

**Title:** *The Episcopalian*, 1971

**Digital Copyright Notice**

Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send requests for permission to re-publish to:

**Rights and Permissions Office**

The Archives of the Episcopal Church  
Email: [research@episcopalarchives.org](mailto:research@episcopalarchives.org)  
Telephone: 512-472-6816



# THE Episcopalian

MAY, 1971

LIBRARY & ARCHIVES  
DOMESTIC AND FOREIGN MISSIONARY SOCIETY  
AUSTIN, TEXAS

## THE JESUS STORY

*William Emerson makes an  
old story young again and lets  
it speak for today.*





## ...but just look at her now!

When Su May first came to our Home in Hong Kong, the other children called her "Girl-who-will-not-laugh."

And there was a reason for her sadness. Her parents were dead, her relatives didn't want her. It seemed that no one in the world loved her.

So why the big smile now? Well, Su May has discovered that someone does love her. She lives in a pretty cottage along with her new "brothers and sisters"—and has loving care from a housemother, especially trained for the difficult task of being a mother to youngsters like Su May.

*And just look at her now.* She doesn't have a worry in the world—but we do. Because, you see, we must find a sponsor for Su May. A sponsor who will help provide food, clothing, education—love.

And Su May is only *one* heartbreaking case out of thousands . . . boys and girls who are neglected, unwanted, starving, unloved. Our workers overseas have a staggering number of children desperately waiting for help—over 15,000 youngsters, that will just have to survive the best they can until we find sponsors for them.

How about you? Will you sponsor a child like Su May? The cost is only \$12 a month.

Please fill out the sponsor application—you can indicate your preference, or let us assign you a child from our emergency list.

Then, in about two weeks, you will receive a photograph of your child, and a personal history. Your child will write to you, and a housemother will send you the original and

an English translation, direct from overseas.

Won't you share your blessings—and your love—with a needy child?

**Countries of greatest need this month:** India, Brazil, Taiwan (Formosa) and Hong Kong.

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 \_\_\_\_\_

Registered (VFA-080) with the U.S. Government's Advisory Committee on Voluntary Foreign Aid. Gifts are tax deductible.

Canadians: Write 1407 Yonge, Toronto 7.

EP5650



TRENDS • EVENTS • IDEAS •

## **Children: the Outdoor Sweatshop**

Agricultural child labor in 1970 is like children in the sweatshops of 1938, according to an American Friends Service Committee report issued in March. The report is based on investigations conducted by teams in Ohio, Maine, Washington, Oregon, and California in cooperation with the Federal Government's National Committee on the Education of Migrant Children. The study criticizes the fact that agricultural workers are not covered by the Fair Labor Standards Act and that children in agriculture are specifically excluded from most child labor laws. Where protective legislation exists, enforcement is inadequate. A fourth of farm wage workers are under 16—many as young as six—even though the agriculture industry has the highest rate of disabling injuries and occupational diseases.

## **Computer Produces Prayer Book Index**

Professor Milton A. Huggett recently completed a computerized concordance (index) of the Episcopal Book of Common Prayer using an IBM 360/65. The Church Hymnal Corporation will publish the concordance, which indexes prayers and liturgical passages and lists every word in the Prayer Book showing its context, page, and line. Dr. Huggett said that to compile the index without the computer's help would have taken 10 years or more. The professor and his staff spent portions of five years designing the plan and developing programming techniques. The computer, when finally switched on, took 35 minutes to execute the project and less than two hours to print the results.

## **Taking Advantage Of Adversity**

While some communities are still trying to get Bible reading and prayers put back into public schools as morning exercises, others have taken seriously the Supreme Court's authorization of objective studies of religion and the Bible in public education. In fact, the Supreme Court's decision may eventually result in more children knowing more about the Bible and religion than they learned before in assembly. ● Lower Merion High School in suburban Philadelphia has 30 students enrolled in an elective course, "The Bible and Literature," which has been taught for more than ten years. This year the Religious Instruction Association, Fort Wayne, Ind., lists four new curricular projects on religious related studies. In addition the RIA newsletter includes data on five summer instruction courses for teachers involved in religious education.

## **Draft Deferment For Seminarians May End**

The House Armed Services Committee voted in March to grant the President the power to eliminate draft deferments for seminarians and clergymen. The bill it was considering would also add a year to the two-year alternate service obligation for conscientious objectors. ● A week earlier the General Commission on Chaplains and Armed Forces Personnel passed a resolution urging that seminarians and seminary enrollees "be subject equally with others to the risk of selection for military service." The commission is the principal Protestant coordinating agency for military chaplaincy concerns and is supported by 41 affiliated religious bodies including the Episcopal Church.

### **New Convention Office Set Up**

A new General Convention Office has been established with the Rev. Canon Charles M. Guilbert as executive officer. At Houston Canon Guilbert was elected secretary and treasurer of the General Convention; and Mrs. Dorothy J. White as assistant secretary and assistant treasurer. Communications concerning the General Convention and its Joint Committees, Joint Commissions, Boards, and agencies should be addressed to:

General Convention Office  
Suite 419  
819 Second Avenue  
New York, N.Y. 10017  
(Telephone (212) 490-2840)



# Switchboard

So that we may print the largest possible number, all letters are subject to condensation.  
—THE EDITORS

## PURRR

I do enjoy the antics of the cat members of your "staff." They do a good job in pointing up failings of the humans.

DR. BERTHA L. OLSEN  
Battle Creek, Mich.

CAT EDITOR'S NOTE: Hmmm, and all the time I thought we were depicting parishioners, not editors!

## CHURCH'S DILEMMA FORUM

I've just read your editorial "The Church's Dilemma—Again" in the April, 1971, issue.

It seems to me that one of the key elements in solving the dilemma of laity making either/or decisions in reacting to what church leaders do is for these same leaders to stop making unilateral decisions!

Wouldn't it be more constructive if our church leaders were to give a higher priority to their role of being "en-

ablers"? Why shouldn't a leadership priority be given to enabling the majority of the church membership, which is the laity, in becoming more effective Christians in the world? Why not treat the laity as our Lord's front line troops? This is our role.

If, as it has been said, the real battles of faith are being fought in the world, then it seems to me that the laity who are already in the world should do the fighting—not the clergy!

What a beautiful opportunity for the Church to be great and at its best if our leaders would give top priority in time, money, and talent to enabling the laity to do the fighting themselves. How can this be done? Your article "How to Survive from Nine to Five" suggests one way [see *The Episcopalian*, January, 1968].

Will such a course be followed? I think it depends upon how much patience and humility our leaders possess.

MORTON O. NACE, JR.  
Syracuse, N.Y.

In response to your editorial "The Church's Dilemma—Again" I simply quote Robert Farrar Capon.

"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. But it never works. Never with persons since they are free and can, as persons, only be wooed, not controlled."

In fairness to Capon, he mentions as examples, "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."

He does not mention the Church as an arm twisting agency, but I will.

I submit that the reason the Church is in its present state is precisely the same predilection toward arm twisting. The open letter to Virginia W. Herschede in this issue of THE EPISCOPALIAN is one example of the kind of arm twisting going on.

Mrs. Herschede wrote to THE EPISCOPALIAN her open and honest thought. It was replied to in a major article. Mr. Zimmerman even says, "But let us not try to force our own viewpoint on everybody else by threatening financial retaliation." I was not aware that Mrs. Herschede threatened financial retaliation. Surely she has the right to support what she approves, and not support what she does not approve.

No one will argue that the Church shouldn't speak to every generation, or that change is evil in itself, or that the

Continued on page 50

# THE Episcopalian

continuing **Forth and The Spirit of Missions**  
An independently-edited, officially sponsored monthly published by **The Episcopalian, Inc.**, upon authority of the General Convention of the Protestant Episcopal Church in the United States of America.

## DIRECTORS

Robert E. Kenyon, Jr., President  
John H. Leach, Vice-President  
Elliott Odell, Vice-President  
Arthur Z. Gray, Secretary  
Samuel W. Meek, Treasurer  
Isabel Baumgartner, Stephen F. Bayne, Jr., Joseph E. Boyle, William McK. Chapman, Margaret Cousins, L. Philip Ewald, James F. Fixx, Robert L. Hartford, Kennett W. Hinks, Howard Hoover, Ralph E. Hovencamp, Inez Kaiser, William S. Lea, Elizabeth B. Mason, William G. Moore, Hiram W. Neuwoehner, Jr., Thomas J. Patterson, John W. Reinhardt, Samuel G. Welles, Alan D. Williams, John E. Hines, ex-officio

## EDITORS

Henry L. McCorkle, editor-in-chief  
Edward T. Dell, Jr., managing editor  
Jeannie Willis, associate editor  
Judy Mathe Foley, associate editor  
Martha C. Moscrip, news editor  
Emmaretta Wieghart, production editor  
A. Margaret Landis, copy editor  
Robert Wood, art consultant

## CONTRIBUTING EDITORS

Elizabeth Bussing, Leonard Freeman, William C. Frey, Mary Morrison, Janis M. Wooten

## BUSINESS DEPARTMENT

Louis Windholz, general manager  
Walter N. Gemmill, advertising director  
Minnie Fry, advertising manager  
Helen Kingan, business manager  
Marcia Petzold, circulation manager  
Anita Spence, assistant circulation manager  
Edward P. Gilbert, production consultant

THE EPISCOPALIAN, May, 1971  
Vol. 136 No. 5.

Published monthly by the Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103 35¢ a copy, \$4 a year; two years, \$7. Foreign postage add \$1 per year. Second class postage paid at Washington, D.C. SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, other circulation correspondence, should include old address label and zip code number. ADVERTISING OFFICES: 1930 Chestnut St., Philadelphia, Pa. 19103; P.O. Box 667, Gettysburg, Pa. 17325. Copyright © 1971 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. Publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN is a member of the Audit Bureau of Circulations, Magazine Publishers' Association, National Diocesan Press, Associated Church Press, and Religious News Service. Second class postage paid at 214 L. St., N.E., Washington, D.C. 20002

SUBSCRIBER SERVICE		ATTACH LABEL HERE	
Please include an Episcopalian address label to insure prompt service whenever you write us about your subscription		parish	city
mail to: The Episcopalian, Box 2122, Philadelphia, Pa. 19103		address	name
change of address		state	(please print)
If you're moving, please let us know four weeks before changing your address. Place magazine address label here, print your new address below. If you have a question about your subscription, place your magazine address label here and clip this form to your letter		diocese	zip code
to subscribe, mail this form with your payment, and check: <input type="checkbox"/> new subscription <input type="checkbox"/> renew my present subscription			
subscription rates:			
<input type="checkbox"/> 1 year \$4 <input type="checkbox"/> 2 years \$7			
Please add \$1 per year, for each overseas subscription			
<input type="checkbox"/> Payment enclosed <input type="checkbox"/> Bill me later			
name (please print)			
address			
city		state	zip code
parish		diocese	



# THE Episcopalian

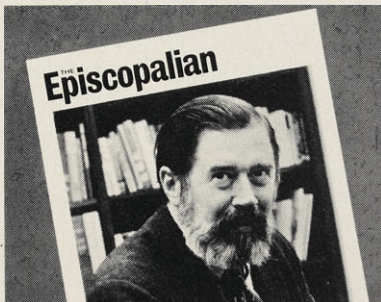
## CONTENTS



*Hassle: boom versus building*  
page 24



*Warm faith in a cold cosmos*  
page 35



*A fresh, mind-turning gospel*  
page 59



*Home of the Braves and hungry*  
page 20

- |  |                                   |           |
|--|-----------------------------------|-----------|
| <b>Double Duty Parish</b>                          | <i>by Jeannie Willis</i>          | <b>6</b>  |
| First in a series on the Church in Spanish America |                                   |           |
| <b>Quota Rock in Paramus</b>                       | <i>by Leonard Freeman</i>         | <b>10</b> |
| Where kids float a budget with hard Rock           |                                   |           |
| <b>Face to Face in Kenya</b>                       | <i>by Donald E. Becker</i>        | <b>13</b> |
| Fifty Anglicans do a first in East Africa          |                                   |           |
| <b>Editorial: Mirror, Mirror, on the Wall. . .</b> |                                   | <b>16</b> |
| Commentary on Christians, GM, and South Africa     |                                   |           |
| <b>No Thank You, Father Zimmerman</b>              | <i>by Thomas A. Weidman</i>       | <b>19</b> |
| A strong-minded Vermonter on change as a value     |                                   |           |
| <b>Angel on the Roof</b>                           | <i>by Jay Sacks</i>               | <b>20</b> |
| Atlantans tackle poverty under some new wings      |                                   |           |
| <b>More than just Calley</b>                       | <i>by Louis Cassels</i>           | <b>23</b> |
| <b>The Chapel that Couldn't Stay</b>               | <i>by Bill Wingell</i>            | <b>24</b> |
| How to pray right on target                        |                                   |           |
| <b>The Jesus Story</b>                             | <i>by William A. Emerson, Jr.</i> | <b>59</b> |
| An editor tries his hand at the world's best news  |                                   |           |

"Most people get their first view of Jesus from their mothers," says William A. Emerson, Jr., author of *The Jesus Story*, our end-over-end excerpt leading off the second front of THE EPISCOPALIAN this month. Bill Emerson, Presbyterian layman and former editor-in-chief of *The Saturday Evening Post*, presently heads a publishing firm his wife named The Learning Child. He took the risky job of retelling the gospel accounts because the Jesus he found there seems to him a lot different from some versions around today.

## COLUMNS AND COMMENT

Relay	<b>3</b>
Switchboard	<b>4</b>
Monday Morning	<b>23</b>
Worldscene	<b>38</b>
In Person	<b>46</b>
Educational Directory	<b>47</b>
Exchange	<b>49</b>
Calendar of Events	<b>51</b>



# DOUBLE DUTY PARISH

In Ecuador's capital, SAINT becomes SAN, too

**I**F YOU, as a tourist in Quito, Ecuador, wandered into St. Nicholas' Episcopal Church some Sunday, you would feel completely at home. Same Prayer Book. Same hymns. Chancel announcements. Coffee hour. All the familiar trappings.

A foreign colony—chiefly North American, British, Dutch, and German—lives in Quito. Most work with the Ecuadorian government on programs such as U.S. AID and FOA, or for oil companies operating around this republic. The colony leads a life not unlike that in many affluent State-side suburbs. Incomes, while not at all excessive by U.S. standards, are dazzlingly high by Ecuadorian. Social life whirls busily and gaily but only within its own small orbit.

*The Church* in Ecuador, of course, is Spanish Roman Catholic. Quito has had Roman bishops since 1545. By

the end of the seventeenth century, ten huge churches and an equal number of convents and monasteries had been built by various Roman Catholic religious orders, so well built that they are still in use. The town's population was then about 25,000. But except for parochial schools, little of the social and institutional works for which the Roman Catholic Church is so well known in other parts of the world has ever been started in Ecuador.

It was not until 1962 that the Episcopal Church sent a missionary to Quito. A service of Holy Communion in Spanish took place that year, with the Bishop of Panama, the Rt. Rev. R. Heber Gooden, as celebrant.

Regular services at the new mission of St. Nicholas were in English, however, for the "foreigners." "It's the first time I've ever been stationed anywhere that there was an Episcopal Church," happily comments one member. Yet missions such as this are not exclusively for Episcopalians. They are attended by English-speaking persons of many denominations. Such persons refer to themselves as "members" of the congregation, and most such missions practice open Communion for all persons eligible in their own denominations.

Many of these persons are reluctant to transfer membership from the back-home parish, either on the basis of their transiency or sentimentality. And herein lies some of the financial problem of these congregations. If your membership is still back home, support of this local church isn't apt to be a first priority.

In 1965, a second missionary was appointed to work in Quito—the Rev. Onell A. Soto (*photo left*). And St. Nicholas became *San Nicolás*, a Spanish-speaking congregation meet-





ing for separate services in the same rented building. Each congregation elects half of a combined vestry.

For many months after Father Soto started the Spanish work, not more than five persons came to any service. Grown now to regular attendance of more than forty persons, still only three family units come together. The rest—mostly young people—are single members of a family who brave considerable criticism to show up. The Sunday school of about sixty children is slowly bringing parents into the parish life. Most of these Ecuadorians are of the middle class—if such terms have any relevance in economics such as this.

Building this congregation has taken quantities of hard work and a quality of patience. Father Soto points out, "We have learned that the hard way to start work with Spanish-speaking people is via an English-speaking congregation." The advantages of having a base, some structures, and organization are outweighed by the cultural and economic disparities, the natural shyness and suspicions of the Ecuadorians about foreigners, the unconscious possessiveness of the original congregation.

Developing parish leadership is a major difficulty. The transiency of the foreign colony, most of whom stay only two or three years, is devastating to lay leadership.

One such case is the Stone family. Mr. Stone is on the vestry and a right hand man to the vicar. Mrs. Stone is the organist, and three teenage Stones teach Sunday school. The family leaves in June, removing in one sweep five active dedicated members of the parish. They are not Episcopalians, by the way, but what they have given of their sum and



*The two Quito congregations rent this building, a former embassy now chapel, ecumenical library, and offices for bishop and vicar, for \$180 a month.*

substance to St. Nicholas makes that fact irrelevant.

In the Spanish congregation, the whole concept of lay leadership and stewardship must be taught from scratch. The Roman Catholic tradition has not included lay participation and, in Ecuador, has not been one of support for the Church. In most parishes collections are not taken at all. With the exception of the Mass, one pays fixed fees, depending on income and social status, for baptisms, weddings, funerals, and other Sacraments.

Like some 3,000 Episcopal congregations in the U.S., St. Nicholas and San Nicolás are not "self-supporting." In 1970, parish giving accounted for some 42 percent of the total costs. This provides, in effect, for everything except the clergyman's salary, a munificent \$4,300 a year, which is paid out of a grant from the Overseas section of the General Church Program budget.

Straddling the economic gulf between the two congregations is Father Soto, who says, "I am the lowest paid man in the English congregation

and the highest in the Spanish." The dimensions of that economic gulf can be seen in the fact that while some 90 percent of the total giving comes from the English group, the Spanish congregation gives a larger percentage of their income to the Church than their English counterparts. Parishes back home would flip their collection plates to have such tithers—in principle.

In addition to these sources of income, St. Nicholas/San Nicolás receives a small stream of State-side contributions from individuals and parishes. A preaching mission, conducted by the Rev. Anselmo Carral from Panama, was paid for by the women of Otey Memorial Parish in Sewanee, Tennessee. It provided a particular dividend for the Sotos—an occasion to be with an old friend and the man who married them.

The Companion Diocese relationship between Ecuador and Southwestern Virginia continues to mature with mutually gratifying results. A capital funds drive in the Virginia diocese is being tithed to Ecuador, and the anticipated \$40,000 will be a "no-strings" gift. The raising of such an amount has been helped by the exchanges of people and ideas which preceded it.

*Continued*

**By Jeannie Willis**



## Double Duty Parish

Much of today's apparent disinterest in overseas mission is rooted in the thought that in this ecumenical age, maybe we shouldn't be out there, or over here, or down there, anyway.

Father Soto is in many ways a living answer to this notion. There is no question but that this man is a missionary in the good, old-fashioned sense of that word. There is also no question but that he is dedicated to ecumenism. "It has to be understood as a dimension of Christian life," he says. "It is really the living Gospel, and we cannot settle for what amounts to a mere non-aggression pact or superficial friendships. Ecumenism is, above all, missionary action."

He hasn't just talked about it. Father Soto was the first non-Roman Catholic clergyman to participate in the consecration of a Roman Catholic Bishop in Ecuador. He presided at the first ecumenical wedding. He participated in the first Ecumenical Mass ever to be held in Ecuador. He was one of the founders of an ecumenical group of ministers, now grown to sixty members. About half regularly attend monthly study sessions, originally called "ecumenical breakfasts." At the urging of the Southern Baptists, the sessions are now called "Biblical breakfasts."

Father Soto was also one of the founders of an Ecumenical Theological Library opened at San Nicolás in 1967. Planned by an interchurch group in Quito, it was funded initially by Companion Southwestern Virginia.

This year St. Nicholas/San Nicolás achieved new distinction when the new Episcopal Bishop of Ecuador, the Rt. Rev. Adrian Caceres, chose it for his see. This double-duty parish will now embark on a new era made possible by people of differing cultures who agreed to work together.

**More on Ecuador next month.**



*Bishop Adrian Caceres (center) greets San Nicolas parishioner. Roman Catholic Bishop of Quito (left) was guest at this inaugural service.*







*The Rev. Onell A. Soto visits Carmela Hernandez, the first member of San Nicolas, Quito, where he has been vicar since 1965. She remained faithful even when she and her daughter, Susana, and the Sotos were the only worshippers in Spanish.*



*Turning the traditional coffee hour into a fiesta, the San Nicolas congregation literally dances with joy after their first service with their newly consecrated bishop in see city of Quito.*

*Father Soto uses a chalice to help illustrate the meaning of Holy Communion for a joint church school group (left).*



## When St. Matthew's can't find money for the diocese, the kids hire the Black Sabbath.

**I**T'S REALLY GOOD when something like this happens with the Church because you don't expect it." The speaker, an exuberant girl of 16, was talking about a Rock Concert featuring the British group, Black Sabbath, initiated, promoted, and produced by the youth of the "S.O.F.T. Coffee House" of St. Matthew's Episcopal Church, Paramus, New Jersey.

Paramus' mini-Woodstock involved money running into five figures, three bands, and a gate of over 3,300. The four months' effort by St. Matthew's young people was directed toward meeting the diocesan quota of their parish.

On March 29, 1970, the group, together with the Rev. Field Hobbs, vicar of St. Matthew's, presented their \$4,400 quota check to an understandably gratified and encouraged Bishop of Newark, the Rt. Rev. Leland A. Stark.

The beginnings were deceptively simple. According to Dan Molinari, at 18 one of the oldest members of the Coffee House's fifteen-man Board, "Father Hobbs said that we had this problem, that we hadn't been able to meet our diocesan quota to support inner-city missions and stuff like that, and we needed a few grand. He asked us what a good way to make money would be, and we thought of the best way—a Rock concert."

It was quite an undertaking. The initial problem: get a "name" band



# QUOTA ROCK IN PARAMUS

by Leonard Freeman



*The Rock Concert (top, left) sponsored by the youth of St. Matthew's Episcopal Church in Paramus, New Jersey, was sold out. Black Sabbath vocalist Ozzie Osborne (top) entertains the full house on stage. Coffee House members (left to right) Peter Aquirre, Cathy Nolan, Dan Molinari, and Ben Hobbs helped plan the successful Rock Concert.*

THE EPISCOPALIAN



and a place to hold it. "We must have made 300 phone calls—we couldn't get the agents to take us seriously because we were 'nobody' in the entertainment business," recall Mel and Edna Paradis, two of the group's adult advisors. But perseverance and support were there. The youth and the parish executive board were in constant communication.

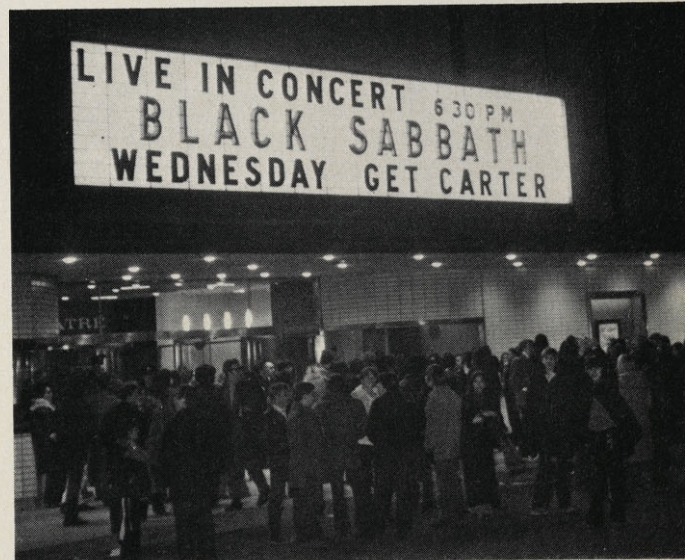
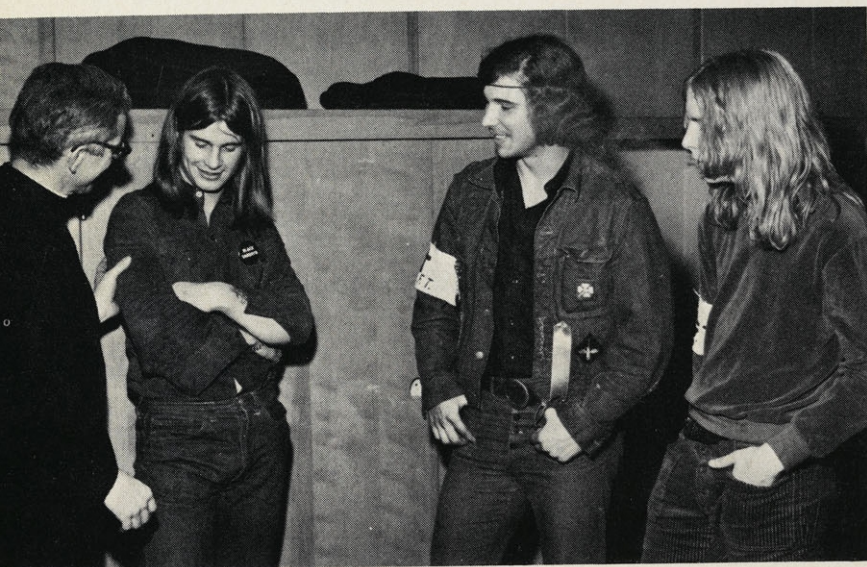
The major decisions about the who, what, and where of the show had to be worked out by the group itself. Tempers flared; some young-

sters walked out in a huff, then came back. In the process, commitment to each other survived and flourished.

The decision as to the band raised some peculiar problems because of the satanic reputation conjured up by "Black Sabbath." According to Black Sabbath vocalist, Ozzie Osbourne, however, "We're definitely not Satanists—we know there's a lot of it going 'round. We're trying to warn people off it—to tell them that it's a serious thing and shouldn't be played around with." Although not overtly

Christian, the four band members "believe in God" and wear crosses "for protection."

At show time problems still cropped up. Black Sabbath's equipment didn't arrive, and replacement parts malfunctioned. The first show went on almost two hours late, with 2,000 people waiting outside for the second. Some fast decision-making, hard work, and cool heads by the parish youth and adults serving as ushers averted what could have been a difficult situation. *Continued*



*Top left: The Rev. F. H. Hobbs, St. Matthew's rector, helps Black Sabbath vocalist Ozzie Osbourne and Coffee House members Bob Gonzales and Larry Cullen talk out their pre-show tensions. A reporter (left) interviews young people waiting to get in to hear the concert. Crowds (top, right) are lined up waiting for the doors to open for the second show. Father Hobbs (below) explains to the young people why the second show is being delayed.*







*The musical group (above) the crowd came to hear—the Black Sabbath. Members (left to right) are Bill Ward, drums; Ozzie Osborne, vocalist; Tony Iommi, lead guitar; and Geezer Butler, bass guitar. Below: part of the crowd the Black Sabbath viewed from the stage.*

## Quota Rock in Paramus

Despite the problems, Father Hobbs thinks the youngsters' efforts are an unqualified success on several levels. Coffee House attendance has boomed to 200 and more. A youth retreat on "Caring and Sharing" and the youths' own Rock offertory in church "couldn't have come about without this." "Financially, we've probably cleared \$6,000 net on this thing."

Everything above the quota is the Coffee House group's to give to charity as it chooses. According to member Peter Aquirre, "We've been thinking of giving the excess to St. Matthew's to help with the new addition on the church—or maybe to pave the parking lot." A hot-line for drugs and other problems is also a possibility.

At a deeper level, the entire project has been an object lesson in mutual interdependence, not only between the young people and their church but amongst the youth themselves and in their relations with the "adult establishment." "They've run into some good adults—honest, straightforward—and they think the establishment's not all that bad," says Father Hobbs.

More to the point, "They've become less concerned with themselves and more concerned that everyone's involved, everyone's heard. When you care that way—enough to struggle with ideas, enough to struggle with responsibilities and each other—

I think that's a spiritual outreach, a spiritual expression."

Youth may not often expect a Rock concert of their Church, but then the Church doesn't often expect an effort like this from its youth either.

Both can happen. It takes something called faith. ◀





# Face to face in Kenya

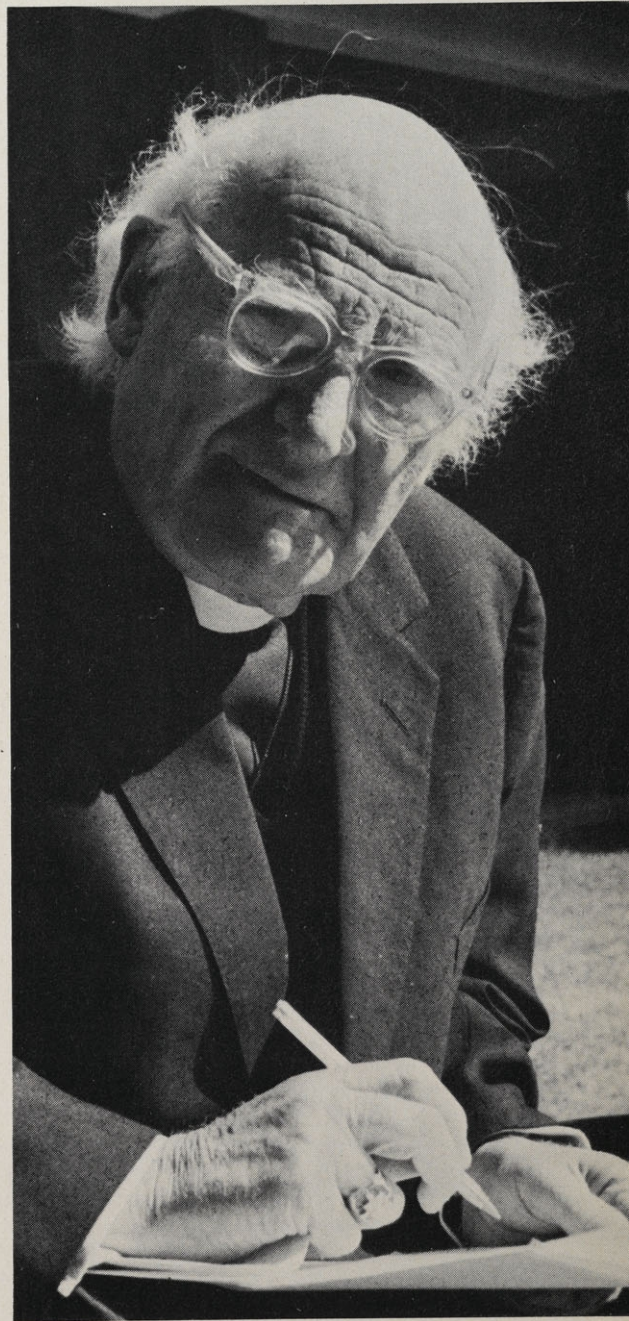
Anglicanism's first Consultative Council (at Limuru, Kenya, East Africa, February 23-March 5; see last issue for news summary) holds great promise as an open forum. The every-two-years gathering may one day come up with a truly inspired lead for Anglican Churches. It hasn't just yet. But after all, it just started. (*Continue text, page 14.*)



Bishop Edmund K. Sherrill of Central Brasil represented Latin America at meeting.



Archbishop F. H. Olang of Kenya, Church of East Africa, was host bishop to Anglican Council.



Dr. Michael Ramsey, Archbishop of Canterbury, presented opening address and chaired early sessions.



# Face to Face in Kenya

The Most Rev. Michael Ramsey, Archbishop of Canterbury, presided at the opening sessions. He noted in his lead-off address that the ACC included bishops, priests, and lay persons young and old.

The Archbishop further pointed out that for the first time in a worldwide meeting of Anglican Churches, non-Anglo-Saxons predominated. He considered it of great importance that the Council meet every two years at various locations over the world. Through these meetings, the Anglican Churches will be able to plan strategy. "Working together goes side by side with working with other Churches," he said.

Based on resolutions submitted by member Churches, and on various Lambeth Council resolutions, the agenda was divided into four sections: 1) Unity and Ecumenical Affairs; 2) Renewal, Church and Society; 3) Renewal, Order and Organization; and 4) Mission and Evangelism.

But the debate quickly developed considerable elasticity. The pressing problems of Church and world defied the agenda.

Six areas of concern did emerge, more or less related to the original plan for the meeting:

► **World Council of Churches:** The conferees generated considerable debate over the WCC and its grants, especially to those fighting racism in South Africa.

► **Racism and oppression:** Several persons expressed concern "about the gap between words and deeds, between resolutions . . . and their implementation." There was a view (white) which asked for patience and a non-Anglo-Saxon view (expressed gently enough, really) that it may be necessary for a few bombs to go off in South Africa and elsewhere.

► **Mutual Responsibility and Interdependence:** How can MRI be extended, revitalized, made an effective force for helping many to help themselves? MRI is seen as the one common Anglican mission policy and one of the most imaginative ideas to come out of the Anglican Communion (Anglican Congress, Toronto, 1963) in years.

► **Ordination of Women:** To ordain women, or not to ordain? It was more than that. The real issue is extension of the ministry—making it more effective. Ordaining women, training bishops, making laity more effective, all were discussed.

► **Marriage discipline:** In a world of eroding standards—a world of polygamy (successive in the western world; concurrent in tribal and other areas)—more understanding, forgiveness, and compassion were called for. Little was done except to refer the matter back to member Churches for study. Some, however, urged rigid adherence to current law.

► **Ecumenism:** Greater cooperation among fellow Christians was urged. As for reunion, two quite opposite viewpoints were evident: Join now, plan later vs. plan carefully, join later.

In the end, the World Council came out with majority support. There was a minority which felt, however, "WCC is our servant . . . what it has done is wrong, and we should not endorse it."

Racism and unjust governments were condemned. There was no complete meeting of minds on how to combat racism. The gap between resolution and action clearly remains a large one. General Convention Special Program was cited in glowing terms as an example of how to help, and the WCC actions about South Africa were compared with GCSP both as to motive and style. "Both of these programs were established in the conviction which we (all) share . . . that the Church has the obligation to empower the powerless."

Many ancient and continuing problems were aired as some fifty Anglicans met in the beautiful highlands of Kenya. Arguments did not differ materially from those heard at other times and in other places. No "break-through" program was proposed or recommended (such as GCSP or MRI).

But for ten days, these Christians from all over the world established a community of interest. They discussed serious matters, perhaps realizing, perhaps not, that solutions could not be neatly arrived at or

nicely dispatched home.

Was the ACC creative? Several delegates responded:

● "This is certainly the best Anglican meeting that I have ever been to . . . the quality and importance is far, far above any other." (*Brasilian bishop*)

● "It was a great interchange of ideas." (*Priest from the Middle East*)

● "It is hard to say. We will just have to see afterward." (*Young woman from Asia*)

● "For the first time, the progressive group in the Anglican Communion has dominated over the conservative. The experience as a whole was a very liberating one . . . in free presentation of issues that the ordinary man sees as significant." (*Consultant from England*)

● "As a layman I have been dealing with archbishops." (*Young man*)

● "It was a demonstration of the Church as it is—a fellowship in Christ. It has helped me to see that all sections of the Church and world face almost identical problems." (*North American*)

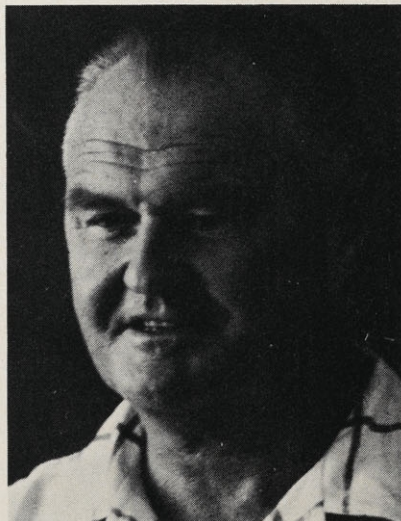
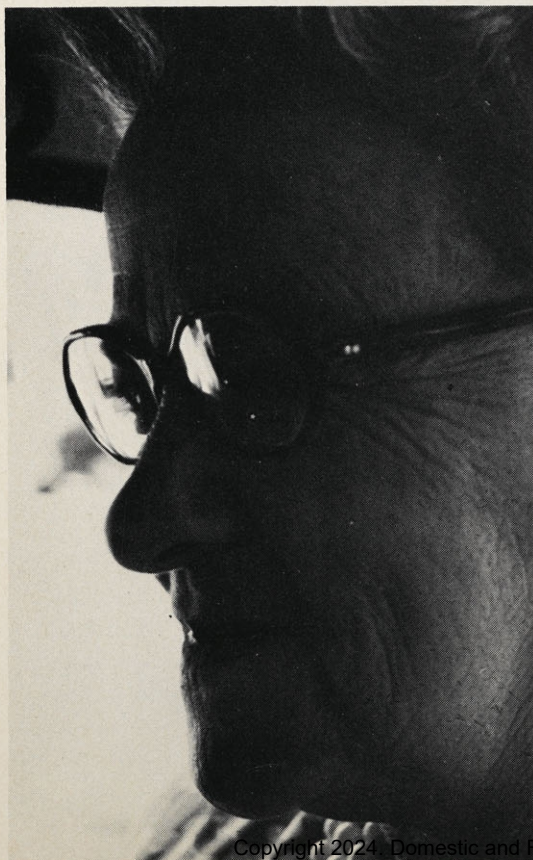
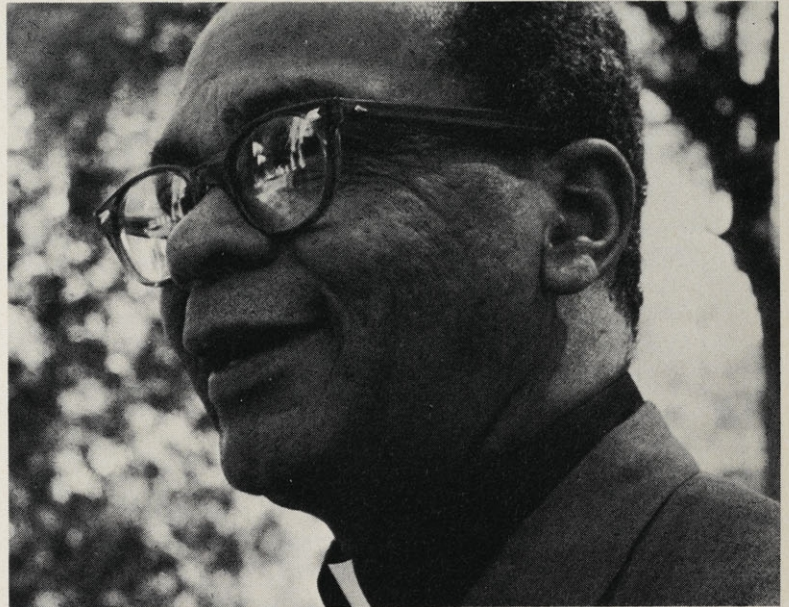
Several good moves did come from the ACC. One was to sanction ordination of women by bishops who have approval of their Provinces. Another strongly supported the WCC program aiding those fighting racism in Africa. The Council urged that all "Churches within the Anglican Communion make every effort to eradicate all forms of racism, discrimination, and abuse of power."

Also introduced, late in the plenary sessions, was a resolution proposed by the Rt. Rev. E. K. Sherrill of Central Brasil and the Rev. W. G. Henson Jacobs, of the U.S.A., asking that "The Council affirm that warfare in any form is sinful and contrary to the Gospel of our Lord Jesus Christ and that it cannot therefore be justified."

The resolution called for guidance for Christians who object to participation in war, in particular wars, or in police actions and insurrections, leaving it to individual consciences to determine whether to take part. The Council refused to vote on this resolution, pleading "lack of time."

—DONALD E. BECKER





*The Anglican Consultative Council meeting in Kenya was the first such gathering in the history of the Communion. Priests, deacons, and lay persons, young and old, joined bishops as elected representatives and observers from the various parts of the world served by member Churches of the Anglican Communion. Among these were: Miss Nancy Chan (upper left) from Sabah, formerly British North Borneo, representing the Council of the Church of South East Asia; Mrs. Marion Kellerman (lower left) from the Episcopal Church U.S.A., who was elected vice-chairman of the ACC; the Rev. W. G. Henson Jacobs (upper right) of the U.S.A., clerical delegate for the Episcopal Church; and Bishop Geoffrey D. Hand of New Guinea, Church of England in Australia, representing the South Pacific Anglican Council.*



## Mirror, Mirror On The Wall . . .

**I**N DECEMBER of 1968 the Executive Council of the Episcopal Church announced its intention to withdraw money from a consortium of New York banks which were extending a line of credit to the Republic of South Africa. As it happened, South Africa terminated the use of the credit before this Church and others withdrew their deposits.

At the time some Episcopalians expressed concern about the implications of this proposed action. If Church bodies use economic boycott as a policy instrument, they must be prepared to have church members use it, too. After three years of pledge cutting, most Church bodies have gotten the point.

More recently, the Executive Council, advised by its Committee on Social Criteria, has asked General Motors Corporation, through 12,574 shares of GM stock the Episcopal Church owns, to terminate its manufacturing operations in South Africa (*see April issue*). The Council did so, pointing out the obvious and odious facts about employment practices GM must comply with under South African *apartheid* laws.

We, along with most other Christians, profoundly deplore the racist, repressive, and inhuman regime of South Africa. It raises for us, as it does for many others, the specter of Nazi oppression and terror.

Recognizing all this, however, shouldn't we, as churchmen, consider questions about our own stance in this important issue? The first of these questions is a simple matter of consistency.

Can we use our position as churchmen who collectively own General Motors stock to remain GM stockholders and, at the same time, ask General Motors to get out of South Africa? In other words, can we ask General Motors to get out of South Africa, while we continue to stay in General Motors.

Boycotts, dissociation, and severing relationships bother us. In discussion of this issue some have said that we—as Christian co-owners of GM—should not profit from *apartheid*. But isn't this a rather shallow view of both economics and theology?

God has made all nations brothers—members of one another. And economics—like instant communication—helps reinforce this fact. How about the millions of

South African diamonds worn on American fingers? How about the ingots of South African gold in Fort Knox? We are involved in South Africa's *apartheid* in hundreds of ways which are just as tangible as our shares of GM stock.

At the same time we must concede the practical effectiveness of Executive Council's tactic. Council members do not, of course, really want GM to get out of South Africa. And James M. Roche, chairman of GM, is evading the Executive Council's real intent when he rebuts, as he did in early February, the request to withdraw.

The Council, in the feeling of Robert S. Potter, chairman of its Social Criteria Committee, has given General Motors some leverage to move the South African government on the *apartheid* issue. Pressure from GM owners might be something South Africa's government can understand.

At least General Motors is no longer arguing, as some other corporations still do, that the internal law of a country where the company does business is something a corporation can only accept—and abide by. In a speech to the Economics Club in New York recently, Mr. Roche said, in part, "All of us . . . depend on the earnings of business in one way or another . . . when business does not do the job expected of it, it is we—all of us—who are both accountable and concerned."

Accountable is the good word. We are—GM is. Could be we serve GM by asking it to behave more accountably with respect to *apartheid* and South Africa's oppressed majority. Could be we are accountable to do more than just ask GM to get out of South Africa.

Can our people and GM's get together to talk, as a supplement to mass media confrontation?

Do we have enough energy, will, and imagination—in the Church and in GM's management—to make the most of the moral opportunities in South Africa?

Getting out may be an effective attention-focusing tactic both for responsible organizations and frustrated church members. But we Christians had better have something more substantial to offer after we have enjoyed that first shock of confrontation and controversy.

—THE EDITORS



**\$40,000 IN MEDICAL INSURANCE AND  
\$10,000 IN LIFE INSURANCE • IS YOURS WITH  
ONE OF THESE TWO PLANS IF YOU ARE EM-  
PLOYED BY THE CHURCH**

40000  
10000

1

**THE CHURCH GROUP LIFE AND MAJOR MEDICAL  
PLAN FOR CLERGY AND LAY EMPLOYEES**

This plan, adopted by the General Convention, is mandatory for all clergy of the Episcopal Church with the premium paid by the church employer...and is available to lay employees of parishes, dioceses, church schools, and other church organizations who are enrolled as a group, regardless of the number employed by the organization.

It provides—

**\$10,000 Life Insurance**

**10,000 Accidental Death and Dismemberment protection**

**40,000 Major Medical Insurance for the insured employee and each member of his family, for each separate and unrelated sickness or accident. Payment is made for 80% of the charges, except that it is limited to 70% for in and out of hospital costs for mental illness.**

This Major Medical Insurance provides the extra protection you need to meet the large expenses when long periods of disability result from a serious illness or severe accident. This Major Medical Plan should be combined with your basic hospital/surgical plan. It provides additional payment for usual and customary hospital and doctors' services beyond the coverage provided by your basic hospital/surgical plan. The Plan provides reimbursement for practically all types of medical expenses, whether furnished in or out of a hospital. It even includes such expenses as psychiatric care, special nursing care, and recuperative nursing home care.

2

**THE CHURCH GROUP LIFE AND COMPREHENSIVE  
MEDICAL CARE PLAN FOR CLERGY AND  
LAY EMPLOYEES**

This plan, also approved by General Convention for clergy and lay employees, is available in place of a basic hospital/surgical and Major Medical Program. It, too, is available to all clergy and lay employees of any type or size church organization.

This plan combines the advantages of basic hospital/surgical and Major Medical benefits into one plan.

**\$10,000 Life Insurance**

**10,000 Accidental Death and Dismemberment protection**

**40,000 Maximum Lifetime Comprehensive Medical Insurance for the insured employee and each member of his family.**

The Comprehensive Plan will pay the first \$1,000 of in-hospital expense. On the next \$2,000, the Plan will pay 80% of costs incurred. If your illness requires treatment costing beyond \$3,000, the Plan will pay 100% up to \$40,000, with the exception of out-patient psychiatric care for which you will be paid 50%. There is a \$50 deductible for charges other than in-hospital expenses.

**BECAUSE OF THE LARGE NUMBER OF INDIVIDUALS  
ENROLLED IN THIS CHURCHWIDE PROGRAM, EVEN  
THE SMALLEST PARISH EMPLOYER BENEFITS.**

Use this coupon for detailed information on either or both plans. Mail it today.

Please send more information about

☐ Plan based on Church Major Medical superimposed on existing basic hospital/surgical coverage

☐ Plan based on Comprehensive Medical Plan including basic hospital/surgical benefits

Name \_\_\_\_\_

Address \_\_\_\_\_

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

Church or Organization \_\_\_\_\_

Number of full-time employees \_\_\_\_\_

Your position \_\_\_\_\_



# 40000 10000

## ANSWERS TO IMPORTANT QUESTIONS ABOUT CHURCH LIFE'S GROUP LIFE, MAJOR MEDICAL AND COMPREHENSIVE MEDICAL PLANS

**Q** What type of life insurance is provided in these two plans?

**A** In both plans the life insurance protection is identical. It is group life insurance which provides you the most coverage for each dollar of premium paid.

**Q** What is the major difference between these two plans?

**A** The Major Medical sets a limit depending on the room and board charges in the designated area; extends a \$40,000 per cause maximum for each and every unrelated sickness or accident; pays 70% of charges in and out of hospital for mental illness and 80% of charges for other conditions.

The Comprehensive Medical Plan pays for semi-private room charges anywhere in the world; offers a \$40,000 lifetime benefit; pays in-hospital charges for mental illness as a normal hospital charge and 50% of charges out of hospital for mental illness.

**Q** Who pays the premiums?

**A** The employer.

**Q** What happens to these plans when I reach 65?

**A** Each medical plan reduces to a \$20,000 lifetime benefit and is automatically integrated with Medicare Benefits A and B. Under either plan the life insurance is convertible to any Church Life permanent policy regardless of the state of your health.

**Q** How do you define dependents?

**A** The definition under both plans is "your spouse and your unmarried children under 22 years of age and, in addition, your unmarried children 22 years of age but under 25 years of age, who have their residence with you and are wholly dependent upon you and are registered students in an accredited second-

dary school, college, university, or institution for training of nurses."

**Q** Is there such a thing as a "deductible"?

**A** Yes, but very small. Major Medical payments will be made on charges which exceed a basic hospital/surgical plan and a \$100 cash deductible. There is a \$50 deductible under the Comprehensive Medical Plan for all charges except hospital charges.

**Q** What happens if I cease to be employed by the church?

**A** You can continue either medical plan for six months after employment ceases, and at the end of six months, you can convert to a basic hospital/surgical plan. The life insurance is convertible to any Church Life permanent policy without evidence of insurability.

**Q** What occurs as I use up benefits under these plans?

**A** The Comprehensive Plan automatically restores paid medical expenses up to \$1,000 on the first of each year, not to exceed the \$40,000 maximum. The Major Medical does not have an automatic restoration of benefits, but keep in mind that coverage under this plan is already up to \$40,000 for each and every separate and unrelated sickness or accident.

**Q** Do these plans offer maternity benefits?

**A** The Major Medical Plan covers only charges due to complications of pregnancy. Other charges for pregnancy will be included in your basic hospital/surgical plan. The Comprehensive Medical Plan also covers complications and in addition allows \$150 for a miscarriage, \$300 for a normal birth, and \$600 for a Caesarean.

**Q** What are the limits for surgical charges?

**A** There are no surgical "schedules." Both plans pay on the basis of "usual and customary" charges.

FIRST CLASS PERMIT

No. 18872

NEW YORK, N.Y.

**BUSINESS REPLY MAIL**

NO POSTAGE STAMP NECESSARY IF MAILED IN THE UNITED STATES

POSTAGE WILL BE PAID FOR BY

**CHURCH LIFE INSURANCE CORP.**  
**800 Second Avenue**  
**New York, N.Y. 10017**



GROUP DISABILITY POLICY  
Underwritten by  
THE TRAVELERS INSURANCE COMPANIES  
Hartford, Connecticut 06115

Reinsured By  
CHURCH LIFE INSURANCE CORPORATION  
New York, N.Y. 10017

**CHURCH** LIFE INSURANCE  
CORPORATION

800 Second Avenue  
New York, N.Y. 10017  
A Contributing Affiliate of  
THE CHURCH PENSION FUND



# No Thank You, Father Zimmerman

Your open letter to Mrs. Herschede (*April issue*), a neighbor I've never met, reflects so sadly the inadequacies of today's priests. In a learned scholarly manner you tick off changes made down through the centuries in the form of worship. In a too typically condescending manner you point out the errors of Mrs. Herschede's ways and the irrational qualities of her thoughts.

I'm going to be brutally frank, Father, and tell you that I don't really care that you must acquiesce to your children's demands for what they so smugly and shallowly refer to as "relevance." I am so deeply concerned that my own children have a faith and form of worship of substance and strength, to which they can turn and within which they can live, that I am willing to risk the accusations and denunciations that you and other "revisionists" so eloquently and haughtily (but always kindly, of course) dispense as you pontificate from your perches six feet above reproach.

If you priests, of all people, cannot see the timeless quality of Christ and His Church, what can we say? If you, in your frenetic and frantic graspings for youth approval, cannot see that God is not at all ordinary, that He indeed is special with qualities only He can have (e.g., infinite love, compassion, knowledge), then I suppose you cannot see that language, vestments, music, etc., quite out of the ordinary are appropriate in His worship.

Do you not see that there is a great difference between putting God down on the common man's level and having common man aspire to God's level? When we make God and the worship of Him the same as "doing our daily thing," then I'm afraid we've lost much of the good He can do for us—and vice versa.

The Church for many centuries has suffered the ups and downs of fashion and need. Today is not much different, and leaders seem impotent to do anything other than react—and none too wisely.

I work in the academic world. Only of late has my bruised ego let me begin to articulate what has become so

distressingly obvious about myself, my colleagues, and my professional community. It turns out, after all, that we are not omniscient!

We have in the past decade witnessed the youth revolution. We have not known how to lead it to productive ends so we have, in a scatter-brained and empty-headed manner, gone rushing along behind claiming liberation from tradition and its foolish, restrictive ways.

"Relevance" became the watch word, and accomplishments in traditional academic pursuits were disdainfully regarded as tools of a monstrous establishment. Freedom was the goal, and responsibility became inconsistent with reality.

Isn't it a shame that as we begin to assess our universities and their programs, we find that what seemed like enlightened change was in fact frivolity of the highest order and that needed changes have gone all but unnoticed?

Have we not offered "freedom" and "liberation" in unlimited amounts only to have subjected youth to a cruel joke because we have denied them the fruits of self-discipline? Have we not failed repeatedly to take a stand and defend at least the basic structure of our backgrounds, our professions, our institutions? Were we not so anxious to gain acceptance (still unattained) that we too often shrugged our shoulders when accused of not being relevant?

Is it not possible that our youth looked again and again at us and failed to see us committed to anything or anybody? Did we not appear to be incapable of really giving a damn? Did we not seem to possess nothing that was a source of strength to ourselves?

We find ourselves now dealing with young people who have been given so much and denied so much more. They have been given latitudes broader than our wildest dreams, and at the same time we've driven them to manipulate these non-restrictions until they are physically and emotionally drained. We give them a wildly permissive environment and then eventually loose them on a world that will have order, will have discipline.

You went to great trouble to point out to Mrs. Herschede that change has occurred repeatedly through our history. We know that, Father, but that in itself is not a mandate to, by God, change. I'm sure that conservatives, such as Mrs. Herschede and I seem to be, can tolerate changes; but they should have some reason, some rational thought behind them. Will we withdraw our support if these changes go through? Yes! Can you not understand that we are not simply being vindictive in taking such action?

At the present time I do not support the local Roman Catholic Church, the Calvary Baptist, or the Apostolic Tabernacle. Do I condemn them? Do I consider them irrelevant? Do I believe they have no validity? The answer, obviously, is a resounding "No." Then why not support them? Because they are not forms of worship which are acceptable to me as meaningful vehicles of worship. If the Episcopal Church pursues some of these changes, it will fall into the category of the above-named denominations, and my disengagement from this Church will have been effected—much to my sorrow.

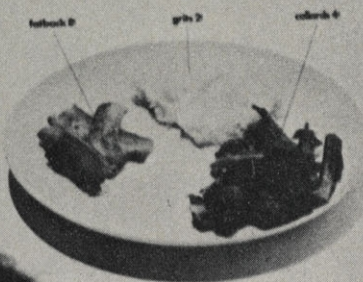
Perhaps we don't need change nearly so much as education. As you know, vestments have a fascinating history. How many laymen know it? The fasting rules were recently declared anachronisms and not relevant. Did they really mean passing up hamburger for lobster in drawn butter? I suspect not. Think of the many traditions and practices of the past which we have abandoned and how much we have lost already.

We cannot change meaningfully simply by abandoning our history, our traditions, our glorious and colorful past. The youth you seek and the academicians for whom you have a nearly pathological regard are not likely to be drawn to God via a greatly amplified guitar or an inelegant utterance in the vernacular. The Church needs to become more relevant not through her form but through her actions.

THOMAS A. WEIDMAN  
Essex Junction, Vermont



can you stomach it?



you can swallow a 14¢ welfare meal Monday.  
the money you save to help the hungry.

Hunger Day, Atlanta: Dec. 15



# ANGEL ON THE ROOF

## Where city and suburban Atlantans shove some small mountains

**T**HE PEOPLE of Atlanta, Georgia, are enjoying their multi-million dollar sports stadium. Summerhill, a large city slum, surrounds it.

When the imposing stadium opened in 1966, slum residents knew just what the city fathers thought most important at that time—big business, not decent housing.

In the middle of this astigmatic environment there is a center radiating help and hope. The center, with

an angel on its roof, is called Emmaus House. Erected by people who care about people, Emmaus House is a ministry of the Episcopal Church's Diocese of Atlanta.

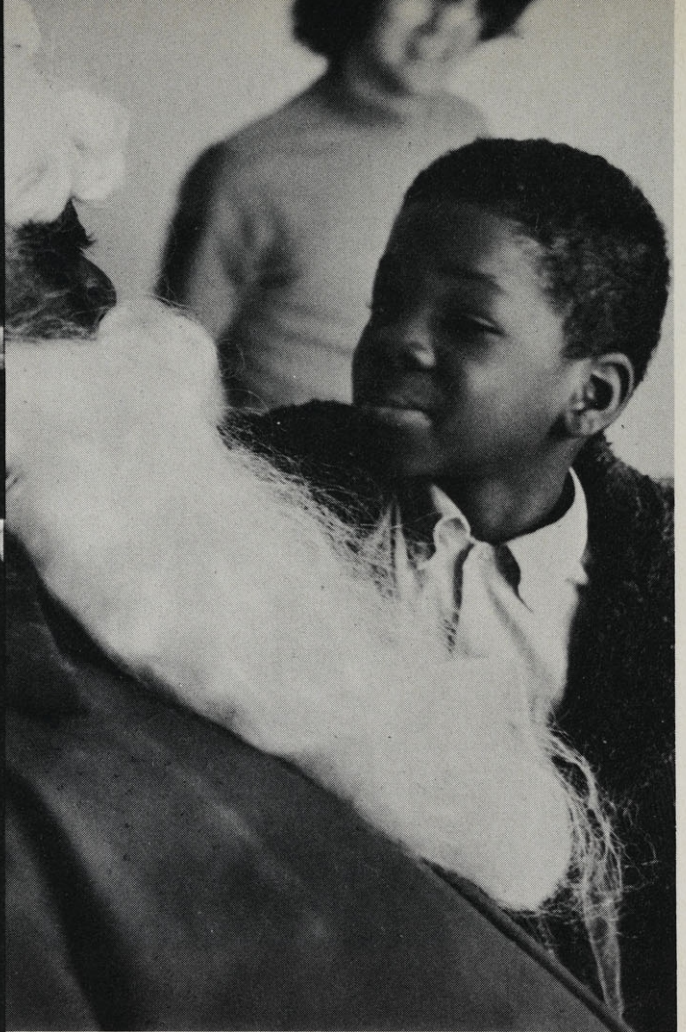
Atlanta's Episcopal clergymen held a conference in May, 1966, to discuss what needed to be done in the inner city. Later that year the Rev. Austin M. Ford was asked to head a project in the Summerhill area. After soul searching and fact finding, he decided

to give up a comfortable suburban parish and move into the building which he named Emmaus House.

"We call it Emmaus House because of a story in the Gospel of St. Luke (Chapter 24)," says Father Ford.

Mrs. Ethel Mae Mathews, current president of the local Welfare Rights Organization, says, "Father Ford works for us. Emmaus House provides facilities and services for people of the community which we probably





*One of the suburban volunteers (far left) drops into the Poverty Rights Office in Emmaus House to help solve someone's problem. Second from left: The Rev. Austin M. Ford, Emmaus House director, and Volunteer McDaniel stop in the warehouse to pick up government surplus food to take back to families in the Summerhill community. Some of the gifts given to each child at Emmaus House last Christmas were supplied by suburban volunteers (third from left). Mr. Alex Killingsworth (right), of Emmaus House, enjoys his role as Santa at settlement house party.*

**By Jay Sacks**

could not get for ourselves. He is helping us to learn to do things for ourselves and teaching us to get things done. This section of town has the biggest Welfare Rights Organization, the first community store, and the first poor people's newspaper in the city. Summerhill would be a much

poorer place if it weren't for Emmaus House and Father Ford."

Emmaus House is the community meeting place, open and used all of the time. Community needs are discussed over breakfasts, lunches, and dinners.

Children come in and out of the

buildings without fear. They go out of Summerhill on bus trips and are given an opportunity to go swimming, bowling, and horseback riding. Classes are held in Black history, art, dance, and drama, and tutoring is provided.

If Summerhill residents need surplus food, which is available from the



## Angel on the Roof

U.S. Department of Agriculture, they must go to a central warehouse to get it. Few of the people have the means to go.

To overcome the lack of transportation, Father Ford asked some suburbanites each to pick up food for one or two Summerhill families and to take it to them. This is not just a new delivery system but an effort to get people outside the ghetto involved.

Suburban women are encouraged to visit with the families and to use the opportunity as a learning experience, each from the other.

The women volunteer for other purposes, too. A group came together to help and call themselves Friends of the Welfare Rights Organization. They have set up a Poverty Rights office in Emmaus House with two phones which are always busy.

One of the offshoots of the work in this office is the poor people's newspaper which has a circulation of 8,000. The paper is instrumental in keeping those in need informed about what help is available and where to get it.

Mrs. Albert Stone, a suburban housewife volunteer, said the most frequent type of problem dealt with was welfare payments. "When someone calls us with a problem, we try to tell him how to handle it himself. If he cannot, or feels he cannot, we do it for him. The problem is usually getting the overworked welfare office staff to give the people what they are entitled to under law."

"The Poverty Rights office is serving the community as an advocacy office," says Father Ford. "Even though the Visiting Nurses' Association should be called by the welfare office if someone needs help, such as home nursing for a cancer patient, the call may not be made. The Poverty Rights staff gets the help."

Last Christmas nearly 100 children came to Emmaus House to sit on Santa Claus's knee. After a few words, each child was given a present with his own name on it. Most of the children knew that Santa was Mr. Alex Killingsworth who works at Emmaus House. But the presents were for them, personally, and that made the game worth playing.

Father Ford says the most important work being done at Emmaus House is helping people of the Summerhill community to overcome the utter despair, frustration, and hopelessness that poverty brings. He says that just providing the necessities is not enough. Legal advice, transportation, and information, such as that given through the newspaper, are just as important to help residents escape the trap of despair. ◀



*Mrs. Ethel Mae Mathews, head of Welfare Rights Organization chapter for Summerhill area, has an office in Emmaus House.*





monday  
mornings  
with  
cassels

## More Than Just Calley

THE CONVICTION of Lt. William L. Calley, Jr., and the public response to it, raise difficult moral questions which are in danger of receiving too facile answers.

To what extent should this unhappy young man be held personally responsible for the deed which a jury of six fellow officers was convinced beyond a reasonable doubt he committed? Was the deed just one of those things that happen in war? Or did it go beyond the pale of civilized behavior? If the deed was wrong, does the guilt rest less upon Lt. Calley than upon the superior officers, the government, the society, the nation, the "system" that sent him to the place where he did it?

Judging from the letters and telegrams that have poured in upon the President and Congress, and from man-in-the-street comments of citizens interviewed by newspapers and television, a large number of Americans feel that Lt. Calley either is being punished for what was really not wrong or is being made a scapegoat for a corporate sin that properly belongs on the shoulders of all of us.

Let's start with the first premise: that the deed really wasn't wrong.

Those who hold this view point out that all war is hell and the Vietnam war is on the seventh level of hell. As my own son told me when he began combat duty as a helicopter crew chief at Chulai—the same base from which Lt. Calley's platoon moved against My Lai—"the trouble with this war is

you can't tell the good guys from the bad guys."

People who look like innocent "civilian peasants" may slip into your camp at night and toss a grenade into your bunk. "Harmless" little children may turn out to be human booby traps, wired by a cynical enemy to blow themselves and any American soldier who befriends them into a million bloody bits.

When you've seen these things happen to many of your buddies, is it really so awful that you should, upon entering what you've been told is a hostile village, treat everyone in it—including the women and children—as enemies to be shot on sight?

The court martial jury—composed entirely of combat veterans—decided after thirteen days of deliberation that it was awful. Even in wartime, even in Vietnam, even in My Lai, to shoot down scores of unarmed women and children in cold blood is not a deed that can be justified by any consideration of military expediency. It is an act of multiple murder.

But who is really responsible for the massacre of defenseless human beings that the military court found had taken place at My Lai?

If Lt. Calley acted under explicit orders from superior officers, as was claimed at his trial, the major guilt surely resides with those who gave the orders, even though some may ask about Lt. Calley's moral responsibility to reject such an infamous command.

Who ordered the mass slaughter at

My Lai is not a moral issue but a question of fact that can be decided only by subsequent courts martial. If the Army stops now with its inquiry into My Lai, there won't be much question about Lt. Calley's being a scapegoat.

But suppose future trials show that Lt. Calley did **not** have explicit orders to kill everyone in My Lai? Would the guilt still be corporate rather than personal? Would the real war criminals be the government officials who got us involved in this distant, unwinnable civil war? Or the whole body of American citizens who let them do it?

Some people see it this way. They have a point. As St. Paul said long ago, we are all so involved with one another, we interact upon each other in so many ways, that each of us shares to some degree in everyone's guilt. If there had been no Vietnam war, there would have been no My Lai. Each American is responsible in some measure—if only by reason of inaction and silence—for the tragedy of Vietnam.

Although that is true, it is not necessarily the whole truth. However salutary the concept of corporate guilt as a corrective to individual pride or indifference, it can be carried too far. In every context, in every situation, there is a point at which a man has to decide how he will behave, what he will do. The pressures upon him to behave in a certain way, the risks he will run if he does something else, may be great. But to deny him the responsibility of ultimate decision is to rob him of all dignity as a human person.

We are **not** automatons. We are **not** merely the end products of heredity, environment, and social pressures. We are human persons blessed or cursed with the knowledge of right and wrong, burdened with an inescapable responsibility for our deeds. And there are things we must **not** do to each other, no matter how plausible the reasons we may be able to give for them.

If Lt. Calley does become a national hero for being convicted of murdering twenty-two civilians at My Lai, we had all better take a good hard look at what's happening to the moral conscience of America. ◀





# The chapel that couldn't stay

By Bill Wingell

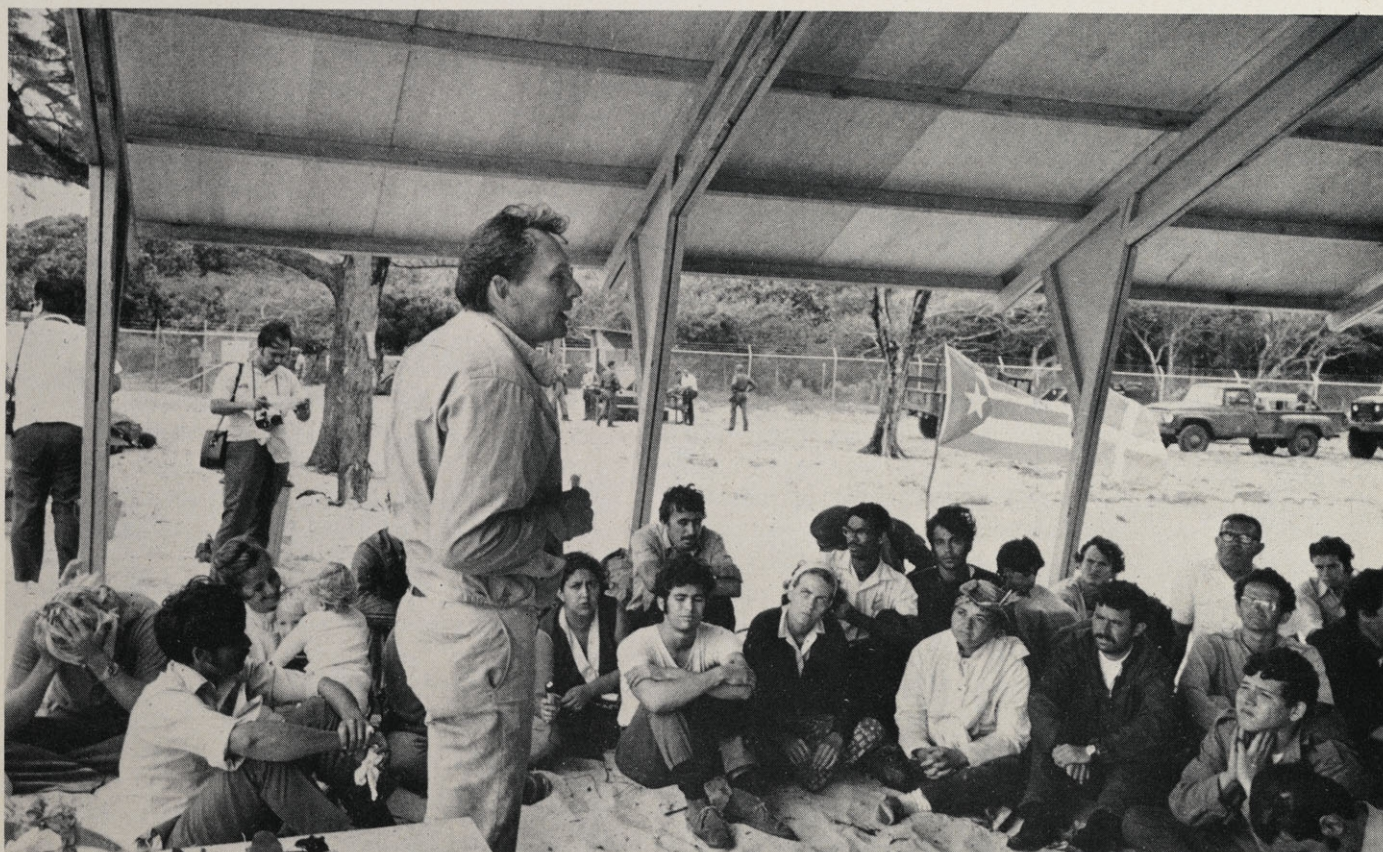
Quakers, with a few Episcopalians, take on the U.S. Navy with mixed, but hopeful results.

FOR ALMOST TWO YEARS the U.S. Navy has been fighting a mini-war with the tiny Puerto Rican island of Culebra, whose residents object to its use for target practice by Navy ships and planes.

Recently, a number of church-related persons from the continental U.S. joined the Culebrans in their non-violent campaign to oust the Navy. Sponsored by the Philadelphia-based Quaker Action Group, the team of supporters included several Episcopalians, all from Washington, D.C.: The Rev. Philip Wheaton, director of the Ecumenical Program for Inter-American Communication and Action; Elizabeth Ewing, a nurse and vestryman at St. Stephen and the Incarnation Episcopal Church; and Thomas Davidson, an anti-war activist and son of Bishop William Davidson of Western Kansas.

The Navy has been using parts of Culebra for ship-to-shore and serial bombing practice since 1936, despite the fact that the island, only seven miles long and three miles across at its widest, is inhabited by more than 700 persons. Culebrans charge that the target practice has disrupted the island's agricultural and fishing economy and endangered their lives. Over the years three adults

*Text continued on page 26*



*The Rev. Philip Wheaton (standing) preaches at the dedication service of the completed chapel. Mr. Wheaton, who lived for twelve years in the Dominican Republic, says, "The chapel was a symbol of peace. The federal government said*

*we were damaging federal property because they wanted to use it for destructive purposes. The chapel is still a symbol for Culebrans in the best Biblical tradition—a kind of Old Testament prophetic symbol and an act of celebration of life."*





*Vestryman Elizabeth Ewing helps paint the chapel. Miss Ewing says, "People must be free to make their own decisions. Perhaps the Culebrans will decide they don't mind the Navy at all, but the important thing is that it will be their decision." She took medical supplies with her to Culebra and left them there when she returned home.*



*When the chapel builders arrived on the beach with lumber, Navy officers ordered Marines to take it away. What ensues is a near-comical "tug of war" with Marines in full battle dress trying to wrest the lumber away from demonstrators. The military capture a few boards, but most are salvaged by the protesters. Neither side responds with blows, and there are no injuries. After about fifteen minutes the Marines are called back by their officers.*

As we went to press Secretary of Defense Melvin R. Laird announced that the United States Navy would cease bombardment of the northwestern peninsula of Culebra by the end of this year. He said studies, to be completed by 1975, would find new sites for target practice, and for the rest of this year "nonexplosive rounds" will be used on Culebra. The Navy will also open all of the Flamingo Beach area for use by the islanders and remove the fence adjacent to the Navy's firing range.



*Builders of the symbolic "chapel of peace" time their action to coincide with the Navy's "Operation Spring-board," an annual, intensified training exercise joined by the warships of six other nations. The Quaker Action Group leads in the undertaking, which takes place just inside the Navy target area on Flamingo Beach along the island's northwest peninsula. Everyone enthusiastically joins in construction.*





## The Chapel that Couldn't Stay

have been seriously injured and one child killed through mishaps with unexploded ordnance found lying in fields.

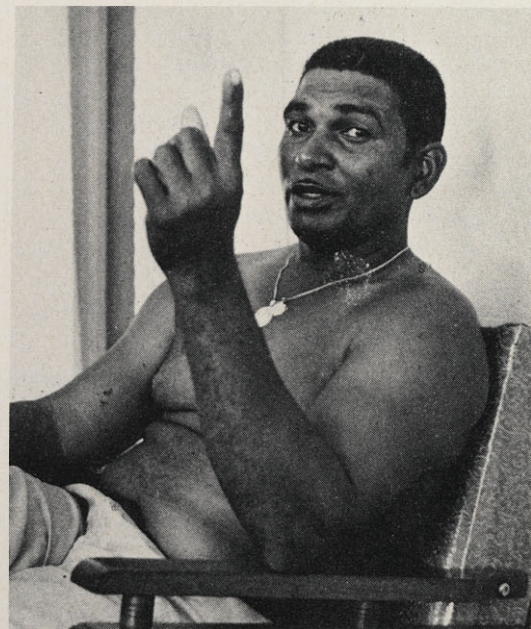
Last year a misfired shell landed in Dewey Harbor about 200 yards from the town's shoreline. Because of these dangers the islanders are not satisfied with a recent Navy agreement to reduce its target practice on Culebra. "We want the Navy to leave," says Anastacio Soto, a fisherman who heads a group called the Rescue Culebra Committee. "I don't think the people of Culebra can get rid of the Navy themselves. They need the help of people outside the island but only if they come pacifically. The people want to fight democratically, not violently."

In January the continentals joined with the Culebrans, Puerto Rican clergy, and representatives of the Puerto Rican Independence Party to construct a symbolic "chapel of peace" just inside the Navy target area on Flamingo Beach. After a short altercation with Marines, building began. Construction was finished in two days, and about fifty persons attended the dedication service.

Within a month after construction, the Navy tore down the chapel. Culebrans charge that the incident was deliberate "provocation" on the part of the Navy. Marines started tossing tear gas, according to witnesses, after less than a half-dozen unarmed residents had entered the target area to stop the demolition. A three hour battle ensued with both sides armed. Islanders say they will rebuild the chapel on its original site.

Individual demonstrators continued to defy Navy orders by entering the target area during shelling practice. They were arrested and taken to San Juan for imprisonment. The arrests and jailings "will not stop the struggle in Culebra," Mr. Soto says. "Our fight is to make the Navy leave the island, and we will keep up that fight. All we want is for the Navy to leave us in peace so we can grow like other towns." ◀

*Within a month after it was built, the Navy demolished the chapel, saying it was "unsafe," though Culebrans report it took a dozen men two hours to reduce it to rubble with axes. Clergymen, including San Juan Episcopal priest Roberto Morales (standing at fence), conducted services at the site beside a sign which read in Spanish: "Property of God: Enter." The chapel's destruction started a three-hour battle between ninety Marines with tear gas and about fifty islanders with gasoline bombs. One Marine was hospitalized.*

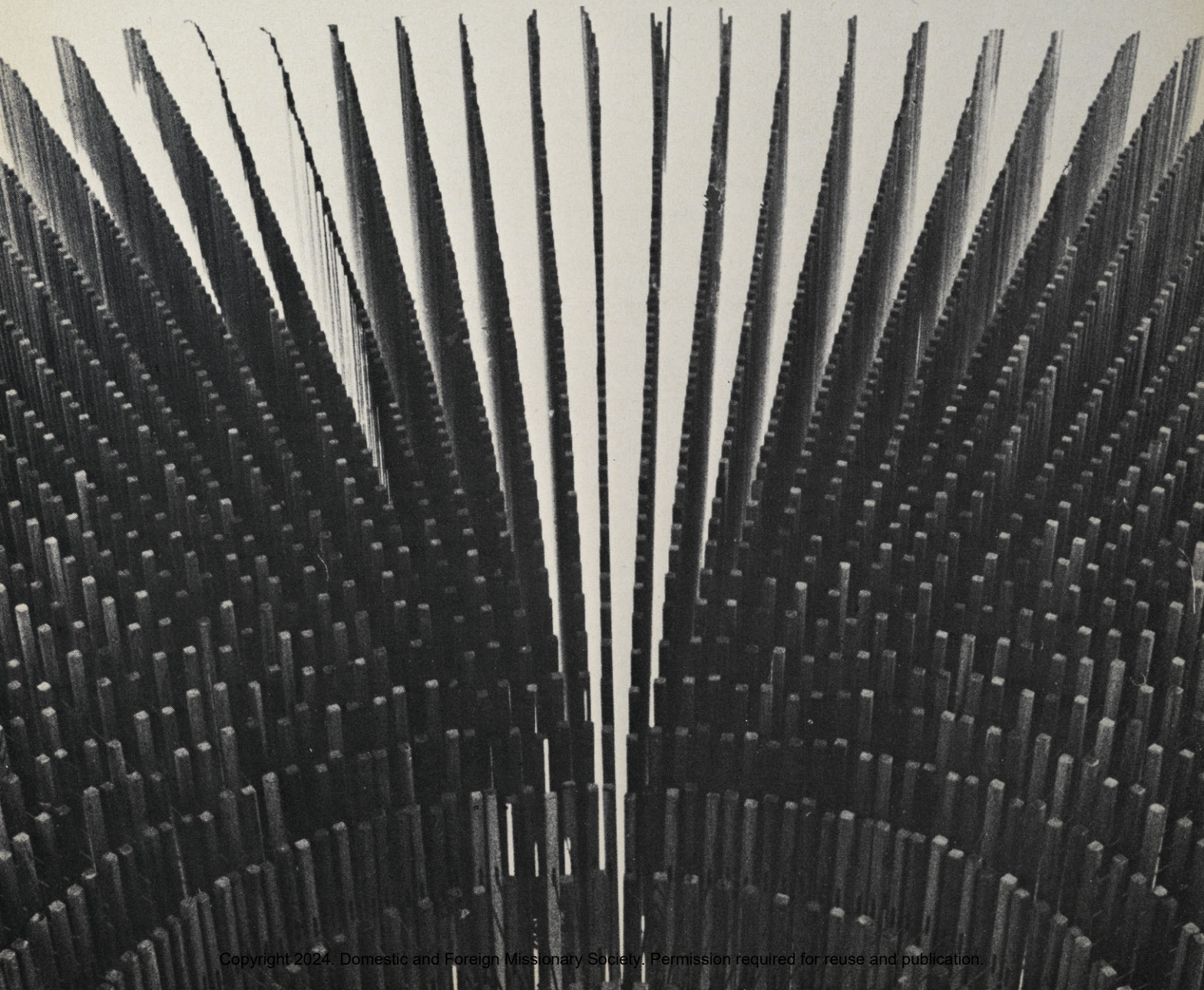


*"They shoot and sometimes the shell crosses the town and explodes on the other side," says Anastacio Soto, a husky, 44-year old fisherman, president of both the island's fishermen's association and its Rescue Culebra Committee. He welcomes help from continental U.S. supporters.*



# THE CHURCH'S OPPORTUNITIES IN 1971

The Substance of Things Hoped for





# OPPORTUNITIES IN 1971

## **INTRODUCTION TO "FAITH BUDGET"**

The General Convention at Houston broke with tradition and established a two-barrelled budget; a \$12 million plus Commitment (Survival) budget and an almost \$11 million Faith (Second mile) budget in an effort to meet some of the opportunities confronting the Church in 1971.

The "Commitment" was easy enough to understand. It is what is termed a "fair share" of the cost of maintaining the Episcopal Church's mission and ministry at home and abroad. It is apportioned by canon among the dioceses.

The so-called "Faith" budget was a bit more difficult since it seems to be a contradiction in terms both semantically and theologically. Hopefully a budget is a fixed fact on which we project a responsible program. Faith rather than being a "fixed fact" is a hope; the "substance of things hoped for".

Faith Offering is what we are really talking about, an offering of thanksgiving over and above our duty and our dues which we share with others in our involvement throughout the world. For all do pay dues in obedience. But the Faith Offering is over and above and beyond because we have been blessed and want to share our blessings; loved, and want to share our love.

The guidelines for giving are set forth in this pamphlet.

There are no guidelines for receiving, because no one can delineate or measure the Joy we know when we give in faith, beyond duty; in Obedience, beyond obedience.

## **EXECUTIVE COUNCIL BUDGET**

The Commitment Budget adopted by the 1970 General Convention was \$12,702,376. However the Executive Council is under mandate to adjust the budget in accordance with pledges and other income in order that the General Church Program be carried out on a pay-as-you-go basis. Therefore the 1971 Commitment Budget adopted by the Council is \$11,745,559 while the Faith Offering remains as adopted by Convention \$10,984,000.

The Executive Council has received promises of Faith Offering contributions, both designated and undesignated, amounting to \$273,088.

## **GUIDELINES FOR GIFTS**

Gifts may be made to the Faith Offering, designated for a particular budget item, or gifts may be made without designation. The allocation of undesignated gifts will be made by the Executive Council.

**A diocese may contribute to the Faith Offering when it has accepted its Commitment Apportionment.**

**A parish may contribute to the Faith Offering when it has agreed to fulfill its financial obligation to the diocese.**

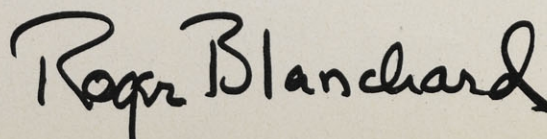
## **COMMITMENT AND FAITH 1971**

The 1971 budget, both Commitment and Faith, is presented in some detail. Budget items are grouped in accord with the new structural arrangement.

The number of staff presently employed is indicated in relation to each administrative office. The budget item for the office covers salary (including a 30% provision for housing and utilities for clergy), pension premium, Social Security tax and staff travel.

Brief descriptions accompany most program items, covering both Commitment and Faith.

THE EXECUTIVE COUNCIL  
OF THE EPISCOPAL CHURCH





## 1971 PROGRAM AND BUDGET

Commitment  
Budget

Faith  
Offering

### Office of the Presiding Bishop

\$ 19,726

Staff: Supportive 2

The Presiding Bishop's salary and other expenses are provided for through assessment and are part of the General Convention Treasurer's Budget.

### Office of the Executive Vice President

77,257

Staff: Professional 1, Supportive 1

Provides for Development Office.

### Office of the Bishop for the Armed Forces

171,167

31,000

Staff: Professional 2, Supportive 2

## JURISDICTIONAL RELATIONS

### Office of Deputy for Jurisdictions

305,956

Staff: Professional 8½, Supportive 4

### Base Budget Support PECUSA Dioceses Overseas

2,700,495

2,518,000\*


The overseas portion of the Commitment Budget includes base budget support for 18 missionary dioceses. The 1971 amount is 11% less than it was in 1970. Since base budget support provides for 139 missionaries; supplements the local diocesan budget, including in some instances, support of the salaries of national clergy and lay workers; and assists in medical, educational and social work in those dioceses; the reduced funds create serious problems for overseas jurisdictions. Additional funds would allow them to hold the line and institute necessary new forms of ministry and outreach.

Additional copies may be obtained by writing to:

DEPARTMENT C  
THE EXECUTIVE COUNCIL  
815 SECOND AVENUE  
NEW YORK, NEW YORK 10017



# OPPORTUNITIES IN 1971

	<u>Commitment Budget</u>	<u>Faith Offering</u>
<b>Base Budget Support Anglican Responsibilities</b>	<b>753,538</b>	
<p>Grants are made to 24 provinces and dioceses of the Anglican Communion, including former missionary dioceses of this Church, such as Nippon Se Ko Kai and Igreja Episcopal do Brasil. Substantial additional funds would enable many of these autonomous churches to have sufficient capital to move rapidly toward financial independence.</p>		
<b>Wider Episcopal Fellowship</b>	<b>237,986</b>	
<p>The Wider Episcopal Fellowship comprises churches maintaining the historic episcopate. With five of them; the Church of South India; Iglesia Episcopal Reformada, Spain; Igreja Lusitana, Portugal; Old Catholic Church, Holland and the Philippine Independent Church, we have cooperative missionary undertakings.</p>		
<b>Base Budget Support U.S. Jurisdictions</b>	<b>785,000</b>	
<p>The Commitment Budget allocates varying amounts of base budget support for 14 United States jurisdictions all struggling with similar problems, namely: (1) static or declining populations scattered over large geographical areas; (2) small missions in rural communities; (3) large Indian and other ethnic group populations, for the most part living at or near the poverty level. Additional funds are urgently needed in order that these jurisdictions can make and implement their own long range plans for development in regions of the United States where people are facing a difficult social and economic dilemma.</p>		
<b><i>*The Faith Offering item will be apportioned among the above four items.</i></b>		
<b>Convocation of American Churches in Europe</b>	<b>24,210</b>	
<b>Logistical Support</b>	<b>370,827</b>	
<p>This item provides partial logistical support; freight, travel, life insurance and comprehensive medical coverage.</p>		



	<u>Commitment Budget</u>	<u>Faith Offering</u>
<b>Pension, Pension Supplements and Retirement Benefits</b>	<b>616,500</b>	

This portion of the Commitment Budget represents pension premiums for clerical and lay missionaries at home and abroad as well as Social Security payments for lay workers. It also provides the pension for lay missionaries who retired before the lay pension plan went into effect and 80% of the medical expenses for all retired workers, clerical and lay.

<b>Ecumenical</b>	<b>175,400</b>	<b>435,000</b>
-------------------	----------------	----------------

The Episcopal Church's ecumenical involvement in the National and World Councils of Churches and in the Consultation on Church Union is maintained by this Commitment Budget item. Contributions are made to basic support and to selected projects, and funds are provided for the important task of assuring full Episcopal representation at ecumenical meetings. The Faith Offering item represents what would be needed to pay the Episcopal Church's fair share of the askings of the National and World Councils.

<b>World Relief and Refugee Resettlement</b>		<b>245,000</b>
--	--	----------------

Prior to 1970 all contributions to the Presiding Bishop's Fund for World Relief were used in direct services. Administrative costs for the world relief and refugee resettlement program were in the budget. The 1971 Commitment Budget includes only basic salary and related costs. Administrative and operating costs essential to the carrying out of this ecumenical program, including; refugee services, relief assistance to victims of natural disaster, material aid programs, self-help projects, distribution of hospital and medical supplies and the production and distribution of educational and promotional materials for the Presiding Bishop's Fund make up the Faith Offering item.

<b>Jurisdictional Relations Total</b>	<b>\$ 5,969,912</b>	<b>\$ 3,198,000</b>
---------------------------------------	---------------------	---------------------

**PROGRAM**

<b>Program Office</b>	<b>628,611</b>
-----------------------	----------------

Staff: Professional 19, Supportive 18



# OPPORTUNITIES IN 1971

	<u>Commitment Budget</u>	<u>Faith Offering</u>
<b>Communication</b>	<b>95,000</b>	<b>316,000</b>
<p>The Commitment Budget allows for a limited interpretation of the General Church Program primarily by means of printed materials and press information. Limited radio and television activity can be maintained as well as a minimum of audio-visual materials. Additional funds would make possible jurisdictional consultations with the expectation of exploring specific communication needs and would allow for much needed expansion in the use of all communication media.</p>		
<b>Education</b>	<b>1,023,300</b>	<b>134,000</b>
<p>The educational emphasis is on working with five denominations to establish resource centers in different regions of the country: (1) to serve educational leaders; (2) to support and strengthen ways of bringing about congregational renewal; (3) to develop and make known innovative ways for congregations to come to grips with social and political issues in the light of Biblical imperatives. Further funds are urgently needed for carrying out objectives in congregational renewal and resource centers.</p> <p>One million dollars of the budgeted funds in this category is an outright grant to the three Black Colleges; St. Augustine's, St. Paul's, Voorhees, over which the Council then exercises no control. The only funds for the educational strategy outlined are \$23,300 in the present Commitment Budget.</p>		
<b>Empowerment</b>	<b>1,279,568</b>	<b>6,465,000</b>
<p>Empowerment is the process by which the poor and powerless mobilize resources to develop social, political and economic power in order to have an effective voice and self-determination in those issues which affect their lives. The Church supports empowerment by providing technical resources such as leadership training and organizational consultation to local groups and by the funding of projects which meet the Church's criteria. Additional grant capability is greatly needed. At the present time, seven out of ten proposals from groups of poor people throughout the world, must be refused because of lack of funds. Community-development project proposals are regularly received from White, Black, Indian and Hispanic-American groups.</p>		



	<u>Commitment Budget</u>	<u>Faith Offering</u>
<b>Experimental</b>	<b>132,305</b>	<b>87,000</b>
<p>Experimentation needs additional funds to support and test innovative projects of Church response to pervasive issues of the coming decade. Among the challenges which touch our parishes and dioceses are new expectations for church-related health and welfare agencies; a deepening critique of western-Christian practices in the overseas Third World; movements for fundamental restructure of such helping professions as medicine and law; demands to eradicate covert racism in the governments and customs of the United States; and pressure for new groups to share in Church decision-making. The more we experiment through carefully evaluated projects, the more directly can all parishes and dioceses discover new ways of Christian ministry appropriate to their own situation.</p>		
<b>Lay Ministry</b>	<b>5,500</b>	<b>10,000</b>
<b>Professional and Ordained Ministry</b>	<b>145,519</b>	<b>137,000</b>
<p>The professional development of clergy and other persons employed by the Episcopal Church at home and overseas is a matter of deep concern throughout the Church. The Executive Council can help support these persons in their own professional growth primarily by means of scholarships. Scholarship funds are very limited, far more limited than the pressing claims upon them. Increase of the Council's ability to assist in the needs for re-training and for increasing present skills for clergy and lay professionals is a priority. Other funds for professional and ordained ministry would be used to assist in establishing diocesan or regional programs to help meet these needs for professional development.</p>		
<b>Public Affairs</b>	<b>4,500</b>	<b>25,000</b>
<b>Social Welfare</b>	<b>4,500</b>	<b>133,000</b>
<p>There are no funds in the Commitment Budget for program, in the area of social welfare. The Faith Offering will enable the Church to mobilize resources for the improvement of life for persons and groups with special needs; develop meaningful ministries to help alleviate the effects of poverty, hunger and malnutrition; respond to program needs of such groups as the blind, the aged, etc.</p>		



# OPPORTUNITIES IN 1971

## Young Generation

Groups of young men and women in local communities will be calling upon the grant funds identified with the General Convention Youth Program to help develop new approaches to their interests. Funds for national, issue-related ministries defined for young men and women themselves; such as the draft, the involvement in decision-making of ethnic minority groups; the back-to-the-land movements, are urgently needed. More money can also be used to help support the more familiar ways of working with church-related young men and women, such as Youth Associate interns and regional consultations for youth and young adults.

**Commitment  
Budget**

**Faith  
Offering**

**393,500**

**158,000**

**Program Total**

**\$ 3,712,303**

**\$ 7,465,000**

## SUPPORTIVE SERVICES

### Office of Administrative Officer

**926,799**

**191,000**

Staff: Professional 3, Supportive 25

The Administrative Officer is responsible for supportive services which include: maintaining a clean, efficient place to work with necessary equipment; in-house printing; mailing and telephone services. Staffing an office to administer personnel policy and fringe benefits (e.g. health policies, life insurance). Administering the financial affairs of the Society.

### Financial Services

**369,035**

Staff: Professional 4½, Supportive 22

**Supportative Services Total**

**\$ 1,295,834**

**\$ 191,000**

### General Convention Commissions and Committees

**167,860**

**20,000**

This item in the Commitment Budget provides support for: Joint Committee on Non-Metropolitan Areas, Standing Commission on the Structure of the Church; House of Bishops Committee for Pastoral Development; Board for Theological Education; Standing Liturgical Commission (for Prayer Book Revision).

### Other

**331,500**

**79,000**

Included are The Episcopalian (\$185,000), travel of Executive Council and Committees, contingency fund, reserve for salary increases.

**Total**

**\$11,745,559**

**\$10,984,000**



# Warm God in a Cold World

**H**AVING THROWN OUT THE IDEA of a *nisus* because it involved God's doing too much, we are still under the necessity of finding some concept which will not leave him doing too little. There is no use getting rid of a busybody of a God only to find yourself with a substitute who spends eternity drawing unemployment checks.

Accordingly, let me shift the focus of the word *doing*. Most analogies to the creative act of God are unfortunate. Our heads are filled with pictures of responsible little watchmakers and painstakingly careful craftsmen whose products, once brought into being, no longer have any connection with their maker.

God's relationship to the world should not be expounded like that. It deserves an analogy that is—well, more intimate. What he does to the world, he does *subtly*; his effect on creation is like what a stunning woman does to a man.

In the ordinary sense of the word, she doesn't "do" anything. She needs neither hooks nor ropes nor bumps nor grinds to draw him to her. He doesn't cry out to her, "Don't just stand there, do something": it is her simple standing there that does him in for good.

She doesn't touch his freedom, she doesn't muck about with the constitution of his being by installing some trick *nisus* that makes Harry love Martha. (Sex, of course, is a *nisus*; but I'm talking about romance, not sex. If you can't see the difference you are on the wrong analogical bus.)

All she has to do is *be*—and Harry's clock is wound. All in green his love goes riding, and, to the bizarre accompaniment of fleet does,

**Discarding the idea of a busybody deity or one who draws eternal unemployment checks, the author opts for Author as swinger.**

red roebucks, swift sweet deer, and four lean hounds, his heart falls dead in the silver dawn.

So God with creation. He makes it, yes. I suppose we shall have to leave him a small shop in the basement of his being where he keeps busy at the day labor of first causing and prime moving. But after that, he doesn't *make* the world; he *makes out* with it. He just stands there, flaunting what he's got and romancing creation around his little finger without moving a muscle.

If, out of mere curiosity, you have to ask *how* he does that trick, I have to admit I have no answer. But then I have never met a man or woman who drew others by love that knew

how *they* did it either. The lover is always just as surprised as the beloved.

But if you ask in all seriousness how he does it—as if that were a question which needed an answer—then you and I are not only on different buses, we are in different worlds. My answer to you in that case is, "Who cares *how* he turns the world on, as long as he does it—as long as he gets his way by attractiveness, not pushiness."

The job of the theologian is not to unscrew the inscrutable. His highest hope is not that his analogies will unveil absolute truth; only that they will make as little trouble as possible. His criteria are more aesthetic than metaphysical.

I admit that, if pressed to a metaphysical conclusion, I would claim that this particular analogy lies pretty close to the truth. It rests, it seems to me, on a real *analogy in being* between us and God: human beings turn each other on because we are made in the image of a God who is always on the make.

I recognize, of course, that that begs the question; I can't prove my claim. It does have a lovely smell, though. It may be just another circular argument; but the kitchen it prowls around reminds me of the best dinner I ever had.

Therefore, I am not averse to playing with the analogy in connection with the first appearance of man—or of anything else, for that matter. What is so *attractive* about God that draws the world and man into being? Well, on the basis of the doctrine of the Trinity—in which the Father eternally *thinks up* man, the Spirit eternally *broods over* the idea, and the Son



By Robert Farrar Capon



## Warm God in a Cold World

eternally *calls* man out of nothing into being—maybe it is simply that creation falls, lovely head over round heels, for all that divine fuss over it.

Martha moves toward Harry first of all because of the romantic intimacy by which she perceives the marvel of his being, leaping upon the mountains, skipping upon the hills, showing himself through the lattice. But she falls hardest at the discovery that he always thinks, broods, and says her name: You are beautiful O my Love as Tirzah, comely as Jerusalem, terrible as an army with banners. Rise up my Love, my fair one, and come.

More than that, under his love she *becomes herself*, she blossoms into a fullness of being. *How* she thus evolves is not at all clear; *that* it happens is as plain as day. We talk about her clothes, her hair, her skin being more *becoming* than they were. We recognize in her a process, not of ceasing to be what she was and becoming some alien thing, but of being called into the fullness of her own being. We see, not a foreign perfection forced upon her from the outside, nor yet some inevitable development built into her bones; we see a creature in pursuit of her own goodness as pronounced by her lover.

He calls her forth with eyes like doe's eyes, breasts like twin roes among the lilies, and the smell of her garments like the smell of Lebanon—all the things she always could be but never was until they were spoken by him whose name is like ointment poured forth—and she says, Draw me, we will run after you. The king has brought me into his chambers; we will remember your love more than wine.

Admittedly, it is a long fetch from that to a workable application of the analogy to the way God moves the world. Just how the creatures who now lie in the upper Devonian layer remembered a love more than wine is not obvious; perhaps it will always remain a mystery, sequestered in the mind of Teilhard's Omega Point.

All we will ever discover, even with great luck, are the mechanisms by which they moved. We will be able to say that the beloved rose up by placing most of her weight on her right leg and using her left arm to steady herself, that she ran at a speed of eight miles per hour for a distance of 300 feet. But the mystery to which she responded remains a mystery still; the ultimate explanation of her whole action is itself inexplicable. Once again, admittedly, no proof. But, once again, the scent of something great.

Do you see? What we really feel the need of when we talk about the evolution of man is precisely the one thing physical science cannot supply: a final reason for it. Its day-to-day devices we may master; but the ultimate desire by which it works escapes us. Oh, I know. Using a word like *desire* for the force that moves the evolutionary process rubs you the wrong way.

Nevertheless, I still think it is on the right track. First of all, because it is the only category that can let you have both a free world and a successful God without welshing on either. As I said, I am a theologian; that is, someone concerned to describe creation and God in words which do the least damage to all the facts as given. Desire, or something like it, is the only idea that does the job.

Just to take the curse off it though, I should point out that it is neither my idea, nor is it new. It is an old notion which has, unfortunately, been

out of fashion since the 17th century. As Owen Barfield pointed out, modern physical science has not been an unmixed blessing. Its earthiness, its particularism—its refusal to ask or answer sweeping teleological questions—enabled us finally to pay attention to things in themselves. But it cost us a view of the universe in which things responded to God by love.

When a medieval man went out on a starry night and looked up at the heavens, he saw, in one sense, just what you and I see in modern times: innumerable dots of light on a black background. But when he came to explain to himself *what it was* that he saw—that is, when he tried to *understand* what he was looking at—he came up with something very different from our understanding.

To us, the heavenly bodies are discrete hunks of matter spinning through space in obedience to assorted laws like inertia, gravitational attraction, etc. To him, however, the stars and planets moved, not in empty space, but in a vast envelope which he called "mind" or "wisdom"; and they moved, not in obedience to mute physical laws, but by *desire* for the highest good. In other words, to him the planets were part and parcel of a world in which all things interacted and moved in hierarchy. The stars in the sky and the blood in his veins were both participants in a vast, harmonious, and, most important of all, loving universe.

It was just that view of the world which the tidal wave of modern science shattered. Needless to say, it was, in some ways, a view whose hold needed breaking. As long as you thought of blood, for example, as moved by desire within the hierarchy, there was not too much likelihood of your discovering the actual mechanism by which blood circulated within the body. Likewise, as long as you saw the planets moving around the earth in an envelope of wisdom, you were not inclined to raise the question of their actual orbits around the sun.

And yet. For all the benefits the scientific view brought us, it involved a devastating loss. The medieval uni-

*Text continued on page 48*

**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 is published by Doubleday & Co. this month. Copies of the Guide are available for 25¢ each post-paid by writing to: Study Guide, Box 2122, Middle City Station, Philadelphia, Pa. 19103.**





Rita Sarriego



# WORLDSCENE

## Bishop Zulu: Charges Withdrawn

The South African government has withdrawn charges against the Rt. Rev. Alpheus Zulu, Anglican Bishop of Zululand, arrested for allegedly failing to produce an identification "pass" which all blacks in South Africa are required to carry.

Seizure of the bishop came in the early morning hours of March 11 as he slept at the Wilgespruit Fellowship Center, near Johannesburg, South Africa. He was attending a seminar on black theology.

A member of the Zulu Royal House and one of the six presidents of the World Council of Churches, the 65-year-old prelate was released after a five-hour detention with an order to pay a fine (about \$7) in admission of guilt or appear in court March 19. "I would rather appear in court than pay the fine," Bishop Zulu told newsmen. On March 15

the attorney general had the charges dropped.

Bishop Zulu is the highest ranking black clergyman in South Africa. He was consecrated in 1960 to be Suffragan Bishop of St. John's and elevated in 1966 to be Bishop of Zululand. After he became diocesan, white authorities would not permit him to establish permanent residence in Bishophurst, long the official home of the Bishop of Zululand in "white" Eshowe. He is an outspoken critic of *apartheid* (racial separation policy) which requires the passes and has argued with the South African government more than once.

According to reports in South Africa, Bishop Zulu was probably released because of his rank and worldwide reputation. But the other 600,000 Africans charged each year for lacking the "pass" are fined, imprisoned, and allegedly harassed.

• Meanwhile the authorities on

Robben Island, the principal prison for black political offenders in South Africa, had forbidden the prison's Anglican and Roman chaplains to bring communion wine with them. According to the *New York Times*, chaplains have been searched on landing and the wine seized. A prison rule prohibiting alcohol has recently been invoked after having been ignored in the case of communion wine for 11 years.

## Three Cathedrals

Plans are underway to rebuild **St. Paul's Cathedral, Burlington, Vt.**, which was destroyed by fire February 14. "I would like to see a thoroughly interesting and exciting contemporary building incorporating parts of the old church with the new," said Dean Robert S. Kerr. He said the building was adequately covered by insurance. "We have the resources to do what we need to



*Cathedral Church of St. Paul, Burlington, Vermont*



*Cathedral Church of St. Paul, Los Angeles, California*



do." The loss was estimated at \$1.5 million.

Nothing was saved from the fire which ravaged the cathedral and an adjacent parish house. Early tests, however, indicate that the cathedral's bells can be used again, and the fire proof vault containing the records was undamaged.

► Unanimous votes of three boards of the Diocese of Los Angeles cleared the way for the demolition of **St. Paul's Cathedral, Los Angeles**, the erection of a new cathedral in downtown Los Angeles, and the expansion of the Church's work to the community. As authorized by the 1970 Diocesan Convention, the Corporation of the Cathedral of the Diocese and the Standing Committee have approved a proposal from a national real estate firm for a 99-year lease of the property on which the cathedral now stands.

The plan has created much controversy since it was first discussed. One group objected because it did not understand that there would be another building to house the worship activities of the present cathedral, nor did it understand that the new plan envisaged expanded work in the inner city with the additional funds realized from the lease. After explanations at Diocesan Convention, this group seemed to be satisfied.

Another group was concerned about the present building itself. It felt that St. Paul's symbolized "the sacred in the midst of the secular." In May, 1970, the Cultural Heritage Board of the City of Los Angeles, at the urging of Episcopalians who thought the structure itself should be preserved, designated St. Paul's Cathedral a historic-cultural monument.

Unfortunately, during the recent earthquake the building was damaged and declared unsafe by the city. An extensive survey is now underway to determine the extent and cost of the repairs which would be necessary to make it habitable even temporarily. The congregation is meanwhile worshiping in the parish hall.

Negotiations are continuing between lawyers representing the cathedral and the developer. When final terms are reached, and if they

# ALTAR CANDLES

*... as perfect a symbol as a candle can be*

In keeping with the highest traditions of the Christian Church, Emkay produces quality Beeswax and Stearine altar candles skillfully crafted from the finest materials.

Available with plain or self-fitting ends, each Emkay Beeswax Altar Candle is marked with the Emkay guarantee of beeswax content, brand name and trademark.

Always uniform in beauty, smoothness, color and performance ... Emkay Altar Candles are truly worthy of their use as symbols of the "Light of Christ."

Use Emkay and be assured of complete satisfaction.

MUENCH-KREUZER CANDLE CO., INC., Syracuse, N.Y. 13201, Tel: 315/471-6147



Send in the coupon for further details and a free catalog of Church candles and accessories.



## Emkay Quality

MUENCH-KREUZER CANDLE CO., INC.  
DEPT. F-571, SYRACUSE, N.Y. 13201

- ☐ Please send new catalog with details on Emkay's complete line of Church candles and accessories.
- ☐ Please have representative call.

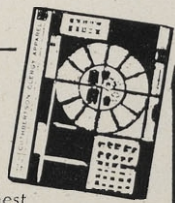
Name.....

Address.....

City..... State..... Zip.....

### in-stock • custom CLERGY— APPAREL

Complete selection:  
Shirts, our new  
"Best-Fit" Rabat  
Vests, Suits, Topcoats,  
Travel Accessories. Finest  
materials and tailoring all with  
Cuthbertson label for superior quality.



SEND FOR NEW CATALOG



J. Theodore Cuthbertson, Inc.  
2013 Sansom St. • Phila., Pa. 19103

### ADELYNROOD

South Byfield, Mass. 01922

**JUNE 9 TO SEPTEMBER 8**

**PROGRAM OF RETREATS AND  
CONFERENCES**

Ideal Surroundings  
Single Rooms  
Excellent Meals

For Information Write:

The House Secretary  
Society of the  
Companions of the Holy Cross



# the CROSS and the SWITCHBLADE

## A word from the Producer . . .

More inspiring than the click of turnstiles are the letters of appreciation which come across my desk. Many are from young people whose lives have been transformed after they've seen THE CROSS AND THE SWITCHBLADE.

National release of this unusual motion picture was begun last fall. By the holidays, public reaction had begun to make itself felt across America in a surge of favorable opinion. Theater box offices reported strong support. Motion picture records were broken in city after city where THE CROSS AND THE SWITCHBLADE appeared. For all of this we are grateful to that One the picture honors.

Any feeling of satisfaction a producer may experience, must await the reaction of the viewing audience. Only then can he determine how good a steward he has been of investors' funds and the talents of cast and crew.

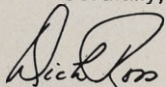
Recently, I've been hearing from concerned citizens who live in the smaller cities where we cannot afford to send our field staff. They ask when the picture will be coming to their community or what they can do to help make it happen by giving their time and effort in a "labor of love."

This, then, is a reply to those queries:

**If you live in a town whose population is under 50,000 and if you have some free time to help promote THE CROSS AND THE SWITCHBLADE, please write me at once. Describe your area and its potential for a successful week's engagement in a local theater. We will then make every effort to bring the film to your town.**

I invite you to share with us a sense of destiny in this historic venture of faith. May I hear from you?

Cordially,



Dick Ross, President

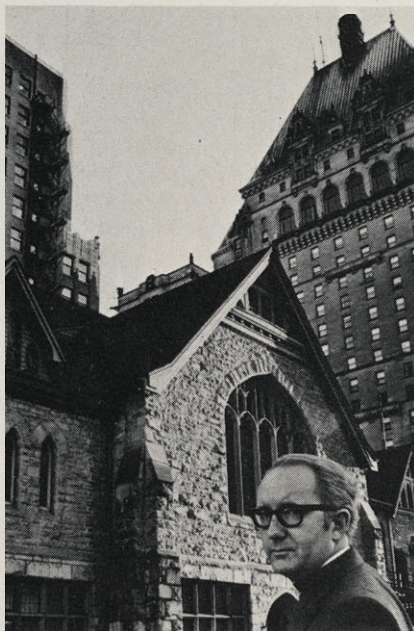


DICK ROSS & ASSOCIATES  
6430 Sunset Blvd., Hollywood, Calif. 90028

## WORLDSCENE

are satisfactory to both bodies, the Diocese of Los Angeles will soon have a new cathedral with sufficient funds to finance a vital ministry in downtown Los Angeles.

► Similar plans for the Anglican cathedral in Vancouver, British Columbia, met with a storm of protest from members of all denominations. The congregation of **Christ Church Cathedral** there recently voted in



favor of studies aimed at redevelopment of its historic downtown church site. This is the first step toward possible demolition of the 82-year-old church. The cathedral's Dean H. O'Driscoll favors the plan because it would give the church the financial base it needs to play a more active role in the central city.

The opposition looks on the cathedral as a "spiritual oasis in a desert of materialism" and deplores the destruction of one of Vancouver's few historic buildings.

## England: New Body Takes New Steps

The new General Synod of the Church of England has approved a form of "open" Communion, authorized new duties for deaconesses, and agreed to vote on union with the Methodist Church in July.

The Synod, made up of bishops, clergy, and laity, turned down a proposal to make special regulations for the admission of non-Anglicans to the Holy Communion under special circumstances. The Synod was in favor of having a new canon drafted which would admit baptized non-Anglicans "who are in good standing in their own Churches" to freely receive Holy Communion in the Church of England.

The new canon will be prepared, submitted for formal approval, and will probably get "Royal Assent"—which will give it the authority of law—in 1972.

In other actions, the Synod:

► **Approved** the draft of a new canon which says that the bishop may authorize a deaconess to perform any of the following duties at the invitation of the parish minister: to preach, to church women, to baptize, to bury the dead, and to publish marriage banns at Morning and Evening Prayer. She may also be invited to say or sing Morning Prayer and Evening Prayer—except for the Absolution—and distribute the Holy Sacrament of the Lord's Supper.

► **Approved** plans to vote on Anglican-Methodist Union in July. The vote will be on the existing plan with possible clarifications. Though approved by the Methodists last year, the plan failed to get the necessary majority when it came before the Church of England as embodied in the Convocations of York and Canterbury, consisting only of bishops and clergy. It will now come before the new governing body, the General Synod, which also includes the laity. Should Synod pass it, the plan would still have to be submitted to and approved by the Diocesan Synods.

**Liverpool Can't Wait**—Meanwhile in March, Liverpool's Anglican diocesan synod and the Methodist's Liverpool District held a one-day joint synod. It was the first of its kind ever held in Britain. Anglican Bishop Stuart Blanch summed up: "It has been a remarkably important occasion psychologically, not just for those involved but for the whole Church." He felt that there were decisions to be made jointly now that could not wait for future



national decisions.

The joint decisions included asking for:

- Recognition by the two Churches of local preachers and readers as available for services in both Churches;
- Support of the ordination of women;
- The setting up of a working party on social responsibility to pool resources;
- Establishment of a joint body of the two Communion to collect, review, and supply news to the mass media.

If the resolutions prove effective, they hope to hold another joint synod.

## Unity Where It Counts

Whatever debates may be in progress where local churches are studying the proposed COCU plan of union, many congregations are joining together locally to tackle various goals.

► In Greensboro, N.C., the Ebenezer Lutheran Church, Our Lady of Grace Roman Catholic Church, and St. Andrew's Episcopal Church have joined forces in an attempt to break down racial barriers and offer more services to young people and the elderly in their neighborhoods.

► The United Parish of Natick, Mass., which began informal coordinated-ministry efforts last year, has moved toward greater effectiveness through formal action of the three churches involved. St. Paul's Episcopal, Christ Lutheran, and First Congregational have identified specific areas of ministerial responsibility such as education, pastoral, communications, finance, and administration. They set up a basic working structure so that the "team ministry" concept can work efficiently by assigning these duties among the participating clergy.

Each church preserves its own autonomy in worship, canonical matters, and clergy salaries since the venture involves community services, not merger.

► In another Massachusetts venture, two Duxbury churches, St. John the Evangelist and The Pil-

... a hauntingly beautiful and illuminating view of the young Christ as He grows to maturity in the daily practice of his Jewish faith.

Robert Aron, author of the very popular "Jesus of Nazareth: The Hidden Years," has magically mingled his own lyric style with the melodies of the Hebraic prayers to give us an unforgettable glimpse of Christ in the socio-religious setting He knew and loved.

The reader instantly senses the beauty and intensity of these cries to God which mirror not only the Jewish experience, but reflect as well the darkest fears and deepest aspirations of the human heart.

Limited edition — Order your copy today.

ANOTHER  
ORBIS BOOK



THE JEWISH JESUS by Robert Aron

**\$4.95** at your local bookstore, or fill out the coupon below



ORBIS BOOKS, Maryknoll, New York 10545

5J

Please send me \_\_\_\_\_ copy(ies) of *The Jewish Jesus* at \$4.95 each.

☐ Payment enclosed.\*

☐ Bill me.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

\*With prepaid orders, kindly enclose state sales tax when applicable, plus \$.20 per book to help cover postage and handling.

### THE BISHOP WHITE PRAYER BOOK SOCIETY

affiliated with

THE FEMALE PROTESTANT  
EPISCOPAL PRAYER BOOK  
SOCIETY OF PENNSYLVANIA

Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

The Book of Common Prayer—

Large and Small Pew Sizes

The Church Hymnal—All Editions

Each request must be endorsed by the Bishop of the Diocese.

Apply to

The Rev. William R. McKean, D.D., Secy.  
P. O. Box 81 Philadelphia, Pa. 19105



AMERICAN  
CHURCH BUILDING  
FUND COMMISSION

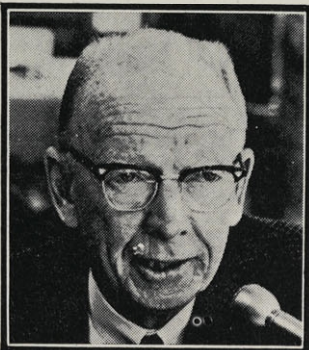
815 Second Ave., N. Y., N. Y. 10017

The one agency of the Episcopal Church whose sole business is to lend funds to churches who must build, expand or repair.

Since 1880



# BOOKS ABOUT FAITH AND THE INDIVIDUAL



## Red Barber SHOW ME THE WAY TO GO HOME

The famous sports announcer writes simply and forthrightly of his Christian faith, how he came to it, and his experiences in preaching and witness. \$4.95

• **TAPE CASSETTE** of Red Barber reading selections from his book. Side 1: *The Baseball Game of Life*. Side 2: *The Psalms*. Each 15 min. Ideal for shut-ins, many other uses. \$3.95



## PRESIDENTIAL PROFILES

**Religion in the Life of American Presidents** by JOHN SUTHERLAND BONNELL. Anecdotal, three-dimensional word portraits of all 36 Presidents, showing how the religious convictions of each man affected his actions and decisions in office. Photos. \$4.95

Now at your bookstore

**THE WESTMINSTER PRESS**

Witherspoon Bldg., Phila., Pa. 19107

Publisher of *The New Westminster Dictionary of the Bible*



## WORLDSCENE

grim Church (United Church of Christ), have agreed to support an ecumenical youth ministry.

► In south Minneapolis, Minn., eight churches representing six denominations, including St. Thomas' Episcopal, have joined together in a union called TRUST to identify common needs and mobilize resources to meet them.

TRUST churches have already set up a telephone network through which volunteers can be alerted to drive the elderly to doctors' offices and shopping centers. An eight-week seminar on a life-style for retirement is planned.

A day care center for children of working mothers is in one church; another building is being considered as the site of a Head Start program. The cooperating churches are also concerned about the needs of youth and have sponsored an overnight retreat for high school students.

► On the suburban front, where combined efforts are less, the Episcopal, Methodist, and Presbyterian churches of Leonia, N.J., merged their educational resources into one church school in February. A Lutheran minister studying for his doctorate at Union Theological Seminary, N.Y., will be director of education.

All the churches will have a service at 10:30 A.M. Fifth through eighth grade children will be encouraged to worship with their families. Children age 3-5 will attend nursery classes at All Saints'; grades 1-4 will be at the Methodist Church; and grades 5-8 at the Presbyterian. The churches already have a combined program for grades 9-12 under the Leonia Christian Youth Council.

## Two for Ecology

In Newton, Iowa, the Rev. Frederick Kramer, rector of St. Stephen's Church, and Dennis Rutledge, Episcopalian and local chairman of Zero Population Growth, have launched a paper recycling project aimed at saving and replanting trees. They handed out leaflets pointing out that 17 trees are saved for every ton of



## In Tune In Tomorrow

your family will find practical help in understanding each other and in the growth of their relationships with God.

The famous author, Virginia Law, shows how the family can turn ordinary events of daily life into worshipful experiences. 72 pages, 5" x 7", \$1.50 per copy. Order from

**The Upper Room**  
1908 Grand Ave. Nashville, Tenn. 37203



**MARY MOORE**  
Box 3394-F    Davenport, Iowa 52808

**FINEST OLD WORLD CRAFTSMANSHIP**

Fair Linens   Chasubles   Communion Linens  
Chalice Palls. Funeral Palls. Needlepoint Pieces

**HERE THINGS ARE STILL CREATED  
OUT OF A LOVE OF EXCELLENCE**

Write For Our Catalog

We invite you  
to pray with us

**CONFRATERNITY OF THE  
BLESSED SACRAMENT**

A Prayer Society in the  
Episcopal Church  
for over a Century

For further information, address:

The Rev. Wm. R. Wetherell, Secretary-General  
440 Valley St., Orange, New Jersey 07050



40000  
10000



LEARN HOW  
  
\$40,000 IN  
MEDICAL INSURANCE  
  
AND  
  
\$10,000 IN  
LIFE INSURANCE  
  
CAN BE YOURS  
  
IF YOU ARE  
  
EMPLOYED BY  
  
THE CHURCH OR  
  
ANY OF ITS  
  
ORGANIZATIONS  
  
  
SEE  
  
CHURCH LIFE'S  
  
INSERT



40000  
10000



LEARN HOW  
  
\$40,000 IN  
MEDICAL INSURANCE  
  
AND  
  
\$10,000 IN  
LIFE INSURANCE  
  
CAN BE YOURS  
  
IF YOU ARE  
  
EMPLOYED BY  
  
THE CHURCH OR  
  
ANY OF ITS  
  
ORGANIZATIONS  
  
  
SEE  
  
CHURCH LIFE'S  
  
INSERT



newsprint recycled and asking people to save the papers. Father Kramer, Mr. Rutledge, and several helpers collected over a ton of newsprint during the trial run.

► The Youth Fellowship of St. Martin's Church, Radnor, Diocese of Pennsylvania, is sponsoring glass recycling. Barrels are available in the parish house basement for persons to deposit their old glass bottles and jars. The Fellowship sorts them and breaks them up, taking the result to a recycling plant in a borrowed truck.

In operation since February, the project's success can be measured by the number of parishioners in this mainline suburb who on Sunday mornings issue from cars with loaded paper bags and the full truck that departs on Saturdays for the glass plant.

### Supreme Court: State-Church Issues

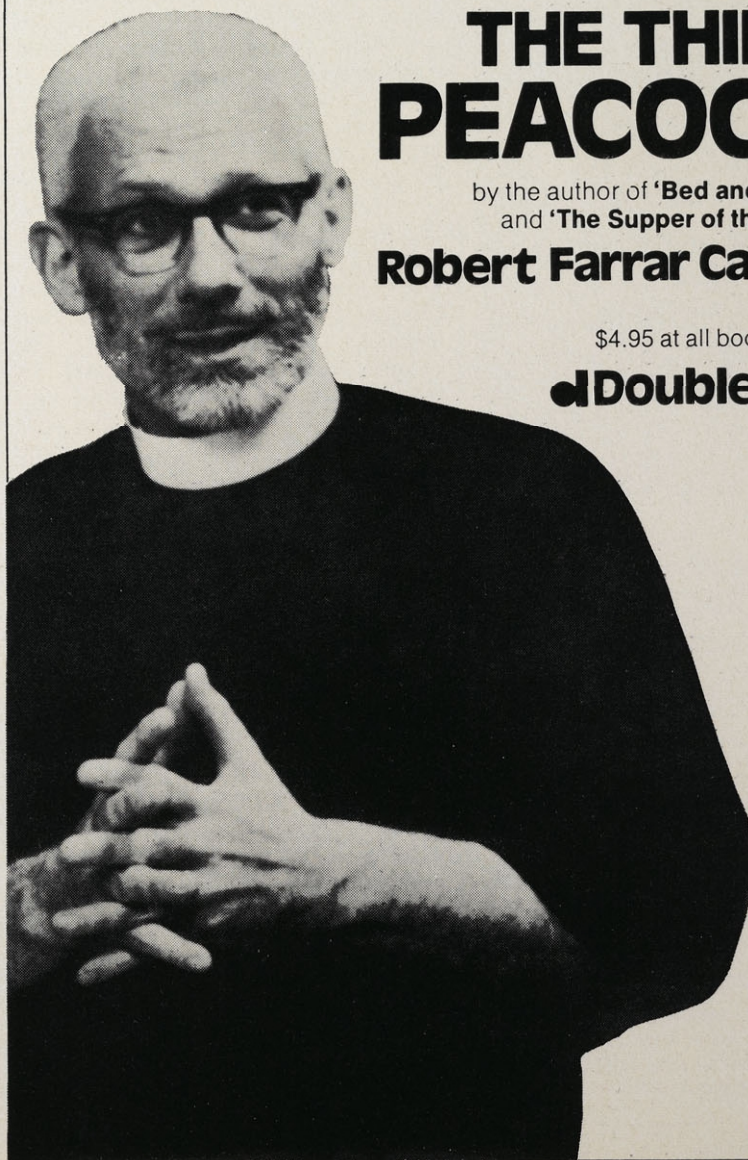
In late March the Supreme Court allowed Connecticut to extend aid to parochial schools in the state. The decision temporarily stayed an injunction, granted in October by a Federal Court in Hartford, that blocked the assistance.

Some \$6 million had been earmarked for 263 non-public schools in Connecticut; most of those operated by religious institutions (217) are Roman Catholic. Church officials had said that without the assistance many schools would have to cut down or close.

► The Supreme Court has under consideration three other cases testing various forms of Federal and State support for non-public school operations. One concerns Federal construction grants to sectarian colleges in Connecticut, another part payment of teachers' salaries in Rhode Island parochial elementary schools, and a similar aid plan operating in Pennsylvania.

► In another church-state problem, the High Court agreed to decide if states violate the constitutional requirement of separation between church and state when they grant tax exemptions to church owned property that is used for business purposes.

"Since  
He isn't  
going to,  
let me tell you  
why God made  
the world."



Cogently, entertainingly, and without a single platitude, Robert Farrar Capon does just that in "a book of great felicity, imagination, and wit."

Barbara A. Bannon continues her advance review of *THE THIRD PEACOCK* in *Publishers' Weekly*, noting that this time the author of *Bed and Board* and *The Supper of the Lamb* addresses himself to a "much deeper theme than any he has tackled before . . . Yet he addresses his subject with such spirit, such a sense of humor and of poetry that he draws the reader on irresistibly. People who would not ordinarily dream of reading theology are going to enjoy Father Capon just because he has such a keen intellect, such an appreciation of the world . . . And wait until you meet 'the third peacock on the left' . . ."

## THE THIRD PEACOCK

by the author of 'Bed and Board'  
and 'The Supper of the Lamb'

**Robert Farrar Capon**

\$4.95 at all booksellers

**• Doubleday**



# FOUL!

Our wheezing, belching, no-deposit-no-return environment. There's a crisis in God's creation, and in **ECOLOGY CRISIS** Dr. John Klotz examines it. He strips away the emotionalism beclouding the issue and looks at all forms of environmental pollution. He shows how you are affected by this present crisis and proposes ways we can arrest and correct the abuses.

**ECOLOGY CRISIS** may be the most important book you read this year.

Paper, \$2.75

Dept. C-213

Please send me \_\_\_\_\_  
copies of 12W2355,  
**Ecology Crisis**, \$2.75 each.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ ZIP \_\_\_\_\_

(Add 10¢ to each dollar for postage.)

**CONCORDIA**  
PUBLISHING HOUSE  
3558 SOUTH JEFFERSON AVENUE  
SAINT LOUIS, MISSOURI 63118

## In Person

The Ven. **Frederic P. Williams**, Archdeacon of Indianapolis, has been elected chairman of General Convention's Joint Commission on Church Music....

Miss **Claudia Hannaford**, as librarian at Christ Episcopal Church, Oil City, Pa., received the John Cotton Award for the church at the American Library Association's annual conference. This is the second time in its twenty-five year history that the Association has so awarded a church library. Miss Hannaford is also author of the article, *CSLA: Its Purpose and Its Promise*. CSLA is the Church and Synagogue Library Association....

The Rt. Rev. **C. Edward Crowther**, Assistant Bishop of California and former Bishop of Kimberly and Kuruman (South Africa), is on a lecture tour of Australia and New Zealand. The tour is sponsored by the Defence and Aid Fund in those countries in support of the United Nations International Year Against Racism....

The Ven. **John D. McCarty**, Archdeacon of Pennsylvania, has resigned his post and on April 11 became rector of St. Stephen's Church, Sebastopol, Diocese of Northern California....

The recently constructed St. Matthew's Church in Universal City, Texas, was dedicated Sunday, February 7. The church is architecturally adapted for the proposed changes in the liturgy and features a projection booth. The Rev. **Robert E. Creasy**, vicar, hopes to add projection equipment to use with sermons....

The Rt. Rev. **Lyman C. Ogilby**, recently resigned Bishop of South Dakota and former Missionary Bishop of the Philippines, has been appointed Assistant Bishop of the Diocese of Pennsylvania, effective June 1....

The Rev. **Herschel Halbert**, former international affairs staff member for the Episcopal Church, is director of "Set the Date Now." The organization is a coalition of members of two dozen church bodies and religious agencies mobilizing opposition to the Vietnam war and urging the government to set a date for the end of U.S. military involvement in Indochina....

The Rt. Rev. **Lloyd R. Craighill**, 84, retired Episcopal Bishop of Anching, China, has died in Lexington, Va.

## R. A. C. A.

means

RECOVERED ALCOHOLIC  
CLERGY ASSOCIATION

means

HELP for Clergy  
problem drinkers

means

HELP in avoiding the  
ravages of the disease  
of alcoholism

HELPING alcoholic  
Clergy is our specialty

Anonymity Guaranteed

Inquiries Invited

## R. A. C. A.

Box 27392

San Francisco, Cal. 94127

### COMMUNION WAFERS

#### SMALL PEOPLES WAFERS

1 1/4" Diameter  
Small cross design  
IHS design

Plain, no design, white or whole wheat  
Packaged in rolls of 50 and 125 pieces

Prices 250 pieces — \$ .50 per box  
500 pieces — \$1.00 per box  
1,000 pieces — \$2.00 per box

#### LARGE HOST WAFERS

2 3/4" Diameter  
IHS design  
Crucifix design

Plain, no design, white or whole wheat

Prices 50 per carton — \$ .70  
75 per carton — \$ .90  
1,000 pieces — \$4.00

Wafers sealed in plastic bags  
Shipped most economical means available  
All freight and express shipments  
shipped collect

Postage added to invoice

### THE NOD COMPANY

P. O. Box 7848  
4307 Alabama Avenue  
Nashville, Tennessee 37209

### McGUFFEY'S READERS

Reprints of the original 1879 editions of the famous McGuffey's now available at the following low price. POSTPAID.

1st... \$3.00 2nd... \$3.25 3rd... \$3.75  
4th... \$4.00 5th... \$4.25 6th... \$4.75

OLD AUTHORS, Dept. EP-5M, Rowan, Iowa 50470



# EDUCATIONAL DIRECTORY

## UNIVERSITIES AND COLLEGES

### THE UNIVERSITY IN THE SUN

In Historic San Antonio

A new, modern, century-old University of distinction in Texas' most exciting city of culture. Unique Trinity Plan offers degree programs tailored to the individual. Exceptional opportunities for men in engineering, sciences, pre-professional. Coeducational enrollment 2,900. Distinguished faculty. Student-professor ratio 14 to one. Complete varsity and intramural programs. Near Gulf, Old Mexico. CEEB scores required. Write for brochure.

TRINITY UNIVERSITY

715 Stadium Dr., San Antonio 78212

## JUNIOR COLLEGES

### Southern Seminary

JUNIOR COLLEGE

Equitation. Own Stable. Indoor Riding Arena. Well balanced social life. All sports. Indoor Pool. Students from 38 states. 104th yr. For illustrated catalog address: Dr. Roy K. Patteson, Pres., Box P-5, Buena Vista, Va. 24416

Fully Accredited 2 year College for women. Liberal Arts, transfer. Academic & Career courses to meet today's needs. A.A., A.S. Degrees offered. Music, Art, Languages, Drama, Speech, Home Ec., Merchandising, Phys. Ed., Sec. Kindergarten Tr.

### GREENBRIER COLLEGE

Now COED Jr. Col.

159th yr. A.A. Degrees. Career Courses. 12th gr. English for those needing course for H.S. Diploma. New Activities—Gym Bldg. Olympic pool. Indoor-Outdoor riding. Give parents' full name & phone number. Box E, Lewisburg, W. Va. 24901

## SCHOOLS FOR BOYS

### THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12. Tuition, room and board \$600.00 per year. Learn to study, work and play on a 1700 acre campus.

25 miles west of Philadelphia.

Write Headmaster,

BOX 5, PAOLI, PA. 19301.

### SAINT ANDREW'S SCHOOL of Boca Raton, Florida



Episcopal boarding school for boys of all denominations. College prep., grades 7-12. Excellence in academics, sports. Top facilities, attractive campus.

Catalog: Write Eugene J. Curtis, Jr., Hdm. Saint Andrew's School, Boca Raton, Fla. 33432

## SCHOOLS FOR BOYS

### THE PATTERSON SCHOOL for BOYS



Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Advanced placement courses. Post Graduate. Gymnasium, sports, swimming, fishing.

Summer camp for boys 6 to 16 years. Outpost Camp, skiing, other water sports. Periods 2, 4, or 6 weeks.

For School or Camp catalog write:

The Rev. Floyd W. Finch, Headmaster

Box F, Lenoir, N.C. 28645

COLLEGE PREPARATORY — CHARACTER BUILDING

## MILITARY ACADEMIES

### Give Your Son

#### THE OPPORTUNITY

to develop leadership and character at this great nationally accredited Academy. Grades 7 through 12 and Jr. College. Highest scholastic standards. Individualized guidance and tutoring. Social development. Extensive reading clinics. All sports including horsemanship and polo. Renowned bands. Sr. Army ROTC. America's most beautiful campus. 103 modern buildings. Summer camps. Come see and be convinced.

Catalog. Box C, Wayne, Pa. 19087

### Valley Forge MILITARY ACADEMY and JUNIOR COLLEGE

### Sewanee MILITARY ACADEMY

A Secondary School of the University of the South... Est. 1868.

Superior college preparation in Grades 9-12. Fully accredited. Special instruction & counseling. All sports. Episcopal. 10,000 acre mountain campus. Summer School-Camp. Catalog. Write Dir. Adm., SMA, Room 505, Sewanee, Tennessee 37375.

## COEDUCATIONAL SCHOOLS

### 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

### WASATCH ACADEMY

Something more than a std. high school experience. Fully accredited college prep. Small classes, worldwide student body. Music, art, drama and inter-school sports. Coed boarding grades 9-12. Presbyterian related. Skiing, camping in beautiful mtn. country. Catalog.

Box E-41, Mt. Pleasant, Utah 84647.

## COEDUCATIONAL SCHOOLS

### OREGON EPISCOPAL SCHOOLS

St. Helen's Hall/Bishop Dagwell Hall

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

## 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



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

Some Coordination with a nearby Boys' School

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

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

### 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

### 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 7-12. Music, art, dramatics. Small classes. All sports; varied activities. On beautiful Rappahannock River. COED SUMMER SCHOOL: June-August.

For catalog write:

MISS VIOLA H. WOOLFOLK, Headmistress St. Margaret's School, Box 158-E TAPPAHANNOCK, VIRGINIA 22560



# EDUCATIONAL DIRECTORY

## SCHOOLS FOR GIRLS

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

## 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. 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

## 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. Accredited. Music, art, commercial, reading. Social and travel program. For catalog, write R. E. Stokes, Pres. Avon Park Florida 33825



## STUART HALL

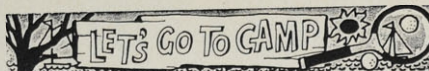
Episcopal College Preparatory. Girls, grades 9-12 In Virginia's Shenandoah Valley. Enrollment, without regard to race or religion, represents many states and several foreign countries. Modern equipment. Advanced Placement courses. Strong student government. Emphasis on growth in maturity, responsibility,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

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

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



## 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

## COED

Informal • Meaningful • For High Schoolers

## Chop Point

Merrymeeting 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.

## GIRLS

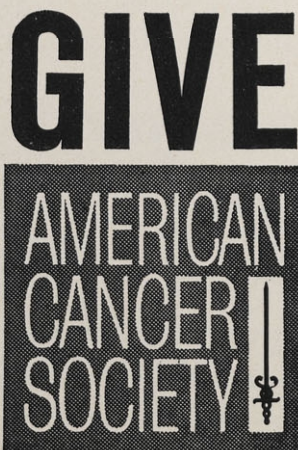
## LAKE GEORGE

Camp For Girls

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

Elinor Neuffer

45 Limekiln Road Suffern, N.Y. 10901



## Warm God in a Cold World

Continued from page 36

verse was a friendly, rational, desiring—and desirable—place. When man showed up in that universe, he felt at home and even important. He was there because of care.

The modern universe is not so warm and toasty. It is huge, impersonal, and mute. There is no music of the spheres—only silent, mindless laws. Man is not at home in it; he is just one more insignificant piece of stuff lost in a crowd of vastly bigger but equally insignificant pieces.

After 400 years he cowers like a skid row bum on the doorstep of an indifferent creation. He longs for a square meal and a kind word, but he's afraid to believe it when he hears it. Mention a universe run by desire for the *Summum Bonum*, and, for all his loneliness, he can hardly bring himself to trust it.

But if you still believe in the real God as he revealed himself—and in the real world as science has displayed it—what else is there? If you are still committed to not going back on either proposition, why not give the old, participative, desiring universe a face-lifting and put it to work once again?

Why not try once more, for all our sophistication, to see the world as the beloved thing whose heart wakes even while it sleeps in the dawn of pre-history? Why not try to hear it rise up at the voice of its Beloved—at the calling of God the Son, who, with the Spirit and for the Father, woos it into being and life? Why not look once again for the *Verbum supernum prodiens, fortiter suaviterque disponens omnia*—for creation's Love riding forth all in green and, upon the Virgin's fiat, coming down to be Jesu, joy of Man's Desiring?

It is not a case of substituting a mystery for a plausibility; only a matter of letting a lovely mystery take over from a mindless one. If there is even an outside possibility that there really are feet beautiful upon the mountains, what a shame it would be not to run after them.

—To be continued



# 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.

## SUPPLIES AVAILABLE

Mr. G. Edgar Straeffer, 632 E. Main St., Louisville, Ky. 40202, has the following articles available to anyone willing to pay for shipping. The articles have been in storage, and Mr. Straeffer will hold them until the middle of May. His telephone number is 502-548-2106.

Large altar, reredos, kneeling chair, 2 candelabra, metal reading stand, brass fixtures for altar rail, 2 candelabra stands, 3 wooden sections of altar rail, wooden stand, tall reading desk, pulpit base rods, metal fixture, chancel seat, 2 wooden sections for altar, large prayer desk, hymn board, 6 kneeling cushions, 6' x 23' red rug.

## HOW EASY IT IS!

The treasurer of a parish resigned. The vestry asked another man to take the position, a man who managed the local grain elevator. He accepted the appointment under two conditions:

1. That no report from the treasurer be required for a whole year.
  2. That nobody ask him questions about parish finances during the year.
- Members of the vestry gulped but finally agreed; after all, he was a trusted member of the community and well known because most of them did business at his elevator.

At the end of the year he gave his report at the parish meeting: the \$25,000 indebtedness on the church was paid; the priest's salary had been increased; the mission quota was paid 200 percent; there were no outstanding bills; and there was a cash balance of \$12,500.

The people were stunned, but somebody managed to rise and ask, "How come?"

Quietly he answered, "Most of you

bring your grain to my elevator. As you did so, I simply withheld 10 percent on your behalf and gave it to the church in your name. You have not missed it, and you have been tithing for a whole year. See how easy it is?"

—A parish paper quoted in  
*The Episcopal Church News*,  
Diocese of Mississippi

## A Prayer for Those in The Education Professions

**O Lord Jesus Christ, who sat in the midst of the doctors, both hearing them and asking them questions; encourage those of us who teach today.**

**Help us to realize where we stand as figures of authority and how we measure as examples of human dignity.**

**Give us grace to fill the emptiness we often feel and the endurance to serve what may seem to be futile.**

**Let us enjoy with You the reward of a person made whole, through Your everlasting intercession and love.**

**Amen.**

—The Episcopal Churchmen  
of the Diocese of Chicago

## GOLDEN FISH

The Edgewood (Rhode Island) FISH organization involving five churches went into action some time ago. Members of the Day Guild at the Church of the Transfiguration, an older women's group, were concerned that because of age and lack of members driving cars they hadn't much to offer.

Some members, however, signed up for telephone duty. To top this, the Guild formed a FISH prayer group. Their part is to sustain by daily prayer FISH personnel as they go about their volunteer duties. They feel this is community involvement which can be done right in their own homes.

## SAN DIEGO TO BAJA

With enthusiastic support of the parish, the Young People's Fellowship and T.A.S.C. (a group of teenage girls) at All Souls', San Diego, Calif., are helping the Door of Faith Orphanage at La Misión, Baja California.

The non-denominational orphanage is home for 100 abandoned children from

18 months to 18 years. Complete parties with punch, ice cream, cookies, and games have been taken to the Mexican children. The La Misión youngsters have been brought to San Diego Zoo for tours and picnic lunches.

Fund raising efforts by the young people of All Souls' have provided the orphanage with a new shop to encourage craft work, a Volkswagen station wagon, and a piano.

One successful fund raising project was "A Night at Belmont Park" (an amusement center) which was attended by All Souls' and other youth groups. The proceeds benefited the orphanage.

Orphanage cupboards were filled with hundreds of cans of food from "Tin Can Sunday" held last November at All Souls'. During the Festival of Gifts last December the congregation placed gaily wrapped packages before the altar. These were then taken to La Misión.

## LEISURE MINISTRIES SEMINAR WORKSHOP

"To broaden the church's involvement in its ministry with persons in leisure, by understanding needs, exploring potentials, and developing skills" is the goal of a meeting to be held Sept. 27-30, 1971. The Holiday Inn, Lake Ozark, Mo., will serve as headquarters for the meeting which is sponsored by denominations and church councils from several mid-western states.

Sessions will deal with persons in many kinds of leisure, such as the retired, the tourist, the under-employed, the confined, and youth during semester breaks.

Special workshops will deal with staffing, financing, and strategy for developing ministries at resorts, airports, bars, coffee houses, race tracks, and drag strips.

For further information, write to the Rev. Melvin E. West, Box 733, Columbia, Mo. 65201.

## A Prayer for Those in the Medical Professions

**Lord God, You have called us to minister Your healing gifts to our fellow men.**

**Give us the wisdom to know what we can and cannot do.**

**Steady our hands and freshen our minds in all our endeavors.**

**Help us to encourage each other in our common cause of sharing in the divine work of making men whole,**

**Through Jesus Christ our Lord.**

**Amen.**

—The Episcopal Churchmen  
of the Diocese of Chicago





# Explore!

*Exciting Cities with  
Exciting People!*

EUROPEAN DISCOVERY —  
June 10-July 1, 1971

Keith Miller, Bill Carden... Move beyond the surface to a deep understanding of peoples divided by ideology, customs, politics, religion, and traditions. Visit London, Copenhagen, Leningrad, Moscow, Berlin, and Vienna. Truly become a world citizen.

RENEWAL CENTERS OF EUROPE —  
June 28-July 18, 1971

William S. Taegel, Charles Carpenter, C. J. Burleson... Paris, Geneva, Mittersill, Salzburg, Munich, Heidelberg, Wiesbaden, London... Meet Paul Tournier and visit with the people involved in the Church renewal effort in Europe.

THE MYSTIC ORIENT — LAND OF  
CONTRAST — July 19-August 9, 1971

Harry T. Wells... Tokyo, Kamakura, Kyoto, Taipei, Bangkok, Singapore, Sibui, Hong Kong, Manila, and Honolulu... The diversity of the Orient — its secular development, its religious progress, its cultural fascinations — will be made meaningful on this unforgettable tour by one who has lived there.

SOUTH AMERICAN ENCOUNTER —  
July 19-August 10, 1971

David F. D'Amico... Mexico City, Bogota, Lima, Cuzco, Santiago, Buenos Aires, Rio de Janeiro... An in-depth cultural and religious encounter with intriguing South America led by a native Argentinian with special insight into the peoples and places.

EXCITING CITIES OF EUROPE —  
May 31-June 20, 1971

Thomas A. Fry, Gil Kellberg, Dorothy Headrick... Explore the most exciting cities in Europe... Geneva, Copenhagen, Frankfurt, Berlin, Heidelberg, Munich, Salzburg, Vienna, Venice, Florence, Rome. An unforgettable travel experience.

Word Travel International  
a division of Word, Inc.  
Bill Scott, Director  
Box 1790  
Waco, Texas 76703  
(817) 772-7650



Please send me information on the tour(s)  
I've checked below.

- ☐ EUROPEAN DISCOVERY  
☐ RENEWAL CENTERS OF EUROPE  
☐ THE MYSTIC ORIENT — LAND OF CONTRAST  
☐ SOUTH AMERICAN ENCOUNTER  
☐ EXCITING CITIES OF EUROPE

name \_\_\_\_\_

address \_\_\_\_\_

city \_\_\_\_\_ state \_\_\_\_\_ zip \_\_\_\_\_

telephone \_\_\_\_\_ (area code) \_\_\_\_\_

Register early! Tours are filled on a first-come, first-serve basis. Limited reservations. 444 E

## Switchboard

*Continued from page 4*

Church hasn't changed before. Mrs. Herschede is not preventing anyone from using a new liturgy. She just says she doesn't want it for herself.

The problem is that again and again church members have been snarled at because for some reason they don't support one or another of the Church's programs.

Somehow the church leaders do not trust their fellow Christians to make wise decisions in the light of the Christian gospel. Until they do I see very little hope for the Church.

MRS. W. B. GOSNELL  
Monticello, Ark.

### NOW & THEN

After reading Mrs. Vysick's letter in the March issue [Switchboard], I reread the articles to which she objected, dictionary in hand. I found definitions for both "crud" and "plastic" and believe they were correctly used by the authors and are neither obscene or blasphemous. I would suggest that THE EPISCOPALIAN be a bit more explicit when using words of the "now" generation. It puts a strain on us who are of the "then" group.

I would comment, though, on what Mrs. Vysick says people are seeking in the Church. Isn't the question also what our Lord is demanding of the Church, *His* body, *His* followers? And isn't this to seek, and understand, and discern Him in the world (which sometimes is cruddy) and minister to Him "in the least of these?" We need help in discerning and responding to Him. I think THE EPISCOPALIAN is shedding light on today's problems and how the Church is responding in today's terms. Keep it up!

MRS. PHILIP E. SELLERS  
New Hope, Pa.

### PRAISE THE COMMISSION AND PASS THE STUDIES

Judging from letters in Church publications and some objections voiced to the clergy, there seem to be apprehensions on the part of churchmen that the new liturgies will wipe out the old rite.

It is true that the trial liturgy previously authorized was for many, including the writer, too "radical" in some of its elements, namely in its "committee English." In trying to incorporate into one liturgy the latest findings and to make the Eucharist more relevant, the Liturgical Commission pleased few and alarmed many.

But in listening to the voice of the

Prescribed by doctors for

## Painful Legs

Aching, throbbing legs can hurt more than words can tell. They can even hurt your loved ones — by ruining your disposition, spoiling your outlook on life.

Find the true relief that thousands have found in Bauer & Black elastic stockings.

Only elastic stockings can provide the full compression doctors recommend for painful varicose veins and other serious leg problems. Ordinary support stockings just aren't enough.

Bauer & Black elastic stockings are scientifically designed by specialists for twice the support — and twice the wear.

Look for Bauer & Black elastic stockings in a wide selection of styles (even new pantyhose) at leading drug counters.

For a free booklet on varicose veins, send name and address to:

The Kendall Company  
Bauer & Black Div., Dept. # EP  
P.O. Box 5007, Chicago, Ill. 60680.

141,000 copies  
in print



by Rollo May

"One of the most important  
books I have read in a  
long time." —HARVEY COX

At all bookstores, \$7.95



Norton  
55 Fifth Ave., N.Y. 10003



## Free Booklet On Wills

This free booklet, published by The Episcopal Church Foundation, tells you how to evaluate gifts in relation to the latest Federal tax laws—how to make Uncle Sam your partner in giving—how Congress encourages charitable giving, and how, at the same time, benefits to you as donor can be substantial.

The booklet also tells how you can help build a church, how you can help educate a minister, how you can create a memorial to a loved one, how you can do these things and other things without inconvenience to yourself.

In 1949, The Right Reverend Henry Knox Sherrill, then Presiding Bishop, established The Episcopal Church Foundation to help men and women in their efforts to help others. How the Foundation can aid you in this effort is explained in the free booklet. This booklet costs you nothing, but many men and women have found in it the joy and satisfaction they were seeking. So write today for the free booklet on "Thoughtful Giving." The booklet will be sent to you without cost or obligation. Just tear out this message and mail with your name and address to

**THE EPISCOPAL CHURCH FOUNDATION, Dept.  
EP571, 815 Second Ave., New York, N.Y. 10017.**

Facing a need for additional funds?  
CALL

### H. ELLSWORTH SUBERS & ASSOCIATES

Fund Raisers and Financial Consultants to  
Churches • Schools • Colleges • Institutions

Keller's Church Road, P.O. Box 131  
Bedminster, Pa. 18910  
Area Code 215 - 795-2410

## CALENDAR OF EVENTS

### MAY

- 1 ST. PHILIP AND ST. JAMES,  
APOSTLES
- 2 FOURTH SUNDAY OF EASTERTIDE
- 9 FIFTH SUNDAY OF EASTERTIDE
- 13 Annual meeting, American Bi-  
ble Society, New York, N.Y.
- 16 SIXTH SUNDAY OF EASTERTIDE
- 18-20 Executive Council of the Epis-  
copal Church, quarterly meet-  
ing, Seabury House, Green-  
wich, Conn.
- 20 ASCENSION DAY
- 23 SEVENTH SUNDAY OF EASTER-  
TIDE
- 30 PENTECOST (Whitsunday)
- 31 THE VISITATION OF THE BLESSED  
VIRGIN MARY

### PICTURE CREDITS

Gala Ayora: 6, 8 (bottom, 9 (top)).  
Donald E. Becker: 13-15. Jay Sacks:  
20-22. W. Sevecke: 10-12. Rita Sor-  
riero: 35, 37. Jeannie Willis: 7, 8  
(top), 9 (bottom right). Bill Wingell:  
24-26.

Church, the Liturgical Commission evolved a common sense principle which takes into account the fact that liturgies develop and are not manufactured. Therefore, two eucharistic rites are being presented to the Church: The First and The Second Services. These will exist side by side so that each can be tried on its own merits; we may wind up with the two as separate and distinct options, or a final revision might combine the values of each.

The First Service is a slight revision of the present 1928 Prayer Book rite; the changes in it are no more radical than those involved in the 1928 revision of the 1892 rite. The First Service is only the latest revision of a series over the past 400 years and follows the trend of returning gradually to the order of service of the original 1549 Revision which to many has been the ideal rite. In matters of language, it corrects some archaisms, while maintaining the grandeur of Archbishop Cranmer's English.

The main difference [in The Second Service] is in the English which will satisfy those who feel that such makes for more relevancy. Those who feel the First Service is too radical must realize that there are conditions under which modern English is to be preferred.

The Third Service, or "Coffee House" Mass," would also seem to have its value in situations which are not ordinary. And while we may not all care for such truncated rites in the Sunday morning parochial ethos, the Church obviously needs liturgical flexibility.

The Liturgical Commission has listened to the voice of the Church and has provided us with a rich liturgical ambience relevant to any situation. These trial liturgies are stimulating interest in the Holy Eucharist to an extent not previously experienced since the catholic revival in Anglicanism.

In any event, our increased experimentation with the new liturgies is bound to cause more frequent celebrations of the Eucharist, more congregational participation, more individual Communion, and may result in the restoration of the Lord's Own Service on the Lord's Own Day.

REV. ROBERT E. EHRGOTT  
Indianapolis, Ind.

### SEE APRIL ISSUE

As a dedicated lifelong Episcopalian, I must now state that the current Presiding Bishop, John E. Hines, was somewhat ill-advised when he made a recent statement concerning some type of business arrangement between General Motors Corporation and the Union of South Africa.

CHARLES S. PEETE  
Memphis, Tenn.

## Kids love 'em



## ARCH BOOKS

Kids love Arch Books. Stories from the Bible in ear-catching verse or bouncing prose. Arch Books are fun to read, and even the tiniest tots remember the stories by following the colorful pictures on every page. Arch Books are for kids. Goopy fingermarks wipe right off their plastic covers. And they're only 39¢ each or a set of 6 for \$2.25.

### SIX NEW ARCH BOOKS

59-1173 The Man Who Couldn't Wait,  
*Peter's story*

59-1174 The Strange Young Man in the  
Desert, *John the baptizer*

59-1175 The Jailer Who Changed His  
Mind, *Story of Theo, jailer of Paul and Silas*

59-1176 Samir's Midnight Friend,  
*A story about praying with confidence*

59-1177 The Man Who Won Without  
Fighting, *Gideon defeats the troops of Midian*

59-1178 The Happiest Search, *The Wise Men search for Jesus*

39¢ each

C-211

Please send me these Arch Books:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ ZIP \_\_\_\_\_

I enclose \$\_\_\_\_\_ ( ) Bill me.

Add 10¢ per dollar for postage and handling.

**CONCORDIA**

PUBLISHING HOUSE  
3558 SOUTH JEFFERSON AVENUE  
SAINT LOUIS, MISSOURI 63118



## The Jesus Story

ties as host. Jesus told him about the creditor who had two debtors; one owed him five hundred dollars, the other fifty dollars. Neither could pay, and he canceled the obligations of both. "Which one will love him more?" Jesus asked. Simon reluctantly guessed it would be the man with the larger debt. "Correct," Jesus said. Then, as Simon knew he would, he pointed to the woman.

"Do you see this woman? I came into your house, and you gave me no water for my feet, but she has washed my feet with her tears and dried them with her hair. You did not welcome me with a kiss, but she has not stopped kissing my feet since I came. You provided no oil for my head, but she has covered my feet with perfume. I tell you, then, the great love she has shown proves that her many sins are forgiven. Whoever has been forgiven little, however, shows only a little love."

Jesus turned to the woman. "Your sins are forgiven," he said. There was muttering around the table about his "forgiving sins." Without any elaborate admonition Jesus said to her, "Your faith has saved you. Go in peace."

In all Jesus appointed about seventy-two disciples. They were single-minded; they had resolve; they had an instinct for truth beyond their understanding. Jesus gave explicit marching orders. He gave them the same sort of warnings and admonitions he had given the twelve when he sent them out on their own.

The seventy-two made their appointed rounds and returned truly amazed with themselves. "Lord," they said, "even the demons obeyed us when we commanded them in your name." When they told him this, Jesus was enormously encouraged and cried, "I saw Satan fall like lightning from heaven. Listen, I have given you authority so that you could walk on snakes and scorpions and nothing will hurt you. But don't be glad because the evil spirits obey you; rather be glad because your names are written in heaven."

This last view is consistent with Jesus' whole attitude toward miracles. He always seems diffident, almost embarrassed with the dramatic effect of miracles. He would not perform them on demand or in an atmosphere of skepticism or hostility. His miracles were practical, useful, humane—the power was not self-originating and the expression was not self-glorifying. The magician uses his magic to create believers, but Jesus introduced believers to mystical powers that he always attributed to God.

In his parables Jesus begins to broaden the responsibility of man and to change the definition of neighbor. A lawyer jousting with Jesus asks him, "What shall I do to receive eternal life, Teacher?" He got the question right back. "What do the Scriptures say? How do you interpret them?" The lawyer said, "You must love the Lord your God with all your heart, and with all your

soul, and with all your strength, and with all your mind; and you must love your neighbor as yourself." "Your answer is correct," Jesus replied. "Do this and you will live." It was a classical answer and Jesus had not been trapped into anything that could be called blasphemy. The lawyer made another stab.

"Who is my neighbor?" he asked Jesus. Jesus answered by telling him the famous story of the Good Samaritan. "Which one of these three seems to you to have been a neighbor to the man attacked by the robbers?" "The one who was kind to him," the lawyer said, unable to bring himself to say "Samaritan." "You go, then, and do the same," Jesus told him. The lawyer was furious for he had answered both of his questions himself. He had been instructed like a helpless student. And disputation was supposed to be *his* game.

A rich man who was a Jewish leader overtook Jesus in the countryside and came running up to him. He knelt down reverently and said, "What must I do to receive eternal life?" Jesus told him, "You know the commandments." "Ever since I was young I have obeyed all these commandments," the man said. With love in his eyes Jesus looked straight at him. "You need only one thing. Go and sell all you have and give the money to the poor, and you will have riches in heaven; then come and follow me." When the man heard this, gloom spread over his face and he went away because he was very rich.

Jesus looked round at his followers and said to them as they rested at the top of the hill, "How hard it will be for rich men to enter the kingdom of God." His listeners were shocked but Jesus expanded the theme: "It is much harder for a rich man to enter the kingdom of God than for a camel to go through the eye of a needle."

"Who, then, can be saved?" one listener cried. Jesus looked directly at him and answered, "This is impossible for men but not for God; everything is possible for God." Peter reminded Jesus that they had in fact left their homes to follow him. And Jesus responded that they would be more than repaid for their decision—enough to more than repay for relatives, loved ones, homes, and jobs.

Jesus did not mean that there was anything wrong with having your heart's desire, even if that meant riches. What he did require was that all the things of this earthly kingdom must be subordinated to the kingdom of God. Possessions were not wrong but they were dangerous.

The rich man who turned away was a prisoner of things. He was ingrained with the habit of wanting, getting, having. It was a sort of idolatry. Rich men don't belong to themselves, they belong to their things. Thus this young man who could have been a man for all ages decided not to wager what he had on any shaky possibility. He just happened to guess wrong. The disciples



were very much affected by this episode. By and large they were not rich, and they had had their regrets about not acquiring wealth. Now they were told that this was in truth an advantage. Wonder of wonders, longing for riches was not nearly so bad as having them. And not longing for them was best of all.

One day on the road, Jesus was praying. When he finished, one of the group said to him, "Lord, teach us to pray, just as John the baptizer taught his disciples." And this is the prayer Jesus taught them: "Father, thy name be hallowed; thy kingdom come. Give us each day our daily bread. And forgive us our sins, for we too forgive all who have done us wrong. And do not bring us to the test. But save us from the evil one." This prayer is striking for its plainness and for its pious but informal tone with God. It is enormously personal, obviously meant to be prayed in private and not overheard. Jesus had spoken very harshly about showing off with public displays of religion. He was contemptuous

of wordy prayers—as he said, "God already knows what you want."

Jesus was talking to people who had been taught to be terrified of God and who had a very formal relationship with him. "Would any one of your fathers give his son a snake when he asks for fish?" Jesus asked. "Or would you give him a scorpion when he asks for an egg? As bad as you are, you know how to give good things to your children. How much more, then, the Father in heaven will give the Holy Spirit to those who ask him."

The mentality that Jesus was working on had been locked into a wrathful and wholly terrifying God whose attention you did not want to invoke unnecessarily. Against this view Jesus taught about God who was like a father, who kept track of you, who cared for and listened to you. This was a highly portable God that could be introduced to the gentiles and that could be called upon for help at every turn in the ominous days ahead. ◀



When the earthquake struck, there were only tears in Peru. 70,000 left dead or missing, another 500,000 homeless.

Almost every child in this outdoor classroom lost his home or a loved one.

The Presiding Bishop's Fund for World Relief, through Church World Service, sent emergency relief. Immediately. Now, engineers (like Eric Peterson, above) and public health nurses and farming specialists are here—rebuilding and restoring hope.

And the laughter is slowly returning.

Much, much more needs to be done—here in Peru, in the Middle East, in Africa, in Vietnam. Can you help with a check or money order for the Presiding Bishop's Fund?



**THE PRESIDING BISHOP'S FUND  
FOR WORLD RELIEF**

Name \_\_\_\_\_

Address \_\_\_\_\_

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

Mail to the Presiding Bishops Fund, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017. Contributions are tax deductible. E-5-71

Copyright 2024. Domestic and Foreign Missionary Society. Permission required for reuse and publication.



## The Jesus Story

tomarily did. It was a hard game to play before the hometown folks, but Jesus didn't choke up. He stood up to read the scripture given to him which, not wholly accidentally, was the Book of Isaiah. If it was a trap there was no way to step around it.

Jesus had the wit and courage to face the question of who he was and what he had in mind. So he read: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed. . . ."

He had the attention of the house and he made the most of it. Jesus told them that this revered bit of scripture had been fulfilled before their very eyes. They began to take the measure of him as he talked, but it was a slow measure. At first they praised the hometown boy; how gracefully he put everything. Jesus knew that he had a deadly serious role to play, that he couldn't be one sort of person in Capernaum and another in Nazareth.

There was no way to turn back. He went ahead. He could hear some of his listeners discussing all this fuss being made over Joseph's son. What had he done in Capernaum that had started the rumors? Why didn't he do his tricks? Everybody could then judge for himself whether Jesus was a magician. Jesus could smell the curiosity and the underlying hostility.

"You are thinking," he said, "Physician, heal yourself—do in your own hometown what you did in Capernaum." Then he put the seal on what they were thinking. "I'm here to tell you that no prophet is acceptable in his own country." He recounted the time that Elijah had overlooked all the widows in his own land during a great famine and had gone to Zarepath in Sidon to single her out for special help; and how Naaman the Syrian general, who was a bad-tempered, arrogant man at that, had been cured of leprosy by Elisha when Israel was full of lepers. The listeners at the synagogue rose as one man, indignant and ready for action. He thought he was too good for them.

They threw Jesus out of the city and then, as an afterthought, pushed him to the top of a hill on which the city was built so that they could throw him off the edge. Yet there was a hesitance about actually overpowering him, and he walked away through the crowd. He left behind a humiliated, confused family. He had become a new sort of holy man which was more than a simple family could contend with.

Jesus left Nazareth with relief and with insight into his relationship to his family and his home. This violent departure was the last psychological break. Jesus always stayed in touch with his family after the incident in Nazareth and dropped in on relatives when he was teaching nearby, but now he was completely independent of them. It was as if people everywhere became

his family. It was not possible to take kinfolk along on the life that was taking shape for him. People could not be indifferent to the strong message he was preaching; they were going to be hot or cold.

Everybody gathered at the foot of a nearby mountain where he launched into a great sermon which turned upside down everything the Jews had thought about the love of God. He praised the Law, but he described a morality which went far beyond technical observance of the Law. "Do not think that I have come to do away with the Law of Moses and the teaching of the prophets," he said. "I have not come to do away with them but to give them real meaning."

It was obvious that Jesus had been guilty of creative interpretation of the Law, that he had rewritten it under the very eyes of the lawyers. But he did not want to give comfort to lawbreakers. Jesus knew that the Law provided the only orderly means of moving from the old life to a new life. He purposely exaggerated the point. "Remember this. As long as heaven and earth last, the least point or the smallest detail of the Law will not be done away with—not until the end of all things."

Then he took a backhand swipe. "I tell you, then, you will be able to enter the kingdom of heaven only if your standard of life is far above the standard of the teachers of the Law and the Pharisees." Get it straight, Jesus says. Obeying the Law is a necessity; worshiping it is idolatry. The words Jesus spoke must have come pouring out as cool water to the thirsty. His beatitudes would sparkle for an oppressed, melancholy audience. "Blessed are the poor in spirit. . . . Blessed are the meek. . . . Blessed are those who mourn. . . ." He blesses the human condition he sees before him.

Scales must have fallen from the eyes of listeners when Jesus gave the precepts of conduct for citizens of the kingdom of God. They shine with a deep inner light. "Turn the other cheek. . . . Love your enemies. . . . Be merciful. . . . Do not save riches here on earth. . . ."

Startling commandments for an avaricious century when the common man could be sold into slavery for debts, when torture for punishment and for public edification was habitual, and vengeance was eagerly satisfied. You could say that men in the first century were generally uneasy. So they were uncommonly attentive to Jesus' talk about the gate, the way, the key.

After the momentous revival meeting at the foot of the Mountain, Jesus returned to town to regroup for his mission. He now had a sense of a broadening mandate to take his ministry out into the world without necessarily excluding the gentiles out there. One of the first persons he met was a Roman centurion who was clearly enormously upset. Jesus knew that this soldier commanded about two hundred men and that he had been appointed carefully by the Consul with the advice of the Military Tribune.



This centurion was exceptional because he had taken personal interest in the Jews and had even built them a meetinghouse in the town. He ran up to Jesus and exclaimed, "Sir, my servant is sick in bed, unable to move, and suffering terribly." "I will go and make him well," Jesus said immediately.

But the officer tried to prevent Jesus from making the trip. "Lord, I am not worthy to have you come under my roof. Just give the order and my servant will get well." Jesus was amazed by this response and said to the Jewish elders who were present with the centurion, "I tell you I have never seen such faith as this in anyone in Israel."

The man's faith was a revelation to Jesus. Jesus was coming to understand that the Good News was good news for everybody. The zealously guarded Jewish religion would be turned loose to the despised gentiles. The faith would be kept not by hoarding it but by giving it away. It would not be easy to convince the disciples of this. The great ingathering instinct had to be reversed.

"Remember this!" Jesus said to his staff. "Many will come from the east and the west and sit down at the table in the kingdom of heaven with Abraham, Isaac, and Jacob. But those who should be in the Kingdom will be thrown out into the darkness outside, where they will cry and gnash their teeth."

Turning to the centurion he said, "Go home, and what you believe will be done for you." When the man returned to his home, he found his servant healed.

Sometime later, Jesus walked to a city called Nain located a few miles southwest of Mount Tabor in southern Galilee. As he and his followers approached the main gate to the stone-walled city they met a huge funeral procession. Word quickly passed to Jesus' party that the only son of a widowed woman had died. A common, if pathetic, situation, but Jesus was compassionate. "Don't cry," he told the wailing woman.

He touched the coffin and the men carrying it stopped. With great authority Jesus said, "Young man! Get up, I tell you." The dead man, Luke reports, sat up and began talking. This was a very different matter from curing a disease or routing a demon. Everyone was filled with both praise of God and fear of Jesus, and word went out that God had come to save his people.

This kind of dramatic episode certainly made Jesus' views about eternal life a lot more convincing. His cousin John's disciples heard the news right away and they passed it on to John in prison. John had been thinking about Jesus ever since the baptism but he had of course not confronted Jesus directly since then. The story of a dead man brought back to life couldn't be ignored.

John's followers found Jesus and identified themselves and asked John's question, "Are you the one he said was going to come, or should we expect someone else?" Jesus had great respect for John's role in the scheme of things. He gave his answer in the form of a marathon healing

session. He healed many sick persons and drove out evil spirits.

Then he said to John's emissaries, "Go back and tell John what you have seen and heard: the blind can see, the lame can walk, the lepers are made clean, the deaf can hear, the dead are raised to life, and the good news is preached to the poor."

"Remember this!" Jesus told the emotionally overwrought crowd in the open marketplace of Nain. "John the Baptist is greater than any man who has ever lived." There was confusion apparent in their faces, the same confusion which the scribes and Pharisees reflected when they asked John, "Are you the Messiah? Are you Elijah?" Then Jesus added, "But he who is least in the kingdom of God is greater than he." Jesus had put John's mind at rest about the great question which tormented him.

While he was in the mood, Jesus took on his whole generation and lambasted them with sarcastic scorn. They were like a group of children shouting taunts at each other in the schoolyard. They were fickle and feckless. They said John was a madman because he wouldn't drink wine, and then they said Jesus was a drunkard and glutton because he ate and drank with sinners. They were useless.

Then Jesus excoriated the cities, particularly those cities where the people had not changed their ways even after he had performed miracles. He consigned Capernaum to hell. Then, feeling much more cheerful, Jesus went to dinner.

The invitation to dinner had come from a Pharisee named Simon who was fascinated by the stories about Jesus. Jesus, exhausted with the terrible chore of trying to bring people to the truth, was hungry for a little social life. He arrived and settled down with considerable relief for a relaxed evening. But he was not spared for long.

A woman from the town tracked him down, and she was through the door and behind Jesus before his host was aware of what was happening. Now Jesus was on a couch at right angles to the table in the fashion of the time, with his feet away from the table. The woman leaned over his feet with her hair pouring down, and she wept a flood of tears on his feet.

The attention was ironic on the face of it because Simon had neglected the ordinary courtesy of having water brought around for Jesus to wash his hands and feet. And now here was this woman, whom Simon knew to be a notorious sinner, wiping Jesus' feet with her hair and tears.

She kissed Jesus' feet and anointed them with an aromatic ointment from an alabaster flask concealed in her garments. Irritated and put off by this scene, Simon thought to himself that if Jesus really were a prophet, he would recognize the character of this woman and be repelled by her. Jesus read his expression.

"Simon, I have something to say to you." "What is it, Teacher?" Simon asked, reassuming his responsibility.



## The Jesus Story

The whole thing had the air of a circus with its freaks and animals and the endless variety of bizarre spectacle that Mediterranean humanity affords. Jesus was a poet and a one-man band. Barnstorming in the open country wasn't much like preaching in a hushed temple or church. Jesus was on the meetinghouse circuit too. He had an inside-outside convertible act that he took to every crossroad, changing the pace and the pitch at a moment's notice.

He talked in the synagogues of myriad little towns of Galilee and Judea. And there he clashed with the religious leaders and the scholars; he parried the cunning questions of the informers; he brought good news to the curious; and he scratched questions that would not heal across the consciousness of the incurious.

Jesus' itinerary stretched north to Caesarea Philippi, east into the Ten Towns of the Decapolis, and west into Phoenicia as well as through the outback of Samaria where Jews were not comfortable traveling. But his mission centered around the Sea of Galilee and a wide swath of towns on the northern and western shores of the Dead Sea.

The muddy, serpentine Jordan River which connects these two areas is only two hundred miles long. Jesus and his companions covered thousands of miles on foot, however, in a series of walking tours that took them over some wild and forbidding terrain.

The experience of delivering the message face to face had an overwhelming effect on him. The sensorial impact of the whole land underfoot was compounded by the violent contrasts of weather and topography that are typical of Palestine.

On a single trip Jesus might venture from the cold, bare mountainsides of Galilee to the sub-tropical Jordan valley, and from there to the scorching desert near Jericho. Temperatures rose to 120° F. at midday across stretches that Jesus frequently traveled.

This land was so inhospitable under the full sun that sheep were sometimes grazed at night, and human beings kept to the shade to stay alive. Yet the land of pitiless desert also offered prodigal fertility in the watered areas where figs, almonds, luscious grapes, and incomparable olives grew.

Across this landscape moved an unlikely mixture of wild animals. When Jesus was afoot, lions and leopards, once abundant, were disappearing, but there were bear in the mountains, hyenas in the foothills, and there was a plentiful supply of jackals and foxes, and rabbits and other small critters. Jesus walked everywhere he went, in touch with birds and beasts, with trees and wild flowers, with the shape and feel of the country. It must have been a time of great learning as well as a time of teaching.

The physical exertion of walking over the rugged, broken landscape would have been a perfect balance for the exhausting intellectual confrontations in the

meetinghouses. Hard exercise helped dissolve the kinks in Jesus' mind, and periods of comparative privacy along the way gave him time to ruminate over his intent. Obviously, his was a complex life, rich and feverish and at the same time full of strain and perplexity. He had a lot to ponder.

To understand how his work might have affected him, we need only consider ourselves. We are not that distant from the first century. Jesus stood at the end of almost two millennia of civilized life. He was literate. He had a grasp of the composition of the civilized world of his time. All that he knew and experienced came together into some sort of coherent mosaic.

Curiously, a general feeling of malaise, which we can discern today, hung over the first century, too. Most of us do not share the same sense of onrushing personal crisis that steadily grew in Jesus' consciousness, but we recognize personal uneasiness and parlous times.

Jesus was not only literate in Aramaic and Hebrew, but he also certainly knew some Greek and Latin. There was compulsory education in Palestine for all male Jewish children, at least until the age of fifteen; and although the curriculum was entirely religious, it would have involved his learning to read and write with facility in his own tongue and in Hebrew.

Business Greek was the universal language of his time, and he would have been exposed to it often, especially when he visited towns that had been Hellenized. Most Jews were comfortable with Greek; in one Jewish graveyard of his period 80 percent of the inscriptions of the stones were Greek.

He could not have avoided regular contact with the governing Romans with whom he conversed either in Latin or in Greek. As a matter of fact, he seemed to talk to everyone wherever he went. You could think of his speeches as being something like a Town Hall lecture series. Jesus was booked as a learned teacher but his audience got more than they bargained for. There was more controversy than is compatible with good business.

He was more than stimulating, he was incendiary. With humor and with ferocity, he attacked his society for its materialism and its inhumanity, and he assailed his countrymen as irresponsible stewards of their religion and neglectors of the spiritual need of their brothers. He told simple but punishing stories about people who didn't want to get involved. And he made it clear that an obsession with wealth or legalism was idolatry.

It is powerfully evident from reading again and again what he said that the forces and temptations which demean and stain the human spirit have been the same in the first and twentieth centuries.

The tyranny of the stock market, pensions, social conformity—we accept all of that in a mythic wrong-way flight to security. The reality of being free, however,



requires being able to accept the frightening implications of what we yearn for. Jesus talked incessantly about putting aside material things and even members of one's family; what he was getting at was a point of view, an insight into the nature of false servitude, a vision of liberation.

The smothering acquisitiveness of his time was the jailer of souls just as it is today. When he went after this, Jesus went after all privilege, all position, all ambition; he went for the jugular of the establishment. There is no chance of reconciliation once this intent is recognized.

Any accurate view of Jesus has got to be affected by the great physical exertion in his life. He was always in action. When he was in repose it was late at night, a day's work over, the crowd finally disposed of. The fire of energy shone around him, and he was still awake when his tough fishermen friends had dozed off.

We have a stereotyped portrait of the minister of Christ as being a little pale and puffy. Jesus would have scared such a minister out of his pulpit.

He was lean, weathered, sinewy, like a paratrooper after a long campaign. His life was more spartan and he probably got more exercise than the average soldier, for he lived behind the lines like a guerrilla or a partisan of the underground. It was traveling light—vigilant, tireless, always moving on, surviving on that delicate balance between being a fugitive and being a public figure.

What was Jesus actually doing? Well, he was traveling and working and organizing all the time. He was pushing his luck like a union organizer in the cotton mills in the 20's, or like a civil rights worker in Mississippi in the 50's. He was living on the edge.

Today he'd live under the kind of suspense a Black Panther or a Weatherman knows, aware that his cause has passionate support, aware that opposition is going to build ten times as fast as the strength of the cause. Jesus knew as surely as Martin Luther King knew that he was going to get it, and he just didn't have the scapegrace chance of a Barabbas or a Jesse James.

Jesus had to make that last run to Jerusalem, but shrewd Jesse declined the last gambit and lived to a ripe and contented old age. Jesus was not finally trapped by the kind of exposure he had. He was not unlucky—he was the victim of a plot. The teacher himself wove the plot bit by bit, and he gradually came to foresee the type of victim he would be.

Jesus' work got under way when he left Nazareth in the hills of Galilee one morning. He had made other trips across Palestine and had actually been born in Bethlehem when the family journeyed down to register in the census. This one was a great leavetaking. It was the fateful beginning of a goal that would entirely possess him and from which he would never turn back.

It was a hard walk from Galilee to Judea, but he did not view that as a problem. An irresistible compulsion prompted the trip. He was leaving to find John, a

cousin on his mother's side, who had suddenly burst into national prominence as a fireball wilderness preacher in Judea near Jerusalem.

Jesus turned a bend in the river and finally came upon John. His presence was as bright as flame. The crowd pressed in upon John, but Jesus caught his attention. There was hesitation. John earnestly questioned the propriety of baptizing Jesus, and Jesus reassured him, and it was done.

When Jesus came out of the water, everything had changed. Standing there together, both men were transformed by an awareness that inexorable powers were working through them to arrange a destiny. And then Jesus felt overwhelmed by the presence and approval of God. In his revelation he saw the heavens open and the Spirit come down on him. He was suffused with a voice that said, "You are my own dear son. I am well pleased with you."

Jesus reached Capernaum... after spending the night with old friends along the familiar way. Immediately he began speaking in the meetinghouses. The great energies that had been bottled up in the desert and on the soul-searching walk back to Galilee poured out.

The way seemed cleared and clearer. Jesus was convinced that he should devote himself to preaching repentance with all the urgency he could muster. If he was still perplexed about his ultimate destiny, the day was sufficient to itself. It was like plunging into ice water, this new work. His passion to speak out was satisfied, but there was one ordeal he had to face right away.

Galilee was home, but Nazareth was hometown, and Jesus had a knot in his stomach when he thought about preaching there. Religious news in Palestine had the currency of political news on the New York-Washington axis; it moved like lightning. Rumors about Jesus were linked to the reports of the arrest of John. There were hazy accounts of Jesus' baptism and contradictory reports about what John and Jesus had said there.

In a way Jesus had already become a minor-league prophet, and reports of his preaching in the meetinghouses preceded him to Nazareth. There was even talk that he had performed magic and miraculous healings. The curiosity was tempered with some incredulity toward reports of what he had said.

Jesus' advance billing made his family extremely uneasy. His message that the Kingdom was at hand made the Jews uptight because, however casual some of the populace might seem to be about their religion, they had been conditioned for more than a thousand years to expect the unexpected. There was a hollowed tradition of prophecy and everybody was susceptible to it, but there were not so many prophets that you expected the son of the family next door to be one.

Then, suddenly, Jesus was actually in Nazareth. The sabbath came, bringing a peak of uneasiness to his family, and Jesus went to the synagogue as he cus-



*We have all just finished Holy Week and Easter Day. We have again suffered and exalted with the death and resurrection of the Lord Christ. But can we truly translate 30 A.D. into 1971? Here are excerpts from one talented author's view of the Man and His times as of Eastertide, 1971.*

# The Jesus Story

**By William A. Emerson, Jr.**

JESUS OF NAZARETH is not some mythic figure from a lost civilization. If you see him conjured up out of heat waves from the magic of the Mediterranean cradle, you are overlooking good, solid information on his identity and background. A Dun and Bradstreet on Jesus' family would have produced a conservative, uninteresting, low-risk profile of a substantial, lower middle-class family with half a dozen children. Jesus is the only one that turned out wrong—one brother became high priest in the Temple in Jerusalem some years after Jesus' execution.

You can look over a dark valley and see Palestine in the first century in a dazzling light. The century itself was quite extraordinary, enough like our own to make us uncomfortable.

The Romans had things well in hand and were coming into their salad days. There was an accord of nations, a common market of sorts, satisfactory mails for the privileged, fine circuses and a very tolerable cuisine in urban areas. The judiciary was highly developed, plumbing was satisfactory, and banking was almost as complicated and as ominous as today.

The Roman, with one of the most effective military machines of all times, was doing a splendid, if somewhat repressive, job of running the civilized world. And the little country of Palestine was just as colorful, feisty, difficult, hairy, and uncommon as it is today.

Of course Palestine had been conquered by the Romans in 64 B.C., but this was no overwhelming fact. The indigestible little country had been previously conquered by the Babylonians, the Assyrians, twice by the Egyptians, by the Greeks, the kings of Antioch, the

Persians. All were pungent, heavy-breathing captors. They seemed to have left the Jews with an enormous indisposition to change.

About the time Jesus came along, Rome was just getting accustomed to the unbelievable peculiarities of the Jews. The Jews would riot all week, but they would not serve in the Roman legions because their religion forbade their fighting on the sabbath. They would not even look in a mirror on the sabbath because they might see a gray hair, and if they did, they might pull it out—that would be work.

If a hen laid an egg on the sabbath, they were loath to eat it. They had two thousand incredible religious rules that took great scholarship even to remember, much less interpret. They couldn't eat with you, work out in the gym with you, or bow to your emperor. As a matter of fact, the Romans couldn't even take battle standards of their legions into Palestine because the Jews were driven to fanatical violence by the pagan symbols on the flags.

What could you do with a people like this? Nothing much, but the Romans kept their cool, made many compromises in the administration of the unforeseen; they kept the Jews under control, policed them, and expected the worst. Then they got Jesus.

Now Jesus of Nazareth, living in the first century under Roman rule, was not a mild, manageable sort of person. He consorted with wild fire-eaters who got be-headed, like John the baptizer. At first everybody thought he was a bush-league rabble-rouser with a real gift of gab and a lot of magic tricks. Later events corrected that impression.



He was a real incendiary influence. On his first trip back to preach in the meetinghouse in Nazareth, Jesus was almost lynched, which was not much of a welcome, even in those days. At first they thought he was a smart aleck, and then they condemned him for being blasphemous.

Jesus went on with a meteoric rise to become a superstar, and this brought him into deadly conflict with the Jewish establishment. This made what he said and what he did ten times as important. The Jews had a superb intelligence system and they knew what Jesus was up to all the time.

They increasingly wanted his life. As for the Romans, they had a fine network of informers, but like all smart cops, they realized that Jesus was not their enemy. So they sat back and watched the action build.

There was some ebb and flow, but Jesus' course was highly charged and it was riven with spectacle. His life was almost entirely public, and he had no possessions, no property, no wife or children to draw him on or hold him back. He had the privacy of the wilderness and the road, but more and more it became impossible for him to go anywhere without being recognized.

He drew vast crowds like the celebrities of this day, which both harassed and pleased him. He lived in the flux of the mob, with the constant threat of being trampled to death or crushed, and in the suffocating heat, the dust and the dirt and the clamor. Yet Jesus was a very cool and composed person.

Paradoxically enough, we have an image of Jesus trapped in the stained-glass window down at the church. And in the filtered light we see a delicate, almost feminine, figure with doe eyes and a reddish beard. This image is elusive, unreal; and, in translation, his voice is archaic.

The icons of Christ have tempted too many brushes with pastel colors and too much gilt. Somehow the pungency has been sweetened and the fire banked. Jesus, the Palestinian Jew, hasn't traveled too well. The contemporary version is a faint print of the man who lived in the hills of Galilee two thousand years ago.

This "filtered" Jesus isn't the only one we have. In the aggregate there have likely been a whole troop of Jesuses—some marching as to war and some dawdling in the flowers with little children.

Each one has been minted by a different generation, is absolutely certified, and has the stamp of vintage. But, which is the real Jesus? Is it the sweet one that wants you to be a sunbeam? Is it the romanticized shepherd with one flaked-out lamb on his shoulder? Or maybe the hopeful teacher with the gelatinous eyes? Or could it be the guru scout leader with the Golden Rules?

More likely, if you are from the Bible Belt, it is the vengeful one with the mouth like a sabre wound and the hot eyes. But you could be from the central city, and your Jesus would be the hippie Jesus, wearing a chenille bedspread and sandals, knocking the establish-

ment and grooving along with all his brothers.

The obvious question is, who has taken all of this liberty with Jesus? Who has dye-cut him, popped him up, chipped him out, gnawed him out, or clipped him out, and why did they do it?

The answer is that they did it just to suit themselves. To find the sort of Jesus they could live with, be comfortable with. And this may be the reason that one always inherits an outmoded model of the Messiah, one that looks about as contemporary as an antimacassar.

Faith has to make a mighty leap, a reckless leap if we are going to accept as real a figure that has all of the characteristics of familiar unreality. It is just our luck now to have a spurious-looking composite put together by people who were terrified by love, but in love with goods, and this assemblage isn't appealing to a generation that has a reverse instinct. People have reinforced what they thought he had to be by making him that.

There is one abiding comfort, one Jesus we can cling to. There is one noncontroversial Jesus, utterly steady and secure. That is the baby Jesus. Nobody has ever produced a second version or a disturbing view of the baby Jesus. The shepherds and the wise men from the East regarded him together in perfect amity.

Jesus grew up in the midst of a people who, historically, had confounded the world. They had confounded the Greeks, they confounded the Romans, and the records of their soul-searching and agonizing self-appraisal suggests that they confounded themselves.

Their psychic lives were thickly furred and phantasmagoric; their social and religious lives were honeycombs of ritual and rule, but most of them were profoundly religious. Their public lives were full of violence, intrigue and fanaticism.

Jesus came from these ferocious, idiosyncratic people, and he was to spend his public life contesting with them. By maintaining their separateness, the Jews had preserved their identity through exile and dispersal and occupation. Of all of their possessions, the most precious and the best protected was their religion. Jesus set about giving it away.

It was the greatest evangelistical road show of all time. Everybody came. People on the side of the road to beg, to die, or just to watch the world go by all got in the act. Blind beggars, lepers, pickpockets and magicians, tumblers and acrobats, hustling prostitutes, vendors of food aromatic and vile, idle soldiers, slaves in yokes and chains, and freckle-bellied folks of every color clotted the way.

Rubes and scholars and lesser messiahs and Zealots, along with spies from the Pharisees, jostled the usual thick gruel of village and townspeople under the almond trees for a view of Jesus, and cupped their ears to hear that clear penetrating voice piercing the glittering air as the sun caught dust particles in the ebbing heat of the afternoon.

*Continued on page 57*



THE  
Ep  
M

have all just finished Holy Week and Easter Day.  
have again suffered and exalted with the  
resurrection of the Lord Christ. But can  
slate 30 A.D. into 1971? Here are  
the talented author's view of the Man  
of Eastertide, 1971.

# Story

# THE JESUS STORY

*William Emerson makes an  
old story young again and lets  
it speak for*

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