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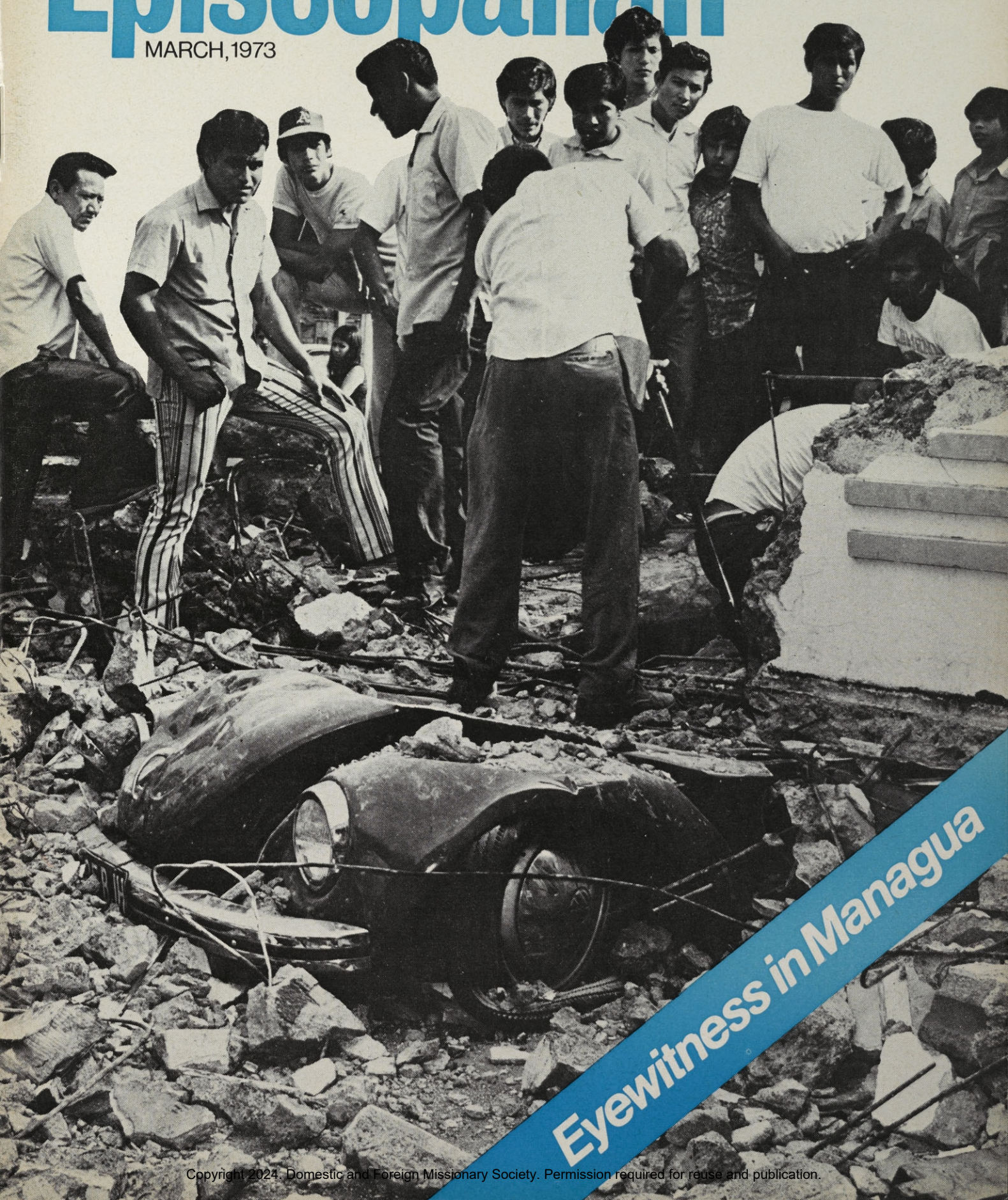
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THE Episcopalian

MARCH, 1973



Eyewitness in Managua



Managua está Muerta

by Hugh McCullum

Two days before Christmas, Managua, capital of the Central American Republic of Nicaragua, was flattened in a devastating earthquake which destroyed 80 percent of the city of 440,000 and left the tiny (population 2,000,000) country reeling.

The statistics are mind-boggling. Damage totaling more than \$850,000,000 was inflicted on the city; at least 5,000 died the morning of December 23; more than 250,000 people are without homes; 50,000 dwellings collapsed; no schools, hospitals, or government buildings are left; 85 percent of small businesses were wiped out (ironically 80 percent of big business survived); 500,000 pounds of food will be needed

daily for the next twelve months for the 285,000 *damnificados*—literally “damaged ones”—now being fed by the government and voluntary agencies.

No one, however, is starving to death. Predicted epidemics have not materialized. Light and water systems are back in operation. For the present, Managua will survive.

But with its infrastructure destroyed, the country—for Managua is Nicaragua—faces a rebuilding task of an enormity none, even the dictatorially ruling Somoza family, can yet fully comprehend.

Can this conservative, authoritarian regime move progressively enough to change the face of a country which suffers from poverty (more than 250,000 people

Managua is dead, but its survivors are hanging on, hoping for miracles that faith, hard work, careful planning, and help from others could bring.



were already facing starvation from a year-long drought when the earthquake struck), destruction, and political unrest? Where do the Churches, long feuding with each other, fit in?

The future of this country, for years propped by massive American support, depends on long-term plans. And in long-term planning the Churches, moving to indigenization, and voluntary agencies will be most able to help.

The city is almost certain to be rebuilt on its present site—the Somoza family has too much to lose financially to do otherwise—despite warnings of geologists and seismologists that four distinct faults lie under its volcanic surface.

But how it is rebuilt—what its face will be, how its character and life-style will develop—is crucial.

Knowing their city is dead and aware it will be rebuilt, the people of Managua want the best they can get. They need material help, but they must determine their own destiny. Their Churches can be the agencies to a better life for the whole country.

To learn what happened and what is being done, *Canadian*

Churchman editor Hugh McCulum spent ten days in touring the devastated city, talking with church, government, and volunteer agency officials and especially Nicaraguans. Here is his report.

"Managua esta muerta," the cab driver kept muttering as we drove in the bashed-in taxi from Las Mercedes airport, through the cracked streets of the once care-free and hospitable capital of Nicaragua, to find the tiny Anglican community.

Bent and torn Yule decorations flapped eerily in the hot dusty breeze. They'd not been taken down after the earth began to heave that night just two days before Christmas.

In broken English the driver told me how his city went "up and down at first" and then "from side to side" just after midnight and in less than two hours of violent seismic shocks was virtually destroyed.

This latest of three earthquakes which have destroyed Managua (the others in 1885 and 1931) was no respecter of people. The wood, tin, and adobe shacks in the crowded downtown slums crum-

bled along with the office towers and modern middle-class apartments of the Avenida Central and the sprawling homes and haciendas of the rich along the low volcanic hills on the city's outskirts.

In the days that followed, the city was without water and electricity, and people fought with themselves and the authorities for food. Bodies lay in the rubble. Looting and burning destroyed much of what the earthquake had overlooked. Strongman Anastasio Somoza looked after his National Guard, who shot looters as they, themselves, helped strip those stores not totally destroyed.

Three Weeks After

Today, three weeks later, the downtown is cordoned off, a ghost town. Only those with passes can get in, and the scene looks like the results of saturation bombing.

The government bulldozed whole sections and limed over others before the decaying bodies could create worse health hazards. Yellow flags signifying demolition hang over most buildings. The ancient Roman cathedral squats cracked and useless, its crosses

hanging madly askew over a clock stopped at 12:23.

Somoza, whose family owns most of the nation and has dictatorially run it with American help for more than forty years, is determined Managua will remain where it is—better built perhaps, with estimates of a billion-dollar construction boom already rumored.

Experts say Managua sank more than twelve inches in the last seismic movement and is still unstable. Somoza says Northern Nicaragua—less earthquake prone—is too far from present communications for easy access, that the capital can be rebuilt nowhere else. He talks of open spaces where the known faults now run underground and of new buildings constructed according to a strict earthquake code, perhaps using San Francisco structures as models.

But whether long-term safety for the masses will result, whether the poor will ever afford anything more than their shatter-prone adobe houses are unanswered questions. Managuans have fatalistically shrugged off disaster before, and apparently they'll do it again. "Everyone here loves Managua.

It's a shrine now. People don't want to move," one man told me.

Whatever the decision regarding the capital's location, it will certainly be made by Somoza, a West Point graduate who has already served one term as president. The ruling triumvirate which replaced him has broken up in face of the earthquake and his control of the 5,000-man army.

Today Somoza's plush, ranch-style home, built to withstand earthquakes, is the center of all government activity. Housed in tents, everything—including the army, food distribution, and what government organization is left—runs out of his big backyard.

The National Emergency Committee, of which Somoza is president, controls the whole disaster aid program and has unlimited power. Using U.S. experts, it has set up a distribution system that works after a fashion; local distribution is in the hands of local party bosses, and charges are common that cronies are paid off and the poor get only the remains.

Somoza's wife, Hope, a striking woman of enormous ability and power, directs personally all the medical services in the city and controls much of what govern-

ment welfare exists. Even some volunteer agencies must clear much of their emergency operations through her.

Two field hospitals have been donated by the U.S. government and are the basis for a continuing medical program. Volunteer emergency clinics attempt to meet the needs of the poor but are hampered by a shortage of supplies.

Immediate aid is not lacking. So far more than \$10,000,000 has come from the U.S. government alone, and volunteer agencies have poured in another \$1,000,000 in money and supplies. Most of it seems to be getting to the people.

I Find the Anglican Community

I was sure the cab driver would never find the diocesan center of *Iglesia Episcopal de Nicaragua* (the Anglican Church) in the chaos that existed. None of the despairing, ragged people we met had ever heard of Episcopalians. But an hour later I was listening to the gentle voice of a Central American priest who was celebrating the Eucharist for the faithful few on the patio beside a wrecked chapel.

On Sunday morning in Managua the Church, like the Nicaraguans, was struggling for some semblance of normality in a world which had suddenly collapsed. The American Bishop, Edward Haynsworth, was there, and an American priest, the Rev. Raymond Riebs, on loan from Parma, Ohio. With their people they listened to the familiar words and received the Sacrament from Father Luis Serrano, who'd been the parish priest for seven years and had returned from neighboring El Salvador to minister to them.

Father William Muniz, the present rector, was at home exhausted, his house barely standing, twenty families living in tents on his lawn.

Faces were drawn and worried; fear and exhaustion and confusion were easily seen. Each day the people felt the tremors and wondered if the horror might return. But for a few minutes they took time out from the business of survival to pray.

The service was soon over, and Bishop Haynsworth and his peo-

In Managua the Diocesan Center's chapel was partially destroyed, but the rest of the center is relatively undamaged and will be usable.



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ple went quickly back to recouping and participating in the long- and short-term rehabilitation and reconstruction of Managua's life.

The diocese, an overseas jurisdiction of the Episcopal Church in the U.S.A., is small in number, with much of its work centered on the Atlantic Coast among former West Indians. Two of its priests and its bishop are based at Managua where, in addition to two small congregations, it has concentrated its work in a downtown clinic called St. Luke's and in an imaginative and successful alcohol and drug addiction program, which prior to the disaster had been the only project of its kind dealing with a serious social problem.

Today Managua's one Episcopal church is unusable, but the bishop feels it can be repaired; the Muniz' home is only possibly reparable; the clinic is totally destroyed; the diocesan center is usable but has been placed inside the area the government has cordoned off for safety reasons. Only the bishop's home, well outside the earthquake area, is undamaged.

The same story is true for the other non-Roman Catholic Churches.

Ecumenical Efforts

On the surface the Church situation in Nicaragua is not promising. The Roman Catholic Church is typically Latin American, comprising 95 percent of the population but suffering from a severe clergy shortage, sparse church attendance (few people go to church other than to be baptized, married, or buried), and a debilitating ultra-conservatism. But Archbishop Miguel Obando y Bravo is a new breed of Roman Catholic, only recently appointed to his archdiocese and already in conflict with the ruling family.

Out of the disaster has come a new sense of purpose and oneness that may well mean a role of real importance and influence for Managuans from the Christian community.

Where nothing remotely resembling a Council of Churches ex-

St. Luke's Clinic in downtown Managua was destroyed but the contents saved. A mobile clinic has been set up to aid residents of suburban Bello Horizonte, many of whom suffer from gastro-intestinal diseases.



The Rev. Raymond Riebs (gesturing in center) and Bishop Edward Haynsworth (next to Father Riebs) watch people build an oven as a food-for-work project in Camp Luis Somoza.

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Switchboard

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

SEAGULL OR SUPERMAN?

A couple of things about the piece on
Jonathan Livingston Seagull by John S.
Spong in the January *Episcopalian*:

First, Mr. Bach's book is remarkable
mainly in the number of heresies it pro-
fers. If *Jonathan* is meant as a parody
of the Gospel, it is well done. If not, it
is simply a potpourri of spiritual mis-
information, and any thinking Christian
ought to be able to spot it as such.

Second, I was appalled by Mr.
Spong's comments. The way I read
them, he got a lot out of *Jonathan* be-
cause he sees Christ as Superman and
the freedom He has brought us as free-
dom to do pretty much as we please. I
was taken aback by the writer's con-
descending view of "the legends, the
superstitions, the miracles, the mindset
of the first century. . . ." I was floored
by a theology which would have wor-
ship become truth and power (isn't it
already?) but "not a call to recognize
our dependency, our sinfulness, or our
worthlessness as it so often has been in
the past."

If I am not a sinner and a dependent,
the Incarnation is meaningless. The last
time I looked, there still was "no
health in us."

Robert Horine
Lexington, Ky.

SOCIETY'S NEW HEAD

Will you please note that the Society of
King Charles the Martyr now has a new
American Secretary? Inquiries about
this society should be directed to:

Mrs. Eleanor E. Langlois
110 Devonshire Court
Rochester, N.Y. 14619

ENGLISH, NOT GREEK

I should appreciate [your] publishing
this letter to correct an impression given
in the synopsis of the report of the
Liturgical Commission of the Diocese
of Lexington (December issue, page
27). It states that we found in the di-
ocese the service "In the language of the
people is much preferred." Some might
interpret that to mean our people pre-
fer the second service of the Trial Rites
in the contemporary language. That is
not true at all; they much prefer the tra-
ditional language. That sentence refer-
red to a previous sentence in our report
omitted in [the] synopsis, stating that
an overwhelming majority preferred
"Lord have mercy upon us" in English
to the Greek form "Kyrie Eleison" or

the alternative "Holy God." In other
words, our people preferred the English
language over the Greek, the only place
it appeared in the Liturgy.

Charles Lawrence
Lexington, Ky.

CHRISTIAN'S VIEW

The greatest wonder in history [and] in
our lives is Jesus Christ. His philosophy
is a glory and a truth that lights the soul
and warms the heart. If a large statue
of Jesus Christ and a golden cross were
in every city, the negative in human
conduct would almost disappear. The
spirit of Jesus Christ could be a greater
power for peace and good than the gun.
Jesus Christ can bring to one a greater
feeling deep within than materialism.
Every newspaper should have a Christ
page to feed the mind and soul of the
people. The spirit and wonder of Jesus
Christ is always ready to become part of
one. Try it.

Albert Price
Kane, Pa.

ADVERTISEMENT COMMENTARY

I was appalled to see the advertisement
placed by the Committee for the Apos-
tolic Ministry on the back page of the
December issue. Appalled but not too
surprised, as this is a perfect example of
how the institutional Church has taken
women for granted over the years.

Substitute the titles "black, brown,
chicano, or Indian" for "woman."
Would you even have considered such a
position were these minorities the sub-
ject of your attack? What is the differ-
ence between racism and sexism? Both
are totally unchristian!

Any institution which does not ad-
apt to changing conditions in a so-
ciety will wither and die. Consider what
would happen if all the women of all
the churches were to walk out. Don't
you really believe it is time the Church
recognized women as full human beings
and valuable assets to the Christian
community rather than merely as serv-
ants?

E. Lee Kefauver-Lavalli
Dearborn, Mich.

FEATURE— NOTEWORTHY PARISH

In your business you cannot please
everybody, but it seems fair to tell you
why *The Episcopalian* displeases me. In
your passion to be "with it," balloons
and all, you faithfully report the activi-
ties of the avant garde; but you relegate
to small type and back page reporting
those who take a more traditional ap-
proach or who seem slightly right of

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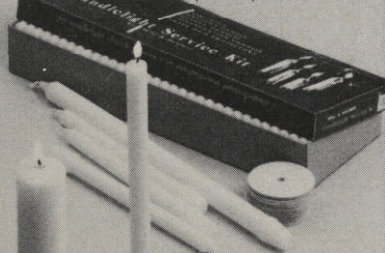
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Switchboard

Continued from page 6

center regarding the "fundamentals" of the faith.

Church of the Redeemer in Houston was selected by *Guideposts* Magazine as Church of the Year for 1972. You reported this among many far less noteworthy items on the back pages of your December issue. Is this because that particular parish is strongly charismatic and evangelical and unashamed of the unadorned Gospel? To be selected by *Guideposts* is an honor worthy of at least a feature story in *The Episcopalian*.

In your zeal for change, how about lauding one parish which changed the image of the Episcopal Church in Houston from limousine-liberal-folksy to life-saving-redeeming Christian?

*Timothy S. Rudolph
Daly City, Calif.*

ED. NOTE: Thank you for your comments. We are always looking for new ideas but not to the exclusion of "traditional" approaches, as a review of our last six issues should bear out. We are planning coverage of the charismatic movement in a spring issue.

SAME PROBLEMS

With great eagerness I read Ralph Milton's article [January issue], "What Do Those People Really Want?" He was expressing exactly the feelings of all of us whose hearts lie in our own American colony—Appalachia. The same economic problems of the Philippines apply to the people of Appalachia through the exploitation by the coal industry. To quote Mr. Milton, "...we are rich because he [the Appalachian] is poor." The coal has been removed without benefit of severance tax, to say nothing of the blatant ravaging of human life and land. No money to speak of is invested in the area from which the coal has come. The poor get poorer as the mines close and no alternative industry is substituted by the rich who move on and get richer.

As a country characterized by innovative, creative leadership, let us lead the way in a creative, innovative approach to the economic problems which plague Appalachia and the world. I ask our Church leaders, lay and clergy, to minister to the economic powers to develop humane approaches to enable the disenfranchised to develop self-reliance and a sense of identity. The stronger all our people are, the stronger our country and world will be.

*Leigh F. W. Murphey
Boonsboro, Md.*

UGH—UGH

Two reprints in the Advent issue of *The Episcopalian*, "Balloons Belong in Church" and "Over 30," call for comment because they seem to set the tone of permissiveness in worship which dominates much of the thought expressed in your publication.

To the first I am tempted to just let it go with a silent "Ugh!" but instead offer a quotation from Ecclesiastes 3:1: "For everything its season, and for every activity under heaven its time."

To the second I am tempted to say "Ugh!" a bit more vehemently but instead offer a reminder that perhaps "I'm O.K., you're O.K." may not be the spirit in which one should partake of the Body and Blood of our Lord held out to us from a rough cross of suffering and pain. I know I am not deserving of such an awesome invitation to receive Life through His sacrifice, and were I to come to His table with the attitude suggested in this article, I am certain I would come away with my hunger and thirst in no way assuaged.

*Elizabeth W. Goldsborough
Owings Mills, Md.*

Tiki and Tobi, February's Episcopocats, allow the Rev. and Mrs. Robert D. Askren to share their home in Sebring, Fla.

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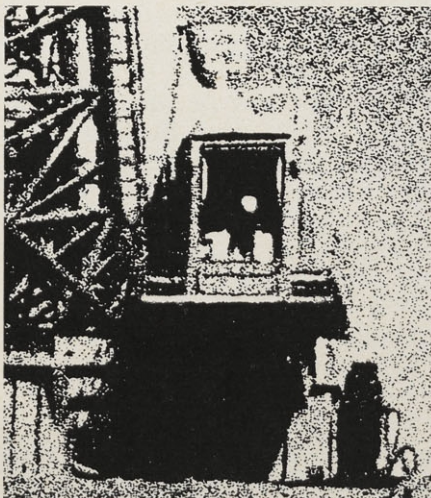
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Back from Vietnam;



but to what?

With a costly, unhappy war almost over, American church people should consider their responsibility to all who have returned.

by Charles P. Lutz

Victims of the war in Vietnam are numerous. Chief among them are the people of Indochina. A sizable secondary category would be the military-age American males of the past decade.

Men who have died, suffered injury, become prisoners, or who are missing in action are victims of the war. And those who refused to participate, who wound up somewhere in prison or exile or underground—they too are a kind of war victim.

But that all veterans of the Vietnam era—not just the war casualties—can be called victims is becoming more and more apparent. The degree to which they have been victimized varies. Some become psychologically troubled by their participation in the war. Others become troubled upon returning to a nation which seems intent on forgetting their serv-

ice. Many suffer from the simple fact that not enough jobs are available at home.

All Vietnam-era veterans share in at least one form of mistreatment: the stinginess of our official benefit program and the difficulty of obtaining even these paltry allowances.

Not all Vietnam veterans have become troubled psychologically by their experiences. But a substantial minority—perhaps 20 percent of all who served in Vietnam and a higher proportion of those with extensive combat experience—give evidence of serious emotional disturbance.

Dr. Chaim Shatan, director of the post-doctoral psychoanalytic training clinic at New York University, describes the “post-Vietnam syndrome” to express the shared concerns that emerged from group rap sessions he conducted at the request of vets. Dr. Shatan identifies six basic themes:

1. *Guilt* feelings about those killed and maimed on both sides and about surviving intact when others did not. A veteran's response may be to “atone” by picking self-defeating fights, provoking rejection by persons near him, or even by causing one-car accidents.

2. A feeling of being a *scapegoat*. Upon seeing senior officers exonerated of war-atrocity charges without trial, some veterans speak bitterly about the high command's impunity. Meanwhile, the GI and ex-GI carry the burden of the war's unpopularity. They feel deceived, used, and betrayed.

3. A sense of being duped leads to personal *rage*. Counter-insurgency training assists the unleashing of violent impulses against indiscriminate targets.

4. *Combat brutalization*. Basic combat training focuses hatred on the dehumanized image of "the enemy." Under guerilla conditions, dehumanization has no clear-cut boundaries. Hatred is generalized to any Oriental, eventually to any civilian. Only after discharge do many veterans begin to question the validity of their hate.

5. *Alienation* from their own feelings and from other human beings. After systematically numbing their human responses, the men find experiencing compassion for others difficult.

6. *Agonizing doubt* about their continued ability to love others and to accept affection. One veteran said in the rap sessions: "You paid a high price for trusting other people in Nam. Every time you acted human, you got stung."

Dr. Shatan concludes: "Unlike the World War II veteran, the Vietnam returnee is unheralded, unwanted, and all but unemployable. . . . Must he be shunted into an emotional dead end of frustration, alienation, and solitude? Or can we share in his effort to become human once again, to reintegrate a new identity?"

A problem which faces some Vietnam veterans, hardly known during other American wars, is drug misuse. Often it seems the most obvious symptom of the emotional difficulties. Drugs have provided one way to live with the meaninglessness or guilt or frustration of the Vietnam experience.

Estimates of the number of veterans addicted to heroin range from 60,000 to 100,000. Expensive programs are required to meet adequately the addicted veterans' needs.

Most veterans are not asking for the victory parades of World War II. A majority of them are asking for improved employment and education opportunities.

As one veteran put it, "The only kind of hero's welcome I care about is a job." That job—or the training required to get it—is simply not available for large numbers of Vietnam-era veterans.

Some statistics: More than 5 million veterans served during the Vietnam era—which dates from August 5, 1964, when the U.S. actively entered the

war—and roughly half of these spent time in Indochina. Better than 4.1 million are between the ages of 20 and 29.

As of April, 1972, when the nation's jobless rate stood at 5.9 percent, the rate for Vietnam-era veterans was 8.6 percent—about half again as high. (The rate for non-veterans in the same group was 7.6 percent, a full point lower.) The jobless rate for minority veterans is worst of all. Among black vets, for example, the first-quarter 1972 employment rate was 15.3 percent.

Is it because they are veterans that they suffer higher unemployment? In some cases employers are wary of hiring the vet because of anticipated drug or emotional problems. But normally veteran status does not deny the veteran a job; his lack of preparation does.

Unlike World War II veterans, most ex-servicemen today have no experience other than the military. Further, the young men we have sent to fight this war have come primarily from the poor and lower classes.

One-fourth of the veterans return without a high school diploma. That's 1.3 million men. By socioeconomic definition, many of the high school graduates attended inferior schools and need extra help if they are to do college-level work.

Fewer Vietnam-era vets are using the GI Bill than did their World War II and Korea counterparts. One reason is the present bill, unlike its predecessors, has not offered enough money to finance a college education.

In its 1972 session, however, Congress did enact several legislative items designed to help veterans. Two have special importance:

First, the GI Bill monthly benefit for a single veteran who goes to school full time is increased from \$175 to \$220 per month. Though the purchasing power will not be as great for most vet-students as it was in the 1940's and 1950's, it represents a welcome increase.

Second, the Higher Education Act's Title 10 (the "Cranston Amendment") authorizes direct grants to colleges for every veteran enrolled full time if the college (1) provides a vet outreach worker and (2) increases its vet enrollment.

While this provision gives financial assistance to the school rather than the veteran, it should prove helpful in motivating colleges to take extra pains to recruit and keep veterans as students. The President, however, has not released funds for this provision, so it is not yet operational.

One other act potentially helpful to veterans was

vetoed by President Nixon in what he termed an anti-inflationary move. The VA Health Manpower Training Act would have given grants to community and junior colleges related to VA hospitals to improve the training of veterans and others in health and paramedical careers.

Two other areas in which federal legislative action would be helpful are:

Drug-abuse rehabilitation. Treatment prior to discharge which safeguards servicemen's rights—and does not lead to a less-than-honorable discharge—is one need. The other is greatly increased availability of drug treatment programs following discharge.

Relationship with Veterans Administration. Many Vietnam-era vets share a general feeling of alienation from the VA, seeing it as controlled by policies and personnel from "the classes of 1946 and 1954." One proposal which might help is to create an ombudsman office within the VA, run by Vietnam-era vets, to deal with their specific complaints.

Some state and city governments are also moving to offer benefits and services to vets. All should be encouraged to do so.

A few of the specific ways in which Churches can help, in addition to encouraging support for needed legislation, are:

- Hold a "Listening to Veterans Day." Bring churchmen and veterans together to discuss the situation of Vietnam-era vets, giving at least one-third of the day to discovering what the Church's response to veterans should be.
- Support or help develop one-stop veteran centers

staffed by Vietnam-era vets.

- Develop city-wide or area-wide task forces of church-related employers who will identify jobs for veterans and will help insure proper training.
- Encourage pastoral counseling services and other church efforts to develop special mental health programs for veterans.
- Urge nearby colleges and trade schools to use outreach workers in contacting returning vets, to design special preparatory programs, and to develop support, counseling, and tutoring for veterans while they are in school.
- Hire veterans who are students for part-time work under the federal Work Study Program. Any student with financial need can receive from \$1.65 to \$3 per hour for up to 15 hours of work per week with a nonprofit organization. Federal funds pay 80 percent of the wage and the agency 20 percent. (At a cost of only 50¢ an hour or \$7.50 a week, for example, a local church or other church agency could help a veteran to receive \$2.50 an hour for fifteen hours. Church groups which are serious about helping veterans could then assign the part-time employee to work with a community or campus vet service center.)

A program packet which describes these opportunities in more detail is available for \$1 from Emergency Ministries Concerning the War, Room 767, 475 Riverside Drive, New York, New York 10027 (phone 212/870-2192).

An Interchurch Feature originated by *The Lutheran*.
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QUIZ AND QUESTIONS

QUIZ

1. What is the population of Nicaragua?
2. Almost all of this country's total coal production comes from strip mining. True or false?
3. "Lent" and "-----" come from the same root word.
4. How many servicemen served during the Vietnam War?
5. How many dioceses met in convention this past fall?

QUESTIONS

1. What jolted Elaine into taking stock of her hectic volunteer activities? How does Jennifer make decisions on whether to accept or decline requests for her help on committees? (See pages 18-19.)
2. Study Charles P. Lutz's suggestions for parish help for Vietnam veterans. Can any of them be implemented in your parish? Can you think of other ways your parish can minister to returning servicemen? (See pages 10-12.)
3. Can you discover specific ways to follow each of Albert Stauderman's suggestions on "Keeping a True Lent"? Have you found ways in the past that you could share with

other members of your parish? (See pages 14-16.)

4. What advantages and/or disadvantages can you see in the concept of indigenous ministry? Perhaps a study group might explore Biblical examples of such ministries. (See pages 30-31.)

5. A parish group interested in ecology might discuss the implications of strip mining, both from an ecological point of view and for one of the country's sources of energy. (See pages 20-23.)

million; 5) 43.
ing; 3) "length"; 4) over 5
one-half comes from strip min-
1) 2 million; 2) false—about

ANSWERS TO QUIZ



Take Courage from His Joyous Hospitality

by John E. Hines

WALK WITH ALL AGES

Thou, in whom all the ages are as one time, walk with us as we face the future.

If we are young, and all our hopes and dreams are snarled and tangled in the wild tempest of this world's rage, grant us such wisdom and insight that we may possess our souls with tenacity for a destiny beyond our present sight.

If we are old, and our anxieties and fears are worse confounded by the fury of the age, keep us steady with the strength of such remembrances as we have of thee and thy grace in days now gone, that we may confront the world and the future with quiet minds and resourceful hearts, knowing the victory which is in faith.

And if we stand midway in life, having seen one world depart and waiting for another not yet born, with youth behind us and age before us, we pray thee to teach us how to make all our years ascend from glory to glory until we become as children of the morning in the kingdom of the spirit. Amen.

These prayers were offered by Presiding Bishop John E. Hines each morning of the House of Bishops' meeting, October 30-November 3.

March, 1973

GUIDE OUR RETURN

Thou who art nearer than our own thoughts, who knowest what is in our hearts before it is on our tongues, grant us clean hearts that we may pray with wholeness and integrity. Help us to return from every far country to that home in thee, where mercy greets us while we are yet afar off and great rejoicing fills our undeserving hearts with a peace we could not gain with much labor.

Be patient with our slow return, our faltering step, our uncertain hope. Thy grace is still our surprise, the incredible gift beyond our imagining, the bush that burns and yet turns not to ashes. Give us open hearts as thou dost welcome us in love, that with ready spirits we may serve thee joyously and humbly, through Jesus Christ our Lord. Amen.

AWAKEN OUR SOULS

Eternal God, our Father, in whom all things were first begun, walk with us as we begin this new day. The strength of the morning, the light of the tireless sun, the communion of fellowship, the joy of work, the benediction of worship—all come from thee. Even as thou has sent to us these signs of never-failing grace, continue we pray thee to awaken our souls to a larger and more joyous hospitality of thy loving kindness.

We are prone to blindness, easily turned from the wonder of thy presence, and sometimes perverse in our indifference and rebellion against thee. Finish thou the work thou hast begun in us, through Jesus Christ thy Son and the ceaseless labor of thy Holy Spirit. Amen.

HELP US GIVE THANKS

*For bread broken in the glory of a common joy;
for truth living beyond the barriers of time;
for fellowship made of an understanding of eternal things;
for humble circumstance and simple deed in which
the ineffable miracle of love is perfectly revealed;
for mysteries by which we have been exalted and
for knowledge by which we have been humbled;
for souls in whose living we have seen no death;
and for those who, having died, live forever. . . .
We give thee thanks with great rejoicing, O God,
our Lord. Amen.*

TO KEEP A TRUE LENT



You know the laws of the Church for this Lenten season," the priest said sternly after he had finished reading the Ash Wednesday lesson from the Old Testament book of Joel.

"There is to be no eating of solid food until evening, except on Sundays. No meat or wine during the week. And there'll be no weddings in the church, no public games or parties, and the church bells will be silent so you'll have to wake yourselves up in the morning."

Martin Luther may have listened to this annual warning in church when he was a young man. In Roman Catholic Europe, Lent was a period for somber and almost mournful contemplation of the passion of the Lord Jesus. At least outwardly.

As Luther went on into his ministry, he may have had second thoughts about the need for fasting and other such legalistic practices. "Fasting is a good outward discipline," Luther wrote, but he added that the spiritual discipline of faith, love, and prayer was more important.

In Lutheran churches, however, the church year was retained, as it was in the Anglican Communion. Some other denominations abandoned the church year after the Reformation, even playing down the major festivals. But Lent still remains one of the important seasons as it leads up to the great events of Good Friday and Easter.

Lent is an Anglo-Saxon word which comes from the same root as the word "length." Lent is the time when the days lengthen; originally it meant springtime. In other languages the season is still called "Pascha," or Passiontide.

Today in our mixed society Lent is often neglected. Many people won't even know Ash Wednesday, the beginning of Lent, has arrived until they see the mark of ashes on the foreheads of many Roman Catholics and Episcopalians at office or school.

Lent is late this year because Easter is not until April 22—almost as late as it can ever be. Easter falls on the first Sunday after the first full moon in spring—a concession made many centuries ago so pilgrims to the Holy Land

would have moonlight to guide them on night-time journeys. This year the full moon falls on April 17.

By an unusual coincidence, the Jews who follow their own ancient calendar will begin their eight-day Passover observance on April 17, thus observing their holiest week at the same time Christians are observing theirs. That's the way it was on that first "Holy Week" when Jesus was crucified.

A move now under way would have Easter on a fixed Sunday, probably the Sunday after the second Saturday in April. Easter would then fall each year between April 9 and 15, with Lent beginning between February 22 and 28.

The British Parliament has voted in favor of this arrangement, and both the World Council of Churches and the Roman Catholic Second Vatican Council supported it. But who has final authority to make such a decision? Ages ago a world-wide ecumenical council would have been called to adopt the change. Only joint action by Protestants, Roman Catholics, and Orthodox could effectively call such a council today.

If you count the days between Ash Wednesday (March 7 this year) and Easter, you'll count forty-six. This may seem strange since we speak of the "forty days" of Lent. Sundays, however, are always festival days because Jesus arose from the tomb on a Sunday. So we have six Sundays that are *in* Lent but not *of* Lent, which is the reason the priest in Luther's day told the congregation to fast except on Sundays.

Why forty days in Lent? Nobody knows exactly. In the early Church, Christians evidently fasted for the forty hours from the moment of Jesus' death on the Cross on Good Friday until the hour when He came forth from the grave. Later this was lengthened to a two-week period of preparation for Easter, during which candidates for baptism received instruction, fasted, and prayed. When the Christian Church became an established and dominant force in Europe in about the fifth century, the period was increased to forty days.

Forty is one of the "holy num-

bers" that recurs in the Bible. In Noah's time, it rained for forty days and forty nights. The children of Israel wandered for forty years in the wilderness. Moses spent forty days and nights atop Mount Sinai when he received the commandments. In the New Testament, Jesus fasted for forty days before beginning His ministry. The period between the Resurrection and Ascension was forty days. So the church fathers must have felt forty had a special significance.

Today many church leaders feel this is too long a period to maintain a high level of spiritual meaning. Some Episcopal churchmen have advocated a return to the two-week period of preparation for Easter.

Eastern Churches, such as the Coptic and Orthodox, never adopted a forty-day Lent although they have a tradition which goes back even farther than ours. They have an eight-week period of preparation for Easter, with only four fast-days each week. They exempt Thursday, Saturday, and Sunday from their Lenten season!

Naturally some strange traditions have grown up around Lent. Often they reflect both the superstitions and the practices of the Middle Ages. New Orleans is famous for its Mardi Gras (which means "Fat Tuesday"), a great carnival (which means "farewell to meat"). Both terms reflect the old tradition that thrifty housewives must use all their butter, meat, and fat on the day before Lent begins since these are forbidden during the Lenten season.

German cooks used the butter and fat to bake doughnuts and crullers. To this day, Pennsylvania Dutch fare on the day before Lent is a doughnut they call a *Fassnacht* (which means "eve of fasting").

One custom which has fallen into disuse for many is that of "giving up" something for Lent. Usually the choice was candy or something else which represented no real sacrifice on the part of the giver although it may have been a useful reminder of the Lenten season.

More important than giving up something is giving something, which suggests that Lent can serve as a period of spiritual develop-

ment and growth. To bring this down to a practical program, how can Lent have meaning both in our worship and in our private lives?

1. Lent can teach us the relative importance of things. In the medieval Church (and in some places even today) the clergy on the first day of Lent walked down the aisle of the parish church, carrying a silver vessel filled with ashes. As they went, they chanted solemnly the words of committal, "Earth to earth, ashes to ashes, dust to dust." They sprinkled the ashes over the heads of the kneeling congregation, a custom continued by the ash mark placed on the foreheads of Catholic communicants.

Such a graphic reminder of the brevity and uncertainty of life must have been impressive. Who can say it is not needed today? Lessons in humility and devotion are hard to learn. If we realize the implications of our mortality, we may become more concerned with doing good and noble things. A fraternity ritual calls on the members "to live each day as though it were your last." If we did, each day would be a time for reconciliation and understanding, a time for savoring things that are most precious and for pushing aside the annoying details that may have no meaning tomorrow.

2. Lent can be a time for spiritual experiment. Many of us hesitate to put faith into practice or to launch out into adventures of understanding. I've known church groups which worked to raise funds for missions in Africa but whose members would become alarmed and hostile if they thought a black person was going to move into their neighborhood. Maybe that has changed, but I doubt it.

We need to test our spiritual commitment through experiments just as much as a student of the sciences needs to experiment in his laboratory. By using our knowledge and putting it to a test, we learn to do things better. Practice is a great teacher, as Thomas Edison knew. He said he did some experiments with electricity hundreds of times, learning a little more each time.

You can do the same in the

realm of spiritual understanding. Every time you show love for others, it becomes easier to do so. In a practical application during this Lenten season, why not:

- a) visit a shut-in in your neighborhood?
- b) send a letter of appreciation to someone who has helped or inspired you?
- c) take the time to visit a neighbor or church member you don't know well, with the aim of becoming closer friends?
- d) offer to assist some institution near you, particularly one for children or the aged?
- e) telephone a long-lost friend or relative?

Simple things? Of course, but the ordinary things of life are what make it livable. The simple bread and wine which were the staple diet of the poor people of Christ's time have become the symbols of the greatest love mankind has ever known.

3. Lent can give you time to think and pray. One of the new fads which is sweeping the country is meditation. It is an outgrowth of the interest in some Oriental religions, which require their adherents to sit in absolute silence for long periods, concentrating on their inner feelings. They claim such meditation, properly practiced, can calm troubled nerves, help heal illness, and provide a happier outlook on life.

Christians have always had at their command such benefits, only we call it prayer.

In today's rush, prayer is often shoved aside. So much is going on! We wake up to the alarm, learn the worst side of mankind in the morning news, hurry through breakfast, and then rush off for the day. Lent says, "Slow down and rest awhile." We need to pause and let the troubled waters of living calm down, the sediment sink, and the clear transparency of truth come to the top. Then Lent can bless us with peace.

Naturally, you think you haven't time for this. Make this experiment: for a week or for Lent or for whatever period suits you, awaken ten minutes earlier each morning. Get up and dress.

Then, before eating, sit quietly for ten minutes in a comfortable chair. Think about or read a hymn or Bible passage. Plan out the day ahead and ask God's help to guide you through it. Pray for a friend or relative and finally for yourself. Then start the day's routine joyfully.

After you've done this for a week, you may never want to give it up!

4. Lent can help you build your spiritual resources. It can be a time of replenishment. Life makes a constant drain on our energy and spirits. We need occasionally to stop and restore the vigor of living. You can't give out all the time without receiving.

Going to church should be an opportunity for such spiritual renewal. Usually additional services are planned during the Lenten season and sometimes at different hours. But we often fail to "get something out" of the service or sermon because we aren't prepared. The people in the pew need preparation as much as the pastor in the pulpit. Before you go to church, ask yourself what you expect to receive from the service. Is it a gift of fellowship? of healing? of serenity? of forgiveness? Whatever it is, pray for it and expect to receive it. The result may surprise you.

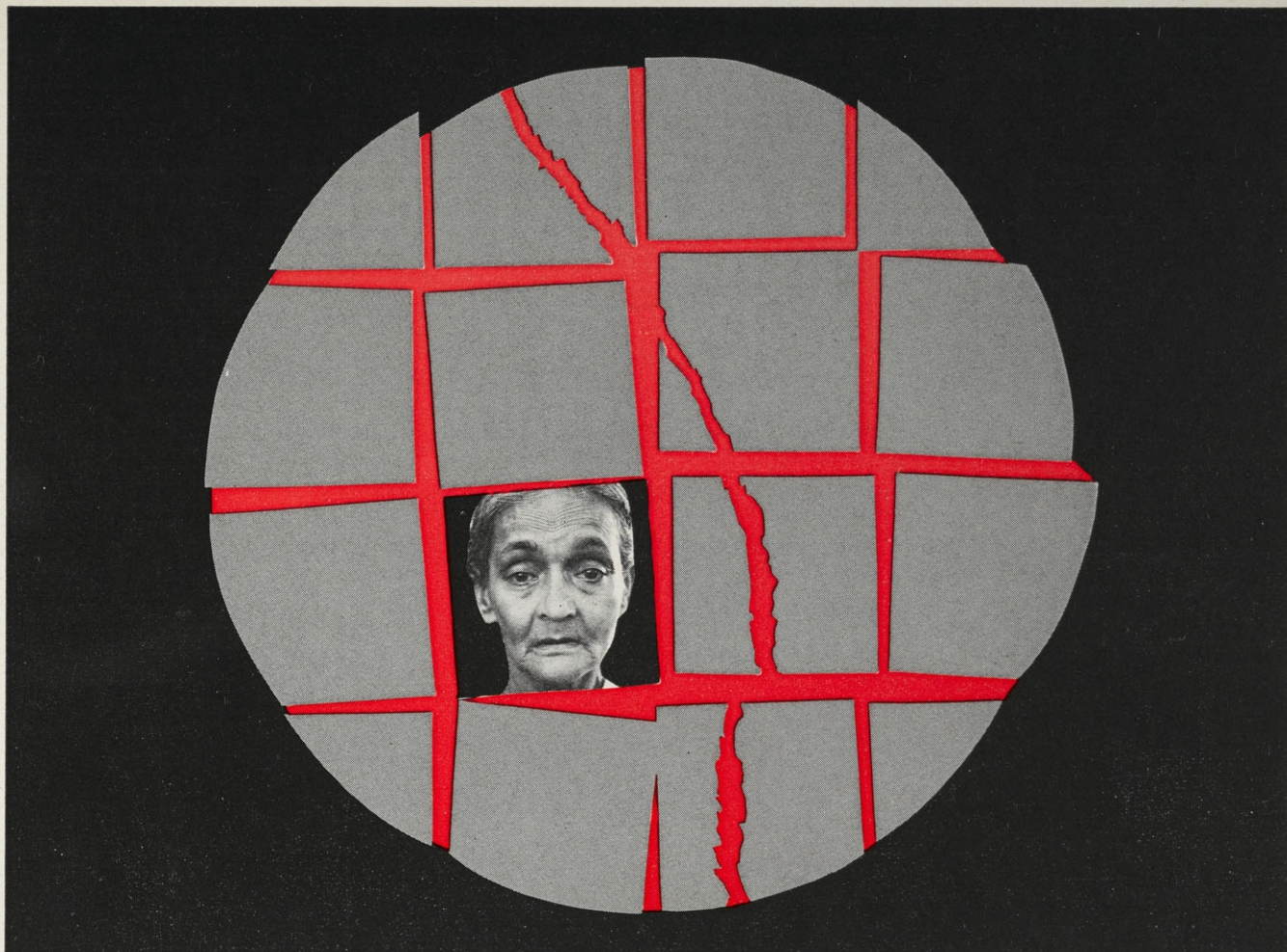
Try making one of the services a contribution to the worship of others. You might suggest a special hymn you'd like sung or a theme for the day. Remember the responsibility for providing a beneficial worship experience isn't always somebody else's.

Bring a big container when you come to the fount of grace. Remember the silly bridesmaids whose lamps went out because they didn't bring a sufficient supply of oil? You must be prepared to receive a blessing.

For some, Lent may seem to be an outmoded idea which doesn't fit into the secularism of today's society. For others, it is still a priceless opportunity for renewal, restoration, spiritual adventure, and peace of mind.

Which shall it be for you? ◀

Dr. Albert P. Stauderman is editor of *The Lutheran*.



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E-3-73

How to say, "No"

**With a little assistance
you, too, can free yourself
from the Yes Trap.**

Ruth Anderson sat in her kitchen, chewing on a red pencil and scowling at her appointment calendar. Like a flurry of impulsive credit card purchases coming home to roost, all the times Ruth had said "yes" these last weeks were now clamoring for payment.

This week: Introduce ecology speaker at church meeting; beg from door to door for heart fund; shepherd a gaggle of Girl Scouts through the natural science museum; bake two dozen cupcakes for hungry Cubs; call twenty unknowns to remind them to come out for candidates' night.

"Baseball car pool this afternoon. Those squirmy little boys. Do you think I dare feed the family TV dinners again tonight?" She spoke aloud to her only listeners, two goldfish gliding past each other in the bubbling aquarium.

The fish tank reverberated as the front door slammed to announce the arrival of 9-year-old Tim. "Mom, we still don't have a room mother for our class, and Miss Emerson says we can't take any field trips unless we have one. You'll be it, won't you?"

"Let me think about it, Tim. Okay?" Ruth sighed.

Most women know the feeling behind that sigh. We want to serve, soothe, smooth, give our time and ourselves. Yet when we

say yes to everyone, we feel rushed, emotionally splintered, gloomily certain our families and friends are suffering from holes in their socks and neglect pains. On the other hand, when we refuse the groups which ask our time, whether church-affiliated or otherwise, we feel guilty. Somehow "they" make us feel we're not doing our share.

The problem worsens when our growing children's hyperactivities send us spinning into the orbit of youth groups, Sunday school, Scouts, 4-H, and sports. With five children to lure me into involvement, I got so I put my hands over my ears when the phone rang. Over-committed and over-committed, I'd become what sociologist Andrew Greeley calls "a free-floating mass of obligations."

Surely there was a way out of this tangle. I looked around me at active Christian women who seemed to glide through their days with a serenity I could only envy. What were their secrets?

Elaine, a mother of three, finds time to tutor Spanish-speaking adults in our local English literacy program. She explained to me, "A woman must work out her own personal priorities, regardless of what other women are doing."

"I used to be like the White Rabbit in *Alice in Wonderland*.

Hurry, hurry, hurry. Racing from one meeting to the next. Always one eye on the clock. Den mother, room mother, League of Women Voters study chairman. If someone even looked at me, I said yes.

"Then one day at the supermarket, I saw my friend Clare. Her face was gray, and dark circles ringed her eyes. When I asked how she'd been, she told me she and her husband had separated.

"She went on to say she'd stopped by to talk about it with me, but I was on my way to a meeting and she didn't want to hold me up.

"My stomach still turns over when I think of that," Elaine told me. "I had to ask myself, what good are all those meetings if I don't have time to listen to people? What does Christ want of me—committees or compassion?"

"I took stock after that and cut down my activities to the few which have really personal meaning, like my tutoring. I trained myself to say no, firmly and politely, without feeling guilty. Oh, I had a few twinges at first, but they passed after a little practice. I don't go rushing past people's problems anymore, and I'm at peace."

Peace. That lovely word. Kay, a volunteer high school career counselor, mentioned it, too. "I'd actually worked myself up to three meetings a day," she said,

by Robin Worthington

"before I realized that if you're going to experience Christ's peace—the peace that passes understanding—sometimes you have to give up a few activities to make room for it."

I talked to many women who had successfully climbed out of the yes trap. They all emphasized that saying no is a positive action. "That's what gives your yeses meaning," as one of them said.

How can you achieve what one woman calls "total commitment but selective volunteering"? Here are some suggestions.

► **Use your special gifts wisely and ignore others' expectations.** Perhaps we should look again at Paul's advice to the Corinthians. "There is a variety of gifts...but always to the same Lord; working in...different ways in different people, it is the same God who is working in all of them." (I Cor. 12:4-7, *The Jerusalem Bible*)

Fran's family, for instance, kids her about being a clubwoman. "Sure, they tease me about my white gloves," she agrees. "But they also admit the reason we have a beautiful green central park in this city is our members proposed the idea and rang doorbells to get the bond issue passed. It takes group action to do something like that."

Another friend, Liz, is an independent spirit who shudders at groups of more than three people. "If it's got a chairman and minutes, count me out." She usually wears a sweatshirt, plaid slacks, and a smile which suggests something good is about to happen.

Liz doesn't talk about it much, but she regularly drives cancer patients to a treatment center in a nearby city. She's also on call to pick up groceries and prescriptions for her house-bound neighbors, older folk who don't like to drive and mothers tied to small children.

"We didn't have a car when I was a child," she explains. "I'm just passing on what other people did for us. In fact, we've given the Lord our car. Not much of a gift," she laughs. "It's ten years old, but it does His work."

► **If you're contributing somewhere, never feel guilty about refusing elsewhere.** If you take on a job because you'll "feel guilty if you don't," most likely you'll feel resentful if you do.

"It took me a while to realize I wasn't necessarily a better person because I said yes all the time," a young mother told me. "Actually, what I was doing was passing the buck, letting other people decide what my life was about. I didn't have the backbone to make my own decisions."

"Time is the coin of your life," said Carl Sandburg. "It is the only coin you have, and only you can determine how it will be spent. Be careful lest you let other people spend it for you."

► **If others are doing "more" than you are, let them.** Like yourself for what you do. Don't dislike yourself for what others do.

► **Pray your way into your commitments.** Then you'll have fewer you want to back out of. Not every request is a request from God.

At a meeting called to set up a community food bank, my friend Jennifer had to leave early to pick up her kindergartner. As she buttoned her coat, she said, "Sure, sign me up to help. What's more basic than food?"

She headed out the door, then suddenly reappeared, "Hey, I forgot to ask the Lord if he wants me to take this on. I'll call you back."

Evidently He did because she did. I'd always been impressed with Jennifer's total presence in any job she took on. Now I know how she achieves it. She knows where she's supposed to be, so she's totally there.

► **Accept the hard fact that your choices will not always be understood by others.** "I dropped out of one women's group because all we did was put on a spring fashion show and a fall fashion show," a friend told me. "I decided to put my home ec training to use, so I volunteered to help with a consumer education course for women from low-income families. Home canning, arranging car pools for shopping, where to buy day-

old bread, how to complain if you're cheated—all that and a lot more. It's the most satisfying work I've ever done. Yet every time I see someone from the old group—even someone I didn't know well—I feel I ought to go up and explain myself."

► **Don't hesitate, or you'll become chairman.** When in doubt over accepting a job, remember the illusion that there will be more time tomorrow is just that—an illusion.

Saying no is easier to do than you may think. A warm-up preamble softens the blow. "Thank you for thinking of me" does nicely, I've found. Then you need only say, "I'm sorry, but I'm deeply involved in the Sunday school program (or whatever your top priority work is), and that's the only major commitment I can make if I want to do it well." (Incidentally, a new baby is definitely a major commitment.)

As for the smaller, one-shot requests, you know your limits best. Is it one of those "it really isn't much work" enticements from a friend in which you will end by staging a gigantic open-house in the school multi-purpose room? Or is it simply a matter of working a couple of hours in the church kitchen for the teen-agers' spaghetti feed? Sniff out what's really involved and answer accordingly. Yea or nay, the choice is yours.

Making choices is one of the ways we become truly ourselves, the selves God intends. As the eminent Swiss psychiatrist Theodor Bovet puts it in *Have Time and Be Free*: "It is not so important to do as much good as possible as to do what God requires of me." ◀

Robin Worthington is a member of Our Lady of the Rosary Church, Union City, California. A mother of five children, she has learned to say no to most requests but still belongs to three PTA groups.

THE TIME TO BAN STRIP MINING IN APPALACHIA IS NOW

Steep, ugly, highwall scars, landslides, erosion, siltation, polluted streams, flooding, and pauperized people are a price America can no longer afford to pay.

"Strip mining is like taking seven or eight stiff drinks: you are riding high as long as the booze lasts. But the hangover comes when the coal is gone, the land is gone, the jobs are gone, and the bitter truth of the morning after leaves a barren landscape and a mouth full of ashes."

—U. S. Representative Ken Hechler

In a recent letter to Senator Henry M. Jackson, chairman of the Senate Interior and Insular Affairs Committee, the Rt. Rev. Wilburn C. Campbell, Episcopal Bishop of West Virginia, expressed his support of legislation to abolish strip mining, particularly in the Appalachian mountains. Bishop Campbell wrote:

"I have long been a 'moderate' on the issue of strip mining. But it has become apparent to me that moderation is not enough to save West Virginia and the United States from the folly of strip mining.

"There are better ways of obtaining coal, and there must be better ways found for obtaining needed sources of fuel. Strip mining in West Virginia must go. There can be no compromise with this obscene evil."

You can see in the heartland of Appalachia: strip mining is evil. The sheer ugliness of steep, high-wall scars, running in ragged paths from mountain to mountain, is evidence of quack surgery on blue-green mountains. Little will

grow on the scars, and reclamation is almost hopeless. Landslides, erosion, siltation, mine acid, and mineral pollution of streams are often strip mining by-products.

This devastation of the earth takes place in southwestern Virginia, eastern Kentucky and Tennessee, southern Ohio, western Maryland and Pennsylvania, and West Virginia.

The innocent mountain people in the hollows are hurt most. Dynamiting. Rocks bigger than cannon balls explode into houses in the hollows. People have been forced from their homes by landslides or by flooding which comes from the stripping of their mountains. Well water is contaminated by mine acid drainage.

John Tiller, of Trammel, Virginia, noting the strip mining of the mountainside behind his house, made this biting remark, "They have destroyed our hillsides. It looks like we have been in an atomic war and lost."

In some heavily strip-mined counties, the tax base has decreased substantially, adversely affecting social services and public schools already under-financed. This is Appalachia, "America's biggest ghetto." The people who live in these eastern mountains are on the short end of the American dream; nearly one-third are below the poverty income level. Yet of the billions of dollars of coal ex-

tracted from Appalachia, little of value is retained in the mountain communities.

Mine acid runs into once-pristine streams where fish were easily caught. Now, due to strip mining, there are no fish in many streams and rivers. According to estimates, 12,000 miles of streams have been degraded by mine acid drainage in Appalachia.

Industry—other than king coal—is unlikely to locate on unstable lands or near the polluted and flood-prone streams, some choked with siltation. Tourists may venture into a depressed Appalachian area on a strip mine tour. But once you have seen one devastated mountain, you have seen them all.

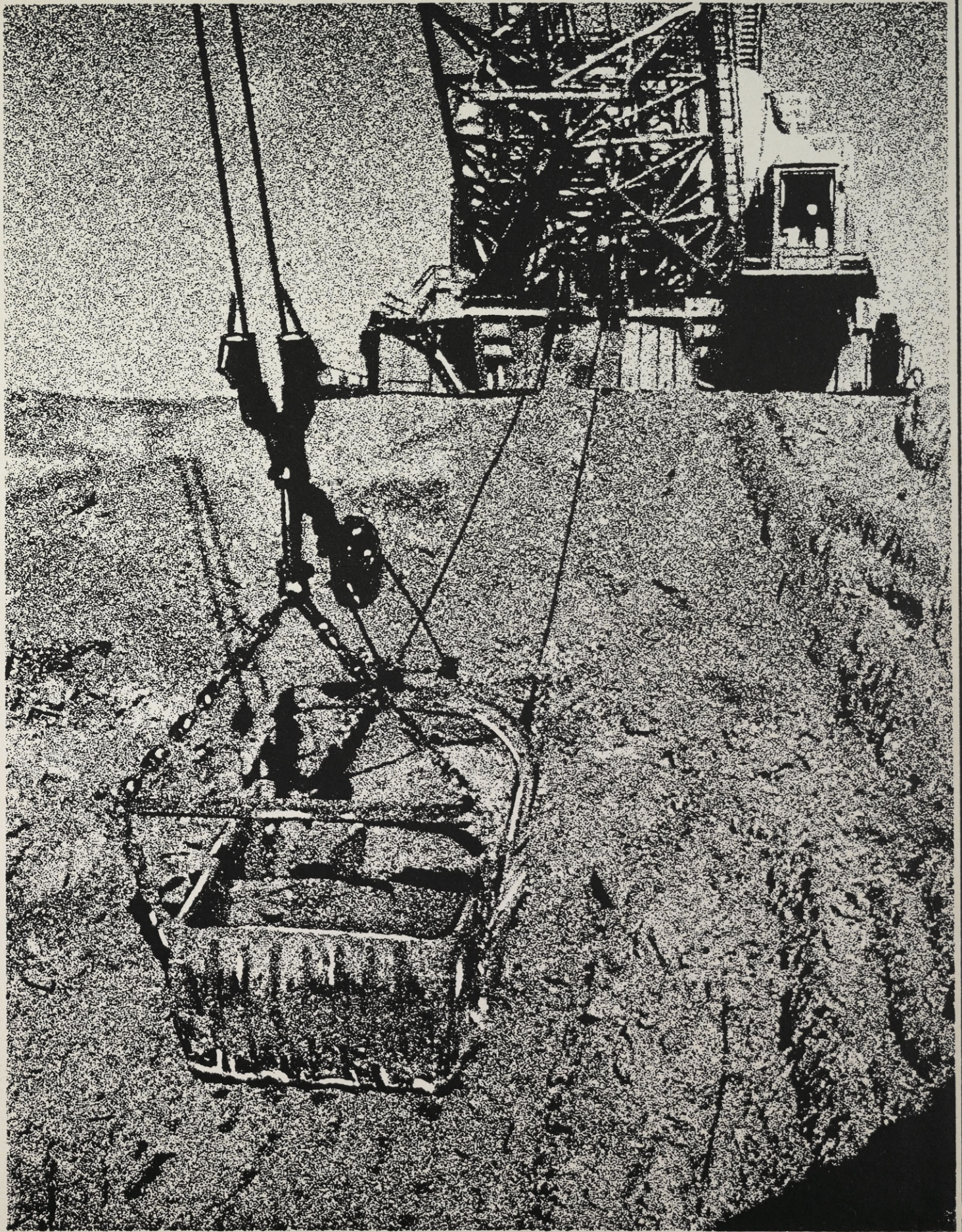
Strip mining is a booming business. It is cheaper than deep mining. That means more monetary profits at the expense of our land and people. To be blunt, strip mining is raping them.

Reclamation generally has not worked. Nineteen states have some form of strip mining regulation, but only Kentucky, Pennsylvania, and West Virginia have laws with any teeth. In all nineteen states, however, strip-mined land remains ugly and useless except in those rare cases of model reclamation projects.

Some strip mining is allowed in England, Germany, and Australia. In these countries, however, strip mining has an entirely different purpose. Strip-mined coal is ex-

Text continued on page 22

by M. J. Clark and R. B. Lloyd



Time to Ban Strip Mining

Continued from page 20

tracted only because it is premium coal, because special kinds of coal are needed on the market and for stockpiling against emergencies. This strip-mined coal costs more than deep-mined coal—a reversal of the United States practice—because mine owners are willing to pay from \$4,000 to \$9,000 per acre for reclamation. Only gently rolling and flat terrain are strip mined. Any kind of contour mining, so popular in Appalachia, is strictly prohibited.

In this country, except for a few instances, not even \$1,000 is spent to restore an acre of stripped land. Usually "reclamation" costs are less than \$500 an acre—more like \$150, even in the steepest mountain terrain. The cost to restore or to make whole this mountainous land would be prohibitive. So, because of strip mining, the beauty and usefulness of many of our mountains are destroyed for generations, perhaps centuries.

Why are we allowing these mountains in our heartland to be stripped? For profits.

Timothy A. Albright, of Case-Western Reserve University, noted in a study, "The Hidden Costs of Strip Mining: A Socio-Economic Study of Belmont County, Ohio," that:

"In Belmont County, the value of coal has risen, yet the average income per capita and per family remains below the average for all of Appalachia. Where has this money gone? Making 70 to 80 percent profit on their investment, coal companies gross approximately \$65,000 per acre of coal. Yet they pay only \$50 to \$1,000 per acre, pay less than \$17 per acre for taxes, and are only required to spend \$300 per acre for reclamation.

"It seems this massive (strip mining) industry is thriving on the despair and devastation of this increasingly depressed area. There are a great number of other ways in which the people of this exploited area suffer. County and township roads have been closed and stripped. Sometimes never to reopen. Other roads are virtually

destroyed by overloaded trucks of coal, running both day and night. The hands of county officials are tied by outmoded regulations dealing with the reporting of stripping operations. Farmers and other area residents must endure dynamite blasting day and night, the loss of underground water supplies, and landscapes devastated by high-walls, strip pits, and spoil piles. . .

"With land left useless, the population declining, the fluctuating tax base becoming ever more dependent on the coal industry, the economy of the strip-mined area plummets, no one knowing when it will hit bottom."

In eastern Kentucky, strippers have used the "broad form" deed, often marked with an "X" nearly a century or more ago by an illiterate mountain family which signed away mineral rights on its property for as little as 35 to 50 cents an acre. The "broad form" deed has given strippers the right to remove the house of an eastern Kentucky farmer to get the coal—and some strippers have done just that.

About one-half of this country's present total coal production comes by way of strip mining. By 1980, 82 percent of the extracted coal is projected to come from stripping. In Virginia, for example, a rapid acceleration of strip mining operations has occurred, all in the southwestern part of the state. In 1968, sixty-eight strip mining jobs were in progress. Now there are 481. The devastation of the mountains is proof.

Advocates of strip mining warn that its prohibition in mountainous regions would "cause the lights and air conditioners to go out in the towns and cities." Use of scare tactics is certainly in the stripper's interests.

The Rev. R. Baldwin Lloyd is executive director of Appalachia Peoples' Service Organization (APSO), and Mr. M. J. Clark is on the staff of the Commission on Religion in Appalachia (CORA). For further information on the problem of strip mining and ecological imbalance, write to Miss Louise Dunlap, Environmental Policy Center, 324 C Street, S.E., Washington, D.C. 20003, or the Rev. R. B. Lloyd, Box 1007, Blacksburg, Va. 24060.

But advocates should also say that the total recoverable coal reserves by strip mining, using current technology, is estimated by the U. S. Bureau of Mines and the U. S. Geological Survey figures to be only 4.8 percent of the United States' total recoverable coal reserves. This amounts to 36 billion tons of a total of 750 billion tons of recoverable coal. At least 95.2 percent can *only* be deep mined. This represents an estimated 450 years of deep mining at the present production rate. That the coal industry chooses to obtain nearly 50 percent of its coal by cheap strip mining rather than by deep mining is a choice for high profits alone. The choice is short-sighted.

Electric power companies, the Tennessee Valley Authority (TVA), and the coal people keep emphasizing the need to keep down the cost of electricity. They contend that a ban on strip mining in Appalachia would send electricity costs soaring. Yet little comment is made about the cost to the public in the devastation wrought by strip mining coal from the mountains or the cost to tax payers to try to restore the mountains to some useful purpose.

The Rt. Rev. William H. Marmion, Episcopal Bishop of Southwestern Virginia, recently challenged the strippers' assumption. He said:

"Is it necessary to meet our energy crisis to have strip mining in Appalachia, where the ecological and human effects are so drastic? If not, let's abolish it, at least in that area. If so, then let's minimize the evil effects and lessen the human cost by more adequate reclamation measures, properly enforced. . .

"As a user of energy, I am willing to pay more in order to bring about more responsible stewardship of America's and the world's limited natural resources. I believe many citizens will respond positively to actions in this direction on the part of their government."

The strippers make big profits. That is the overriding reason for the strip-mining-of-coal boom in our country. The massive, earth-moving machines allow one man

to strip a ton of coal for about 75 to 80 cents a ton. In comparison, per-ton deep mining costs \$2.25 per man. Deep mine coal operators can employ four times as many miners as the strippers. When strip mining is abolished, especially in the mountains, many deep mines which have been mothballed and many economically marginal deep mines which closed because they could not compete with the strippers will undoubtedly reopen.

We have talked with several independent deep mine operators who feel that strip mining threatens to put them out of business. If deep mining were our sole means of coal production—and if it measured up to health and safe-

ty standards of mines in Europe and Russia—we could increase employment opportunities many times over those which presently exist.

And if this nation is facing an energy crisis, why do we continue to export coal at an ever-increasing rate? In 1970, we exported exactly the same amount of coal as was stripped from the mountains in Appalachia—a little more than 58 million tons.

Banning strip mining in Appalachia is a moral issue. As Bishop Campbell so forcefully said, "There can be no compromise with this obscene evil." What's left of Appalachia's mountains should be allowed to remain. What's been stripped should be reclaimed—if

possible. The people in Appalachia's hollows who have been driven away or hurt by the strippers should be indemnified.

Because of strip mining, mountain people are turned against one another. The mountaineers in the hollows who face a crumbling mountain are dead set against other mountaineers who man the strippers' earth-moving equipment. Nothing is more demeaning than for a strip mine operator to tell a mountaineer he must strip his neighbor's land if he wants to put bread on his family's table.

These fiercely proud, independent highlanders are strip mining's victims. The scars in Appalachia will remain long after the strippers have gone. ◀

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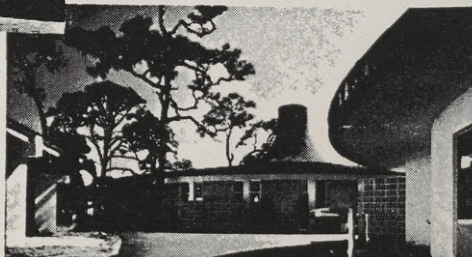
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PRISONERS OF WAR

Thank God for the prisoners of war who are returning from Hanoi and the hidden camps to the south. These patient gentlemen have given their fellow countrymen a boost—and a lesson in Christian humility and the old-fashioned virtues which so many of us respect.

Their faith in God and their thanks for deliverance—so simply expressed—comprise the most powerful public testimony heard since the moon flights. Perhaps these were the voices of a calmer day—of men who did not experience the upheavals of the past seven years inside the U. S. A. Perhaps these voices were conditioned by the miracles which had happened after years of survival against unbelievable odds. Perhaps their voices were assisted by others. But whatever the reasons locked inside these lonely men, the returning prisoners have made us proud for a moment amidst the uncertainties of a fragile truce and the awesome reality of Indochina in Lent of 1973.

In a way we are all prisoners of war, regardless of how we feel about the events of the last decade in that battered and bleeding corner of Southeast Asia. We have lost more than 45,000 of our own sons and husbands—each death touching many lives. The wounds of war have injured the bodies—and minds—of at least 300,000 more young Americans—in so many cases for life.

The young men who have gone and returned relatively unscathed are also prisoners of war. Charles Lutz's provocative report on the some two million Vietnam veterans (*page 10*) reminds us of the problems and possibilities in dealing with these

men—the unrecognized heroes of a war that just seemed to happen in spite of us.

And we, the American people who stayed home, have been prisoners of war, too—upset and divided, conscience-stricken and permissive—because of actions which continually fogged our moral imperatives. How many of the human problems that concern us deeply today—like drug and alcohol addiction, the sexual revolution, crime on the streets—have proliferated because we were prisoners of war?

And this recitation says nothing of the reality in Indochina—at least 1.5 million Vietnamese men killed and wounded; at least 5 million women and children killed, wounded, or uprooted. The figures and their implications are so staggering that most of us in the United States have not yet really taken the time to understand them.

Let us hope and pray that the United States government will cooperate with friend and foe to help rebuild this part of the world. The Christian Churches of the world have been working quietly through the war to help and are planning to do much more now (*see Worldscene*). This job is going to take courage, imagination, determination, and patience beyond belief, but it must be done.

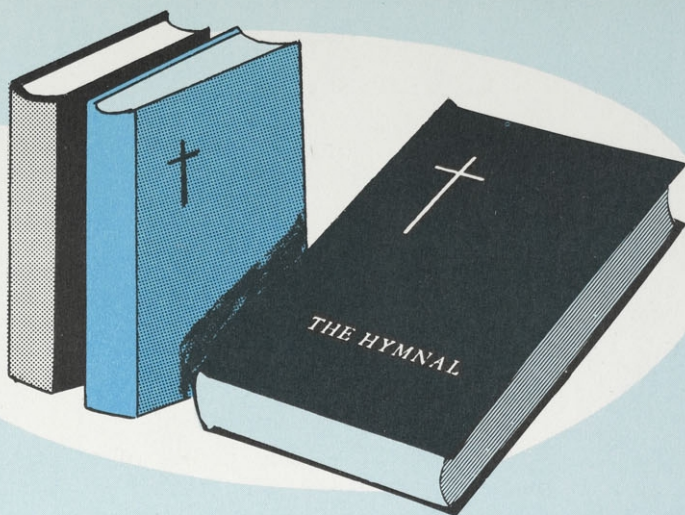
And while we're at it, we had better put some of our energies into eliminating the root cause of this most recent catastrophe—war itself.

The New Testament that binds us Christians together in faith, hope, and love tells us in numerous ways that war is an abomination and against the will of Jesus, the Christ.

Perhaps the time has truly come in this century for all American Christians to take up their role as peacemakers. Perhaps each Christian—as a good steward—should begin deliberately to budget some time each month to work for peace. The opportunity is here—through parish and diocesan groups, through peace organizations and political contacts, through private prayer and corporate resolve.

We cannot afford to be prisoners of war forever. The lessons of Indochina, of Northern Ireland, of the Middle East, of India, Pakistan, and Bangladesh can no longer be tolerated by people who profess Christ.

—H. L. M.



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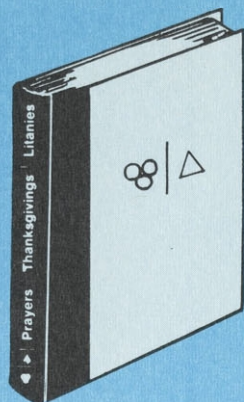
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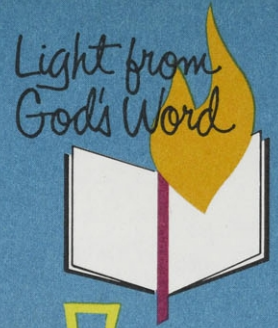
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Theme:

God Makes Families

Young children become aware of family life and are introduced to a variety of human family and animal family life styles. The story of Jacob's family, the Bible basis for the course, is presented in a set of storyteller records.

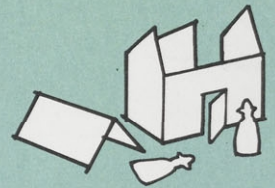


Children become aware of family differences as they play with 10 different families and their homes.

Theme:

Me and My Family

Shows the child ways he may give love, care and forgiveness to members of his family. Each session is based on a Bible story which helps the child recognize significant characteristics of family life and interpersonal relationships.



Creation of clay Aymara Indians and their village houses helps communicate family life to the children.



GRADES 3-4

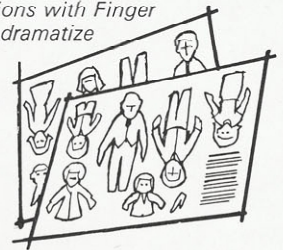


Theme:

Families Are for Caring

Building table-top family figures, acting out stories using Finger Walkers, planning a real Celebration Event—activities through which the child can express his feelings about the joys and problems of belonging to a family!

Children act out family situations with Finger Walkers—one of the ways to dramatize family relationships.



GRADES 5-6

Theme:

A Family Is Where Love Begins

Pupils see the need to “walk in love, as Christ also has loved us” in their families. Each youngster makes a Family Celebration Calendar and other projects which show love beginning and growing in the family.



Making a Family Celebration Calendar shows the varied interests of each student's family.

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News & Notes

■ Eastern Career Development Services, Inc., a cooperative Protestant training service, has acquired ownership of two regional career centers--the Northeast Career Center, Princeton, N.J., and the Lancaster Career Development Center, Lancaster, Pa. The transfer of ownership was announced in connection with the opening of a new corporation-owned center, the New England Career Development Center, in Wellesley Hills, Mass. Northeast Career Center was set up by the General Council of the United Presbyterian Church in 1965 as the first center in the country to provide occupational and career-development training for full-time church workers. It and the center in Lancaster were funded by the Lutheran Church in America, the Reformed Church in America, the United Methodist Church, and three provinces of the Episcopal Church. In 1971, in addition to the United Presbyterian Church, the United Church of Christ's Lancaster Theological Seminary joined as a founding sponsor of the Lancaster center. The New England Career Development Center lists the American Baptist Convention's Ministers and Missionaries Benefits Board as a sponsor, with the other five denominations. Services of the three centers are available to church professionals of all denominations, although fees are lower for members of the sponsoring ones. The total full-program fee for a sponsored client, under a contract with his denomination, is \$465. Of this, he pays \$135, and the denomination pays \$330. In contrast, the total fee for a "non-sponsored" client is \$525.

■ The retirement of all Anglican clergy, "from archbishops down," in freehold (permanent) appointments will be made compulsory at 70 as the result of a major decision by the Church of England's General Synod. It acted on the recommendations of a committee on Terms of Ministry appointed by the Archbishops of Canterbury and York and ordered the "introduction of a measure (legal document)" to make the ruling effective at an early date. Church observers said the measure could become law in two years and that about 300 aging clergymen would be immediately affected. Archbishop Michael Ramsey of Can-

How to Prepare for A Solvent Retirement

by Roland M. Jones

"The Lord will provide"....but not necessarily through the Church Pension Fund. Therein is a dilemma for the average Episcopal clergyman. Unless you have been blessed with a large inheritance or some other form of private income, the latest publication of the Church Pension Fund ("The Church Pension Fund--The Way It Works For You") is mandatory reading. Published last spring and sent to each ordained man, it gives clear examples of the scales of retirement benefits and the relation of same to social security payments.

Without question the general program of the Pension Fund has been vastly improved through the years, but a close examination indicates that under normal conditions the present scale of benefits have what might be called a forty-year bias and are not altogether adequate as a sole means of support in the "golden years." The forty-year bias means the clergyman must have at

least forty years of ordained service to qualify for his basic maximum benefits.

terbury will be 70 years old in November 1974. Bishop Robert Stopford of London is 71 while Bishop Robert Mortimer of Exeter will be 70 in December. The Church of England has about 15,000 clergy. Most of them are in freehold appointments.

■ The Diocesan Committee-- the "executive" committee of the Episcopal Diocese of Mississippi--has implemented a 1972 Annual Council resolution, fixing a minimum salary of \$6,000 for single clergymen and \$7,000 for married clergymen.

The committee also voted to put into effect a new salary scale approved by Annual Council which provides a 5 percent cost-of-living increase to all clergy receiving all or part of their salaries from the diocese. Both improvements were made possible by increased pledges from 34 parishes and missions.

least forty years of ordained service to qualify for his basic maximum benefits.

Since the majority of us are ordained after the age of 25, this means we must work beyond the normal retirement age of 65 to obtain what should be our normal return, not a healthy situation for either us or the Church. I also find it alarming to notice that the average clergyman retiring in 1972 must plan to live on approximately \$7,300 per annum. When we remember housing must be supplied out of that allowance, it seems a small sum for adequate living.

Pending the many proposed changes in the pension plan, the ordinary clergyman has several ways to avoid a retirement into genteel poverty. The best of these alternatives: begin to plan for retirement early.

Most financial experts whom we have consulted (including the staff of the pension fund) claim that the average clergyman should, through wise budgeting be able to save between 2 to 10 percent of his gross income per year. (Gross income is base salary plus rectory value plus all benefits with the exclusion of travel allowance.) These savings, in turn, should be invested in stable real estate--a summer home being the most desirable--and then in income producing savings plans that can be anything from real estate to tax free municipal bonds.

Given the average salary of our men today, the experts claim it is not impossible for the average clergyman to arrive at the age of 65 with a total estate value of \$100,000, of which at least \$20,000 should be in life insurance. Is it absurd? Not really. You will need almost \$40,000 for housing (to either buy a home and maintain it or to rent an apartment), \$20,000 will be in life insurance, leaving \$40,000 to use as a hedge against major medical expenses and other contingencies.

The pension payments can then be used to cover the day-to-day expenses of living--perhaps even provide for a trip overseas. Is it im-

Continued on page /PS-B

Continued from page /PS-A

possible? Perhaps? Perhaps not. Consider this equation. At present the average car buyer pays in the neighborhood of \$4,000 for a new car every five years. In the course of a forty-year ministry, that is eight \$4,000 automobiles. However, if you decrease the desire for luxury and spend only \$2,000 to \$2,500 for each vehicle (this means buying only compacts or year-old models) and put the difference into a wise investment plan, you will arrive at the age of 65 with an accumulated savings of \$60,000 to \$75,000.

If by now you are feeling discouraged and perhaps even a little inferior--being 40 years of age and with only \$10 in the checking account and \$25 in the savings--perhaps it is wise to remember several other factors. The government has recently published the interesting statistic that it now costs approximately \$90,000 to raise each child. This amount includes costs of food, lodging, and basic education plus the value of the lost wages of the mother.

If you have three children, as I do, you have a staggering bill to meet. Those ideas of a comfortable retirement may have to be severely compromised. You must also remember that the retired clergyman in reasonable health and still sharp in mind is becoming an individual in great demand for part-time pastoral work, and the opportunities for a supplemental income are at the present time very good.

But whatever your present status, and whatever your plans, the wise clergyman will keep in mind his retirement years.

--Roland M. Jones

Mr. Jones is president of Washington's Episcopal Clergy Association.

CHANGES

AGNEW, Martin L., Jr., from chaplain, Sewanee Academy, Sewanee, TN, to St. Andrew's Cathedral, Jackson, MS

ALLEN, Charles R., from Grace, Casanova, VA, to Grace, Killmarnock, VA

AMBUHL, Frank J., from St. Stephen's, Sweetwater, TX, to Holy Cross, San Antonio, and All Saints, Pleasanton, TX

ANDERSEN, John D., from St. Mark's, New Canaan, CT, to Roslyn Conference Center, Richmond, VA

ANDERSON, Robert E., from Emmanuel, Winchester, KY, to St. John's, Bedford, IN

BARTHOLOMEW, John P., from St. Thomas, Garden City, KS, to Dean of St. Mark's Pro-Cathedral, Hastings, NB

BIRD, Henry L., from Middlesex School, Concord, MA, to San Juan Mission, Farmington, NM

BIRDSALL, James A., from St. Peter's, Wapping, CT, to Christ, Pomfret, CT

BOONE, Arthur R., from Trinity, Rutland, VT, to executive secretary, Rhode Island Commission on Human Rights, Providence, RI

BOYER, A. Blanchard, from St. Matthew's, Comanche, TX, to St. Andrew's, Manitou Springs, CO

BRADLEY, Raymond E., from Trinity, Warsaw, NY, to St. Alban's, Danielson, CT

BROACH, Merrill K., from Diocese of Oklahoma, Tulsa, OK, to Grace, Muskogee, OK

BURGEE, Charles L., from chaplain, U.S. Army, to executive assistant to the Bishop of the Armed Forces, Episcopal Church Center, New York, NY

BURKHARDT, William L., from St. Michael and St. Nicholas, Ft. Worth, TX, to Epiphany, Tempe, AZ

BURTON, Jack C., from St. John's, Cambridge, OH, to probation officer, Dukes County, MA

BUTLER, Frank, from St. Matthew's, Ontario, OR, to St. Alban's, Redmond, OR

CHARLTON, Gordon T., Jr., from assistant dean, Virginia Theological Seminary, Alexandria, VA, to dean, Episcopal Theological Seminary of the Southwest, Austin, TX

CHENEY, Francis X., from Trinity, Southport, CT, to associate professor of Pastoral Theology and development officer, Berkeley Divinity School, New Haven, CT

COOPER, William S., from St. Mark's, Ashland, NH, to Trinity, Elkton, MD

COSBY, Paul E., from Holy Apostles, Satellite Beach, FL, to St. Gabriel's, Titusville, and St. Titus, Titusville, FL

CULPEPPER, John D., from headmaster, Good Shepherd Day School, Lake Charles, LA, to St. George's, Port Arthur, TX

DEVLIN, Theodore P., from Trinity, Pine Bluff, AR, to St. Paul's, Batesville, AR

DINWIDDIE, Donald H., from Diocese of Oklahoma, Tulsa, OK, to St. Phillip's, Ardmore, OK

DOUGLASS, James H., from graduate studies, Tulane University, New Orleans, and psychiatric counselor, Touro Mental Health Clinic, New Orleans, LA, to St. John the Divine, Puerto Cartes, Honduras

DUNCAN, Dwight D., from Christ, Luray; St. George's, Pine Grove; and St. Paul's, Ingham, VA, to St. Mark's, Richmond, VA

ELLINGTON, William F., from St. James, Oklahoma City, OK, to Christ, Port Antonio, Jamaica

EVANS, James W., from St. Augustine's, St. Louis, MO, to Emmanuel, Champaign, IL

EVETT, Douglas P., from Grace, Grand Rapids, MI, to St. Clare of Assisi, Ann Arbor, MI

FITZGIBBONS, Michael J., from Christ, Shoshone, ID, to White Pine Community Mental Health Centre, Lewiston, ID

FLORA, John F., III, from St. James, New London, CT, to St. George's, Bolton, CT

FLY, David K., from chaplain, Mankato State College, Mankato, MN, to chaplain, Kansas State University, Manhattan, KS

FOSTER, Thomas M., from Grace, Westwood, NJ, to St. Paul's, Modesto, CA

FREEMAN, Leonard W., from St. Paul's, Montvale, NJ, to graduate studies at Temple University, Philadelphia, PA. His address is: 205-B Berbro Ave., Upper Darby, PA

GAUSBY, Donald S., from Immanuel, Mechanicsville, and St. David's, Aylett, VA, to district coordinator, Virginia Bureau of Alcohol Studies and Rehabilitation, Arlington, VA

GEYER, Edward B., Jr., from St. Peter's, Bennington, VT, to Good Shepherd, Hartford, CT

GOODMAN, Mackey J., from St. Peter's, Altavista, VA, to Lake Minnetonka Mental Health Center, Wayzata, MN

GRIEVES, Brian J., from St. Stephen's, Wahiawa, and Holy Cross, Malaekahana, HI, to Holy Nativity, Honolulu, HI

HAFFNER, Edward J., from St. Mark's, Coleman, TX, to St. Paul's, Brady, and Good Shepherd, Eden, TX

HARGETT, William M., from Trinity, Washington, VA, to St. Paul's, Centerville, MD

HARRIS, Mark, from chaplain, University of Michigan, Ann Arbor, MI, to chaplain, University of Delaware, Newark, DE

HERZOG, Robert D., from director, Department of Community Services, Rockville, MD, to deputy director, Office of Human Resources, Montgomery County, MD

HIRTE, Silas J., from St. Thomas, St. Louis, and missionary to the deaf, Diocese of Missouri, St. Louis, MO, to missionary to the deaf, Diocese of Central Gulf Coast, Mobile, and St. Mark's-for-the-Deaf, Mobile, AL

HOKE, Stuart H., from Diocese of Oklahoma, Tulsa, OK, to St. Dunstan's, Tulsa, OK

JEFFERY, V. James, from St. Paul's, Akron, OH, to Trinity, Reno, NV

Continued on page /PS-C

professional supplement

Continued from /PS-B

JOHNSTON, J. Roland, from St. Andrew's, Washington Court House, OH, to Grace, Hopkinsville, KY
 JOHNSTONE, Edward A., from All Saints, Houghton Lake, MI, to St. George's, Warren, MI
 JONES, Kenneth L., from Immanuel on the Hill, Alexandria, VA, to St. Paul's, North Andover, MA
 KITTREDGE, Jeffrey L., from St. Timothy's, Fairfield, CT, to Christ, Watertown, CT
 KNAPP, Ronald D., from Trinity, Hamburg, NY, to Epiphany, Niagara Falls, NY
 KNIGHT, David H., from St. Paul's, Holyoke, MA, to St. Stephen's, Westboro, MA
 KNUDSON, James C., from St. Luke's, East Greenwich, RI, to All Saints, Warwick, RI
 KONTOS, George D., from Christ, Dublin, GA, to St. John's Cathedral, Jacksonville, FL
 KRATZIG, Paul H., from Trinity, Victoria, TX, to full-time president, Foundation for Christian Theology, Victoria, TX
 KRONMUELLER, Charles E., from Good Shepherd, Kansas City, MO, to canon to the Ordinary, Diocese of West Missouri, Kansas City, MO
 LANE, David G., from St. Hilda's, Monmouth, and St. Thomas, Dallas, OR, to Resurrection, Eugene, OR
 LEVINSON, Louis J., from chaplain, The Bishop's Schools, La Jolla, CA, to headmaster, St. John's, Episcopal School, Dallas, TX
 LOBS, G. Richard, III, from Atone-ment, Morton, PA, to St. Stephen's, McKeesport, PA
 LODDER, Herbert K., from St. Andrew's, Arlington, VA, to St. John's, Ellicott City, MD
 LORETO, Eugenio N., from St. Edmund's, Bronx, NY, to Grace, Jamaica, NY
 MAGNUS, Robert F., from St. Luke's, Gladstone, NJ, to Holy Communion, Fair Haven, NJ
 MCBEE, Lyle A., Jr., from St. James, Lindsay, and St. Clement's, Woodlake, CA, to St. Philip's, Coalinga, CA
 MCCLINTOCK, Howard, from Director of Education, Diocese of California, to Good Shepherd, San Jose, Costa Rica
 MILLER, Donald P., from St. John's, in the Village, New York, NY, to All Saints, Whitman, MA
 MONROE, James G., Jr., from Diocese of Lexington, KY, to St. John's, Versailles, KY
 MORGAN, Edward J., from assistant executive secretary, Diocese of Connecticut, Hartford, CT, to executive secretary, Diocese of Connecticut, Hartford, CT

MOWERS, Culver L., from All Saints, Dexter, and St. Paul's, Brownville, NY, to Tioga/Tompkins Mission Field supervisor, Candor, NY
 MURRAY, Robin G. E., from The Falls Church, Falls Church, VA, to chaplain, U.S. Army Reserves
 NELSON, James L., from St. David's, Yarmouth, MA, to Holy Nativity, South Weymouth, MA
 NICKLE, Dyson V., from St. John's, Marlin, TX, to St. James, Beaumont, TX
 O'REILLY, Francis P., from St. Michael's, Anaheim, CA, to Emmanuel, Grass Valley, CA
 PACE, Johnson H., Jr., from Holy Cross, Jacksonville, FL, to St. Luke's, Jacksonville, FL
 PAINTER, Borden W., faculty, Trinity College, Hartford, CT, to also St. James, Farmington, CT

Information in our "Changes" columns is gleaned from many sources, including diocesan reports, newspapers, and the postcards some of you send us. One priest recently sent us the Post Office's change of address postcard (which it provides free to go with your own 6¢ stamp) informing us of the name of the parish he was leaving and the one to which he would be moving. While doing your change of address notices, add us to the list. Your friends will know where you are sooner. Send them to /PS, The Episcopalian, 1930 Chestnut St., Philadelphia, PA 19103.

PARSONS, Timothy H., from St. Patrick's, Washington, DC, to Grace, Hastings-on-Hudson, and Zion, Dobbs Ferry, NY
 PATRICK, Edward T., from St. Peter's, Bennington, VT, to Trinity, Portland, CT
 PATTEN, John F., from St. Matthew's, Austin, TX, to St. Mark's, Shreveport, LA
 PAYNE, John D., from Epiphany, Opelousas, LA, to Christ, Wichita Falls, TX
 PEABODY, Morrill W., from St. Philip's, Coalinga, CA, to youth director, Diocese of San Joaquin, CA
 PERSING, William R., from Good Shepherd, Hartford, CT, to St. Peter's, Hebron, CT
 PICKELS, William R., from St. Paul the Apostle, Miami, FL, to director, Division of Alcoholism Services, Abingdon, VA
 PRATT, John R., from St. Martin's, Pryor, and St. Paul's, Claymore, OK, to Trinity, Russellville, and St. James, Franklin, KY
 RATELLE, Robert E., from St. James, Alexandria, LA, to St. James, Jackson, MS

REEVES, James A., from Diocese of Montana, Helena, MT, to Incarnation, Great Falls, MT
 RICHARDS, Kenneth D., from Our Saviour, San Gabriel, CA, to St. Bartholomew's, Livermore, CA
 ROEN, John R., from Christ the King, Guayaquil, Ecuador, to St. Mark's, San Antonio, TX
 SAFFRAN, Walter T., from St. James, Perry, FL, to St. Michael's, Gainesville, FL
 SAVAGE, Jack L., from Holy Spirit, Westland, MI, to St. James, Detroit, MI
 SCOTT, Roger T., from Redeemer, Greenville, and St. James, Greenville, MS, to St. Thomas, Greenville, AL
 SHIMPCKY, Richard L., from St. Peter's, Arlington, VA, to All Saints-Sharon Chapel, Alexandria, VA
 SMITH, Robert G., from All Saints, Winter Park, FL, to Christ, Ft. Meade, and St. Ann's, Wauchula, FL
 SOUTH, C. Edward, from St. Mary's, Birmingham, AL, to Grace, Birmingham, AL
 STANLEY, John H., from Trinity Cathedral, Omaha, NE, to executive assistant to the Bishop of Nebraska, Omaha, NE
 STILES, David H. K., from canon missionary, Diocese of Central Florida, Orlando, FL, to secular work
 SWANSON, John D., from dean, Seminary of the Streets, New York, NY, to Brothers of the Common Life, Kennebunkport, ME
 TAYLOR, L. Gregory, from St. Mary Magdalene, Margate, and St. Philip's, Pompano Beach, FL, to All Saints, Birmingham, AL
 TEMME, Louis H., from Christ, Oyster Bay, NY, to Trinity Memorial, Philadelphia, PA
 TOLLISON, Henry F., Jr., from St. Martin's-in-the-Fields, Columbia, SC, to Incarnation, Gaffney, and chaplain, Converse and Wofford Colleges, Spartanburg, SC

Continued overleaf

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CHANGES

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TOMLIN, Hollier G., from St. Bartholomew's, Corpus Christi, TX, to Christ, San Antonio, TX
 TOURANGEAU, Edward J., from St. Mark's, Milwaukee, WI, to St. Christopher's, Rantoul, IL
 TUCKER, Kenneth M., from St. Matthias, East Aurora, NY, to St. George's, Maynard, MA
 TURNER, George R., from St. Paul's, Visalia, CA, to St. Clement's, Woodlake, CA
 WADE, Francis H., from St. Luke's, Charleston, WV, to Good Shepherd, Parkersburg, WV
 WALSTER, Don B., from St. Mary's, Eugene, OR, to St. Hilda's, Monmouth, and St. Thomas, Dallas, OR
 WEBBER, Christopher L., from St. Alban's, Tokyo, Japan, to Christ, Bronxville, NY
 WHITE, Charles E., from St. Luke's Cathedral, Orlando, FL, to chaplain, Holiday Hospital, Orlando, FL
 WIEBE, Gordon D., to Trinity, San Francisco, CA
 WILLARD, Wilson H., Jr., from St. Mary's, Wayne, PA, to St. Andrew's, Cincinnati, OH
 WILLIAMS, Richard H., from development and administrative officer, Diocese of Arizona, Phoenix, AZ, to St. Philip's-in-the-Hills, Tucson, AZ
 WILLIAMS, W. Kenneth, from St. Mark's, Cocoa, FL, to Trinity, Ft. Wayne, and St. Alban's, Ft. Wayne, IN
 WILSON, H. LeRoy, from Trinity, Madera, CA, to St. James, Lindsay, CA
 WIMBERLY, Don A., from Calvary, Williamsville, NY, to St. James, Baton Rouge, LA
 WINSTON, William S., from Diocese of Oklahoma, Tulsa, OK, to chaplain, East Central State College, Ada, OK
 WYATT, John F. M., from St. Paul's Cathedral, Oklahoma City, OK, to St. John's, Durant, OK

New Deacons

BROWN, Jerry, to St. John's, Roseville, and St. James, Lincoln, CA
 HARRIS, Thomas A., to Episcopal Counseling Service, Ft. Worth, TX
 JACOBITTI, Edmund E., to Diocese of Newark, NJ

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MORGAN, Richard V., to Trinity, Spruce Pine, NC
 NESKE, Robert N., Jr., to Christ, West Englewood, NJ
 SCHEEL, John R., to All Saints, Anchorage, AK
 WHALEY, C. Albert, to St. Mark's, Millsboro, and St. Martin's, Shelbyville, DE

Retired

BAUBLITZ, E. Raymond, has moved from Delray Beach, FL. His new address is: Ocean Reef Club, Key Largo, FL 33037
 BRAGG, Alan R., from Holy Trinity, Swanton, and St. Luke's, Alburg, VT. He will live in Maine.
 CLAYTON, Sherwood S., from Grace, New Orleans, LA, on Oct. 29, 1972
 CROWTHER, John W. N., from St. John's, Roseville, and St. James, Lincoln, CA, for health reasons
 DEWEES, William L., from St. Paul's-by-the-Sea, Ocean City, MD, on January 15
 EANES, Edward W., from St. Peter's, New Kent, VA
 GRISWOLD, Robert M. C., from Holy Trinity, Thermopolis, WY
 HAYNES, John W., from Calvary, Hillcrest, DE
 HOFFMAN, George E., from Trinity, Geneseo, IL. He will assist part-time at St. Luke's Cathedral, Orlando, FL.
 LAUENBORG, A. Bruce, from Christ, Ft. Meade, and St. Ann's, Wauchula, FL, on Dec. 31, 1972
 MACKEY, Stephen B. McI., from Calvary, Charleston, and St. Andrew's, Charleston, SC, on Dec. 31, 1972
 MAN, Robert M., from St. Mark's, Coldwater, MI, for health reasons. His address is: P.O. Box 344 (75 North Circle Dr.), Coldwater, MI
 MEADOWCROFT, Ralph S., from Grace, Charleston, SC, on Dec. 31, 1972
 MORRIS, J. Anthony G., from Holy Cross, Troy, NY
 MYERS, Harold V., from Grace, Nampa, ID, on Dec. 1, 1972
 NARBETH, A. Benjamin, from St. James, Lothian, MD, on February 1. He will live in Cambridge, MD.
 NICHOLSON, Joseph W., from All Saints, St. Louis, MO. He will continue to live at 4934 Highland St. Louis, MO 63113.
 OSBORN, Daniel C., Jr., from St. Mary's, Northfield, VT, in October, 1972, for health reasons. His address is: 234 Main St., Blakely, PA 18447
 READ, Ralph D., from executive secretary, Diocese of Connecticut, Hartford, CT, on Dec. 31, 1972. His new address is: 10-A3 Talcott Ridge Rd., Farmington, CT 06032
 RUDDEROW, B. Janney, has moved from Clifton Heights, PA, to 940 Williams Blvd., Springfield, IL 62704.

Resigned

BEST, Thomas R., from Christ, Kalispell, MT, to enter secular work and write. His address is: Box 105, Kalispell, MT 59901
 LYON-VAIDEN, Arthur L., from Christ, West River, MD, on Oct. 31, 1972, for health reasons
 PARLOUR, Robert D., from Trinity, Bend, OR, on January 1
 PREUSS, Frederick E., II, from Holy Communion, Fair Haven, NJ
 ROYER, Donald L., from Trinity, Nevada City, CA

Deaths

ASHBEE, Gordon C., age 74
 BULL, Robert L., Jr., age 67
 BUZBY, Dallas E., age 83
 CHRISTENSEN, John P., age 55
 FIRBY, Walter J., Jr., age 25
 HEWLETT, George R., age 94
 HINKEL, Fremont N., age 91
 HOCK, Alvin S., age 92
 HORNEY, William R., age 74
 JONES, George H., age 67
 LEVAN, Theodore E.A., age 70
 MATHEUS, Louis H., age 84
 McCLARY, Allan G., age 72
 MILLER, William C., age 56
 MINCHIN, Gerald R., age 71
 MORSE, Lester M., age 81
 PALMER, Paul R., age 76
 PHILLIPS, William L., age 82
 PINCKNEY, John Adams, age 67
 PLATTENBURG, Stanley W., age 66
 ROHR, Ralph J., age 68
 SAMPSON, George P., Jr., age 50

CORRECTIONS

The Rev. Russell L. Deragon advises us that information sent us is in error. He has not resigned to enter training for secular work (see Changes, January, 1973) but to enter graduate studies in counseling at the University of Rhode Island.

We erred in our December, 1972, Clergy Changes when we moved the Rev. Thomas A. Fraser from St. James, Cheboygan, MI, to St. Mark's, Glen Ellyn, IL. Father Fraser remains in Cheboygan. The Rev. Thomas A. Fraser, III, son of the Bishop of North Carolina, the Rt. Rev. Thomas A. Fraser, Jr., was posted as a new deacon to the Glen Ellyn church.

The Rev. Gerald B. O'Grady, Jr., advises us that information from the October, 1972, Michigan diocesan paper which was included in our January Clergy Changes is incorrect. Father O'Grady says he is still at Christ Church, Bloomfield Hills, MI, and is not moving to St. Matthew's-St. Joseph's, Detroit, MI.

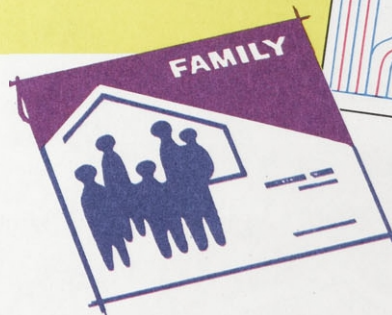
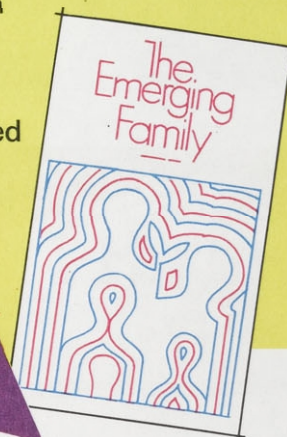


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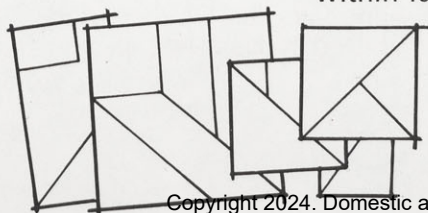
GRADES
7-9

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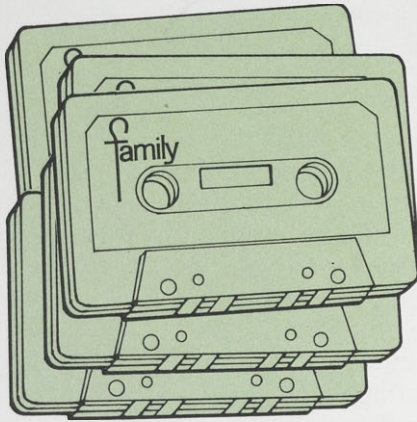
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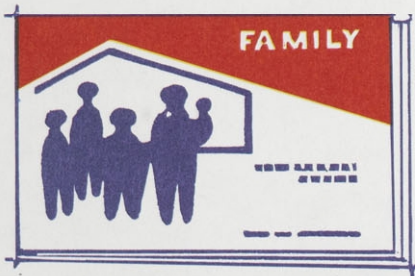


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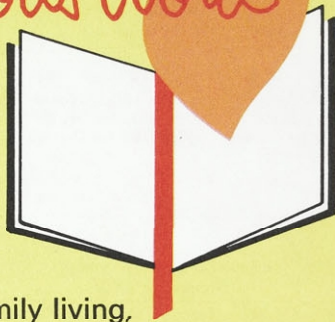
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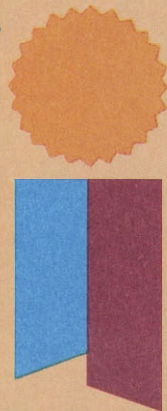
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	16-7137 Teacher's Class Kit (includes Teacher's Guide)	5.50	
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	16-7100 Series Planning Guide	1.00	
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	16-7102 Worker's Certificate	.10	
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NEW HYMNALS IN TIME FOR EASTER

Toward Renewal and Louisville

Reports from the forty-three diocesan conventions which met in the fall of 1972 reveal a common emphasis on spiritual renewal and a common interest in preparing for the 64th General Convention this coming September.

Regular diocesan business included 1973 budgets; actions to improve clergy professional conditions and increase opportunities for lay involvement; local social action; and debate on issues which affect Christians locally and nationally.

SPIRITUAL RENEWAL—Many diocesan bishops chose the subject of spiritual renewal for their annual charges to delegates. **Dallas'** Bishop Donald Davies said, "It is my privilege and responsibility to call this diocese to join me in an adventure in renewal. . . which. . . will directly affect our commitment to Jesus Christ as Lord and Savior, our understanding of the Christian community in which we worship and serve, and our participation in His mission." The convention accepted his challenge, which included a goal of 2,500 confirmations in 1973.

Bishop Allen W. Brown of **Albany** asked his diocese for a six-months' period of Bible study, prayer, meditation, Gospel-centered preaching, faithfulness at worship, and Christian witness. **Eastern Oregon** responded to a similar request from Bishop William B. Spofford by passing a resolution which listed some possible activities and asked the *Oregon Trail Churchman* to have a monthly column about two significant books on Christian renewal.

Bishop Lani Hanchett of **Hawaii** said, "There is no question about the validity of the charismatic movement in the Episcopal Church." Hawaii's convention, cast as a "Convention Within a Eucharist," featured working sessions in a liturgical setting. **South Carolina's** Bishop Gray Temple reported on the various forms charismatic ministry was taking in that diocese and asked that the year 1973 be used for strengthening commitment to Christ.

Massachusetts' delegates, in response to Bishop John M. Burgess' address, called upon each parish "to plan a program appropriate to its community that will enable members to reach beyond their personal lives and make Christ known to those in the surrounding community."

Milwaukee committed itself to mission and evangelism's priority, providing for a commission on same. **Pennsylvania** and **Rochester** endorsed the ecumenical, evangelistic program, "Key '73" (see *Worldscene* this issue). Pennsylvania commended it to the diocese's parishes, deaneries, and institutions while Rochester called for diocesan-wide support of the campaign.

Western Kansas enthusiastically endorsed a diocesan evangelism program which will have consultants from the Order of the Holy

Cross. **Western Massachusetts** endorsed Bishop Alexander Stewart's statement that the diocese's first emphasis for 1973 should be personal religion and evangelism, including "Key '73." **Central Florida** committed itself to BREAD, an adult Bible reading program, as a major Christian education emphasis for 1973.

GENERAL CONVENTION—Dr. John B. Coburn, President of the House of Deputies, speaking to **Northern Indiana** delegates, predicted the 1973 General Convention would be one at which "the integration of worship and work will be more evident, and worship and social responsibility will be better understood as belonging together, and the mission of the Church will be more clearly seen as holding before society a transcendent God." Awareness by laity of problems which face clergy, increasing evangelism, and greater concern over adult theological education are trends he sees in the Church today.

The most frequently reported memorials and resolutions to General Convention included those on women's ordination, Prayer Book revision, marriage canon revision, and Convention structure.

Women—Dioceses which memorialized General Convention to take action which would make women eligible for ordination to the priesthood and the episcopate included **California**, **Central New York**, **Indianapolis**, **Michigan**, **Northern Michigan**, **Rochester**, and **Western Massachusetts**. Dioceses which defeated such memorials included **Erie**, **Montana**, and **South Dakota**.

continued

Dioceses gear
for spiritual growth
and decision-
making this fall.

Dioceses which advised General Convention of their opposition to the ordination of women beyond the diaconate included **Central Florida**, **Eau Claire**, **Northern Indiana**, **San Joaquin**, and **Western Michigan**. In **Southeast Florida** a resolution which opposed women's ordination failed by a narrow margin. A straw vote taken in **Olympia** found 197 against women's ordination and 148 for.

Milwaukee memorialized General Convention "to adopt and implement a plan whereby this important question shall be given thorough and prayerful study in every diocese and congregation," with conclusions reported to the Church.

Some dioceses took actions which were not for General Convention but which may influence diocesan deputies who will vote this fall. **Bethlehem** accepted a resolution asking its diocesan convention to provide for women's ordination without delay; **Pennsylvania** asked that its bishops refrain from ordaining women priests until a vote is taken after the 1973 General Convention; **Dallas** voiced its concern over ordination of women beyond the diaconate; **Easton** tabled a resolution which asked for a vote to get the diocese's "sense" on the subject; and **Indianapolis** delegates asked for information, both pro and con ordination of women, to be disseminated throughout the diocese.

Dioceses which elected women as lay deputies and/or alternates to General Convention included **Albany**, **California**, **Central Florida**, **Central New York**, **Chicago**, **Colorado**, **Dallas**, **Eastern Oregon**, **Easton**, **Eau Claire**, **Erie**, **Hawaii**, **Kansas**, **Massachusetts**, **Michigan**, **Milwaukee**, **Montana**, **North Dakota**, **Northern California**, **Northern Indiana**, **Olympia**, **Pennsylvania**, **Quincy**, **Rochester**, **South Dakota**, **Southeast Florida**, **Southwest Florida**, **Spokane**, **Springfield**, **Western Kansas**, **Western Massachusetts**, **Western Michigan**, and **Wyoming**. **Prayer Book**—Resolutions which called for a special General Convention to act on Prayer Book revision passed in **Eau Claire**, **Erie**, **Michigan**, **San Joaquin**, and **Western New York**. **Western New York**

added discussion of women's ordination to its special Convention request. **California** and **Milwaukee** memorialized General Convention to continue trial usage and Prayer Book revision.

Montana thanked the Standing Liturgical Commission for its work and encouraged it to submit an authorized Prayer Book revision at the earliest possible date. **Western Michigan** commended the Liturgical Commission's responsiveness to trial use evaluations. It urged the 1973 General Convention to adopt the Commission's recommendations and the Commission to complete work on a proposed revision twelve months before the 65th General Convention. **Colorado** asked for authorization to use the New American Bible in canonical services.

Marriage Canons—Conventions which requested the marriage canons be revised to make them more pastorally oriented included **Central New York**, **Colorado**, **Hawaii**, **Kansas**, **Massachusetts**, **San Joaquin**, and **South Carolina**. **San Joaquin** also asked for reactivation of the Joint Commission on Holy Matrimony in order that it may formulate a statement toward a more comprehensive and positive theology of Christian marriage.

Convention Structure—**North Dakota** adopted a resolution in favor of proportional representation in the House of Deputies without increasing the present size, and **Hawaii** asked for changes in present representation. **Eastern Oregon** debated the size of its delegation (each diocese is allowed four clergy and four lay deputies) and voted to send only three in each order as a witness in favor of smaller delegations and because of financial limitations. **Central Florida** memorialized General Convention to further decentralize the Church by encouraging middle level archdiocesan or provincial jurisdictions.

From pensions to unity—Additional resolutions included **Massachusetts'** request for a study into the merits of lowering from forty to twenty-five years the required service necessary for full pension benefits; **Oregon's** memorial to General Convention that action be taken

to provide for clergy retirement at age 60 with full pension benefits; and **Colorado's** request for an investigation into the means of using a portion of pension fund income to provide low-interest, long-term loans to clergy who wish to buy their own homes.

Several resolutions on unity were also made. **Northern California** favored continuing participation and study with the Consultation on Church Union (COCU) but strongly urged greater participation with Roman Catholics, Lutherans, and Orthodox bodies. **Northern Indiana**, **San Joaquin**, and **Southeast Florida** asked General Convention to withdraw the Episcopal Church from further COCU negotiations. **San Joaquin**, however, also urged Convention to proceed with other cooperative endeavors and dialogue with all Christian bodies. **Western Michigan** memorialized General Convention to reappraise the Episcopal Church's participation in COCU. The diocese supports, in the interim, the report of the Executive Committee of the Joint Commission on Ecumenical Relations (see *September, 1972, issue, page 39*).

Conventions in **Spokane**, **Wyoming**, and **Western Kansas** allotted part of their convention time for delegates to deal with the question of priorities in the General Church Program.

MISSION AND MONEY—Every diocese had to deal with money matters in some fashion. When fall conventions pass budgets, however, they are usually subject to alteration in January. Adjustments must be made if parishes do not pledge the full amount asked of them.

Central New York, **Spokane**, and **Western New York** do not pass budgets in convention but leave final determination to Diocesan Council. **Western New York** adopts priorities for its Council's guidance, and **Spokane** authorizes a total asking amount from which the Council can work.

For these reasons and because diocesan pledges toward the General Church Program need not reach the treasurer in **New York** until the end of January and are

unavailable to us at this writing, we are not including charts of quota pledges in this report. When all the figures are available, they will be published in a future issue.

Some dioceses who met last fall have pledged their full quotas or more for some years and report resolutions to include the full amount in their budgets for 1973. These include **Bethlehem, Central Florida, Erie, Indianapolis, Kansas, Massachusetts, Michigan, Milwaukee, Northern California, Northern Indiana, Olympia, Oregon, Quincy, Rochester, and Southwest Florida.** **Bethlehem and Kansas** were the only dioceses which reported budgeting more than their quotas for the General Church Program.

Dioceses which belong to Coalition 14 are pledged to support the General Church Program as part of their cooperative effort. Those with fall conventions include **Eastern Oregon, Eau Claire, Hawaii, Montana, North Dakota, San Joaquin, and South Dakota.**

Hawaii expects this to be the last year it will receive \$26,000 from the General Church Program in its effort to become self-supporting by 1974.

Some changes in financial planning are of general interest. **Albany** and **Oregon** agreed that future parish assessments would be determined by parish expenditures; **Chicago** and **Rhode Island** base them on parish income. **Colorado** adopted a voluntary giving plan while **Dallas**, after several years on a voluntary system, regretfully returned to the parish assessment method.

Delaware, Rhode Island, and Southern Virginia had special conventions solely concerned with finances.

MINISTRY OF THE LAITY—Several dioceses passed resolutions designed to encourage the ministry of all lay people and greater involvement of youth, women, and minorities.

Central Florida established a task force to study and define the ministry of the laity and the means for using it. Delegates also asked General Convention for such a study group. **Colorado** created a

special committee to encourage lay involvement and required each congregation to provide the diocese with a list of persons for a "talent bank" to aid in program and planning. **Olympia** delegates asked that a core of trained lay persons be established to provide a regular, personal calling ministry to isolated people in the diocese.

San Joaquin requested that clergy become familiar with the canons and standards which pertain to the training, duties, and use of lay readers, requesting the clergy to make full use of lay readers' capabilities.

Most resolutions which concerned women's place in the Church centered around ordination of women and memorials on this subject to General Convention. **Central Florida**, however, elected Mrs. Frederick Pfeiffer to serve as a trustee of the University of the South, the first woman to so serve. **Erie** selected Mrs. E. G. Potter as the first woman to serve on its Board of Trustees. **Oregon** deleted the word "male" from its requirement for the number of communicants needed to start a mission.

Youth—Bethlehem, Central New York, Easton, and South Carolina passed resolutions in favor of lowering the age requirement for voting in parishes: **Bethlehem**, regardless of age; **Central New York**, 16 years; **Easton**, 18 years; **South Carolina**, 18 years. **Easton's** resolution directed that steps be taken to change the Maryland State Vestry Act so the diocese could lower the age to 18.

Colorado lowered the age to 18 for eligibility to hold diocesan office. **Indianapolis** recommended that its congregations incorporate youth as voting delegates to all diocesan conventions and that canonical changes be prepared so youth could be voting members of the Standing Committee. In **Northern California** youth in the 18 to 21 age bracket participated as voting delegates for the first time. **Olympia** voted for two members of the House of Young Churchmen to be given seat and voice on Diocesan Council. **Rochester** voted to give seat and voice to youth-elected delegates of high school

age from every congregation until the New York Religious Corporation Law is changed to lower the voting age to 16.

Southwest Florida voted to memorialize General Convention to undertake revision of future grant procedures in the General Convention Youth Program.

Ministering to Ministers—California, Easton, Hawaii, Massachusetts, Northern Michigan, Pennsylvania, Rochester, South Carolina, and Wyoming passed resolutions aimed at raising clergy stipends and/or setting standards and guidelines for remuneration.

Bethlehem's personnel committee presented guidelines for grading all professional positions in the diocese and will now turn its attention to developing procedures for performance review. **Southeast Florida** asked Bishop James Duncan to appoint a committee to study recommendations and prepare guidelines for more equitable clergy remuneration.

California passed a resolution which directs the Commission on Ministry to prepare a study and budget proposal on the training and funding of curates. Bishop Ivol Curtis of **Olympia** asked that \$25,000 for each of the next three years be added to the budget to establish a deacon internship program.

Wyoming delegates accepted a proposal for funding clergy continuing education in cooperation with General Convention's Board for Theological Education and included a specific assessment on the current income of each parish and mission. This would build up an equity over a period of time which would fully fund Wyoming's share of the plan.

Oregon deleted the six-months' residence requirement for new clergy to vote.

SOCIAL CONCERNS—All diocesan conventions heard and approved reports on local action to help those in distress. **Bethlehem's** interest in Ugandan refugees is of special note because it is a new target. **Bethlehem** recommended that Ugandan refugees be given a high budget priority and that the diocese take steps to bring into the

area as many Ugandan refugees as possible on a continuing basis.

Indianapolis and **Pennsylvania** expressed concern about the present system of justice for the young. Indianapolis memorialized General Convention to express itself on the subject and specified ways the diocese could act for immediate improvement. **Massachusetts** praised Governor Francis W. Sargent's leadership in modernizing and reforming the state's methods for dealing with juvenile and adult offenders.

OVERSEAS—Convention actions on overseas mission generally dealt with companion relationships. **Central Florida** provided \$5,000 seed money for its working relationship with **Honduras**. **Erie** passed a resolution calling for a three-year companion relationship with **Ecuador**, not to begin before Ash Wednesday, 1973, so parishes will have the chance to complete their financial obligations for Melanesian flood relief. **Hawaii** terminated a partnership with **Western Tanganyika** in order to concentrate on work in the western Pacific and U. S. Trust Territories. **Indianapolis** approved a relationship with **Haiti**. **Olympia's** convention Eucharist Offering went to **Okinawa**, and **South Dakota** included \$1,000 for **Taiwan** in its budget.

ISSUES OF THE DAY—Diocesan delegates debated and passed resolutions which express their opinions on today's ethical, moral, and legal issues. In **California**, however, Bishop Kilmer Myers questioned the resolution process as the best way to deal with and speak to issues. The California convention then passed a resolution which suggested the bishop appoint a special commission to study this problem.

Several dioceses' resolutions dealt with the environment. **California's** delegates called for a ban on smoking in closed places of public meeting; for public information programs on the harm smokers do to others; and breaks in church meetings so smokers can leave.

North Dakota reaffirmed a 1971 resolution which urged all diocesan

members to "exert leadership in a drive to educate people on the wise and economical use of resources and the necessity of matching population growth to the optimum carrying capacity of the earth's environmental resources." It also asked that the resolution be submitted to General Convention. **Kansas** and **Western Michigan** also discussed the ecological crisis.

Bethlehem and **Eastern Oregon** asked for an abortion study. **Central New York** supported that state's abortion law. **California** failed to pass an anti-abortion resolution while **Northern Michigan** opposed the liberal abortion law then on the state ballot (which Michigan voters later turned down).

California, **Rochester**, and **San Joaquin** passed resolutions on war and peace. **California** and **San Joaquin** commended the World without War Program and suggested General Convention adopt a similar program. **California** supported non-renewal of the draft.

Rochester agreed the diocese would use its stock voting power in companies engaged in weapons production as a "strong statement about the immorality of the war" in Indochina. **Western Michigan** approved an investment policy which would give priority to investments in enterprises immediately aimed at amelioration of the human condition.

EDUCATION AND COOPERATION—Several dioceses passed resolutions about Christian education, which, added to actions of other dioceses last year, indicate a strong renewed interest in this area. **Central Florida** created a special committee to plan a diocesan Christian education institute. **Hawaii** hopes to establish a center for continuing education of clergy and laity in 1973, and **Northern California** commended its center's programs.

Oregon passed a detailed resolution which calls for emphasis on Christian education as "essential for the development of the Church in Oregon" and gave adult education the number one priority. **Spokane** directed its Diocesan Council

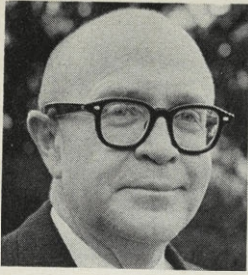
to establish a task force to deal with the crisis in Christian education and empowered the Council to act on the report, and **Rochester** asked its Christian education task force to acquire a part-time staff person. **Southwest Florida** will undertake a full Christian education program, and **Western New York** created a Christian education committee.

Quincy and **Springfield** committed themselves to publishing a combined periodical; joint participation in youth conferences and summer camps; joint commissions on mission strategy and Christian social relations; cooperation in Christian education; and joint clergy retreats.

Eau Claire voted to ask **Milwaukee** and other neighboring dioceses to join it in a "miniature province," with "common budget, common staff, and common goals." **Milwaukee** endorsed the idea.

Church people in many places are grappling with the definition of the "Mission of the Church." **Central Florida**, in noteworthy action, passed a resolution on Mission. "The Diocese of Central Florida stands firm on the traditional teaching of the Church Catholic, of which the Bible is the core, that the Church exists first to serve Almighty God and that her Mission does not change. This Mission is: 1) to teach and preach the truth as revealed in Christ; 2) to baptize men into the fellowship of the Church; and 3) to witness by word and deed to eternal truth. This Mission always includes involvement in the affairs of the world but always has, as its ultimate end, the presentation of the Gospel of Christ to all men and to incorporate those who accept this Gospel into His Body, the Church. The nature of the Church's involvement and implementation of her Mission may change, but the ultimate Mission does not."

If the spiritual tone and efficient working of these diocesan conventions are any indication, Dr. Coburn's hopes for General Convention 1973 may well come true. ◀



monday
mornings
with
cassels

Between God and You and Me

Thousands of years ago, a Hebrew psalmist said:
“The heavens declare the glory of God.”

It’s still true.

All we’ve learned in the space age merely confirms what that ancient poet felt when he gazed into the star-speckled night sky over Judea.

This universe in which we live is awesome in scale and complexity. And the most awesome fact about it is simply that it exists. It is there.

Why?

Ludwig Wittgenstein, father of linguistic analysis, said this is the most basic of all philosophical questions:

“Why is there something instead of nothing?”

Whenever I contemplate that question, I find my mind is driven inexorably to the hypothesis that the universe must have been called into being. Every effect requires

a sufficient cause. The universe exists. Therefore it must have been caused, willed, created.

And who or what is capable of creating a universe, of ordaining that there be something instead of nothing?

The conventional answer is “God,” but that word has become so freighted with misconceptions it is likely to provoke an irrational response. So it may be better, in thinking this through, to substitute some more neutral term, such as First Cause or Ground of Being.

Purely on rational grounds, without invoking any religious authority, we can assert at least one fact about the First Cause. Creation is an act of will. It implies a capacity for thinking, choosing, and purposing on a level that vastly transcends yet is somehow analogous to the same activities in a human person. Therefore we can reasonably speak of the First Cause in *personal* terms. Some risk of anthropomorphism always exists in speaking of God as “He,” but this makes far more sense than saying “It.”

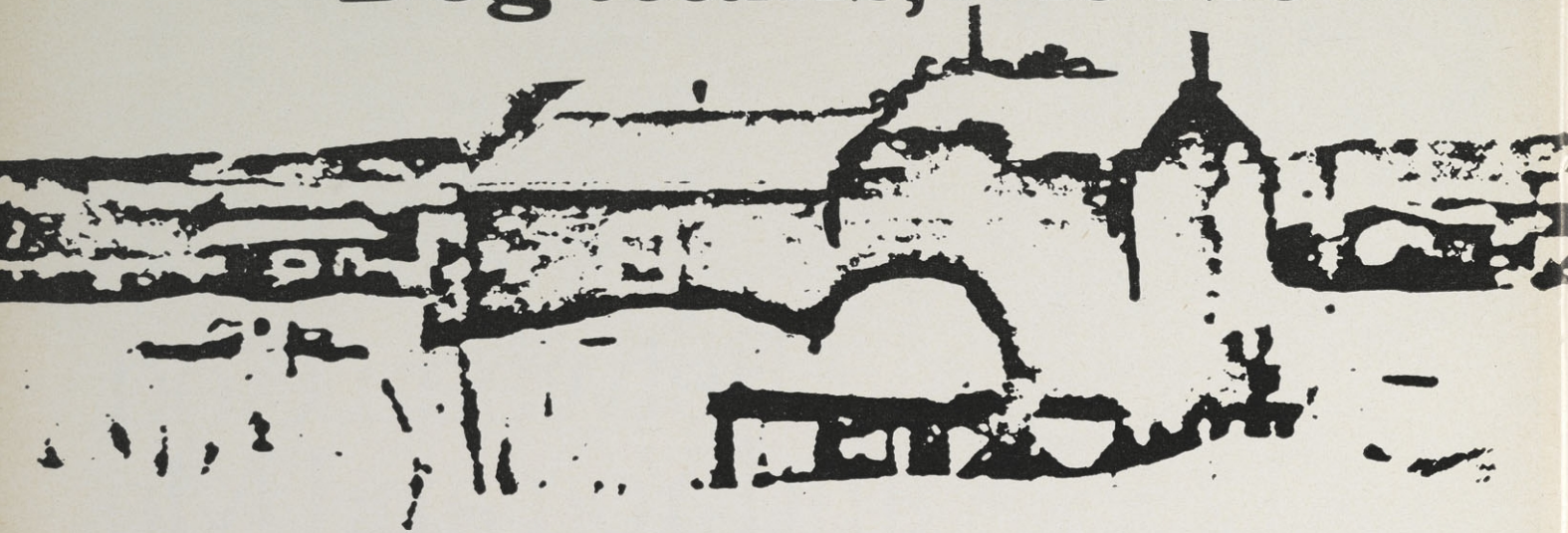
This does not mean we can safely conceive of God as “a Person” or “a Being.” Those concepts are much too limiting: they make God too small. What we can affirm—and here we move beyond the short reach of reason into the realm of religious faith: assertions which must be validated by human experience rather than by argument—is God’s relations *with us* are personal.

Whatever God is, *we* are persons. If He is to relate to us, He must do so on a personal basis.

That is, of course, the fundamental tenet of all three of the world’s great theistic religions—Christianity, Judaism, and Islam. God does relate to human beings in a personal way. He cares for us, He requires things of us, and He is accessible to us through prayer and mystical experience.

The heavens declare the glory of God. But only our hearts can apprehend His love. ◀

Dog teams, Moose and



**If you are a little church
how can you afford
your own minister?**

by Donald J. Hart

Jacob, that brave man with at least two wives and twelve sons, was on the move again. I don't think his was a vacation trip because he had all his flocks and cattle with him. But then with twelve sons, maybe that was the best way to travel.

One evening, so the story goes, he was overcome with the urge to pick a fight. (I know this feeling.) He was somewhat smarter than most, and he sent his wives on ahead with his sons and animals. An angel of the Lord obliged Jacob's urge, and they wrestled all night.

With the first light of dawn the angel figured they had fought long enough to satisfy any man's urge, so to break off the fight, he dislocated Jacob's hip joint. That should have worked, but Jacob was a man with several wives and twelve sons (the angel should have known), and he didn't give up easily—not until the angel blessed him. That done, Jacob crossed the river to his family and strolled in to breakfast with a bad limp but feeling it was worth it.

Note the Bible mentions no repeat performances of this kind of

thing, even though others have entered into the risky business of dealing with God. In fact, from our Alaskan point of view in encountering God, Jacob was lucky—he finished it all off in one night.

We, in Alaska, wrestle over a longer time, possibly because our strategy is more complex than Jacob's—if he even had one. We have great hope for a final blessing, but in these hours before the dawn none of us is too sure of the cost involved, of the dislocations in the pattern of church life. So we wrestle on, with unknowns and questions and hopefulness.

Our wrestling partner, put simply, is the indigenous ministry. (Angels may come wrapped in new ways, with new names—be prepared.) We not only wrestle with this, but it forms the basis for our strategy and our hope. We feel, at this point in our church life, that every community, from native village to town and city, should work toward a ministry which is called forth from that community and is supported and directed by those local people. We are talking about self-support, self-determination, indigenous ministry, *churches* and not missions. Those are the concepts.

Put in terms of people, we wrestle with how to allow God's call to ministry to spring forth in local people: native men and women in Indian and Eskimo communities; store keepers, insurance

men, teachers—people with secular employment who are willing to keep those jobs—in our towns and cities. We are talking of worker priests and of a network of reinforcing people who will support the many aspects of the ministry Christ has entrusted to us.

One round in our struggle to figure this out took place in August at Birchwood Camp, just outside of Anchorage. We gathered together, about twenty-five strong, from all over the state. Represented were members of the Executive Board, the Examining Chaplains, the newly-formed Commission on the Ministry, the Standing Committee, and most of the men and women now in training for the ordained ministry—yes, also Bishop William Gordon, who after all called us together. (Dear Jacob, I'm not sure you would understand how we do business with God these days. Group encounter is in. Individual wrestling is out.)

Father Mal Miner, executive director of the Anchorage United Fund, priest-in-charge of our community healing services, and minister in many a tightly pinched schedule, led us in thoughts about the ministry and particularly its healing aspects. We worshipped together because we couldn't even begin wrestling without knowing God's presence among us. We enjoyed magnificent weather, and some even dared a swim. But most of all we squared off with the min-

Ministry



istry Christ wants for Alaska now.

Bishop Gordon spoke from the broad perspective of the ministry as it has been carried out in many places and as it needs to continue. He pointed out that our ministry has always been weak in the smaller towns simply because the standards, the garb it was wrapped in, were impossible for those communities to support. They had to look for outside help in educating their clergy and in paying them.

When outside priorities shifted and the help no longer came, the first aspect of ministry lost was the ordained, sacramental ministry—the very thing which a Church can least afford to lose. Almost a dozen small communities with Episcopalians have no ordained minister; sacramental services take place intermittently, if at all, on a chaplaincy, holding-the-line-only basis. In the cities of Anchorage, Fairbanks, and Juneau are communities of people within institutions or housing developments or generational gaps who lack any effective sacramental ministry.

How can we meet this challenge, since in the Episcopal Church the only way to maintain a sacramental ministry is through ordained ministers? (Oh, Jacob, a dislocated hip seems painful but more simple.)

To Enable or Protect?

We took a hard look at our Church's general Canons. (Jacob,

I know a dislocated hip is more simple.) Canon 5, Canon 8, Canons 10 and 11—somewhere in the midst of all those words our Alaskan situations can fit. But does one interpret law in a restrictive way, as if it is a guardian of something which may be lost, or in an enabling way, as if it stands like trail markers, helping toward a goal? Or is it both?

We looked long at Canon 8, which seems in so many ways to open doors in our Alaskan circumstances. It speaks of just those isolated communities where sacramental services and ministry are almost impossible, and it provides the direction to raise up ordained ministers to meet the needs.

But it also raises many questions. What kind of training is needed under this Canon? Would this apply to the ministry in Anchorage, for instance? Would a person ordained under this Canon have the same integrity to his position as a person ordained under Canon 5, which provides for seminary training? Or is this question beside the point?

We came forth, after much discussion, with a guideline for helping people toward Holy Orders in Alaska. It basically puts the emphasis in training for ministry not before ordination but as a continuing process, before and after. Who, after all, is ever entirely ready to take on Christ's work? And it makes clear that whatever

training and preparation goes on, the kind of ministry expected to the person will determine the training, and the talents and experience of the person will determine what kind of ministry he or she moves into.

That took us two days of wrestling, and we are not finished. Many more questions have been loosed than we began to answer. We face a multitude of details in training, in defining particular ministries in particular places, in just trying to understand the ministry Christ gave us, in ministering to those we hope will take on ordained ministries, in hoping we wrestle with the right angel at the right time in the right place.

An old story, unpublished, goes that one of Jacob's wives, to explain his limping, accused him of stumbling over a rock in the dark, and she asked, "How come you're late for breakfast?" There are always those who see things differently.

We are often in the dark, often stumbling. But we know Christ's ministry is the heart of our Church's life, the most vital part of the missionary task. Wrestling with it will cost us on many levels, with dislocated old standards, with pain in some precious old joints. But we remember our Forefather and continue with great hope of God's blessing. ◀

From The Alaskan Churchman.



WORLDSCENE

Indochina: What Christians Are Doing

Last summer the Central Committee of the World Council of Churches established a Fund for Reconstruction and Reconciliation in Indochina. Sponsored by the Council's Commission on Inter-Church Aid, Refugee, and World Service, the Fund's newly established ecumenical board met in Bangkok, Thailand, in November and in Hong Kong in February.

The board includes five Asian members and one Australian; the rest of the world is represented by one member each from Germany, the United States, Russia, France, and Cameroon, West Africa. Staff from Church World Service and other national relief organizations also attended the Bangkok meeting. An Asia forum of about 200 experts in many fields is planned as a consultative body to keep sensitivity open.

Boyd Lowry, the Southern Asia director for CWS, points out, "There is no such thing as an Indochinese consciousness. The national interests of Laos, Cambodia, and the Vietnams are powerful and provincial." Within each country also are many minority groups, such as the Montagnards in Vietnam and the Mao in Laos.

No financial target for the Indochina Fund was set in November. Pledges of \$1,039,000, however, have been received as of January. Of these pledges, \$610,000 is from the U.S.A. For the last several years CWS has sent approximately one-half million dollars per year for relief and rehabilitation to South Vietnam.

Most work has been done through Vietnam Christian Service (VNCS), which is a cooperatively structured relief, rehabilitation, and development program of CWS, Lutheran World Relief, and the Mennonite Central Committee. CWS plans for 1973 include continuing and expanding present pro-

grams, chiefly through the new Fund.

At the present time VNCS has 25 overseas personnel from Canada, the United States, Japan, Indonesia, and Germany working with Vietnamese in various helping programs.

As the Fund's board looked toward the future, it considered the possibility of combining existing Christian relief and rehabilitation enterprises with research work on current and future needs and action possibilities, including "new action groups to be formed on the spot."

Individual Church bodies are also gearing up.

● Most Episcopalians give funds to CWS and VNCS through the Presiding Bishop's Fund. Material on this year's World Relief Octave, starting March 25, is now available. Rehabilitation and aid for the South Vietnamese is top priority for the P.B.'s Fund this year, along with help for Nicaragua (see page 2). The dates of emphasis for 1973 are March 25 (Lent III) and April 1 (Lent IV) although materials have been designed for use at any time (see *Exchange*, page 46). Many dioceses will also designate the annual Church School Missionary (mite box) Offering for this.

Voluntary contributions to the Presiding Bishop's Fund for World Relief reached \$720,558 during 1972—approximately 21.5 percent higher than 1971. The 1973 goal is \$1,100,000. The promotional materials, which tell of the great needs at home and abroad, should help us to reach the goal and can be ordered from The Order Department, Executive Council, 815 Second Ave., New York, N.Y. 10017.

● The American Friends Service Committee (AFSC) has launched a \$1 million campaign to double its aid to civilian war victims in North and South Vietnam.

Among other projects, AFSC operates a prosthetics and rehabilitation

center at Quang Ngai, north of Saigon, which fits maimed civilians with artificial arms and legs.

Medical and surgical supplies have been provided to North and South Vietnam by AFSC over several years.

● The Seventh-Day Adventist Church is increasing its hospital facilities in South Vietnam, and a plan is currently being studied with the military to turn the U.S. Army Hospital in Saigon over to the Church.

Indochina: What Can Christians Do?

After some 30 years of war in Indochina, church people must ask themselves some questions about what they can now do to help in the vast reconstruction which must begin.

What unique role can Christian groups fill in the overall reconstruction strategy? Perhaps to be agents of reconciliation? Is the process of reconciliation to be done without any international participation? What role can people from other Asian countries best fill? These are some of the questions.

Church World Service (CWS), the cooperative relief arm for most U. S. Church bodies, is eager to have broad and explicit response from church members and other interested parties in North America so they can adequately serve as interpreters both ways—about what we can do and about what the Indochinese want to have done. Responses may be sent to Indochina Desk, Church World Service, 475 Riverside Dr., New York, N. Y. 10027.

Key 73 Unity in Diversity

Officially launched on January 6 through a nationwide television special, the evangelistic campaign of Key

73 embraces over 140 diverse participating groups, including some 200,000 congregations. Participants include many U.S. denominations, independent groups, and some Roman Catholic dioceses.

The Episcopal Church declined formal national endorsement because it had no money to contribute on a national level. Dioceses and local congregations, however, were urged to take part. Since then a number of diocesan conventions have urged participation by parishes and missions in their jurisdictions.

The Brotherhood of St. Andrew has been assisting its members to participate in Key 73, particularly through its publication, *St. Andrew's Cross*.

Canon Albert J. Dubois, executive director of the American Church Union, addressing a Meeting for Christian Witness at Brown University, suggested that the Christian witness of Key 73 may bring stability to the nation. He declared the only way out of our present situation will be "in a mighty movement of repentance and of a new commitment to the Bible, in

a return to personal prayer and worship, and in a recovery of a sense of the majestic transcendence of God which makes His . . . love for man a compelling basis for man's response in a loving concern for others."

An article in *Concern*, the New Hampshire Roman Catholic diocesan monthly, said: "Key 73 is not intended to launch another ecumenical movement. . . . Under God and through the Holy Spirit's power, Key 73 will unite Christians in a common task, will present the claims of Christ by proclamation and demonstration,

World Day of Prayer/1973

Alert in Our Time

So frequently our day's routine is punctuated with alarming headlines and tragic news stories.

We see the hurt and perplexity in the dazed eyes of a child whose school bus has just been overturned or burned; desolation in the faces of millions of refugees who are doggedly looking for shelter somewhere; stoic tenacity in the look of the American Indian who is making a stand for the right to live with pride; disillusion in the slouch of a veteran returned from the Vietnam war to a community which no longer has a job or any meaning for him; self-destruction in the emaciated body of a drug addict; quiet desperation in the lonely struggle of the aged.

As concerned Christians, millions of church women around the world are committing themselves to thoughtful prayer and responsive action in their communities as substantive evidence of their being *Alert in Our Time*.

Bonded together in a "sisterhood of prayer," Christian women in 168 lands will call attention to the need to be *Alert in Our Time* through worship services to celebrate World Day of Prayer.

As March 2 dawns in the Fiji Islands, communities will be linked through prayer from country to country until the day closes on Savoonga Island off the west coast of Alaska. Christians who celebrate God's grace and goodness will look forward to bringing reality to their prayers as they go out as agents of His reconciling love to meet the crucial needs within their communities.

World Day of Prayer began in 1887 with a small group of women who firmly believed the mission work for which

they were responsible needed their support in prayer as much as in giving.

Today, 86 years later, the first Friday of March has developed into a truly ecumenical and international celebration. Under the auspices of an International Committee, the worship liturgy for World Day of Prayer is sent to a thousand correspondents in 168 countries and islands. They, in turn, arrange for its adaptation and translation into almost 250 languages and dialects. The service is prepared each year by women from a different part of the world. This year women in New Zealand prepared it.

Protestant, Roman Catholic, and Orthodox church women in the United States in over 2,000 local units of Church Women United will seek opportunities to alert themselves to the needs within their communities and respond with significant action.

Some of these human needs are met through the offerings received at World Day of Prayer services.

In the U. S. these offerings go into a fund called Intercontinental Mission, designated by the International Committee as the official sponsor for this Day in the U. S. and administered by Church Women United.

This fund will be used for new projects to broaden understanding of American Indians and to offer them training in significant skills; to complete a five-year project to publish 100 new titles of children's books in five languages; a new program for women in the Caribbean to secure jobs, to increase their knowledge of nutrition, and to improve their skills in native crafts; fellowship and services for international students and guests in the U. S. and a ministry for Americans

working abroad; opening child care centers in a number of cities and towns throughout Mississippi; opening a new graduate department of Asian studies in the International Christian University in Japan; participation in a joint health venture; establishing experimental programs in new careers for women; Agricultural Missions, Inc., which is establishing an international rural network to further community development.

In a continuing tradition, Christian women all over the world have responded to the needs of their neighbors as they have met every year on World Day of Prayer. They have walked through bush tracks thick with mud and traveled down a river on rafts to attend services in the Fiji Islands. In intense desert heat they have met in the Dug-out Roman Catholic Church at Coober Peedy in Australia. They have paused in a world cruise schedule to attend a service in the chapel of a luxury liner docked in Hong Kong harbor.

Against the backdrop of a huge poster with the symbols of various religions—Cross of Christianity, Crescent of Islam, Dharmachara of Buddhism, Nataraj of Hinduism, Flame of the Zoroastrians, Dagger of the Sikhs, and the Menorah of the Jews—they have joined together in common prayers in Panjim, India. In 12-force gale, rain, sleet, and snow they ventured out to services in Scotland and found it worth a soaking. And they have met in worship with their sisters in the women's section of the General Penitentiary in Kingston, Jamaica.

So as another World Day of Prayer dawns on March 2, 1973, Christian women around the world will once again join together in a visible fellowship to meet with alertness the challenges of our time.

—Shireen Subramanya

2 for today

1. for the Lenten Season The Second Season

by Wayne Saffen

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by Jay C. Rochelle

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through witness and ministry, by word and deed."

The campaign's chief purpose is to "share with every person. . . more fully and more forcefully the claims and messages of the Gospel of Jesus Christ." Although its theme, "Calling the Continent to Christ," is common to all participants, Key 73 reflects a trend of the times in allowing for extensive local, regional, and denominational self-determination in style and program. This means highly organized and flexible Churches, conservative and liberal theologies, and Protestant and Catholic liturgical forms can find a place under the Key 73 umbrella.

Some crusades and other mass meetings will be scheduled; yet so will "house church," Bible study, and other small group events. The latter type of activity seems most popular where Episcopalians are involved.

An Easter celebration is also scheduled for television. Lay community surveying and witness, Bible study, youth outreach, leisure study and work, state fair missions and arts-oriented programs are spread across the months of 1973, leading up to a Covenant Celebration after Christmas.

[While Key 73 had no list of "musts" for participants, materials—both printed and audio-visual—can be ordered from the national committee. Write Key 73, 418 Olive St., St. Louis, Mo. 63102. An extensive Congregational Resource Book costs \$3.]

Help for Church Libraries

Church people who feel the church library is an important part of any parish's adult Christian education program might look to New Mexico for inspiration.

Effective modern library service for churches and synagogues will be the topic of a conference in Albuquerque in March. The first New Mexico Church and Synagogue Library workshop is under the co-sponsorship of the University of New Mexico (UNM) libraries and the national Church and Synagogue Library Association.

Dr. John F. Harvey, dean of UNM Library Services, said, "This workshop will appeal not only to librarians but

also to directors of religious education and ministries."

A recent UNM survey counted at least 300 church and synagogue libraries in New Mexico.

Dr. Coburn Eligible For Another Term As Deputies President

In last month's preview story on the forthcoming Louisville General Convention, *The Episcopalian* mistakenly stated that the Rev. Dr. John B. Coburn, President of the House of Deputies, had completed his allowed terms of office.

This is not true. He is eligible to be re-elected for another term as President of the House.

Under the national canons of the Episcopal Church, the presiding officer to the House of Deputies may serve three full terms, which usually means three Conventions. Although Dr. Coburn will have presided at three Conventions through Louisville, two of these (Special Convention II at South Bend, and Houston) took place during his first term of office.

—The Editors

Regional Cooperation Grows with Roman Church

Episcopalians have recently joined Roman Catholics in additional cooperative ventures.

Central Gulf Coast—In December, Bishop George M. Murray of the Central Gulf Coast and Roman Catholic Bishop John L. May of the Diocese of Mobile issued a joint pastoral letter which concerned the statement of agreement on the Eucharistic faith reached in late 1971 by the Anglican-Roman Catholic International Commission (see *The Episcopalian*, February, 1972, page 27). The Pastoral affirmed "the central statement of faith shared by both our Churches." The two bishops further declared, "Although we are all conditioned by the traditional ways in which we have expressed and practiced our Eucharistic faith. . . any remaining points of disagreement can be resolved."

On January 12, clergy, religious, and laity of both dioceses gathered for a seminar on the Eucharist at Spring Hill College, a Jesuit institution in Mobile, Ala. The seminar, planned

by the Roman Diocesan Ecumenical Commission and the Episcopal diocese's Committee on Ecumenical Relations, featured two guests. They are respected theologians, the Rev. Dr. Albert T. Mollegen, professor of New Testament Languages and Christian Ethics at Virginia Theological Seminary, and Father Herbert J. Ryan, S.J., a Roman member on the Anglican-Roman Catholic International Commission.

South Dakota—In Sioux Falls, S.D., Calvary Episcopal Cathedral and St. Joseph's Roman Catholic Cathedral joined to present a service for Christianity at Calvary on January 7, 1973. All members of the community as well as the two cathedrals' congregations were invited to attend.

In a sense, Calvary was returning St. Joseph's hospitality because on January 11, 1972, Bishop Harold S. Jones was consecrated in St. Joseph's to be Suffragan of South Dakota because Calvary was too small to hold all those who wished to attend.

Clergy from both cathedrals participated in this year's unity service, and both Roman Catholic Bishop Lambert Hoch and Bishop Walter Jones expressed their desire to participate in any further joint service. Calvary parishioners were hosts for the reception which followed the service.

Minnesota—The University Episcopal Center, which serves students and faculty at the University of Minnesota, has moved into the Roman Catholic Newman Center across the street. Archbishop Coadjutor Leo C. Byrne of the Roman Catholic Archdiocese of St. Paul-Minneapolis and Episcopal Bishop Philip F. McNairy of Minnesota approved the move.

Episcopalians will have their offices, lounge, and worship area in one section of the Newman Center. The University has a five-year lease on the Episcopal building. Mrs. Frederick O. Watson, chairman of the Episcopal Center's board, said Episcopalians were confronted with the choice of putting money in a building or in a chaplaincy program.

Bishop McNairy said the diocese was not interested in putting campus ministry money into heat and light for a building when college work is increasingly with individuals. He hopes that two chaplains can provide for more services to Episcopal students and faculty at other campuses in the Minneapolis-St. Paul area.

Two Hundred Years of Caring

Kearsley Home-Christ Church Hospital, the nation's first home for aging women, celebrated its 200th anniversary in November at its Philadelphia address with a rededication service. Pennsylvania's Bishop Robert L. DeWitt and the rectors of Christ Church and St. Peter's, Philadelphia, officiated.

The home was started by money left to the two parishes by Dr. John Kearsley for that purpose. Christ Church and St. Peter's are still the sponsors.

As part of its anniversary year celebration, the Kearsley Home sponsored a 200th Anniversary Conference in January. The three-day Conference assembled interested professional and lay persons to hear experts and participate in discussions concerned with the future of care of the aging.

Dr. Isaac Azimov, foremost writer of science fact and fiction; Bernard E. Nash, executive director of the National Retired Teachers Association-American Association of Retired Persons; and H. Ted Olson, executive vice-president of the American Association of Homes for the Aging were the principal speakers chosen to inspire the panel discussions and workshops which followed each presentation.

Dr. Azimov described what the world might be like in the year 2,000 if we have a viable society. This will depend, he declared, upon the world's governments' acting together in the near future to solve the population explosion and its concomitant rapidly expanding technology, which depletes the earth's resources from minerals to air, water, and plants.

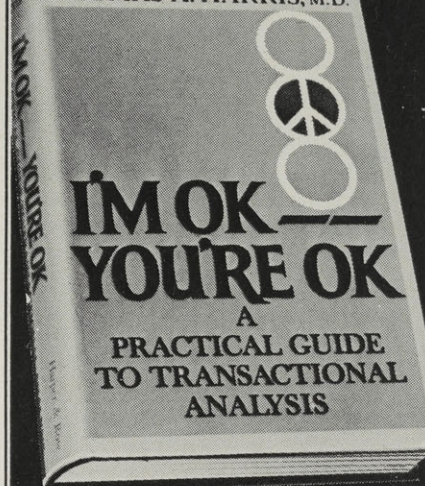
Bernard Nash, whose theme was "Aging in America: the Future is Now," said, "Today there are more than 20 million older Americans—a nearly seven-fold increase since 1900. Each day, 820 persons reach age 65....

"But what of tomorrow? By 1975, 50 percent of our population will be either under 18 or over 65. By 1980, those too young or too old to work will actually outnumber those who are working. In only seven years, more than one-half of our total population will be dependent for their goods and services upon those who are gainfully employed.

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H. Ted Olson concluded with a speech and presented a special citation to Kearsley Home from President Nixon, congratulating the institution "as it begins the third century of service to aging Americans" and applauding "the efforts of your institution to join in the national endeavor to achieve uncompromising excellence in all services to the aging."

GCSP: West Virginia Supports Bishop Campbell

At its regular meeting on January 22, the Diocese of West Virginia's Executive Board passed a resolution which supports the action of its Bishop, the Rt. Rev. Wilburn C. Campbell, in his resignation from Executive Council's Screening and Review Committee (see *February issue*, page 43).

The resolution noted that Bishop Campbell charged the Committee with "incompetency, hostility," and attempts to circumvent guidelines set by the 1970 General Convention; but it also acknowledged that he clearly stated he believes in GCSP as a program of the Church and is opposing only the way it is administered.

The document then stated: "Resolved, we the Executive Board of the Diocese of West Virginia, . . . do hereby proclaim our whole-hearted support of Bishop Campbell's action in resigning from Executive Council's Screening and Review Committee, his courageous stand in the face of unjust criticism from certain power groups in the Church and express emphatically our confidence in his position on this controversial matter."

Additional parts of the resolution included an expression of resentment for the arrogant treatment of the bishop by Mr. Leon Modeste, director of the special program, and a request to Executive Council that no further grants be made from this Fund unless Executive Council's treasurer is satisfied that a proper audit has been made. The Board also recommended that West Virginia's diocesan convention, which meets in May, pass a sim-

ilar resolution and that the current resolution be sent to Executive Council and church news media.

At the same meeting Bishop Campbell reported to the Diocesan Board that every congregation in the diocese had paid its full apportionment for 1972. The Bishop said, "As a matter of fact the congregations gave more in 1972 since they had originally pledged \$306,120 but actually paid a total of \$311,107." West Virginia's 1972 budget included the full quota of \$80,000 to General Church Program budget and an additional \$10,000 Faith budget figure.

The Bible: More Good News

The Bible is making news these days in Britain, the U.S., the Vatican, and Indonesia.

● A common Bible—with unprecedented endorsement by Protestant, Roman Catholic, and Eastern Orthodox world leaders—has been published in Britain and will be issued in the United States on April 2. The translation is the Revised Standard Version (RSV), copyrighted by the National Council of Churches.

With the exception of one psalm and two other short sections from the Greek Bible, the new edition brings together all the literature considered Holy Scripture by Protestants, Roman Catholics, and Orthodox.

● In mid-January, Pope Paul received copies of a French ecumenical translation of the New Testament, created through a major program approved by the Vatican and the United Bible Societies.

● Three groups known for their mass-scale Scripture distribution—the Pocket Testament League, the World Home Bible League, and New York Bible Society International—have jointly announced plans for saturating areas of Indonesia with the Christian message.

Leaders of all three organizations met recently to discuss plans for fueling the spiritual fires that have made Indonesia a synonym for twentieth century revival. Hundreds of thousands of Indonesians have turned to Christianity since an aborted Communist coup in 1965.

The Pocket Testament League is planning to distribute one-and-a-half million Gospels of John in a year-long

Continued on page 38

The Episcopalian

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Continued from page 36

program to cover all of Java except Djakarta, Indonesia's capital. The World Home Bible League and New York Bible Society International will supply a million Gospels of John and a million Scripture leaflets in Djakarta. All of the local-language Scriptures in the twin campaigns will be printed in Indonesia.

The Indonesian Church is growing at an annual rate of 12 to 15 percent. A strong governmental push in education has virtually wiped out illiteracy in recent years, but out of a total Christian population of seven million, only one in four rural believers possesses a bible.

Bishop Barnds, Suffragan Of Dallas, Dies

The Rt. Rev. William Paul Barnds, Second Suffragan Bishop of Dallas, died January 26. He was 68.

The man who could not remember ever wanting to be anything but an Episcopal priest was ordained in 1933. He served parishes in Missouri, Kansas, Nebraska, and Indiana. Then in 1956 he became rector of Trinity Church, Fort Worth, Texas. Ten years later he was elected to the episcopate. His son, the Rev. William J. Barnds, found himself in the incongruous position of giving advice to his father when he preached the consecration sermon.

Bishop Barnds had a wide academic background, including an earned doctorate from the University of Nebraska and studies at St. Augustine's College, England. He was a lecturer in philosophy and literature at Indiana University from 1954 through 1956 and adjunct professor of philosophy at Texas Christian University from 1956 until his death. He was also the author of numerous articles for Church and scholarly magazines.

Church Women: For Skills and Leaders

In January Church Women United in the U.S.A. received its first major grant from a foundation toward the

building of a Development Fund to train volunteers. Lilly Endowment's Board of Directors approved a two-year grant of \$65,000 to Church Women United for support of an educational program to assist volunteers in community service.

The women's organization captured Lilly Foundation's attention with its pilot workshops to train skills relating to the adult education of American Indians in Monmouth, Ore., and proposals for future workshops on services for women prisoners.

The grant will enable CWU to explore and strengthen existing educational and vocational training programs in prisons and help form new services which could include skills instruction, personal development, and tutoring services. It will also provide for additional training of volunteers and para-professionals relating to native Americans in their minority-managed or community-supported programs.

These workshops are only part of the Church Women's training programs. Of especial interest to Episcopalians are two conferences planned for the spring and fall to train women for national church office.

Mrs. Charles (Teddy) Guilbert attended the initial planning session as the Episcopal Church representative and subsequently requested the Church's Lay Ministry Committee for support with some funding and recruitment of women to attend. Lay Ministry, at its December meeting, authorized Mrs. Guilbert to invite women deputies to General Convention to attend the training conferences and to provide funds to cover this.

Chapel—A Choice for Cadets and Midshipmen

Chapel attendance at the three U. S. Military Academies is no longer compulsory but voluntary. In a unanimous action, the U. S. Supreme Court refused to review a lower court decision that held compulsory chapel attendance at the academies to be unconstitutional.

Although the high court's action neither approved nor disapproved the lower court's ruling, the academies must obey the decision. If they still wish to emphasize religious values in their training programs, some other



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way must be found, including such avenues as comparative religion courses.

World Council: Actions About Africa

The World Council of Churches (WCC) has made a third set of grants, totaling \$200,000, through its Program to Combat Racism. More than half the sum will go to black liberation movements in white-controlled areas of Africa. Largest of the 25 allocations are \$25,000 to the Mozambique Institute of FRELIMO and \$25,000 to the African Independence Party of Guinea and Cape Verde Islands, whose leader—Dr. Amilcar Cabral—was assassinated in mid-January. Both are aligned against Portuguese colonialism.

At the same time the WCC, which has 261 Protestant and Orthodox member Churches, said it had divested itself of all stock holdings in U.S., British, Dutch, and Swiss firms which do business in white-ruled African nations. Last August WCC's Central Committee approved the divestment as a protest against *apartheid* in South Africa and other discriminatory policies of white regimes in Angola, Mozambique, Rhodesia, and Guinea-Bissau.

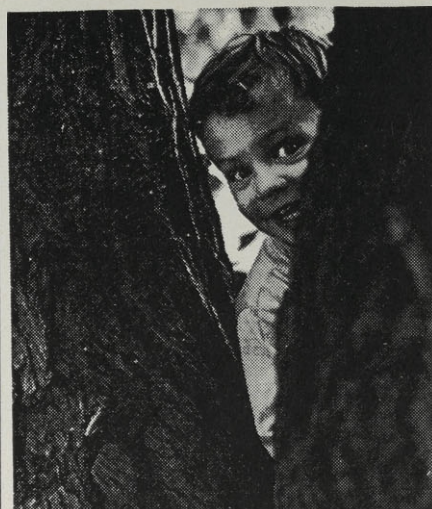
New anti-racism grants will go to groups on five continents: Africa, Australia, North America, South America, and Europe. All allocations to the African liberation movements are for medical, educational, and social programs.

The North American recipients and the amounts are: All-African News Service, \$3,000; American Indian Movement, \$6,000; Coalition of Concerned Black Americans, \$6,000; El Paso Education Research Project, \$5,000; Malcolm X Liberation University, \$6,000; and Puerto Rican Organization Working for Economic and Social Justice, \$6,000.

The money allocated comes from a special Fund to Combat Racism, which was initially set at \$500,000 but raised to \$1 million last summer.

Individual contributors include Queen Juliana of The Netherlands and President Gustav Heinemann of West Germany. The WCC said gifts to the

Continued on next page



Lord, Send me a surprise.

One that catches me off guard
and makes me wonder.
Like Easter.

Send me a resurrection
when everything looks dead
and buried.

A prayer from the March-April issue of *Alive Now!* This issue treats such challenging topics as signs, The Outcasts, and A New Song.

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fund have recently come from Churches in Burma, Liberia, Japan, and the United States, among others.

Rhodesia Indignant Over Grants

Prime Minister Ian Smith of Rhodesia condemned the recent World Council of Churches (WCC) grants to black liberation movements in Africa in a January Salisbury Radio broadcast.

Shortly before Christmas a band of raiders from across the Mozambique border—armed with Soviet-made AK-47 Kalashnikov rifles, rocket launchers, and land mines—shot up two farmhouses 90 miles north of Salisbury, wounding a white farmer and his two daughters. Three weeks later another band of terrorists killed two white land inspectors.

Rhodesia intelligence sources have charged that the raiders were aided by African tribesmen and by anti-Portuguese FRELIMO guerrillas in Mozambique. The FRELIMO received one of the WCC grants.

Said the Salisbury broadcast: "Behind the rockets that were fired in the night at farmhouses, behind the land mines and other weapons, stands the money from the World Council of Churches." The WCC has repeatedly emphasized that its grants are for medical, educational, and social purposes only.

In a related announcement the Rev. Edgar Lockwood, an Episcopal priest and the director of the Washington Office on Africa, said an amendment to the military aid bill reinstating U.S. compliance with United Nations sanctions against Rhodesia will likely be made in the Senate in February or March.

"This legislation is critical at this time," Father Lockwood said, "both in terms of the impact on Rhodesia and the importance in this country." The U.S. violated the U.N. sanctions during 1972, he held.

The Washington Office on Africa is sponsored by the American Committee on Africa and agencies of the United Methodist Church, United Presbyterian Church, United Church of Christ, Episcopal Church, and Christian Church (Disciples of Christ).

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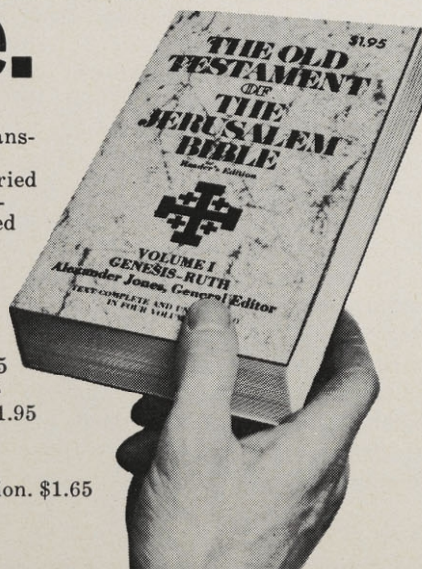
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DOUBLEDAY

In Person

Having celebrated his seventy-fifth birthday in November, 1972, Paul Rusch will mark the twenty-fifth anniversary of his "bold idea," the beginning of KEEP, in 1973. KEEP, the famed Kiyosato Educational Experiment Project, is based in Yamanashi-ken, Japan. . . Clifford E. Orr, retired vice-president of Hobart and William Smith Colleges, has been named president of the Association of Episcopal Colleges. . . The Rev. Craig Walter Casey has joined The Church Pension Fund staff as assistant to the president. . . .

The Commission on Religion in Appalachia, Inc. (CORA), elected Dr. Harold S. Huff its new chairman. Dr. Huff is executive secretary of Town and Country Work, United Methodist Church. He succeeds Bishop William E. Sanders, Coadjutor of Tennessee, who served three annual terms. . . Mrs. Glenn Gilbert is Presiding Officer for the 1973 Triennial Meeting to be held in Louisville, Ky., this coming September. . . .

Henry Grady Sapp, president of the Brotherhood of St. Andrew from 1957-1963, died in Columbus, Ga., on October 27 at age 80. . . Dr. Cynthia Wedel, immediate past president of the National Council of Churches, is the new chairman of volunteers of the American Red Cross in Washington, D.C. . . The Rev. Frederick B. Williams, a founding member of the Union of Black Clergy and Laity (now Union of Black Episcopalians), assumes his new duties as vicar of the Chapel of the Intercession, New York City, in February. Intercession is the largest congregation of Trinity Parish, which consists of three other chapels and Trinity Church. . . .

In January General Theological Seminary's Board of Trustees elected the Rev. Roland Foster to be dean. Dr. Foster, who succeeds Bishop Stephen Bayne, is presently sub-dean and professor of Church History, Nashotah House seminary. Bishop Bayne retires at the end of the current academic year. . . .

The Rev. Gordon T. Charlton, Jr., professor of Field Education at Virginia Theological Seminary, Alexandria, Va., has accepted his election as dean of the Episcopal Theological Seminary of the Southwest, Austin, Texas. He will succeed the Very Rev. Lawrence L. Brown, who retires in June. . . All Saints Sisters of the Poor celebrated their 100th anniversary in this country with a Thanksgiving Eucharist at Mount Calvary Church, Baltimore, Md., on November 4.

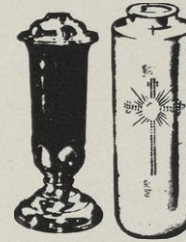


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REVIEW

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untangle today's priorities.



A night out with our beginnings

1776, as its title implies, centers upon the events which surround the birth of our nation, specifically the Continental Congress meeting in Philadelphia. There an admittedly "obnoxious and disliked" fellow, one John Adams (William Daniels), is not only boring everyone into shouting, "For God's sake, John, sit down," but about to single-handedly sink his own cause with his bellowings of "VOTE for independence!"

The story line is predictable. (You and I *are* sitting here in the United States of America, after all.) Old rascalion charmer Ben Franklin (Howard da Silva) adds some grace to John's obnoxious mouth, some willingness to compromise to John's innate pigheadedness, and a hand for diplomatic guile to the overall process. In the end, of course, we have a declaration of independence.

We know the story, so why bother to see it? Not because of the music. The score is all-too-eminently forgettable despite one or two solid numbers. Ron Holgate's spin at the "Lees of Virginia" hilariously encapsulates all the bluff, charming pomposity of the

"old South." And his scornful "Molasses to Rum to Slaves" throws the North's moralizing back into its teeth with a vengeance and stops the show in a far different way. But they are not the kind of songs you'll sing to yourself as you leave. They simply get the job done.

The value of *1776* is simpler than that. It humanizes the revolution's people and events in a way which puts us in their shoes. Thus we sense, through them, some of the power history books tell us is in the event but which is masked behind fact and mythology. For most of us George Washington and the other men of the American revolution are often little more than cardboard figures in characteristic poses.

The marvel of a musical is it can break, as well as create, stereotypes. Like the old saw about picturing an important man trying to put his pants on in the morning, a dour-puss like John Adams assumes some dimension of humanity when he must do a two-step and croak a love-song to his wife. Whether the new picture is historically accurate is almost irrelevant. What matters is the old

mold is cracked open and we see something in a new way.

1776 does one thing for the American revolution which the recording, *Jesus Christ, Superstar*, did for the Gospel. It opens some new doors into our collective past, doors which reveal partial and fallible views which should always be looked at with that in mind. But those vistas enable us to breathe new life into old yearnings and aspirations because we are touched in a new way.

Watch Ben Franklin think hard of "what posterity will say" when the group decides to sacrifice the anti-slavery plank to gain the South's support for independence. "What would posterity think we were, Mr. Adams, demigods?" he asks. In a time when demythologizing (whether religious or historical) is too often equated with debunking, it's good to recall who we are, all of us. We are, none of us, demigods.

And the flip side of that is not that we all have feet of clay and are therefore unworthy of any accolades. The flip side is we are simply persons: frail, feeble, funny creatures who do great deeds out of mixed motives. And in this

world great happenings come out of the most incredible and "unfitting" circumstances. Should we be any less thankful for them?

You'll find 1776 a good way to spend a night out with the family and a good way to reflect on your own relation to the great causes,

the great events, and the great men and women of our own fevered times.

—Leonard W. Freeman

Managua está Muerta *Continued from page 5*

isted, the evangelicals have formed CEPAD, an assistance committee for the *damnificados* made up of twenty-six denominations under the chairmanship of a dynamic young doctor, Gustavo Parajon.

Already CEPAD is a base for the work of Church World Service, the consortium of American Churches directly concerned with emergency relief around the world. Money, medical services, food, and volunteers are pouring in for short-term relief.

CEPAD is also working closely with other volunteer agencies in coordinating their efforts so all people, rather than only church members, are helped. As a result, it directly helps more than 5,000 people daily. Episcopalians Muniz, Serrano, and Riebs, for example, concentrate on two areas of the city.

Father Muniz was alone during the first five days of the disaster because the bishop, at the isolated Atlantic Coast on pastoral visits, was unable to get to the city. He is a small, volatile Nicaraguan who has charge of the Church's work in the downtown areas and is active in the alcohol and drug addiction program. He knows the city well and has influence. He is exhausted, frustrated, and fearful of the future, but his long-range plans go far beyond the work of his small congregation.

Father Serrano is cooler, a former Roman Catholic priest who knows well the problems of the urban Latin American Church.

The Rev. Ray Riebs, a big, active American fluent in Spanish, has spent thirteen years in South America. His genius for involvement and organization made "Camp Luis Somoza" one of the

most active instant communities in the destroyed areas.

The Rt. Rev. Edward Haynsworth, a bishop since 1969, is chief pastor and coordinator for these diverse efforts. He attends numerous meetings to make sure the Episcopal Church's money and resources are used to benefit all and not proliferated in a purely denominational way.

"It would be easy to spend \$100,000 in a short time and never even see where it went. The Churches have to work together; they have to work closely with non-governmental agencies of all sorts; they have to think of long-term plans rather than just emergency aid; and above all they have to be selective of the developmental projects they become involved in," he says.

Each day Fathers Serrano and Muniz spend their time with volunteer doctors, taking the services of the destroyed St. Luke's Clinic to the people of Bello Horizonte, a suburban area almost totally destroyed. Here the people live in tents and cardboard shacks, and diarrhea among their children is epidemic. While the medicines are distributed, the priests talk with people, distribute food to the neediest, and help them psychologically to cope with the realities of the disaster.

This work and the organization it involves last long into the night. Daily his clergy meet with the bishop and plan strategy. Daily they find the plans made today become unworkable tomorrow because the situation is so chaotic.

Instant Communities

Long range plans are mere dreams since all future planning

depends on such government decisions as location of rebuilt areas and education, health, communication, and government services.

Ray Riebs' Camp Luis Somoza is a tiny plot of ground on which 107 people crowd into shacks of wood and canvas. They have been forced into a community, something they have never experienced before. They don't like it. They are suspicious, frightened of the future, avaricious about what few possessions they have salvaged.

But Ray Riebs got them organized. In the week he was in Managua, they cleared the rubble, built latrines, formed their own community organization, started egg-selling and bread-making projects (with capital from the Episcopal Church), and slowly developed the idea of working together.

How long their community will last or whether the government will move these people out of the destroyed area remains to be seen. All across Managua these tiny community projects can be found, run by a variety of volunteer groups. In the first flush of humanitarian concern, these emergency services have kept Managua alive.

Future Needs

But the long-term concerns Bishop Haynsworth, Archbishop Obando, and other serious planners. Highly centralized, the government is now in total chaos. With schools, hospitals, community projects, churches, orphanages, and social welfare agencies destroyed, all requirements for normal community life fail to exist.

People are in shock, fighting only for survival, and sociologists and psychologists fear the conse-

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Managua Esta Muerta

quences when the grim reality dawns on the average Managuan. So far the government has no plans to meet their problems.

Critics of the government are many but cautious for fear of reprisal. They note that small businesses are wiped out and will require small loans to reestablish themselves. Low interest money for housing, agricultural work, and small individual development projects is needed. Non-governmental agencies are the answer here, they insist, and the government seems willing to let them move in. Coordination is important; and thinking Managuans seem cooperative.

Bishop Haynsworth and Archbishop Obando asked each other and their colleagues in CEPAD and other non-governmental agencies how to sustain the concern at home and overseas once the immediate needs are met; what happens to the spiritual lives of a people faced with almost total destruction; how to build communities which will have stability and freedom; what will happen to thousands of unemployed, homeless people in endless food lines; and how to have food-for-work projects which are not mere work camps.

Not having the answers, they called in experts in many fields to prepare a long-term plan for material and spiritual recovery and renewal which can be developed by Nicaraguans for Nicaraguans with massive Church and volunteer aid from outside.

The plan was required to have several key ingredients: the work must be done locally; it must be done ecumenically and cooperatively; it must make cultural and political realities imperative so no vestiges of North American colonialism can creep in; and it must be developmental in all its aspects.

While the plan is not yet ready, the ingredients are available in Nicaragua, and the Church invites the concerned peoples of the world to respond.

Hugh McCullum, photographer as well as author of this article, is editor of *The Canadian Churchman*.

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SUMMER JOB OPPORTUNITIES

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Write to Mr. Andrew Katsanis, ECCC, 209 Madison Ave., New York, N.Y. 10016.

TV SPECIALS

The Broadcasting and Film Commission of the National Council of Churches draws our attention to special TV programs scheduled for March.

NBC-TV, Sunday, March 11, 2:00-3:00 p.m. (EST). *Duty Bound*, a drama on amnesty for draft evaders. Hoping for amnesty, a young American comes home from Canada and turns himself in for draft evasion. Family, draft board, jury are all involved. No judgment is rendered but is left for the viewer to decide—and to submit his own verdict for tabulation. A mailing address will appear on the screen.

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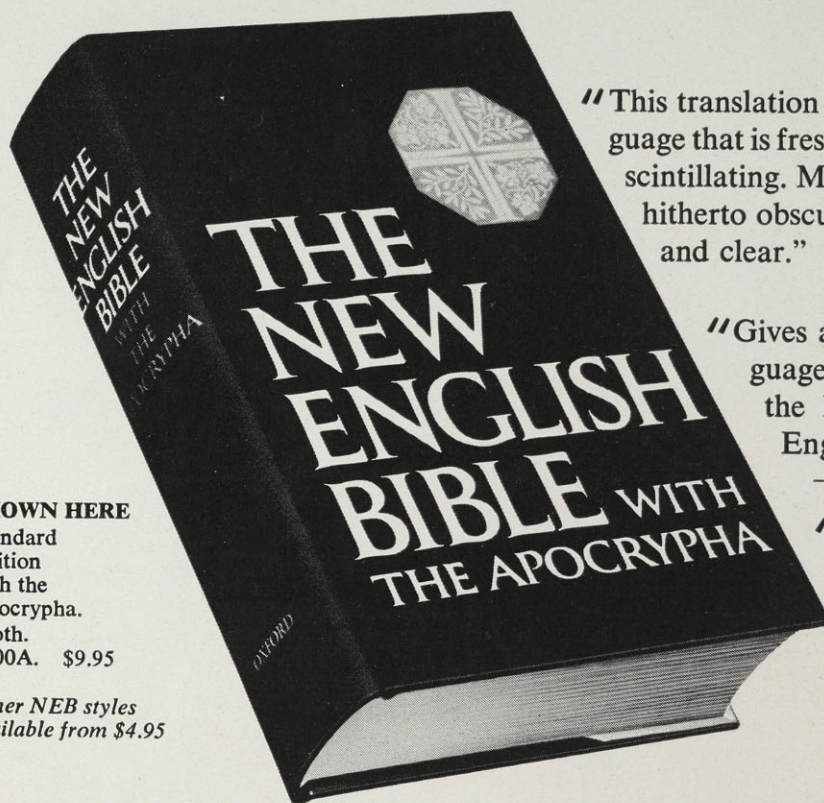


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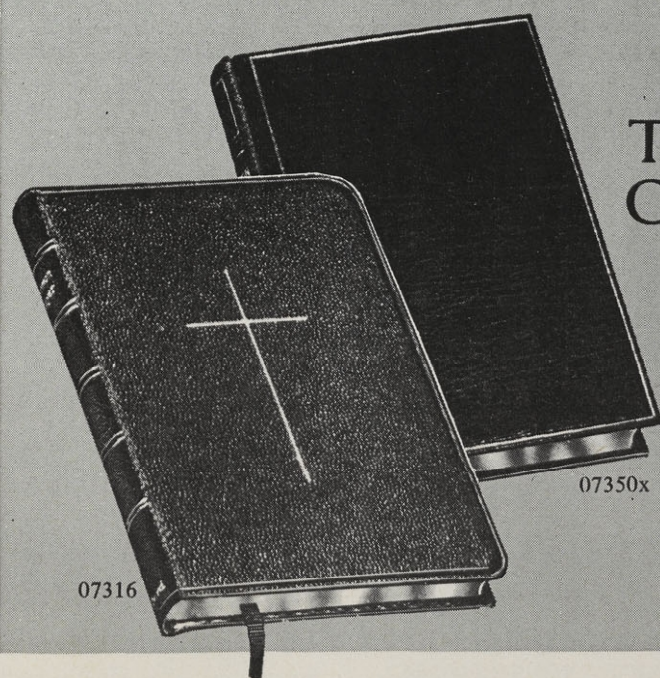
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