

Title: *The Episcopalian*, 1971

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THE Episcopalian

JULY, 1971

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GOODEN
OF PANAMA

Drums along the Schuylkill



eternal triangle

LOVE IS AN EMOTIONAL WORD, a passionate one even. But in the Bible—which speaks of the Jews, Jesus himself, and the early Christians—it is something else; it's a friendly word.

Does this downgrade the word "love?"

No. Rather it upgrades the word "friend" and justifies us in looking at it as one of the richest and most useful in all the dictionary.

So let's use it a little and see what happens.

For instance, what if we were to substitute the phrase "be a friend to" in the Great Commandments, like this:

"You must be a friend to God—with your whole heart, soul, mind, strength. And you must be the same kind of friend to others as you are to yourself."

A friend to God?

Abraham was called the friend of God. And from all we hear of their lives and actions, Moses, Isaiah, and Jeremiah were His friends, too. And Job as well. Anyone who reads knows how familiar they all were with God.

They argued with Him, they disagreed with Him, sometimes they even laughed at the things He told them. Sometimes they succeeded in changing His mind. And in the end, after all that, they did what a good friend will: they went ahead and did what He needed them to do.

Evidently we can be friends of God, and it looks as if He wants us to be friends.

Are we friends to ourselves?

We are kind to our feet when they are tired; we ease our lives (if we can) when we know we need it. We don't laugh at ourselves when we feel sad or sorry. A part of Jesus' Sermon on the Mount describes our basic attitude to ourselves.

Jesus, telling his disciples to love their enemies, says: "Only so can you be children of your heavenly Father, who makes his sun rise on good and bad alike, and sends the rain on the honest and the dishonest." (Matt. 5:45 NEB) That's the way we treat ourselves, honest or dishonest, good or bad; we try always to give ourselves the best growing ground and growing conditions.

We may get angry with ourselves when we fall short of something we feel we ought to do or be. But mixed with the anger is a kind of patience which, like the sun and rain, encourages us as we try to change. We can live with ourselves and wait. And what could be more friendly than that?

Actually in this triangle of relationship between God, self, neighbor, the easiest sounding one gives us the most trouble—being a friend to our neighbor. Like the lawyer in the story (Luke 10:25-37), we always try to get ourselves off the hook by asking,

"But who is my neighbor?"

Jesus answers the lawyer—and us—by telling the story of the Samaritan. When members of the in-group had passed by one of their own lying mugged and robbed by the roadside, he stopped to help. And Jesus asks, "Which of these three do you think was neighbor to the man who fell into the hands of the robbers?"

He turns the whole question upside down and inside out and says to this cautious lawyer-type—and to us—"Stop worrying about definitions of your neighbor; that isn't the question at all. The question is, are you going to start being a neighbor? If so, when?"

When we can be friends, we have no problem about having friends. In fact, the problem may swing clear over to the other side. We may find ourselves, as Marianne Moore puts it, "inconvenienced by being overtrusted, overbefriended, overconsulted, half adopted, having no leisure. Face that when you come to it."

Of this situation Jesus says, "Do this and you'll live."

And it's true. Friendship is life.

Like the air we breathe, little as we notice it, friendship surrounds us and gives us life every moment. Friendship is. It's true. It is not a beautiful dream. It's an everyday fact.

Let us live our lives in thanksgiving for this beautiful fact. ◀

THE Episcopalian

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It's summer again. Although the world doesn't look any better than it did last month, we still have little girls and flowers to remind us that life is a journey, not a destination. Happy holidays.

Switchboard

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

ROCKING STEWARDSHIP

We tip our hats to the youth of St. Matthew's, Paramus, N.J., for raising money for the diocesan quota. We raise an eyebrow to the adults who made this concert necessary by defaulting on their tithes to their parish (*The Episcopalian*, May, 1971, page 10).

REV. GEORGE E. GOODERHAM
San Jose, Calif.

DILEMMA FORUM (continued)

"Frontier Theology" [April issue] is an article to make the reader take stock of himself. I don't much care for the "either-or" manner of discussing Settler and Pioneer Theology (there's some of each in most of us).

Then I turned to "From Wallets to Wall Street" and, lo, the Pioneer Theology is at work. I don't know where it will lead, re General Motors and South Africa, American Metal and Puerto Rico, but we're on our way in what I consider to be the best possible course.

The national Church may end up "broke" if enough parishes withhold financial support, but the effort has been made and thought has been, and will be, taken by many on how to use their money so it agrees with their Christian beliefs.

JOHN DONECKER
Glenside, Pa.

We have motes or beams sufficient in our own eyes not to try to take the motes out of the eyes of the South Africans.

R. BEVERLEY HERBERT
The Plains, Va.

In your editorial statement, "If the institutional Church truly followed the Gospel of Jesus Christ, it would not have any stock to vote anyway," you are approaching one of the basic causes of turmoil in the Church today. The total revenue-producing funds owned or controlled by the Christian Churches is substantial. These assets are composed of every kind of property that can be transferred by "Will" and are surrounded by all the legal and other provisions that go with such acquisitions. Basically, these funds can be managed in only one way: i.e., to obtain maximum financial return consistent with the preservation of capital. Only a small percentage of our congregations have any concept of the extent or composition of these funds for their own Church. For example, I have never seen a meaningful breakdown of the total funds of the Episcopal Church. Ignorance or secrecy promotes suspicion and dissension.

RUSSELL MORGAN
Gettysburg, Pa.

I feel that our faith should be based on Christ's statement that we are to love the Lord our God with all our hearts, our souls, and our minds, and that we shall love our neighbors as ourselves. This, to me, tells me that war is wrong when my neighbors suffer under its burden, racism is wrong when my neighbors are physically, emotionally, and financially suffering under its terrible effects.

The sins we commit by doing nothing are equally as great as the sins we commit by doing wrong.

MRS. MILDRED J. BURTON
Philadelphia, Pa.

I have just finished reading from THE EPISCOPALIAN "An Open Letter to Virginia W. Herschede" and your editorial, "The Church's Dilemma—Again."

I am one of a growing number of church drop-outs and have discussed this disturbing phenomenon with several other church drop-outs from both the

Continued on page 30

THE Episcopalian

continuing **Forth and The Spirit of Missions**
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Not Where But When

EVEN THOUGH THE DATE was 1973 and the place Jacksonville, Florida, the discussion had a familiar ring. Members of the Executive Council were reacting to a progress report on preparations for the 1973 General Convention of the Episcopal Church scheduled for the Fall in the Diocese of Florida's see city.

Two successive Conventions have voted to accept the invitation of Bishop Hamilton West and his diocesan family for 1973. But, according to the report made to Council members in May by Dr. John Coburn, President of the House of Deputies, the site is still questionable at this time. The problem again seems to center on the kind of Convention the Church should have—the traditional straight legislative or conference plus legislative, the style voted for South Bend '69 and Houston '70. Dr. Coburn noted that the Bishops, Deputies, and Women could not meet in adjacent facilities if the Fall conference-legislative type Convention were continued.

General Conventions are expensive undertakings—both to hosts and participants—but they are essential. And those responsible for 1973 don't have enough time to develop plans to separate the conference and legislative functions of the whole Church gathered even if they want to. Thus Episcopalians who must make decisions about 1973 face more dilemmas at a time when the Church could do with fewer.

If the decision-makers go ahead with the traditional legislation-only Fall Convention better suited to Jacksonville's facilities, they may stir up protest and action from groups within the Church who favor the more open style of the last two Conventions. If they go ahead with the conference-legislative type less suited for Jacksonville, they may find the costs prohibitive and the logistics impossible. If they decide to unaccept Bishop West's twice-voted invitation and go elsewhere, they will cause hurt to the good people of a good diocese.

Perhaps the real key to our increasing problems with General Conventions is timing, not type. What is so sacred about having Conventions in the Fall? Just because we've held them during or after Labor Day ever since 1835? Or because the House of Bishops, in its yearly meetings, usually chooses a Fall date?

Actually, the Fall is about the worst time of the year to hold a Convention these days. It leaves little or no time for dioceses, parishes, and individual Episcopalians to consider the General Church Pro-

gram for the coming year. In most cases Fall programs are well under way and decisions made long before the General Convention meets. In some cases General Convention decisions can't really be considered and acted upon responsibly by other jurisdictions for from four to twelve months after a Convention has voted. No wonder we're having troubles with the work that we all should support together in nation and world.

The Diocese of Florida includes the campuses of its own Episcopal High School and the University of Jacksonville in the see city; the campus of the University of Florida in Gainesville; and the campuses of Florida State University and Florida A.&M. University in Tallahassee. Can't some plans be worked out to change the Convention date to June or July of 1973 on one or more of these campuses? Participants would have to sacrifice creature comforts, but the savings in money, feelings, and most important—time—might benefit the whole Church. —H.L.M.

A Good Move

WE CONGRATULATE the Trustees of the Church Pension Fund in moving to increase pension benefits next year (*see Worldscene story, page 26*). This will bring some relief to the "forgotten" men and women of the Episcopal Church, those long-time workers in the vineyard who labored for the Lord in the years between 1920 and 1950 when clergy salaries usually ran between \$2,000 and \$4,000 a year, with pension assessments set at 7½ percent.

Without home-owning equity, without private means, and serving in the villages, towns, and small cities of America, these men and their wives have been tragically overwhelmed year after year by inflation and the increased costs of an expanding U.S. economy. We hope the additions due next January will ease the financial burdens of their latter years a bit.

The increase in the basic pension plan, 3 percent, is the first since 1950 although housing allowances were added to cash salary in the 1960's. In 1950, a clergyman earning \$10,000 a year in salary was assessed \$125 a month for his pension. In 1972—twenty-two years later—the monthly figure for the same salary will be \$187.50. That's a 50 percent increase, to be sure, but a modest one, indeed, compared to cost of living figures since 1950.

—THE EDITORS

A Million Miles for Mission

In everything from a dugout to a jet the Bishop of Panama and the Canal Zone has for 26 years turned hard work and wit into accomplishment.

I AM ONLY A SMALL PART of our Church in Latin America," he says. Maybe so. But let's look at the record.

For thirty-seven years this man has been a missionary in Latin America; thirty-seven is over twice as old as the average Latin American and older than one of our Latin American bishops.

For twenty-six years this man has been a bishop and missionary, the kind who says "We live in an age

of technological miracles, in a universe filled with miracles. But the greatest of all miracles is still Jesus Christ."

This man has not had a single vacation in nine years, unless you count twenty-nine days in hospital. He accepts innumerable speaking engagements and is much sought after for his wisdom and wit. He says he has earned his way "by the sweat of

my tongue" — and that is no joke.

He likes to tell about receiving a letter from a catechist to the Nicaraguan Indian missions, who wrote that while paddling across the lagoon, he sneezed violently. "To my horror, I saw my false teeth zigzagging down into the depths. It is difficult to preach the Gospel without my dentures."

Comments the storyteller, "Well, the Gospel has got to have some teeth in it. And since I doubt that any bishop anywhere has an item in

By Jeannie Willis



The Rt. Rev. R. Heber Gooden, Bishop of Panama and the Canal Zone, confers with his father, retired Suffragan Bishop of Los Angeles Robert Burton Gooden, who at 96 is the Church's oldest living bishop.

his budget for false teeth, I used my discretionary fund to get this man from the jungle into Managua, put him up in a hotel for a week while his teeth were made and fitted."

Or one of the points he made during a discussion of the Anglican Communion's posture in Latin America at the 1968 Lambeth Conference in London. The Archbishop of Canterbury was presiding when he said, "There are Anglicans, devout and intelligent people, who visit Latin America for two or three weeks and return home to express opinions that are quite contrary to those of us who have spent ten, twenty, thirty, or more years there. Some of them say that 'Anglicanism' is not suited to the Latin temperament, whatever that is. . . ."

"I have visited England for the past five weeks, Your Grace, and I sometimes wonder if Anglicanism is really at home here among the allegedly stolid, unemotional, sober Anglo-Saxons. . . . I have met Englishmen who are not stolid, not unemotional, not very Anglo-Saxon, and sometimes not even sober."

This lively advocate is the Rt. Rev. Reginald Heber Gooden of Panama and the Canal Zone, senior Anglican bishop in Spanish America and pioneer missionary extraordinary.

In 1945, when the newly consecrated missionary bishop arrived in Panama, only ten Anglican clergymen were serving in the whole of Central America, Panama, and Colombia. Now there are seventy, most of them nationals. And the original diocese is the proud mother of new separate jurisdictions in Costa Rica, Nicaragua, Honduras, El Salvador, Guatemala, and Colombia and foster mother of Ecuador.

Today in Panama and the Canal Zone, Bishop Gooden and twenty priests conduct ninety services every

Sunday in thirty-four parishes, missions, and preaching stations, ministering to some 13,500 baptized persons. Of the twenty priests, many are Panamanians, and all but six were ordained in the diocese.

Of the Church's members, over 10,000 are Panamanians of West Indian origin. Although originally English-speaking, the younger generation is increasingly more at home in Spanish. In recognition of this, Panama's Convocation this year voted to hold future meetings in Spanish.

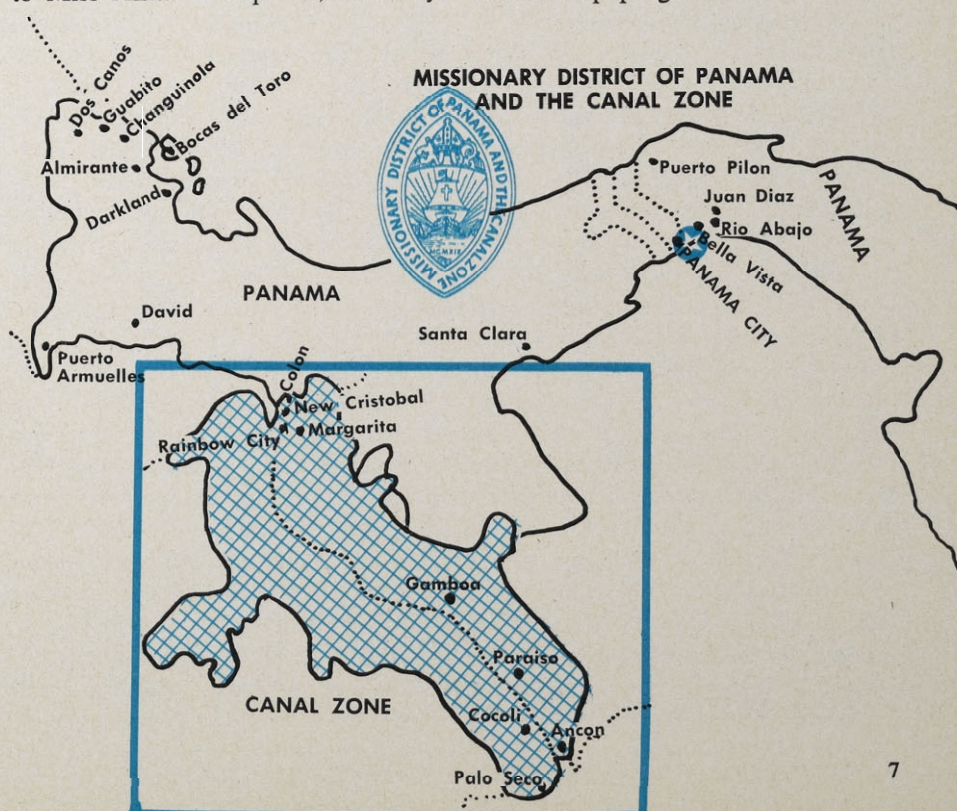
In addition the diocese ministers to patients in Gorgas Hospital and Corozal and the Leprosarium in Palo Seco; to prisoners at Gamboa; to the aged in the interdenominational Atlantic Home in Colon. Three diocesan schools have 1,200 children enrolled, and Colon's Christ Church Academy is the alma mater of a number of Panamanian clergy.

The Bella Vista Children's Home, now coeducational, points with pride to Miss Anita Villaquiran, secretary

of the Cathedral dean, a product of the home and the best advertisement it could possibly have. A fine Day Care Center is located in Panama City, a conference center in Santa Clara.

The new Episcopal University Center, built with funds from Companion Diocese North Carolina and a UTO grant, is the only one of its kind in Latin America. Used by about 100 students daily, the center boasts a library of reference books in Spanish and English that are in scant supply at the university. Study rooms and the chapel get heavy use, with Chaplain Anselmo Carral's being a sounding board for students.

Twenty-six years ago, the Panama Diocese raised \$31,000 toward its own support; in 1970, \$325,000. Considering that the average income of most of these Episcopalians is less than a quarter of that of people in the U.S.A., Panama has reason to be pleased with local giving. But not satisfied. Current stewardship programs in the diocese



A Million Miles for Mission

are hard-hitting and rigorously working toward total self-support.

The Bishop, however, views the emphasis on self-support for all mission work everywhere in the Church with reservations. "To say that all jurisdictions must be self-supporting by 1976 is the same as saying that by a certain date all children will reach the same age regardless of when they were born." He adds, "I wish we would soft pedal all this unexamined clamor about 'self-determination' and 'independence' and return to the Gospel truth of mutual responsibility and interdependence." Or good old MRI.

The R. Heber Gooden saga began in true Episcopal fashion when he was ordained to the diaconate by his father, the Rt. Rev. Robert B. Gooden, then Suffragan of Los Angeles, in 1934. The sermon was preached by Harry Beal, who would become Bishop of the Panama Canal Zone in 1937.

During a year's graduate study at the University of Madrid, Mr. Gooden was the honorary assistant chaplain to the British Embassy Church. "Honorary meaning non-stipendiary," he comments.

After ordination to the priesthood in 1935 by the Bishop of Cuba, Hiram Richard Hulse, Mr. Gooden was sent to St. Paul's, Camaguey, Cuba. Here he met and married, "as soon as she'd let me," Elena Fernandez de Mendia.

Born of a Basque family in the house next door to the Episcopal Cathedral in Havana, Elena says that the wedding took place as soon as "my father would let me." Best man for the wedding was Paul Tate, at that time Director of the Colegio Episcopal de San Pablo and now Deputy for Jurisdictions at the Executive Council in New York, who accused this young priest of stealing his best teacher.

Soon called to Havana, Mr. Gooden was appointed Dean of Holy Trinity Cathedral there in 1939—the same cathedral where Bishop Beal had

served as dean before his election to be Bishop of Panama.

Bishop Beal died in November, 1944, and at a special meeting of the House of Bishops in Birmingham, Alabama, R. Heber Gooden was elected to be third Missionary Bishop of the Panama Canal Zone (now Diocese of Panama and the Canal Zone) on February 1, 1945.

When the cable informing him of his election reached Cuba, R. Heber Gooden couldn't be found: he was traveling in the western part of the country. What a portent of things to come.

The bishop's son—age 35—became a bishop himself on V-E Day, May 8, 1945, and has been on the go ever since even more regularly.

Two sons were born to this traveling family, and today Mrs. Gooden tells with pride of Reginald Heber, Jr., a professor of political science at California Polytech, and Hiram Richard, assistant vice-president of the First National City Bank of New York, stationed in Brasil.

In 1945 the Church in the Panama Canal Zone included the Canal Zone, eastern Panama, and Colombia, an area over twice the size of Texas. "My nearest Episcopal neighbor to the north lived in Belize, British Honduras, and my nearest Episcopal colleagues to the south were another English bishop whose see city was in the Falkland Islands, 5,000 miles away, and an American bishop in Rio de Janeiro."

With the Goodens barely settled in Panama, the House of Bishops in 1946 approved transfer of the western half of Panama, Costa Rica, and Nicaragua from the Bishop of British Honduras to that of the Bishop of Panama. This area included twenty-one missions scattered around some 100,000 square miles of territory.

In one of his twenty-seven volumes of diary is this item: "March 8, 1947. Reached Bluefields (Nicaragua) by

DC3 then went to Corn Island aboard the *Alert* with about sixty passengers, including one horse, one large hog, and two very seasick bishops—Bishop Wilson of British Honduras and yours truly."

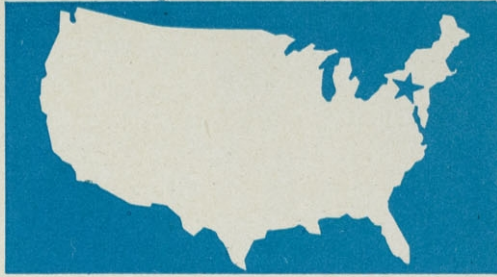
Although he covered many of the million miles in every conceivable form of vehicle, he remembers one of the worst treks—on foot, along the east coast of Central America. "I'd been visiting Indian missions there all day, and we were to go that evening by sailing canoe to the next village. But the water was too rough, and we had to walk about twenty-five miles in sand along the beach in the pouring rain. It took all night, and we were stiff, tired, and wet. But we got there in time for the early service that morning."

In 1956, the Missionary District of Central America was constituted. This consisted of Costa Rica and Nicaragua, plus Honduras, El Salvador, and Guatemala. But no bishop came to the new jurisdiction until February, 1958, when the Rt. Rev. David E. Richards, Suffragan of Albany, who had been ordained priest by Bishop Gooden, was installed. In the meantime, of course, Bishop Gooden was responsible for the whole area.

No wonder he says, "Every time I asked for more clergy and more money, I was given another republic. At one time I had in my care eight republics under nine flags and nine monetary systems—and never enough of any one system."

Today, with the changes in Central America and Ecuador (*see May and June issues*), Bishop Gooden does most of his traveling in Panama and the Canal Zone—an area just about the size of the State of Maine. But he keeps moving and sharing his wit. Like "Science has made this world too small for small people." And "The Church that does not reach out, passes out."

Keep it up, doughty pioneer. ◀



As one of the oldest and most progressive entities in the Episcopal Church, the Diocese of Pennsylvania has attended the birth of the United States and of the General Convention. As the

U.S. celebrates its independence and looks toward its 200th birthday in 1976, the Diocese of Pennsylvania is a good place for Episcopalians to look for both ties to the past and leads to the future. With action and dissent, with pain and hope for eventual renewal, Pennsylvania might well be a microcosm of the whole Church.

Drums along the Schuylkill

*"Everytime I look at you I don't understand
Why you let things you did get so
out of hand;
You'd have managed better if you'd
had it planned."*

—**Singer's refrain from Jesus Christ Superstar**

"We wouldn't be in the mess we're in in this diocese if the bishop would just make an attempt to communicate with us. We never know about something until it hits the papers, and then we have to try to explain it to our people."

—**Clergymen's refrain from the Diocese of Pennsylvania**

AMONG THE OLDEST in years (organized 1784), the smallest in geographic area, and the top five in communicant strength, the Diocese of Pennsylvania is closely linked with both the history of the Church and the 200th birthday of the nation which the Bicentennial will celebrate in five years.

Bishop William White, first rector of old Christ Church and a spiritual advisor to signers of the Declaration of Independence, refused to incite civil disobedience in revolutionary times. He did, however, swear alle-

giance to the new nation as soon as the Declaration of Independence was signed and, with Connecticut's Bishop Samuel Seabury, called the first regular General Convention in 1789 at Philadelphia.

Today the diocese includes 179 parishes and missions with some 120,000 baptized members and 80,000 communicants from 50,000 households in a five-county area centered on Philadelphia.

Antiquity is important to a museum, but to a Church trying to stay alive in the 20th century it can be burdensome. Mr. Charles Ritchie, diocesan administrative assistant, cites some problems of "being there first."

"It is quite natural that the Episcopal Church grew along with Greater Philadelphia. Generous people established either missions or parishes in what were then communities that could, and did, support them. As a result we now have magnificent buildings for by-gone times in areas which have changed."

Observers less charitable than Mr. Ritchie call some of the early, well-appointed churches "chapels of ease."

Of the 15 churches established be-

fore 1750, all except one are still active. Then between 1840 and 1900 164 churches were established, sometimes 15 or 20 in a year. Between 1916 and 1966 the trend reversed: 48 churches closed.

Part-time ministries, mergers, co-operative ministries, and sales of unused properties are being tested to alleviate the financial burden. Since 1966, for instance, at least 22 rectories, church buildings, and vicarages have been sold.

Trust funds, too, are being evaluated in an effort to meet rising costs, but in many cases the trust must be taken into court, a matter so costly and time consuming that it is most often left undone.

The Rev. John McCarty, archdeacon and a diocesan officer until earlier this year, spared no feelings when he outlined the problem in late 1970: "The bleached bones of dead parishes are strewn all over the Philadelphia landscape. . . . It is safe to say that we have more parishes edging closer to the brink of oblivion than ever before. . . ."

He predicted that if the parishes of the diocese continue to maintain the current level of expenses, pay clergymen adequate salaries, and pay no mission money at all, 75 congrega-

By Judy Mathe Foley

tions can not exist as they are. With a reasonable average amount of mission giving added, Father McCarty thought that 97 can not continue.

Creeping Crunch

This financial crunch at the parish level hit the diocese's traditional position as a leader in supporting the Episcopal Church's national and worldwide mission efforts.

In the seven years before Bishop DeWitt became diocesan in 1964, the Diocese of Pennsylvania met its full General Church Program quota asking only three times on a policy of 60 percent to national, 40 to diocesan program. But it had always managed to deliver the amount it had pledged toward quota. Adopting a policy of 50/50 giving, the diocese under Bishop DeWitt's leadership began climbing back to make pledge meet asking.

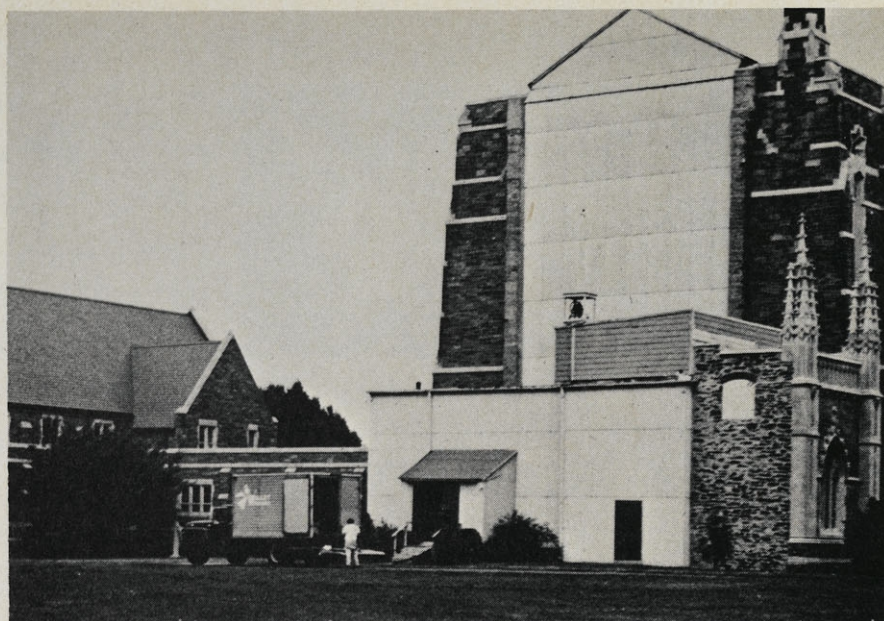
The diocese came close to full quota payment in 1967. In 1968 a Whitsunday Fund drive helped meet the quota in full. The drive was not successful the second year, and meeting the quota in 1969 was accomplished with considerable sacrifice. That year the diocese was forced \$150,000 into the red to meet its General Church Program share.

Diocese of Pennsylvania

Year	G.C.P. Quota	Pledge	Paid
1960	\$386,289	\$364,789	\$386,289
1961	421,606	378,606	378,606
1962	440,517	353,124	353,347
1963	480,970	380,103	393,916
1964	498,293	400,000	404,723
1965	513,071	440,000	441,558
1966	526,197	480,000	490,938
1967	546,808	500,000	500,000
1968	571,825	571,825	572,100
1969	597,460	597,460	597,500
1970	607,629	405,000	405,000

By 1970 the general giving malaise severely limited the diocese, as it had others, and decreases in pledges pushed the diocese below its share for national and worldwide mission. Program was not cut, but staff was.

With mandatory clergy salary increases set by diocesan convention at an estimated \$400,000, the diocese came into 1971 considerably crippled



Christ Cathedral, on city's outskirts and unfinished since 1932, is ironic symbol: Cathedral has heavy endowment, but congregation it houses is supported by diocese.

and with few reserves left. It was able to make only a 33 percent pledge to General Church Program, instead of 50, a pledge about \$150,000 lower than quota.

With a deficit of \$160,000 in the diocese, the General Church Program pledge of \$388,500 for 1971 may have to be cut back still further.

Despite these serious problems, diocesan income and expenditures are larger than at any time in history. And the diocese has contributed substantial amounts of money to such things as the Episcopal Church Center building, the United Thank Offering, the Presiding Bishop's Fund for World Relief, and the South Bend special offerings for blacks and American Indians.

No and Yes

Involvement in social action, dissent, grumblings about lack of representation, and distrust of institutions are rocking the whole of Christendom. The Diocese of Pennsylvania, as part of the country's confederation of Episcopal dioceses, has not escaped the turmoil. In fact, the diocese usually has met trouble head-on.

► When rebellions broke out in the United States, the Episcopal Church

responded by beginning the General Convention Special Program to minister to the needs of the poor and powerless. The diocese hired the Rev. James Woodruff, a black priest, as an urban missionary to surface the problems and propose some answers.

► When James Forman challenged the Churches with the Black Manifesto, the Episcopal Church responded. The diocese wrestled with the problem before its representatives joined their brothers to discuss it at South Bend in 1969.

► When fallout from the Vietnam War began driving young men to drop out and resist the draft, the General Convention urged dioceses to aid alienated youth. The Diocese of Pennsylvania hired the Rev. David Gracie to do the job.

► When misgivings about the war got louder and louder, national Church leaders banded together to voice their concerns. Pennsylvania's bishop symbolized concern in the diocese by participating in a prayer fast in Washington.

None of the moves, of course, was accomplished without soul-searching and static. And without moving closer to a definition of what Christianity—at least in the Diocese of Pennsylvania—is about.

Many people didn't like that definition; many still don't.



Church House in center city (left) used to be 19th century town house.

Mr. W. Clark Hanna, a lawyer who heads the *Renaissance*, an organization of about 100 lay people who object to much of what the bishop and the Diocesan Council do, leads the hard-core dissenters.

"We object to trying to turn the Church into an instrument of social and political reform instead of an institution saving souls for Christ," Mr. Hanna states. "People pay more attention to this world and less and less to the next."

Mr. Hanna thinks the Church should follow the Ten Commandments and not put the second Great Commandment before the first.

"I certainly favor people involving themselves in the world; that's only basic Christianity. But not in ways that involve the Church in secular concerns rather than deciding issues strictly on spiritual relations. In other words, we believe church people should go into public affairs, but the Church should not.

"The Church should restrict itself to preaching the Gospel of Christianity and looking after one's neighbor. But if you place your neighbor first, you're likely to forget God altogether."

For that reason Mr. Hanna objects to the proposed new liturgy. "It concentrates on brotherhood and shaking hands with the man next to you in the

pew; that kind of stuff. It doesn't seem to be in keeping with the original Last Supper where Christ was looking forward to his coming death . . . and whether his followers were going to follow him into the next world."

Adherence to the laws of the Gospel and the laws of man, as Mr. Hanna sees it, are the basic Christian duty. "The Rev. Joseph Fletcher seems to think there is a clause in the eighth commandment that says 'Thou shalt not steal under most circumstances.' But the Commandment says 'Thou shalt not steal,' period."

Mr. Hanna, like the bishop to whom he objects, admits to some confusion in carrying out the letter of the law. "Of course," he says, "particular occasions demand that equitable consideration should enter into the law."

The Church should speak up in some instances, he thinks. "For example, what happened in Germany before the war. The political government becomes so tyrannical and atheistic that it seeks to destroy the Church. The Church would have to speak up as a Church in that instance. One can quote 'render unto Caesar the things that are Caesar's,' but that's sometimes hard to apply."

He blames the schools and the law that says that "prayers are illegal in schools now" for much of the "world-orientation of today's young people." The *Renaissance*, he says, has had trouble getting started on Bible courses to bring the young back to church.

Though often it seems the dissenting voices ring loudest in the diocese, the Episcopalians who believe in the bishop's leadership work quietly to bring about the changes they think need to come.

► **Howard Kellogg**, a three-time deputy to General Convention and secretary to the Standing Commission on the Structure of the Church, is one such man. An attorney like Mr. Hanna, Mr. Kellogg says, "I feel so importantly that the bishop's prophecies are so right that if it means a shrinkage in diocesan program, that's something we have to live with. There have been many times when the Church was unpopular. But it's the prophets we read about in the Old Testament, not the people who had the money and control. For my money the bishop is a prophet, and if that's not

going to bring the money in, so be it."

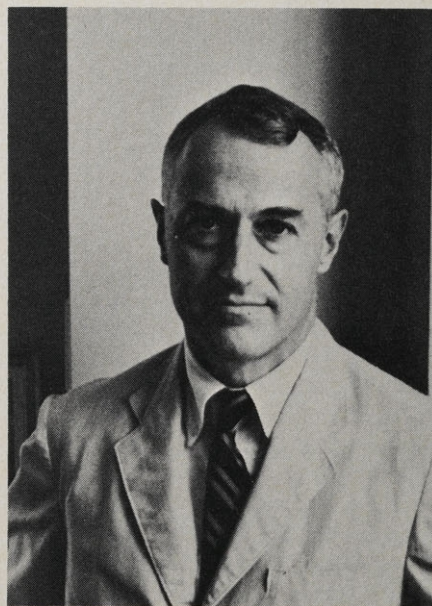
► **Mrs. George H. White, Jr.**, a member of St. Jude and the Nativity, became involved on a diocesan level when the bishop appointed her to the Task Force on Reconciliation. "The Episcopal Church is exciting right now," she says, "and it's ministering to us by making us take stock of our racial disunity."

She refuses to be labeled "for" or "against" the bishop because, she says, "He allows for individual integrity. His responsibility is to lead, and sometimes I'm comfortable; sometimes I'm uncomfortable.

"We've got to let the guy who's in pain holler once. Let him express his pain. In the long run that will do him good. One of the things the reconciliation program taught me is we're taking stock of our diversity, becoming aware of one another."

► **Mr. William Leithead**, a member of St. Anne's, Abington, is a designer with United Engineers who works to get black people placed in industry. "I was catapulted into it over the death of Martin Luther King, and I started to educate myself and my family."

He thinks Bishop DeWitt understands the problem. "I'm grateful that he has the fortitude to stick with it and not be upset about dissension in the Church. When I read *Good News for Modern Man*, I can't help but think that the Church today bears little resemblance to the Church of the Apostles. But I think it could become a lit-



Howard Kellogg, lay leader, believes the diocese is on the right track.

tle more like that."

► **Dr. Walter N. Ridley**, a member of Holy Trinity, West Chester, is vice-chairman of the Restitution Fund and chairman of the secondary education department at West Chester State College.

"At every point I've heard the bishop speak, I've found directions to what I think is the Christian duty. Not having been elected bishop, I just listen and try to follow his direction.

"If the Church is going to be living 25 years from now, we have to have more programs that appeal to more people. That's our Christian duty."

► **The Very Rev. Charles F. Ehly**, Drexel Hill, says, "Bishop DeWitt is trying to get us into the 21st century. I'm 100 percent behind him. I've lost some people because of it, but that's not unusual. I think he is the greatest Christian in ecclesiastical high position I've ever known. And that's the trouble—most of us are not Christian enough to follow his leadership."

And Otherwise

Though it's unlikely that anything less than a complete reversal of policy will mollify the *Renaissance* membership, the diocese has made an attempt to get at some of the dissatisfactions.

A recent diocesan convention initiated a Committee for the Study of Democratic Processes. Dean Robert H. Hutchinson, rector of St. James, Prospect Park, chairs a subcommittee on power distribution. He has completed an exhaustive study to determine "who calls the shots" in the diocese.

Probably unparalleled in the Episcopal Church, the study gives points to clergy and laity for their diocesan positions and ranks them in order of power. In addition the study shows which parishes influence—with votes and money—diocesan policy.

Dean Hutchinson finds a "direct ratio between the number of people involved in the level of diocesan decision making and the percentage of money the parish sends to the diocese."

He adds, "It's not how much money a parish has but what it does with it which determines how much a parish influences diocesan policy."

The study, to be presented to the

1971 Fall diocesan convention, shows fairly conclusively that a redistribution of power has occurred. "But it hasn't gone far enough," Dean Hutchinson says. "The survey turned up the fact that the diocese has a great deal of machinery, but it's just getting rusty. People find it easier to pout and say the bishop doesn't listen and take their marbles out."

The study also lists 16 parishes which Dean Hutchinson says are representative of those which contribute only a small amount to the diocese and General Church Program.

These parishes are usually those which object to diocesan policies in general and urban missionary David Gracie in particular. Some have a low level of parishioner interest. Others have mission programs of their own. But most rectors of these parishes express some discomfort—and sometimes guilt—about not participating in diocesan missionary efforts.

● St. Philip-in-the-Field, Oreland, wrote in 1969 asking the bishop to fire Fathers Gracie and Woodruff. With a new rector, the Rev. Joseph E. Trimble, Jr., the parish now makes only a small contribution to the diocese out of its \$60,000 plus parish budget.

About \$10,000 is administered by a parish mission committee, with the advice and approval of the vestry, for such Philadelphia programs as the Opportunities Industrialization Center (OIC), a job training program; the Young Great Society, which works with gangs; and a school for the deaf. In addition the parish has a mission emergency fund and contributes to some Episcopal missions.

"Of course the difficulty is that many programs in the diocese suffer as a result of parochial administration of funds," Mr. Trimble says. "We are reviewing the advisability of parochial administration of funds right now. Laymen are having some experience with evaluating and making grants. And they wish they knew where these needs were and where funding would do the most good, and at the same time be assured the funds would go in these directions."

● St. John's, Huntington Valley, is a 53-year-old parish in an area where residential properties sell for \$40,000 plus. In the last year the parish buried five millionaires in the churchyard. With a total budget of \$100,000, the

parish practices selective giving.

"Now this isn't a good thing to do," the Rev. P. Wayne Lingle readily admits, "but it was the lesser of two evils. And actually good things came from it because the vestry had to become a missionary committee, and it had to make personal decisions on what gets funded.

"Our missionary giving has doubled—before it was around \$8,000, and now we share in excess of \$20,000.

The main source of contention, according to Mr. Lingle, is Father Gracie. "A lot of our men think he borders on subversiveness. It's so far out of line with our whole lifestyle, and when I say lifestyle, I'm not talking about middleclass lifestyle but the whole historical implication to our country and our values.

"David is perfectly free to hold these views. I would not do one thing to shut him off, but at the same time I believe that I have the privilege of having a different view, and I should not be forced to support a position I'm so much against."

● St. Paul's, Elkin's Park, spends better than \$60,000 of a \$70,000 parish budget on upkeep. The Rev. Alburt L. Gardner, Jr., says, "Most of the vestry are mission-conscious and feel guilty about spending all that money on themselves, but we are stuck with a lot of old property which millionaires donated." The parish met a \$13,000 deficit in 1970 by dipping into a \$40,000 bequest; the \$13,000 deficit reoccurred for 1971.

● Trinity, Oxford, is what the Rev. Noble M. Smith calls an "out-agrated" parish. "We had Negroes worshipping here when Lincoln freed the slaves. We have bills of sale showing people bought families of slaves and brought them north and gave them their freedom. They came to church here, and they're buried in our cemetery. But at present it's an all-white congregation."

Trinity, with a whole city block of land, spends \$10,000 of its \$150,000 parish budget on heat, light, insurance, and telephone.

"We give what the diocese asks as a minimum requirement," Mr. Smith says. "The people say 'make sure my missionary money goes directly to a missionary project rather than give it to the diocese to be split up.' Our people have given more since we contribute directly."

About 12 projects together receive in excess of \$10,000 from Trinity each year. They include Episcopal Hospital; Philadelphia Divinity School; Episcopal Seminary of the Caribbean; a New York Indian mission; All Saints' School, St. Thomas, Virgin Islands; and a contribution to the archdeacon of Northern Alaska.

Of their financial status, Mr. Smith says, "We're solvent."

- The Rev. R. Sherwood Van Atta, at St. Paul's, Aramingo, a largely blue collar parish where the women's guild has served weekly luncheons for 40 years to support the parish, says the vestry decided to withhold from the diocese. The decision brought problems.

"There isn't enough interest in the parish to find out where our mission money should go. I have to push it myself. It should be going through the proper channels—diocese and national Church. We would love the time when we could do that in all sincerity. The decision to withhold was done in protest, but it's such a silent protest that it doesn't get across, so in a way it's failed its purpose. But at the same time we're not able to change our minds at this point.

"We occasionally send money to Indian work here and there, but that's only about 10 percent and not as high as it should be."

Neither has the parish supported the *Renaissance*. "We sympathize with them, and we've been host to them. But we haven't been too active there, no. Something always comes up."

- The rector of St. Alban's, Newtown Square, "not a great activity parish" where deficit spending is now the rule, gives another reason for drop-offs in giving. "There is no resistance to diocesan programs here," says the Rev. Richard J. Herschel.

"They say they're dropping out because of the diocese or the new liturgy, but in many cases those things are just giving courage to people who have been afraid to say 'Look, the Church doesn't mean anything to me anymore.' They've never really made any decisions about church attendance. They've just done it automatically since childhood."

Communication—and the need to improve it—is a subject that crops up again and again. The diocesan deanery structure, now more than two years

old, may carry some of that load.

One clergyman adds this description of the diocese:

"If a management consultant firm were called in to evaluate the diocese, the consultants would view it as a central, organized business with a home office and a lot of retail outlets. They would advise closing or merging many of the outlets and probably take sticks after 25 percent of the clergy.

"Some priests don't even read pastoral letters from the bishop. Can you imagine how far a local manager of a supermarket would get not publishing administrative directives or withholding funds from the home office?"

The Bishop

Yes, the historic, bellwether Diocese of Pennsylvania is in trouble. Just like the Roman Archdiocese of Philadelphia and the Presbyterians, Methodists, and other Christian bodies in the area.

Much of the trouble stems from the times, but much in the diocese seems to bubble because of personalities.

Episcopalians new to the Diocese of Pennsylvania are usually surprised to meet Bishop Robert L. DeWitt. His wiry five-foot-seven frame is much smaller than they expect because his local image looms so large. He's more human and has a much warmer sense of humor than they expect because his positions are often reported coldly and boldly in the local press.

A product of the so-called "Eastern Establishment" (Amherst College and Episcopal Theological School, Cambridge, Mass.) with a stint as Suffragan Bishop of Michigan, Robert DeWitt, despite his sophistication and experience, retains a naivete and an openness that is disarming.

He remembers, repeats, and seems to savor stories that are, to him, significant. One of his favorites is about a local vestryman returning for a vestry meeting by plane. When a young man seated next to the vestryman discovered his traveling companion



In a pensive mood Bishop DeWitt listens to discussion at Executive Council where he served before the Houston Convention. DeWitt family lives in suburban Ambler.

was an Episcopalian, he brightened. "Wow," he said, "I just heard what you guys did out there in South Bend. Aren't you proud to be an Episcopalian?"

Bishop DeWitt likes such stories but does not rest on them. He must keep moving. His seven years in Philadelphia have been times of constant movement.

He was Bishop Coadjutor for less than a month when his predecessor died. He was elevated to diocesan on April 23, 1964, in the midst of marches, protests, and arrests over racial segregation in nearby Chester, Pa. He took a midnight train ride to get Governor William Scranton to intervene.

Soon after local blacks began to picket Philadelphia's Girard College because of its "whites only" policy, Bishop DeWitt and Episcopal clergymen joined the lines. Eventually the issue was taken into court and the school opened to blacks but not before Bishop DeWitt gained a reputation as an activist.

In 1967 he joined 23 other bishops asking for an immediate cease-fire in the "growing terror of an undeclared war in Vietnam."

That same year diocesan distrust of the Rev. David Gracie, diocesan urban missionary, and the Rev. James Woodruff, then working for the diocese and now executive director of the Union of Black Episcopalians, rose to such a peak that the diocesan convention cut the two men's salaries from the budget.

Undaunted, Bishop DeWitt paid the salaries from his discretionary fund, with a little help from his friends. The next year the convention restored the money.

In May, 1969, when the Black Economic Development Conference presented the Black Manifesto to Churches, Bishop DeWitt got in it again. Then a member of Executive Council, Bishop DeWitt asked that the Episcopal Church Center be mortgaged "as a sacramental gesture." The suggestion won only a couple of votes.

When Pennsylvania's Diocesan Council vacillated, Bishop DeWitt called another session. Eventually in May, 1970, the diocese voted a Restitution Fund to be disbursed by black Episcopalians. In addition, reconciliation task groups on such issues as housing, education, and employment were begun on a diocese-wide basis.

The Restitution Fund got off the ground with a quarter of a million dollars from liquidation of diocesan assets; another quarter million will be given this year. None of the money has as yet been disbursed.

Back in 1964, when Bishop Paul Moore, Jr., now Coadjutor of New York, spoke at Bishop DeWitt's installation, he said the newly installed bishop "would be called to set forth ideals no politician would dare utter, to speak the truth that no one wants to hear."

Bishop DeWitt has consistently done that. He continues to "hold the plumb line of God's justice up against the world."

can't wait. As a pastor in Detroit he worked with a group called the Northern Student Movement, which went south in the early '60's to help with black voter registration but came home before Stokely Carmichael began saying "whitey go home."

NSM decided to fight racism and oppression in the north. That job was not any more popular than it is now. Dave joined with other NSM graduates in forming an organization called People Against Racism in Detroit. When he came to Philadelphia four years ago, he helped form the local chapter, People for Human Rights.

Now Father Gracie's involvement in that oft-used, but seldom understood, "struggle against oppression" has led to confusion in the diocese.

"The movement is becoming more and more explicitly socialistic. The sad thing is that in the Church people are still reacting to socialism and communism on a cold war basis," Dave tries to explain.

"In the diocese the people have categorized the kind of work I'm trying to do. . . . people can't understand me on the basis of the old political liberalism or conservatism. . . . The Church doesn't relate itself to the Kingdom of God, and, therefore, I and other Christian people find ourselves out there as individuals, not being able to use the Church as a resource."

"The struggle" has little meaning to people outside it. It takes physical form daily in David Gracie's life. Like one recent day in his office. The Rev. Paul Washington and a man from a North Philadelphia community group who knows Dave from the peace movement were talking to Dave about William Seidler, a Jew who lived and worked in a section of the city where tensions between local blacks and Jewish merchants run high.

William Seidler had been a member of "the struggle." He had befriended and worked with members of the Black Panthers; he had worked on community projects; he and his wife were known in the neighborhood as "Ma" and "Pa" Seidler. He had worked with the three men who were meeting in Dave's office today to plan a memorial service for him at Church of the Advocate.

William Seidler was shot dead by a bandit's bullet, killed in his store. His

Unreasonable Man

In physical stature the Rev. David Gracie is as big as the bishop is small. He is the diocesan urban missionary, liaison between the Church and the kids, the city and "the movement." To many people in the diocese, he's Big Bad Dave. They say he's unreasonable.

David Gracie thinks people must act to end the war, even if it means civil disobedience. It takes some people a long time to get to that point, and Dave, who's been there,



David Gracie, urban missionary, 38, previously was a rector in Detroit.

wife, who agreed to the service if it were not a maudlin one, had said, "We didn't work fast enough."

The three men discussed the people who would like to give eulogies for Bill Seidler. Father Washington mentioned that one man said he had never known Mr. Seidler but was ashamed he hadn't and would like to say so at the service.

The community man thought that unfair. "He didn't know him, after all. He knew we were working together, but he never got involved. He says he didn't know Bill, so why should he have a right to say anything?"

"I think he's trying to be involved now," Dave answered. "I think he should be given a chance if he'd like to say something. That's what reconciliation is about."

Father Gracie's colleague didn't agree; perhaps he thought Dave was being unreasonable.

Later in the discussion someone put more reality on the bones of "the struggle." "Remember, we don't want this thing to get all weepy. This is what you have to expect, after all, if you're part of the struggle."

David Gracie is an unreasonable man. He thinks young men who cannot, in good conscience, fight in a war should be supported in following that conscience by resisting the draft. A public relations man could make the point that Dave did, after all, serve in the military himself, so he can't be all bad. But that does not stem the hue and cry when Dave Gracie stands—as he did two years ago—in Independence Square and accepts draft cards from draft resisters.

Nor does it stem the tide of young people seeking his advice when faced with the decision of whether to go to jail or to Vietnam, or of the prisoners who want to talk to him when he visits them in jail.

That's unreasonable behavior for a priest, some say. But to young people it's the exact reason they seek out David Gracie. He is one of the few adults—in the Church or out—to whom young people with problems can freely turn. When long-hairs are harassed by the police, they call Dave Gracie. When a young woman has a drug problem and is thinking of suicide, she calls Dave. When kids demonstrate, Dave Gracie is there. When they're jailed for their convic-

tions, he visits them, talks to them, and helps them adjust when they get out.

Dave Gracie is an unreasonable

Distaff Power

The Rev. Susan Hiatt, Pennsylvania's suburban missionary, recently had a problem. She was trying to decide what she should wear for her first photograph in ecclesiastical dress when she was ordered deacon.

Susan recognizes the importance of the symbolism of the collar. Some female friends suggested that she definitely should wear a collar like male priests: "After all, you're finally entitled to it." Others thought that would symbolically make her a male "authority" figure. In any case, Susan was ordained June 19 in alb and stole.

A graduate of Episcopal Theological School, Cambridge, Mass., Susan Hiatt works "to help women exercise their citizen power." She works with women "because they're the ones who live in suburbia. Men tend to live in town; they just sleep in the suburbs."

Susan's particular style was shown some weeks ago when a group of women asked her to end a meeting with a prayer. She politely refused. "You always turn to the 'clergy.' Why can't one of you say the prayer?" One of them did.

Though Susan Hiatt works with individual parishes, she has found that parishes working alone usually need help, so she increasingly tries to form deanery or ecumenical groups.

Speaking engagements are many. She helps organize discussions on housing, public assistance, and old-age, and she constantly provides information from her office, often using colleague Father Gracie as an information source.

Increasingly she performs pastoral tasks: "People whose kids have drug problems think they are the only kids in school who do. Schools reinforce this idea by denying the problem exists, and parents go through hell not being able to share this problem and wondering where they went wrong."

Susan assures them they are not alone, and eventually they seek out

man. Who else would work much longer than a 40-hour week in a job for which he is so frequently criticized by many of his fellow churchmen?



Susan Hiatt, suburban missionary, was recently ordained to be deacon.

others to discuss it. "This is a depth of relationship you don't find often in the suburbs where people are not used to talking to each other about problems."

Susan sees some positive signs. "People are getting together in new groups for support. Some people I know have acquired a whole new set of friends in the last three years. And some are staying in the Church as a result."

Ann Smith, an Episcopalian from Philadelphia's famous Main Line, is one such example.

"I used to be the typical suburban housewife," she says. "You know, car pools, Christmas bazaars, school fairs, dancing classes. But in 1966 I had just finished running a school Christmas bazaar, and I had had it. I wanted to do something with meaning. It seemed logical to turn to my parish."

She got involved in local ecumenical black/white dialogues. They exposed her to attitudes she had not heard and facts she had not known.

"I received everything on a spoon, and I never questioned it," she remembers. "I just didn't know better then. But I'm one of the best examples of hope that people can

change. If I can, then anyone can.”

Ann Smith is now part of a group of women who recently asked the Diocesan Council to request that all parochial reports include a membership breakdown by sex. The results show the diocese is 60 percent female and 40 percent male. Yet the diocese's Democratic Processes Committee has only one woman member. Diocesan Council has two. Some women believe this is not an adequate representation for their numerical majority.

In some parishes women are beginning to act. In one parish the women refuse to serve coffee at the 9:15 A.M. service; in a few others women now disburse the money from fairs and bazaars they sponsor instead of just turning it over to rector and vestrymen.

Living The Gospel

When the Rev. Paul Washington received his Doctor of Divinity degree from the Philadelphia Divinity School, the citation read:

“With keen perception, you identify the structures of oppression within our nation and our Church. With fearless and eloquent concern, you raise your voice and your labor in an imperative for human dignity and justice.

“With creative leadership in parish, diocese, and national Church, you mount a ministry of reconciliation embodying that self-determination and equality of opportunity which are required by God and which alone assure for every man his due reward and from every man his due service.

“Your alma mater is proud to salute you as one who knows the truth and does it.”

Father Washington has been a deputy to three General Conventions, once serving as chaplain; he is a member of the Union of Black Episcopalians; for six years he was a teacher at Cuttington College, Liberia, where two of his three sons were born. He is married to the former Christine Jackson; the couple also has one daughter.

Father Washington is pastor of the Church of the Advocate, a parish which takes its name seriously. Located among abandoned houses in a primarily black community in North Philadelphia, the French Gothic

Church of the Advocate has a sign on its front lawn: “This Church Lives the Gospel.”

Living the Gospel in North Philadelphia means taking a cue from Advocate's 400 communicants and the surrounding community about where the Gospel touches their lives. Though the congregation is about 99 percent black, it also has about a half dozen regularly-attending, regularly-contributing, white suburban members.

Advocate has an active community center, helps people daily with requests for food, rent money, and clothing, and helped begin a Welfare Rights Organization Thrift Shop nearby. Mrs. Washington helped organize a low-cost housing program now building 15 houses. The story of the parish, however, is told in people, not programs.

“It's one of the few parishes in the diocese where a service is interrupted by the priest's asking the organist: ‘Hey, Ed, can you play ‘Happy Birthday’ on that thing?’ so the parish can sing to a long-time parishioner,” says Miss Barbara Harris, an active member of Advocate who is manager of community relations at the Sun Oil Company.

“The community feels the church belongs to it,” Miss Harris, a former Executive Council member, explains. “Sermons sometimes begin with a

hearty ‘Good Morning’ from the priest and a hearty ‘Good Morning’ in return.”

Miss Harris is active in another aspect of the parish's life: prison visiting. Father Washington has been a part-time chaplain at Eastern State Penitentiary, and the Philadelphia House of Correction for 15 years, and now the congregation helps with the job.

Every Sunday two to six people from the congregation visit the inmates at the prison, helping them communicate with their families, helping them when they are released to find jobs, clothing, and housing.

Some outsiders in the diocese don't look upon Advocate with the same warmth as those who belong there. Recently, for example, Father Washington allowed people in the community to use the church for a meeting of the Committee for the Defense of Angela Davis.

Immediately the *Renaissance* went into action with a letter to parishes in the diocese asking, “Have you heard that your share of diocesan funds has been laid on the line toward the legal defense of a self-admitted communist?”

The *Renaissance* statement had only a thin line of truth in it. Advocate does receive diocesan funding because



Father Washington and Barbara Harris administer Communion on Easter at the Church of the Advocate, inner city parish in north Philadelphia.

the diocese took over General Church Program grants given in the '60's for a pilot project in urban work.

"I recognize very well that the name of Advocate has often been seen as being involved in controversy and con-

flict," Father Washington explains quietly. "But I do not see how a prophetic ministry can be otherwise."

Since 1962 when Father Washington came, Advocate has been true to its name. In 1968 the Black Power

What makes him tick?

Is Bishop DeWitt impervious to his critics? Does he try to communicate with them? Why does he take the stands he takes? Where is he trying to lead the Diocese of Pennsylvania? Here's what he says.

"I agree with criticism leveled at the diocese," Bishop DeWitt explains. "If the Church is in the world as an institution, it partakes of what is happening in the world. Institutions are now found wanting, and the Church is properly tarred with the same brush. The institution is not able to change fast enough. But I don't get paranoid about criticism of the diocese because it's so general a phenomenon of the Church and other institutions.

"You have to balance the prophetic and the administrative. And you have to see that if you take a position, take a stance, you do it with fear and trembling that you might be wrong."

A voracious reader, Bishop DeWitt sprinkles his conversation and speeches with background culled from theology, constant re-assessments of Christianity, and historical perspectives on what is happening in the world. And often he answers a question with a question or a challenge.

One Sunday in March, Bishop DeWitt heard on his car radio that an "armada" of American aircraft was being readied to support the South Vietnam incursion into Laos. "I suddenly realized that I had been riding in the back seat and couldn't do it any longer.

"I began groping for some meaningful, traditional, religious expression of my feeling, and I remembered that Jesus said to his disciples, 'This kind of possession comes out only with fasting and prayer.'"

He decided to do something he'd never done before: during Holy Week he joined a rabbi and five other leaders from five Christian traditions in Washington, D.C., to fast from April 4 until April 10, the day before Easter.

While there he was drawn into a discussion by the Rev. Carl McIntire, who was sponsoring a "victory now" demonstration. The conversation between the two men was typical of both:

"You're playing into the hands of Hanoi," Mr. McIntire charged.

"Our concern is to play into the hands of God," Bishop DeWitt answered.

Not satisfied, Mr. McIntire tested again: "We should exercise the sword when we have to, and we can win by July 4. . . . That would take a lot of sting out of this hippie thing."

Drawing calmly on his pipe Bishop DeWitt answered: "I am afraid I do not see it that way, but I respect your concern for trying to discern the will of God."

"I throw myself utterly on faith when it comes to judging the future," Bishop DeWitt confesses. "I like Roman Catholic theologian Ivan Illich's concept of the Church as 'it' and the Church as 'she.'"

"The Church as 'it' is one institution among others and therefore subject to the same malaise as all other institutions. I am relative about the Church in that frame of reference.

"The Church as 'she' is the Word planted in human life. The Church as the guardian of the sanctity of human life. Then I become very dogmatic. I have unbounded confidence in the Church as 'she.'"

"I have no ideas about what 'it' forms the Church as 'she' will take in the future. 'God is able of these stones to raise up the children of Abraham.'"

"This is the judgment and the consolation of Israel. Israel isn't what it ought to be, but He isn't going to let it die.

"The Church as 'she' would consist of a group of people who will harbor and disseminate this Word. I would like to see the Diocese of Pennsylvania be an instrument of that."

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Living the Gospel

Continued from page 17

Convention was held there with people "not only of this nation but from other nations" coming to discuss black concerns. Last September Advocate was used by the People's Plenary Constitutional Convention, sponsored by the Black Panthers.

Recently 200 people came for a religious service in the spirit of Umoja (unity). Black people from Jewish, Moslem, and Christian backgrounds attended.

Again when William Seidler was shot, 400 people of all denominations came for a memorial service. "When I offered this church, there was no question of 'Well, he's a Jew, and this is a Christian institution,'" Father Washington says. "We wanted a memorial service that was beyond the narrow confines of denominationalism or race or color or creed."

The story that probably best illustrates life at Advocate is one Father Washington tells about an ikon that hangs over one of Advocate's side altars.

A man in the community who was ill and mentally disturbed saw pictures of Greek ikons in *Life* magazine. He told Father Washington that he was going to make one for the church.

Painstakingly, he worked on the picture for weeks, in a frenzy to finish it. He copied the picture from the magazine, inlaying plastic pearls all around it. He kept Father Washington abreast of the project with almost daily reports.

One Sunday morning the man appeared in church. Agitated and nervous, he tried to get Father Washington's attention. When he did, he explained that the picture was finished, and he had to give it to Father Washington "right now."

"All right," the pastor said. "When I call for the offering you come forward, too, and bring your painting."

The man brought his gift forward, tears streaming down his face, and placed it on the plate, and the service continued:

"Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our alms and oblations. . . ."

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A Woman's Place....?

HERE'S AN IMAGINARY "interview" on women's liberation with the author of that ancient compendium of Hebrew wisdom, the biblical Book of Proverbs:

Q. Where is woman's place?

A. The wisest women build up their homes. (Prov. 14:1 NEB)

Q. What does a foolish woman do?

A. She raises her voice in public places. (Prov. 1:20)

Q. What kind of woman gets involved in these protest movements?

A. A woman never content to stay at home, lying in wait at every corner, now in the street, now in the public squares. (Prov. 7:11-12)

Q. Is there any way to get her off this kick?

A. Endless dripping on a rainy day—that is what a nagging wife is like. As well try to control the wind as to control her! (Prov. 27:15-16)

Q. You find this type pretty quarrelsome, I take it?

A. Better face a she-bear robbed of her cubs. (Prov. 17:12)

Q. You try to avoid them, then?

A. When they call upon me, I will not

answer them; when they search for me, they shall not find me. (Prov. 1:28)

Q. What kind of woman do you prefer?

A. A lovely doe, a graceful hind. (Prov. 5:19)

Q. That type makes a good companion, huh?

A. You will at all times be bathed in her love. . . . When you lie in bed, she will watch over you, and when you wake she will talk with you. (Prov. 5:19)

Q. Aside from militant feminists, what kind of woman do you most deplore?

A. A beautiful woman without good sense. (Prov. 11:22)

Q. You believe that character and intelligence are more important than charm and good looks?

A. Charm is a delusion and beauty fleeting. (Prov. 31:30)

Q. How do you feel about the institution of marriage?

A. Better to live in a corner of the house-top than have a nagging wife. (Prov. 21:9)

Q. What if a guy is lucky enough to

find a good, loyal, and loving wife?

A. Her worth is far beyond coral. (Prov. 31-10)

Q. How does a good wife spend her time?

A. She rises while it is still night and sets meat before her household. . . . She sets about her duties with vigor and braces herself for the work. She sees that her business goes well, and never puts out her lamp at night. (Prov. 31:15-18)

Q. Doesn't she also spend a lot of time in the car, running errands for the family?

A. Like a ship laden with merchandise, she brings home food from far off. (Prov. 31:14)

Q. And what does a good wife get for all of this unpaid labor?

A. She is clothed in dignity and power and can afford to laugh at tomorrow. (Prov. 31-25)

Any liberated modern woman who takes umbrage at these will find it not at all surprising that the Book of Proverbs is attributed to King Solomon, a notorious male chauvinist who had 1,000 wives and concubines but still couldn't resist a little extracurricular activity with the Queen of Sheba. ◀

GM & Apartheid: Back to Cobo Hall

Almost 10 years ago 14,000 Episcopalians filled Detroit's Cobo Hall for the 60th General Convention of the Episcopal Church. Unity—within the Episcopal Church and with other communions—was a major theme of the meeting. A side event was a trip to some of Detroit's industrial plants to view, first-hand, "the technological revolution."

That year the voice of Archbishop Joost de Blank of Capetown, South Africa, sounded an ominous warning about an explosion in Africa if something were not done about *apartheid*.

On May 21, 1971, about 20 Episcopalians joined some 2,000 stockholders in Cobo Hall for the annual meeting of General Motors Corporation. Though the number of Episcopalians present this time was small, their voices and concern about race relations in South Africa were urgent.

"Even though South Africa is the most economically developed country on that continent, it suffers agonizingly from *apartheid*," Presiding Bishop John E. Hines said in introducing an Executive Council resolution asking General Motors to "wind up its present manufacturing operations in South Africa as expeditiously as possible" (see *April issue*).

Bishop Hines said he knew GM management thought "the ideology of *apartheid*" was repugnant and self-defeating but said the issue was whether "our corporate presence in the Republic of South Africa does in fact help the black people of that land who constitute 70 percent of the population."

In addition, he said the corporation had to ask itself whether its

contribution to South Africa's economy "does in fact create a climate in which the desired social changes can take place."

Though the percentage of black workers at GM's South African plants has risen in the last few years, Bishop Hines said "the basic situation of white supremacy and an economy based on the exploitation of 'cheap and right-less' black labor has not changed."

Bishop Hines concluded that whatever the outcome of the annual meeting, he and others "would welcome dialogue with management on the crucial issues raised by Executive Council's action."

GM Chairman James P. Roche said he would be glad to meet with Bishop Hines in the future. Bishop Hines had to leave, and the Executive Council resolution itself was introduced later in the almost seven-hour meeting by Executive Council members Mrs. Martha Wilson, Atlanta, and Mr. George Guernsey, St. Louis.



Presiding Bishop John E. Hines addresses the annual meeting of General Motors Corporation stockholders in Detroit, Michigan.

Reception of the Episcopal delegation was cordial, in marked contrast to the hostile reception previous Episcopal Church representatives were accorded at two copper company meetings (see *June issue*).

Though the Episcopal resolution eventually received only 1.29 percent of the vote—approximately 3 million shares voted in favor—the Council's aim had never been a large vote, rather the beginning of a discussion of the issues.

In that respect the GM meeting was a success. For over an hour the stockholders heard speakers favor the proposal.

Mr. Roche countered the Episcopal position with management's decision to stay in South Africa "to serve, not by gesture but by positive action, to bring progressive change in that country."

He said withdrawal would mean the loss of jobs for black people employed in GM's South African plants and that "others would fill our place."

Then, in a surprise move, Mr. Roche gave the floor to the Rev. Leon Sullivan, a Philadelphia Baptist pastor and the first black member of GM's Board of Directors. Dr. Sullivan supported the Episcopal proposal in an impassioned speech.

He called *apartheid* "the most ruthless and dehumanizing practice perpetuated in the world today" and said it must end. "By our very presence in South Africa we are helping to sustain the existence of *apartheid*."

Speaking in the rolling rhetoric for which he is well-known, Dr. Sullivan said, "Either South Africa will end *apartheid*, or one day *apartheid* will end everything for the white man in South Africa, includ-

ing what GM has there.

"My concern goes deeper when I realize that I am a black man. I hear voices say, 'Things will work out in time,' and I ask, 'Why does the world always want to go slow when the rights of black men are at stake?'"

Saying he would continue to press for withdrawal of American companies from South Africa until some changes are made, Dr. Sullivan said, "I know the position I take will lose today, but you can be sure I will continue it until black people in the Union of South Africa are free."

Many members of Campaign GM, a Washington-based group of lawyer-stockholders who are pressuring GM on consumer advocacy, stood and applauded Dr. Sullivan's speech.

Several other speakers followed, all supporting the proposal. The Rev. Hunter B. Bess, an AME Zion pastor from Buffalo, N.Y., matched Dr. Sullivan's words. "Negroes should stop buying cars as long as you stay in South Africa. . . . God is not pleased with *apartheid*, and God is not pleased with GM if it stays there."

Other speakers included: Mr. Horace Gale, Treasurer of the American Baptist Home Mission Societies; Mr. Timothy Smith, Council for Christian Social Action, United Church of Christ; Mr. Thulani Gcabashe, a South African attorney who was forced to leave his native country in 1970 and now lives in Atlanta; and Father Casimir Paulsen, a Roman Catholic priest of the Mariannahill Congregation who was a missionary in South Africa for five years.

Backing the Episcopal proposal with voting stock, the American Baptist Home Mission Societies voted 20,000 shares; other American Baptist agencies voted 35,276; the United Methodist Women's Division voted 7,047; and the interdenominational Riverside Church, New York City, voted 9,500.

With the proposal defeated by more than 97 percent of stock voted, it must wait three years before it can be reintroduced as part of GM's proxy statement. Any further steps in the meantime must be taken as the result of discussions between GM management and those concerned about *apartheid*.

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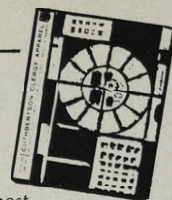
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How God Lends a Hand

INTO THE DIVINE COMPLICITY in the nightmare at the bottom of the world.

We had a brush with it right at the beginning of the book: the fact that there is no possibility, in this kind of world, of getting badness out of the act of Creation. If both chicken hawks and chickens proceed from the delight of the Trinity, then God is the author of badness as well as goodness.

We woke ourselves up, however, before the worst part of the dream by blaming it all on freedom. We said that freedom was marvelously heady stuff even if it is a pain in the neck.

It wasn't a bad way of shaking off the terror by night the first time around, but it won't work now. Once you have got to the point of seeing the world as run by desire for the overwhelming attractiveness of God—and once you have more than just a pain in the neck to cope with—you want an answer which recognizes the outrageousness of it all, not just an intellectual fast shuffle with a fairy tale deck.

If God draws the world by desire—if the creative Word is really *romancing* into being not only chicken hawks but cancer cells, brain tumors, and all the pestilences that walk in the darkness—then he is guilty of something more than a merely *laissez-faire* attitude toward freedom, of simply tolerating what goes wrong and shrugging it off with an “Oh, things will be things.”

He is guilty of irresponsible and indiscriminate flattery. He romances the chicken hawk and the chicken at

the same time; he sings the praises not only of the beloved child but of the tumor which slowly destroys his sanity. In other words, God is a two-timer; half of his creation is always sitting up nights and crying its eyes out.

Follow that down. As with all two-timers, it's not so hard on the lover as it is on the beloved. God doesn't suffer the consequences.

First of all, since he knows everything *eternally*—since both the oldest star and the newest, shortest-lived beta particle have been in his mind as long as he has had a mind—he never has to worry about losing any of the goodness he calls into being. Poor little old creatures may not enjoy their participation in the creative bash for very long, but as far as God is concerned the party goes on forever.

Secondly, since he keeps his own participation in his creatures on a strictly spiritual and highfalutin level—God, classically, is neither part of, nor connected with, creation—no thinnest skin ever comes off the divine nose, no matter how many barroom brawls and knife fights creation gets into.

He does indeed behold the gore along with the goodness, but it's creation, not God, that feels the crunch. Maybe it even bothers him. But it's still hard to feel very sorry for *him*.

That, by the way, is what is really wrong with oriental-style religions of indifference—the kind that carry on about God writing straight with crooked lines and using good and bad as if they were just different colored

threads. It's all very well if you're God or if you are one of those altogether admirable types who can spend a lifetime meditating his way into some nirvana which approximates the divine indifference.

But if you are just a common garden slob who cries all night because they have taken away your beloved and you know not where they have laid him, then frankly it looks like a sellout to a con job: the great eternal cat lecturing the mice on the beauties of being eaten and the mice lining up in the streets to fill the hall.

Once again, the only thing that feels right is to cry out against it all like Job: We are your creatures, dammit; we've got *some* rights, haven't we?

In short, while it is just barely possible, by fabricating an *ersatz* divinity for yourself, to tolerate the divine complicity in badness *metaphysically*, it remains unacceptable *aesthetically*.

You may philosophize your way into thinking that goodness is worth the risk, but in a world where half of creation is always on the rack, the only thing you can *feel* is that no risk could ever be worth this badness.

Once again, therefore, no answer; and, once again, down a little further.

Our resentment has complex roots. It goes beyond the easily explained distaste which the chicken has for the chicken hawk's advances. Nothing enjoys being killed.

After the kill, however, the chicken's own goodness, so recently enjoyed, ceases to be much of a problem for chickendom. True enough, a

few chicks may, for a while, retain some sensitive memory of their mother's wings, but even that passes. The situation is tolerable.

God has his eternal knowledge of the chicken in all its goodness, and the chickens don't have long enough memories to give them anything but a short-term problem with pain.

It is memory, you see, that puts in the sting in our knowledge of badness. God is lucky: he never loses a thing. The chickens are equally lucky: they lose everything. But man is just enough of a mixture of God and chicken to be able to hang on to the worst of both worlds.

He hasn't got God's divinely intellectual eternal referent of the beloved child before the brain tumor, but he does have a clear memory of a beautiful eight-year-old—a poignant knowledge of what his true goodness was really like. Coupled with that, however, he has the actual presence of a deranged child. If he were more divine—or less—it wouldn't be so bad; as it is, it is horrible.

It is precisely the remembered goodness which becomes a burr under the saddle of his mind. He runs wild intellectually. He loses sight of any possible balance between goodness and badness and calls all things meaningless. Things once sweet in his mouth grow bitter in his belly.

That he once conversed lovingly with this now alien mind is carrion comfort. The only sane thing he can think of is to curse the day in which he was born and the night in which a man child was conceived. Why was not sorrow hid from his eyes? Why did the knees prevent him? Or why the breasts that he should suck?

Only the grave makes sense, where the wicked cease from troubling and the weary are at rest. It is death which he longs for, which he digs for more than for hid treasures.

His sighing comes before he eats; his roarings are poured out like the waters. He was not in safety, neither had he rest, neither was he quiet; yet trouble came: the arrows of the Almighty, the poison that drinks up the spirit, the terrors of God.

In the end, though, he does grow

quiet. His once glad eye surveys the divine banquet of creation and gives the final withering word: *It has no more taste than the white of an egg.*

No answer, again. But this time we have finally hit bottom.

What shall we say now about the divine complicity?

I have already warned you that I am not an apologist but a dogmatist—that I am committed not to explaining anything but to hefting it long enough to see what it feels like. For me, therefore, the question is not whether all this can be justified. I suppose it can't be.

What I want to get at is the more modest question of whether God has in fact (that is, in his revelation) addressed himself to the problem at all. We may indeed feel like throwing him out of court; nevertheless, if only for the sake of being fairer to him than he is to us, one more look at his announced plan for the management of this losing proposition won't hurt.

If it fails to butter his parsnips, so much the worse for him; at least it isn't going to break any more of our bones than already lie scattered before the pit.

The first thing to say is that there is no question but that he has actually promised to make a good show of creation. Quite apart from the subtleties and the paradoxes of the New Testament—which, for all their underhandedness, still end up with the King of Kings riding in on a white charger to make creation his bride without spot or wrinkle—there is the Old Testament, with God himself actually showing up in history every now and then to part a Red Sea or cater a quail dinner.

But what an embarrassment it all turns out to be! Time and again he fosters the hope of help by the promise of help: "Ask and ye shall receive, knock and it shall be opened to you." "The Lord whom ye seek shall suddenly come."

But he doesn't come dependably enough to keep the hope going. All the advertisements of his help sit

squarely against a constant landscape of situations in which no help ever comes—and for which there probably is no help anyway: of battles which the Philistines are bound to win, of impossibilities which even God is not about to convert, and of inexorabilities like death which not even the resurrection of Christ makes a dent in.

If he does help, therefore—if we are to try to believe him in spite of the evidence—how on earth does he do it? Do we have any analogy which might shed light on a divine succour which, as far as anyone can see, makes not one material whit of difference to the creatures he promises to rescue?

Go back a little to the concept of a *desiring* universe, created by the attractiveness of God as God, falling upward like a ton of infatuated bricks for the sheer flattery of the Word. The beauty of that comparison was that it was personal, not mechanical.

It saved the freedom of creatures because it allowed us to see God not as *doing* something—not as meddling, pushing, and shoving—but as *being someone fetching*. It gave us not a divine watchmaker but a divine lover. Try it again here.

In the Christian scheme of things, the ultimate act by which God runs and rescues creation is the Incarnation. Sent by the Father and conceived by the Spirit, the eternal Word is born of the Virgin Mary and, in the mystery of that indwelling, lives, dies, rises, and reigns.

Unfortunately, however, we tend to look on the mystery mechanically. We view it as a fairly straight piece of repair work which became necessary because of sin.

Synopsis: The world gets out of whack; perverse and foolish oft it strays until there is none good, no, not one. Enter therefore God with incarnational tool kit. He fixes up a new Adam in Jesus and then proposes, through the mystery of baptism, to pick up all the fallen members of the old Adam and graft them into Christ. Real twister of an ending: as a result of sin, man ends up higher by redemption than he would

By Robert Farrar Capon

How God Lends a Hand

have by creation alone.

However venerable that interpretation is, though, it is not the only one. As long ago as the middle ages, the Scotist school of Franciscan theologians suggested another. They raised the question of whether the Incarnation would have occurred apart from sin, and they answered it: Yes. In other words, they saw the action of God in Christ not as an incidental patching of the fabric of creation but as part of its very texture.

For our purposes—in this context of a world run by desire for God—that opens up the possibility that the Word in Jesus was not so much *doing* bits of busy work to jimmy things into line as he was *being* his own fetching self right there in the midst of creation.

And there you have the bridge from a mechanical to a personal analogy to the divine help. When we say that a friend “helped” us, two meanings are possible.

In the case where our need was for a band-aid, a gallon of gas, or a push on a cold morning, we have in mind mechanical help: help for times when help was at least possible. But when nothing can be helped, when the dead are irretrievably dead and the beloved lost for good, what do we mean by telling Harry how much help he was to us in our need?

He *did* nothing; he rescued no one from the pit, he brought no one back from the ends of the earth. Still, we are glad of him; we protest that without him we would never have made it. Yet we know perfectly well we could have gotten through it just by breathing in and out.

That means, therefore, that what we thank him for is precisely *personal* help. It was his presence, not the things that he did, that made the difference.

So with God, perhaps. Might not Incarnation be his response not to the incidental irregularity of sin but to the unhelpable presence of badness in creation? Perhaps in a world where, for admittedly inscrutable

reasons, *victimization* is the reverse of the coin of being, his help consists in his continuous presence in all victims. At any rate, when he finally does show up in Jesus, that is how it seems to work.

His much-heralded coming to put all things to rights ends badly. When the invisible hand that holds the stars finally does its triumphant restoring thing, it does nothing at all but hang there and bleed. That may well be help, but it is not the band-aid creation expected on the basis of mechanical analogies.

The only way it makes any sense is when it is seen as personal: when we are helpless, there he is. He doesn't start your stalled car for you; he comes and sits with you in the snowbank.

You can object that he should have made a world in which cars don't stall, but you can't complain he doesn't stick by his customers.

Nevertheless, being broadminded, Jesus is blithely paradoxical—or inconsistent, if you like. He reserves the right to start your car for you at such times and places as you and he can work out in conference. Have mercy on me, son of David, says the woman of Canaan; and after a little verbal fencing and a few good *ripostes*, her daughter is made whole from that very hour.

It is exasperating. Tidy minds find him easier to take if he never helped at all. If he is going to make a principle out of victimization, why does he shilly-shally around with occasional answers to prayer?

Once again, it is the mechanical analogy that makes the mischief. Answers to prayers for help are a problem only when you look on God as a divine cigarette machine programmed to dispense Larks, Camels, lost keys, and freedom from gall bladder trouble to anyone who has the right coins.

With the personal analogy, things are better. The Word is like Harry: given the circumstances—given the kind of free world he has chosen to

make—he will do the best he can by you.

It isn't that he has a principle about not starting cars—or about starting them. What he has a principle about is *you*. Like Harry, he loves you; his chief concern is to *be himself for you*.

And since he is God, that is no small item. His presence in the victims of the world—his presence in the cases where even *his* best is none too good—is still the presence of the Word who romances all things into being.

Stuck out there in the snowdrift, you may feel that he should be doing something more than just trying to make out at a time like this, but he obviously doesn't see it that way. He knows the home truth that grief and lovemaking are only inches apart.

In his own dying, while he hangs helpless on the cross, he still, as the eternal Word, flatters nails into being nails, wood into being wood, and flesh into being flesh. Love is as strong as death; there may be waters God does not overcome, but there are no waters that can drown the loving of the Word.

One important refinement, however. People sometimes get the impression that the Incarnation showed up for the first time rather late in the history of the world—that is was not only a patch job but a patch job after awful and irretrievable damage had been done.

Once again, though, it's not as simple as that. There are all kinds of hints that the incarnate Word is not a late intruder but rather that he is somehow coterminous and contemporaneous with the whole history of creation.

First of all, there is the fact that for God, at least, the Incarnation cannot possibly have been an afterthought. He has no afterthoughts. He didn't one day decide to create and then the next day decide to become incarnate. In his customary eternal style, he always thought of both.

Secondly, even the Creed, for all its brevity, suggests that Christ by “descending into hell” was in some way dealing with those who weren't lucky enough to be born A.D.—that

his redemption was somehow available to all of creation right from the start.

Finally, there is the witness of the passages which deal with what is usually called the "cosmic" rather than the simply historical Christ: Christ the Rock that followed the Israelites in the wilderness; Christ the lamb slain from the foundation of the world; even Christ the one foreordained *before* the foundation of the world.

His Incarnate presence, then, is the presence of the mystery of the Word in all victimization. But, because this is a temporal world—and because in a temporal world no mystery is ever visible except under a sign—God sacramentalizes the Incarnation. He presents it under a supreme and effective

sign in Jesus. The only way to keep track of an invisible man is to put a hat on his head—or, in this case, a crown of thorns.

Jesus is neither other than, not a reversal of, what the Word does at all times throughout the fabric of creation. He is the mystery of the Word himself in the flesh. His cross, therefore, is no accident; it is the sacrament of the shared victimization by which he has always drawn all things to himself.

To be sure, in the end of the Gospel he allows himself one success. He rises from the dead. For one morning—and for forty confused days—he takes his hand off the mystery of his working and says, "There! I meant every word I said. The party will come off."

Continued, page 30





WORLDSCENE

Pension Fund To Increase Benefits

Some 1,496 retired and disabled clergymen and 1,634 clergy widows can look forward to sharply increased pension payments next January 1.

Trustees of the Church Pension Fund voted the change at their meeting in New York on April 29.

To cover the increases in benefits, the Fund's trustees voted to activate General Convention's approval of a 3 percent increase in clergy pension premium payments.

The change moves the present 15 percent assessment on clergy income up to 18 percent. The 3 percent increase on the approximately \$90 million paid annually for clergy salaries will increase the Fund income by some \$2.7 million in 1972, or about \$1.20 for each communicant member of the Church.

Present pension benefits of retired clergy and widows will be increased 30 percent on the first \$1,200 of their present annual pension and 12 percent of the next \$1,200.

Active clergy may look forward to an increase from 1.1 percent to 1.2 percent as the factor for salary based pensions, a possible increase of minimum benefit from the present \$2,500 floor to as much as \$4,000. The minimum rate of \$100 a year for each year of service remains unchanged, but up to 40 years' service will be credited rather than the former maximum of 25 years.

Widows' benefits will be changed in like manner. The increased benefits for active clergymen will go into effect for clergy who retire on or after the first day of 1972.

While the Fund has been criticized for the low level of payments,

at present they average about \$2,900 a year. Spokesmen point out that the Fund is unusual, by comparison to other funds, in the support it provides for widows and children. They point out further that the Fund also covers payments to disabled clergymen and now pays vested rights to clergymen who renounce their orders or who are deposed after a minimum of 10 active years.

The rate of current inflation coupled with clergy and widow longevity, and the traditional low base of clergy salaries, are heavy contributory causes to low clergy pensions and the prime reason for the Fund trustees' decision.

Executive Council: Spring Business

Executive Council members met at Seabury House, Greenwich, Conn., on May 19 and 20 for a meeting concerned mostly with regular business.

Council members approved allocation of \$254,700 undesignated Faith pledges to the 1971 General Church Program budget as follows:

- \$85,000 for overseas, to be designated by the Ninth Province;
- \$70,000 for the General Convention Special Program (GCSP);
- \$20,000 for the National Committee on Indian Work (NCIW);
- \$6,700 for funds for a switchboard operation to establish relations to jurisdictions;
- \$73,000 for Project Test Pattern.

In other business, Council members:

- **okayed** the appointments of Mr. Oscar Carr, Jr., Council member from Clarksdale, Miss., as vice-president for development; Mr. John

Goodbody, President of Seabury Press, as communications officer; and the Rev. Jorge Rivera, Director of Christian Education, Puerto Rico, as hispanic officer;

- **elected** Judge Chester Byrns, St. Joseph, Western Michigan, to fill Mr. Carr's unexpired term as an elected member of Council;

► **established** the 1972 General Church Program apportionment to U.S. dioceses at \$12,702,376, the same as this year;

- **heard** the Presiding Bishop report on trips to Italy, Germany, Haiti, Costa Rica, and Nicaragua;

► **established** a series of regional meetings between teams of Executive Council members and staff and bishops and key persons in each jurisdiction, to be held over the next six months;

- **supported** Alaskan natives' claims to their land and urged support of Senate Bill S.835 to this end;

► **defeated** a resolution urging Congress to abolish the draft by an 18 to 13 vote;

► **discussed** progress on arrangements for the 1973 General Convention, scheduled for Jacksonville, Fla., and referred the matter to the Agenda and Arrangements Committee for more investigation;

- **heard** reports on the World Council of Churches and Anglican Consultative Council meetings;

► **agreed** to join other denominations in a joint education publishing venture called SHARE;

- **heard** a report by Bishop Walter Henry Gray of plans for the celebration of the 150th Anniversary of the Domestic and Foreign Missionary Society scheduled for Sunday, Oct. 31, 1971; plans include a special service written by Dr. Massey Shepherd for diocesan and parish use;

► **heard** that the Presiding Bishop's Fund for World Relief is down 10 percent for the first four months of 1970 and 22 percent for the same period in 1969;

► **designated** the PB's Fund as national recipient of the 1972 Church School Missionary Offering;

► **agreed** to participate in the National Indian Day of Prayer June 21 for which the National Committee for Indian Work (NCIW) will provide a prayer;

► **adopted** a charter for the National Committee on Indian Work;

► **approved** the creation of a Commission on Hispanic Affairs to provide a ministry among the hispanic peoples of the continental United States and named fifteen members to the new commission;

► **referred** a report of an open hearing on the GCSP grant to the Black Awareness Coordinating Committee (BACC), held in Denmark, S.C., April 30, to the GCSP Screening and Review Committee;

► **approved** two new MRI Companion Diocese relationships between Chicago and Windward Islands, Maryland and Lagos; extended one between Missouri and Natal;

► **heard** that the Board for Theological Education is providing an Episcopal House of Studies at the Interdenominational Theological Center in Atlanta, Ga., to provide training in black studies (*see June issue*).

South-East Asia: No to Women

Two firsts marked the annual meeting of the Council of the Church of South-East Asia (CCSEA) in Hong Kong the last week in April. For the first time the Churches of Australia and Japan sent official observers. First steps were taken to change the name to "Council of the Church of East Asia."

This would be a more accurate description of the present membership and would also clear the way for the dioceses in Malaysia and Singapore to form themselves into a Province of South East Asia. CCSEA members include Anglican dioceses in Malaysia, Singapore, Hong Kong,

Taiwan, Korea; the Church in Burma and in the Philippines; and the Philippine Independent Church.

The conferees also:

► Brought all requests for MRI projects to the Council, which reviewed them together and drew up a list of regional priorities. The poorly endowed bishoprics of Korea were given first priority.

► Declined to endorse the resolutions of the Anglican Consultative Council on the ordination of women (*see April and May issues*).

► Ratified previous resolutions urging member Churches to enter into full communion with the Church of South India and took similar action with respect to the Churches of North India and Pakistan.

► Took steps to set up regional liturgical consultation.

► Appointed the Rev. Francis Yip of Hong Kong a representative of CCSEA to the Anglican Consultative Council and the Rev. Porfirio de la Cruz of the Philippine Independent Church consultant in lay training.

Unity: New In Britain

The first major Church union in Great Britain since the Reformation will probably be completed next year. In May the Congregational and Presbyterian Church Assemblies voted in favor of uniting.

The two Churches, each with its own Calvinist inheritance, have gone their separate ways since Cromwellian times. According to the terms of the union, each congregation of the Congregational Church in England and Wales will be asked to ratify the assembly decision by December 16. Presbyterian congregations are automatically part of the new Church unless they opt out. A special assembly will be convened next year to constitute the new Church, which will be called the United Reformed Church.

West Texas Board Acts on Challenge

The Executive Board of the Diocese of West Texas, meeting May 7 at Cathedral House, San Antonio,

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WORLDSCENE

unanimously voted the following resolution regarding the Foundation for Christian Theology and its house organ, the *Christian Challenge*.

"RESOLVED that the Executive Board of the Diocese of West Texas express its disapproval of the unsolicited propagandizing of the members of the Diocese by the Foundation for Christian Theology and request the Rev. Mr. Kratzig, its President, that he abstain from circularizing the Diocese with his publication unless requested by the individual communicant."

The Executive Board of West Texas consists of some 32 members, including the Bishop, Suffragan Bishop, general officers of the diocese, and priests and lay persons elected by the Council of the diocese.

The Rev. Paul Kratzig, of Victoria, Texas, is canonically resident in West Texas. The Foundation publication is a controlled-circulation magazine published under a second class mailing permit at Victoria, Texas.

Coming of Age In Camden

After 10 years of community leadership development in Camden, N.J., the Camden Episcopal Community Center now belongs to the citizens of Camden. The Rt. Rev. Alfred L. Banyard, Bishop of New Jersey, gave the deed for the community center to a group of local citizens known as the Community United.

In January, 1961, the Rev. Canon Donald A. Griesman began a diocesan-sponsored pilot urban-work project centered at St. John's Church in Camden. By June, the increase in community activities there justified the purchase of a two-story building to serve as the future site of the Camden Episcopal Community Center.

In the following 10 years the activities of the center and the involvement of the people of the community in those activities grew apace



FAITH AND TECHNOLOGY

by C. A. Coulson

What is man? A well-known British scientist writes about man and his faith in God in this technological age.

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(see *The Episcopalian*, October, 1967, issue).

Canon Griesman, in his report to the 1969 Diocesan Convention, pointed out that he thought Church financing of the center would be increasingly difficult. In addition to the \$20,000 a year subsidy from the diocese and Trinity Church, Moorestown, the center had had a \$17,500 a year grant (for three years) from the United Thank Offering. This would run out in December, 1970.

He also said, "In my opinion it is time for a change and a new approach. The center should not become 'frozen' as many agencies become; neither should the Episcopal Church perpetuate what a community can do for itself." After pointing out that through the work of the center had come new community leaders, he suggested offering the center to "the community of the poor to control, own, and maintain as their own agency. My study of foundations and government grants indicates that community-controlled centers have a better chance of being funded."

The Community United, which now owns and operates the Center, was formed from a coalition of concerned groups and individuals including the N.A.A.C.P., the Black People's Unity Movement, C.O.R.E., the Office of Economic Opportunity, Neighborhood Action Groups, and interested Episcopalians such as Dr. John Robinson, Dr. Charles Brimm, Mr. John Daniels, and the Rev. Canon Fergus Fulford.

In receiving title to the property, Community United's representative said, "Community United thanks the Episcopal Diocese for all that it has done and for its vote of confidence in telling the community, 'You have come of age, do your own thing.'"

PICTURE CREDITS—Alex Brouwer:

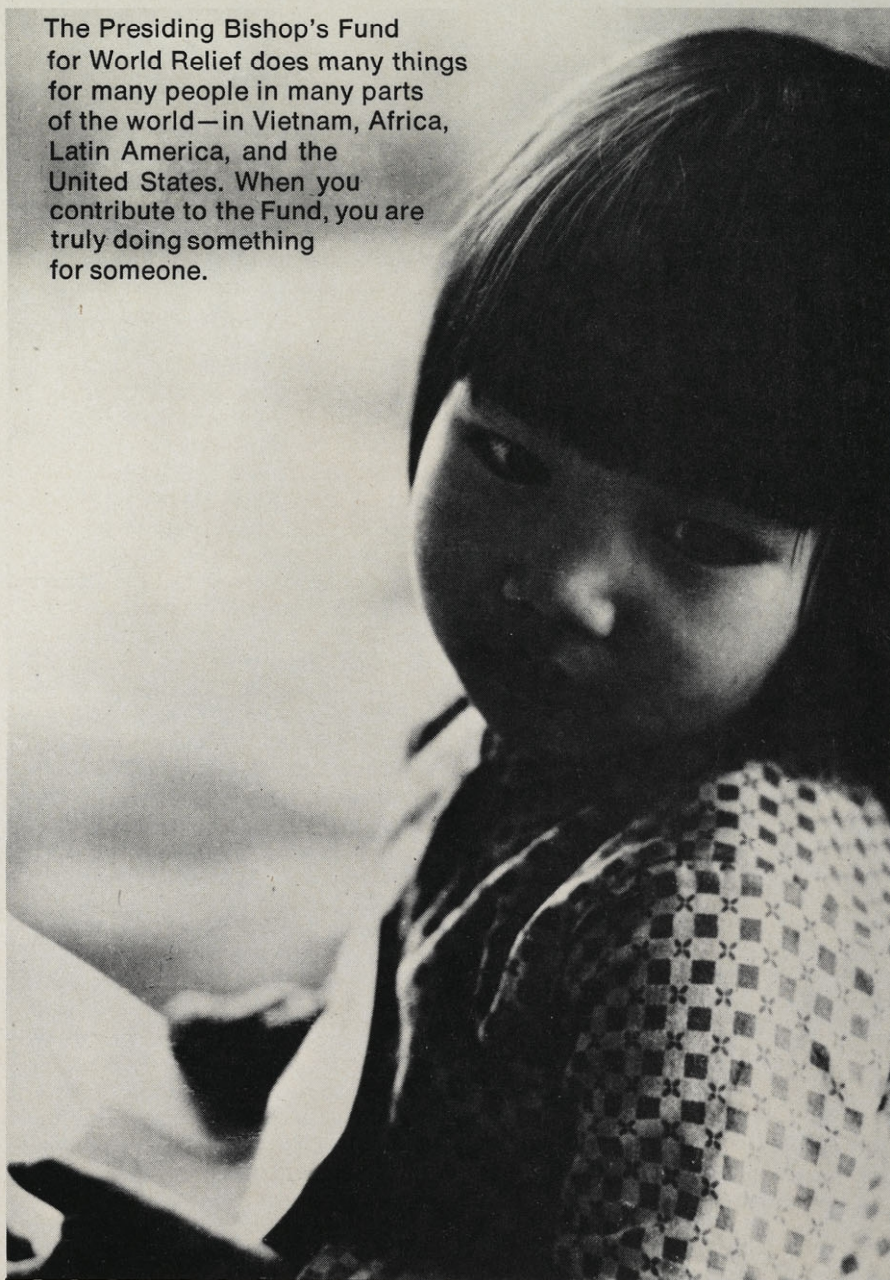
15. Randolph Floyd: 16. Martin Natvig: 10, 11 (top). G. Arvid Peterson: 13. Religious News Service: 20. Margery Smith: 11 (bottom). Rita Sorriero: 25. Dan Meissner: 21 (June issue).

*"...let us not love in word,
neither in tongue; but in deed and truth."*

From the Epistle, Second Sunday after Trinity

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E-7-71

How God Lends a Hand

Continued from page 25

"Lion and lamb, wolf and kid will all lie down together. Victimizer and victim will eat at my supper. They shall not hurt nor destroy in all my holy mountain; I will wipe away all tears from their eyes."

And then, as the apostles stand dumbfounded on the hilltop, he disappears. He claps his hand back over the mystery and says, "But not yet. I have the keys of hell and death, but till the end, I am as good as dead for you. You will meet me in the Passion—in the heart of badness where I have always been. Together we will make up what remains of my sufferings; in the agony of all victims we will draw the world into the City of God."

From there on, mystery reigns absolutely. It is, I grant you, such an incredible piece of business that no one can be faulted for not believing it. There is no proof, only odd signs which are even more obscure than Jesus himself: a little water, a little bread, a little wine.

But if you decide to believe it, what must be done is clear enough: you tend the signs and adore the mystery as best you can; you join your victimization to his; and you say: Jesus, I love you, I love you, till you finally run out of breath.

And then—

If it should all happen to be true—
To be continued

CALENDAR OF EVENTS

JULY

- June 28-July 7 Special Conference for Episcopal Preschools sponsored by National Association of Episcopal Schools, Austin, Texas
4 FIFTH SUNDAY AFTER PENTECOST
5 INDEPENDENCE DAY (see proposed Prayer Book revision)
11 SIXTH SUNDAY AFTER PENTECOST
18 SEVENTH SUNDAY AFTER PENTECOST
22 ST. MARY MAGDALENE
25 EIGHTH SUNDAY AFTER PENTECOST
26 ST. JAMES THE APOSTLE

Switchboard

Continued from page 4

Episcopal Church and other denominations. The reasons given are as many and varied as the people who stop attending church.

I can remember when the pledge was first introduced into our church. It was intended to give the governing bodies of the Church some definite idea of how much money they could expect in order that they could plan the budget with more certainty. Now the pledge has become the measure of membership.

The institution needs far more than money. [It needs] stewardship of time. Time for clergy to go out to the people who need comfort. Time for the membership to give to the youth of the church. Time for love and time for service in the community.

I am convinced that people like myself who believe deeply in the faith of our fathers are increasingly disenchanting with the "institution" which professes to be the Church. I prefer a definition I learned as a young girl—that the Church is a group of believers. From that Church I cannot be excluded.

MRS. MARY O. WHITE
Beaverton, Ore.

There can be no doubt that the Episcopal Church is pulled in every way and direction by the stresses of our time.

We must remember that we are the Body of Christ; as a member of the Anglican Communion, we believe we have received through the Apostles and their successors, our bishops, the unspotted and true teachings from our Lord Jesus Christ. It follows first of all that we must take what we are supposed to affirm in the Nicene Creed seriously. We must minister the Word of God in proclaiming the Gospel. We must take the Sacraments seriously, really live by what the Bible and Prayer Book teach us.

There must be institutions, hierarchy, buildings, simply because we need the ways and means of doing God's work. These are tools the Lord has placed into our hands. One must learn to use his tools more effectively.

When the impatient speak of "relevance" to the Now Situation, they do point out a definite need. But the Church's mission is to be relevant to all peoples in all times and ages, not just now, for now quickly becomes yesterday.

If we did more praying and less shouting, we would more ably accomplish the work God has placed in our hands.

E. L. EVELAND
Binghamton, N.Y.

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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 office.

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.

Box 511

Richmond, Va. 23204

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

☐ Choose a child who needs me most.

I will pay \$12 a month

I enclose 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
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