fast we should grow," says Norris Gunby (right), president-manager of Twilight Plant.

SOUTH CAROLINA route 221 is a narrow, winding way that looks as if it has always been there. It ends on a concrete bridge over the Savannah River where you enter Lincoln County, Georgia.

The road is lined with corn and cotton fields and a few weathered shanties. Farther on signs announce cattle breeding farms. A gas station (with two pumps) and a clutter of old junk cars come next. A blinking yellow light in the center of the road signals the city limits of Lincolnton.

Lincolnton's business district is small stores with full parking lots. The hardware store, the dry goods store, the grocery store, and the barber shop. Only one thing seems to be missing. You see no black people anywhere.

Over the railroad tracks where the road is full of pot holes, and the gardens are not kept so well, but well enough, the barber shop and the grocery store are full of black people. They are friendly to a fellow with long hair and a northern accent.

I stopped at a gas station to ask for the Twilight. "Oh, you gone past it. The Twilight just on the other

Sunrise at the Twilight

side of the blinking yellow light," I was told.

"I stopped at the station there, and they told me that it was past the tracks and about four miles down this road," I said.

"Ya, that white man do that some time. He just don't like being no help at all to the Twilight."

I drove back the way I had come, and this time I found the place. It is a white brick building without a single window. The sign reads Twilight Sewing Plant.

Norris Gunby and Wayne Hawes, both school teachers, own the plant. Both have been active in black improvement for a long time. In fact, Mr. Gunby reportedly lost his job with the school board because of voter registration work. Mr. Hawes still teaches, but he spends about six hours a day at the Twilight plant as well.

In 1967 the community tried to start a sewing plant to help make jobs for black people. "We just have no place to work," said Norris Gunby. The men do a little farming, and the women work as domestic help. "The most we get for that is fifteen dollars a week," one of the women told me. The community could not get the plant going, so Gunby and Hawes took the job on by themselves, with the help of a \$26,850 grant from the Episcopal Church's General Convention Special Program.

At present fifty-two people work at the plant, which added a new cutting room this summer. Thirty-five people, most now on welfare, are on the waiting list. The Twilight pays the minimum wage of \$1.60 an hour, plus a bonus for production. Some of the women earn upwards of \$20.00 a day.

I asked Mr. Gunby why the build-

ing had no windows. "There used to be a large glass front when we took it over. One night the window was blown out with a shotgun. No one was hurt, but we decided to brick it up and leave it that way."

Race relations are better now. "It seems that what people need to get along is a piece of money and a little property," says Mr. Gunby. About twenty of the workers have moved from rented shacks into their own homes. The schools are integrated, and better, and now the people can get loans they could not get before.

Mrs. Ethelene Nickens (*see photo, page 31*) has worked at Twilight since it began. With an eighth-grade education she could find only housework before. Mrs. Nickens, her husband, and their eleven children live with her mother-in-law and another family in a tar paper shack of five rooms.

Their landlord was surprised to learn the Nickens family was about to move into a new home. "The wind," he said, "is good for the kids. It keeps 'em healthy, blowing on 'em all night."

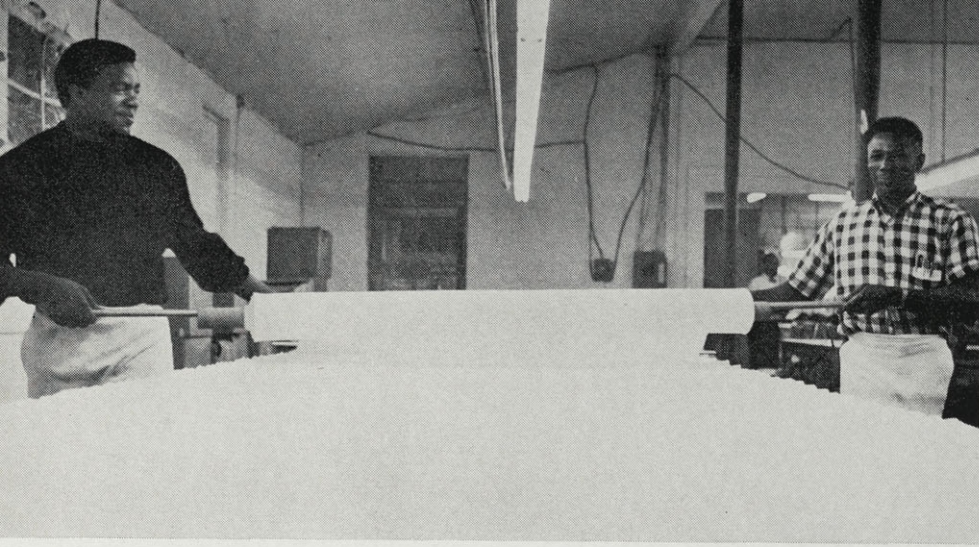
Mr. Nickens is a farmer. He rents his land from a white landlord. Each time he gets the land ready for a decent crop, it seems the owner wants him off. People around Lincolnton say this is a common practice.

Last year he managed to earn about \$500 with cotton. He drives the school bus (which sits in the front yard) for \$163 a month. The family hunt and fish for most of their food. What they cannot shoot or catch or grow, they just don't eat much of.

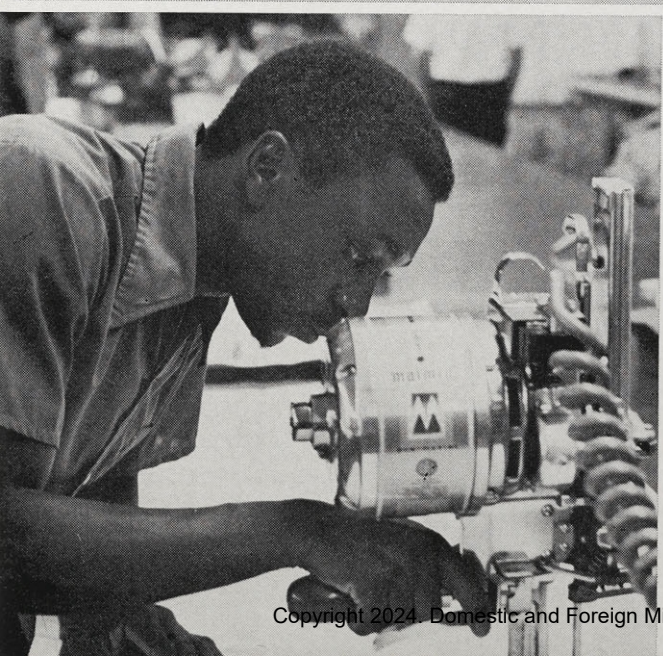
Mrs. Nickens is a typical worker at the Twilight. Her job has helped her to buy a second-hand car, to get off relief, and to plan for a new home. It gives her, and everyone else who works there, their first chance to change a pattern of living that has been their cross for more than one hundred years. ◀



Twilight workers leave the plant. "It's great to have a decent place to go home to after a day's work," is one reaction. The plant pays \$1.60 an hour.



Twilight Sewing workers, some interviewed on the job and some with their families, have definite ideas about their work: "After three years the Twilight is just breaking even. Since we started without a thing, I think that's doing remarkably well." "I could not get help with the family planning before I went to work for Mr. Gunby. We have eleven children; we did not want that many." "There are thirty-five other people waiting to get jobs; there just isn't any other real work to get." "I think one of the reasons the white community was against this place is that it took away the cheap unskilled labor force they have come to expect." The plant got its name, according to Mr. Gunby, because "Our people were in darkness for many years; now they're coming out into the twilight for the first time."





Learning to

IN CEYLON, where the traditional, white-cassocked minister serves a pristine, middle-to-upper class parish, digging rice paddies, harvesting hot chillies, and cleaning pig sties is hardly the proper ministry for an Anglican with an Oxford degree.

As an alternative to the parish, the Rev. Kenneth Fernando is teaching young men the dignity of manual labor and battling the stigma mission schools instilled against it. At the same time he is creating a living dialogue between Buddhists and Christians at the Suddharsana farm community.

"The western parish structure has not met the needs of the Ceylonese people," this 37-year-old priest said in a recent interview at the Ecumenical Institute of the World Council of Churches in Bossey, Switzerland. "The parish work doesn't touch malnutrition, unemployment, or poverty, which are Ceylon's major problems."

After working in parishes in Colombo slums and in the Badulla tea estate area from 1959 to 1967, Mr. Fernando became frustrated with the parish. "It concentrates on worship and on maintaining its insular structure of not dealing with anyone until he is within the church. Thus, parishes in this country, where only 9 percent of the people are Christian and just one-half of 1 percent are Anglican, have become middle and upper class ghettos."

Not only are Christians a minority on this Buddhist-dominated island off the southern tip of India, they are looked down on because Christianity is connected with the West, which for 400 years imposed its rule and still seeks to maintain economic control.

In this time of self-renewal, Buddhism has sprung up as a powerful

talk Christian with a Buddhist accent

force. Public opinion against Christians is so strong that some people have left the church because of political or economic discrimination.

For these reasons Mr. Fernando is convinced that the Church in Ceylon must lose its western identity and build up an eastern, national one. Through dialogue with Buddhists and adoption of oriental worship styles, he feels Christians will be better able to interpret their faith so that it will be understood and respected by Buddhists.

Portuguese to Sanskrit

As an experiment in establishing such a dialogue and as a step to help fight malnutrition and unemployment, Mr. Fernando has set up a training farm community at Suddharsana (Sanskrit for "good view"). This community is three miles from the village of Galle on a palm-studded hillside overlooking the Indian Ocean on Ceylon's southern coast.

Mr. Fernando developed the plan for combining farm training and living dialogue when he was serving a parish in Badulla. All he needed was a place. When he learned that the Buona Vista (Portuguese for "good view") Anglican convent housed only four orphan girls and was a financial drain to the diocese, he suggested this location to the Bishop of Colombo.

The bishop readily agreed to convert the facilities, finance the venture, and serve as proprietor. In September, 1967, Mr. Fernando moved there with his wife, Chitra, and two small sons. The first group of young men came in January, 1968.

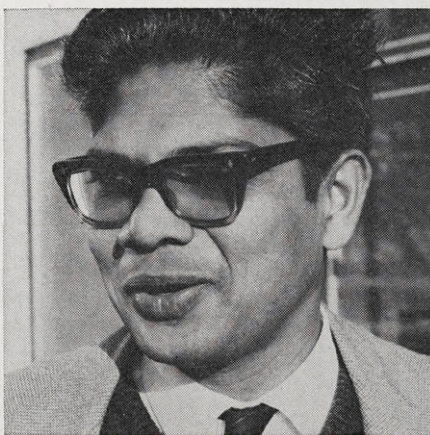
"The first thing I did was to change the name from the European to the Sanskrit to express the change from a western to an eastern orientation," he

said. "I also wanted to make it clear that this center, unlike most church service institutions here, was not catering just to Christians but would be open to non-Christians."

Mr. Fernando seeks a good cross-section of students from different parts of Ceylon. The twenty Buddhists and Christians, from 18 to 23 years old, are from middle and poor classes and are Singhalese, Tamil, and Eurasian.

Most participants are recommended by clergymen. All have finished high school but are unable to get into the few openings at state agricultural schools. Ten new students are admitted each year and stay for two years.

The Suddharsana program begins each day with morning worship. Farm work follows from 7 A.M. until noon.



The Rev. Kenneth Fernando, an Anglican missionary in Ceylon, brings Christians and Buddhists together for work, worship, and understanding.

Rest and study fill the afternoons. Feeding the animals and an hour class are followed by worship in the evening.

Work on the thirty-acre farm centers around 200 laying hens, 800 broilers, twenty-five pigs, ten goats, fifty ducks, and two cows. In addition to rice, chillies, maize, coconut, and grass crops, the students cultivate a garden for the community's table vegetables. Animals are emphasized more than crops because they provide a stable income and are the cheapest source of protein.

Every day Mr. Fernando lists the work to be done and assigns groups of three or four to specific projects, such as building a hen house, clearing land, marketing broiler hens, picking red chillies, or killing a pig. Then he works with one group the whole morning.

Mr. Fernando, who studied classics at the University of Ceylon, has been learning farming techniques along with his students. Before starting Suddharsana, his only experience was with a backyard garden. A good library on farming, the local veterinarian, and the local agriculture office help him with specific problems.

Stems of Unemployment

"In teaching, I don't stand with folded arms and give instructions," he said. "I work. It's important that I teach by doing because part of what I must teach is that there is dignity in this labor."

Many Ceylonese young men, even college graduates, are unemployed simply because they consider manual labor degrading. The Church is to blame, according to Mr. Fernando, for it once ran the schools of Ceylon.

Continued on next page

Learning to Talk Christian with a Buddhist Accent

These missionary schools wanted to produce clerks for the missionary society, so they trained students to be white collar workers.

Buddhist unemployment, however, has a different origin. It stems more from the Buddhist concept that time is a meaningless cycle—as opposed to the Christian concept of time as progressive and linear. There is no social ethic or idea that a person can make something of his life. Buddhists accept things as they are.

“It’s hard to promote economic or political improvements among Buddhists,” Mr. Fernando explained. “It’s just a Christian, western idea that nature is there for men to control and develop. I feel it’s important for Christians to inculcate in our nation the idea that people are responsible for their economic progress.

“For example, this Buddhist attitude is in the subconscious of the boys at Suddharsana, so there is a fatalism when it comes to farming. Just as they feel if they were born poor, they always will be, they feel if a crop is attacked by insects, then that’s that. So I try to instill in them that each can master his fate.

“The state agriculture schools offer good technical training,” he asserted, “but when the students finish, the Christians may not have been converted to the dignity of manual labor, and the Buddhists may still feel they cannot control their fates. For these reasons, it’s been hard in this country, where food is so greatly needed, to produce farmers.”

Mr. Fernando acquaints his students with the practical conditions and problems of farming. “We use only hand tools. We have no machinery except one electric incubator. Machinery is imported and expensive, so I prefer to train without it. I hope they will start their own farms, rather than work for someone else, and they wouldn’t have such equipment.”

In classes, the young men study animal husbandry, agriculture, book-keeping, English, and religion.

Teaching Buddhists animal hus-

bandry involves not only describing the care and feeding of animals but also discussing the human nutritional needs which meat fills. Mr. Fernando explained, “Although Buddhists, as vegetarians, oppose animal husbandry, I teach them to accept it as a necessity of farm work and to recognize that meat is the cheapest source of protein for overcoming our country’s malnutrition.

“They also learn to eat meat so they are strong enough to work in our hot climate. Rice doesn’t give them enough strength. Many of the boys are undernourished when they first come. Poor nutrition is probably one reason for the Buddhists’ fatalism, for many just don’t have the strength to strive.”

Mr. Fernando teaches English because he feels the students must know it to read the technical farm information and for an advantage in doing business in Ceylon.

To create a dialogue, the study of religion is comparative. He encourages free discussion and mutual interaction. The students learn from each other and re-interpret their religions in light of the challenge from the others.

Dialogue by Living

“Until recently, we tried to establish dialogue on an intellectual level,” Mr. Fernando said, “but that only leads to a point beyond which there is no progress.

“Thus, we decided that rather than meeting at a table, dialogue should grow where people working together come to respect each other’s points of view. Life at Suddharsana, as a small, temporary, residence community where everyone does the same work, is conducive for developing such a dialogue.

“All participate in decisions about finances, discipline, work, and worship. In grappling with decision-making, students learn to arrive at a common mind for action.”

Worship life is optional, but most attend the student-led services. Morning worship is often a meditation on

Buddhist scriptures; the evening service is Christian. Mr. Fernando encourages students to incorporate Buddhist and oriental styles in the Christian worship because he feels it helps develop the living dialogue.

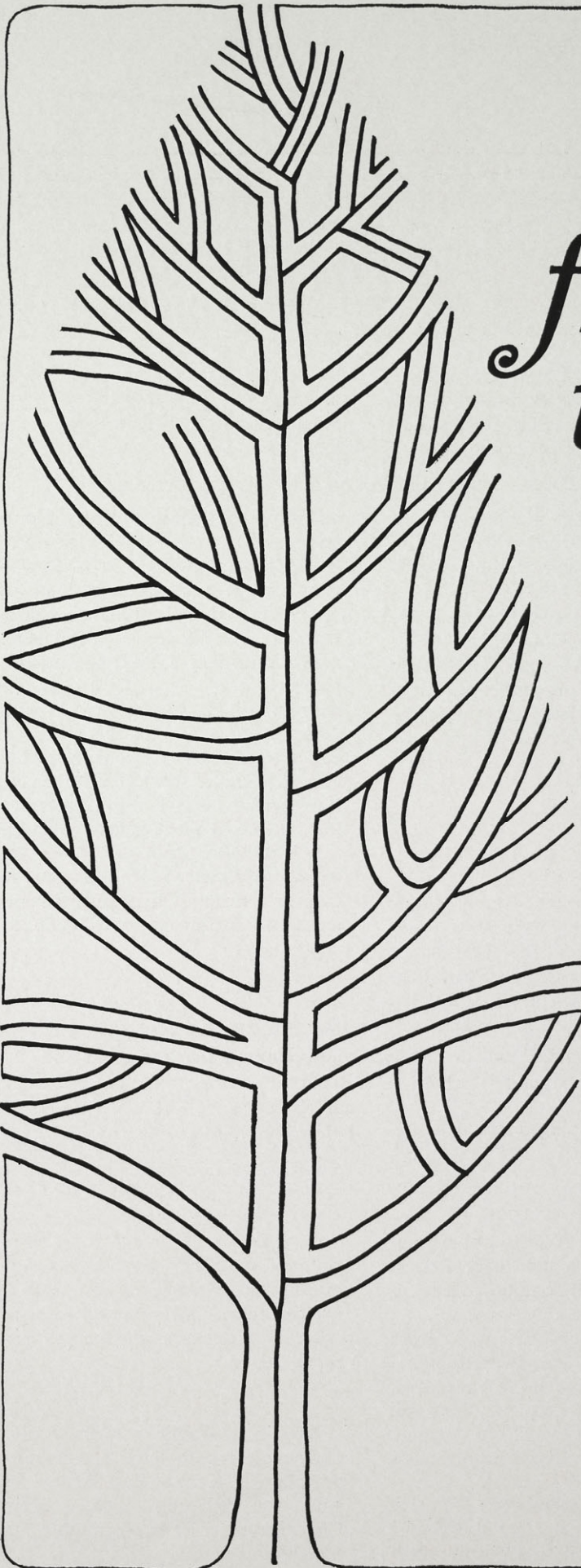
“We use drums for music and chant Christian prayers in Singhalese as Buddhists do,” he said. “The paintings on the chapel wall are Singhalese art in which Christ resembles Buddha. As in a Buddhist temple, no one enters the chapel wearing shoes, and we sit on mats instead of chairs.”

Weekly worship is on the *poya* day rather than the foreign Sunday. *Poya* days are four holidays each month marking the quarter phases of the moon. Most of the Church holds to Sunday for worship, even though it is often a work day in Ceylon. Sunday church attendance is usually low because people must come early before work.

By presenting Christianity in an oriental setting, Ceylonese can respect it as another religion, rather than as a foreign import, Mr. Fernando believes. Because of these experiments, however, many Christians suspect Suddharsana of being a compromise. Buddhists still suspect it is a new form of conversion. Buddhists react strongly against Christian dogma and creeds, the “hocus-pocus magic” of Baptism and Communion and belief in the Resurrection. Because of these “magical” bases, they feel it’s a lower religion, for Buddhism is rational.

Because of this Buddhist suspicion, Mr. Fernando’s approach to teaching Christianity emphasizes the strong social and political implications of the ideas of forgiveness, community, and the kingdom of God.

“My aim is not to win converts. Rather, I hope to give the Church a better identity among Buddhists. While the Anglican Church produces three clergymen a year, Suddharsana produces ten Christian and Buddhist laymen who have learned to understand each other and will influence their communities by their personal examples.”



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WORLDSCENE

Executive Council: Budget Business

At their annual meeting February 16-18, members of the Executive Council adopted a 1971 General Church Program Commitment budget of \$11,745,559, \$1 million lower than the General Convention voted in October and \$1.4 million less than last year.

The budget is based on an expected income of \$10.5 million pledged by 112 dioceses, \$199,404 from reserves, and—for the first time—\$1,006,029 from designated and undesignated legacies.

The latter item, used to balance the budget, has never before been appropriated in the actual budget figures but has sometimes been spent for special projects and travel when needed. Around \$1 million of similar funds, heretofore used for General Church Program, are being kept in reserve by action of the Houston General Convention.

The 1971 General Church Program (GCP) budget adopted by the Council does not seriously differ—in priority placement—from the program approved by General Convention (see *December issue for detail*).

Among the differences, in addition to the drastic cut in administrative staff costs (see *February issue*):

- The three black Episcopal colleges—Voorhees, St. Paul's, and St. Augustine's—will receive \$7,000 less, or a total of \$1 million.

- The General Convention Youth Program will receive \$10,000 less than the original \$250,000.

- Support for domestic jurisdictions is down from \$817,000 to \$785,000.

- Joint commissions and committees of General Convention—including Non-Metropolitan Minis-

tries, Board for Theological Education, Prayer Book Revision, Pastoral Development, Structure—are cut 14 percent in their GCP askings.

Included in the 1971 budget is \$25,000, \$15,000 to be used to hire an additional staff member of Hispanic origin to work with the Empowerment Committee and \$10,000 for grants.

In addition to adopting the 1971 GCP budget, the Council:

- **voted to hold** open hearings in Denmark, S.C., to gather information about the Black Awareness Coordinating Committee, recipient of a contested GCSP grant last October.

- **elected a new** GCSP Screening and Review Committee consisting of: Council members Mrs. Seaton Bailey, Canon Gordon Gillett, Philip Masquette, and the Rev. George E. Smith; Union of Black Clergy officers the Very Rev. Frederick Williams and the Rev. James Woodruff; and representatives of the poor, Henry Allen, Ponca City, Okla.; Kwami McDonald, Durham, N.C.; Enrique Arroyo, Cayey, Puerto Rico; Ernest Mynatt, Cincinnati, Ohio; Byron Rushing, Boston, Mass.; E. Thaxton King, Youngstown, Ohio; and Thelma Patillo, Yakima, Wash.

- **elected** the Rev. Grant Morrill, rector of St. Mark's Church, New Canaan, Conn., to fill the unexpired Council term of the Rev. Robert Varley, Bishop Coadjutor-elect of Nebraska.

- **heard** that GCSP will grant \$250,000 to the Mid-West Regional Coalition situated in Youngstown, Ohio, in which 14 organizations will discuss ways in which to become self-reliant. This expenditure leaves \$211,710 for 1971 grants.

- **added** three members of Executive Council to its Social Criteria Committee which was given power

to solicit proxies for stockholder meetings (see page 14).

- **allocated** \$140,500 from the Edna May Putnam trust fund “for work among Indians” to the National Committee on Indian Work and adopted a charter for that Committee.

- **appropriated** \$28,500 for a churchwide study of the Plan of Union for the Church of Christ Uniting. The Diocese of Minnesota also contributed \$1,500 toward this project.

- **refused** to discuss two Youth Generation proposals on the draft and the church's relationship to the Armed Forces, but voted to give high priority in the Faith sector of the budget to the General Convention Youth Program.

- **appropriated** \$310,000 for the Ghetto Loan and Investment Committee to satisfy previous commitments.

Anglican Council Tackles Toughies

The Rev. Donald E. Becker of Raytown, Mo., our special correspondent for the recent Anglican Consultative Council (ACC), here reports some of the meeting highlights. Father Becker's detailed account will appear next issue. The Council of clergy and laity representing 22 provinces of the worldwide Anglican Communion met in Africa for ten days beginning February 23.

—THE EDITORS

The first Anglican Consultative Council has completed its meeting at Limuru, Kenya, East Africa. Its goal was to “help the Anglican Churches respond more nimbly” to a changing world.

A start in this direction may have been made. But pressing world problems dominated debate. Occupying much attention was the question of racism. The conferees generally agreed that racism was bad but could not come to any consensus on how to combat it. Many urged patience, but several Africans suggested that a riot or two might be necessary.

The World Council of Churches (WCC) came under discussion also. A sizable minority, including the Archbishop of Canterbury, disagreed with the WCC grants to those fighting racism in places like Rhodesia and South Africa (see *Worldscene*, Nov. '70, Mar. '71). The majority of the Council approved of the WCC approach, however, and compared it to the General Convention Special Program of the U.S.A. Church.

Debate on this whole question produced the one walk-out of the meeting. Bishop Paul Burroughs of the Diocese of Mashonaland, Rhodesia, withdrew from the Council, saying, "On moral grounds I believe the WCC action is ill-advised. If this report (favoring the WCC action) is accepted, I must leave the Council." It was accepted, and he left.

The Council also sanctioned ordination of women by any bishop whose Province approves. The vote was a close 24 to 22. It is not clear whether this means that the Episcopal Church as a whole, or Provinces within the Episcopal Church, must give approval.

Marriage discipline came under discussion. The delegates heard a plea for a more humane administration of the marriage canon. In the end, however, the subject was referred back to member Churches for survey and future recommendation.

When your correspondent asked an African, "Was this [ACC session] creative?" he said, "We have had 2,000 years to divide the Church. Reunion and other solutions won't be easy . . . ten days of conference will not bring an end to our problems."

The ACC will meet again in two years. Rumor has it that it will be in either Dublin or London, but the decision is in the hands of the Standing Committee.

The President of the ACC is automatically the Archbishop of Canterbury. Elected to six year terms were:

Sir Louis M. Mbanefo, Chancellor of the Province of West Africa (Nigeria), chairman; Marion (Mrs. Harold C.) Kellern, professor of Pastoral Theology at Virginia Theological Seminary, U.S.A., vice-chairman; and the Rt. Rev. John W. A. Howe, Anglican Executive Officer, secretary general.

Church Women United: Focus on the Family

Church Women United, whose Ecumenical Assembly is scheduled for April, is also preparing to inspire members to take a good look at the modern family in May. The inter-church organization of Christian women sponsors three nationwide observances in local communities. They are the World Day of Prayer, March 5 this year; May Fellowship Day, May 7; and World Community Day, November 5.

Some 2,300 communities will mark May Fellowship Day with the theme "Focus on the Family in a New Era."

The national office is not providing programmatic answers to the local chapters. Mrs. Ruth Weber, editor of *The Church Woman*, the organization's magazine, says, "The aim is to urge women in communities to gather [information about different kinds of family lifestyles], analyze, reason, pray and then come up with a design for the kind of family—the kind of world—they want."

In late April, women from across America and several foreign countries will attend the Ecumenical Assembly in Wichita, Kan. There the women will probe the implications of the Christian's claim that God has made a radical breakthrough in history through Christ. The delegates will try to discover what this claim compels persons to do in a world of radical technological breakthroughs and social ferment.

Church Women United was originally a department of the National Council of Churches (NCC). Since May, 1970, it has been quasi-autonomous. It is, however, NCC's primary channel of relationship with church and secular women's organizations and an agency for "cooperation in objectives and programs mutually agreed upon."

Mrs. James M. Dolbey, Cincin-

nati, is president of Church Women United. Miss Margaret Shannon is executive director. Episcopalians expecting to attend the April Assembly include Mrs. Henry Goss of Topeka, Kan., and Mrs. Taft I. Ring of Seattle, Wash., both delegates to the 1970 Triennial in Houston, and Miss Frances Young of Executive Council program staff.

South Africa: Raids on Churches

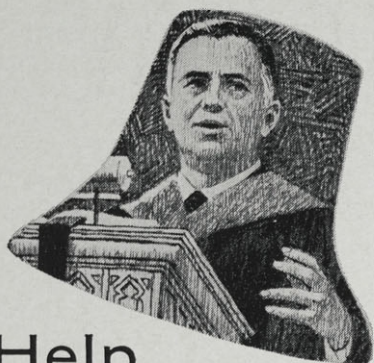
In February, South African security police carried out a series of raids on the offices of some religious organizations in Johannesburg and on the private homes of church officials and others in what was called a search for "subversive literature."

In addition to St. Mary's Cathedral office, other organizations raided included the South African Council of Churches, Capetown; the National Regional Council of the Congregational Church in Durban; the University Christian Movement; and the Inter-Church Education Committee Dependent's Conference in Capetown, which provides aid to relatives of political prisoners.

Dr. Oscar Wollheim, an official of the Dependent's Conference, told newsmen that as a result of the seizure of their records thousands now face starvation. "Without the records," he said, "it is impossible to administer the charity which provides a subsistence level income to families of persons detained by police on political charges."

In another action authorities withdrew the residence permit of the Rev. Richard Llewellyn, an English priest who took over at St. Mary's Cathedral when the Very Rev. G. A. ffrench-Beytagh, Dean of Johannesburg, was arrested. (See *The Episcopalian*, March p. 50.) Father Llewellyn, who played a prominent part in organizing protests over the detention of his predecessor, was given a month to leave the country. Dean ffrench-Beytagh's hearing was postponed to May 28 for "further investigation."

Dr. Eugene Carson Blake, General Secretary of the World Council of Churches, issued a formal statement in Geneva which said, "It is a sad day for a government when, in spite of its professed Christian prin-



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ciples, it authorizes a policy of ever increasing harassment and intimidation of Churches, whose avowed policy is one of conciliation. The history of the Church shows, however, that often such actions have served to unite the Christian community in its common faith and witness."

Sign of the Times

At Christchurch, England, Susan Balson, 22, was heartbroken because the Rev. Leslie Yorke canceled her wedding at his church to hold a flower show.

"I'm very disappointed," she said. "What's the place of God coming to?"

Mr. Yorke said, "I'm very sorry about it. But the booking was provisional. If we didn't have events like floral festivals there wouldn't be a church for young people to marry in. We can't stay open on wedding fees."

Executive Council: Where Are They Now?

A number of the appointed staff at the Episcopal Church Center, whose services were terminated in the cutback Executive Council approved in December, or who resigned, are located in new places.

- **The Rev. David R. Covell, Jr.**, formerly head of Strategic Research Services, and his key associates are launching Ecumenical Consultants, Inc. The non-profit group provides management consultation, survey research, and planning services for parish and diocesan organizations. They also hope to serve as staff or consultants to various boards, committees, and commissions of General Convention. They are presently working on a project for the House of Bishops' Committee on Pastoral Development.
- **Ruth Gilbert**, formerly in Experimental and Specialized Services, is working three days a week as a consultant to the Diocese of Pennsylvania's Episcopal Community Services.
- **The Rev. Robert M. G. Libby**, from the Communication section, re-

turned to the Diocese of Florida. He is the new director of development for the Jacksonville Episcopal High School but is also serving as a Radio-TV consultant to Executive Council.

- **The Rev. James G. Long**, also from Communication, returned to the Diocese of Hawaii to be vicar of Waikiki Chapel in Honolulu.

- **The Rev. Robert Rodenmayer**, from Council's Professional Leadership Development Section, is coordinator of the new *ad hoc* Council on Ministry. The Council is composed of the chairmen, directors, and presidents of official bodies within the Episcopal Church who deal with ministry. They have made arrangements to finance the coordinator's office and expenses outside the General Church Program budget. The office will be on the tenth floor of the Episcopal Church Center, N.Y.

- **The Rev. Eric Snyder**, of Experimental and Specialized Services, is now Field Representative for the Division of Youth and Community Services of the Federation of Protestant Welfare Agencies of Greater New York.

- **The Rev. Edward I. Swanson**, from the Office of the Bishop for the Armed Forces, is the new editor-elect and director of publications for the General Commission on Chaplains and Armed Forces Personnel. The Commission, an incorporated civilian agency maintained by 36 member denominations, is the principal Protestant agency for chaplaincy affairs. It is based in Washington, D.C. The Commission publishes *The Link* and *The Chaplain* magazines.

- **The Rev. Charles R. Wilson**, from Experimental and Specialized Services, is consultant in planning for the Diocese of Bethlehem. He will divide his time between the Diocese of Bethlehem and work as a consultant to other dioceses and organizations in the fields of planning and management.

- **Mrs. Robert Webb**, former director of Experimental and Specialized Services, is continuing to do voluntarily much of what she formerly did. Mrs. Webb says, "Since I felt a continuing responsibility for those positions to which I was elected, and with the encouragement of the Presiding Bishop and the Joint Commission on Ecumenical Relations, I am continuing as chairman of the Church World Service Committee and therefore as consultant to the

Division of Interchurch Aid of the World Council of Churches."

Although she is no longer the Episcopal representative to the National Council of Churches (NCC), Mrs. Webb was elected to the General Board of the NCC after the Council recently decided to expand its minority representatives to include three women, three blacks, and three youths. Although this schedule precludes full-time employment, Mrs. Webb is available for professional consultant appointments.

Never on Sunday?

Dr. Cynthia Wedel, President of the National Council of Churches, recently told clergymen that churches will have to provide services whenever people can come.

"The coming four-day workweek with its three-day weekend will force the church to get away from its 11 o'clock Sunday syndrome," she said. "The 11:00 A.M. Sunday worship is a hangover from the church's rural background when one had to get the chores done before going to church."

Even now several solutions are being tried. The Lincolnia United Methodist Church, Alexandria, Va., is having worship Thursday evenings before three day weekends such as Washington's Birthday. The service will not duplicate Sunday service for that week but is in addition to it. It will also answer those who say they cannot come on Sunday because they work.

► In Ceylon, with no such day as the Christian Sunday in the lunar calendar, Protestants and Catholics have a choice of services before or after work on the day that would be Sunday. Ceylon is a predominantly Buddhist country, and "weekends" come during the week in the Western Christian system of dating. Ceylonese church leaders say their fears that the adoption of the no-Sunday Calendar would have a drastic affect on church attendance have proved unfounded.

Faith at Work To Move

The interdenominational agency *Faith at Work* announced in January that it will move its national head-

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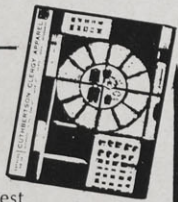
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quarters on July 1 from New York to Columbia, Md., a new city being developed between Baltimore and Washington, D.C.

Open Circle, the agency's publication, said: "The work we do—editing a magazine and servicing the hundreds of you who make up local teams and fellowships across the nation—is a ministry not to New York City, but to the nation, and could be done almost anywhere more efficiently than in a complicated, sprawling metropolis like New York."

Faith at Work was originally organized in New York through the efforts of the Rev. Samuel Shoemaker when he was minister at Calvary Church.

Richmond Parish to Combat Urban Ills

The vestry of historic St. Paul's Church, Richmond, Va., voted in February to appropriate \$100,000 over a four-year period for programs dealing with the causes of poverty, racism, and urban tension in the city.

The Rev. John S. Spong, rector, said the parish's *Isaiah 58:12 Program* will be financed from income on Church property, including a commercial garage which the church operates on the downtown block it covers. A commission of 14 parishioners will study the Richmond urban situation for a year before making specific recommendations for use of the money.

The *Isaiah 58:12 Program* comes from the text:

"And your ancient ruins shall be rebuilt; You shall rise up the foundations of many generations; You shall be called the repairers of the breach; The restorer of streets to dwell in."

Vote of Confidence: Trinity's \$240,000

Historic Trinity Parish in New York City gave \$240,000 to the Diocese of New York in February. The vestry of the parish, which includes the famous church at Broadway and Wall Streets, Manhattan, as well as six chapels in the

borough, voted the gift in addition to their regular pledge of \$265,000. The money will assist in the decentralization of the diocesan program and in improving community services.

Rector John V. Butler said, "Trinity Parish has a history of innovation, and it is with the knowledge of the need for experimental ministries that we gladly offer to help enable the Venture Fund to get under way." The Venture Fund is composed of special gifts enabling the diocese to support experimental ministries and community projects.

Receiving the grant, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, and the Rt. Rev. Paul Moore, Jr., Bishop Coadjutor, said in a joint statement, "This grant . . . will more than double the funds available for local community-serving programs and will increase the post-ordination training of our clergy. This vote of confidence in the leadership of the diocese is deeply appreciated."

Churches and The Elderly

"Older people are being pushed aside by American Churches in their zeal to win young people," said a consultant for two retirement groups recently.

Mrs. Ester Stamates, a consultant to churches and religious organizations for the American Association of Retired Persons and the national Retired Teachers Association, added, "Many older people feel rejected by the very churches they helped to build." She noted that this lack of interest was common to all denominations.

"Often," Mrs. Stamates said, "older people are looked upon as being senile, poor, and of little value to the church." The church needs to give them reassurance, affection and particularly a sense of their own worth. "Because they are living on fixed incomes some cannot afford transportation to church, they feel they aren't dressed right, or maybe they are embarrassed that they can't put much in the collection plate."

A U.S. Senate special committee report states that "one out of every four persons over 65 is living in poverty." The number has increased by almost 200,000 between 1968

and 1969. The report, "The Economics of Aging," attributed this "unnoticed crisis" to inadequate retirement incomes and overall inflation.

Mrs. Stamates suggested pre-retirement counseling as a ministry that must be undertaken and recommended the church reassess and re-determine its role on the needs of older people.

One area of interest shown by denominations, however, has been in housing for retired persons, especially since federal funds became available to non-profit groups for their construction.

United We Sing

Worship specialists from several denominations formed a Consultation on Ecumenical Hymnody in February. The group will share in the preparation of new hymns and liturgical texts, encourage the writing of new hymns, and cooperate on other projects related to church music.

An informal series of meetings between church musicians, begun three years ago, led to the new consultation. Episcopalians, Moravians, Lutherans, Presbyterians, Roman Catholics, United Methodists, and members of the United Church of Christ participated in the sessions in Chicago.

Rhodesia: Cold Comfort

The World Council of Churches (WCC) headquarters in Geneva announced in February that it has submitted a claim for the proceeds from the sale of the multiracial Cold Comfort Farm outside Salisbury, Rhodesia.

They based the claim on the fact that WCC had provided four-fifths of the cost of setting up the Cold Comfort Farm Society.

In January, a presidential proclamation declared the Society to be an illegal organization. Earlier the Salisbury government stripped the Society's founder, English born Guy Clutton-Brock, of his Rhodesian citizenship and ordered him out of the country.

Mr. Clutton-Brock set up the Society five years ago. Gathering together a group of 40 African and 40

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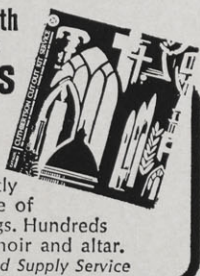
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WORLDSCENE

white Christians, he launched the first Cold Comfort experiment on a dilapidated farm borrowed rent-free from friends. It was dubbed Cold Comfort as the 120-acre spread had little in the way of amenities. Two years later, a substantial grant from the WCC enabled the newly incorporated society to buy an estate.

The farm cooperative engaged mostly in supplying basic garden produce to the crowded black residential townships nearby on a "pay what you can" basis. The members lived and worked together in a tough, back-breaking, spartan existence.

Visitors, including fugitive African nationalists, were always welcome. It was this service that prompted the Rhodesian government to brand Cold Comfort "a center of intrigue where African Nationalists and Communist sympathizers gathered."

Mr. Clutton-Brock, who strongly supports the concept of African nationalism, flatly denies that he or his society ever had supported violence to achieve political ends.

"Sole" Power to Fight Hunger

Worldwide walks to fight hunger are planned for May 7-9. In what promises to be the biggest single act of voluntary cooperation ever organized outside the governmental sphere, young people—and many not so young—all over the world will "Walk for Development" hoping to raise \$4 million to fight hunger.

Various local organizations and individuals will pledge to give a sum of money for each mile the sponsored individual covers. The money will be turned over to antipoverty projects.

Nobel Peace Prize winner Dr. Norman Borlaug, developer of high yielding grain, was the first well-known personality to support the project "as a means of focusing attention on world poverty and the need for development."

The Italian voluntary organization, *Mani Tese*, proposed the idea for the walks at the Second World Food Congress held at The Hague last June. Oxfam, the largest United

Kingdom voluntary organization, held the first walk for development in Great Britain several years ago. The idea spread rapidly to other countries. In 1970 alone, 135 walks occurred in the United States raising \$2.5 million. In Canada the walks are called "Miles for Millions" and raised \$5 million.

Sign of the Times

Vicar Rolf Schottelvig of Brenwood, England, has challenged his parishioners to write a better sermon than he can. The winner gets a prize: the chance to become vicar for a day. "I want to see how people would express what the Church should be teaching," Schottelvig said.

Priests, Convicts Share Problems

A career guidance agency called Next Step has—at first glance—an improbable clientele: ex-clergymen and ex-convicts. The Rev. David Sass, Episcopal priest-director of the agency, said that his organization was formed to assist former pastors, priests, and religious to make the transition from church to secular careers. But a growing number of ex-convicts are making use of its services.

Though clergy and convicts are identified with the best and the worst in society, Father Sass said the two groups have much in common. "Both come out of highly structured environments—like San Quentin and the Roman Catholic Church—with rigid hierarchial patterns and strict regulations on expected behavior." He said many in both camps are not free to make major administrative or personal choices in their lives.

Both clergy and former convicts are uninformed about such mundane things as how to get a job and how much food and clothing should cost, Father Sass observed. On the other hand, clergy are well educated; most convicts are not.

Since Father Sass joined two nuns to organize Next Step, it has aided more than 2,000 former clergymen. Through his efforts and those of the Rev. Richard Byfield, Next Step has already placed 70 clients referred by one foundation for ex-convicts.

In Person

Dr. **Harold W. Crawford**, former Education Dean of South Carolina State College, has become the first black chairman of the Board of Trustees at Voorhees College. A vestryman of St. Paul's Church, Orangeburg, S.C., and a member of the Voorhees Board for 20 years, Dr. Crawford succeeds Dr. **J. Kenneth Morris**. Dr. **Harry Pierson Graham**, acting president of Voorhees since February, 1970, has been named president of the college. He is vice-chairman of the Association of Episcopal Colleges and a lay reader in St. Philip's Chapel, Voorhees. . . .

Mrs. **Walker Lewis**, Baltimore, Md., will chair the Executive Council Program Advisory Group on Lay Ministries. . . . Bishop elect **Luc Garnier** of Haiti, the Rev. **Ricard Potter** of the Dominican Republic, Dr. **Isaac del Real** of Colombia, **Francisco Navarro** of Chester, Pa., the Rev. **James Ottley** of Panama, **George Strawbridge** of Middletown, Del., and the Rev. **Telesforo A. Isaac** of the Dominican Republic, are new members of the Board of Trus-

tees of the Episcopal Theological Seminary of the Caribbean. . . .

Mr. **Edward Blue**, a communicant of Christ Church Cathedral, Indianapolis, and student at Indiana University, attended February's Anglican Consultative Conference, Limuru, Kenya, as one of the Episcopal Church's representatives appointed by Presiding Bishop John E. Hines. . . .

The Rev. **Colin P. Davey**, assistant general secretary of the Church of England Council on Foreign Relations, is the new Anglican Secretary of the Anglican-Roman Catholic International Commission. . . .

Two new bishops were consecrated in Zambia, February 7: Bishop **Joseph Mabula**, Northern Zambia, and Bishop **Jack Cunningham** of Central Zambia. . . . Mr. **Reid W. Digges** of St. John's Cathedral, Jacksonville, Fla., received the first Governor's Conservation Award for his efforts to fight water pollution. . . . The Rev. **John B. Medaris**, retired Major General in the U.S. Army and assistant at the Church of the Good Shepherd, Maitland, Fla., officiated at the February 7 National Prayer Breakfast sponsored by U.S. Senate and House Prayer Groups in Washington, D.C.

CALENDAR OF EVENTS

APRIL

- 4 PASSION SUNDAY (Palm Sunday)
- 5 MONDAY IN HOLY WEEK
- 6 TUESDAY IN HOLY WEEK
- 7 WEDNESDAY IN HOLY WEEK
- 8 MAUNDY THURSDAY
- 9 GOOD FRIDAY
- 10 EASTER EVEN (Holy Saturday)
- 11 EASTER DAY
- 12 National Christian College Day. Episcopal parishes can celebrate observance by using the Prayer for Schools and Colleges in the Prayer Book or a special intercession composed by former Presiding Bishop Henry Knox Sherrill
- 14-16 55th annual convention, Associated Church Press of North America, Philadelphia, Pa.
- 18 SECOND SUNDAY OF EASTERTIDE
- 25 THIRD SUNDAY OF EASTERTIDE
- 26 ST. MARK THE EVANGELIST
- 27-28 Annual meeting, U.S. Conference for the World Council of Churches, Albany, N.Y.
- 27-29 Episcopal Churchwomen of Province II meet at Seabury House, Greenwich, Conn.

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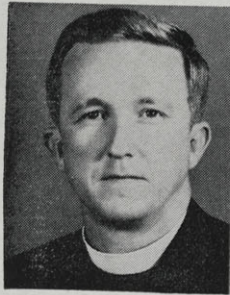
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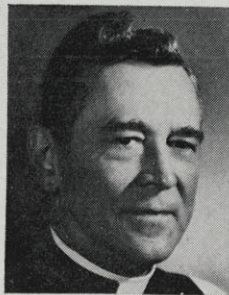
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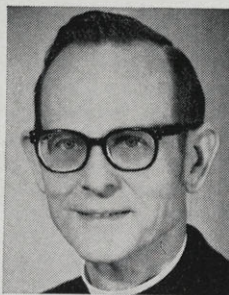
Changes in the Episcopate



Bp. Browning



Bp. Gunn



Bp. Hosea



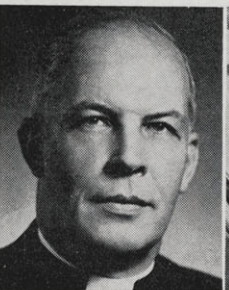
Bp. Hutchens



Bp. Kellogg



Dr. Krumm



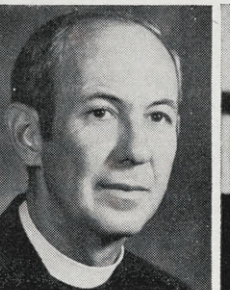
Bp. McNairy



Bp. Moody



Bp. Rose



Bp. Stough



Dr. Vogel

Current changes in the Episcopate include the election of two diocesans and two coadjutors and the appointment of the **Rt. Rev. Edmond L. Browning** to be Bishop of the Convocation of American Churches in Europe. Three diocesans retired, and their three coadjutors succeeded them. **Bishop John E. Esquirol** of Connecticut died Dec. 31, 1970.

The **Rt. Rev. Edmond Lee Browning**, Bishop of Okinawa since 1968, will assume his new duties as Bishop in Charge of the Convocation of American Churches in Europe this June.

Bishop Browning's appointment as the Convocation's first full-time resident bishop is the result of the April, 1970, Canterbury conference decision to establish a joint Church of England-Episcopal headquarters on the Continent. The American Convocation includes seven parishes in France, Germany, Italy, and Switzerland.

Bishop Browning, a graduate of the University of the South and the university's St. Luke's Seminary, was ordained in 1955 and served churches in Texas until 1959. He then volunteered for overseas work in the Missionary Diocese of Okinawa. He was Archdeacon of Okinawa when elected to be bishop.

Bishop Browning had submitted his resignation as Bishop of Okinawa in accordance with General Convention's approval of the transfer of Okinawa to the *Nippon Seikokai* (Japanese Episcopal Church) by 1972.

The **Rt. Rev. George P. Gunn**, Bishop of Southern Virginia since 1950, retired January 6.

Bishop Gunn, a graduate of the University of Virginia and Virginia Theological Seminary, was ordained to the priesthood in 1930. He served parishes in Virginia until, at the age of 42, he was consecrated to be Bishop Coadjutor of Southern Virginia in 1948.

Four times a deputy to General Convention, Bishop Gunn also served the Convention's Commission on Missions. He is a trustee of Chatham Hall School and Stuart Hall School and a member of the board of Virginia Theological Seminary.

The **Rt. Rev. Addison Hosea**, Bishop Coadjutor of Lexington since May, 1970, succeeded as diocesan February 1.

Bishop Hosea, who is a graduate of Atlantic Christian College and the School of Theology of the University of the South, was ordained priest in

1949. After five years of service to churches in North Carolina, he came to the Diocese of Lexington, in Kentucky, as rector of St. John's, Versailles, and professor at the Episcopal Theological Seminary in Kentucky. In 1964 Bishop Moody appointed him Honorary Canon of the Cathedral Church of St. George the Martyr, Lee County, Ky.

A deputy to four General Conventions, Bishop Hosea also served at the Special General Convention at South Bend and as a trustee of the University of the South.

The **Rt. Rev. J. Warren Hutchens**, Suffragan Bishop of Connecticut since 1961, was elected to be diocesan January 14.

Bishop Hutchens is a graduate of Northwestern University and General Theological Seminary, N.Y. He was ordained in 1937 and served as curate of St. Luke's Pro-Cathedral, Evanston, Ill., before becoming rector of St. John's, Bridgeport, Conn., where he served from 1940 until his election to be Suffragan.

Examining Chaplain for the Diocese of Connecticut for 12 years, Bishop Hutchens has also served as deputy to two General Conventions and as a board member of the National Council of Churches.

The **Rt. Rev. Hamilton H. Kellogg**, Bishop of Minnesota since 1956, retired Dec. 31, 1970.

Bishop Kellogg, a graduate of Williams College and General Theological Seminary, was ordained priest in 1924.

Before coming to Minnesota, Bishop Kellogg served churches in New York and Connecticut and was rector and first dean of Christ Church Cathedral, Houston, Texas. During the war he served as an Army chaplain, his final assignment being that of senior chaplain of the U.S. First Army in Europe. In 1952 he was elected to be Bishop Coadjutor of Minnesota.

Bishop Kellogg, chairman of the board of Seabury Western Theological Seminary, is a director and former chairman of the Minnesota Council on Religion and Race.

The **Rev. Dr. John M. Krumm**, rector of the Church of the Ascension, New York City, since 1965, was elected to be Bishop of Southern Ohio Dec. 14, 1970.

A graduate of the University of California at Los Angeles and Virginia Theological Seminary, Bishop-elect Krumm was ordained in 1938. After serving parishes in the Dioceses of Los Angeles and Connecticut, he became Dean of St. Paul's Cathedral, Los Angeles. In 1952 he began 13 years as Chaplain at Columbia University, N.Y.

Bishop-elect Krumm, a well-known lecturer and author, has served as deputy to three General Conventions and is a trustee of Berkeley Divinity School and Mt. Holyoke College.

The **Rt. Rev. Philip F. McNairy**, Bishop Coadjutor of Minnesota since 1968, succeeded as diocesan January 1.

A graduate of Kenyon College, Gambier, Ohio, and Bexley Hall Divinity School, Bishop McNairy was ordained in 1935. After 16 years of service to Ohio and Minnesota parishes, Bishop McNairy went to Buffalo, N.Y., as Dean of St. Paul's Cathedral. He was consecrated to be Suffragan Bishop of Minnesota in 1958.

Long active in human rights agencies, Bishop McNairy has headed the

St. Paul, Minn., Council of Social Agencies and Council of Human Relations and has served on the Governor's Human Rights Commission. He is a past member of the Advisory Committee for the U.S. Department of Interior on Indian Affairs and presently a member of the Episcopal Church's Executive Council and National Committee on Indian Work.

The **Rt. Rev. William R. Moody**, Bishop of Lexington since 1945, retired February 1.

A graduate of Hampden-Sydney College, Bishop Moody headed the English Department at Greenbrier Military School in West Virginia before entering Virginia Theological Seminary. Ordained in 1927, he served parishes in Virginia, Washington, D.C., and Maryland until his election to be bishop in 1945.

During his episcopate Bishop Moody was responsible for the 1951 reactivation of the Episcopal Seminary in Kentucky. The Cathedral of St. George the Martyr was designed by Bishop Moody. Built entirely of wood and known as the "Mountain Cathedral," it was completed during his tenure.

The **Rt. Rev. David S. Rose**, Bishop Coadjutor of Southern Virginia since 1964, succeeded as bishop of the diocese January 6.

Bishop Rose is a graduate of the University of the South, Sewanee, Tenn., and its seminary. He served parishes in Tennessee, Florida, and West Texas after his ordination in 1939. An Army chaplain during the war, Bishop Rose returned to spend two years as assistant to the Bishop of Florida. He was rector of the Church of the Good Shepherd, Corpus Christi, Texas, when elected to be Suffragan of Southern Virginia in 1958.

He has been a deputy to three General Conventions and is a trustee of the University of the South and Virginia Theological Seminary.

The **Rt. Rev. Furman C. Stough**, rector of St. John's Church, Decatur, Ala., was consecrated to be Bishop of Alabama February 18.

Bishop Stough, a graduate of the University of the South, Sewanee,

Tenn., and St. Luke's Seminary, was ordained in 1955. He served churches in Alabama until 1965 when he went to Okinawa to become rector of All Souls', Machinato. He returned in 1968 and served as diocesan missionary in the Diocese of Alabama before accepting a call to be rector of St. John's, Decatur, in June, 1970. (Bishop Stough has also served as a U.S. Army Reserve chaplain for the past 14 years.)

He was a deputy to the Houston Convention.

The **Rev. Dr. Robert P. Varley**, rector of St. Peter's Church, Salisbury, Md., since 1956, was elected to be Bishop Coadjutor of the Diocese of Nebraska January 24.

Bishop-elect Varley, a graduate of Carroll College and Nashotah House seminary, was ordained in 1947. He served churches in Pennsylvania and New Jersey before going to St. Peter's.

The new bishop-elect has served as deputy to four General Conventions including South Bend and Houston, where he ably chaired the House of Deputies' Christian Social Relations Committee.

A recently-elected member of the Executive Council, he has also been a Fellow of the College of Preachers, Secretary of the Joint Commission on the Church in Human Affairs, and is a member of the American Association of Marriage Counsellors.

The **Rev. Dr. Arthur A. Vogel**, professor of theology and sub-dean at Nashotah House seminary, was elected to be Bishop Coadjutor of West Missouri on Dec. 6, 1970.

Bishop-elect Vogel is a native of Milwaukee and attended the University of the South, Carroll College, and Nashotah House. After his ordination in 1948, he served as curate of St. Mark's, Milwaukee, then taught at Harvard University and Trinity College before coming to Nashotah House in 1952.

A former deputy to General Convention, he has served on the Episcopal Church's Joint Commission on Ecumenical Relations; participated in national and international consultations with Roman Catholics; and recently returned from a meeting of the Church's International Commission in Venice, Italy.

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Did the Devil Make Him Do It?

Continued from page 24

rotten shape.

If God is merely passive, evolving along with his creation and noddling meaningless approval at everything, that is the worst news of all. We might just manage to put up with an eternal Puppeteer or an omnipotent Tyrant or even an infinite Predestinarian Monster; but to live forever under the sappy smile of an everlasting *klutz* who doesn't give a damn about anything is simply too much.

Possibility number two, therefore: God runs the world by incorporating into the being of everything a *nisus* or tendency toward himself. Man, accordingly, shows up when he does because God always wanted human beings, and built into the natures of prehuman things a drive or thrust toward humanity.

Evaluation? Close, but no cigar.

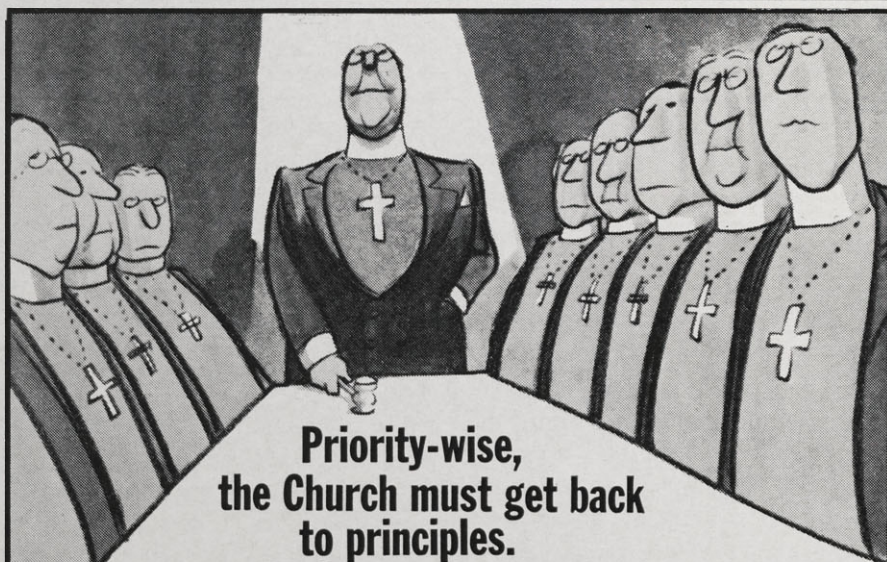
First, it is a bit short on the freedom of things. A built-in *Tendenz* looks suspiciously like the old pre-programmed computer, even if it is posited as part of the very nature of things. It sounds too much like a distinction without a difference—like a verbal and not a real solution of the problem.

Second, while a *nisus* sounds better than a built-in drive or thrust, it is hard to see how any of them are compatible with the hands-off policy God seems to honor. A pushy God is a pushy God; it doesn't change things simply to hold that his pushiness exerts itself at the roots of being rather than further up the tree.

Third, at least in the case of the human style of free will, the innate thrust theory simply contradicts the facts. Man is quite capable of making this lovely pinball machine of a world read TILT. There is no subtle *nisus* that he can't, by the push of a button, or the slow alteration of his genes, play full and final hob with.

If God is to be handed a workable device for running creation, it would be a good idea to make it more fool-proof than this one. *Nisus* is nice, but rebellion is more robust. Out with it then. On to possibility number three.

—To be continued next month.



**Priority-wise,
the Church must get back
to principles.
Business principles.**

With just a little reorganization, the Christian Corporation should outsell every other corporate giant, says the author of *How to Become a Bishop Without Being Religious*. And he proves it in this delightful (but not all that outrageous) history of the Church — showing that it has been most successful when the management kept its mind on business (organizing the Crusades, building a better headquarters, etc.), and has suffered most from people who fail to understand business principles (Martin Luther was the Church's Ralph Nader).

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From Wallets to Wall Street

Continued from page 17

questions over inhuman practices such as *apartheid* or environmental damage, should not deter this Council from exercising a mature, if risky, judgment in the interest of human values."

In a preamble to the resolutions giving the Social Criteria Committee the power to solicit proxies, the Executive Council called attention not only to the stewardship of economic resources but also to the "necessity for this Church to use its economic power for Godly purposes in the framing of a more just and equitable society which respects and enhances human dignity while preserving the only inhabitable environment we possess."

The Council statement praised "enlightened corporate management" who see some of business' responsibilities and encouraged the "use of non-economic criteria."

The Rev. Everett W. Francis, Executive Council public affairs officer and staff to the Social Criteria Committee, believes stockholder action is an appropriate action for the Church: "The relationship between morality and wealth has been pondered by man since his beginning. The mere possession of wealth or success is not necessarily an indication of virtue or vice, nor is the absence of wealth necessarily a guide to one's morality. There are many times, however, when economic success is affected by the rightness of one's actions."

Giving a more concrete example, Mr. Francis says: "In my parish I made it a policy not to know how much people gave, but a number of people told me anyway. Some told me because they really wanted me to know they were trying, and I accepted that. But others said 'Watch out, buddy' by their telling me. I tried not to let that sway me, but there is a reality to economic power."

"Corporations use economic power all the time. They set prices; they bargain with their employees for salary increases. Power, however, is not the

overriding issue. The use of power is. We're trying to use our economic power for justice in legally established ways.

"We are not, by this proxy action, forcing General Motors or the copper companies, rather raising issues for stockholders' consideration. We trust they will express their convictions."

"We rejected the option of divestment—selling the stock. I would agree with people who say that is economic boycott."

Mr. Robert Potter, Wall Street lawyer who heads the Social Criteria Investment Committee, says that Christianity has no clear-cut guidelines. "It says 'Love your neighbor,' but who is our neighbor in South Africa: the 80 percent of the population which is black and doesn't have the vote or the 20 percent white population which does?"

Using Churchpower

You say you finally plowed through the Kerner Report and got a subscription to *Ebony* and thought you were well-read? You say you thought you knew the vocabulary: *self-determination, empowerment, racism, and exploitation*?

You say you tried to talk to people about what you learned, and they all sound as though they read only the *Wall Street Journal*? You say there are new words: *endowment, stock proxy, solicitation, and corporate responsibility*?

You say you're confused?

During the late '60's the Church as social activist sent Episcopalians on a pilgrimage to investigate the nation's urban situation. Then before January, 1971, faded into February, along comes the Church as stockholder and proxy battler with the request for more soul searching on another complicated subject.

How did we get involved in all this business anyway?

In 1969 The Black Economic Development Conference (BEDC) brought us, as everyone knows, the Black Manifesto and its bristling challenge to the Churches. But what some forget was that BEDC also asked religious organizations to disclose the amount of their wealth and how it was being spent.

Churchmen and women, however, have been thinking and studying this subject for years, ever since the pioneering of Dr. Cameron Hall and the National Council of Churches' Department of the Church and Economic Life in the early 1950's. Research over the years indicated that religious organizations controlled some \$160 billion worth of U.S.A. wealth.

In October, 1970, the Rev. Frank White of the National Council (NCC) quoted that figure from a study the NCC did to determine whether investment policies of Churches could be brought into line with their social pronouncements.

The study put church/synagogue worth above that of American Telephone and Telegraph and the five largest oil companies combined (*see Nov. issue for Episcopal figures*).

"We've only touched the tip of the iceberg," White reported. "The invested wealth of the boards and agencies of [seven major] denominations and the NCC exceed \$3 billion in stocks and bonds. "We've made believers of skeptical churchmen about the church's wealth."

In November the National Association of Laymen of the Roman Catholic Church attempted a detailed study of the financial records of 23 of the nations' 160 Roman Catholic dioceses. They estimated the worth of the New York archdiocesan stock portfolio at a minimum of \$50 million. The laymen's group, however, was unable to gather complete financial reports because dioceses refused to provide the information.

Also in mid-November, 1970, the "Mobilization to End the War in the

I Speak Against the Positions

Following are excerpts from comments made by Executive Council member Dupuy Bateman, Jr., Pittsburgh, on the Puerto Rican and South African situations.

—THE EDITORS

On Puerto Rico—I want it understood that I'm strongly in favor of safeguarding the ecology. The 1970 Congress passed legislation that tightens pollution control; many states have done likewise. I'm in favor of seeing this trend continue.

My opposition to the proposal is that I do not think the Executive Council is equipped, nor has it the economic research resources, to propose sound economic policies for business corporations.

I do not question the good intentions, but I do not believe the Church has the resources to employ the kind of experts required to provide unprejudiced information. Whatever the merits of this particular case, where will such a policy lead us?

If we make an issue in this case, what about Lake Erie, the Hudson and other rivers, the sewage disposal practices of our U.S. cities? Who do we take on next, and where will the funds come from for research if we operate on facts? . . .

If drastic solutions are necessary, let them be imposed by legislation instead of the Executive Council's becoming a "gadfly" at stockholders' meetings of corporations picked at random.

Furthermore, I wonder if Executive Council is not making new policy in these matters which is reserved to General Convention.

Are we going to allow the Committee on Social Criteria to become a sort of "Grand Inquisitor" of U.S. corporations? Did General Convention so intend? Would it not be better policy to call off these stockholder actions and instruct the Committee on Social Criteria to furnish us with a list of possible investments which in their opinion meet some set of criteria which the Executive Council and General Convention determine is appropriate for Church investments? This would be a positive approach of trying to find some sheep instead of

looking for goats. . . .

On South Africa—As in the case of the mining companies, I must speak against the position the Executive Council is requested to take in the case of General Motors. . . .

I question whether the policy of singling out General Motors and proposing such a drastic solution as ceasing its operation in South Africa was authorized by the December Council. . . .

I question whether policies of this far-reaching magnitude are not the prerogative of General Convention and whether we have the authority to put the Episcopal Church on the line as supporting such a controversial matter. . . .

I believe that the action proposed is designed specifically to injure the economy of South Africa. I deplore the Executive Council's recommending a course of action that is designed to make people suffer, for certainly if it is appropriate for General Motors to terminate its operations in South Africa, it is also appropriate for every company in the U.S.A. to terminate business relations with South Africa. There is no difference in principle in General Motors' manufacturing automobiles, trucks, and refrigerators in South Africa and in selling South Africa anything from pencils to wheat.

Consequently, the proposal of Executive Council to General Motors can only be designed to create suffering and unemployment. . . . I don't think it represents the desire of the majority of our communicants, although I'll admit I have no way of proving this statement. . . .

I hope no one will misinterpret my remarks and cast me in the role of defending *apartheid*. . . . On the other hand, I certainly am not, and do not want to be identified as, a supporter of solutions intended to cause suffering. . . .

Finally, if the Church wishes to sell its stock in countries doing business in southern Africa, as it has been said that the University of Edinburgh (Scotland) has done, or for any other reason, why not do so . . . these stockholder fights are not, in my opinion, the role of the Church. . . .

—DUPUY BATEMAN, JR.

From Wallets To Wall Street

Churches," a coalition of youth and activist groups, charged American churches with "complicity in the killing and maiming of people and land" by virtue of owning stock in seventeen of the Pentagon's major contract companies.

Three denominations — United Presbyterian, Episcopal, and the United Church of Christ—renewed work on investment policy. Three seminaries established courses to study the churches' linkage with industrial power.

"Today ordinary people are becoming conscious of the fact that a great deal of economic power in the hands of a relatively small number of people is influencing and making major decisions which negatively affect our lives," White said. "The public is beginning to feel and smell and taste the results of economic power as it is manifested in corporate decision making.

"Philosophically, the meaning of the movement is quite simple," White explains. "It says that life and death are more important than profit and loss."

The Rev. Thomas Hinsberg, a Roman Catholic priest working for the Detroit Industrial Mission, brought it closer to home: "An industry is judged successful when it uses the most efficient means to produce a product and when it most wisely allocates its financial resources toward maintenance and growth of the corporation. Those criteria have so dominated our national life that even in the Church a pastor is judged to be good if he manages the finances of the parish well and provides the service efficiently to the parishioners. . . . In recent years it has become clear that those criteria are not enough."

Though in legal fact stockholders hold the ultimate authority over corporate policy, in actuality little of this power has been used. In a *New York* magazine article, Chris

Welles reports: "Shareholders have descended to such levels of docility that they usually silently acquiesce to whatever the board and the executives demand. Or they just cop out by selling their stock. They have become, in fact, probably the nation's last remaining truly disenfranchised, unorganized, and totally eviscerated minority group."

In that context, "Stockholder Power" becomes just one more method of getting at "self-determination," of carrying out the battle the Episcopal Church began in 1967 in Seattle in a way geared to the '70's.

Precedents for using the Churches' financial power are few but significant. The Episcopal Church, for example, participates in Project Equality, an attempt to do business only with companies that have equal employment policies.

Many denominations will not buy stock in liquor or tobacco industries because some feel they are not morally acceptable investments.

In 1967 the Episcopal Church joined four other denominations, together holding Eastman Kodak stock worth \$2.7 million, to engage in a shareholder battle with that company. The Churches were asking Kodak to hire 600 unskilled minority workers. Kodak compromised and agreed to send recruiters into minority areas of Rochester.

In 1969 several church groups joined a shareholder fight with Dow Chemical Company to protest the manufacture of napalm being used in Vietnam. (The United Methodist Women sold \$400,000 of their Dow stock.)

Dow's reputation dropped significantly after that action, and the company eventually discontinued napalm production and is reported now to be considering a strong anti-pollution program.

At its February Executive Council meeting, the Episcopal Church, through the Council's Special Com-

mittee on Social Criteria for Investments, agreed to join other stockholders in participating in Campaign GM: Round II at the company's annual meeting on May 21, 1971, Cobo Hall, Detroit.

Campaign GM began in January, 1970, when a group of lawyers, assisted by consumer advocate Ralph Nader, bought twelve shares of General Motors stock. They then asked GM for two things: 1) to expand the Board of Directors from 23 to 26 to include three representatives of the public; 2) to establish a shareholder's committee to monitor management in areas of GM's responsibility to society.

Trinity Episcopal Church, New York City, voted its 65,000 shares with Campaign GM, as did the New York City Pension Fund. Dartmouth College and the University of Pennsylvania voted with management but sent protests. The College Retirement Equities Fund voted its 637,000 shares with management but said it did so only by a close 9 to 7 vote and could not promise what would happen next year if GM were not responsive.

The Rockefeller Foundation voted its nearly 200,000 shares with management but criticized GM policies. Williams College and Yale University abstained from the voting.

Though Campaign GM got only three percent of the total vote, GM has, since that time, made several moves:

- the automotive giant has formed a public policy committee to examine the corporation's policy on public issues, although the members of that committee are all responsible to management;

- appointed the Rev. Leon Sullivan, founder of the international Opportunities Industrialization Centers, as the first black member of GM's Board;

- named a panel of six scientists to advise the company on the environ-

mental effects of its products and operations.

The side effects of Campaign GM: Round I raised the issue to public debate on many college campuses and in other institutions. Institutional investors hold nearly 40 percent of the outstanding shares of stock in the nations' major corporations.

No one is making predictions that Campaign GM: Round II will fare any better this May in terms of votes, but issues have been raised—and are being joined. ◀

For Further Reading

Apartheid and Imperialism, *Africa Today*; Vol. 17, No. 5; 1028 Connecticut Avenue, Washington, D.C. 20036 (\$1.50)

Episcopal Churchmen for South Africa; 14 West 11th Street, New York, N.Y. 10011

Institutional Investor reprint, Peter Landau article, July, 1970; 140 Cedar Street, New York, N.Y.

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Investments: The Church's Secret Weapon; *Social Action*, January, 1971, 289 Park Avenue South, New York, N.Y. 10010

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Southern Africa: A Time for Change; *Friendship Press*, Room 753, 475 Riverside Drive, New York, N.Y. 10027 (\$1.95 each)

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This year our boarders come from Alaska, Hawaii, 5 other states, and 7 foreign countries for a complete college preparation. Our young men and women experience a demanding liberal arts education in a happy and healthy atmosphere on a beautiful 50-acre campus.

Grades 7-12

Coeducational

6300 S.W. Nicol Road, Portland, Oregon 97223

Sanford EST. 1930



Grades 7-12. Spacious campus near Wilmington. Sound background for college. Broad curriculum: advanced courses & special study help. Art, drama, music. Sports. Riding. Accredited.

Nancy C. Sawin, D. Ed.,
Head of the School

Box 120, Sanford School
Hockessin, Delaware 19707

SCHOOLS FOR GIRLS

Kemper Hall

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

Grades 1-12, boarding and day

Student-faculty ratio 10 to 1

College Head-Start Plan

Art (all media), Dance

Creative Dramatics, Music

Riding, Hockey, Tennis

Beautiful wooded campus on Lake Michigan

101st Year. Raymond Gayle, Rector

Dept. E, Kenosha, Wisconsin, 53141



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

Some Coordination with

St. Bernard's School for Boys

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

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

ST. CATHERINE'S SCHOOL

An Episcopal School for Girls. Grades Primer-12. Fully accredited college preparatory course of study. Resident students, grades 9-12. Excellent faculty. Emphasis on individual attention to students. Founded in 1890. Located in charming suburb of historic Richmond. Art, Music, Dancing and Drama. Full sports and physical education program. Advance courses offered in languages, math, history and science with nearby boys school.

R. W. Trussell, Headmaster

St. Catherine's School, 6001 Grove Avenue
Richmond, Virginia 23226

Hannah More ACADEMY

The oldest Episcopal boarding school for girls in the United States, offering a fully accredited college preparatory curriculum for grades 8-12. Excellent location on a 67-acre suburban Maryland campus readily accessible to both Baltimore and Washington. Outstanding college entrance record. Special programs in music, dance, riding and fine arts also available. Day students accepted. For complete information, contact:

The Rev. Kenneth W. Costin: Headmaster
Box T, Hannah More Academy
Reisterstown, Maryland 21136

EDUCATIONAL DIRECTORY

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Saint Anne's School, a day or stay school for girls in grades eight through twelve, is close to the cultural and academic resources of Metropolitan Boston. It offers an opportunity for encounter which enables each individual student to achieve and grow to her fullest potential.



Whether your child is bright, slow, or troubled in her present environment, write to:

SAINT ANNE'S SCHOOL, EPISCOPAL
18 CLAREMONT STREET
ARLINGTON, MASSACHUSETTS 02174

Vardell Hall

Resident College Preparatory
Girls, Grades 9-13

Established accredited academic program augmented with:
... active social and varied recreation programs.
... fine arts, chorus, piano and organ instruction.
... riding, golf, modern dance, tennis, intramurals.
Write Director of Admissions, Box K, Vardell Hall,
Red Springs, N. C. 28377

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Episcopal. Grades 8-12. Music, art, dramatics. Small classes. All sports; varied activities. On beautiful Rappahannock River. SUMMER SCHOOL: June-August.
For catalog write:
MISS VIOLA H. WOOLFOLK, Headmistress
St. Margaret's School, Box 158-E
TAPPAHANNOCK, VIRGINIA 22560

SCHOOLS FOR GIRLS

Margaret Hall

Episcopal
College Preparatory
Boarding School
for Girls
in the Blue Grass



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

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

STUART HALL

Episcopal College Preparatory. Girls, grades 9-12 In Virginia's Shenandoah Valley. Enrollment, without regard to race or religion, represents many states and several foreign countries. Modern equipment. Advanced Placement courses. Strong student government. Emphasis on growth in maturity, responsibility, and service. Est. 1844. Catalog.

Martha Dabney Jones, Headmistress
Box E, STAUNTON, VIRGINIA 24401

the Highlands

School in Florida for Girls
Individual development. Sound academic training on outstanding lakefront campus. Golf course, pool, skiing, sailing, riding. College prep and general . . . grades 8-13. Music, art, commercial, reading. Social and travel program.
For catalog, write R. E. Stokes, Pres.
Avon Park Florida 33825



SCHOOLS FOR GIRLS

ST. MARY'S

Girls, Grades 9-12
Peekskill, New York

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

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

SCHOOLS OF NURSING



ST. LUKE'S HOSPITAL SCHOOL OF NURSING

The School of Nursing is a part of St. Luke's Hospital Center New York and offers a nationally recognized and accredited program in professional nursing — two years, eight months in length. Entrance directly from high school; modern residence adjacent to Columbia University campus. Classes enter each September. Address inquiries to:

THE REGISTRAR, BOX E

St. Luke's Hospital School of Nursing
419 West 114th Street
New York, N. Y. 10025



"TO HEAL THE BODY
TO SAVE THE SOUL"



COED

SUMMER VOLUNTEER SERVICE OPPORTUNITY

Wanted Counselors, college age or older, for CAMP GALILEE, LAKE TAHOE - owned, operated by Episcopal Church in Nevada. Room, board, medical insurance, \$10/week allowance. (Transportation help if needed) Staff required from mid-June thru July, some thru August—state preference. Write: Camp Galilee, 2390 West Seventh, Reno, Nevada 89503

Informal • Meaningful • For High Schoolers

Chop Point

Merry Meeting Bay
Bath, Maine

Co-ed 12-18. Sailing, water skiing, horses, tennis, scuba, trips, 70° swimming, choir, wilderness canoeing, fishing, garden, projects, steak fries, lobster bakes. "Preview:" Algebra, Geometry, English, Typing, Oceanography. Outstanding counselors, non-profit, Christian values. 4 wks, \$390, 8 wks, \$750. Write: Peter Willard, Chop Point, Woolwich, Maine 04579. Telephone (207) 443-5860.

CAMP FAIR HAVEN

\$45 per week
Blue Ridge Mountains of Virginia
Boys-Girls 7-14 yrs.
June 19 - August 21
Swimming, riding, hiking, sports
Arts, crafts, nature studies. Write:
Lloyd Gochenour, Director, for folder.
Box 629N Harrisonburg, Virginia 22801

GIRLS

HOLIDAY HOUSE CAMP

Conesus Lake, 35 mi. south of Rochester, N.Y.
G. F. S. Society for Girls - ages 6-14. July 3-August 27. One to eight weeks. \$37.00 per week plus registration fee of \$5.00. Reduced rates for entire season. Swimming, crafts, hiking, archery, camping out, nature study, cheer leading, special days, etc. Competent counselors. Half price to counselor trainees, 14-15 years.

Until June 1 contact: Mrs. Mary M. White,
452 Genesee St., Rochester, N. Y. 14611
After June 1, Address: Mrs. Mary White
1041 West Lake Road, Conesus Lake
Genesee, N.Y. 14454

LAKE GEORGE

Camp For Girls

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

Elinor Neuffer

45 Limekiln Road Suffern, N.Y. 10901

BOYS

William Lawrence Camp

Located in the New Hampshire
Lake Region Center Tuftonboro
Building health and character since 1926

JUNE 30 to JULY 27

4 weeks: \$280.00

JULY 28 to AUGUST 24

Entire camp season: \$510.00

Enrollment fee \$10.00 before April 1st - \$20.00 thereafter. Accommodates 100 boys, 8-15 years, 3 age groups. Baseball, tennis, canoeing, sailing, riflery, swimming, water-skiing, crafts & forestry program. Tutoring.

For further information, address:

OWEN M. CARLE, Director
54 Cypress Street
Brookline, Mass. 02146

Exchange

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

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

COMMITMENT TRY-OUT

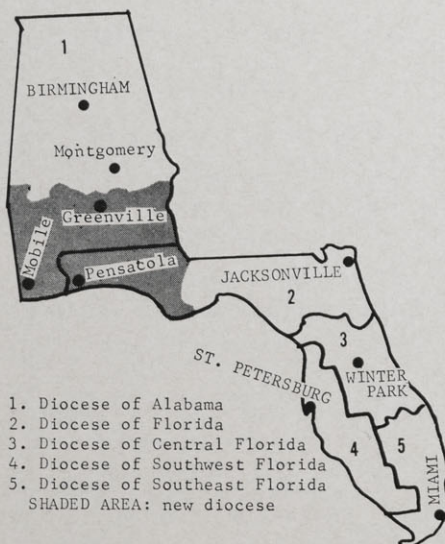
The Order of St. Helena will offer in July its second annual Summer Vocations Program for young women, 18 and over, who are interested in exploring the possibility of commitment through a religious community.

Participants will live for the month as temporary members of the Community at the Mother House of the Order near Vails Gate, N.Y. In an effort to have an authentic experience of life in a religious community, they will share with the Sisters in the worship and work in the convent in addition to a special study program.

For application blanks and further information please write to: Summer Program, Convent of St. Helena, P.O. Box 426, Vails Gate, N.Y. 12584.

OUR NEWEST DIOCESE

The shaded area of this map shows the area included in the Diocese of the Central Gulf Coast. The see city is Mobile, Alabama.



HELPFUL HINT CORNER

An old man, a consistent Christian who kept cheerful through all his troubles (and he had more than his share of knocks) was asked by a friend one day how he managed it. Nodding at the old Bible on the shelf, he said with a smile, "The secret's there. The Bible says, 'It came to pass' . . . It never says, 'It came to stay.'"

—from *World Christian Digest*

SAVE THOSE STAMPS

Please see *Exchange*, February issue, page 46, STAMPS, BOOKS-TUITION. The Rev. Francis W. Hayes, Jr., asks that we clarify a point. Stamps to be sold for tuition aid and books for Japanese seminarians should be sent to him. He sells them and forwards the money to the Rev. Beverly Tucker in Japan. The address again for your cancelled U.S. commemoratives, high-value, regular issues, and foreign stamps is: The Rev. Francis W. Hayes, Jr., 4013 Chesapeake Ave., Hampton, Va. 23369.

A RECTOR'S PRAYER

May the members of my parish be as free with money as they are with advice, and their minds as open as their mouths. Amen.

—Unknown, quoted in the *Dallas Churchman*

HAVE A SEAT

Interested in buying some two-year-old pew cushions at a low cost? Trinity Church in Woburn, Mass., has 45 which are 70" long x 13" wide x 3" high. They are covered with a heavy-duty magenta fabric which can be removed for cleaning. Inquiries should be sent to the Rev. Bruce A. Young, P.O. Box 10, Woburn, Mass. 01801.

NEW GRADUATE PROGRAM

Pennsylvania State University is starting a graduate program in religious studies in the 1971 Fall term. Master of arts and doctor of philosophy degrees will be awarded.

The program hopes to project what services will be necessary in an emerging culture and to prepare its students to seek new ties between religious thought and institutions and university disciplines and their social responsibilities.

It will prepare specialized personnel

as research directors of religious bodies or as religious journalists, and for work in a variety of community agencies, including health and welfare services.

For further information write to: Dr. Luther H. Harshbarger, Head, Department of Religious Studies, The Pennsylvania State University, N431 Burrowes Building, University Park, Pa. 16802.

SURPLICES, CASSOCKS WANTED

San Juan Mission to the Navajo in Farmington, N.M., is developing pre-teen and teenage interest in the choir and acolyte programs. To help stimulate this interest, Mr. Robert O. Parks would like to acquire cassocks and surplices in sizes about 46 to 56.

The Mission Chapel of St. Augustine's, Shiprock, would like to outfit its new choir in 12 "episcopal" scarlet or royal blue cassocks and white surplices in the same general sizes.

If you can help by sharing, please write to Mr. Parks at: San Juan Mission, P.O. Box 720, Farmington, N.M. 87401.

BOOKS FOR KENYA

The Rev. Ken Sharpe writes from Kenya to ask for old prayer books and hymnals for rapidly developing interracial congregations. He says the condition is immaterial because loving hands will make repairs. Also desired are biographies, good novels, and other books for a parish library largely used by Kenyans in an area where cultural facilities are few.

Mr. Sharpe asks prospective donors to write first with descriptions so duplications will be avoided. His address: The Rev. Ken Sharpe, Vicar of the Mau, P.O. Box 171, Molo, Kenya.

SCHOLARSHIP AID

The Board of Managers of the Church Training and Deaconess House of the Diocese of Pennsylvania will continue to receive applications from women for scholarship grants up until March 15 of the academic year preceding intended use.

Priorities of Qualification:

1. Seminary and training school students.
2. Those working toward advanced degrees in social work, teaching, and religious education.
3. Those seeking continuing education in their already established field.

Address all inquiries and requests for application forms to: Board of Managers, Church Training and Deaconess House, 202 W. Rittenhouse Sq., Philadelphia, Pa. 19103.

MIND STRETCHER



**mopey
stretcher**

No matter how you happen to have this issue of THE EPISCOPALIAN in your hands, we think you'll agree it is a mind-stretcher. It is edited not only to inform you, but to open new horizons in your view of the Church, to stimulate your active involvement in the life of the Church. When your parish sends it to you on the "Parish Plan," it is also a money stretcher. With this plan your parish is making \$2 do the work of \$4. You are getting all the benefits you would if you subscribed yourself at the individual subscription rate of \$4 per year... but your parish is paying only \$2 and at the same time is providing every other family with the same opportunity for mind-stretching. It makes such good sense - and is such good stewardship. If your parish is still allowing you to pay \$4 per year to do your own mind-stretching, don't you think it's time they began a money-stretching Parish Plan?

**THE
Episcopalian**

SC**606RATC9 JUN71 8E001
CHURCH HISTORICAL SOC
606 RATHERVUE PL
AUSTIN TX 78705



She Needs Your Love...

Little Rosetta doesn't know that her future hangs in the balance... her father has just been killed in an accident, her mother cannot earn enough to feed a large family.

Before long her big smile will be lost as she searches for food, shivers without warm clothing, unable to even write her own name, trapped for life in a crowded slum in Rio de Janeiro, Brazil.

We must enroll her in our Family Helper Project immediately, so she can stay with her mother, yet receive the assistance and education that will make her childhood happy—and her future hopeful.

How can you sponsor a child like Rosetta in countries around the world? Here are some answers to your questions:

Q. What does it cost to sponsor a child?
A. Only \$12 per month. (Your gifts are tax deductible.)

Q. May I choose the child I wish to help?
A. You may indicate your preference of boy or girl, age, and country. Many sponsors allow us to select a child from our emergency list.

Q. Will I receive a photograph of my child?
A. Yes, and with the photograph will come a case history plus a description of the Home or project where your child receives help.

Q. How long does it take before I learn about the child assigned to me? A. You will receive your Personal Sponsor Folder in about two weeks, giving you complete information about the child you will be helping.

Q. May I write to my child? A. Yes. In

fact, your child will write to you a few weeks after you become a sponsor. Your letters are translated by one of our workers overseas. You receive your child's original letter, plus an English translation, direct from the home or project overseas.

Q. How long has CCF been helping children? A. Since 1938.

Q. What help does the child receive from my support? A. In countries of great poverty, such as India, your gifts provide total support for a child. In other countries your sponsorship gives the children benefits that otherwise they would not receive, such as diet supplements, medical care, adequate clothing, school supplies.

Q. Are all the children in orphanages? A. No, some live with widowed mothers, and through CCF Family Helper Projects they are enabled to stay at home, rather than enter an orphanage. CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of projects.

Q. Who owns and operates CCF? A. Christian Children's Fund is an independent, non-profit organization, regulated by a national Board of Directors. CCF co-operates with both church and government agencies, but is completely independent.

Q. Who supervises the work overseas? A. Regional offices are staffed with both Americans and nationals. Caseworkers, orphanage superintendents, housemothers, and other personnel must meet high professional standards—plus have a deep love for children.

Q. How do you keep track of all the children and sponsors? A. Through our IBM data processing equipment, we maintain complete information on every child receiving assistance and the sponsor who provides the gifts.

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

Write today: Verent J. Mills

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

I wish to sponsor ☐ boy ☐ girl in
(Country) _____

☐ Choose a child who needs me most.
I will pay \$12 a month. I enclose first
payment of \$_____. Send me child's
name, story, address and picture. I cannot
sponsor a child but want to give \$_____.

☐ Please send me more information.

Name _____

Address _____

City _____

State _____ Zip _____

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Yonge, Toronto 7. EP 6640

