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

Telephone: 512-472-6816



President, Austin, Texas President, In a society austin, Texas President, In a society austin, Texas

will you settle for VANILLA? PUDDING

NCE UPON A TIME—not long ago
—a group of people assembled
to make some important decisions.
They were all sweet, gentle, and loving
with one another. They agreed with
everything anyone said and were a
beautiful exhibition of our prevailing
ideas of Christian peace and harmony.

The only trouble was absolutely nothing happened.

After about two hours, one of the members of the group stood up, said, "To hell with love," and walked out. And he may have been closer to Jesus Christ at this point than any member of the group.

How come?

In the Sermon on the Mount, which we learned almost before we could think, didn't Jesus tell us to be meek? Didn't He tell us to agree with our adversaries?

And didn't He say, in a passage that came our way when we were somewhat older, "If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:19-20)

Meek? Our high-school reading fills that word with a picture of Uriah Heep in one of his spasms of humility. Agree? Its usual meaning for us falls somewhere between "concur" and "submit".

And when we plug all this into the passage about two or three gathering together, we think what it all means is everybody murmuring "Just as you say, dear," being bland, sweet, and smooth, like vanilla pudding. And we all know what happens: our being together has about as much zip as vanilla pudding and far less nourishment.

Perhaps it is just exactly this blandness about our agreement which makes our differences so sharp. We have come almost to define a friend as someone who "agrees" with us to a point where we can be happy together in the same thought framework.

This leaves us with absolutely no place to go when it comes to agreeing with our adversaries. We can't get into a good straightforward fight with them without feeling guilty; we can't "agree" with them without compromising our principles; as long as we don't "agree" with them, we can't be friends. What are we to do?

Obviously words are giving us trouble—and maybe it's unnecessary, one of those childhood legacies we must deal with as adults.

We learned our childhood Teachings-of-Jesus from the King James Version, probably. Now, as adults, we can easily discover none of the major modern translations says "Agree with your adversary," and most of them do not even use the word "meek."

No, you no longer agree with your

adversary. "Be of good will" is about as close to the Greek as anything; and the modern translations reflect this: make friends, make peace, be friendly.

What a difference! It opens up the way for two adversaries to stop glaring at each other and turn to look, together, at whatever it is they have been so busy arguing about. And they may find their argument is like that of two people looking at a ball.

"It's red."

"No, it's not! It's round."

Between them they have a ball, colored, three-dimensional. Separately, they don't have much; and arguing, they have nothing at all.

All of which gives tremendous point to the Greek original of the word "agree" in the passage "If two of you agree on earth . . ." quoted above. Made up of two Greek words, syn (together) and phone (sound), it is the direct ancestor of our word "symphony".

"Agree"—not with two voices singing the same note or saying the same thing but two (or many) different voices blending their sounds into a whole that is greater, even, than the sum of all its parts.

And where you have this symphony of insight, thought, and speech, says Jesus, "There am I in the midst of you."

-MARY MORRISON

THE EPISCOPALIAN

Switchboard

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

—The Editors

DILEMMA FORUM

There seem to be strong reservations in your editorial comment in the April issue concerning the Executive Council's decision to take stockholder action in the cases of the copper mining project in Puerto Rico and General Motors' investments in South Africa.

It seems to me that these reservations about the Church's entry into these areas of social and missionary concern are based mainly on fear: fear that the average churchman, having had to adjust his understanding of the Church's role in modern society so many times in recent years, will be unable to do so once more.

Fear, too, that the Church is risking a schism in taking such controversial stands, about which there is so much potential difference of opinion. Fear that financially the Church (already deeply hurting from drop-offs in contributions) may suffer severely, both from pledge cancellations from disgruntled laymen and from reduced investment income, should it continue to "play around" in this field. There is finally, in Executive Councilman Bateman's remarks if not yours, the fear that the Church lacks the expertise and the proper criteria to be able to decide wisely how it is to use its investments for expressing positively its sense of social concern.

When the Diocese of Puerto Rico entered into the copper issue, it raised some, if not all, of these fears locally.

But what is the mission of the Church? It is surely not primarily that of worrying about the Body. What are we to do when that Body is placed in the midst of a world at the point of exploding over the injustice, the hunger, the gross contamination of our limited environment? Christ himself did not worry about his

Annual Report Available

The 1970 annual report of the Church's Domestic & Foreign Missionary Society is now available. If you wish a copy, please write to:

Mr. Elias W. Saleeby Controller Executive Council 815 Second Avenue New York, N.Y. 10017 body; he knew it was for giving.

In Puerto Rico the question of the copper mines is more than just an intriguing issue in which "econuts" of the Church have found another excuse for social activism. It embodies and symbolizes the most basic social wrongs that Puerto Rico has to contend with today.

The intervention of the small (we have only about 9,000 members) Diocese of Puerto Rico into the copper question is widely recognized in Puerto Rico as having uncovered a whole range of such issues for public debate. It may well be that the copper contracts would have been signed by now, had it not been for our entry and Executive Council's action on the matter. It has been that crucial.

Finally, the fear expressed by Mr. Bateman and others-that the Church hasn't the expertise to get into such issues—seems to me to arise from the mistaken notion that our world needs "experts" to decide its most crucial issues. The world needs more than ever to have "non-experts"—people with a compassion for men and their natural world-deciding the basic issues. And if the Church isn't qualified, by reason of its Leader, to enter into such issues as G.M.'s South African operations and Puerto Rico's mines, and apply the Gospel in terms of man, community, and environment, then I confess I don't know what the Gospel means.

REV. RICARDO W. GILLETT, Director Puerto Rico Industrial Mission

I refer to your April, 1971, issue and the editorial by H.L.M. relative to the Presiding Bishop's letters and the Executive Council's actions regarding the operations of General Motors in South Africa and two copper companies' operations in Puerto Rico.

The basic fundamentals of a great or good football team is blocking, tackling, and execution. No coach, no team, will ever be a success unless they learn the basic fundamentals as well as the rules of the game they are playing. No coach would ever field a team and expect any kind of success unless he had made adequate preparation through instruction, preparation, and exortation.

If this Church is ever to erase the polarization now being so effectively stimulated, the "coaching staff" must revert to teaching the fundamentals and be as it was in the first century. Only through faith in God Almighty, through Jesus Christ, can one learn to appreciate the lot of his neighbor and try to assist him.

LYNWOOD S. DENNIS Staunton, Va.

Continued on page 6

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.

IDECTORS

Robert E. Kenyon, Jr., President John H. Leach, Vice-President Eliott Odell, Vice-President Arthur Z. Gray, Secretary Samuel W. Meek, Treasurer Isabel Baumgartner, Stephen F. Bayne, Jr., Joseph E. Boyle, Bruce Brown, 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 Judy Mathe Foley, associate editor Jeannie Willis, editor-at-large Martha C. Moscrip, news editor Emmaretta Wieghart, production editor A. Margaret Landis, copy editor Robert Wood, art consultant

CONTRIBUTING FRITORS

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

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, June, 1971

Vol. 136, No. 6.

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, CHÄNGE 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 EPISCO-PALIAN, 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

JUNE, 1971

3

TRENDS . EVENTS . IDEAS .

General Church Program '71 Supporters Needed

Down a Million seems to be the recurring theme for national church financing in the seventies so far. Forty-nine diocesan conventions have now adopted 1971 budgets (see February issue and page 20). Of that number, 24 voted to meet their General Church Program quota for the Commitment sector; 25 fell below quota. With 43 conventions yet to meet, the difference between asking and giving is \$1,258,925.

Bible Course Takes Off

In an eight-month period *The Voice of Prophecy*, radio broadcast arm of the Seventh Day Adventist Church, received more than a million applications for their new Bible correspondence course, "Focus on Living." Pastor Harold M. Richards, Jr., co-director of the organization, said, "We believe this large interest in Bible study reflects a return of Americans to traditional values, among which is confidence in the counsels of the Bible to point the way to answers to the problems which afflict so many people."

John Dear, Check Page 13!

The rolls at St. James Episcopal Church, Houston, Texas, may soon drop considerably if the Rev. James Tucker carries out his plan. The vestry is now considering listing in a local newspaper advertisment the names of members who have not attended church in the past year. "If all churches advertised such lost, strayed, or stolen members," Father Tucker explains, "there could be some red faces all around." He thinks that about 391 of his 600 communicants are "missing."

Women On The Move

Women's ordination came up several times recently in both the Episcopal and Roman Catholic Churches. Women at a two-day conference on Women and the Church, sponsored by the Episcopal Churchwomen of New York at the Cathedral of St. John the Divine, heard, among others, anthropologist and Episcopalian Dr. Margaret Mead; Dr. Elizabeth Farians, a Roman Catholic theologian and a member of the National Organization for Women; and Emily Hewitt, an Episcopal seminarian desiring ordination. Dr. Farians later took her case to the pulpit of St. Clement's Episcopal Church, New York City.

- One of seven studies commissioned by the American Roman Catholic bishops, in the meantime, reported: "... there are no scriptural or dogmatic arguments against the ordination of women to the priesthood.... The simple fact is that God has no gender."
- In Ottawa, however, Canada's English-speaking Roman bishops declined to give any official expression to recommendations calling for the removal of "all discriminatory barriers against women in canon law and tradition."

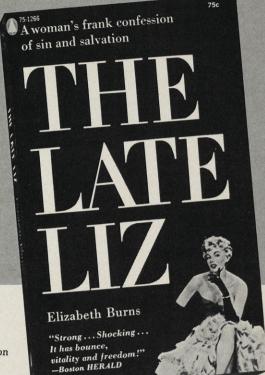
Young and Old Join To Help the Helpless

Nationwide giving to feed the hungry overseas and promote self-help through CROP totaled \$2,711,741 in 1970. CROP is the Community Hunger Appeal of Church World Service (CWS), the interdenominational aid agency supported by Episcopalians through the Presiding Bishop's Fund for World Relief. Chief sources of CROP income last year were commodity gifts of grain from farmers, particularly in Nebraska and other parts of the Mid-west, and house to house canvasses. Hunger marches by young people accounted for \$86,000. Nearly 8,000 marchers walked up to 15 miles after securing pledges from sponsors for each mile walked. Other CROP programs involving youth brought in an additional \$117,000 last year. Agri-business firms and food processors contributed more than \$1 million worth of foods, seeds, and chemicals. The grand total in 1970 for all CROP programs, including gifts in kind, was \$4,415,122.

Correction: The correct address for the new General Convention Office is; Suite 419, 815 Second Avenue, New York, N.Y. 10017

Notice in last month's issue mistakenly listed the office as 819 Second Avenue, a taproom.

COMING TO THE SCREEN





A Dick Ross & Associates Production

IN COLOR

WORLD PREMIERE IN OCTOBER

Followed immediately by national limited engagements

Starring **ANNE BAXTER** as Elizabeth Burns, the pseudonym under which Gertrude Behanna wrote her compelling autobiography. A parable of the prodigal daughter and her journey back to sanity and a new life.

Screenplay by BILL REGA · Produced and Directed by DICK ROSS

Advance ticket sales campaign starts in September

Benefit Performances available • Group Discount rates • Special weekday screenings for schools • Contact the Dick Ross & Associates regional office nearest you for information: **Northeast:** 27 Madison Ave., Paramus, New Jersey 07562 **Southeast:** Scott Hudgens Bldg., Atlanta, Georgia 30354 **Central:** 230 N. Michigan Ave., Chicago, Illinois 60601 **Southwest:** 1545 W. Mockingbird Lane, Dallas, Texas 75235 **West:** 2680 Bayshore Frontage Rd., Mountain View, California 94040

Dick Ross & Associates

Home Office: 6430 Sunset Blvd., Hollywood, California 90028 Releasing Office: 15 Columbus Circle, New York, New York 10023

Switchboard

Continued from page 3

As a member of Christ Church of Ramapo, Suffern, N.Y., and of AMAX (one of many who spoke with Bishop Reus) I am disturbed by the action of my Church

My rector and [his] assistant devote countless hours to visiting the sick, counselling, working with youth and ghetto children, and in all ways bringing Christ to the world. I am sure that they feel that their parishioners serve in a modest way to carry this effort into the areas of their daily secular lives.

I am sure men like my rector sending out Christians accomplish far more than the official inquisitors. The fine reputation AMAX enjoys in the field of environment bears witness to this. If the Church would call on all its members to take the message from the pulpit to the office, to strive for proper responsibility, a great deal might happen.

ROBERT E. SARGENT Suffern. N.Y.

ON SALARIES AND SERMONS

The Church's capacity for dealing with statistics seems to be somewhat restricted. I do not know, nor does the

SUBSCRIBER ATTACH Please include an Episcopalian address label to have insure prompt service whenever you write us about your subscription label handy mail to: The Episcopalian, Box 2122, Phila prin delphia, Pa. 19103 (please print) state dio t change of address address If you're moving, please let us know four weeks nere before changing your address. Place magazine address label here, print your new address below. If you have a question about your subscription, place 8 your magazine address label here and clip this form to your letter to subscribe, mail this form with your payment, and check: new subscription present subscription subscription rates: □1 year \$4 ☐ 2 years \$7 erseas subscription Payment enclosed Bill me later (please print) name address state zip code city parish diocese

report on "What Lay People Want in Their Parish Priests" (March, 1971) tell, the basis upon which the sample group was selected, or by whom the questions were selected, or by whom the analysis of the data was done.

The data on salaries seems to me to prove nothing. It's comforting to think that some lay people believe the basic salary should double to triple within the next three to four years. But the real issue is whether or not the members of the Church intend to increase their pledges by the appropriate proportion.

The analysis of the data is frightening. How on earth can the report conclude that the age of a clergyman is not of major importance when 94 percent of the replies said that they desired their next clergyman to be between the ages of 30 and 50?

Is it not somewhat confusing that the lay people should be saying that they regard theology and preaching to be the primary strengths of the clergyman, while also saying that they don't expect him to spend time in graduate school working on these fields, nor is he expected to make these fields primary in his distribution of time and effort within the parish?

What do the lay people want: involvement or non-involvement? I suspect that the answer is lay people expect the clergyman to be involved in the issues in which they are involved and that they expect him to be on the same side of the issue that they are.

The real problem facing the modern clergyman is that the lay people either don't know what they expect of their clergyman, or their expectations conflict with one another and with the expectations of the clergyman.

REV. DAVID B. RIVERS Dominican Republic

This comment is offered on the questionnaire of the Episcopal Church Foundation in the March Episcopalian, particularly the high importance placed upon "interesting . . relevant . . . persuasive . . . ability to preach (being) most important."

Have you ever known a Christian Church of any Protestant denomination which attracted public attention whose large attendance at Sunday services was not the result of a forceful dynamic preacher? Do any of our seminaries teach the art of forceful pulpit speaking, either extemporaneous or simulated so? Could it be that our clergy are just too lazy to memorize a sermon? Some I have known can talk effectively before religious or secular audiences, but once in the pulpit they simply "read papers."

If our Church is a lodge whose mem-

bers are impelled to attend its services only from a personal desire to worship God in his Temple, then innocuous pulpit speaking is not important. But if it is an institution to carry out the admonition of the Savior to save sinners, then should not the Church encourage good preaching to attract larger attendance and exert greater influence on those who attend?

G. T. CUNNINGHAM Orlando, Fla.

We were told the projected income in 1975 for a pastor of a small parish is given as \$9,143, and that for the pastor of a large parish, \$17,581. Has it never occurred to anyone in the American Church that the better approach as a Christian is a basic stipend for all clergy? What justifies one priest receiving almost twice that of another?

I have worked for nearly seven years in the Diocese of Trinidad and Tobago. One of the attractive features of this diocese is the fact that it operates on the basic stipend principle. All clergy receive the same salary, whether they serve a prestigious parish or a back-country area. Differences are made for the amount of travel necessary, and additional allowance is made for wife and children. Otherwise, we work as brothers. Doesn't it sound Christian?

REV. HOWARD R. KUNKLE Curacao, Netherlands Antilles

SEELIGER'S FRONTIER

Mr. Wesley Seeliger obviously has his Settlers and Pioneers switched (Frontier Theology, April, 1971).

We old Settlers bear the marks of life and movement. We creak, are scarred with arrows, and are bandaged with bailing wire.

The old wagon isn't comfortable, but we are the ones who push it when it gets stuck.

MRS. CHARLES C. RETTEW Clarks Summit, Pa.

"Frontier Theology" is neither comical or serious. Seeliger did this bit of cartoonery ten years ago when he was in seminary and on the "Peanuts" kick. Evidently he has not progressed since.

> DR. LOUIS E. BUCK Austin, Texas

Westward leading, still preceding—you are not such bad scouts yourselves! Never has anything given me more hope and happiness of heart for the future of our Church.

MRS. MARCUS MILLER Tampa, Fla.

Continued on page 43

THE EPISCOPALIAN

An arrow in the chest gets a G—unless you are a girl page 40



A picnicker's discussion of some heavenly transport page 31



A small islander breakfasts on grits, applesauce, and hot dogs page 18

Episcopalian

CONTENTS

Will You Settle for Vanilla Pudding? by Mary Morrison	2
A meditation on agreeing and disagreeing	
Mr. President, the Jury Is In by George F. Regas What one rector asks his parish to do about Vietnam	8
Issue Number One by John M. Burgess A bishop underlines some facts for fellow Christians	10
The Reality of Ecuador by Jeannie Willis Get-acquainted kit for a new frontier	12
When 1 + 1 Doesn't Make 1 by Louis Cassels Opinion: the Church and the homosexual	17
From Gullah to 1971 by Jay Sacks Impressions of a South Carolina offshore island	18
Digging for Dollars by Martha C. Moscrip Surveying decisions in thirty-four dioceses	20
Celebrating Pentecost by Judy Mathe Foley A modest raindrop of festivities for the Spirit	24
How One Church Is Living in a Revolution by Stephen Whittle Can Christians survive in a socialist takeover?	25
Can Christians survive in a socialist takeover	
New Music for Parishes by Lee H. Bristol, Jr. Harmonizing trial usage with ringbound sound	28
Venison Pie, a Jug of Wine, and Me	31
by Robert F. Capon Let's pause for a picnic on a downward path	J.
What Movie Shall We See? by Leonard Freeman	40
Recovering the Sacred by Gerald Sykes	41
COLUMNS AND COMMENT	
Meditation 2	
Switchboard 3	
Relay 4	
Worldscene 35	
In Person 39	
Reviews of the Month 40	
Calendar of Events 44	
Educational Directory 44	
Exchange 46	

Mr. President, the jury is in

In a nationwide televised press conference
March 4, President Nixon addressed himself to
the extension of the Indochina War into Laos
and Cambodia by South Vietnamese troops and
American air power and called on the American
people to stand behind him "while the jury is
still out." He asked the people "not to harken
to the drumbeat of television commentary
which takes a pessimistic view of the war."

I respectfully say that the President is wrong. The jury is not still out. It rendered its verdict long ago, and a majority of the country is pessimistic and conscience-sick about the Indochina War.

The jury has spoken in almost every corner of the globe and called the Vietnam War a colossal misadventure.

Gunnar Myrdal, in his monumental study of Southeast Asia, Asian Drama, points out that we went into Vietnam originally because we sensed that Communism would fill the power vacuum left by French withdrawal, and we believed we could show the Vietnamese a better way than Communism. We claimed to be the defenders of freedom, honoring our commitment to support a free nation against aggression from within and without. That is

a generous interpretation of our initial involvement.

But now we look at what our presence has in fact accomplished over this last decade—

- ► the bombed-out and devastated villages.
- ▶ the millions of refugees (nearly one-third of the population of Vietnam, Laos, and Cambodia),
- ► the staggering number of civilian casualties, the use of vicious and undiscriminating anti-personnel weapons.
- ▶ the devastation of crops and fields,
- ► the political corruption and America's part in sustaining a regime the people would never support,
- ► the forfeiture of political freedom for dissenting views in South Vietnam.

Many of us find it impossible to jus-

tify this kind of suffering and destruction in the name of democratic principles.

Oh, the physical destruction and suffering of Vietnam. But also the death of spirit and erosion of conscience in this land of ours. Something has happened to America because of Vietnam, and our basic decency as a people can no longer be taken for granted.

Mr. President, the jury is in. The cost is too great; the suffering among the peoples of three of the poorest nations in the world and the continued loss of American lives can't possibly be justified.

Many experts from every part of the political spectrum admit we should not be in that war. It isn't a partisan jury, sir.

Mr. President, if we are silent, it is not because we are waiting for the jury's return. It is only because the scandal of Vietnam no longer scandalizes us. We've heard that body count so frequently, watched the television's report of the suffering so long, and allowed the political rhetoric to so mesmerize us that now we are numbed, anesthetized and silent. And that is not a mark of patriotism but of spiritual death—moral decay.

How devastatingly cogent are those words of Jesus: "What does it profit a man if he gains the whole world and loses his own soul?"

In the name of all that is holy—all that is honorable—we must say, "Stop

the war now!" No longer will we concur with the continuation of such massive violence. We must find ways to speak, for the Christian Church could make a stunning contribution to the world if it could say the right words.

Pastor Martin Niemoller's confession carries warning for us all: "In Germany, the Nazis came for the Communists, and I didn't speak up because I was not a Communist. Then they came for the Jews, and I did not speak up because I was not a Jew. Then they came for the Trade Unionists, and I didn't speak up because I wasn't a Trade Unionist. Then they came for the Catholics, and I was a Protestant so I didn't speak up.

"Then they came for me . . . by that time there was no one to speak up for anyone."

We must speak up and protest the war—our very soul depends on it. We are not at liberty to stick with safe and manageable subjects while the world convulses with violence and slaughter. And if the Church's unity depends upon silence in the face of an extension of the war, then it is a Church whose unity is spurious to begin with.

Our oneness lies in a faithful obedience to the Jesus of love and mercy, not in a tacit agreement to keep everyone on board while waiting for a conflict-free consensus before raising our voice.

I ask you now to center your mind and heart on four aspects of my protest.

THE WAR has ravaged Vietnam mercilessly and eroded the conscience of America.

It isn't necessary to visit Indochina to appreciate the horror of the war. The bare statistics will suffice. The tonnage of bombardment is now approaching three times the total bombs used by the American military in all theaters in World War II.

- ▶ 53,544 American soldiers dead
- ► 120,563 Saigon government soldiers dead

- ► 697,342 N.L.F. and North Vietnamese soldiers dead
- ➤ South Vietnamese casualties estimated at over 1,000,000, probably more North Vietnamese

In Cambodia, after only a few months of war, there are an estimated one million refugees out of a population of six million.

All of this suffering comes from a war which the majority of Americans feel is a tragic error for our country.

I grieve for all of us who have been brutalized and numbed by this war. I have found reading the news reports of Lt. Calley's trial for his part in the My Lai massacre a staggering experience.

"I was ordered to go in there and destroy the enemy. That was my job that day . . . I did not sit down and think in terms of men, women, and children. They were all classified the same, and that was the classification that we dealt with — just as enemy soldiers.

"I felt then, and I still do, that I acted as I was directed, and I carried out the orders. . . ."

I grieve for Lt. Calley because of what this war has done to his humanity. How could he say he never thought about it, just followed orders?

In Lt. Calley's painful story, it is the Vietnam War that stands revealed as the true monster. What that war is doing to many William Calleys growing up in America is immeasurable.

On October 27, 1967; Captain Eddie Rickenbacker said that "... peace demonstrators are a bunch of bums. The U.S. should bomb the ports, dams, and population of North Vietnam. That's what airplanes are for You're not fighting human beings over there—you're just fighting two-legged animals. The people are just slaves. That's all war is for is to kill and win, to destroy, to defeat the population of your enemy."

Surely, the words of Jesus shout to America: What does it profit a nation if it gains the whole world for democracy and loses its own soul? God have mercy on us for what the war is doing to the soul of a nation; for in many ways it is inflicting its dehumanizing shrapnel into all of our hearts.

The blind distortion of national priorities has produced deep estrangement and polarization in American society. How can we accept passively a society that now spends nearly 70 percent of its tax dollars on wars and their aftermath and the preparation for future wars?

One should understand why some of our citizens are so morally outraged at such a gross distortion of priorities. The case of the Berrigan brothers is an example. I know both Berrigan brothers personally, and yet I am uncertain of their guilt in Mr. Hoover's conspiracy charges. We must await the trial. However, their actions of pouring homemade napalm on draft records at Catonsville, though horrible to some and unacceptable to others, did one thing.

The Rev. Robert McAfee Brown of Stanford University says it dramatized, in unforgettable fashion, the grotesque moral priorities that have been erected in America: we are outraged when paper is burned at draft boards, and we are not outraged when children are burned in the villages of Vietnam.

That statement is oversimplified, but it can't be dismissed without tearing at your conscience.

The verdict is in! Will you remain silent?

IF THE CHURCH attempts to follow Jesus, it will raise its voice in moral outrage.

I am fully aware that I could be wrong in urging this church to protest the war. I speak to you humbly acknowledging how often I have failed in my own discipleship. There are no easy solutions, and there are no neat black and white distinctions on the morality of war.

If we make the mistake of thinking

Continued on page 11

Issue number one

THE SINGLE MOST IMPORTANT ISSUE we face as American Christians is our involvement in Southeast Asia. No domestic matter, no other international matter, can be dealt with adequately until we come to terms with Vietnam. I insist as a citizen and as a Christian, this war must stop!

We are appalled by the death of thousands of our American men and hundreds of thousands of Vietnamese, civilian as well as military. We are stupefied by the waste of human life, of God's good earth, of a culture and a people.

We are ashamed that, as loyal Americans, we realize that our governmental leaders cover up the truth with meaningless euphonisms, by news blackouts, by contradictions and false explanations. We despair when our feeble protestations at all that is immoral and degrading are labeled disloyal and traitorous.

I do not write as one who is expert in matters of military policy or diplomatic maneuvering. I do write as one in agony and sorrow, who feel helpless in a quagmire of despair. Our fears have silenced us; our earnest desire to love our country has paralyzed our action.

We hardly dare look beyond the jargon of the Pentagon to hear the cries of the afflicted, to see the despoiling of the countryside, to be aware of the ghastly massacre of men, women, and children. Hopes for withdrawal are dashed by news of expansion into Cambodia and Laos. We cynically wonder about further "withdrawals" beyond the DMZ into North Vietnam.

In desperate attempts to stop this war, we have been tempted to speak like experts and spell out a timetable for withdrawals, cessation of the draft, and terms for peace negotiations. Both "hawks" and "doves" have too easily polarized our positions and have erred in dividing the Christian conscience as to what God's will might be for each of us and our nations.

Though I dare not fall into this trap, if I am to be a responsible leader of this diocese, I must insist that in

Christian conscience we must demand of our leaders in government that decisions to end the conflict come soon.

America is still a democracy, and our power as citizens to influence government is still a privilege and a duty. As Christian citizens we must denounce the hiding and warping of the truth, the persistent escalation of the war through our air power, the continued destruction of human beings, and the defloration of once beautiful lands. As Christian citizens we must work for the healing of the nations, including our own, for the abolition of cynicism and despair, and for the development of a true patriotism that exalts ideals over political expediency.

I write as one who share with you the fears and perplexities of the present time. God is our hope and our fortress, and it is He who determines finally our history and our destiny. The cry of the Church resounds throughout the world: "Spare thy people, good Lord, spare them. And let not thine heritage be brought to confusion."

It is for you personally to decide how you can promote the course of peace. There is no time to plead ignorance or project responsibility on others. Let us not dissipate our united demand for peace by pinning derogatory labels on those whose methods differ from our own.

We can continue our agitation that prisoners of war on both sides be accorded the treatment defined by international agreements. We can express our full appreciation for those who have fought in the wars by helping them readjust to living in American society and offering them every opportunity to a place in our economic and educational systems. We can write our Congressmen!

The integrity of the Church, as well as the democratic processes of the country, is at stake. We join with Christians throughout the Commonwealth in upholding the right of the Christian conscience to demand in the name of God that the war be stopped and that peace be established among men once again.

—John M. Burgess

Bishop of Massachusetts
from a pastoral to his clergy

Mr. President, The Jury Is In

Continued from page 9

there is all black on one side of the issue and all white on the other, we will be wrong nine out of ten times. I intend to reach out and put my arms around all who strongly disagree with this position for we *can* live together in Christian love.

Yet we cannot allow this to immobilize us. The integrity of the Church's message depends on raising our voice against a war no one wants being allowed to destroy our soul.

The Christian Faith says the jury is in. . . . We believe that life is sacred everywhere. Everyone bears in his body the image of his membership in the human family and the image of the living God. How many Vietnamese is one American worth? One, five, forty, a thousand?

The Vietnam War is a sin against the human family; its dehumanization has left its scar on us all that will remain for years. The brutality of Indochina is reflected by the callousness in the streets of America. When life is cheap anywhere, it is cheap everywhere.

If we remain silent in the face of all that continues to brutalize us, what is there, then, to validate our Christian way of life?

What can America do if it is not to lose its soul?

First, America must repent. So long as we try to justify the horrors perpetuated in Indochina, so long as we continue to talk about saving face and keeping our honor, so long as we figure the cost of the war is a little too much and perhaps it was a mistake to get in so deep, the soul of the nation will continue to be eroded and within the grip of death.

There is one way left that leads to new life—repentance. The word of God judges this nation, and it can bring healing, too. What a rebirth could come to the greatest, most powerful nation in the history of the world if she said—I was wrong! God have mercy! The death of pride would be the rebirth of integrity.

Second, we should protect the lives of our soldiers, but we must come home immediately. Let the President set a clear timetable of withdrawal. We will leave Southeast Asia, and if the Thieu-Ky regime can't stand on it own, then let it fall. Integrity won't allow us to keep the Thieu-Ky government in power through American guns and dollars.

We know that government is corrupt and ruthlessly suppresses political dissent. When the political oppression of South Vietnam was mentioned recently, the response of one of our Am-



This article is adapted from a sermon which the author preached recently at All Saints Church, Pasadena, California. As a result of the sermon, the parish set up a five-day-a-week Peace Operations Center with a full-time coordinator. With about 150 to 200 people attending Sunday meetings, the parish plans strategy to contact news media to voice their concern about the war; forms prayer groups and ecumenical groups; helps educate the parish to the issues; and researches facts about the war. The junior and senior wardens both sit on the steering committee. —THE EDITORS

bassadors was, "We do not condone it."

Billions of American dollars put that government in power and sustain it. If we came home, the Vietnamese themselves might find a way to bring peace to that tragic land.

Third, we must pay the price for peace. Everyone wants peace, but so seldom have we been willing to use the great reservoirs of this nation for healing. "And nation shall not lift up sword against nation, neither shall they learn war any more." To have that vision and pay the cost of its fulfillment—what a great moment that would be in the history of civilization.

THE CHURCH should mobilize its resources to end the war.

We've talked enough.

Each must decide in his own conscience what to do. Each must define for himself what Jesus, the Prince of Peace, means in the midst of the Indochina War. Each must formulate his judgments on America and how to change it. And we must respect each other's conclusions.

But given the opportunity at this late hour of our nation's history, I'm confident many of you will want to share corporately in this ministry of life and healing.

America is searching its conscience; the Church is struggling for its soul, the integrity of its message, and the courage of its convictions. We must not back away from this challenge.

The Church is small against the magnitude of the problem; yet I believe profoundly in the power of just a few who have caught the vision of a peaceful world.

I still believe in America. We are going to rise up and live out the true meaning of our creed: "We hold these truths to be self-evident, that all men are created equal."

I still believe that the greatest power in the world is the gentle power of undiscourageable love.

I still believe that it is possible, through a new act of commitment to the American dream, to "hew out of the mountain of despair a stone of hope."

• Agenda for the '70s / overseas mission

The reality of **ECUADOR**

By Jeannie Willis

O NE OF THE DECISIVE BATTLES in the liberation of Colombia and Ecuador from Spain was fought on the rising sides of the volcano, Pichincha, in clear sight of the residents of Quito.

One of the decisive battles in determining the future of Episcopal "overseas work" may also be fought in clear sight of Quito residents. But this battle, Pichincha II, will be one of words, ideologies, and attitudes. Money will be the chief ammunition.

The only Anglican ministry in the Republic of Ecuador prior to 1956 was a chaplaincy to an Anglo-Ecuadorian oil camp in Ancon, visited every year or two by a priest from Peru or Buenos Aires.

Responsibility for the area was then transferred from Canterbury to the Episcopal Church in the U.S.A. although it was not until 1961 that this was technically completed.

The House of Bishops, in November, 1960, appointed the Bishop of Panama, the Rt. Rev. R. Heber Gooden, to be in charge of Ecuador. Bishop Gooden wasted no time: in December of that year, the first resident priest arrived in Ecuador to work in Guayaquil where a congregation had been gathered by Anglican businessman and licensed lay reader, Walter Hamer.

In 1964, when the Rev. David Reed was consecrated to be Bishop for the newly created missionary district of Colombia, Ecuador was assigned to him. Bishop Reed recognized the importance of keeping Ecuador for Ecuador and not subordinating it to Colombia. While this created the anomaly of an Ecuadorian Church with no canonical status, it also created

an indisputable Church in Ecuador.

By 1969, the work in Guayaquil and Quito had progressed to the point where local cries for a "bishop for Ecuador" became loud and clear—and a highly controversial issue.

The House of Bishops, meeting in South Bend in 1969, heard one of the most lively pro and con debates in recent history. The question—to elect or not to elect a bishop for Ecuador—brought to the surface the whole subject of missionary strategy. For instance, if Ecuador was ready for a bishop, wasn't it also ready to elect its own bishop? Here theory bumped into reality.

Historically, Ecuador has suffered from rivalry between its two chief cities—Quito, the capital, and Guayaquil, seaport and banking center. Quito, the administrative center, is conservative, charming, and gracious up on its Andean tower. Guayaquil, liberal, brawling, bustling, and grubby money-making port, sprawls out along the ever-muddy Guayas River, a spectacle of squalor. Many residents be-

lieve that all their tax money goes to Quito to maintain its Spanish Baroque splendor.

The feud of the two cities and its ill effects on the Church in each place made a bishop's election an event that could easily have split the Church there beyond mending.

In what has been called a "typical Anglican compromise," the decision was to delay deciding to elect a bishop until a new Overseas Review Committee reported on the whole perplexing matter. In Houston, a year later, contrary to the Committee's recommendation, the House of Bishops elected the Rev. Adrian Caceres.

The House also outvoted the Committee's recommendation for adequate support for a bishop of Ecuador.

The 1970 budget item of the General Church Program for Ecuador was increased by \$3,000 in 1971 to \$40,000—hardly adequate support for a bishop, his travel and administrative needs. That won't even buy him the Land Rover he needs, at Ecuadorian prices (see interview).

Self-support is supposed to be one of the goals of all our overseas work. And a highly desirable goal it is. But it rarely works even in the United States.

In 1969, of the 7,000 parishes and missions in the U.S.A., only 4,700 indicated they were self-supporting. In 1970, fourteen dioceses in the States were aided by grants varying from \$932 to \$256,405.

Time was when the way for a missionary district to become a diocese

A Short Mission Story

This is a story about a poor, small mission.

During one service, when the offering was taken, no one put anything in the collection plate. The man passing the plate went up to the altar with it, stood there for a moment looking at it, turned around and passed it among the congregation again.

This time, two or three pennies were furtively put in. A third time he passed it, and it was still almost empty. As he stood in front of the altar trying to decide what to do, a small boy came up beside him, saying, "Please lower the plate."

The man lowered it, but the boy kept asking him to put it still lower, until it was almost on the floor. Then the child stepped into the plate and said, "Offer me." Many years later that small poor mission had become a large busy parish.

—Told by Bishop Adrian Caceres

was paved with endowments. This is no longer deemed necessary. But in Ecuador we proclaimed a diocese and elected a bishop for a jurisdiction which owns only two church buildings and nary an investment or endowment in sight.

Basically, the congregations maintain themselves, not including clergy salaries. But it will be many years before the income of the Church in a country like this can encompass building churches, educating clergymen—to wit, being self-supporting.

The Episcopal Church in Ecuador can be self-supporting—manana. For in the Andes manana must be understood to mean not literally tomorrow but "sometime in the future."

Until then it is going to take a lot of faith—and contributions to the Faith column of the General Church Program budget.

Ecuador A B C's

Area: 109,483 square miles—about

the size of Italy.

Birth Rate: 47 per 1,000

Capital: Quito, established in 1534

by the Spaniards.

Currency: Sucre, approximately 25 to the US dollar.

Ethnic Composition:

40% Indian

40% Mestizo (mixed)

10% European origin, largely Spanish

10% Negro

Government: Military junta

Greatest Asset: An unlimited supply of fertile land in an elsewhere overcrowded world, and its potential mineral resources.

Illiteracy Rate: 32% Language: Spanish

Life Expectancy: 54 years

Per Capita Income: 1950, US \$119 1965, US \$183,

estimate

Population: 6,100,000, over half under 15 years.

Prospects: Depend largely on political development. Economic prospects depend on a favorable world market for bananas, cocoa, and coffee. Upper and middle classes benefiting from a new era of technical development, but it will be a long time before the Indians and most Mestizos enter this stream of progress.

A Bishop and his DREAMS

"A big bash, y'know," was the way a British resident in Ecuador described the consecration of the Rt. Rev. Adrian Caceres in Guayaquil at the Church of Cristo Rey. Ten days later, we sat with the Bishop in his office in Quito and listened to his hopes. The office consisted of a table and two chairs in an enclosed porch on one side of the Church of San Nicolas in Quito.

—J.W.

Let me share with you some dreams I have. These are not projects, not yet. They are dreams. Dreams I believe can come true for Ecuador.

The first dream is to establish work in a third city, probably Cuenca or Ambato. We must have two priests in each place. No man is an island, unless he is the only priest of his kind in his place.

My second dream is a student pro-



Bishop Caceres, Bolivian-born, has also served in Nicaragua, Guatemala.

gram in Quito. It is not only that my "speciality" is work with youth. I also believe it vital that the Church and the leaders-to-be work together. This will take little money and may therefore be realized without too much difficulty.

My third dream is, as soon as possible, to make ours a national Church. We need to enter into the principal areas of society in this country. Here in Quito we now reach the professionals and some of the middle class. In Guayaquil, the poor. We need to reach the Indians. Almost half of the population of Ecuador is Indian. How can we be a national Church without them?

To reach them we need an agricultural education center. This will take money, although I have no way of knowing how much until it becomes something more than a dream. Providentially, I spent my childhood in rural Bolivia and learned Quechua, the predominant Indian language here in the Andes. Now my knowledge of it will help greatly in opening up this new area of work.

A young evangelical clergyman here is eager to cooperate with us in this. In the same spirit, the Roman Catholic Bishop of Riobamba has indicated his willingness to work out mutual use of his splendid leadership training program. It is possible that something like this could be the future of the *Centro Ximena*, in Guayaquil.

But before any of these can be more than dreams, I must coordinate the present work. In June, Father Emilio Wild will come to Quito to work while

A Bishop and His Dreams

Father Onell Soto is on furlough. Father Emilio is our first Ecuadorian Episcopal priest, and a fine one, too. Five or six Latin priests have told or written me that they would like to come work here. At the conclusion of their second terms during this current year, two of the three U.S. appointed missionaries will leave. I expect to replace them, when we can afford it, with Latins for I feel we must have Latin Americans for all new work. After all, it is a national Church we want to build, and we will not be opening other English chaplaincies.

Our needs are enormous. You see my office—a table and two chairs. I have no equipment of any kind. To get around I have had to borrow a car from one of the priests in Guayaquil. I need films and every kind of tool to do missionary work. I need money for radio programs, for publishing bulletins.

We need to own property here in Quito, to create a base here in the capital. I will apply for a UTO grant of \$100,000 with which to buy land and build a multi-functional church building. For I believe it urgent that we own a church in Quito. This business of renting is most unsatisfactory.

We need to locate more centrally.



Veteran missionary Raymond K. Riebs did much to establish work in Ecuador.

Even if we could hope that the rent would not increase in the next twenty years from the present \$100 a month, we would have spent the same amount as we would for a new building—and have nothing. I believe that the Episcopal Church in Ecuador can be self-supporting in twenty years, but it will take some investments like this for it to happen.

Any money from our Companion Diocese of Southwestern Virginia will, we have agreed, be used for programs, not cars and buildings. But the need for the latter remains.

And I need the prayers of everyone. Pray, pray, pray for me. I need Christian fellowship, such as the several wonderful letters I received from bishops about my consecration and saying they looked forward to greeting me in the next meeting of the House of Bishops. How moved I was by them. In fact, they helped me dare to dream dreams such as I have shared with you.

The Church in Ecuador

ANCON:

St. Christopher's Mission, oldest Anglican ministry in Ecuador, originated as a chaplaincy to Britishers working at a large Anglo-Ecuadorian oil camp. Dwindled down now from eighty Anglican families to six, the mission is visited monthly by a priest from Guayaquil, some 100 miles away. The mission will probably be closed in the near future.

GUAYAQUIL:

Started by the Rev. Charles Pickett, Christ the King Church has been an organized mission since 1960. Meeting in a school building rented for Sunday use, this English-speaking congregation operates as a separate unit, serving some 100 persons: the British, Dutch, and North American Protestants living and working in the city.

The **Iglesia de Cristo Rey** is the oldest Spanish-speaking congregation in Ecuador and held its first service in March, 1961. Since 1967 it has had its own building in an area of the city developing because of a new port nearby. The Rev. John Roen, an American appointee, is priest-incharge.

Centro Ximena, an adult education community center, was formally inaugurated in 1963. The 1963 Anglican Consultation in Cuernavaca designated it a pilot program for Latin America. Budget cuts in 1970 necessitated let-

ting go the staff of twelve which had been assembled. The work continues on a severely limited basis, pending the new bishop's plans and the availability of funds.

Los Doces Apostoles is a Spanish congregation of some forty adults and 150 children. They have been meeting in a room in the rented home of a Colombian priest, the Rev. Tito Mora. The lease soon expires, and the owner is not eager to renew. Before this congregation can continue, it must find new quarters and a new priest since Father Mora returns to Colombia this summer.

La Transfiguracion is located in a section of Guayaquil known as Huancavilca, where this Spanish congregation owns a simple church building. Started as a preaching station in 1963 at the request of the residents, the first Holy Communion service was held in the unpaved streets. The mayor eventually offered land although not all the legal aspects are yet concluded. With an average congregation of about sixty persons, this group is trying to augment its income with a mini-mercado, a tiny shop selling food staples.

OUITO:

Saint Nicholas is an English-speaking congregation which has been operating since 1962. In 1965 its Spanish counterpart was begun, and the San Nicolas congregation meets in the same rented building. While services are held separately, the junta, or vestry, is now combined (see May issue).

THE INSURANCE PROTECTION YOUR CHURCH NEEDS

AT A COST YOUR CHURCH CAN AFFORD

is what you'll have when you insure with The Church Insurance Company. Providing fire and casualty insurance for property owned by the Episcopal Church and its clergy is our sole business, and because it is, we can almost always provide protection specially suited to your needs for lower premium costs than companies with less experience in this field. At the same time you will be insured by a company that continues to receive the A+(Excellent) policyholder's rating from both Best's and Dunne's Insurance Reports...and that offers prompt, on-the-scene claim service when you need it.

Let Church Insurance review your needs and make recommendations. If you accept these recommendations, you should have proper coverage . . . a situation that is hard to appreciate until a major loss occurs.





CHURCH INSURANCE COMPANY

800 Second Avenue at 42nd Street New York, N.Y. 10017

A Contributing Affiliate of THE CHURCH PENSION FUND

Now a word to our sponsors

This past month The Episcopalian received three awards for achievement in journalism. Competing with 177 other religious publications in the U.S. and Canada, your paper won first place for General Excellence (national magazines), first place for Excellence of Editorial Advocacy (national magazines), and an honorable mention for the best single article for 1970 in a national magazine. The advocacy award was for the series on overseas mission last Fall; the best article cited was Judy Mathe Foley's report on the Malcolm X University grant (July). We thank you, our readers, our Board, and the General Convention for your patience, loyalty, and help in a common striving for service with quality.

—the editors



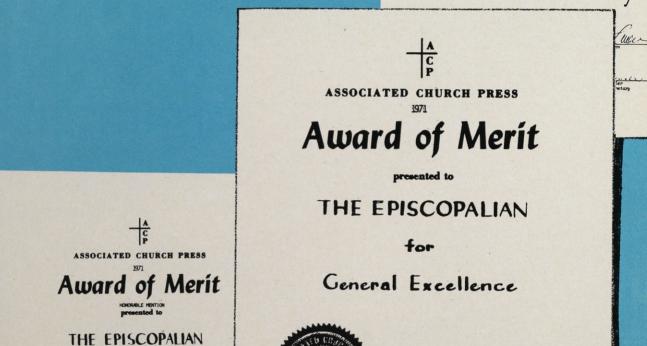
Award of Merit

presented to

THE EPISCOPALIAN

for

Excellence in Editorial Advocacy



HISTORY OF A CONTROVERSIAL GRANT OF P

Presented April 15, 1971 -- Philadelphia,



THE MINISTRY COUNCIL

815 SECOND AVENUE NEW YORK, N.Y. 10017

Robert N. Rodenmayer, S. T. D. Coordinator

Telephone: (212) 687-0667

No. 1 - NEWSLETTER

My dear brother,

Last December a Ministry Council was brought into being by action of the Presiding Bishop and agreement by representatives of the several boards, committees and commissions concerned about the ministry. The purpose of the Ministry Council is to care about the clergy and pre-clergy — all of them, bishops to seminarians — in the midst of their real situation, and in a systematic and practical way. One of my privileges as coordinator of this group is to let you know from time to time what is going on around the church which affects our lives as clergymen.

Every ordained person receiving this letter at one point in his life was led to serve the Lord in this way. For some this decision was made recently, for others it happened 40 years ago or more. In any case it was a choice. Most of us would make it again.

Now we have been called a "distressed profession" and for many the words are true enough. It is my intention in writing to you to be supportive and informative, not a propaganda agent. My job is financed from outside the Executive Council, though that body is represented on the Ministry Council and will, of course, be informed of its doings.

Now let me tell you a little about what is going on. On March 23, 1971 I wrote to all the bishops asking about their Commissions on Ministry as adopted at the Houston Convention and the name of the chairman. So far 75 have replied though only 19 have set up Commissions on Ministry. Others are waiting for action by diocesan conventions. In some dioceses this action or proposed action has been the occasion of seriously rethinking the problems and opportunities of the ministry.

The Clergy Deployment Board, established by General Convention to assist bishops and clergymen and vestries in making the most of our manpower, is in process of collecting information about us including our skills and interests. The Rev. Roddey Reid, the director, tells me that over twelve hundred questionnaires have already been returned. A clergyman who is also a college president wrote: "I judge it to be the finest input for a professional talent bank that has emerged... a great contribution." It is a nuisance to fill the thing out but it will be a help to all of us. (over)

An ad hoc council composed of official representatives of the BOARD FOR THEOLOGICAL EDUCATION, the STANDING COMMISSION ON THE STRUCTURE OF THE CHURCH, the house of Bishops' COMMITTEE ON PASTORAL DEVELOPMENT, the BOARD FOR CLERGY DEPLOYMENT, the Executive Council's PROFESSIONAL AND ORDAINED MINISTRIES, the CHURCH PENSION FUND, the GENERAL BOARD OF EXAMINING CHAPLAINS, and the GENERAL CONVENTION, to integrate the concerns of the Episcopal Church in the area of ministry.

NEWSNOTES

A growing movement among us is in the professional clergy associations, concerned with professional issues—salaries, standards, mutual support. One of the most active is the Washington-Maryland area—and the only one so far to have a paid executive, the Rev. E. Felix Kloman. The February issue of the Episcopalian's Professional Supplement noted that this association has published two helpful documents: one on "Professional Responsibilities and Standards" (7 pages) and the other a "Letter of Agreement" for use by a clergyman and a vestry. In case you missed this the documents can be had by writing Felix Kloman at 4624 Van Ness, Washington, D. C. 20016. Copies of the forms are available to those forming new clergy associations. Individuals are asked either to send a stamped (18¢ for first class), self-addressed 9 x 12 envelope for copies, or a check to cover costs of mimeographing, postage, and handling.

Copies of "A Fair Salary for your Minister", a guidebook for local congregations, are still available at 30¢ a copy. A well researched and practical document. Address: Department of Publication Services, National Council of Churches, 475 Riverside Drive, New York, New York 10027.

Some of us have seen the book "What Color is your Parachute?", a manual for those considering a self-supporting ministry or secular employment. Realistic and informative. Five dollars. Make checks payable to the Rev. Richard N. Bolles, the author, at 627 Taylor Street, San Francisco, California 94102.

A study of the non-stipendiary ministry (none of the names is very good!) begun by the research group of the Executive Council is being completed by former members of that staff working as individual researchers in conjunction with this office. More on that later.

The executives of the Ministry Council bodies listed on this letterhead have met three times to coordinate the activities of their respective groups. Together they are planning a series of regional meetings about ministry concerns. More on this later.

One of the clear needs among us is for clergy support systems—of many kinds. One of the simplest is a regular meeting of local or regional people for honest discussion of mutual needs, for prayer and sacrament and oneness in the Lord. Any one of us, reaching out to his brothers, can convene such a meeting. Start with needs. No speeches.

So we are launched. This is not a program. It is a communications network. It is the hope of the Ministry Council that it may be a useful one. We need suggestions from you and news about resources to be shared.

Faithfully yours,

Robert N. Rodenmayer

h. Prdemeay as

RNR:b

NEWS & NOTES

PROFESSIONAL

Fifteen Clergy Associations Form a National Network

► The first issue of the Academy of Parish Clergy's new Journal has made its appearance. Projected for two issues during the first year, the Journal's sponsors hope to make it a quarterly in 1972. They are firmly committed to the case-study method for investigating and sharing parish ministry techniques. The first issue includes a case study of St. Michael's Episcopal Church in suburban Washington, D.C.; an article by James R. Adams on "Consultants for Clergy"; James D. Glasse on "The Case Method in Parish Practice," a case study of a Lutheran church which sought to reclaim lost members; as well as a book review and the text of the Academy's proposed statement on Professional Skills. The price is \$4 for the two issues of 1971 and available by writing to: Journal of the Academy of Parish Clergy, 3100 W. Lake, Minneapolis, MN 55416.

▶ The twelve deans of the Diocese of Pennsylvania have asked the diocese to move responsibility for clergy supply assistance from the diocese's Clergy Placement Office to their respective offices. In future if clergy cannot find a supply, they may ask their Dean for assistance. The procedure change took place on May 1. Recommended remuneration for supply work is: One service, \$35; two, \$50; three, \$60.

- ▶ Returns of personnel questionnaires at the Clergy Deployment Office in New York totaled 1,606 on May 6 and were arriving at the rate of about twenty per day. Some clergy report they have not received a questionnaire. Any others who have not may secure them by notifying the Clergy Deployment Office, 815 Second Ave., New York, N.Y. 10017.
- ► General Theological Seminary's 1971 Study Program for Clergy will be held in New York from May 30 through June 4 and will continue the 1970 theme "Church and Culture in Transition," with consideration of Sexuality and Ministry. Specifically Continued overleaf

Representatives of fifteen diocesan clergy associations met in St. Louis, Missouri, May 4-5, to form the National Network of Episcopal Clergy Associations.

The group chose the Rev. Edward R. Sims, currently president of the Washington Episcopal Clergy Association and rector of St. Francis Church, Potomac, Maryland, as their national convenor. He, in turn, appointed the Rev. Roy W. Strasburger, rector of St. Andrew's Church, Saratoga, California, as co-convenor.

The Network's two purposes are, according to convenor Sims, "... to bring the brotherhood together and to establish control over our destiny as a profession. If there is an enemy," he continued, "it is we; if there is a villian, we have created him. We have had more power in the Church than anyone. We have created the problems we have."

The group organized its first year's work by asking member associations to serve as "prime contractors" on several national tasks. ACID, the Association of Clergy in the Diocese of Missouri, will do communications, including a newsletter edited by the Rev. Claudius I. Miller, III, rector of Church of the Good Shepherd, St. Louis, Missouri.

The Washington association will do administration and provide resources for new groups. Other tasks include a credit union, career development, professional ethics and standards, relations with agencies and General Convention, job placement for returned missionaries, protec-

Professional Supplement will not be published in the July and August issues of The Episcopalian but will return in the September issue. The /PS is a service of The Episcopalian with the cooperation of the Church Pension Fund.

tion and grievances, and salaries, benefits, and evaluations.

The group paid tribute to the pioneer work of the national, California-based, Association of Episcopal Clergy founded in 1963, two of whose representatives were present at NNECA's founding meeting. The future of the AEC is uncertain, but spokesmen indicated that AEC's directors may dissovle it and encourage member chapters to become participants in the NNECA.

The Network asked each member association for an initial \$50 contribution to cover office expenses. The NNECA national office address is 4624 Van Ness St., N.W., Washington, D.C. 20016 (203-362-5874).

The fifteen diocesan associations which sent representatives are: Long Island, New York, Newark, Bethlehem, Pennsylvania, Delaware, Washington, Chicago, Missouri, Oklahoma, Texas, Minnesota, California, Los Angeles, and Hawaii.

Clergy Retirement Program Offered in House Bill

A bill has been introduced in Washington, D.C. that will permit a clergymen to invest up to 10 percent of his income in an approved retirement program without being taxed on that portion of his income. Unless clergymen around the country indicate interest in the legislation, however, it probably will be disapproved by the House Ways and Means Committee as an identical bill was last year.

Rep. G. William Whitehurst, a Virginia Republican, introduced the bill again this year, telling his colleagues he was doing so to "correct an inequity." His reference is to the "Keogh Plan" by which self-employed persons (excluding clergymen) may deduct for income tax purposes no more than ten percent Continued overleaf

THE EPISCOPALIAN JUNE 1971

SUPPLEMENT

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

PROFESSIONAL SUPPLEMENT

News & Notes, cont.

women's liberation, homosexuality, human intimacy, and community will be under discussion during this week of study.

Open to all clergy, participants will be housed and fed at the Seminary for the week at a total cost of \$50. Information: Alumni Office, 175 Ninth Avenue, New York, NY 10011.

➤ The Episcopal Church Foundation has awarded Fellowship grants totaling \$66,600 to 12 ordained clergymen for advanced theological study during the 1971-1972 academic year.

William A. Coolidge, president of the foundation of Episcopal laymen, said four fellowships went to first-time recipients and eight were given for further work toward doctorates by men previously selected.

Since 1964, when the program was inaugurated, 41 young clergymen have been awarded grants totaling some \$360,000. Most of them were assisted during the entire period of their doctoral studies.

Retirement bill, cont.

of their income—not exceeding \$2,500—paid into an Internal Revenue Service-approved private retirement-investment program.

Rep. Whitehurst said his bill will permit a minister to participate in this program on equal ground with other self-employed individuals.

"I see no reason why our laws," he said, "should reflect the opinion that a minister should receive less for services rendered humanity than other professions. . . ."

The Congressman's legislative aide says if sufficient interest is expressed in the measure by clergymen, public hearings can be called, and the bill will be less likely to suffer the fate it did last year.

Interested persons should write Rep. Wilbur D. Mills, chairman of the House Ways and Means Committee, U.S. House of Representatives, Room 1102, Longworth House Office Building, Washington, D.C. 20515, or to any member of the committee representing the clergyman's district.

The Establishment, The Counter Culture, and where do we find tomorrow's clergymen?

BLAYNEY C. COLMORE, III

Last month we published Bishop David Rose's misgivings about the new canons on candidates for the ministry. This month we move to another part of the spectrum: where are the new people for this vocation going to come from? How and whom are we to recruit?

Blayney Colmore is an associate at St. John's, Lafayette Square, Washington, D.C. His report on a recruitment conference, convened by the Church Society for College Work, samples the thinking of a number of young clergymen—and the world where they work. What he says, and shows us, is an important insight for the profession.

-THE EDITOR

Mike Bloy invited a group of us—college chaplains and young (under 35) parish priests—to come to Cambridge to talk about recruiting on college campuses. "The Church Society for College Work has devised a couple of schemes," he had written, and it would like to try them out on us to see what we thought.

Peter Lee and I flew together from Washington to Boston and talked about our high expectations for the sessions. He and I had been pleased to be asked and felt the men who were going to be there were the kind who would be good to do business with.

When expectations come down, they land hard. In brief, this group turned out to be one which simply could not do business together. It all began with the initial decision (Mike Bloy's, I think) to start by describing the university scene. Thus began the game of "Who's got the button?", a struggle to establish our credentials in the radical community.

The conversation swung between excited chatter about how to cap sticks of dynamite and why we parish priests were too clean looking to be acceptable at a cocktail party Jack Smith was having for Eqbal Ahmed (one of those indicted with Berrigan) . . . to smirks about places where the counter culture was not yet in bloom ("why, I was out at Purdue, and they were still excited about having the world's biggest drum in their band").

It was a long and tiresome session for me. I felt we had pretty well covered the waterfront by the end of the first forty-five minutes and could go on to dealing with recruiting.

But the group did not want to do that. With the exception of Chuck Hoffmann, the parish men seemed more achievement oriented-we wanted to achieve a task before we quit. College chaplains kept insisting the parish scene was so old-world it would be whorish to even present it as an option to the university kids who were into the "spirit scene." We agreed but said that was precisely the reason we wanted a shot at them. "How do you think the institutional scene is going to change?"

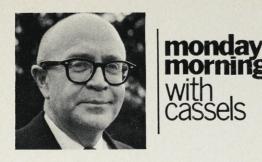
The counter culture. That's what it's all about. And, in spite of my itchy impatience at hearing its features recited over and over, it is both real and pervasive, at least at ETS and in Cambridge. In some ways the scene is not new; I feel kin to most of what feeds it (a new sense of the spirit and deep suspicion of rigid institutions which try to smother the spirit).

What is new is its totality. In Cambridge it is not the counter culture, it is *the* culture. Out of 130 students at ETS, I counted two who did not have hair to their shoulders. Not significant of anything except the pervasiveness of the style.

We were in the Harvard Coop one afternoon, standing in line waiting to pay for purchases. Suddenly the cashier bolted from behind the cash register, swearing. "I'm not working in this place another minute." He started striding out. The department manager, equally young and long-haired, grabbed him: "What happened?"

"They just busted a kid for

Continued opposite page 32



When 1+1 doesn't make 1

MOUNCING the Episcopal Bishop of Washington, the Rt. Rev. William F. Creighton. They call him a "bigot" because he blocked an attempt to use a church of the diocese as the scene of a "gay wedding."

A gay wedding, for the benefit of any Rip Van Winkles in the audience, is one which purports to unite two homosexuals in matrimony.

Bishop Creighton is well known, not only in his own diocese but throughout the country, as a warmly humanitarian man. He has repeatedly demonstrated his compassionate concern for minorities. He was an early and courageous champion of black equality and women's rights. Calling him a bigot is about as farfetched as calling William F. Buckley a radiclib.

The purpose of this dissertation is not to defend the bishop—who doesn't need defending—but to examine the basic issue which underlies this affair.

Gone are the days when homosexuals tried to make a secret of their sexual orientation. Today they proclaim it proudly and demand that Church and State treat it not as a private aberration to be tolerated for the sake of individual freedom but as a perfectly acceptable alternative to normal heterosexual (male-female) relationships.

The question which now confronts American society is how to deal with this demand. Is it just and reasonable? What might be the consequences of accepting homosexuality as an entirely respectable option?

To an age which sometimes seems to value open-mindedness above all else, the answer may seem obvious: homosexuals have a right to do their own thing, including "marry" each other if it pleases them.

But those who do not allow slogans to become a substitute for thought may decide, upon reflection, that this "obvious" answer is too simple. Both Church and State have legitimate reasons for resisting the homosexual demand.

The State, if it is to perform its elementary duty of self-preservation, must take cognizance of the plain facts of history. A civilization in which homosexuality becomes fashionable is on its way out. It happened most conspicuously, perhaps, in ancient Greece, but other examples exist.

This certainly is no warrant for harsh governmental repression or persecution of homosexuals. There has been altogether too much of that in America's past. A stable society can—and an enlightened society would—adopt the policy recommended in Britain's famous Wolfenden report, abolishing all criminal penalties for

homosexual acts performed in private by consenting adults.

But there is a huge difference between tolerating an aberration—in the sense of not throwing its victims into jail—and pretending that it's not really an aberration at all.

The Church has a similar dilemma. It cannot, without utterly disregarding the teachings of its Founder, exclude homosexuals from its membership and sacraments. Jesus said explicitly that the community He called into being was to reach out, as He did, to the outcast and stigmatized of society and to receive them into fellowship, not with pious condemnation but with love and understanding.

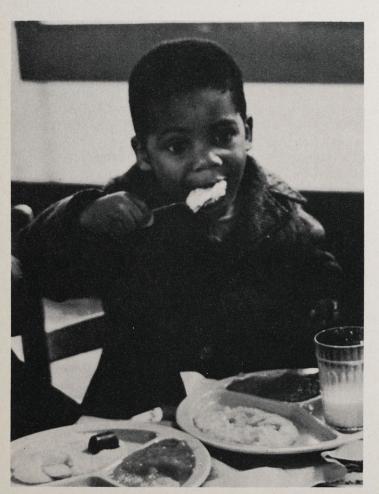
On the other hand, the Church cannot, without ignoring the clear teaching of the Bible as well as the plain facts of nature, accept homosexuality as a "normal" condition and a morally unobjectionable alternative to male-female relationship. God did *not* create three sexes. He ordained maleness and femaleness and established an attraction between them that is fundamental to the survival of the species.

To say that two men may "marry" is to make a mockery of the whole idea of marriage. The Church cannot give its sanction to the public approval of such an arrangement.

From Gullah to 1971

Episcopalians and Methodists in South Carolina cooperate in a life-giving service for one of America's forgotten areas. But more help is needed.

BY JAY SACKS



Grits, applesauce, hot dogs, and milk are breakfast fare for this young man at the island's day care center where he stays while his mother works.

T HE CHILDREN MARCH into the old church building one by one. Each time another youngster climbs the wooden steps, the ancient boards seem to sag a little more. The porch shudders with the weight of the forty children waiting for the front door to open.

It's day care center time on Yonges Island, South Carolina. Yonges is a small piece of land about twenty-five miles south of Charleston.

The center is in operation because the Episcopal Diocese of South Carolina started it with a grant of \$10,000. The center operates jointly with the support of the Methodist Church in the Charleston area and VISTA volunteers.

The original inhabitants of Yonges Island were men and women who jumped overboard from slave ships that came into the harbor at Charleston. No bridges crossed to the mainland until 1930. The people have been isolated so completely that the language they speak is a blending of African and English called Gullah. In some of the island schools English must be taught like a foreign language.

Two basic types of houses stand on the island: one, the holiday retreats of those who live elsewhere year around and, two, the tar paper and tin-roofed shanties of the people who live there all year around. Few of the full-time residents have either electricity or indoor toilets. The water they drink comes from their own wells and is often difficult to keep down.

The only source of supply is of the general store variety. It provides limited choice, limited service, and high prices. Jobs are hard to find. There is no industry at all and no mass transportation to take the people to their work.

If you live on the Island, you are pretty much stuck there. The only jobs that Island people can count on is seasonal farm work, and migrant workers compete for that. The average income of the some 60,000 people who live on offshore islands like Yonges is \$1,500 a year. Yonges Island is a part of the area labeled by the United States Government as one of the most poverty-ridden places in America.

The children let out a cheer as the door opens. The chill of the damp morning can be put on the other side of the clapboard walls. The building looks more derelict on the inside than out. Windows are cracked and broken away. The little paint left looks as if it is having a hard time clinging to the walls. Doors are unhinged, and the stairs (to what was probably the choir balcony) are blocked because they are unsafe. There is no stove. The light comes from the sun outside and four small bulbs hanging from the ceiling inside.

"This," I was told, "is not the way we had it planned. There were sixty children before we moved into this building, and there will be space for more if we can get the new building finished."

Center workers showed me the new building. It is up the road about a quarter of a mile. It has four cinderblock walls with a few window frames installed. The work has been stopped for lack of funds. "The people on the island bought all the supplies that we have and did all the work," I was told. "We just ran out of money. We need about \$2,500 more to finish the new day care building, but we just can not get any more from the people. They don't have any more."

When we got back to the day care center, the children





A dilapidated, abandoned church under the usual live oak tree with Spanish moss is the present home for the forty children of the Yonges Island day care center (above). A new center building (left) reached the half-way mark through local contributions for materials and labor but is stalled for lack of the \$2,500 needed to complete it.

had been organized into groups and placed around each of the wooden tables. They were getting a hot breakfast. It was not much, but it was all that they had: grits, some applesauce, a few pieces of hot dog, a glass of milk.

The basic policy of the center is to take children whose parents have found work. The service this center is performing means there are forty mothers who have found jobs. The need is much greater. There are about 1,500 children on Yonges Island. And most of them do not get any breakfast at all.

JUNE, 1971

Digging for Dollars-and beyond

In the Late Fall and Winter of 1970/71, thirty-four dioceses convened in an atmosphere the delegates described variously as the "calmest in years," "of eagerness to agree," and "a minimum of excitement." The lengthiest debates frequently concerned budgets: where and how to get more dollars and/or what programs to cut.

Seven dioceses not only accepted their quotas for the General Church Program but committed themselves to amounts beyond these through Faith offerings (see insert starting page 27, May issue). A 'd' following the extra amount means that it has been designated by the diocese for a particular part of the general budget.

Chart 1 shows the effort these dioceses are making, but a few items need further explanation.

Delaware requested that the \$94,000 for the Faith pledge be taken from the Tithe portion of its "Resources for Leadership in the 70's Fund" campaign, completed last summer. To meet its quota commitment, it will cut back some diocesan programs as the quota is an item in the diocesan budget. Alabama's diocesan council will designate the Faith pledge. Southwestern Virginia designated its entire overage to the commitment budget. In Southwestern Virginia, parish pledges to the diocese were up, but slightly lower income from other sources necessitated a budget \$2,000 less than 1970.

Dioceses Accepting Quotas and More

Diocesan Buaget	GCP Quota	Faith
\$ 539,200	\$117,716	\$ 15,000 d
270,200	94,000	94,000
1,069,849	502,018	25,000
1,130,840	289,379	100,621
314,125	72,801	11,699 d
474,905	87,492	15,000 d
986,900	262,401	50% of askings
	\$ 539,200 270,200 1,069,849 1,130,840 314,125 474,905	270,200 94,000 1,069,849 502,018 1,130,840 289,379 314,125 72,801 474,905 87,492

In Upper South Carolina, acceptance of diocesan quotas above that reported in January will go toward the overseas mission section of the Faith budget. The \$15,000 is an estimate. In January, Washington's Bishop William F. Creighton said that two-thirds of the parishes had responded to their 1971 askings, and half of those

had increased their pledges. The Council stated its intention to give up to 50 percent of the askings received to the Faith budget.

Four dioceses accepted their commitments to the apportionment, including one-year-old Southwest Florida.

Dioceses Accepting Their Quotas

Diocese	Diocesan Budget	GCP Quota
Atlanta	\$541,751	\$165,036
Southwest		
Florida	486,449	124,978
Utah	73,414	25,429
Western		
New York	314,000	118,000

Atlanta reported in January that thirty churches failed to pledge 100 percent of their diocesan askings. Western New York's pledge to General Church Program is \$22,000 more than 1970 and reflects full acceptance of the asking for the first time in many years.

Twenty dioceses felt they were unable to accept the full amount of General Church Program quotas.

Dioceses Not Accepting Full Quotas

Diocese	Diocesan Budget	GCP Quota	Acceptance
Arizona	\$ 304,733	\$ 95,850	\$ 55,000
California	595,000	285,134	100,000
East Carolina	291,523	70,617	57,617
Florida	306,400	100,713	76,488
Georgia	261,793	70,793	50,000
Kentucky	164,510	65,114	56,876
Los Angeles	1,212,530	425,434	195,000
Louisiana	596,055	160,219	143,219
Minnesota	576,237	168,956	150,000
Mississippi	376,486	84,748	60,000
Missouri	351,700	103,617	70,000
North Carolina	639,195	179,934	128,154
San Joaquin	276,017	53,900	23,460
Southern			
Virginia	424,000	160,084	100,000
Tennessee	828,347	202,548	175,000
Texas	987,478	258,135	186,593
Virginia	873,707	305,524	273,036
West Texas	544,100	123,061	100,000
Western North			
Carolina	217,066	58,408	52,600
Wyoming	239,000	37,276	33,750

Although about half of the dioceses in this group reported a budget increase over 1970, in most cases the percentage was small.

In many places, attempts on convention floors (frequently made by deputies to Houston) to get the full quota restored to the budget elicited conclusions like the one from **Western North Carolina** which read: "Reduction . . . in no way reflects criticism of the National Church but is simply a matter of financial facts." **California** reported that \$100,538 billed and unpaid by parishes and missions was a direct cause of its problem.

In **Georgia**, pledging in parishes and missions was up 20 percent, but giving to the diocese increased only 7.5 percent. In **Tennessee**, although fifty-six parishes and missions pledged the same as in 1970 and forty-four increased theirs, fourteen parishes and missions accounting for an aggregate decrease of \$31,750 made the net total commitment about \$10,000 below 1970. In **Louisiana**, congregations declined to accept \$131,000 in askings this year.

Although they were unable to accept their assigned quotas, East Carolina, Georgia, San Joaquin, and North Carolina report that their pledges represent an increase over what they sent to General Church Program in 1970. Florida is pledging 25.5 percent of the sum it receives from parish and mission pledges or \$76,488—whichever is greater.

Many conventions took various steps to cope with the financial crunch. Arizona delegates moved to "notify the National Church that Arizona would find local funds to underwrite college and inner city work, thus 'returning' \$8,333 previously committed to Arizona from National Church Funds." Georgia requested each communicant to send \$10 to the Domestic and Foreign Missionary Society.

Los Angeles delegates agreed that should receipts for the 1971 budget exceed the amount required to meet it in full, the first \$48,540 of such excess shall be added to the pledge to the General Church Program. Southern Virginia terminated the voluntary system of giving, and Tennessee asked for a study on the desirability of returning to quotas. On the other hand, Texas has changed from quotas to askings.

Virginia decreed that 50 percent of any additional money coming in would go to General Church Program until the quota was met. West Texas is undertaking a

special emergency appeal for \$30,000 to save diocesan programs affecting youth, the poor, and seminarians. Wyoming agreed to a deficit budget, a renewed attempt to meet its goal, and in any case to cling to the priorities in the budget as submitted.

Beyond Budgets

Diocesan budgets are, after all, important not in themselves but because they are the means whereby the people of God can support and serve God's people. Other diocesan convention actions were, therefore, directed toward concern for people both within and without the institutional church.

Canonical revisions, resolutions, and directives to involve more laity in diocesan decision making were



The historic episcopate is continued in Alabama through the laying on of hands. This dramatic view records the consecration of the Rt. Rev. Furman C. Stough to be Bishop of Alabama on the eve of the diocesan convention.

universal. Some changes aimed at decentralization of the diocese provide for everyone's involvement. Other changes gave a larger piece of the action to special groups such as youth, women, and blacks.

Florida will have open hearings across the diocese on its restructure plans with provision for feedback. Massachusetts enlarged its Diocesan Council to provide one lay and one clergy representative from each district. The Minnesota, Virginia, and Western New York delegates accepted restructure plans which would help decentralize their dioceses.

North Carolina delegates asked for a study of decision making in the diocese: "how it can be improved to make it more representative of the thinking of the parish people." Southwestern Virginia now permits lay persons to be presidents of the Executive Board. Tennessee is permitting mission congregations to elect delegates to convention. In Western New York parishes and missions now have equal representation in convention.

Delegates in **Western North Carolina** heard that a parish consultant program patterned after Project Test Pattern would soon be available in the diocese.

The trend seems to be toward a diocesan life style similar to the one the Rt. Rev. William F. Creighton described in his speech to the **Washington** (D.C.) convention: "The style of our diocese . . . in recent years . . . is developmental or enabling rather than programmatic or directive. It accepts the . . . congregational unit as the cutting edge. And it is participatory."

Sixteen dioceses acted to further involve the young. Alabama lowered the age for parish voting to 17 and/or high school seniors, East Carolina to 16. Massachusetts and San Joaquin removed age requirements for lay delegates, as well as for the vestry in San Joaquin.

In Kentucky the minimum age for vestrymen is now 18; in North Carolina the minimum for delegates is 17. Upper South Carolina passed the first reading to permit delegates to be under age 21. Washington delegates, enabled by a change in the District of Columbia laws, said 15-year-olds may serve on vestries. In the Maryland part of the diocese, they must be 18. Western New York lowered the age to 18 for vestry (not wardens), delegates, and diocesan officers.

In **Mississippi** ten college students participated at convention without vote, and in future meetings two youth representatives (at least age 16) from each district will also have voice and seat. **Ohio** elected a college student under 21 to Diocesan Council for the first time.

Southwestern Virginia gave seat, voice, and vote to ten youth delegates-at-large while Southwest Florida's boards and commissions of social concern expanded to include youth. West Texas gave seat and voice to three young people on the Executive Board. Wyoming amended its

canons to include the election of students, from the University of Wyoming and those community colleges with recognized Episcopal organizations, as delegates to convention to join parish youth delegates participating this year.

Tennessee delegates agreed to promote as individuals the lowering of legal age state statutes in regard to non-profit corporations so that future conventions could lower the voting age for parishioners.

Women

Women continued to consolidate their recent gains as Louisiana seated fifty-three female delegates for the first time. Delaware has a woman on its newly organized Committee of Ministry which, following General Convention's directives, supersede's the Board of Examining Chaplains. Delegates in both Massachusetts and Virginia voted in favor of the ordination of women to the priest-hood.

All Sorts and Conditions

Delegates expressed concern for people, beginning with their own clergy. Dioceses increasing the minimum stipend for clergy included: **Arizona** now \$6,300; **East Carolina** \$6,300 rising to \$7,000 in 1972 and \$8,000 in 1973 for rectors and vicars; **Texas** \$6,300; **Upper South Carolina**, minimum after five years for mission clergy, \$7,200. **Washington** raised the minimum stipend by \$500 and recommended parishes use a diocesan-prepared contract as a guide when engaging new clergy.

In addition, Massachusetts delegates asked the Committee on Ministry to work with Bishop and Council to develop a program of clergy salary administration. They also established a diocesan supplementary pension fund for additional grants to those already on pension. Kentucky authorized a special fund drive of \$75,000 to match a foundation grant to initiate the West Kentucky Ministry, a five year plan to train men for a self supporting ministry.

Minnesota's Bishop Philip McNairy said, "It is my hope that a considerable number of clergy can be given sabbaticals long enough to enable them to develop a second skill that can be self supporting."

Inflation's severe effect upon smaller congregations' budgets has resulted in a radical redesign of the small church program in Minnesota. Twenty-two places are now served by itinerant clergy, fifty-eight congregations are yoked in clusters—as many as four under one man. These eighty churches now cost the diocese less, but they produce multiple fields which require men of exceptional skill and training and laity of flexibility, commitment, and willingness to serve. "The alternative of clergy secular

employment is in many instances more appealing than a multiple ministry," said the bishop.

Mississippi requested a study of "mission congregations and deployment of the clergy." Ohio urged predominantly white congregations to consider priests without regard to race or color when calling a new minister.

Social Concern

Social concerns receiving diocesan convention attention included abortion, drug abuse, low cost housing, discrimination, divorce, and the Vietnam War.

Massachusetts and Ohio delegates favored repeal of restrictive state abortion laws. Massachusetts also recommended dissemination of birth control information to men as well as women regardless of socio-economic status. Ohio asked that the law be replaced with proper guidelines within medical practice laws and that abortion counseling by the church be expanded.

North Carolina and Utah asked for a new law permitting legal abortions under licensed medical care, the decision to rest with the patient and her physician. Western New York delegates defeated a resolution to tighten New York State's new law. Atlanta asked its department of special ministries to gather data on abortion for dissemination to parish priests in order that abortion counseling may be done responsibly and ethically. Arizona asked for study of abortion law reform to enable the Bishop and Diocesan Council to make specific recommendations to the state legislature.

Massachusetts continued its Commission studying drugs and organized crime. North Carolina called for new drug laws with less emphasis on punishment and more on control and rehabilitation. Texas asked for a study of the possibility of making a request through the General Convention Youth Program for a diocesan drug rehabilitation center.

North Carolina, Tennessee, Texas, and Virginia expressed concern for prisoners of the Vietnam War. Massachusetts asked for withdrawal from the war by December, 1971, and Virginia, while supporting the President's de-escalation policy, requested him to speed up the process. Atlanta's Department of Special Ministries was asked to provide training on draft counseling for interested clergy and laity, and Ohio directed diocesan departments to develop regional draft counseling services.

Overseas Actions

Three Missionary Dioceses: Colombia, the Dominican Republic, and Puerto Rico also reported convention happenings.

Colombia approved a completely new constitution and heard Bishop David B. Reed announce that he did not

intend to stay with them until his retirement. He said "the rapid development of Colombian clergy and diocesan maturity as a whole, as well as the various forces of nationalism . . . seem to suggest a change-over some time in the next ten years." The diocesan planning commission will be involved in this process.

Colombia delegates adopted a new salary scale for the clergy. The men will start at a much lower point than previously but have the possibility after forty years of service of earning twice their starting salary.

In the **Dominican Republic**, the delegates revised their constitution, creating a structure to accord with the incorporation of the diocese to be completed shortly. They endorsed proposals which Bishop Paul A. Kellogg outlined in his address for the episcopate to pass to a native Dominican by 1972. The address has been sent to all missions of the diocese together with discussion questions on the proposal and plans for feedback.

The adopted budget totaled \$146,056, of which \$114,-260 is the Executive Council PECUSA appropriation. Special gifts provided \$15,000 for seminarians' education and \$3,500 of the \$10,700 earmarked for clergy automobile replacement. Prior to 1970 this item came from the PECUSA Overseas Department. At present there is no provision for overseas automotive needs.

A parish in the Companion Diocese of **South Carolina** provides the salary of the valuable religious education consultant. Although the official pay table for the diocese is covered, cuts in other programs had to be made as support from the Episcopal Church U.S.A. declines.

Puerto Rico adopted a budget of \$354,497 and marked three priority areas of church work. They are planning for ecclesiastical autonomy, the creation of a Liturgical Commission, and an effort to establish a close relationship with the Spanish Reformed Episcopal Church. The delegates gave Bishop Francisco Reus-Froylan an overwhelming vote of confidence for his participation in the copper mining issue (see The Episcopalian, April issue).

Two of the customary Bishop's Awards were especially interesting. One went to José Juan Garcia for civic endeavors for the welfare of others. Mr. Garcia's efforts in the field of re-education of the drug addict are well known in Puerto Rico.

Another recipient, the Industrial Mission of Puerto Rico, is an organization of churches and many civic groups which searches for and promotes social change where needed for the benefit of the working class and the poor. This year it was responsible for the resurgence of interest in the mining issue. In addition to the Episcopal Church, the Roman Catholic Church and United Church of Christ are involved.

Reports of the diocesan conventions which meet in the Spring will be featured in a summer issue.



Celebrating Pentecost

PENTECOST, or Whitsunday, the Feast of the Weeks, occurs on the fiftieth day after Passover, therefore its Greek name, *Pentekostes*. This year Pentecost is on May 30.

In a Pentecost 1971 message to their fellow believers, the Presidents of the World Council of Churches say: "Christendom has [the annual] opportunity of both remembering and praying for thorough renewal; for faith in the Holy Spirit brings the promise of delivery from deadness and conventionality, from dryness and dullness of spirit."

In many Episcopal parishes throughout the country, dullness of spirit will be no problem on Whitsunday.

For example, a Renaissance Consort wearing authentic costumes and playing ancient instruments will help the Church of the Redeemer, Kenmore, Washington, celebrate Pentecost this year.

At St. Mark's Church, Raleigh, North Carolina, parents of unbaptized children have studied the new service of initiation. On Pentecost the Rev. Keith J. Reeve will baptize six or seven babies in an open air celebration using the new trial rite.

At St. Paul's Church, Seattle, Washington, the Rev. Ray Coulter reports that parish families are designing ban-

ners on the themes of the fruit and gifts of the Holy Spirit.

Children are preparing prayers to the Holy Spirit (petitions for peace, for direction in life, for the parish family, for social service) which will be inserted in balloons filled with helium and released at a processional ending the Solemn High Mass of Pentecost.

"We are a slightly insane congregation," Father Coulter reports, "but think that people who dare to be themselves in Christ always are."

"Fishers of Men" was the theme last year at St. Paul's, Akron, Ohio, where parishioners followed in procession behind a cake made in the form of a fish to celebrate the Church's birthday. The Akron FISH group helped in the planning.

The Rev. Hugh McCandless, rector of the Church of the Epiphany, New York City, cites one reason why Pentecost celebrations aren't what they used to be.

"The new custom of spending weekends in the country has pretty much taken the glow off summer celebrations in city parishes. Ask any rector of a city parish. And this year we shall have the added blow of a long Memorial Day weekend."

Nevertheless, Epiphany will celebrate. Citing the fact that Pentecost

is also the Jewish feast of the giving of the Law, the *Shevuoth*, Dr. McCandless says he will play up the Decalogue. "It was undoubtedly the contrast between the idea of what law is in the Old Testament and New Testament teachings that made the disciples ready for the coming of the Holy Spirit."

Sometimes Epiphany doesn't have a flower memorial for Whitsunday, but instead sheaves of wheat rest in vases on the altar. This is because the *Shevuoth* started as a spring wheat festival in early, primitive, first days in Canaan.

"The new Bible lessons in the proposed Lectionary will bring us right in line with the new lessons in the Roman Catholic Church," says Dr. McCandless. "So I am glad to put in this Old Testament echo of the Ten Commandments to keep up our connections with the Jewish Church."

The Presidents of the World Council of Churches find one more reason for celebrating Pentecost: "The mighty wind of the Spirit is able to blow through the wide field of the whole Church, but also through each individual congregation. Then indeed each congregation will know that it is not simply a local administrative unit but a part of the great world-wide Christian community." —J.M.F.



How one church is living in a revolution

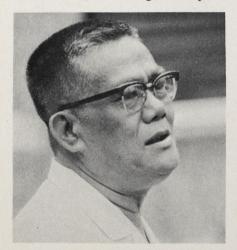
Can the Christians stay alive when the missionaries and money go?

By Stephen Whittle

HANGE CAME for the Churches in Burma with a bang. In 1962 General Ne Win's revolutionary government launched this peaceful land, sometimes known as "the rice bowl of Asia," on the "way to socialism." One of the first government actions put a stop to all foreign activity, particularly in the economic sphere.

Today Burma has one of the most comprehensive systems of state ownership of any non-Communist society. All economic activity is in the hands of the government. Burma has no private schools or medical institutions.

The government has brought in new farm machinery and methods and abolished land rents. Alongside this they have placed heavy emphasis on improved educational opportunities and free health care. Even so it is a chilling reminder of the facts of life in a developing country that even after all this effort, the average life expect-



U Ba Hmyin, Burma Baptist Convention's General Secretary, looks for new opportunities for his people.

ancy for a Burmese man has only increased from 35 to 45 years.

For the Churches this socialistic program had two effects: all foreign missionaries were sent home, and all church schools, hospitals, and farms were nationalized. Despite this, some financial support from abroad was still possible. The Church is rarely prepared for "revolution," and some outside observers might be forgiven for thinking the shock would prove fatal for the Church in Burma.

But having spent some time traveling around the country examining different aspects of church life, I have concluded that if the Burmese experience is anything to go by, every Church could do with a revolution to help sort out its inner life and response to the world today.

Few Long Faces

Burmese Christians are neither miserable nor pitiable. The Church is vigorous and alive—according to some, it is growing—and it has few long faces. As one young pastor told me: "Don't paint a gloomy picture. We are living in an exciting situation."

Everywhere I went, from the executive committee of the Burma Baptist Convention in busy Rangoon to a Bible School in Taunggyi, deep in the heart of the Shan States, I met Christians who are cheerful and in good spirits. Somehow, they manage to hold together two sides of the Church's life which in other parts of the world have caused division.

For a time the Churches were uncertain and unhappy at the loss of their missionaries and institutions. U Ba Hmyin, the plain-speaking and genial secretary of the 500,000-strong Burma Baptist Convention, says: "At first I was depressed when the government took away our schools and other institutions and sent the missionaries away." It was a testing time. But gradually the Christians in Burma came to see the opportunities that the new situation provided: most of all the chance to become a Burmese Church, rooted in the society in which it is set.

U Ba Hmyin again: "I recognized Jesus as the Lord of history and eventually saw God was telling us through the government that our institutions had become more important to us than the Church and we had become too dependent on others. We had to take our own responsibility and accept our own challenge."

Wherever you go in Burma, you can see the Church living out that challenge. A laity is demanding to be trained to face up to its responsibilities in the world. Young men and women of high caliber are coming forward in large numbers to serve the Church and their fellow citizens.

The Baptist Church alone manages to fill and run twenty-seven seminaries and Bible Colleges and has more than 1,000 men active in the ministry. The college I visited in Taunggyi brought together forty-three students from all over Burma who will later go back to their villages to lead the local Christian community.

The emphasis on training ministers, the work being done by the Audio-Visual Aid Department of the Burma





Burma's fisherman Archbishop, U Ah Mya, says Christians cannot do anything good unless they get inside society.

How one church is living in a revolution

Christian Council, and the importance attached to evangelism are all signs the Churches in Burma take seriously the task of building up and strengthening the Christian community.

At the same time, however, they know the Christian community can be strong only when it is looking outside itself, serving and identifying with the larger society. All the Churches accept the motto of the fisherman Archbishop, U Ah Mya, leader of the Anglican community: "The only way for Christians to do anything good is to get inside society."

I saw several examples of this approach. On the one hand the Christian Service Committee does the traditional service work of the Burma Christian Council (BCC). With some overseas help, channeled through the Division of Interchurch Aid, Refugee, and World Service of the World Coun-

cil of Churches, the Service Committee is also able to give disaster aid, assist people who wish to emigrate from Burma, and run some small agricultural projects which can supply goodquality poultry and pigs to the villages at reasonable prices.

No one can own more than twenty acres in the new system of Burmese agriculture, but it is remarkable what the people achieve in such a small space. A poultry farm I visited just outside Rangoon is slowly building up its stocks and hopes to have a flock of 500 laying hens by next year. Already they are sending chicks all over the country.

No More Triumphal Banners

Increasingly, however, the Church is devising less traditional means of service. A team of dedicated pastors, many of whom could be earning relatively high salaries in government service, are helping university students relate their Christian faith to nation building and understanding socialism.

Arthur Ko Lay, the young chaplain at Mandalay University, feels the Churches have not really come to grips with this task yet. "The Church," he says, "has come to the end of the age of triumphal banners. Now we have to take Jesus' command to be 'the salt of the earth' more seriously." He estimates large numbers of Christians have joined the Burmese Socialist Party in an attempt to live out this injunction.

The elders of the Church haven't fully accepted that approach, but they understand it. They are happier to place agricultural worker priests in the rural areas who share in the life of the village and identify with it.

At Aungpinle a minister with agri-

cultural training and his wife live in a predominantly Buddhist area, run a model farm, and provide "no strings" veterinary and elementary medical services to the villagers. During a recent famine, the Buddhist villagers supplied him and his family with much-needed rice.

The Burma Christian Council, the agency for ecumenical cooperation, is working well. Some younger bloods in the Churches argue it works too well and say relationships between the Churches are too cosy. Not enough real attention is being paid, they say, to bringing about a united Church in Burma. The Anglican Archbishop of Burma's recent remark that "denominations are a sin" has shocked a number of people into thinking hard about what younger people are saying.

But the real triumph is not the close relationship between the Churches, important though that is. What impresses the visitor is the vision for the future the Burma Churches offer the Church in other parts of the world: a vital community, unencumbered by the past's institutional trappings, traveling light, and searching for what God wishes for his people. This community of faith and hope has built on its own resources.

One Burmese church leader sums it up: "In the midst of big social and political upheaval we sometimes feel like giving up. I could have left the country a long time ago. But we enjoy our life because the Lord has put us at the center of the world's revolution. It is a costly but enriching experience."

Stephen Whittle is a staff writer for the World Council of Churches who spent five weeks in Asia and the Pacific earlier this year.

WE HAD TO SAY "NO" TO 9 OUT OF 10 CHURCHES APPLYING FOR BUILDING LOANS IN 1970

simply because we did not have enough money to meet their needs!

If you know of someone who wants his money to work for the Church for years to come, through an agency which has established one of the soundest records of fiscal management in the Episcopal Church, let us know. We'll send you by the next mail a simple brochure that should convince the reader to support the Commission. Call us collect—area code 212-867-6170.



AMERICAN CHURCH BUILDING FUND COMMISSION

(Incorporated in the State of New York March 11, 1881)

815 Second Avenue, New York, N.Y. 10017



NEW MUSIC FOR PARISHES

Lee Bristol writes about a ringbound song pack of words and notes that will add vitality to worship

THE BOOK that will never be completed is the way members of the Joint Commission on Church Music describe their latest publishing venture: Songs for Liturgy and More Hymns & Spiritual Songs which Walton Music Corporation (17 West 60th Street, New York, New York 10003) will publish next month.

The two collections General Convention authorized for use are designed to fill both music and subject matter gaps in the present Episcopal Hymnal. They will appear in a single

fifteen-ring looseleaf binder to permit the user to add new material as it becomes available. This open-ended format prompted Commission members to call the two collections "the book that will never be completed."

"In the midst of renewal the Church calls its musicians to explore again the sound of liturgy," say the editors. "We offer here a wide variety of such songs from traditional hymns to folk songs, from ancient melodies to hand-clapping psalms. With few exceptions, no music has been used which already

appears in the Episcopal Hymnal. We wish to supplement that distinguished collection rather than supplant it."

Songs for Liturgy, the service music collection, has been edited by the Commission's six-man Committee on Service Music headed by the Rev. Norman Mealy, professor of music at the Church Divinity School of the Pacific at Berkeley, California.

The collection contains approximately eighty-five pages of service music, using various authorized texts (International Common English Text,

King James Version, Revised Standard Version, Jerusalem Bible, New English Bible, as well as revised texts prepared by the Standing Liturgical Commission).

Songs for Liturgy is divided into four sections: 1) Entrance songs (20—all but one is a Psalm), 2) Songs to follow readings (19—canticles using various translations), 3) Songs for the Eucharist (about 30), and 4) Litanies or other material.

Norman Mealy writes, "We have shaped the music for people singing in the present, but we have also listened carefully to history . . . Many of these songs need only the singers; they will sound best with no accompaniment at all. Keyboard players may wish to add their own supporting sounds. Others may find guitar strums helpful or may write choral harmonies."

In some sections the Commission suggests that hand bells, cymbals, drums, tambourine, hand clapping, or guitars be used.

To make the book easy for even the most inexperienced amateur to use, the editors have printed melodies in phrase lengths or lines of one breath, matching what the singer sees to what he hears. Where music is unmeasured or where the rhythm is that of the words, the editors use a simple notation which identifies pitch but no duration.

Songs for Liturgy includes a helpful list of suggestions to show congregations how to use the book. Many churchmen will welcome the music of Merbecke printed with the composer's own rhythms "to restore the joy and strength of his work from the early Reformation."

While more than half the new music in *Songs for Liturgy* was composed specifically by members of the Commission (we had to move ahead in the limited time available with the talent and judgment of our members), the Commission welcomes comments and suggestions for songs to add to this national collection. The Commission, for example, is particularly eager to find settings of Trial Rite II to include in the near future since this service was not available at the time most of

the work on Songs for Liturgy was done.

More Hymns & Spiritual Songs, a collection of seventy hymns and tunes from old and new sources, was edited by the Commission's six-man Committee on Hymns headed by Dr. Lee H. Bristol, Jr., Vice Chairman and Executive Secretary of the Commission. The Committee chose texts it believes express the concerns of our day: hymns having to do with urban life, brotherhood, the family of nations, and the home.

A number of the hymns have to do with the Incarnation, Resurrection, Pentecost, Baptism, Confirmation, and the Holy Communion. To add variety, the editors included several rounds and canons and suggested guitar chords where they seemed appropriate.

The texts come from a wide variety of sources, from Peter the Venerable in the eleventh century and George Herbert and Martin Luther in the sixteenth to such eloquent contemporaries as W. H. Auden, Louis Untermeyer, and Jan Struther. F. Pratt Green is the author of two texts. One having to do with the contemporary Church begins:

When the Church of Jesus
Shuts its outer door,
Lest the roar of traffic
Drown the voice of prayer;
May our prayers, Lord, make usTen times more aware
That the world we banish
Is our Christian care...

Over half the hymn texts are drawn from the twentieth century, a number of them by Fred Kaan, an articulate Dutchman who ends one prayer for peace:

Unite us all for we are born as brothers;

Defeat our Babel with your Pentecost.

In another hymn having to do with the modern city, Fred Kaan writes:

God is not remote in heaven but on earth to share our shame; changing graph and mass and numbers

into persons with a name, Christ has shown beyond statistics human life with glory crowned; by his timeless presence proving people matter, people count!

Louis Untermeyer concludes one text with these words:

From compromise and things half-done

Keep me, with stern and stubborn pride;

And when, at last, the fight is won.

God, keep me still unsatisfied.

The music in *More Hymns & Spiritual Songs* covers a wide span of time—from such varied composers of the past as Heinrich Schütz, Henry Purcell, and William Billings to such wellknown twentieth century composers as Ralph Vaughan Williams, David



Wanted: Words and Music

Do you have texts or tunes to submit?

Your own or material from other sources?

Send suggestions for additional service music settings for *Songs* for *Liturgy* to:

The Rev. Norman Mealy 404 Summit Rd.

Berkeley, Calif. 94708

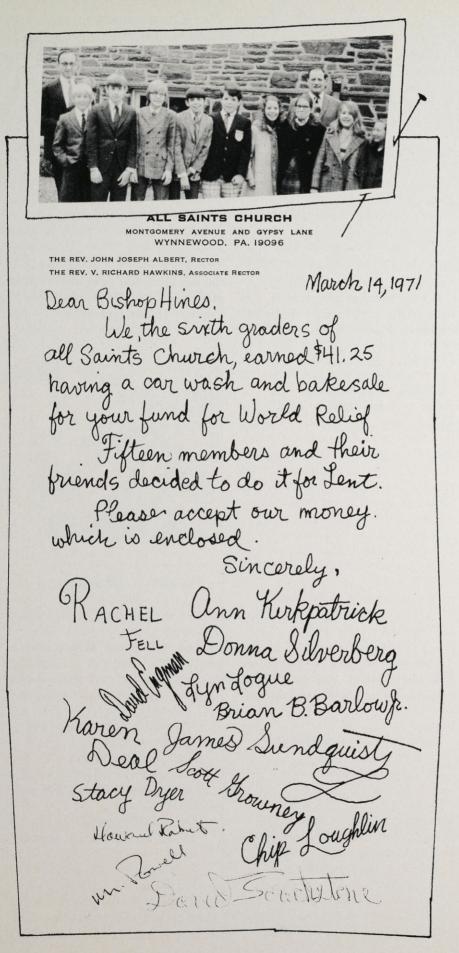
Send suggestions for texts or tunes for *More Hymns & Spiritual* Songs to:

Dr. Lee H. Bristol, Jr.
Joint Commission on Church
Music

210 Mercer St.

Princeton, N.J. 08540

Please send photo-copies. Manuscripts cannot be returned.



New Music for Parishes

McK. Williams, Leo Sowerby, Daniel Moe, Vincent Persichetti, and Sydney Carter. Although a good many early American folk hymns and Negro spirituals have been included, nearly half of the music is drawn from the twentieth century.

Many churchmen will recognize such familiar songs as "Let us break bread together on our knees," "Go, tell it on the mountain," "Come thou fount of every blessing," "What wondrous love," and "When Jesus wept."

Many will welcome the return of the Battle Hymn of the Republic and two hymns without which no hymn collection would seem complete today: "Lord of the Dance," Sydney Carter's popular adaptation of a Shaker tune, and "We are one in the Spirit" by Peter Scholtes with its familiar refrain, "And they'll know we are Christians by our love." At long last Episcopalians will have the thrill of singing Henry Purcell's tune Westminster Abbey and the John Ireland setting of Crossman's "My song is love unknown."

In preparing the music, the Commission members deliberately tried to avoid slavish adherence to the traditional four-part approach to hymn tunes. Many of the arrangements have been designed to encourage unison singing—accompanied or unaccompanied. Commission members hope local churches will want to use a variety of instruments—not just organ—to accompany the hymns in this collection.

More Hymns & Spiritual Songs has been undertaken against the day when a full-scale revision of the present Episcopal Hymnal is undertaken or, better still, an ecumenical hymnal is undertaken in cooperation with other communions. General Convention specifically directed the Music Commission to explore the possibilities of such an ecumenical hymnal, and an eight-denomination committee now meets semi-annually to consider cooperative hymn projects.

Commission members studied over Continued on page 44

Venison Pie, a Jug of Wine, and Me

TIME OUT AT THIS POINT for a bite of lunch.

The story of the Miller's Third Son was more apt than it first seemed. I have been leading you, along a path of analogies and concessions, into the doctrine of creation.

The journey, however, begins to look more like a slowly winding descent into the bowels of mystery itself. Not only are we getting further and further from the daylight of mere intelligibility, we are getting closer all the time to the smell of something dreadful down below in the dark.

Somewhere along the line, the third peacock on the left had his way with us. While we still have a little light, therefore, and a half-way decent footing on the concept of a world run by desire, I suggest we sit down on this ledge and ease ourselves.

In the best stories, the standard bill-of-fare is, I believe, cold venison pie, a good red wine, a couple of apples, and some nuts. In any case, that, plus a little conversation, is what I have for you.

Of course, if you are one of those sincere types whose conscience makes him eat sandwiches at his desk and work straight through the lunch hour, you had best skip to the next chapter. This theological lolling about in the middle of a quest will make you even more impatient with me than you already are.

If, however, you are any kind of kindred spirit at all, have a slice of venison pie and as many pulls on the jug as you like. Theology may be a necessary evil, but there is no excuse for earnestness at noontime.

Venison pie? It is one of the great alfresco delicacies. I have, ever since I put away childish things, made a firm rule: I will eat well-prepared indoor food outdoors and suitably delicious outdoor food indoors. I will not, however, put myself in the double jeopardy of eating outdoor food outdoors.

If I am to suffer ants, spiders, dirt on my hands, and stones under my backside, I must have a touch of civilization to take the curse off it. I am not so degenerate as to *insist* on the wicker basket and the red and white checkered cloth, just degenerate enough to be unalterably convinced that everything tastes better if you have them.

At any rate, venison pie is the archetypal pie which everything else is as easy as. You take a pie plate large enough to accomodate the remainder of your venison stew, which you have made with a good red wine marinade plus some onions and mushrooms but without potatoes, dumplings, carrots, parsnips, or rutabagas.

You line the plate with plain pastry, put in the stew, add a top crust, crimp the edge, cut a *round* hole in the center, and bake till the pastry is nicely browned. You then cool it in the tin, wrap it in foil, and throw it in your knapsack.

With a Beaujolais if you can afford it—or a California jug Burgundy if you can carry it—there is no sickness that destroyeth in the noonday against which you will not have at least a fighting chance. *In vino veritas. Prosit!*

It occurs to me, however, that this may be the first time you have ever had a drink with a dogmatic theologian. If that is the case, let me disa-

By Robert Farrar Capon

buse you of the prejudices you are more than likely to have.

You see, while there have been some of our fraternity who have been "dogmatic" in the pejorative sense of the word, the best of us are the most modest and tolerant people on earth. Contrary to common opinion, a dogmatician is not a man who makes up his mind first and then tailors the facts to suit his conclusions.

He is a man who accepts—on the, to him, likely basis of faith—a number of facts and who then proceeds to tailor his theories accordingly. He is, in a word, the compulsive house-keeper of the church's intellectual apartment, the fellow who modestly sweeps up the room after everyone else has done his thing.

Permit me a slightly professional illustration. If you ask a liturgical theologian (one of those gallingly authoritative types who tells you the proper way to worship) what is necessary for a valid celebration of the Lord's Supper, he will inform you that you need, among other things, an invocation of the Holy Spirit, or *epiclesis*. He arrives at that conclusion by observing that all the really dandy Christian liturgies have one.

The dogmatic theologian, on the other hand, will tell you that all you need is Christ's words of institution, or something that refers to them. His conclusion is arrived at not by judging what makes the best liturgy but by canvassing all the liturgies that have been considered valid and striking the lowest common denominator.

He is concerned not with achieving the ideal but with leaving as few invalid masses as possible lying about in history. He is, in short, not an idealogue but a broad-minded man of the particular world he has chosen

Venison Pie

to inhabit.

And what is true in liturgy is true everywhere else. What the dogmatician says about the Trinity, he says not because *hybris* has led him to think that he knows what God is like but because he is simply trying to keep track of a clutter of assertions about oneness and threeness.

His claim is not that he *under-stands* but that he *delivers*; not that you will finally be able to comprehend the contents of the package, only that there will be nothing missing when you get it.

In other words, it is paradox, not intelligibility, that is the hallmark of dogmatic theology. Observe: God is not man, and man is not God; nevertheless, Jesus is both God and Man.

Those, you will admit, are the assertions of someone who is concerned with more than neatly systematic theories—of a type of mind dedicated not to providing you with answers but with the raw materials that will enable you to ask the right questions.

The best dogmaticians do not argue for the faith; they simply display it and let it fend for itself.

Which leads me to an important distinction. For a long time, apologetics—the art of presenting plausible arguments in favor of the faith—has been considered the *regina reginarum* of theological disciplines. All non-believers, and most believers, have lived in the secret fear, or hope, that some hot-shot apologist would one day produce the argument that would laugh the enemies of the Lord straight out of court.

When you think about it, though, that isn't likely to happen. If the action of God is as mysterious as it seems, it probably isn't going to be susceptible of simple explanations. Waiting around for the light of intelligibility to go on is the guaranteed way to stay in the dark.

Accordingly, it has always seemed to me that the best apologetic of all is dogmatic theology itself: not an attempt at the explanation of things divine but a hunt for those analogies which will display the beast of the faith in all its oddness. That is why I said that the dogmatic theologian's chief test is always aesthetic, not narrowly rational.

He tries to come to an appreciation of his data, not to an explanation; to a knowledge not of what they mean but of how they feel. You can work a lifetime trying to make the Trinity intelligible and get nowhere; you can spend five minutes on it and begin to see its colors light the world.

If I had one piece of advice to bequeath to Christian theologians, it would be: stick to the dogmatic last. We are, when all is said and done, only preachers of a word we have received. When we stand up on Easter morning and say "Christ is risen!" we are not arguing for the abstract possibility of resurrection; we are simply announcing what was announced to

We arrive in our several pulpits not as the bearers of proof but as the latest runners in a long relay race; not as savants with arguments to take away the doubts of the faithful but as breathless messengers who have only recently spoken to Peter himself: Surrexit (gasp, gasp) Dominus vere, et apparuit (pant, pant, pant) Simonil

Have a little more wine and pass the jug.

The point is that once you master the true method of dogmatic theology, you become the most tolerant of all dispensers of doctrine. Admiration sets you free. Your only real work is the displaying of paradox; after that you can take or leave anything.

People rush up to you, for example, and ask for the Christian position on birth control; you find yourself liberated from the necessity of believing that there is a Christian position. Your arsenal of truths consists chiefly of the revealed doctrines of the faith (roughly, the Apostles and Nicene Creeds—all of whose assertions are quite brief and fairly factual); after that, all other pronouncements are simply opinions of assorted Christians.

They may run from the obiter dicta of Harry in the fifth pew to the en-

cyclicals of Pius XII, but none of them has quite the same stature as the statement that on the third day he rose again. You have, at long last, gotten out of the question-answering business and back into the Gospelproclaiming business where you belong.

And what a relief that is! Most of the mischief in Christian theology is caused not by answers but by questions. When I was in seminary back in the bad old days, I came across a Roman tract about the Communion fast. It had been reprinted from one of those question and answer columns featured by pious magazines. It was signed "Disturbed." I don't remember the answerer's name, but it was undoubtedly something like Paschal O'Flaherty, O.F.M. (cap.).

"Disturbed" apparently had been lying awake nights wondering about possible sins against the pre-Communion fast as it was then practiced. Her question was: May I still receive Communion if, prior to the Mass, I have a nosebleed and swallow some of the blood?

Fr. O'Flaherty responded with a distinction: If the blood proceeds *out* of the nose and into the mouth, the fast is broken and you should not receive; if it proceeds through the back of the nose and down the throat, the fast is not broken and you may receive as usual.

It is almost my favorite illustration of bad theological method. As soon as you tell it to people, they break up. How ridiculous, they say. But think about it. What is wrong with the answer? It makes good sense.

Since it is precisely eating that breaks the Communion fast—and since all ingestion is not necessarily eating—it makes a perfectly sensible distinction between supra-labial and infra-glottal ingestion.

What is wrong is not the answer but the question. Fr. O'Flaherty's answer is not foolish; his folly lies in giving any answer at all. A good dogmatic theologian would have said something like "O come now!" and changed the subject.

More pie?

I heard once of a bright young

PROFESSIONAL SUPPLEMENT

The counter culture continued from p. 18-D

doing nothing. Damm security guys. I'm not working here any more."

And he just walked out. The way it happened, I got the feeling it was not so unusual and that all the other kids around felt he did the right thing though certainly nothing heroic.

I couldn't get that out of my head. Perhaps what a lot of the knee jerk radicalism among the college chaplains is all about is having to do business with that naked, activist integrity which acts spontaneously without analyzing or even looking a second time. It's easy to put it down as immature, but it has to be discomforting and judging.

I felt the chaplains were making us parish men pay for being able to find communities where our style was o.k., even liberating and beautiful, while they had to agonize over the style and substance of their lives on an hour by hour basis.

Things were going swimmingly for the parish men by the middle of Friday, the second day. We had a rump session after each of the main sessions in which we reassured each other that we liked what we were into in our parishes and had come to terms with the questions about meaning and integrity.

We understood the bag the

Extra-Liturgical
Collect for Dedicating
A Mimeograph

Stencil and ink Shall make us think With maximum speed and minimum labor;

Rotate the News
Into the pews:
Love thy God and Ditto thy
neighbor.

-Clement W. Welsh

chaplains were in, and no doubt it was enervating for them to have to make sense of themselves under such ambiguous circumstances. But we had all emerged from the masochist phase of our lives sufficiently to know that we had to set some standards (uptight or not) by which we could measure how we were doing.

That was all fine. Until Friday when I went to visit relatives for dinner and the night. They live on the North Shore, and he works for a large mutual fund in Boston. All my self-assurance went out the window.

It was not so much his views on things (although they were Neanderthal) as his apparent total self-assurance that he had the answers. The real virtues were the old ones, and the basic scene hadn't changed much. The kids were going through their adolescent rebellion, normal, but they'd come out on the other side just the way he had. And, when they began scratching for a living, their views would change fast enough.

"Anybody who knows anything about economics can tell you what we need is an extended period of at least 8 percent unemployment."

"But what about the people that 8 percent represents?"

"They can go on welfare." Right there all my "togetherness" crumbled. For he and I shared a lot. We dress alike, we share an interest in trying to have and live by standards, we have a certain stake in achievement, both personal and corporate. But I found myself wanting to insist with him that things are much more fluid, less fixed than he painted them. I was reciting the radical scene in the same fatuous, tiresome way the chaplains had been doing, putting down the uptight achievers.

The next morning, back in Cambridge, Almus Thorp, Jr., noticed my new ambiguity. I described my evening on the North Shore. He said he used to personalize these things just that way and come away from everything like this with a new psychic crisis. He had finally come to terms with the integrity of what he was doing.

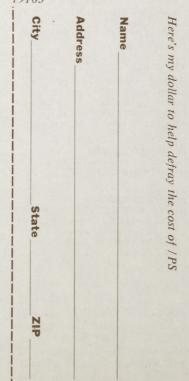
Yeah, but so had I. Suddenly I appreciated Harvey Guthrie in a new way. He's my hero in the straight, old-fashioned sense, so that was nothing new. But I had perhaps snickered a little when I saw his note on the bulletin board. The ETS Senate had had a rough meeting trying to decide whether to participate in a Holy Week fast protesting the war and poverty and commemorating Martin Luther King's death.

According to his note, after long, agonizing debate (about selfrighteousness and the tyranny possible in such a decision over those who did not want to participate), they voted to do it. Then he asked for understanding and humility on both sides. (Your brother or sister who has chosen not to fast may be into a penitential act of greater integrity.)

Then he added a postscript of his own. (This is not a direct quote.) "I intend to fast. It's all I know how to do, and I must do

Professional Supplement comes to you ten times a year (except July & August) as a service of The Episcopalian. Your help with the costs will be appreciated.

Mail to: The Episcopalian /PS 1930 Chestnut St., Phila., Pa. 19103



THE EPISCOPALIAN JUNE 1971

Continued from opposite page 19

CHANGES

ADKINS, ROBERT F., JR., from The Cornhill Project, Utica, NY, to St. George's Mission, Chadwicks, NY

BELL, ROBERT C., from St. Augustine's, Benton Harbor, MI, to St. Michael's, Grand Rapids, MI

BIGGERS, JACKSON C., from Diocese of Mississippi, Jackson, MS, to St. Stephen's, Indianola, MS

BOULET, JOSEPH T., from St. Stephen's, Oak Ridge, TN, to Diocese of Tennessee, Knoxville, TN

CATIR, NORMAN J., JR., from St. Andrew's, Stamford, CT, to Church of the Transfiguration, New York, NY

CRUM, JOHN M., JR., from St. Paul's, West Middleburg, NY, to Diocese of Albany, Albany, NY

CURRY, KENNETH S., from St. Phillip's, Buffalo, NY, to Dept. of Human Relations. Buffalo, NY

Relations, Buffalo, NY
DALY, ROBERT E., JR., from St.
George's, Perryman, MD, to St.
Thomas', Hancock, MD

GAY, MILTON F., from St. Monica's, Washington, DC, to Diocese of Washington, Washington, DC

GIFFORD, LANCE A., from St. Bartholomew's Baltimore, MD, to Diocese of Maryland, Baltimore, MD

of Maryland, Baltimore, MD HARGROVE, ROBERT J., JR., from Holy Trinity, West Palm Beach, FL, to St. Andrew's, Grand Prairie, TX

HIRSCH, MERTON J., from Diocese of West Missouri, St. Louis, MO, to Church of the Redeemer, Kansas City, MO

KENT, STUART M., from St. Mary's, Portsmouth, RI, to St. Andrew's, Providence, RI, and St. Peter's, Johnston, RI. He will also serve as Episcopal Chaplain for Lying-In and Our Lady of Fatima Hospitals.

LANDIS, CLIFFORD K., from Diocese of Los Angeles, Los Angeles, CA, to St. Bartholomew's, Pico Rivera, CA

LORD, DAVID C., from Diocese of Washington, Washington, DC, to St. James', Washington, DC

STACEY, GEORGE C., from Diocese of Quincy, Peoria, IL, to St. Luke's, Madison, WI

Deaths

BROWN, ROBERT J., age 45 JONES, HERBERT W., age 74 MASON, HOWARD MERRITT, age 40 PECK, CHARLES RUSSELL, age 82 ROBERTS, WILLIAM PAYNE, age 83

New Deacons LAWSON, WILLIAM THOMAS MEYER, ROBERT BRUCE

Resignation

DAVIES, CHARLES RUSCOE, resigned from the Standing Committee, in the Diocese of New Mexico and South West Texas, due to his being on retirement status.

The Episcopalian PROFESSIONAL SUPPLEMENT
A service for working clergymen
of the Episcopal Church.
Communications: The Episcopalian / PS,
1930 Chestnut Street, Philadelphia

The counter culture

Continued

something. I know that I'm in my liberal bag. I ask understanding and forgiveness from those of you who see through me."

It is a new scene, and the only people doing any apologizing for their part in it are people my age and older who are trying to live in it (like college chaplains and deans).

I asked one guy, a senior at ETS (who is on the Admissions Committee), what the bookstore was like (it was great when I was there).

"Terrible," he said.

"Why?"

"Well, mostly because there just isn't that much reading going on."

"What do you do?"

"Go to movies and have happenings. We do read a few articles."

I graduated five years ago and, in the course of my three years, collected some \$3,000 worth of books. A huge library, read or unread, was the supreme status symbol then. Hell, Hays Rockwell had every volume of Barth's Dogmatik, Marshall McLuhan, the rod of mine anger.

Now that's the scene, and the college chaplains simply did not want us to come around their shops and mess up all the good vibrations they had begun to build by peddling our pre-counter culture stuff.

But surely more is possible than simply declaring the existence of differing values. As I said earlier, I share the emergence of the spirit in a way which does call me to judgment constantly. It also turns me on, drives me to much more open, honest presentations of my sense of the spirit in places where I would have been embarrassed to do that before. I have not found it impossible to maintain integrity in the spirit in the counter-counter culture, but, like Harvey Guthrie, I've had my discomforting moments.

I got sick of Jack Smith's tell-

Correction

Due to a transcription error in Church Pension Fund reports, an error appeared in Changes in /PS for April. The Rev. V. Stanley Maneikis moved from All Saints', Fort Worth, TX, to St. Matthew's Cathedral, Dallas, and not to St. Christopher's, Dallas, as reported. Fr. Maneikis is the Cathedral's Canon Residentiary. ing me any people who were tainted with the institution, regardless of what they were doing in the institution, would be "torn apart" on his campus. I got equally sick of Chuck Hoffman's saying the only guys who had tried to do anything with integrity in the parish were getting run off.

I think John Coburn, Dick Trelease, George Regas, and lots of others are helping people to become open to the new things God is up to. Not to mention the Bill Wendts and Gene Monicks. There is an element of self-flagellation and love of failure in that stuff which is degrading and

counter-productive.

So I have a recommendation for the Board for Theological Education under whose aegis the meeting was held. It is: while recognizing the totality of the counter-culture among the men whom the Board hopes to recruit and even while recognizing the beauty of the way the spirit moves through that community, we neither write off the guys in that scene as anti-institutional nor assume the only people who will be interested in the Church (parochial or otherwise) are throwbacks.

Instead, I think we should turn some people loose on college campuses (and not just the most freaked-out guys) and let them talk about what they think the opportunities for ministry are in the Church. Let them describe what they are up to themselves.

I think the Church is itself being converted to a new life in the spirit. I believe many of the kids in college who are turned on to the spirit would love a chance to help turn a culture around which has been hung up on structure and which now thirsts for a new freedom in the spirit.

In the end I believe my relatives will respond to that. If I can discipline myself enough not to have to reassure myself of my integrity by putting them down with my radical talk, then I may even be an instrument for their

response.

Ît's not an easy, comfortable job, this hanging tough with the counter-culture people, but we have a vehicle through which I think their spiritual beauty may become contagious. And the Church then becomes infected.

That could be what Jesus has in his head.

THE MINISTRY COUNCIL NEWSLETTER

IMPORTANT TO ALL CLERGY

THE MINISTRY COUNCIL NEWSLETTER

IMPORTANT TO ALL CLERGY



thing who walked out on an enquirer's class and never came back. It seems that an earnest type in the group had asked the priest whether there were any babies in heaven. The reverend gentleman replied, "No, everyone in heaven is thirty-three years old."

Again a case not of a bad answer but of a dreadful question. If by "thirty-three" you mean what the ancients meant by it—namely, the symbolic age of maturity, the age of Christ in his fulness, the minimum signification of the Latin word saeculum—it makes excellent sense: God makes all things perfect in heaven; there will be no half-baked human beings there.

If, however, you cannot count on that rather antiquated sophistication in your hearers, you had best recognize the question as a hopelessly high-flying canard and shoot at something more profitable.

The only right dogmatic answer to it in this day and age is "I don't know, and neither does anybody else. Let's just say that if God can be trusted to bring heaven off at all, he can be trusted to do it nicely for all concerned."

What the dogmatic theologian needs above all, you see, is horse sense. Once he admits how little he really knows, he can cut the ground out from under almost all his critics.

For example. One of the commonest charges against theology is that human language about God is anthropomorphic and therefore, as far as God in himself is concerned, meaningless. The idea is that when I say God is loving or good or just or powerful, I am simply extrapolating human qualities—that my God is nothing more than a hoked-up version of a big man.

The proper dogmatic answer to that is to concede the point. Of course I don't know what God is like as God: "No man hath seen God at any time," and all that sort of thing. "My ways are not your ways, saith the Lord." But if there is, in fact, an analogy in being between God and man, then human concepts may very well turn out to be analogous to the divine reality.

The objector can, of course, reply, "Poppycock! Prove there is such an analogy in being." But the answer to that is "The race has almost universally assumed it without proof. Darers go first. Prove there isn't one."

When I say that God *knows*, I am obviously using an analogy: I don't understand what the divine knowing is really like, I am simply grappling for it with the only concept I have.

sense. Once he admits

JUNE, 1971

But the same thing is true when I try to describe knowledge that is on a lower level than mine. When I say my dog knows something, I may, in my arrogance, presume that I am expert about all details of his knowing. But I am really just as much in the dark about him as I am about God.

He knows; yes, indeed. There is an analogy in being between him and me, and it really works nicely. I spend time—and profitably—training him to know what I mean when I say "Fetch my slippers"; I do not, unless I am an idiot, spend any time trying to train the ottoman to do likewise.

But even when I have trained him to know, do I know how he knows? Am I in the least aware of what it is really like for him to recognize and understand on his own level? I would be an even bigger idiot if I thought I was.

Horse sense. Or dog sense. All human language about non-human things is anthropomorphic for the simple reason that the only talking animal we have so far discovered is dear old muddleheaded anthropos himself. If our language about God turns out to be invalid, it will be so not because it was human but because there was no God to talk about.

If there actually is a God, however (and that, obviously, is another question), what we say about him is like what we say about everything else: it is a poking about in the dark by means of analogies. It may be tricky, but it isn't necessarily false.

Have an apple.

There are lots of instances of the same thing. People object, for example, to the story of the Ascension of Christ into heaven. They trot out all kinds of impressive stuff about how the ancients believed in a three-story universe in which heaven was really straight up.

They point out that since we no longer believe in that kind of world—since we know that what's *up* here is really *down* in China—that we have to demythologize the story and get back to the kernel of truth inside the disposable husk of first century cos-

mography.

It sounds good, but it isn't even bologna, let alone venison pie. In the first place, no orthodox Catholic or biblical theology requires you to get Jesus further than the first cloud. After that, you can do what you like.

If you think heaven is just another 10,000 feet above his head, go ahead and think it. If you want to be sophisticated and say heaven has no spatio-temporal referent, go ahead and say that. It's an open ball game.

Secondly, the argument tries to have it both ways; it can be run through with its own sword. The objectors are quite willing to give the authors of the Ascension story—St. Luke, for instance—credit for *thinking up* a cleverly mythologized account of the basically indescribable mystery of Christ's exaltation.

Why aren't they equally willing to give Christ credit for acting it out? I'll tell you why. Because they have a prejudice against miracles based not on modern cosmography but on nineteenth century monistic materialism.

The horse sense answer to the whole problem is that if he's God, he can jolly well do what he wants. If he's not God, of course, we are stuck; but, once again, that's another question—and it has nothing to do with the particular brand of celestial mechanics you happen to buy.

You could multiply illustrations all afternoon. Just one more for good measure. People object to the idea that the Bible is the Word of God, just because it is full of oddities, contradictions, and dunderheadedness.

Admittedly, there have been theologians who tried to maintain that God literally wrote it all himself—or dictated it to infallible secretaries—and that all the riddles of scripture were put in just to keep our faith on its toes.

Well, if you like that theory, you're welcome to it; I happen to think it's rather unflattering to God. What seems more reasonable to me is to assume that God decided to come up with a book full of words which would be his Word, but that when he cast about for some word-produc-

ing agents, he found that all he had arranged for in his infinite wisdom were human authors.

Accordingly, he did whatever he did to inspire the several writers of scripture and settled for what he got—or, better said, perhaps, he got what he wanted, plus a lot of other sometimes vivid writing which he took as part of the bargain: inflated census figures, rhapsodic reporting of sleazy royal carryings-on, and a fair amount of just plain wrong geography.

My theory about the divine inspiration of I Corinthians, for instance, is that God sized up St. Paul on a particular evening and felt that this was the night to get him to tear off the definitive statement about the paradox of the divine power. St. Paul, obedient to the divine afflante Spiritu, promptly responded with chapter one in all its glory: the foolishness of God which was wiser than men, the weakness of God which was stronger than men, and the absolute centrality of the Passion of Christ to the divine management of history.

In the process, however, he also produced a rather feebleminded list of people he thought he remembered baptizing and followed it up with three chapters full of sexual hang-ups and a couple of pages of absolute waffling on the subject of speaking with tongues.

I Corinthians has sixteen chapters not, I think, because St. Paul neatly rounded off his argument at that number but because God, taking pity on subsequent generations of commentators, inspired him at that point to go to bed.

Be that as it may, however, my own inspiration is to pack up the remains of lunch and get back on the road. It has not, perhaps, been a total loss: wine is always more pleasantly carried in the stomach than on the back, there is a slice of pie left for later, and you have had the benefit, if it is that, of hearing me explain some of the theological assumptions I have so far foisted on you. In any case, there are still nuts to eat while we walk.

Onward and downward—

To be continued next month.



Presiding Bishop Visits Pope

Presiding Bishop John E. Hines, following a courtesy visit in May to Pope Paul VI, said that he thought the Pope was not anxious, at present, to back greater inter-church collaboration at the local level.

Bishop Hines said he told the Pope he believed that strong encouragement by the Roman Catholic hierarchy for local cooperation between Roman Catholics and Episcopalians could be very effective in promoting better relations between the two Churches.

He said the pontiff replied that the Anglican-Roman Catholic International Commission and the smaller national commissions were making real progress and that it was perhaps wiser to concentrate on this method of ecumenical advance.

Meanwhile in April, Bishop Edward R. Welles of West Missouri took a message of greeting and blessing from the Pope to an international ecumenical conference organized by the Ecumenical Society of the Blessed Virgin Mary at Coloma College in Kent, England. Bishop Welles, co-chairman of the U.S. Commission for Anglican-Roman Catholic Relations, went to the conference following an audience with Pope Paul.

► Anglican-Roman Catholic conversations have been in progress for several years. The Anglican Roman Catholic International Commission which followed the Archbishop of Canterbury's historic meeting with the Pope in 1966 brings the Roman Church into dialogue with the entire

Anglican Communion.

In the United States, the Joint Commission on Anglican-Roman Catholic Relations was formed in 1965. It is composed of representatives named by the Bishops' Committee for Ecumenical and Inter-Religious Affairs and the Joint Commission on Ecumenical Relations of the Episcopal Church.

Special Program Grants Made

The Screening and Review Committee of the General Convention Special Program (GCSP), which since the Houston General Convention has the power to make grants without certification of the Executive Council unless a bishop objects, made five grants on April 23.

At the first meeting of the recent-ly-elected Committee, four Council members and six representatives of the poor committed \$193,300 out of a total of \$246,961 left in the GCSP budget, leaving a total at this time of \$71,661 undesignated for 1971.

Bishop Roger Blanchard, sitting in on the meeting for Bishop John E. Hines, chairman, reported that approximately \$251,000 had been received in the Faith budget for undesignated use. At the last Council meeting \$73,000 was apportioned from this sum for Project Test Pattern.

Of the remaining \$180,000 (in round figures) Executive Council staff and the Finance Committee are recommending that the May Council split it evenly between empowerment and overseas: \$20,000 to go to the National Committee on Indian Work for empowerment and \$70,000 to

GCSP for the same.

Included in the \$70,000 recommended for GCSP is \$500 designated specifically for GCSP; the \$90,000 for overseas includes \$6,000 worth of designated funds.

The Committee made the following grants:

▶ \$5,000 to the Poor People's Self-Help Commission, based in Monroe, Tenn., to organize a state-wide organization to help poor people with legal assistance and broaden the minimum wage laws. The group, which received a GCSP grant of \$14,000 in 1969, is organizing workshops on cooperatives, crafts and farming.

crafts, and farming.

\$38,300 to the Puerto Rican Labor Institute, Monacilla, Rio Piedras, Puerto Rico, to train three organizers to help alleviate poverty conditions among underpaid Puerto Rican workers on an island where the cost of living in some areas is as high as that of New York City. An original GCSP staff request for \$20,000, with \$5,000 more to be given if the Institute could raise \$2,500, was turned down by the Committee which granted the entire

▶ \$40,000 to Freedom, Inc., Youngstown Ohio, to establish a communication center that would be a business model for black people; employ at least six people; and train students. Freedom, Inc., which has received \$86,000 from GCSP in past grants, has established a food cooperative which now has 600 participants.

sum the Institute requested.

▶ \$15,000 to Programa de Desarrallo Curundu en Marcha, Panama City, Panama, for action to improve government schools and clinics. With a previous GCSP grant, the Curundu collective was successful in starting a dressmaking factory and getting vaccination shots for village children.

▶ \$85,000 for the Federation of Pan-African Educational Institutions, a year-old coalition of black liberation schools, most of which have been previously funded by GCSP. They include Chad School, Newark, N.J.; Our



Our Many Selves

Elizabeth O'Connor

New patterns of personal growth, for individual or group use. Dynamic exercises plus readings from psychology and religion.

Cloth, \$4.95 • Paper, \$1.95

About The Church of the Saviour, Washington, D.C.—Guideposts' "Church of the Year":

Call to Commitment • \$3.50 Journey Inward, Journey Outward • \$4.95



At your bookseller Harper & Row

WOMEN IN THE PRIESTHOOD OF THE CHURCH

The American Church News carries special studies on this subject with comments on the theological implications by Dr. Eric Mascall, one of the Anglican Communion's outstanding theologians. The material will be of use for group study. Copies of the issues of the News with this series are available at 50¢, postpaid.

Are you studying the COCU plan in your parish? Send for a list of important items available for this study.

AMERICAN CHURCH NEWS

60 Rockledge Drive, Pelham Manor, N.Y. 10803



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

WORLDSCENE

School, New York City; Clifford McKissick Community School, Milwaukee, Wisc.; Malcolm X Liberation University, Greensboro, N.C.; Center for Black Education, Washington, D.C.; Marcus Garvey School, Youngstown, Ohio; and the Pan African Work Center, Atlanta, Ga. Only the latter school has not received GCSP funds previously. The Federation will coordinate the activities of these schools; develop curriculum; do teacher placement; and purchase in bulk for all schools.

In addition to making the grants, the Committee also:

- endorsed the annual report of Leon Modeste, GCSP Director;
- discussed the possibilities of setting up a bail bond fund in Puerto Rico;
- asked the department of finance to investigate what designated and undesignated funds might be related to GCSP's work;
- sent a copy of GCSP's annual report to St. Thomas Episcopal Church, New York City, which recently criticized the GCSP and the Episcopal Church Center and announced that the parish would channel \$20,000 of their \$80,000 diocesan assessment to parish projects.

News from Down Under

The Anglican Diocese of Waiapu has chosen a progressive, 38-year-old, part-Maori as its next bishop. He is the Rev. Paul A. Reeves, who will be the first New Zealand bishop of Maori extraction other than prelates specifically appointed to serve Maori Anglicans.

Bishop-elect Reeves, whose father was a Wellington bus driver, holds Masters' Degrees from Wellington's Victoria University and from Oxford University, England.

While admitting that the traditional "jargon" and "hardware associated with the office of bishop fills me with trepidation," he said, "I am prepared to live with change and come to grips with it."

What's Sin Like Today?

Sin today is "asexual, corporate, cosmic—a state of existance in which man surrounds himself with destructive myths and lives at the expense of the cosmos," the Rev. James E. Lewis said at the Spring Conference of the SCHC (Society of

the Companions of the Holy Cross), a world-wide Companionship of Episcopalian women dedicated to intercessory prayer, social justice, Christian unity, and simplicity of life.

Theme of the April conference held at Seabury House was "Creatures... of God's Good Earth (Man Takes a New Look at God's Cosmos)." Co-leaders for the SCHC weekend were Dr. Robert A. Hatcher, Director of Emory University Family Planning, Atlanta, Ga., and Father Lewis, Rector of Trinity Church, Martinsburg, W. Va.

The destructive myths by which we live, Father Lewis said, are:

- ► the myth of the cowboy which leads us to violent, exploitative, frontier behavior toward our environment;
- ► the myth of the chameleon—the arrogant idea that man can adapt to anything he chooses to do to the cosmos:
- ► the myth of the expert—the belief that somewhere there is someone who knows the answer to everything and can solve any problem we can create:
- ► the myth of reason which leads us to think of ourselves as reasonable animals when in fact we are not.

"We are living on the Big Charge Card," he concluded. "We are living at the expense of the earth. That is our modern sin."

News from The Hills

While the nation's unemployment figure rises every month, Breathitt County, Ky., experienced a 20 percent rise in employment beginning January 23 because of the opening of the Sulphur Gap Chair Factory and Wood Works. Not a large outside industry moving in, but a small operation growing out of the fact that a local craftsman's orders exceeded the supply he could produce.

"In a county where only 39 persons are employed in anything but service, school, highway, or other government jobs, this industry represents a significant increase," says Ben Poage, director of the Grass Roots Economic Development Corporation (GREDC) which helped

get the factory started.

Mr. Poage is also director of the Human/Economic Appalachian Development project (HEAD) which is giving technical assistance to the chair factory. HEAD is a project of CORA (the Commission on Religion in Appalachia). CORA, with offices in Knoxville, Tenn., is made up of 17 religious denominations, including Episcopalians, united to combat poverty in the 13-state Appalachian region.

CORA was organized six years ago when its leaders recognized the problems within the region as too numerous and intense to have unilateral and disjointed denominational "go-it-aloneness." From this start the organization has progressed to sponsoring in 1970:

- six regional consultations on poverty, co-ops, etc.;
- research and studies including multi-county planning, grass roots cooperatives, local health, education, and work needs;
- training and education for community action staffs, technical assistance;
- nine major developmental projects, including the Clearing House for Appalachian Volunteers, and several in mountain communities.

The Clearing House for Volunteers serves to bring organizations, settlement institutions, and other groups in need of skilled personnel in their Appalachian programs together with people of various backgrounds who are interested in contributing their skills and becoming involved in the needs of the region. These include people wishing to be active after retirement and conscientious objectors seeking a place to do their alternative service as well as many others.

► Other news from other "hills" formed much of the recent conference at Roanridge, Kansas City.

Representatives of about 20 groups and movements in the Episcopal Church concerned with rural and/or exurban ministries met together for the first time. Some of their conclusions paralleled CORA's. The meeting agreed on the need for a thoroughly indigenous ministry, for local self-determination and leadership, and for practical ecumenism at the local level. The group also

felt that the Church must be responsible for creating a Christian attitude and conscience concerning God's creation, its resources, and man's responsibility for them. As a result of the meeting, a definite coalition of the agencies and ministries involved is now in the making.

Youth Program Coordinators Named

The General Convention Youth Program, created at Houston, now has seven regional pilot areas with a bishop coordinator and a regional coordinator in each. The areas and their respective personnel are as follows:

Southwest: Bishop Harold Gosnell, West Texas; the Rev. Clifford Waller. San Antonio

Pacific Coast: Bishop John Wyatt, Spokane; the Rev. Ralph W. Jeffs, Los Angeles

Northwest: Bishop David Thornberry, Wyoming; the Rev. George H. Quarterman, Laramie

Midwest: Bishop John Craine, Indianapolis; the Rev. William R. Coats, Milwaukee

Northeast: Bishop Robert Spears, Rochester; (position as yet unfilled)

Appalachia: Bishop William Marmion, Southwestern Virginia; the Rev. R. B. Lloyd, Blacksburg

Southeast: Bishop Milton Wood, Atlanta; the Rev. Harry N. Nevels, Jr., Savannah

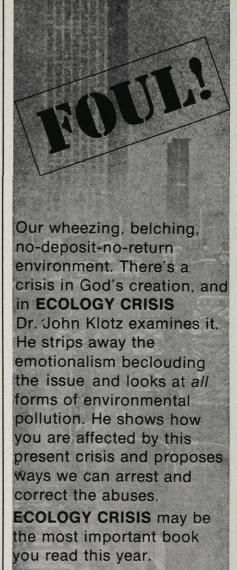
The two coordinators in each of the seven regions will choose members for regional committees.

Theological Education: OKs for Atlanta

An Episcopal House of Studies will be established at the predominantly black Interdenominational Theological Center in Atlanta, Ga., if the Board for Theological Education is successful in finding some \$170,000 per year for six years to finance the enterprise.

The Board, meeting on March 30, 1971, at General Seminary in New York, agreed to a proposal offered by the Union of Black Episcopalians.

The interracial center, whose present faculty numbers 33 with an



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

Paper, \$2.75

postage.)

COI CHIRDIO

3558 SOUTH JEFFERSON AVENUE SAINT LOUIS, MISSOURI 63118

COMMUNION WAFERS

SMALL PEOPLES WAFERS 11/6" Diameter Small cross design 1HS 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

2¾" Diameter

1HS 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



SEND FOR NEW CATALOG



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



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



COLLECTORS ITEM

16 oz. Mug with Episcopal Seal 'Armetale' land cast, sand molded "Armetale' designed to be used and enjoyed. \$7.00 ppd.

St. Paul's Episcopal Church Box 96 Columbia Pa. 17512

WORLDSCENE

enrollment of 153, has six participating denominations, including Baptist, Christian Methodist Episcopal, African Methodist Episcopal, United Presbyterian, United Methodist, and Church of God in Christ. It draws students from the Caribbean and Africa, as well as America, both black and white.

Meeting the same day in New York, the deans of all the U.S. Episcopal seminaries unanimously confirmed the Board's action. The Board, acting on a report of Episcopal Theological School faculty member, the Rev. Dr. Robert A. Bennett, Jr., for the Union of Black Episcopalians, as well as a report from its own consultant, the Rev. Dr. Charles Feilding, said it was not "starting another seminary."

According to present plans, the Fall of 1972 is the target date for opening an Episcopal House at the ITC. The Center will make it possible for Episcopalians to study in Atlanta for a full three year term for degrees or to take one or two year courses of study there in conjunction with registration in an Episcopal seminary.

The ITC, founded in 1958, is fully accredited by the American Association of Theological Schools. It is affiliated with both Atlanta and Emory Universities, the Martin Luther King Center, and the Institute for the Black World.

Pocahontas Church Restored, Dedicated

A service of thanksgiving and dedication was recently held in Gravesend, England, to mark the restoration of the old Anglican parish church of St. George's.

Indian Princess Pocahontas, married to Briton John Rolfe, was buried at St. George's in 1617. St. George's will form the focal point of redevelopment of the center of this centuries-old town in Kent County on the south side of the Thames.

Both American and British representatives attended the service at St. George's, which in 1957 received a statue of Pocahontas from the people of Virginia.

Episcopalians Appear At Copper Meetings

Episcopalians who read the newspaper financial pages have seen fellow churchmen mentioned recently as they carried out Executive Council's decision to submit stockholder resolutions to two copper companies (see April issue).

One resolution submitted to American Metal Climax, Inc. (AMAX), received enough votes to be included in management's proxy next year. This is the first time a stockholder resolution submitted by a group concerned with the social responsibility of Church investments received enough stockholder votes to make it eligible for such inclusion.

Bishops John Burgess of Massachusetts and Francisco Reus-Froylan of Puerto Rico appeared at annual meetings of Kennecott Copper Corporation, May 4, and AMAX, May 6, to represent the Presiding Bishop. They voted the Domestic and Foreign Missionary Society's 6,300 shares of Kennecott and its ten shares of AMAX in favor of two resolutions.

The proposal to Kennecott asking the corporation to publish a detailed description of steps it took to guard against ecological damage received 1.68 percent of the stockholder votes.

At AMAX a similar resolution received three percent of the vote, making it eligible for inclusion in next year's management proxy.

A second resolution introduced at AMAX asked the company to not enter into new mining ventures unless it indemnifies those "upon whom its operations will impose . . . environmental damage." It received 2.8 percent of the vote.

Executive Council members had pointed out that the number of shares voted in favor of the proposals was not as important as public debate of the issues.

Representatives of the American Baptist Home Mission Society and the women's division of the United Methodist Church supported the resolutions at the two meetings.

Episcopal representatives were also scheduled to appear at the General Motors Corporation annual meeting in Detroit's Cobo Hall on May 21.

THE EPISCOPALIAN

In Person

The Rt. Rev. John N. Okubo, Bishop of North Kanto, Japan, is the new Primate of the Nippon Seikokai. . . . Bishop David M. Goto became the interim Bishop-in-Charge of Okinawa when Bishop Edmond L. Browning left in May (see The Episcopalian, April)

Other Anglican bishops have new posts: the Rt. Rev. Gerald Muston, federal secretary of the Bush Church Aid Society, is the new Bishop Coadjutor of the Diocese of Melbourne, Australia. . . . Bishop John Cunningham is the first bishop of the newly-created Diocese of Central Zambia. . . . The Most Rev. Frank Woods succeeds Archbishop Philip N. W. Strong as Archbishop of Melbourne. . . . The Rt. Rev. Amos Betungura is the new Bishop of

Ankole, in the Province of Uganda, Rwanda and Burundi. . . . The Canadian Diocese of Niagara, Ontario, elected Canon John C. Bothwell to be Bishop Coadjutor. . . .

Mrs. Kathleen Baxter made history when she conducted a three-hour Good Friday service in Westminster Abbey, London, the first woman ever to do so. . . . Sister Margaret Hawk, Pine Ridge, S.D., was elected to the national Church Army Board. . . . St. Barnabas Episcopal Church, Houston, Texas, was cited for outstanding architectural design in its use of simple materials with a modest budget. . . .

The Rev. Hunter Morris, executive director of Houston Metropolitan Ministries, is now director of the Diocese of New York's Episcopal Mission Society. . . . Aerospace expert Dr. Jeanette Piccard, 76, is seeking ordination to the Episcopal priesthood and has taken the first of five tests to become a deacon. . . . Mr. Gerre Hancock, organist and choirmaster at Christ Church, Cincinnati, is the new president of the American Cathedral Organist and Choirmaster's Association and a member of the Joint Commission on Church Music. . . .

CBS newsman Walter Cronkite and Peter M. Robeck, managing director of Time-Life Films, are newly-elected trustees of the Episcopal Radio-TV Foundation. . . . Clarie Collins (Mrs. Martin) Harvey, an active United Methodist Church woman, is the new president of Church Women United, an ecumenical organization with chapters in 2,300 communities. . . . A Winnebago Indian, Matthew Pilcher, is the new director of St. Augustine's Indian Center, Chicago.

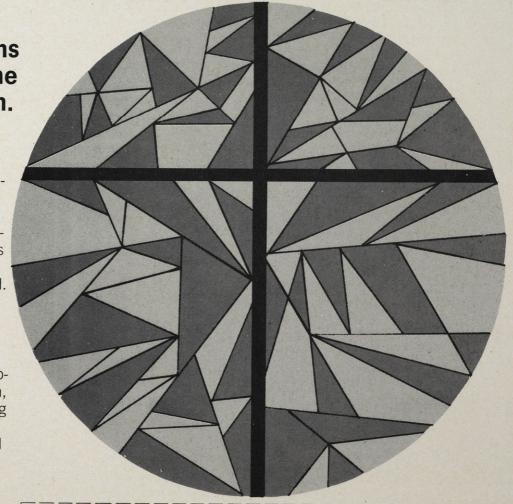
We Episcopalians can't right all the wrongs on earth.

True. But we could do a little more.

Last year's average contribution to the Presiding Bishop's Fund was 29¢. That was the gift per communicant for the church's charitable work of world relief and interchurch aid. That money went to help war's victims in Vietnam, to feed hungry babies in

Nigeria, to encourage family planning in developing areas of Latin America. to teach trade and farming skills to the hapless refugees in the Holy Land, still homeless after 20 years. But it had to be spread a little thin.

The need requires much more of us. And, if we think about it, so does our Christian faith. Will you help?



		L	ı
_	_	Г	 4
		t	1
		_	ı

here is my contribution to:

The Presiding **Bishop's Fund** for World Relief Name

Address

State (Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishops Fund, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.) Contributions are tax deductible



What Movies Shall We See?

UR SYSTEM of movie ratings concerns me as I imagine it does many parents. As a movie reviewer I see quite a few films. I am increasingly impressed with the shortcomings of the four categories: X, R, GP, and G.

Most simply stated these labels mean: G—general audiences, for the whole family, anyone can attend; GP—the whole family can attend, but parental guidance is advised; R—restricted to "adults" (those over age 17) and youngsters attending with adults supervising them; X—adults only, highly controversial material.

The narrowness of their base is the chief drawback. The ratings are almost solely determined by sex factors and rarely take others into consideration, most notably violence.

If a film has any nude bodies in it whatsoever, or any intimations of sexual activity, it automatically gets ruled out of the G category and put into GP, R, or X. No amount of vio-

lence, however, seems to raise a film's rating higher than a GP. Scenes of torture, killing, detailed strangulation, and bloodshed seem to be perfectly acceptable for a G or GP rating.

The standard "western" offends most often in this regard—not much sex but an awful lot of killing, violence, and close-ups of such things as arrows through the breast. These almost never rate higher than a G. As long as the arrow does not go through a naked female breast, apparently the ratings people feel it is perfectly fine for children to see.

One recent G-rated John Wayne picture, *True Grit*, included a close-up scene of a man having two fingers hacked off. And the GP-rated *A Man Called Horse* was brutal beyond belief. I imagine a few parents out with the kiddies to see a "western" hadn't counted on that.

A further problem has to do with blurring of what few guidelines we have. With the advent of extreme artistic license and the overtly pornographic film, the type of sexual activity that gets an R or a GP rating has escalated greatly. The X category has had to be reserved for things which would have made the old stag movies look like Walt Disney. In fact a recent R film, *Get Carter*, opens with actual stag film footage.

As it stands now the rating system is a mess and useful to almost no one. Apart from guaranteeing that anything with a G on it is either going to be from Walt Disney, a western, or insipid, and anything with an X is going to cost you \$2 extra at the box office, the ratings do not provide much significant service. And since the ratings are not directly translatable into content information about a film, they provide parents minimal guidelines for viewing.

It's rather confusing when movies such as The Reivers (see The Episco-



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

palian, April, 1970), a profound and delightful William Faulkner story about a boy growing up, get put into the same R category (because of one bawdy-house scene) as Get Carter which comes complete with stag films, beatings, and approximately twelve different and detailed ways to dispose of your fellow man.

What about future possibilities? The rating system probably will continue. For one thing it has served to warn parents off the more blatantly sex-ploitative films, and it has allowed the film industry some semblance of policing itself while avoiding the issue of censorship. But once we've said that, we have to face the fact that any future rating system will probably not be much more reliable or useful than our present one.

For one thing, no single letter labeling system, no matter what it's based upon, is going to be translatable into content information—which is what people need. But more to the point, probably no type of rating system will be universally acceptable or useful because what's really at stake is a difference in value systems.

We are a people divided, living in a period of tremendous turmoil and confusion with respect to moralethical issues and with radical differences in basic value commitments. To expect any proposed judgment system to be useful, or even acceptable, for any great number of people under such conditions is just not realistic.

A rating system will be workable on the day we can all agree on criteria—but that is a far piece down the road.

So what's the average filmgoer, particularly a parent, to do in the midst of all this? I suggest four readily available resources.

- First, attend films yourself before taking or sending your children; nothing replaces first-hand knowledge.
- ▶ Second, read reviews of current films in your local media. Most Sunday papers include a listing of capsule reviews labelled "What's Current at the Movies." They are not always sufficient, but they are up-to-date, they are about the films playing in your local movie houses, and they are better than nothing.

- ➤ Third, follow reviews in the national media (*Time*, *Newsweek*, *Life*, THE EPISCOPALIAN). For obvious reasons these offer a limited coverage, but they provide considerable content information and in-depth analysis of the films they review.
- Fourth, Film Information, a monthly publication of the National Council of Churches, is considered by many, including The New York Times, to be one of the most comprehensive and useful regular reviewers of films. Each issue usually discusses twenty or so of the latest films, providing information which should allow most to make an informed decision. (Subscription \$6 per year—Box 500, Manhattanville Station, New York, New York 10027)

In our present age of artistic license and moral-ethical turmoil, an age in which some truly great films are being made as well as some truly rotten ones, film-going families can use all the help they can get in making a "reasonable decision."

It's just too bad the rating system is not one of them.

-LEONARD FREEMAN

BOOKS

Recovering the Sacred

A Mighty Fortress Is Our God is a famous and militant hymn. Some singers, however, have used their God as a fortress against any new or painful experience they did not wish to face.

Not so Chad Walsh. Although he is an Episcopal priest as well as poet and teacher, he has opened himself up to many kinds of contemporary experience, some painful, some joyful, and all requiring a high degree of personal vulnerability rather than a cautious reliance on tradition.

Now he has written a book with the strong title *God at Large* (Seabury, \$3.95) which attempts to indicate to readers, especially young and/or skeptical readers, an omnipresence of divinity they may have overlooked. His message is essentially mystical, but he has put it into the language of the new classroom.

He has drawn upon limericks, fairy tales, mandalas, koans, inkblots, labyrinths, Tarot cards, symbols from Taoism, Hinduism, Buddhism. Why? Because the author has been listening to his students. He knows their reading has taken them far from traditional Christianity, and he wants to reach them.

His overall purpose, as I see it, is to resacralize the world for those who no longer see it as sacred. He realizes with the great historian of ancient religions, Mircea Eliade, that "desacralization pervades the entire experience of the non-religious man in modern societies."

Such a man, Eliade continues in his *The Sacred and the Profane*, "regards himself solely as the subject and object of history, and he refuses all appeal to transcendence. In other words,

he accepts no model for humanity outside the human condition as it can be seen in the various historical situations.

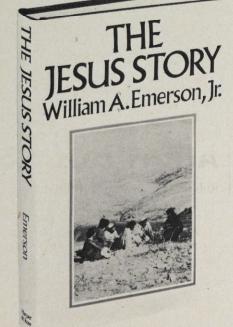
"Man makes himself, and he only makes himself completely in proportion as he desacralizes himself and his world. The sacred is the prime obstacle to his freedom. He will become himself only when he is completely demysticized. He will not be truly free until he has killed off the last god."

To put this into the language of our day, desacralization is evidently a necessary step in the development of young Americans if they are to attain their maximum efficiency and reap their maximum financial rewards. This, however, must be followed by personal fragmentation because only a quite oversimplified specialist can hope to exploit, more profitably than his neighbors, the new abstractive talents demysticization makes possible.

Continued

"William Emerson is a biblical Norman Mailer . . . the best since J. B. Phillips."

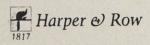
> -EDWARD T. DELL, JR. Managing Editor, The Episcopalian



T esus was an unmanageable J man — fascinating to the Romans, perplexing to the Jews.

William Emerson, former editor-in-chief of The Saturday Evening Post, has made the life story of that proud, infractious, tough-minded Palestinian entirely credible as the birth moment of a great religion.

\$4.95 at your bookseller



to have your family together under the big blue sky . . . to find the better way to live - living daily with God.

Daily devotions in The Upper Room will help . . . help give you more responsive and meaningful family relationships . . . more communication with God and a better understanding of the important things in life . . . especially with your family on vacation and out of doors.

Try the new Ten Plan . . . one copy of this devotional guide for yourself and one for each of nine friends or acquaintances that you would like to help enjoy the spiritual blessings daily devotions can bring. Ten or more copies of one issue to one address only 15¢ each, \$9.00 for a full year. If you will send your order with payment in advance, we will send 60 special-sized envelopes for mailing to the persons you want to help.



Books

Continued from page 41

We must compete in waterproofing our minds against unprofitable experience. The new hollow men cannot tolerate a spare ounce of authenticity. The people they dominate, moreover, must be trained to take the sound of emptiness for the sound of fullness.

Fortunately for Chad Walsh, a considerable number of young Americans, having seen what this kind of desacralization or misuse of science, has done not only in Vietnam but to our own land, water, and air, have begun to rebel against it.

They are inarticulate and on the whole poorly educated, even in the graduate schools, but they feel that something is seriously wrong, and they dimly realize that a sense of the sacredness of life must somehow be rewon. That is what takes some of them into communes.

A student put it to me this way, "We're in a serious situation. Our parents made the money that pays our tuition—they made it by descralization, that's true. But now it's gone too far. If we don't change things, if we don't resacralize our lives, our whole civilization will be destroyed."

When he was challenged to explain himself, he went on, "We gained our scientific control over nature by desacralizing it, by losing our awe of it, by no longer treating it as a mystery. Now we have to retain our practical attitude toward it, go on improving our technology, but at the same time resacralize our lives.

"It's a difficult psychological feat, impossible for most people, perhaps, and so we are probably going to have a great catastrophe. People will use their new practicality, their scienceliberated minds to get more fun, more money, more sex, more conquest, more violence. After the castastrophe men may regain their sense of the sacred, or at least some of them may."

Chad Walsh's God at Large will mean a great deal to this kind of student-and this kind of general reader. We can only hope it will open the eyes of those who hide in an empty -GERALD SYKES fortress.

THE EPISCOPALIAN

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 you withouthis messa address to

THE EPISCOPAL CHURCH FOUNDATION, Dept. EP671, 815 Second Ave., New York, N.Y. 10017.

Morehouse-Barlow

Announces

A Gift Edition Of

The New Marriage Service

THE CELEBRATION AND BLESSING .

OF THE MARRIAGE

With The Holy Eucharist

Second Service

No. 7150 - \$1.00

MOREHOUSE-BARLOW

14 East 41st Street

New York 10017

SENIOR CITIZEN CENTER

with Living Accommodations Sewanee, Tennessee 37375 Telephone 615-598-5658

- * A warm modern retirement center where people care about you.
- Modest rates.
- Modest rates.
 Where you can walk over 300 acres at your leisure.
 Around-the-clock attendance.
 Off I-24 between Nashville & Chattanooga.
 Write or call for information now.

McGUFFEY'S READERS

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

2nd. \$3.25 3rd. 4th \$4.00 5th. \$4.25 6th \$4.75

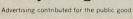
OLD AUTHORS, Dept. EP-6M, Rowan, Iowa 50470

Break the Hate Habit.

Hate Blacks! Hate Whites! Hate Jews! Hate Gentiles! What sane person needs any of that noise? So how do you turn it off? With love. And all the caring, kindness and consideration that love means. Start today, lover.



Break the hate habit: love your neighbor.





Switchboard

Continued from page 6

I must remind Mr. Seeliger that the Pioneers went west with the express purpose of becoming Settlers, that all Pioneers were conceived, born, reared in some Settler's home.

The whole article was insulting to everyone.

> MRS. JOHN ROSEVEAR Montclair, N.J.

HAPPY HE'S BACK

I express my appreciation for Louis Cassels' page in the April issue. I will look forward to this monthly feature.

> KENDALL R. JONES Windsor, N.Y.

"From Old Bark, New Bite" . . . God really answered a longtime prayer! Because the Holy Spirit is the answer to our needs. Jesus knew that when He sent Him to us

I'm ever so grateful to you for putting the Truth in print. I was beginning to think no one ever would.

> MRS. DIANNE GRAVES White Plains, N.Y.

General Church Program / **Opportunities for 1971**

National Committee on Indian Work

Commitment Faith Budget Offering \$232,985 \$250,000

The Committee-ten Indians and five Bishops appointed by the Presiding Bishop-provides leadership for Indian self-determination. The Committee works within the structure of the Church, with Indian communities at the mission level and with Indians and their non-Indian neighbors at the diocesan level. The Committee's objectives include establishment, in cooperation with other churches, of a national Indian/Eskimo scholarship program, establishment of local elected mission boards and diocesan committees on Indian work and, through the latter, evaluation of the Church's ministry to Indians and Eskimos and the charting of new directions for this ministry. The Committee's community development fund provides seed money for projects designed to test new forms of mission and ministry to Indians and Eskimos.

Please add this information to THE EPISCO-PALIAN, May, pages 27-34: The Church's Opportunities in 1971 insert.

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. Gooey 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 __

ZIP_

I enclose \$_ .. () Bill me. Add 10¢ per dollar for postage and handling.

PUBLISHING HOUSE 3558 SOUTH JEFFERSON AVENUE SAINT LOUIS, MISSOURI 63118

New Music for Parishes

Continued from page 30

a hundred hymnals or hymnal supplements in preparing More Hymns & Spiritual Songs. The noted British hymnologist Erik Routley has written to the Commission about the collection: "I should say that this is as near twenty-two carat as you'll get it, and you're to be congratulated on the project."

The Commission encourages musicians everywhere to provide music with their own resources in mind. Such music may be added easily to the copies of the two collections in their own congregations, thanks to the looseleaf ringbinder format.

We commend Songs for Liturgy and More Hymns & Spiritual Songs to churchmen everywhere and express the hope that their music may help all of us sing to the Lord with joy and thanksgiving.

The author, formerly president of Westminster Choir College, is Vice Chairman and Executive Secretary of the Joint Commission on Church Music of the Episcopal Church and a lineal descendant of Thomas Hastings, composer of the familiar Toplady tune to "Rock of Ages."

Annual Report Available

The 1970 annual report of the Church's

> Domestic & Foreign Missionary Society

is now available.

If you wish a copy, please write to:

Mr. Elias W. Saleeby Controller **Executive Council** 815 Second Ave., New York, N.Y. 10017

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, preprofessional. Coeducational en-rollment 2,900. Distinguished faculty. Student-professor ratio 14 to one. Complete varsity and intramural programs. Near Gulf, Old Mexico. CEEB scores quired. Write for brochure.

TRINITY UNIVERSITY 715 Stadium Dr., San Antonio 78212

VOORHEES COLLEGE

DENMARK, SOUTH CAROLINA 29042

Harry P. Graham, Acting President
A co-educational Liberal Arts College with a Secretarial Science Terminal Program. Under the direction of the Protestant Episcopal Church and fully accredited by the Southern Association of Colleges and Schools. Beautiful Location. Reasonable Terms.

For Information write to: Director of Admissions

PICTURE CREDITS

Robert Cramer: 25. Howard A. Johnson: 26.

Jay Sacks: 18, 19. Rita Sorriero: 33. Jeannie Willis: 14.

Woodallen Photographers: 13.

CALENDAR OF EVENTS

JUNE

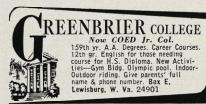
- TRINITY SUNDAY
- St. Barnabas the Apostle
- SECOND SUNDAY AFTER PENTECOST
- 20 THIRD SUNDAY AFTER PENTECOST
- 24 THE NATIVITY OF ST. JOHN THE
- 27 FOURTH SUNDAY AFTER PENTECOST
- 29 ST. PETER AND ST. PAUL, APOSTLES

JUNIOR COLLEGES

Southern
Seminary

Seminary

JUNIOR COLLEGE
Equitation. Own Stable. Indoor Riding Area. Well-sandanced social life. All sports. Indoor Pool. Students from 18st states. 104th yr. For Illustrated catalog address: Dr. Roy K. Patteson, Pres., Box P-6, Buena Vista, Va. 24416



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 S, PAOLI, PA. 19301.

THE PATTERSON SCHOOL for BOYS

HAPPY VALLEY

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

SAINT ANDREW'S SCHOOL of Boca Raton, Florida



Episcopal boarding school for boys of all de-nominations. 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

EDUCATIONAL DIRECTORY

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. Re-nowned 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

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 506, Sewanee, Tennessee 37375.

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.

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

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 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 1863. 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. McDougle, Headmistress Mount Saint Gabriel, Peekskill, N. Y. 10566

STUART HALL

Episeopal 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 equip-ment. 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





SCHOOLS FOR GIRLS

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, plano 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

SCHOOLS OF NURSING



ST. LUKE'S HOSPITAL SCHOOL OF NURSING

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

THE REGISTRAR, BOX E

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



"TO HEAL THE BODY TO SAVE THE SOUL"

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.

HAVE AN EXTRA?

The Mission of St. Mary in Basset, Neb., needs a Prie Dieu, prayer desk, or litany desk. The congregation is willing to purchase and pay shipping costs or would be happy to receive one to be used as a memorial to the donor. Please write to the Very Rev. James J. Crawford, P.O. Box 141, Basset, Neb. 68714

A Prayer for Those in the Office Work Professions

O God, who regards each of us in the light of Your impartial love; help us to think as well of ourselves and of each other as we ought.

If our jobs may sometimes seem trivial, keep us from salving our egos with shoddy work, bad tempers, or time wasted.

Give us a sense of working with You to serve each other and to fulfill Your promise of the kingdom to come; through Jesus Christ our Lord.

Amen.

The Episcopal Churchmen of the Diocese of Chicago

KEEPING UP-TO-DATE ON DRUG ABUSE

Drugs in Today's World is a new filmstrip series taking a direct aim at drug abuse among elementary school age children. The series includes five color/ sound filmstrips, three 33-1/3 rpm records, and a teacher study guide for each strip.

The series presents the diverse types

of drugs which cause personal and psychological disorders that lead to drug habituation and hazardous results. The filmstrips emphasize that by following the Christian way of life, one can find the real meaning, wonder, and joy of life—without drugs. Each filmstrip concludes with inquiring questions planned to reinforce what the viewers have learned and to stimulate group discussion.

Drugs in Today's World is recommended for Church school classes, youth in upper elementary and junior high school levels, and youth counseling groups.

You may order *Drugs in Today's* World from Cathedral Films, Inc., 2921 W. Alameda Ave., Burbank Calif. 91505.

WHY DAY CARE?

The Association for Childhood Education International has published a 6-page statement on "The Child's Right to Quality Day Care" by educator Annie L. Butler of Indiana University.

The paper outlines standards for daycare planners to consider in establishing qualitative learning environments, educational programs, staff selection, and parent involvement.

"Day care," says Miss Butler, "should be available to all children whose families cannot provide total daytime care for the child's best interests because of sickness, tensions, difficulties in personality, adjustment in the home, or lack of companionship."

For copies of "The Child's Right to Quality Day Care" (20¢ each) write to ACEI, 3615 Wisconsin Ave., N.W., Washington, D.C. 20016.

NEEDED: MISSAL AND STAND

St. Stephen's Church in Cincinnati needs a large Victorian Gothic brass missal stand, either pedestal or folding type, and a copy of Peter and Paul Missal (1928). Please write to the Rev. John W. T. Weise, St. Stephen's Church, 9191 Daly Rd., Cincinnati, Ohio 45231

WHERE'S THAT COLLECT

A Topical Index to the Collects in the Book of Common Prayer is a handy booklet prepared by the Rev. William M. Maxey. It should be of special interest to those involved in Prayer Book studies as well as the average lay person. The index makes readily available collects suitable for specific needs.

For a copy, send 25¢ to the Rev. William M. Maxey, P.O. Box 126, Ferrum, Va. 24088, or the Episcopal Bookstore, 1010 First St., Roanoke, Va. 24009. Proceeds are given to the Diocese of Southwestern Virginia's conference center.

HISTORICAL COMMUNION

On June 19-20 the 50th Annual Pilgrimage to Jamestown, Va., will take place. The event is sponsored by the Northern Virginia and Virginia Assemblies of the Brotherhood of St. Andrew.

In 1607, the Rev. Robert Hunt celebrated the Holy Communion according to the Anglican rite for the first time recorded in the colonies. Now, 364 years later, the Eucharist will be celebrated at the same spot where the earlier service took place. One of the communicants at that time was Capt. John Smith.

For information on hotel and motel accommodations write to: Mrs. Mary Thompson, Visitor Accommodation, Drawer B, Williamsburg, Va. 23185

BIBLES OFFERED

Christ's Church School in Rye, N.Y., offers 60 hard cover copies of the King James Version of the Bible (American Bible Society edition) to any parish, mission, or school which can use them. Please write to Mrs. Emily B. Minor, Assistant Director of Christian Education, Christ's Church, Rectory Street, Rye, N.Y. 10580

A Prayer for Those in the Entertainment Professions

O God, in whose worship men have used song and dance and music and play; help us in the performing arts to serve You and our patrons well.

For the talents You have given us, we give You hearty thanks.

For the times we fail You and our best selves, we ask You to forgive us.

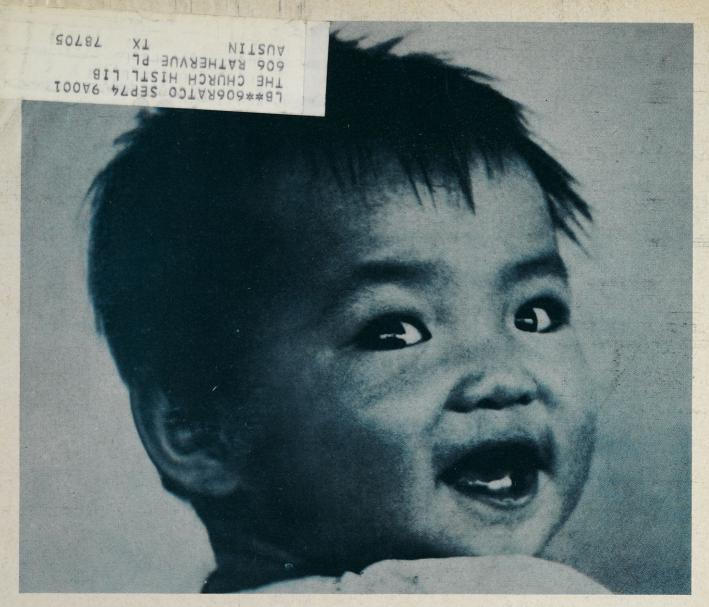
Keep us fair with each other and right with the people out front. Let us share in the joy we seek to bring to others as we learn to offer You all that we are; through Jesus Christ our Lord.

Amen.

-The Episcopal Churchmen of the Diocese of Chicago

THE EPISCOPALIAN





Tiny May San is safe now.

But only a short time ago, she was shivering with cold—hungry—crying. She had been abandoned, left during the night on the front porch of our Pine Hill Babies Home, in Hong Kong.

Why? We may never know. Hong Kong is full of desperate people—a mother too poor to feed her little daughter . . . a father too ill to work . . . orphaned children with no relatives at all .

We do know that little May San needed us. Our housemother gently picked her up and took her inside. May San had a bath and a warm bottle of milk. Dressed in a fresh nightgown she fell asleep in a clean comfortable crib. Yes, May San is safe for now.

Will you help keep her safe?

May San and thousands of others like her need American sponsors to help provide shelter and care. May San will stay at Pine Hill (a new babies' home, built and supported by American contributions) until she is six. Then she will move to a CCF cottage-plan Home

where she will have "brothers" and "sisters" and a cottagemother. But all this depends on her American sponsor.

Will you help? For only \$12 a month you can sponsor a child like May San. You can choose a boy or girl from the countries listed below, or you can allow us to select a child for you from our emergency list.

In about two weeks you will receive a photograph of your child, along with a personal history, and information about the project where your child receives help.

Your child will write to you, and you will receive the original plus an English translation-direct from an overseas of-

Today, while you have it in mind, will you fill out the sponsor application and send it along with your first month's \$12.00 check? Thanks so much.

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

Write today: Verent J. Mills

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

I wish to sponsor D boy girl in (Country) Choose a child who needs me most. I will pay \$12 a month

I enclose my first payment of \$. Send me child's name, story, address and picture.

I cannot sponsor a child but want to give \$_

☐ Please send me more information

Name.

Address. City_

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 EP 5760