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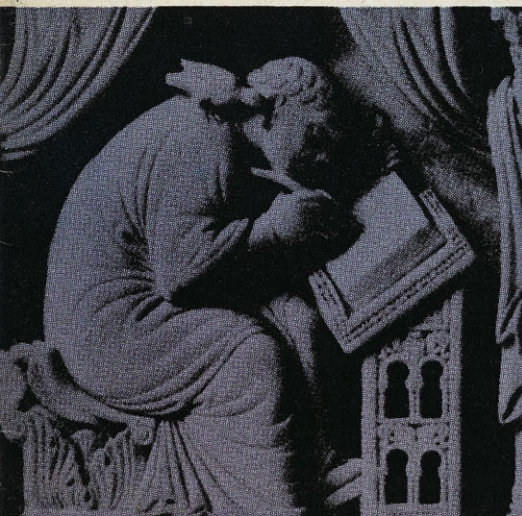
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THE Episcopalian

MAY, 1973

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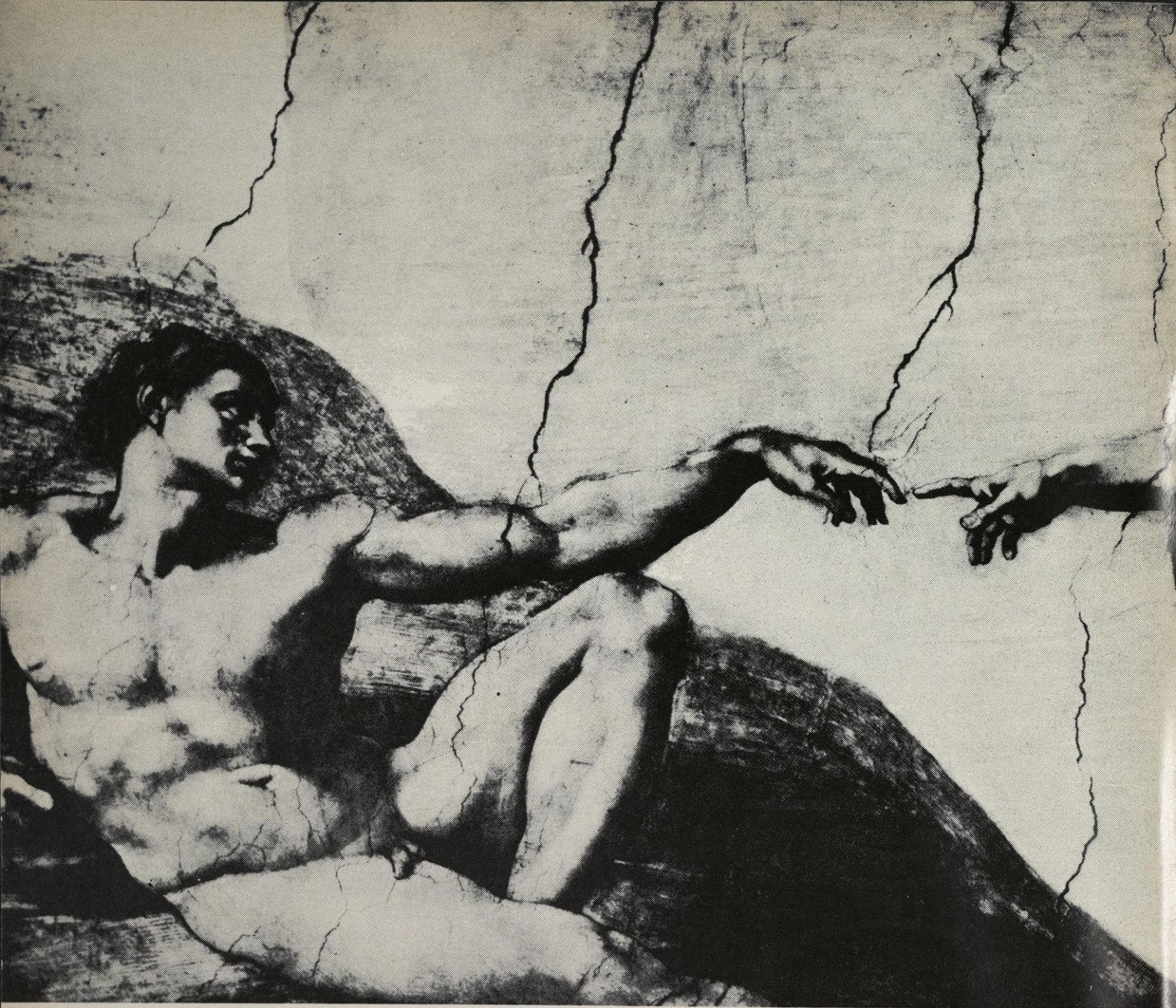


have what is primarily one's own
com.mu.ni.ca.tion \kə-,myü-nə-'kā-shən
of transmitting **2 a** : information comm
written message **3** : an exchange of infor
(as of telephones) for communicating **b**
between individuals through a common sy
sing or pl in constr a : a technique for expr
speech or writing or through the arts
transmission of information

com.mu.ni.ca.tive \kə-'myü-nə-,kə
to communicate : TALKATIVE **2** : re



KEEPING IN TOUCH



At the Beginning

Our purpose in this issue is to send you a message or two about that vast ocean of impulses identified on the cover. And hope you respond.

The subject seems to bemuse and fascinate all Americans. It's what we suffer from having too much or too little of. It's too free and irresponsible, or it's too controlled and in danger. It's as limited as a single word or gesture or as complicated as a display terminal or a symphony.

Unlike Bishop Stephen Bayne's famous nudist colony mosquito ("I know what I have to do, but I



don't know where to start"), we think we know where to start. But we will never know whether we did what we set out to do. That's one of the reasons for the perennial youth of this eternal subject.

We call this varied commentary in the next twenty-seven pages Keeping in Touch because we are led to believe this is what God had in mind from the beginning, what the Incarnation means, and what the Holy Spirit dangles in front of us as clues to His continuing presence.

Within the context of his times, the mighty Michelangelo Buonar-

roti made his point on the ceiling of the Sistine Chapel. The Vatican's most famous art treasure tells us of God's keeping in touch with His creation, man, and vice versa.

This continuous action and interaction, probing and rejecting, reviling and reconciling, searching and saving, brought us the accounts of the tribes of Israel, the Torah, the prophecy of the Son of David, the prophecy fulfilled in the first coming of the Christ, the Holy Church Catholic, the Holy Bible, and the incredible stream of creativity over the centuries which has led to our current ocean of

impulses.

Today, keeping in touch means everything from crayons to pace-makers, from bongos to cassettes, from body language to the Air Force Chapel.

But mostly human beings, one by one, one to one, and God, one to one to one, three-in-one.

This time of year we live through the greatest keep-in-touch event in history. In the Resurrection of Jesus Christ, and in the remembrance of this event, lies the mysterious truth of what we choose to call communication.

—The editors

Anglicans and Roman Catholics Cooperate on Translations The Church of England is involved in 108 common Bible translation projects with the Roman Catholic Church around the world, according to a recent announcement in London. Fifty-two of the projects are in Africa, 43 in Asia, and 13 in Europe and Latin America. The announcement added: "The Vatican has contributed half the money needed for five years of work on the basic New Testament texts in Greek and Hebrew, from which all the colloquial translations are being made."

Religious Movie Awards to Sounder, The Emigrants Two films, The Emigrants and Sounder, have received the 1972 Interreligious Film Awards. The citations were presented by the National Council of Churches, the U. S. Catholic Conference, and the Synagogue Council of America. The Emigrants was honored for telling its story of nineteenth century Swedish emigrants in the U. S. "with consummate artistry and luminous grace." Sounder, a drama of a black sharecropper's family in the depression years, received the award for its portrayal of the "forging of a youngster's self-image of dignity through. . .his father's love and his family's support in the midst of hardships. . . ."

COCU: Change of Course The Consultation on Church Union (COCU) set a new course at its annual meeting in early April in Memphis, Tenn. Eighty delegates acted in response to evaluations of a plan of union presented to member communions in 1970. Among the responses was the withdrawal of one founding denomination—the United Presbyterian Church—and many declarations that "COCU is dead."

Delegates at Memphis clearly did not accept the fatal prognosis. They said that responses from many levels indicate people understand the Gospel mandate "to make visible the union which has been given them in Christ." The responses show the Churches have general agreement on faith, worship, and the basic nature of ministry but reluctance to accept the organizational structure proposed for a united Church. COCU delegates, therefore, saw the next stage as an attempt to bring the Churches together in work on various levels on such subjects as faith, worship and ministry, the problem of institutional racism, local ecumenism, and interim Eucharistic fellowship.

Bishop Frederick D. Jordan, African Methodist Episcopal Church, was elected the first black chairman in the 11-year history of COCU.

Day of Recognition A joint resolution introduced into the House of Representatives in March advocated a "National Day of Recognition and Prayer" to honor those Americans killed in the Vietnam conflict. A spokesman for Rep. Joseph J. Maraziti of New Jersey, who submitted the measure, said the congressman was concerned that such an observance be not only a patriotic gesture but also a day of religious significance. Friday, May 11, has been selected for the observance. The date was chosen because it falls within the seven-day period of 1968 when the largest number of Americans lost their lives in the Vietnam action.



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

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

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

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

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

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Switchboard

HOW MANY SEMINARIES AND HOW TO SUPPORT THEM

The Rt. Rev. Ned Cole, Bishop of Central New York, is chairman of the Board for Theological Education, the body charged at the 1967 General Convention with the responsibility for finding answers to the major ills which beset the more than a dozen institutions dedicated to theological education in the Episcopal Church. We here print Bishop Cole's comments on the Board's latest policy recommendations to the 1973 General Convention.

Following Bishop Cole's statement is what we hope is the first of a number of interchanges on the theological education question. —The Editors

General Convention gave to the Board for Theological Education certain responsibilities concerning the education of persons for Holy Orders. Our official report will be made to General Convention this fall, but because of the nature of our responsibilities I would like, as chairman of the Board, to share with the entire Church some thoughts about theological education, the rationale for our recommendations that the Church should support theological education in our budget and that there be four theological centers for such basic training.

First let me say that ministry is not limited to the work of ordained clergy. Ministry is the work and witness of all the people of God. Baptism and the Laying on of Hands says a person is a minister of Christ's Church. As members of the Church we are sent by Christ to carry on His ministry wherever we are. The results of the Executive Council's "listening" to our people show education to be high among the priorities. This can be interpreted as a desire of our people for training for ministry. The growing interest among many for more lay theological education is another indication of a desire for training for ministry. With these indications we have to look anew at the training of persons for the ordained ministry.

If ministry is the work and witness of all the people of God, and Christ is sending us Christians to carry on His ministry, then there have to be persons set apart for the training of the ministers for Christ's ministry. The ordained ministers are those specialized ministers who enable all ministers to fulfill their commitment to Christ's ministry. We who are ordained are not ordained to a higher ministry, not to a better ministry, but set apart in a specialized minis-

try to be able to train ministers for Christ's ministry.

With this concept of ministry, with this concept of the role of the ordained ministry, I believe the Board for Theological Education has faithfully, though not as speedily as this present age desires, fulfilled our mandate from General Convention. We have:

- studied the needs and trends of education for Holy Orders;
- advised and assisted the seminaries of the Church, promoting continuing cooperation among them;
- reported on the work of the seminaries to General Convention;
- assisted in enlistment and selection of candidates for Holy Orders;
- aided the General Board of Examining Chaplains;
- promoted continuing education of clergy;
- assisted in programs of lay theological education; and
- reported to the House of Bishops, Executive Council, and now to General Convention.

(digest of Title III Canon 6)

We have based our actions on some basic propositions which we worked out with the Deans of the seminaries. Since I have been on the Board, there have been three meetings with the Deans. Our concerns for theological education are the same; our responsibilities are different. Some things we can do together; some things we cannot. But on these propositions we have agreed. The basic ones are these:

- The BTE recognizes the accredited seminaries of the Episcopal Church as the *primary* institutional instruments for theological education in the Church.
- The BTE takes seriously the need for responsible educational experimentation in both degree-granting and non-degree-granting institutions and programs.
- The BTE continues to regard as of primary importance for quality theological education the development of substantive ecumenical involvement, access to and significant utilization of the resources of major university centers, and sensitivity to the critical areas of the urban culture in which we live.
- The BTE regards field education which relates dynamically to the process of the classroom as essential to high quality theological education.
- The BTE suggests the resources of the seminaries be also utilized in programs of continuing education for clergy.

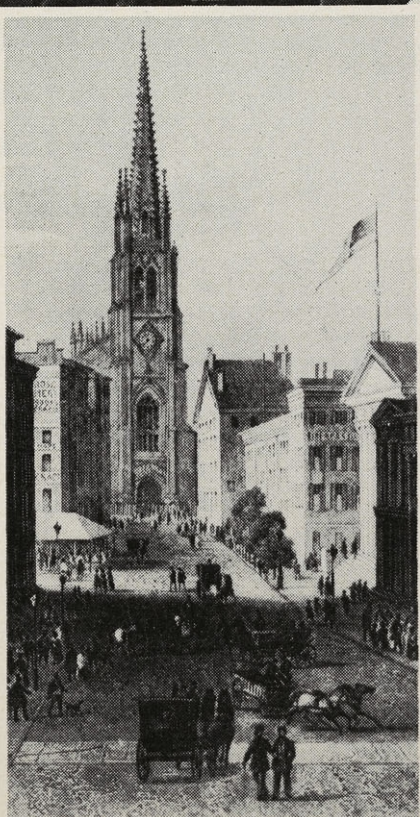
We have also agreed with the Deans that for the first time the Church

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WITH A GREAT
TRADITION."***



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Switchboard

Continued from page 6

should support in its national budget the training of the ordained ministry. It is a surprise to many that the Episcopal Church never has financially supported the training of our clergy. Each seminary has had to support itself as best it could. With rising costs for education, it is quite obvious our seminaries all are in or will soon be in financial difficulties. The Church's ministry will suffer if these training centers for theological education are not supported by the Church.

Therefore the Board and the Deans agreed to ask General Convention to support financially theological education. One request was for funds to support the existing seminaries. An optional request was made by the Board, suggesting the consolidation of the resources for theological education into four centers. The Board suggested four sites: in the West: Berkeley, Calif.; in the Midwest: Chicago, Ill.; in the South: Alexandria, Va.; and in the East at a site determined by the Episcopal Consortium for Theological Education in the North East. This body, known as ECTENE, has resulted from formal co-

operation among General Seminary in New York, the Philadelphia Divinity School, and the Episcopal Theological School in Cambridge, Mass.

The Board has submitted these two proposals to the Executive Council so that General Convention can have before it our suggestions for the principle of the Church's supporting the theological education of clergy and options of how this may be done. The Board has said the present system of supporting theological education is neither economically feasible nor educationally desirable for the task of preparing for ministry in the years ahead.

The Episcopal Church at Louisville will have to face many issues, all of them tremendously important. But one of the most important ones will be the issue of ministry, and at the heart of that issue is the way in which the Church provides for the education and continuing education of those ordained persons who are to be trainers of all the ministers of Christ's ministry. May the Holy Spirit be there to guide us and renew us for the strengthening of the ministry of Christ's Church.

Ned Cole
Syracuse, N. Y.

of consolidation and of expansion, each to be applied where and as circumstances warrant.

Consolidation alone is a grossly inadequate response to the challenge of the times, even if it should result in stronger institutions and better theological education in some places. What is needed is a redistribution of resources with an eye toward future societal developments as well as one toward educational criteria.

Gordon T. Charlton
Dean-elect, Episcopal Theological
Seminary of the Southwest

CHECK WITH THE BCP

If Mrs. S. D. Stearns owns a *Book of Common Prayer*, she can find answers to her questions (Switchboard, February, page 6).

"The Preface" to "The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons . . ." defines it as an Order of Ministry about which "It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of the Ministers in Christ's Church. . . ." "And therefore that no man might presume to execute. . . except he were first called, tried, examined. . ." qualified, and properly ". . . admitted thereunto by lawful authority." ". . . To the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful. . . Priest. . . in this Church. . . except he be. . . admitted thereunto, according to the Form hereafter following, or hath had Episcopal Ordination." Recognition is here given that the claim to priesthood "from the Apostles' time" is shared with others—the Old Catholics, Eastern Orthodox, Roman Catholics.

When the Polish Mariavites, who received their "Orders of Ministers. . . from the Apostles' time" from the Utrecht Old Catholic Communion, introduced priestesses into their Church, they were declared in schism from the Old Catholic Communion. When the Episcopal Church ratified the 1931 Bonn Agreement and entered into intercommunion with the Old Catholic Communion, it declared itself at one with the Old Catholics and the ancient Undivided Church in "Catholicity," or "common consent and authority." If this agreement is violated, Episcopalians must not expect any better response than the schism experienced by the Mariavites.

Elizabeth W. Jones
Los Angeles, Calif.

In the fall of 1971, the Board for Theological Education and the Conference of Deans of the Episcopal Seminaries agreed that a national strategy for theological education in the Episcopal Church should be developed.

The following year, the Deans agreed with the Board that, in view of the size, location, and financial condition of some of the seminaries, such a strategy should include a reduction in their number.

Lately, the Board has produced, without prior consultation with the Deans, a statement saying that its chief responsibility is to support the consolidation of the resources for theological education in the Episcopal Church.

If this latest statement had been accompanied by a list of some of the Board's other responsibilities, it might be more acceptable. As it is, however, it gives the impression that consolidation of resources is, in itself, a national strategy which may appropriately be applied to all parts of the country alike, irrespective of questions of redundancy or financial viability and in total disregard for future trends of population and economic growth.

It would seem that any national strategy worthy of the name would take into account the differing circumstances in various parts of the country, as well as the predictable development of each area, and would embody elements both

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EASTER IN

by Benjamin H. Skyles

I spend a lot of time preparing sermons, figuring when people invest half an hour in a preacher they deserve something more than what comes off the top of his head. Saturday mornings are set aside for homiletic preparation with a brief coffee break at 10:00.

A few Saturdays before Easter I put down my pen, walked across the avenue to the coffee house, and met another theologian named Cathy. I knew that was her name by the plastic name plate on the front of her dress.

"What'll it be?"

"A cup of black coffee."

A conversation was in progress. Cathy walked to the cash register, picked up a package of cigarettes, lit one, and blew smoke into the diner. A sigh came with the smoke. "Death is hard to accept."

She was addressing a small lady perched on a stool at the end of the counter. The lady's hair was pulled back into a bun so the skin of her forehead seemed unnaturally tight. She wore a thin gold cross around her neck, and she smiled as if she could not stop smiling. "God love you, dear," she said to Cathy. "You must not think of your husband as dead. He's in the arms of Jesus."

"I prayed," replied the waitress. "The whole congregation asked God to save him. . . and he died anyway."

"That's too bad," said the man in the red sports coat seated on the stool at the opposite end of the counter. A yellow button with black letters on his coat lapel shouted BANNER YEAR THIS YEAR. "With apologies to the reverend here, prayer never changed anything. I once prayed for success, but God is a lousy car salesman. I'll tell you something else: any courage you muster will



The Episcopalian

Quietly at Church

come from your own breast and not the heart of Jesus." The salesman pointed a diamond-studded finger skyward to emphasize his point.

"God forgive you for saying that," said the sweet voice from the other end of the establishment. "Cathy put her husband in God's hands, and if He didn't choose to heal him, His will was still accomplished. Cathy accepted and placed herself in God's care."

Cathy put her cigarette out, filled the cups of the woman and the man, and spoke. "I didn't accept, though. Who could accept death for a man only 29 years old who had everything to live for? You're right," she said turning to the man, "courage begins in your own heart. Only, in my case, it was called bitterness."

"But in the darkness you see things. You hurt and learn. You discover you're not God. We're all dust. . . I understand that now."

"That's right, honey, ashes to ashes and dust to dust," said the man with the yellow button. "No use trying to find something that isn't there. We live, make a dollar, and pass on. People who try to find anything beyond that are chasing sunbeams. I heard about a bunch of monks once who were very devout. The head monk got sick, and the others prayed he wouldn't die. But he died anyway. Then they thought if they prayed enough, his body wouldn't decay. But it began to stink. That's a fine example of a bunch of people who couldn't face reality. Imagine, a bunch of men praying around a stinking body!"

"You know what I did the last time I went in the hospital? The little girl asked me, 'What religion?' I said, 'Realist.' She thought I was kidding. I told her it was her

preacher who was kidding her."

The little lady shook her head, saying "tsk, tsk, tsk."

"The empty apartment was unbearable at first," Cathy continued. "I used to take in a movie after work and then go and sit in the bus station just so I could be around people. After a while, I could have announced the arrivals and departures as well as the man behind the counter. Then, when I got so tired I couldn't hold my head up, I'd go home to sleep."

"One day I saw a cripple in the station, a spastic, who could barely make the attendant understand what he wanted. I got to thinking: 'That kid lives by himself. He only makes contact here and there. But he goes on. He must feel he's a person without much support from other people. He lives alone inside his skin just like I have to live alone inside my skin.' I went home, cooked breakfast, and ate it alone."

"Nobody is alone," said the matron.

"Nobody can open my breast and pour in faith," said Cathy. "After breakfast I realized that. I said to myself, 'Cathy, girl, you can turn on the gas jet or hold up your head.' I came to work."

"Had to make a living, didn't you?" remarked the salesman.

"It wasn't the dollar I came for. I came because I had to make sense out of the senselessness, and I have."

"There is a God. He was there in my bitterness and loneliness, and my anger didn't stop his love. I've come through the valley."

"Easter will mean something to me this year."

The salesman got up, paid his check, and left.

I returned to my sermon. ◀

I come to church.
Every Sunday
But I am very quiet
At church.

When the people stand up
To sing a song,
I follow but don't sing.
When the people kneel to
Say a prayer together,
I follow but don't say it.
When the people sit down
To hear the minister preach
Anything about you, God,
I follow what the people
Do when they sit, but I couldn't
Hear what the minister says
Because I'm deaf.

*Lord, I'm a deaf person
Who is quietly at church
And cannot sing
Or say a prayer together
With the others
Because I'm deaf.
But in my heart, it sings
A song, a beautiful one.
In my mind, I'm saying
A prayer to you, the best one.
Lord, I feel closer to you
And I can understand
What the minister says
No matter that I'm deaf.
Thank you, God, for making
Me to go to church.
Even though I'm quiet
At church
No matter—I'm deaf.
Amen.*

—Tina Frantz

Oh, that preacher!" snapped the tongue of Mrs. Lindgren from the other side of the canned-goods counter.

"Why—what's he done this time?" I could almost hear Mrs. Olson's ear turning like a giant radar dish. She could pick up the slightest whisper of rumor or gossip and amplify it all over town. My grocery store in Tundra, East Dakota, was merely their broadcasting studio.

In a voice that could have grated cheese, Mrs. Lindgren went on the air. "Well, you know how Reverend Rowe is always promoting something new."

New! I was surprised that Dave Rowe still had any ideas left after three years in Tundra—the end of the branch line, the end of the world. How well I remembered his coming. It was on the second anniversary of my exile, which my district manager had called a "fit punishment." Dave's District Superintendent had called his exile a "challenge." And it was—the same kind of challenge a wood-cutter faces in a petrified forest.

Into this last vestige of the ice age had rushed the most idealistic life form on this planet: a young preacher just out of seminary. His goal: to convert the world in one

generation. Even I had tried my hand at converting of a sort. Namely, I had tried to stir up a little community spirit through the Commercial Club. Now, after five years, I had given up. But, if one could believe gossip, the preacher was still going strong.

"Remember how he tried to get the Ladies' Aid to adopt a mission project," recalled the Tongue in her thousand-decibel whisper.

"You've already mentioned that," futilely protested the Ear.

"Mrs. Torgerson told him in no uncertain terms that our Ladies' Aid was purely *social* and not *social gospel*!"

"Mrs. Torgerson," crooned the Ear, "is a real gem."

"Of course," amended the Tongue, "she has her failings—"

"As you were saying about Reverend Rowe. . . ." The Ear made one of her beautiful "saves."

"Oh, yes, I was going to tell you about his sermon last Sunday." The Tongue dangled this bait before the Ear.

"Yes, yes!"

"He walked up to the pulpit and announced as bold as brass: 'I take as my text a song from the Top Fifty.'"

"A mod-ern song!" gasped the

Jacking up the church

by Robert Hale

Ear.

"We had been humming it for weeks, but it was such a shock to hear it mentioned from the pulpit!"

Suddenly I decided the canned goods needed dusting. Nothing was farther from my mind than eavesdropping.

"What was the name of the song?" asked the Ear, exhibiting her morbid curiosity.

"I can remember every sacrilegious word."

"Good, good!" rejoiced the Ear.

"It's such a trial when one goes only to worship."

"The song, the song!"

"Even though it's cleaned up somewhat, you'd better brace yourself: When an irresistible force, such as *God*, meets an old immovable object, like *man*, you can bet as sure as you live, something's gotta give. . . ."

My random movements in dusting had accidentally created a space between the tomato soups and the cream of mushroom. So, by mere chance, I saw Mrs. Lindgren's triumphant look. Mrs. Olson's face, normally as featureless as the Dakota plains, was now trembling with ecstatic shock.

"Imagine using a common, vul-

gar song instead of the dignified beauty of King James!" clamored the Tongue. "It was only too clear what he was driving at. He's always after us to paint the church or teach Sunday School or buy new hymnals or sponsor a Cuban refugee or—"

"A pusher," observed the Ear.

"All I want to do is to rest in the bosom of Jesus and forget everyone's problems, but he won't let me forget."

"A preacher's main job is to bring comfort."

"It should be." The blast-furnace doors shut with a clang. When they reopened, a tongue of flame shot out. "But that's not all he's done."

I didn't see how the Ear could stand much more. I only hoped she wouldn't pass out in the light-bulb section!

"Last night I decided to go to Board meeting—a person can stand only one of those every six months—and there the minister came up with the wildest plan. He wanted to raise the church!"

"Raise the church?"

"Yes, jack it up and put a basement under it."

"Why, that would be like digging up a dead body!"

"Our dear chairman, Mr. Tor-

geron, was quick to point that out." Her voice took on a prayer-meeting tone as she quoted the local patriarch: " 'Brethren, the church is built upon a rock and shall not be moved.' "

"How touchingly true," murmured the Ear.

"But *Mister* Rowe—I can't say *Reverend* anymore—came back with a smart remark. He said there was a difference between the 'rock of faith' and the 'glacier of tradition.' "

"How disrespectful!"

"Of course, Brother Torgerson took it like the saint he is."

The thought came to me that it's easy to act like a saint when you have the Board in your pocket—along with 60 percent of the town's liquid assets. (Scratch a saint and you often find ain't. "We ain't never done this before, and we ain't never gonna do it.")

"Oh, that preacher was sly," drooled the Tongue. "He dangled the dream of public dinners in front of the Ladies' Aid. He painted a glowing picture of space for Men's Club meetings. He even tempted us with the thought of taking the toddlers out of the pews and of giving them room to play. And then we voted."

"What happened?"



"We withstood temptation—we stood fast."

"Thank God!" sighed the Ear.

"But little good it did."

"What do you mean?"

Mrs. Lindgren "rared" back to pass the ultimate word: "Today the minister is jacking up the church!"

"Oh, no!" Mrs. Olson staggered and sank her hand deep in the grapes for support.

"Oh, yes, all by himself and contrary to the Board, *Mister Rowe* is jacking up the church."

With a surprising joy, I turned and ran out of my store. I ran like a child, my steps pounding out a

melody through the slush: "When an irresistible force, such as *God*, meets an old immovable object, like *man*, you can bet as sure as you live, something's gotta give; something's gotta give; *something's gotta give*."

A crowd had already gathered at the church. They flowed there as a glacier flows. Now they stood stolidly like cattle in a blizzard. Geography and climate had united to make them flat and frozen.

Hopelessly, helplessly, the crowd watched the minister struggle with the heavy timbers and the huge jacks. The cool April sun highlighted the sweat flowing off his naked back. The crowd shivered in thin jackets, amazed at his single-handed violence.

Here was a *do-er*. Too long had he been held to mere words; now he had broken loose into action. Flinging away verbal plans and preachments, he was beginning a last, desperate gamble.

Reverend Rowe bent over and picked up one end of a timber, nearly as thick as a man and five times as long. Like a Samson he dragged the timber to the side of the church and wrestled it into place. Some words came floating up out of my subconscious: "His strength shall be that of a hundred."

Eternity and time became intermeshed as we watched his personal struggle.

Most of us had never seen a preacher really work before. He usually told us lay people to do it. But here was a preacher actually working—as the Master Carpenter had done—and the community was getting the message.

At last the huge beams and the jacks were in place. Dave Rowe reached down for a long metal bar. We heard the metallic click as it slid into one of the jacks. For a moment, he rocked back and wiped his hands on his soiled trousers. Then he threw himself against the steel bar, fighting to lift the dead weight of the church.

It was the best sermon I had ever seen.

Several shed jackets. Sweat poured down weather-beaten faces. I wiped some off my own—or was it tears?

All of a sudden a volcanic glacier came grinding up. The fulminating iceberg was none other than C. T. Torgerson, patriarch and saint, and he was speaking in tongues.

"What in Hell do you think you're doing?"

The minister's moon face became an angry sun. The cheek muscles were tense, the jaw was rigid as an inner struggle took place.

"I'm going to raise this church higher than your grain elevator."

"You know damned well that the Board voted it down last night."

"And I voted it up today."

The two men stood eye to eye, the immovable object and the irresistible force. C. T. was purple, fading off the spectrum into ultraviolet. Never before had he been bucked by a transient preacher. By his very immobility he had outlasted more than a dozen of them.

"You'll splinter the church to pieces!"

"I won't even crack one of your stained glass windows." The preacher's voice was steel-jacketed control.

Then Curt Torgerson uttered the layman's ultimate threat which had made bishops tremble: "You won't get a penny for this." Instinctively his hand sought his chained wallet.

Surprisingly enough, the Reverend Dave didn't seem worried by this lay excommunication. "I have my own fund-raising plan," he said quietly, pointing to a post.

The eyes of the crowd swept toward the post. Nailed to it were an old bucket and a sign: "Collection plate for sidewalk sup'rs."

While Torgerson stood in paralyzed rage, I leaped forward and shoved a handful of bills into the bucket. The ice jam broke, re-

Continued on page 49

Jesus Rowed

*Jesus rowed
the boat
better than
Michael
or even Peter.
He worked
with the water
and helped
his craft
hurry home or
wildernessward.
Sometimes he
slept but
customarily
he was less
a passenger
and more
a sailor.*

by Thomas John Carlisle

Robert Hale is an ordained Methodist minister who works as a computer programmer for the Social Security Administration in Baltimore, Md. He divides his spare time between writing poetry and operating an ecological reclamation center.

Laugh OR PERISH

St. Luke records an incident in the twenty-second chapter of his Gospel:

"And he said to them, 'When I sent you out with no purse or bag or sandals, did ye lack anything?'"

"They said, 'Nothing!' Then said he unto them: 'But now let him who has a purse take it, and likewise a bag. And let him who has no sword sell his mantle and buy one.'

"And they said, 'Look, Lord, here are two swords.' And he said to them, 'It is enough.'"

Some Christians have had difficulty with this brief reference. The pacifist is perhaps embarrassed by it. The "gung-ho-for-muscular-Christianity" parson is delighted with it. The casual reader of Scripture seldom sees it.

In treating this Scripture passage, I hope I shall not be a "rock of offense" to anyone. For I see this exchange between Jesus and His closest followers as a talisman that lets us in upon a facet of Our Lord's nature which is as indispensable to redeeming power as is the grace of forgiveness.

This gleaming facet is humor.

We do not, as a rule, connect humor with the exercise of Christian virtue—so devastating is the lengthening shadow of the Cross as Jesus moves to confront and reconcile the world of men. But we do not often enough remember it would be impossible to plumb the depths of Christian realism and not come up with the priceless pearl of laughter. More quiet than raucous, to be sure, but warming like the sun is warming and cleansing as

are the rains of spring.

So we see Jesus, interpreting for his tiny band of friends "the audacity of God's strategy" for the winning of the world. In the face of the thousands upon thousands of swords that were Rome's naked power, His friends produce two swords. And Jesus gently, but with the therapy of a spontaneous humor, tells them, "Of course, they will be enough." I imagine Jesus' remark alone enabled His disciples to establish more precisely the nature of the claims of God's Kingdom upon them and upon the world.

One of the tell-tale signs of the sickness of our contemporary culture has been the virtual disappearance of the "funnies" from the news media. Not that they are completely gone for, if you search diligently enough and are sophisticated enough, something still remains.

But, generally speaking, sparkling perceptive humor has departed from the comic strip. Its replacement has been violence and banditry and warfare between planets and international cloak-and-dagger stuff. A nation should have a care about this. A decline in wholesome

humor in a nation's press is a more accurate indicator of the health of the body politic than the rise in the rate of divorce or the increase in sex crimes, the sky-rocketing use of "happy pills," the ease with which marijuana is secured, or the higher index of highway deaths.

Indeed, a research project which probes for some relationship between these signs-of-the-times just might come up with a discovery of major proportions. If you take away humor, mankind is bereft of an irreplaceable solvent of life's abrasive irritants. Let our sense of the humorous atrophy, and we are less than free men.

In the mid-thirties, I noticed one night at Mr. Grauman's Chinese Theatre a man who appeared to me to be totally out of place in the slickly-dressed world-premiere crowd. Wearing an unpressed sack-suit and a khaki G.I. top-coat, he sat only two seats from me. The manager had announced—at the beginning—a novel device: the lapel microphone. Any who wished to say a word about the premiere over the air could do so by using the tiny mike.

Immediately as the picture ended, an usher hurried up to the out-of-place-looking little man and said: "Mr. Grauman would like for you to say a word or two." "Aw," said the man, "let somebody else talk. I'm talking all the time."

Then I recognized Will Rogers. Will Rogers' wit—you will recall—was in a class by itself. Never, to my knowledge, did he take advan-

by John E. Hines



"I trust the congregation will forgive me if I indulge in a little theological plugola."



"That's what we can expect to see in the second half of our liturgy. So keep your eye on the celebrant. Now back to live action."

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tage of a person's weakness. But, with his disarming pose of innocence, he would gently needle pompous figures in national life—in the political arena—stuffy groups—self-inflated institutions—until they broke their somber seriousness in gales of laughter and delight.

Someone has said of LaRoche-foucauld that "his was the needle of wit" that drew after it the thread of thought. Will Rogers, with his humor, was like that. What a national blessing he was. I know that when he and Jesus met, they had some things in common!

Did you ever stop to wonder why some things which happen inside a church always seem funnier than when these same things happen anywhere else? I think it is because "religious people" tend to take seriousness more seriously than God ever intended we should. And the distortion of reality cries out for redress. When it comes, in church, in some otherwise mundane incident or mix-up that

would hardly be noticeable elsewhere, it is amplified into a major break-through—the good fruits of which, if they are appropriated, are highly therapeutic for any chosen people of God.

The New Yorker magazine is one of the most theologically sensitive and accurate publications anywhere. Its cartoons, many of them about church and church officials—almost all of which bear more than a slight resemblance to Episcopal Church officials—are usually priceless exposes of the Church's tendency to over-state her case at the expense of her Gospel. Seldom more than a phrase is used as a text to accompany such a drawing. Sometimes no text at all, so eloquent is the cartoonist's art!

Anonymous (always anonymously) such cartoons, especially those depicting some pompous bishop, show up on my desk soon after publication. For which I try to have the grace to say, "Thank you, Mr. or Mrs. Anonymous.

Thank you." We, whose ordained status makes "holy things" our stock in trade, need more than anyone else to be able to see ourselves as we truly are. Not as some kindly, dewy-eyed dear old lady imagines us to be and not as we, sometimes erroneously, assume ourselves to be. What other medium could apply the corrective needle half so well? None—other than humor.

Perhaps for the next revision of the *Book of Common Prayer* the Standing Liturgical Commission could suggest some such petition as "God bless *The New Yorker* and its kind!" Or, in our incomparable Litany, "From the hardening of the arteries of our ability to laugh at our foolish pretensions, good Lord deliver us!"

Yes! Jesus would have found much to respond to in *The New Yorker* of the first century. And He would likely be the first to say "Amen" to Screwtape's astute counsel to Wormwood, a junior tempter (in *The Screwtape Letters*)



"It happened this morning."

just learning the ropes on how to win Christians away from their faith: "Christians who laugh are poor prospects" is Screwtape's observation. Satan was never nearer the truth!

You see, humor and religion have something precious in common in that both are evidences of a wholesome security.

Religious faith is evidence of the highest security possible: treasure laid up in heaven, uncorruptible, not subject to loss by theft or accident or circumstance. Likewise, humor gives evidence of wholesome security. You know you can joke about things that are secure. You cannot joke about things that are doubtful. If a man is happily married—and you know it—you can say to him, "Is your wife still living with you? How does she stand it?" But if a marriage is near the rocks, you cannot joke about it. Better stick to the weather.

In our anxieties and the varied identity crises that affect our sta-

tus and role and position, especially those of us who comprise "officialdom," we have too often shelved much of humor's balancing therapy. We thereby contributed to the loss (I hope not permanent loss) of an invaluable weapon in the arsenal for furthering permanently good human relations: gentle humor, wise humor, healing humor!

According to an ancient saying, "Those whom the gods would destroy they first make mad!"

Our contemporary world is busy revising it to say, "Those whom the gods would destroy they first render humorless!"

We are in our Garden of Gethsemane in these engaging, demanding days. And we are in it with Jesus, even as were those earliest of believers. The naked power represented by the sword has been magnified into an instrument of total destruction: the ultimate weapon. But the issue is the same as it was in that hour: Christ—or annihilation.

Beneath the threat of total catastrophe we have three choices:

1. We can resign from the human race, not really but symbolically, by a cowardly, abject surrender and admission of defeat.

2. We can meet whatever comes stoically, with blind uncomprehending bravado, heads bloody but unbowed.

3. Or we can meet it on balance, in sure and certain hope of the resurrection unto Eternal Life—with a perspective and a commitment born of the divine union of humor and faith.

So, in the light of our origin and nature, in a healthy sense, we can say: "Laugh or perish!" A strange statement from a church pulpit? Perhaps! But a sense of humor reminds us—as Jesus so clearly understood and demonstrates—that human existence, at its deepest levels, has to do not so much with ideas in abstraction as with people in mutual relationship.

Without this we have nothing but silence! ◀

ministry at the checkout counter

In the average-sized city in which I live, the inner city has most of the older, dingier, less convenient apartments and single rooms for rent. Since many of our senior citizens are in reduced circumstances, if not in genteel poverty, that's where they live. And most of them buy groceries at the small chain store where I do my grocery shopping.

When the store hired a new check-out boy who had long flowing beard and locks, fierce blue eyes, and all the other paraphernalia of the youth rebellion, I couldn't help wondering how he would get along with the older clientele. Older people aren't supposed to like outlandish-looking, long-haired young men with beards.

The other day the line was longer than usual, so I had ample time to watch him as he worked behind his cash register. I couldn't help but notice how he smiled at each customer—smiled with his eyes.

Perhaps he had to because all that hair was hiding the rest of his face? Not at all. He seemed to know most of their names and was asking about a stiff leg, a sick husband, last week's lottery ticket, a son in California—all while he added up and bagged groceries. His customers beamed and chatted with him, and the good will spread among the others who stood in their long lines or waited wearily for a taxi to return them to their lonely lives. Then I thought that maybe this was one of the few so-

cial contacts some of these elderly people had.

What a wonderful ministry that bearded check-out boy has!

I know he wouldn't call it ministry or mission to the elderly or anything half so fancy. He'd probably just say he enjoys meeting people and doing his job and trying to make the customers feel better about themselves and their world. But it's ministry nonetheless.

Nowadays we in the Church hear much about "lay ministries." We are usually reminded of two sides to lay ministry: first, that spreading the good news about God's love for us is *our* job, to be done Monday through Saturday as we go about our daily business; and, second, that although we're individuals and Christ is concerned with us as individuals, we're joined together into organizations, such as city governments, school boards, welfare agencies, and so on.

These structures influence our personal ministries because they largely set the rules by which we spend our money on other people's housing, move them from

neighborhood to neighborhood, organize public transportation, make necessary arrangements in cases of illness and death. And they need for us to make them more humanly effective, for us to extend our collective ministry to individual people fully and more lovingly.

For most of us, these objectives are too distant. We want to do something *now*, something which can permit *us* to minister to someone else without waiting for the social framework to be perfected. That's what made the check-out missionary so refreshing: he was using his job as the means to minister where he was, eight hours a day.

Of course, the idea of using daily work as the basis of one's ministry isn't new. St. Paul wrote about spreading God's love to masters and servants, husbands and wives, parents and children. Without sophisticated mission campaigns, news media, or favorable public opinion, early Christians were supposed to be so cheerful, open, and loving in shops, streets, and homes that the people around them would wonder why, ask questions, and decide they needed to share what Christ's people had received.

We have evolved some modern forms mission can take; the grocery counter ministry is obviously one of them. Others could add the ministry of the rush-hour traffic jam, the teacher's conference, the typing pool, or the Board Room.

by Joan Shelton

Some people find a glory in the menial chore of bagging groceries.

QUIZ AND QUESTIONS

The principle's the same.

Most of us aren't often given large-scale things to do. Yet all of us can begin by doing our small things excellently.

An old Christian rule for this simple, day-to-day ministry, which all of us might do well to think over, is:

1. "Concentrate on whatever you are given to do in your daily work right now." Start now with what you have, where you are.

2. "Do your job because God wants you to do it for Him." Older writers used to call this second emphasis "purity of intention," and they meant we are to do our work with our eyes on God's approval and not on man's approval or our own self-gratification. Maybe your children, your boss, your associates *don't* appreciate you the way they should. That's disappointing but not crushing: you are working for God, too, and *He*

is appreciative.

3. "Do your job the way God wants it done." Usually this means faithfully, cheerfully, without all those grumblings we sneak in with the hope that some onlooker will notice the wonderful job we're doing. This could also mean doing your job with a smile because God wants to use you to smile at someone. In other words, extend to your neighbor that little extra which God always wants to give you.

All of us waste time in trying to love everything but the work we have to do and the people we must do it with. For most of us, our work is where we must find God and serve Him. If we don't find Him amidst the pressure and the hubbub, chances are we'll never manage to find Him anywhere else, no matter what decorations we can apply to our week when Sunday comes. ◀



1) What methods of communicating can you find described in the stories in this issue? For example, Michelangelo used art (page 2).

2) Identify the sender, the message, the medium, and the receiver in each of the articles on pages 10, 12, 15, 18, 20, 21, 22, and 27. In almost all cases you'll find that communicating is hardly ever neat—you'll be able to locate several senders, receivers, and even messages in most of the articles.

3) What relationship can you find between the way the Rev. Dave Rowe (page 12) communicated and the way God reached Jonah (page 27)?

4) How many concrete examples can you think of in which Christ used direct action to communicate. What do you think He was trying to say in each case? For example: Making the dumb man speak. (Matt. 9:32)

5) "Every action has a reaction" is a shortened version of one of Newton's laws of physics. But it's also a law of communication. How many different reactions did people have to Christ's actions which you listed in Question No. 4? For example, one reaction to the healing of the dumb man was: "The ruler of the devils helps Him drive out the devils." (Matt. 9:32-34) Can you list reactions your fellow church members had, say, to a recent vestry action in your parish?

6) You can change the message by changing the medium—taking the familiar out of one context and using it in another. How many examples of this can you find in this issue? Try the cartoons on pages 16 and 17 for a starter.

7) If people are the message, as Barbara Butler suggests on page 20, what good news—or perhaps poor news—have you communicated lately?

When you want to rush out of the house to tell the people you know, the news is good.

To be the Message



God was in Christ, reconciling the world to Himself

If Genesis 1 represents God's plan for His creation and if, as we have been taught, man's disobedience made impossible that wholeness, that perfection of relationship between man and God and man and the world, then surely it is Good News that, not holding our transgressions against us, God has given us freely, of His grace, a gift of great price—the assurance that His love for us remains as perfect as ever.

The whole Christian faith involves right relationships: between us and God, between us and our world, and between one another. A gift, too, even on human terms, implies an intricate relationship between the giver and the recipient.

All of us have been in the position of having given something to someone and having had the gift ignored. It's an empty feeling, isn't it? If I give something to someone freely and with love, my relationship with him is all right; but if he doesn't respond, there is a broken relationship between him and me, and the dynamic cycle of interpersonal communication—joy in giving, joy and gratitude in receiving, joy in having given joy—comes to a dead end.

Consider, on the other hand, a young boy whose father has unexpectedly given him the perfect present. His first reaction is of wonder and joy and gratitude: "Gee, thanks, Dad!" His second impulse is to burst out of the house to seek his friends: "Hey, you guys! Guess what my fa-

ther gave me!" His third is to talk about the wonders of his new present and share it with his friends.

And He has entrusted us with the message of reconciliation

The apostles seem to have done better at the task of being messengers than we are doing—probably because to them the Good News was not only Good but News. We are inclined to look upon this gift with a certain degree of matter-of-factness—as if a wealthy uncle kept sending us the same valuable present Christmas after Christmas.

If we are to be messengers of reconciliation, I think we must strive to recapture the wonder and the joy the apostles felt. We can only do this by being constantly reminded not only that the gift has been given but of what a truly extraordinary gift it is and at what price it has been purchased for us. Then perhaps we would be more apt to burst out into the world to say, "Hey, you guys! Look what our Father has given us!"

We must strive to make our own the same congruence between what we say and how we act that the apostles showed. I do not pretend to understand most of what Marshall McLuhan is talking about, but if we Christians acted as if we believed what we say we do, the medium might well be the message, and we could show forth not only God's perfect relationship to us but ours to Him and to one another and to His world, which we so carelessly and thoughtlessly inhabit.

A MEDITATION BY BARBARA BUTLER

Finding anchors for the future

How can we learn from the past?

MEAD: We can learn about the nature of change. For example, soon after the first satellites went up, we discovered children were drawing pictures in school of frog men and getting interested in going deep into the sea, and we invented the phrase "inner space" to balance "outer space." We also found that as more science fiction went into the future, young people got more interested in archeology and very early man and stretched their thinking way back. By anchoring yourself far enough back, you are able to look into a far-enough future.

SHINN: You learn that certain evils are stubborn. Now, I don't want to do away with youthful impatience for this country has been too patient about race prejudice, injustice, poverty, and so on. And impatience is refreshing. But what's horrible is that kind of impatience which demands immediate results and then quits if you

don't get them.

I wish young people would talk to each other more than they do. There's a terrific gap between academic students and students who become manual laborers and blue collar workers. If these kids would talk with each other, they'd teach each other something, and all of us could get in on the learning.

How do you motivate people to participate in changing things for the better?

MEAD: What you have to do is to develop a style and get people who could implement the style interested in what you're doing. For example, good schools today permit young people a tremendous amount of experimentation, especially in the last year of high school. So that's a time when they can experiment with new kinds of town planning. You can start that in the fifth grade by picketing the factory that's pouring cyanide into the creek. And the high school kids can organize the fifth grade children to understand what's happening. They can very rapidly begin to have a sense that they're influencing what is happening because they are taking some action themselves.

Dr. Margaret Mead, famed anthropologist of the American Museum of Natural History, and Dr. Roger Shinn, theologian at Union Theological Seminary in New York City, are co-leaders of a U.S. task force exploring the future and the Church's role in a technological world.

If you belong to a club which has only ten members (and a caucus is six), if you don't go, there may not be a caucus and they can't do anything. Now if you start out by belonging to something with 6,000 members, you can't see what you're doing as well. Although it may be significant, you can't see it. So you start with things you can see.

SHINN: A lot of people are up-tight about change these days and really try to hang on to the past. And this is why we talk so much about polarization in our society. I think we're living in a world where there are really good reasons to run scared on a lot of issues. But to have a rational fear is very different from having fear paralyze you or drive you berserk so you can run off and do any darn-fool thing that pops into your mind. We're just going to have to live with this polarization. It's characteristic of times of insecurity. Within this insecurity is one

Continued on page 24



Photos by John C. Goodwin

The Preacher and

What are we to do with “sermon time”?

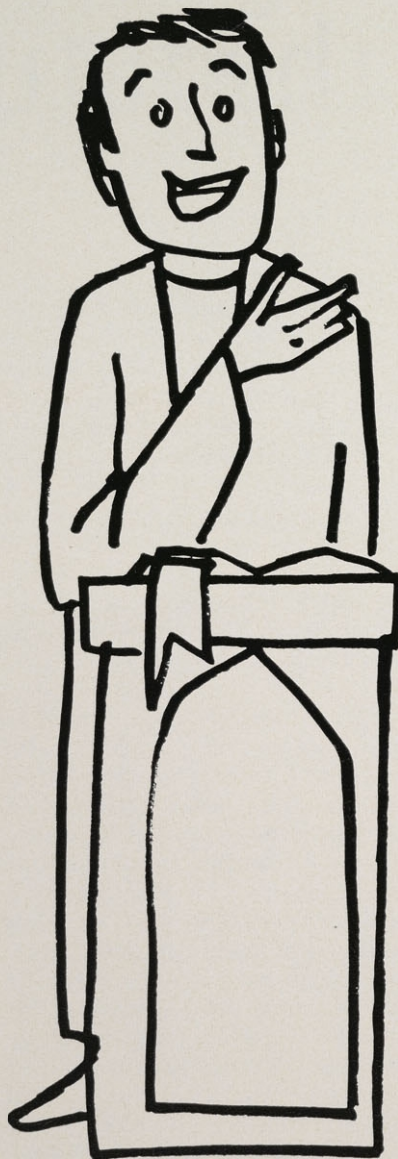
A lot of loose talk over the past few years says the sermon is outmoded, that one-way “message-sending” is out-of-date. People won’t stand (or sit) for the familiar pulpit exercise anymore.

Such sentiments have thrown much confusion into what we are supposed to do with that 12- to 20-minute portion of the service called “sermon time.” And they’ve probably added to the load of despair and frustration the average cleric brings to his work as well. After all, it’s no snap to get up and speak before a group of people.

Most of us, lay or clergy, feel rather anxious about public speaking in *any* context. And to feel you are doing something essentially irrelevant, boring, or self-defeating doesn’t particularly help matters. That kind of thing can get to be a self-fulfilling prophecy. “They’re not going to listen to what I’m saying anyway. I’ve *lots* of work to do; I won’t waste extra effort preparing fancy sermons.” Thus the sermon becomes even more boring and irrelevant, and so it goes.

Yet honestly most of us do not *want* that time to be boring or wasted. Both sender and receiver, preacher and preachee, want something to happen, something which will mean life and health and help and wholeness.

We know we have been called to “Go into all the world and *preach* the Gospel,” to proclaim the Word. We clergy know we have a charge to “teach the people” committed to our cure. As laity we know we have much to



**Leonard Freeman
says the preacher
could learn. . .**

learn in the ways and depth of our faith. And we also know clergy have much to learn from the laity. But I suggest this last is best done in some context other than public worship. Here we are concerned with what to do with that thing

called “sermon time.”

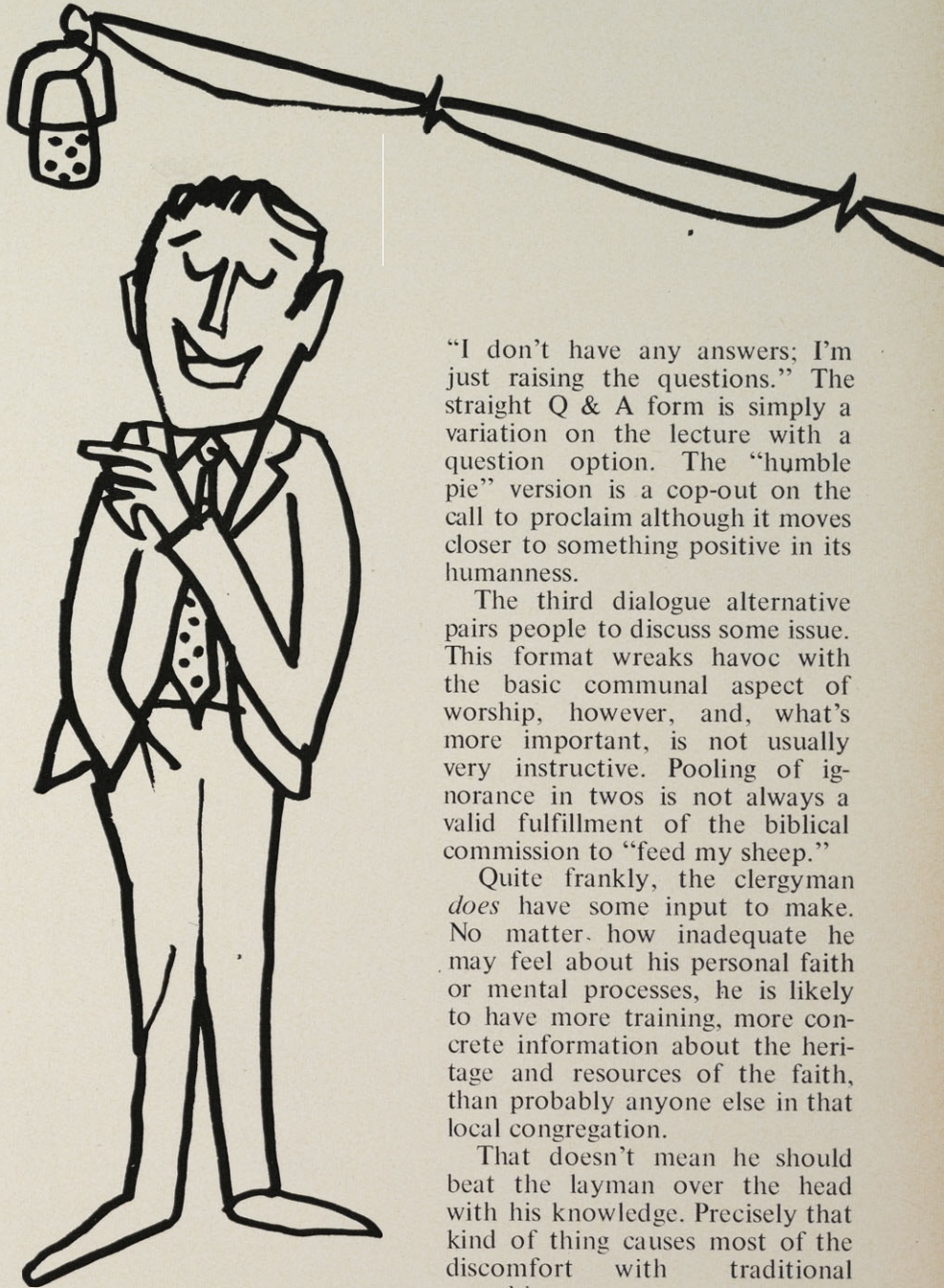
For a variety of reasons and hunches, generally well-founded, most of us have abandoned, or would like to abandon, the idea of the sermon as lecture or one-way trip from the “up there” to the “down here.” The sermon as *lecture* is a thing of the past—and thank God for it! Even in the university community, the lecture as *lecture* in the classical sense is being abandoned. We live in an anti-authoritarian age, a crucially democratic age. And we will not accept lectures from on high, no matter what the source.

Even in areas where there *appears* to be a strong authoritarian chain-of-command, the appearances are often deceiving. More often than not we accept the speaker’s authority only if we already agree with him or her. The authority quickly wanes if we do not. Thus in the Roman Church where some of Pope Paul’s judgments were found unacceptable, they quickly became known as “Mr. Montini’s Letters” rather than “Papal Encyclicals.” Likewise in our own denomination, “Pastoral Letters” from bishops often go unread in dissenting parishes.

Those who reject the sermon as lecture sometimes fill the gap with gimmicks. We are an age in love with our media technology toys. Television, film, rock music, all impress us with their vitality and magical potential.

Sermon time in this perspective often becomes game time or “what-shall-we-try-today?” But new media are not intrinsically magical, and a little reflection shows many have significant lim-

the Standup Comic



itations as sermon time substitutes.

Film, while a communal experience, is basically non-personal. In fact, a filmed lecture or morality play is just as boring, if not more so, than a live lecture. Film without solid commentary (more than just a bull session) is frankly entertainment, at best, or a totally individualized subjective experience with no necessary connection to Christianity at the serious extreme. If a film is going to "go" as any kind of proclamation/instruction, we're back to the sermon again.

Similarly, *light shows* and *slide presentations* can evoke emotions, but they need some putting into words to make any serious proclamation. Even the most "arty" television commercials end with some verbalization—or printed slogan—that gives the clear message.

Television is more intimate and personal than film. Everybody could sit around looking at television sets, but we have significant evidence that television isolates from each other the people who are supposedly watching it *together*. Such isolation is directly antithetical to Christian worship.

Dialogue sermons have been given a lot of play. A dialogue, however, requires that all parties have something to say. First off, a sermon is seldom a real *Dialogue*. Only three alternatives are open. One, you have one or two planted "stooges" in the "audience" who carry on a "representative" dialogue with the "representative" clergyman. The congregation isn't really in a dialogue: it's just witnessing a role play—for which it's

"I don't have any answers; I'm just raising the questions." The straight Q & A form is simply a variation on the lecture with a question option. The "humble pie" version is a cop-out on the call to proclaim although it moves closer to something positive in its humanness.

The third dialogue alternative pairs people to discuss some issue. This format wreaks havoc with the basic communal aspect of worship, however, and, what's more important, is not usually very instructive. Pooling of ignorance in twos is not always a valid fulfillment of the biblical commission to "feed my sheep."

Quite frankly, the clergyman *does* have some input to make. No matter how inadequate he may feel about his personal faith or mental processes, he is likely to have more training, more concrete information about the heritage and resources of the faith, than probably anyone else in that local congregation.

That doesn't mean he should beat the layman over the head with his knowledge. Precisely that kind of thing causes most of the discomfort with traditional preaching.

It does mean we clergy types should not flip over to the opposite extreme and fail in our calling to proclaim or pass on the Word because we are afraid of being preachy.

So what are we to do in this dilemma? How are we to be faithful to our call and commission to proclaim and instruct and at the same time avoid the sterile one-way bind of traditional lecture-style preaching?

**...something
about communication
from today's comic .**

probably too sophisticated.

At other times the dialogue is a camouflaged question and answer time, with the minister answering the questions. Or he is being humble and one-of-the-guys, showing his/her humanity by protesting,

The Preacher and the Stand-Up Comic

I suggest one way out of the bind is to take for our sermon model not the lecture but the *stand-up comic*. One-way communication is not out of date; only a certain style of it is: the lecture. A little careful reflection shows that the stand-up comedian is doing well indeed these days as a one-way communicator. I am not suggesting the preacher should do a laugh-and-giggle show. Lord knows we've had enough bad jokes in church. Rather we should take a close look at what the stand-up comic does and why and *how* he does it. What does the comic do which gets through so successfully?

First and most importantly, we identify. The comedian draws us into the situations he describes. We feel the twinges of what he is saying in our own lives. The sense of self-recognition pervades all he does. As we fall down on the floor with laughter, or chuckle quietly in our corners, we do so with a sense of "Oh, my God, I know that feeling!"

The comedian doesn't present reasoned arguments; he evokes feelings, and he does so by drawing us into himself. We recognize him as a fellow sufferer. Because of that identification, we reach out to touch where he is. We make the link because a *person* is talking to us about personal things in a personal way. The issues he deals with aren't always "homey," personal things, the "take my wife, please" ilk.

Great social issues and causes get their share of comic time—but always on the level of what they mean and how they feel to an individual human being or two. That's one of the keys of the comic approach: the situation may be global or cosmic, but it always touches down at the level of the individual life, one we can feel with and deal into.

Once we make the identification, once we are reaching to feel with the comic, then he can zing in his little twists and turns and paradoxes that are the essence of

humor and its message. And that is precisely what we in the Church have to offer: those little unexpected twists and turns and paradoxes of life that make it all worth living, that make it even better to be living.

A king who was born in a stable. "Ha, Ha." A Lord who loves us so much He reaches out to us at even our klutziest and most unlovable times. "Guffaw, Guffaw." A way of life that says follow me and all the pious platitudes and pomposities of life can go jump in a bucket. "Oh, Lord, I can't *stand* it!"

The comic mode lets us get these things across to where people live, thus enabling people to accommodate these things for their own lives.

One of the stand-up comic's lessons is, therefore, to approach people as *persons*, as fellow sufferers and fellow celebrants. Comics speak to persons of personal things on a personal level. They bring the big issues into the perspective of that everyday life of picking up socks, chasing the bus. They capture our attention and feelings, not with purple prose but with reminders of our humanity.

The next job is to stick in the zingers. We have a twist to add, and it's crucially important. Without the zingers, comedy—and the sermon—would be just a drab narration of painful events in a not-so-pleasant world. Needless to say, we already have the 11:00 o'clock news to fill *that* gap in our lives. We Christians have something to give. We should give it.

One more thing. The sermon after the model of the stand-up comic has a bonus, one which is uniquely "right" for Christianity. The comedian establishes communion. Laughter is infectious because our humanity is infectious. We get reduced—or raised—to the level of what we call experience in common: the trials and joys and frustrations of being people. And we are brought closer together as a people.

Communication based on the same sort of commonality creates the same sort of bond. We get

bound together into one body, one faith, one fellowship because we *are* one people.

And that, at the least, is a good part of what Christianity is trying to proclaim. ◀

Finding Anchors For the Future

Continued from page 21

place where religious faith might make a difference. Faith has always told us there's no such thing as total security. And to live with an awareness of some insecurity—life *is* taking risks—is much of what it is to be human.

How can you two—an anthropologist and a theologian—sit down and feel comfortable together?

SHINN: We're both dealing with human experience.

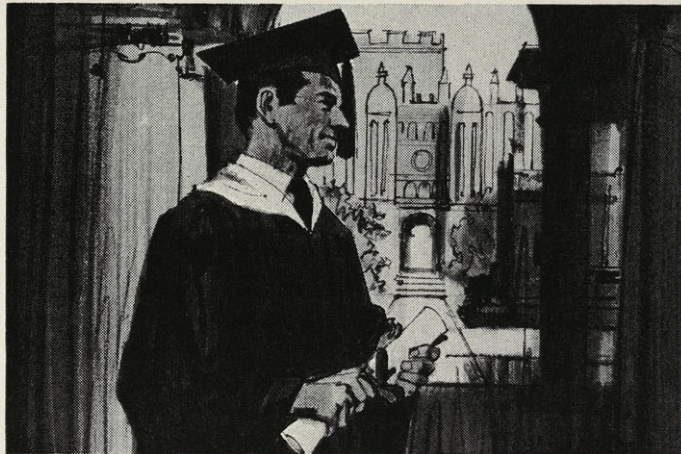
MEAD: We're both dealing with Christianity.

As a scientist, do you feel at ease with this?

MEAD: I feel at ease with it as a *person*! I don't think one's relationship to Christianity is a function of whether one is a banker or a physicist or a poet.

SHINN: But you would have a conflict if a theologian, on the one hand, decided that theology was a body of truth that came down packaged from heaven and told all about human life and if, on the other hand, an anthropologist went out with empirical methods and discovered what goes on in human life and if both thought their own findings were the only truth. If you decide, however, that faith is part of life, and you are always working with human experiences, you don't [necessarily] have a conflict. ◀

When a minister leaves the seminary,



is his mind supposed to stop growing?

In our modern world, the only thing that stays the same is change.

Today's minister must cope with the congregation's changing values, life styles, problems and attitudes. He may need knowledge and skills which were not even available when he completed his formal education.

This is why his *continuing education* is so vitally important. Communications . . . counselling . . . group dynamics . . . socio-economics . . . administration . . . and others. Continuing education for ministers includes such simple things as magazines, books or a cassette

service. And it also includes time off for further study.

Your minister has one of the most difficult and important jobs in the world. It is an obligation and in the self-interest of a congregation to make sure he has all the help and educational opportunities he needs to perform that job to the very best of his abilities.

You can help by supporting your minister in his requests that involve continuing education.

Remember, he's not doing it for himself. He's doing it for you.



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Anniversary Editorial

As we begin our fourteenth year, the Board and staff again thank you, our subscribers and readers, for your continued interest in the service we bring you each month.

Our anniversary seems to fall at a particularly apt time this year, coming as it does one month after we've all read the report from the diocesan "listening" visits (*see last issue*) which shows that communication is a high priority in the minds of many Episcopalians. That's our cue. Communication has been our top priority since we started with a mailing list of 36,500 in 1960.

We are pleased to note that circulation has been increasing slowly but steadily over the last few months and that we are now delivering more than 100,000 copies to families throughout the Church.

We are heartened, but not content, with those figures. We have always known as communicators and concerned Episcopalians that talking to a limited number of people cannot help but be an imperfect system. For that reason, we have tried in a limited way to achieve our prime objective: to get an information vehicle into *every* Episcopal home. We were happy, therefore, to see that Episcopalians in the listening sessions agreed with us.

We've made progress in that direction since the Houston Convention through a cooperative effort with four dioceses—Central Pennsylvania, Northern Michigan, Pennsylvania, and South Carolina—all of which use *The Episcopalian* as a carrier for their own diocesan publications. This pilot project was pioneered by the Diocese of Central Pennsylvania in late 1970.

Each of the four jurisdictions uses this combined information de-

livery system in its own way for its own specific reasons. All four of their publications—Central Pennsylvania's *Churchman*, Northern Michigan's *The Church in Hiawathaland*, Pennsylvania's *Diocesan News*, South Carolina's *Jubilate Deo*—are edited and printed locally on different kinds of paper and bound into the regular national edition of *The Episcopalian*. The dioceses save binding, mailing, and circulation list-keeping costs, and busy parishioners receive both streams of information in their homes in the same package at the same time.

The report from the listening sessions strengthened our resolve to continue to press ahead in a direction toward which we've already made bold steps. The Board of *The Episcopalian* wants to go even further to make that dream of getting information into every Episcopal home a reality. It is recommending to the General Convention a plan to create such a system.

In essence, the plan calls for a periodical—either a 16-page tabloid or a 32-page magazine—which will be available to each pledging family in the Episcopal Church without direct subscription charge to family, parish, or diocese. It will be paid for as a service of the General Convention to the people of the Church on a contract fee, based on the number of copies delivered.

If the magazine format is used, the vehicle can also efficiently serve as a carrier for regional, diocesan, special interest, and other information delivery systems within the Church, with circulation services for these systems included.

In its proposal the Board said,

"In a time of radical change and new directions, perhaps one Christian body in the United States would have the courage to do what no other has ever done—to extend the listening process to every pledging family in its fellowship, to share common information with every person, and to provide the mechanism for every person to respond."

The Executive Council, in its preliminary budget recommendations to the General Convention, did not include the increased funding necessary to do this job. Council members apparently made this judgment on the listening session results which gave the magazine a low priority. Such a result, however, was to be expected. How can we expect people to make judgment when, in fact, only one-fifth of our circulation—the dioceses mentioned before—really use the magazine to its full potential? Only after the whole Episcopal Church has had a chance to judge this system first-hand can an informed decision be made.

The Board of *The Episcopalian* will take its agenda—an agenda we know to be a good one from thirteen years of experience—to the General Convention for its decision. We are bolstered by the enthusiasm now in evidence for just such a service.

Welcome

Episcopal Communicators

One of the most significant gatherings in recent Episcopal Church history took place late in March in Denver, Colorado. Thirty-five editors and communication officers from every part of the nation put their minds together for two days of intense debate and discussion on the state of communications in the Church.

Being true Episcopal communicators, they did not agree on everything. But they strongly confirmed that people charged with responsibility for "keeping in touch" had insights to offer which should be heard. Hence the formation of Episcopal Communicators, a group from which we shall hear in months and years to come.

A YOUNG MOTHER sits playing with her baby. She claps her hands and smiles. The baby smiles back and tentatively pats his hands together.

That's communication.

The same mother, two years later, tells her child that it is time for bed. He does not run away from her, as he might have done a few months earlier. He stands, ready for argument, and says firmly, "No!"

That's communication too.

On the other hand there are communiques—army orders issued from headquarters, in response to which there are only two possibilities: to obey or to run away.

The question is, what comes to us from the world around us and the Lord God who moves toward us through it—communications or communiques?

The Old Testament Book of Jonah is a great, short, (*reading time, ten minutes at most*) and funny story about a man who gets a communication from the Lord and takes it as a communique: "Arise, go to Nineveh, that great city, and cry against it." Abraham—Moses—Isaiah—Jeremiah—would have asked questions, argued, entered into communication. Each of them did when the word of the Lord came to him.

But Jonah does not. He runs away. He takes ship for Tarshish, in exactly the opposite direction, "away from the presence of the Lord." But the Lord, for his part, refuses to break off communications. He hurls a great wind upon the sea. The ship appears to be about to break up. Questioned by the sailors, Jonah says, "Take me up and cast me into the sea; then the sea will quiet down for you."

The sailors open their own argument with this statement by rowing hard to reach the land and save them all, including Jonah. But the waves

Deal Or Run

only loom larger above them. In the end—saying first to Jonah's God, "Lay not on us innocent blood; for thou, Lord, hast done as it pleased thee"—they throw Jonah into the sea.

Then comes the whale, and the only part of the story that everyone knows. Jonah is inside the whale "three days and three nights," plenty of time to think things over. When he finally is cast out upon dry land, he has at least arrived at a readiness to obey orders.

So he goes to Nineveh, stands in the middle of the great city, and says, "Yet forty days and Nineveh shall be overthrown!"

The people of Nineveh do not shrug off the message or attempt to discredit it by asking Jonah what kind of inflated ego he thinks he has. They listen to the message, they take it into themselves—but they refuse to accept it as a communique, the last word that will be said to them. It is not too late. If they mourn for past errors, if they change their hearts and ways, "Who knows, God may yet repent and turn from his fierce anger, so that we perish not?"

And God turns.

But what about Jonah? There he stands, completely discredited in his own eyes before the people of Nineveh because God has not made good on His communique. He complains to the Lord, and the Lord says only, "Do

you do well to be angry?"

Jonah thinks he does. He goes out of the city and sits, sulking, waiting for the Lord to act.

The Lord, however, takes an entirely unexpected tack. He makes a plant grow up to shade Jonah from the sun. Jonah is pleased, but it does not occur to him to wonder what happened and why.

The one-sided dialogue continues. God sends a cutworm to kill the plant, and follows that up with a sultry wind and burning sun that bring Jonah close to collapse. God asks Jonah, "Do you do well to be angry for the plant?" Jonah says Yes; and God says, "You pity the plant . . . and should I not pity Nineveh?"

The story ends there; no one can tell whether Jonah ever made of his communication *from* God a communication *with* God. We don't know for sure whether he ever learned anything from it.

But we can learn.

We can learn that communication is always, everywhere, a two-way street. If not, it is only a communique no matter who gives it to us, no matter what it says or how it comes. And conversely, everything that comes our way—no matter who, what, where—is a communication, if only we will respond to it, take it into our hearts, wrestle with it, affirm or deny it, and grow by it.

We can learn, too, that if we live in this way with a communication, it may change its tone from condemnation and destruction to love and hope. Perhaps we may come to believe, and even to see that our times, which now seem so harsh and frightening, are not a dire communique, but a communication, waiting. If we respond, it may change and become not a threat but a promise. And when we can see the promise, it can be ours. ◀

Mary Morrison

A special message about investments for readers of the *Episcopalian*

Dear Fellow Episcopalians,

The General Convention in 1967 at Seattle called upon "the officials of this Church at all levels to review the Church's economic involvement in banks and corporations (which do business in southern Africa) and to exercise responsible stewardship over the funds entrusted to their care."

During the past six years many people in our Church have labored in obedience to this directive. This year we are joined in an ecumenical effort by several other Church bodies. On the following pages are two proxy statements representing this year's effort.

One proxy covers a request to corporations to disclose information on their operations in South Africa. The Executive Council filed this resolution with IBM. We are joined on this disclosure resolution by the American Baptist Board of Education on Publications (with First National City Corporation), Board of Christian Education of the United Presbyterian Church, U.S.A. (with General Electric Company), and the Women's Division, Board of Global Ministries, The United Methodist Church (with Caterpillar Tractor Company).

The other proxy requests companies to stop their operations in Namibia (South West Africa). The Executive Council filed this request with Phillips Petroleum Company. We were joined in this concern by the United Church of Christ filing with Continental Oil, and the Episcopal Churchmen

for South Africa (an independent organization of Episcopalians) filing with American Metal Climax and Newmont Mining.

We ask you to read carefully the reasons why these shareholder resolutions were introduced so you will understand the plight of our brothers and sisters in southern Africa. If you happen to own stock in any of these corporations, we ask you to support these resolutions.

Please write me if you desire additional information or have any questions. The cost of printing this material is borne by the Committee from funds appropriated by the Executive Council.

Sincerely yours,
Paul M. Neuhauser, Chairman
*Committee for Social Responsibility
in Investments*, 815 Second Ave.,
New York, N.Y., 10017

Committee Members

*Ms. Goler Butcher
Mrs. J. Wilmette Wilson
Mr. William Whitney
Dr. Karl Gregory
Mr. Paul Neuhauser
Mr. George Guernsey
Mr. Houston Wilson
The Rev. Edgar Lockwood
Mr. John Stires
The Rt. Rev. Jose Ramos
Mr. Robert Potter
Mrs. Glenn Clarke
Mr. Philip Masquelette*

professional supplement

News & Notes

LEAVEN COUNTS THE BREAD

■ More than 300 Episcopal clergymen who believe in manifestations of the Holy Spirit of God in today's world met for a three-day conference in Dallas, Texas, February 12-14. They either have experienced or are interested in the "Baptism in the Holy Spirit" and its charismatic or neo-Pentecostal aspects.

They established an informal group, The Episcopal Charismatic Fellowship.

The Rt. Rev. William C. Frey, Bishop of Colorado, said: "We discovered that we come from a variety of backgrounds; that we represent both the catholic and the evangelical strands of our Anglican heritage; that we are young, old, and middle-aged. We discovered that we are black and white; that we are rectors, vicars, curates, teachers, and administrators; that we are both liberal and conservative and all shades in between." The bishop said participants "found that we were concerned with the proclamation of the Gospel of Jesus Christ and equally concerned with the social implications of that Gospel in the lives of individuals and in the life of our society."

■ A \$350,000 grant is the first major gift to the \$42,000,000 fund drive being conducted by seven major theological schools joined in a common effort to make theological education a more influential force in the moral structure of the nation. The seven are Harvard Divinity School, Union Theological Seminary, Yale Divinity School, University of Chicago Theological School, the Department of Theology of Notre Dame University, Vanderbilt University Divinity School, and the Graduate Theological Union (Berkeley, Calif.).

■ "Renewal in the Small Parish," a five-day workshop for parish clergy, has been scheduled at Nashotah House from July 16 to 20. The workshop/lecture approach will emphasize the small parish's special opportunities, its unique life style, and some possibilities for renewal. The faculty for the program consists of the Rev. Reginald Fuller, professor at Virginia Theological Seminary, who will deal mainly with effective methods of preaching in small congregations and the use of the New Testament; the Rt. Rev. Stanley Atkins, Bishop of Eau

Through the good offices of both Ben Holmes of Philadelphia and Dave Benson of St. Louis, statistics about our salaries have come into my hands. These figures include salaries, utilities, and housing for the full time, active clergy only, and are dated as of December 1st, 1972. These are the median incomes by diocese, which means that in Pennsylvania, for instance, there are as many men making over 13,812, as there are men making under 13,812. An asterisk indicates those dioceses which contain within themselves a clergy association.

Pennsylvania*	\$13,812	Florida*	\$10,875	Georgia	\$10,000
Washington*	12,625	Chicago*	10,875	Alaska	10,000
Delaware*	12,350	Central NY*	10,875	W Kansas	9,975
Missouri*	12,250	Mississippi	10,843	Central Florida	9,967
New York*	12,125	SW Virginia	10,812	Oregon	9,902
Virginia	12,097	Los Angeles*	10,800	Oklahoma*	9,875
Rochester*	12,075	Louisiana	10,750	Vermont	9,875
Southern Ohio	12,062	Southern VA	10,625	Wyoming	9,800
Gulf Coast	12,037	Pittsburgh*	10,625	Northern Indiana	9,762
Newark*	11,898	Bethlehem*	10,600	Maine	9,718
Massachusetts	11,812	W Michigan	10,562	Utah	9,700
Indianapolis	11,700	New Mexico	10,515	Eastern Oregon	9,690
California*	11,630	SW Florida	10,500	East Carolina	9,625
Kentucky	11,625	South Carolina	10,500	Colorado	9,518
Alabama	11,625	Milwaukee	10,485	Western NC	9,500
Michigan	11,600	North Dakota	10,463	Montana	9,500
Connecticut	11,555	Tennessee	10,380	San Joaquin	9,450
Ohio*	11,400	Long Island*	10,343	Idaho	9,400
Minnesota*	11,300	Upper SC	10,250	Nebraska	9,400
North Carolina*	11,275	Arkansas	10,250	Spokane	9,391
Hawaii*	11,255	Central PA	10,250	Quincy	9,376
NW Texas	11,200	Western NY	10,250	Albany	9,375
Texas*	11,157	Rhode Island	10,250	Nevada	9,375
SE Florida	11,143	Dallas	10,219	Northern CA*	9,350
Atlanta	11,100	Olympia*	10,187	Arizona	9,281
Kansas	11,075	Springfield	10,186	Fond du Lac	9,137
Maryland*	11,000	Erie	10,081	Eau Claire	9,125
West Texas*	11,000	New Hampshire	10,000	Northern Michigan	8,787
Iowa	10,962	South Dakota	10,000	Lexington	8,750
W Massachusetts	10,930	New Jersey	10,000	West Virginia	8,750
W Missouri	10,875	Easton	10,000		

As is obvious, there is a differential of more than \$5,000 between Pennsylvania and Lexington and West Virginia; seven of the top ten are dioceses with clergy associations; and there is only a tenuous relationship between per capita income of a diocese and the median salary of the Episcopal clergy. Of more importance is the disparity between these medians and the figures published by Roland Jones (president of the Washington association) from the Bureau of Labor Statistics, indicating that the BLS considered \$16,800 to be necessary for a MODEST income for a family of four living in a metropolitan area, and that was last summer! So, from that evidence, it's no trouble to conclude that in no diocese is there cause for satisfaction, and in most, a genuine cause for alarm.

Excerpted from: *Leaven*, the newsletter of the National Network of Episcopal Clergy Associations, Claudius Miller, III, Editor.

Claire, who will focus on the nuts and bolts of small parish congregational life and emphasize things only the small congregation can do; and the Rev. Louis Weil, Liturgics professor at Nashotah House, who will help direct attention to the small parish's unique liturgical opportunities.

For full details write "Renewal in the small parish," Nashotah House, Nashotah, Wis. 53058.

■ Dr. John E. Biersdorf, who has served as Executive Director of the National Council of Churches' Department of Ministry for the past six years, has been appointed Director of the Institute for Advanced Pastoral Studies, a unique center for continuing education. Dr. Reuel L. Howe, founder and retiring Director, made the announcement from the Institute's headquarters.

Continued on page /PS-B

News & Notes, cont.

ters at Cranbrook House, part of the 300-acre educational and cultural center. Dr. Biersdorf also announced that the Institute had received a \$195,000 grant from Lilly Endowment, Inc., to test, refine, and plan for the future of the Institute for Advanced Pastoral Studies. Dr. Howe will continue to remain active, serving as the Institute's Associate Director. The Institute assists clergy and laity of all faiths in relating to the changing role of the Church in society.

■ An Anglican scholar who has written widely on human sexuality says he sees no reason why Churches should not ordain admitted homosexuals. Dr. W. Norman Pittenger of King's College, Cambridge University, added that he would expect homosexual clergymen to be "as circumnected and prudent as their office requires. Just as I would not expect a heterosexual priest to seduce the warden's wife, I would not expect a homosexual priest to seduce the warden." Dr. Pittenger, who taught at New York's General Theological Seminary for 33 years before going to Cambridge, talked about the possibility of ordaining announced homosexuals in an interview which followed an address on human sexuality at the Cathedral of St. John the Divine, New York City. The topic is under some discussion in both England and the U.S. A regional unit of the United Church of Christ in California approved one such ordination, believed to be the only such case on record.

■ We are looking for a summer seminarian to assist in the Eucharist, Daily Offices, and pastoral duties for this major ski resort and to help with gardening and farm work. Living quarters are a beautiful one-room log cabin with fireplace at the edge of the woods 100 yards from the church. It is adequate for a couple. Fresh vegetables, eggs, cabin, and utilities supplied but not stipend. Interested persons contact the Rev. Daniel H. Goldsmith, Church of Our Saviour, Mission Farm Road, Killington, VT 05751.

■ Anglican Church commissioners have approved an increase of nearly \$2.4 million (equivalent U.S. dollars) annually to raise clergy stipends and pensions as of April 1. Among the immediate beneficiaries will be Archbishop Michael Ramsey

of Canterbury, who will receive a pension of \$5,400 if he retires, as expected, next year at age 70. The commissioners voted to share \$1,008,000 among the Church of England's 43 dioceses to improve stipends and \$1,324,800 a year for increases to clergy and widows' pensions. The new grants will especially benefit the 57 percent of vicars who now receive less than \$3,960 from all sources. Many dioceses are reputedly aiming at stipends of \$4,320 a year. Hopefully pay for assistant clergy will improve toward \$2,880.

Clerical Conservation

by Joe A. Dickens

Pastor, John Calvin Church,
Tulsa, Okla.

The problem of men leaving the pastorate by choice or by force will not grow less as the Church continues to change. But one more alternative to keeping these men at work in the Church is working here.

Frank left the pastorate to train for the institutional chaplaincy. When that was suddenly short-circuited, Frank found himself without a job and unable to find a church. He found work in a welfare agency, "leaving the ministry" not by choice but through economic necessity.

Frank needed a friend, and I was fortunate to be that friend. I needed a senior high teacher, and Frank needed a place to continue a counseling ministry, and my study became that place.

After a few months I asked Frank if he would consider being installed as assistant pastor, without salary. After some hesitation and consideration, and after careful deliberation about stepping into uncharted territory, he said, "Why not?"

After a year we are entirely pleased. Frank and Marjorie have become an important part of our congregation.

They're both in the choir and both teach church school classes. Frank works with a youth group, visits the hospitals, and carries a good-sized counseling load. He and I are both pastors to a small but growing congregation. He lifts quite a load from me.

Frank gets his pay from a welfare agency, and he earns it. But he gets a sense of vocation and meaning from his volunteer service and has not joined the growing list of ex-ministers.

He may accept another pastorate one day soon, but I hope not. I will keenly sense the loss of help, and the congregation will feel it's lost a pastor.

With the continuing economic problems which force so many good

Review

Putting It Together In The Parish (Abingdon, \$3.95) is now available from the pen of James D. Glasse, that engaging, sage, and eminently practical "preacher-watcher" (his term for the area of ministry studies) who is also president of Lancaster Theological Seminary in Pennsylvania. This one may not be so nearly a landmark in the field as his previous *Profession: Minister*, but it is of more direct practical help for the average parson in the local congregation. It packs in much applied knowledge, mixed with a great dose of horse sense, and the whole served up with style, zest, and humor.

Glasse sees parish pastors breaking out of the "conform/complaint" syndrome (conforming to outside expectations and then being nasty about it) by taking the initiative in the personal area in learning to deal with conflict creatively, predicting and dealing with career crises, preparing for realistic options in the ministerial life, and cultivating personal and family disciplines.

He sees parsons breaking out of the "bitch/bang" syndrome (saying how good or how bad the ministry is but not dealing with what it is) by the professional and disciplined understanding of the "professional event" (a situation changed by a professional's knowledgeable action) and the use of the case method. He recommends this be done in collegial style, with the methods of the Academy of Parish Clergy as an oft-cited model. (He had much to do with the early years of the APC, and his chapter on the case study method and conference appears in an early edition of the Academy's *Journal*.)

This most realistic and down-to-earth book makes it clear seminary education does not prepare for a lifetime of practice but only for a small range of beginning options: small rural or inner city churches; last man on the multiple staff congregation, a few specialized ministries, and graduate schools. He opts for a partnership of practitioner and theology professor in preparing for beginning the practice of ministry, which is a speciality, as theology or religious teaching is. He shows a knowledge of pastoral theology, whose data comes from a serious study of the

Continued on page /PS-C

men to find employment outside the Church, this may be one possible way to keep these men engaged in ministry.
from *Monday Morning*
United Presbyterian Church U.S.A.

Continued from /PS-B

life and work of the local church, and plumps for more emphasis on learning the creative use of conflict, career development, management skills for pastors, and the planning process as a tool for the renewal of the local church.

I wish Glasse had briefly reviewed the marks of a professional and his life. (We have not all read his *Profession: Minister*.)

One of Glasse's most practical and yet thrilling points, to this reviewer, is the freedom he claims is offered by parish ministry. Once the "basic rent to the parish" is paid by providing professionally done worship which gives meaning in a chaotic world, several nurture experiences, pastoral care to the town, and enough organization and administration to hold these things together, the pastor will find this does not take the whole week. Much time is left in which he is given real freedom to operate. He suggests possible missionary ways to use this time, such as the ministry of diagnosis and referral to persons who find other professionals inaccessible, catalyst work in the independent sector of society, and change-agentry work in parish and community.

Filled with lists, information, category grids, criteria for judgments, the book is not only full of "how to's" but "why's," good humor, practical wisdom, and Christian hope. Recommended for all pastors and key lay persons.

--James L. Lowery, Jr.
Enablement, Inc., Boston

CHANGES

ADKINS, Edward T., from Christ, Greenwich, CT, to St. Mark's, Mystic, CT
ALVORD, Duane S., from Grace Memorial, Portland, OR, to St. Mary's, Eugene, OR
ARTHUR, John G., from Grace, Monroe, LA, to St. Matthew's, Comanche, and Trinity, Dublin, TX
ATLEE, Raymond, from St. Peter's, Ellicott City, MD, to St. Mary's, Wayne, PA
ATWOOD, Ronald E., from St. Mark's, Portland, OR, to St. James, Coquille, OR
BRIGHTMAN, Edward S., from St. Philip the Deacon, Omaha, NB, to St. Titus, Durham, NC
BRITT, Raymond E., Jr., from Holy Comforter, Kenilworth, IL, to St. Elizabeth's, Glencoe, IL
CASEY, Craig W., from program coordinator, Cheswick Center, Cam-

bridge, MA, to Church Pension Fund, New York, NY
CONWAY, John P., from St. James, St. James, NY, to Christ, Brentwood, NY
COOK, Charles S., Jr., from Christ, Emporia, and Grace, Purdy, VA, to St. Michael's, Bon Air, VA
COX, Rowland J., from chaplain, General Theological Seminary, New York, NY, to headmaster, Groton School, Groton, MA
CURRY, Kenneth S., from executive director, Dept. of Human Relations, Diocese of Buffalo, NY, to St. Cyprian's, Detroit, MI
DIRKS, John A., Jr., from St. Matthew's, Prosser, WA, to Good Samaritan, Colfax, and Holy Trinity, Palouse, WA
DREISBACH, Albert R., Jr., from non-stipendiary to Incarnation, Atlanta, GA

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.

ELLINGSON, Walter C., from St. George's, Bismarck, ND, to chaplain, Rowland Hall-St. Mark's School, Salt Lake City, UT
EPP, Woodrow V., from Good Samaritan, Colfax, and Holy Trinity, Palouse, WA, to Calvary, Roslyn, and Nativity, Cle Elum, WA
FARNSWORTH, John V., from St. Matthew's, Pacific Palisades, CA, to St. Alban's, Westwood, CA
FOSTER, Jared F., from principal, St. Paul's Cathedral School, Peoria, IL, to St. John's, Henry; St. Francis, Chillicothe; and Christ, Limestone, IL
FOWLER, Arlen L., from professor, Eastern Illinois University, Charleston, IL, to St. Andrew's, Paris, IL
GILMAN, Robert R., from Trinity, Arlington, VA, to chaplain, U.S. Air Force
GLUCKOW, Kenneth A., from Trinity, Asbury Park, NJ, to St. James, Bradley Beach, NJ
GRANGER, Charles I., Jr., from St. Andrew's, Cleveland, OH, to St. Bartholomew's, Chicago, IL

GREENFIELD, Robert H., from St. Stephen's Chapel, Portland, OR, to Dean of St. Stephen's Cathedral, Portland, OR
HARRIS, Renne L., from chaplain, Good Samaritan Hospital and Medical Center, Portland, OR, to Ascension, Portland, OR
HAYES, E. Perren, from non-parochial to Emmanuel, Killingworth, CT
HERRICK, Myron D., Jr., from psychologist-intern, Kansas State University Hospital, Manhattan, KS, to clinical psychologist, Cowley County Mental Health Center, Arkansas City, KS
HILL, Jerry E., to counselor, Cathedral Shelter, Chicago; chaplain, Chicago Alcoholic Treatment Center, Chicago; and St. Andrew's, Downers Grove, IL
HOBGOOD, Robert B., from chaplain and instructor, St. Mary's College, Raleigh, NC, to St. James, Perry, and St. Mary's, Madison, FL
HUFFMAN, Charles H., from Christ, North Hills, and associate director, Pittsburgh Experiment, Pittsburgh, PA, to St. Matthew's, Austin, TX
JARVIS, George M., IV, from St. Mary's, Daytona Beach, FL, to Holy Apostles, Satellite Beach, FL
JEPSEN, Robert E., from St. Clement's, San Clemente, CA, to St. George's, Laguna Hills, CA
LANDERS, Davidson T., from St. Andrew's, New Orleans, LA, to St. Phillip's, New Orleans, LA
LEOVY, James G., Jr., from Epiphany, Lake Oswego, OR, to chaplaincy training, Emmanuel Hospital, Portland, OR
LEWIS, C. Robert, from Grace and Holy Trinity Cathedral, Kansas City, MO, to Christ, Hudson, NY
L'HOMME, Robert A., from St. John the Evangelist, Flossmoor, IL, to St. Paul's, Kankakee, IL
LINK, Michael R., from St. Luke's, Fort Madison, IA, to Cathedral Church of St. Paul, Peoria, IL

Continued overleaf

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CHANGES

Continued from /PS-C

LLOYD, James E., from Good Samaritan, Corvallis, OR, to Epiphany, Lake Oswego, OR
 LULL, Howard W., from Christ, Media, PA, to Ascension, Parkesburg, PA
 MATTHEWS, T. Stewart, from St. James, Marietta, GA, to Grace, Charleston, SC
 MONROE, James G., Jr., from St. John's, Versailles, KY, to All Saints, Cold Spring, KY
 MURDOCH, William H., Jr., from Trinity, Binghamton, NY, to St. Francis-in-the-Fields, Sugartown, PA
 MUTH, David P., from Grace, New Orleans, LA, to St. Andrew's-in-the Highlands, North Highlands, CA
 OKKERSE, Kenneth H., from Redeemer, Fairway Hills, MD, to Epiphany, Norfolk, VA
 O'LEARY, S. Barry, from planning officer, Diocese of Minnesota, Minneapolis, MN, to canon to the Ordinary, Diocese of Minnesota, Minneapolis, MN
 PARKER, David E., from St. Matthew's Cathedral, Dallas, TX, to St. Michael and St. Nicholas, Ft. Worth, TX
 PETERSON, John H., Jr., from St. Michael's, Bristol, RI, to Holy Trinity, Tiverton, RI
 PIERCE, Nathaniel W., from Diocese of Central New York, Syracuse, NY, to Christ, Portola Valley, CA
 POOLE, Charles L., Jr., from St. Paul's, Oroville, CA, to St. Andrew's, North Highlands, and St. Michael's, Anderson, CA
 RAU, Joachim H., from St. Andrew's, Mastic Beach, NY, to chaplain, St. John's Episcopal Hospital, Brooklyn, NY
 REED, Boardman C., from St. Mark's, Shafter, CA, to Our Savior, San Gabriel, CA
 REESE, Frederic W., from Trinity, Lumberton, NC, to Good Samaritan, Knoxville, TN
 ROPER, Terrence C., from Our Lady of Grace, Dallas, TX, to Redeemer, Irving, TX
 ST. CLAIRE, E. Kyle, Jr., from chaplain, Episcopal Academy, Philadelphia, PA, to graduate studies, Yale Divinity School, New Haven, CT
 SAVILLE, Milton, from St. John's, Jamaica Plain, MA, to St. Alban's, Tokyo, Japan
 THIEL, Spencer E., rector, St. Joseph's, Chicago, IL, to also St. Aiden's, Blue Island, IL

TUCKER, Herbert N., Jr., from St. John's, Ellicott City, MD, to St. James, Accomac, VA
 TUCKER, Ralph L., from non-parochial to All Saints, West Newbury, MA
 TWITCHELL, R. Norris, from St. John's, Union Gap, and Christ, Zillah, WA, to St. Matthew's, Prosser, and Christ, Zillah, WA
 UNDERWOOD, Dean R., from Christ, San Francisco, CA, to St. Mark's, Palo Alto, CA
 VINAS, Aquilino M., from Christ, Gary, IN, to worker priest and Emmanuel, Orlando, FL
 WEAVER, Roger W., from Trinity Cathedral, Davenport, IA, to St. Mark's, Lake City; Christ, Frontenac; and Grace, Wabasha, MN
 WILLARS, Richard C., from Holy Nativity, Los Angeles, CA, to St. Mary's, Denver, CO
 WILLIAMS, Robert E., from Ascension, Portland, OR, to graduate studies
 WILLS, H. Dale, from St. Timothy's, Compton, CA, to Christ the Good Shepherd, Los Angeles, and Holy Faith, Inglewood, CA
 WILSON, James D., from Christ, New Brunswick, NJ, to Grace, Plainfield, NJ
 WRIGHT, Milton K., from non-parochial to Emmanuel, Farmville, and St. John's-St. Mark's, Grifton, NC
 YEARY, James K., from St. Peter's, Rome, GA, to Ascension, Lafayette LA

New Deacons

GUY, George W., to St. Francis, Greenville, SC
 HAPP, Howard, to faculty, California State College, San Fernando, CA
 JUHAN, Alexander D., to Diocese of Florida, Jacksonville, FL
 NESTROCK, Frederick R., to St. James the Less, Northfield, IL

Retired

CARBERRY, Oliver D., from St. Paul's, Fairfield, CT, on Dec. 1, 1972
 GUS, Charles E., from St. John's Episcopal Hospital, Brooklyn, NY, on January 1
 HALLIFIELD, Joseph P., from Redeemer, Irving, TX
 HOYE, F. Orlo, from St. James, Coquille, OR, on January 15. He will live in Troutdale, OR.
 LONG, Andrew C., from St. Luke's, Eastchester, NY. His address will be: 299 Medford Leas, Medford, NJ 08055
 MARCEIL, Beauford L., from St. John the Evangelist, Wisconsin Rapids, WI, on Dec. 31, 1972
 NORTH, Francis S., from chaplain, Tuller School, Maycroft, Sag Harbor, NY

PARKE, J. Stanley, from St. Peter's, Santa Maria, CA, on Dec. 31, 1972
 SANDERS, Jack E., from St. James, Greenfield, MA
 SCHWARTZ, Paul L., is supplying at St. Luke's, Courtland, VA.
 SPARKMAN, Thorne, from St. Luke's, Hilton Head, SC
 STEINMETZ, Philip H., from St. John's, Ashfield, MA
 TEBBETTS, J. Edgar, from St. Matthew's, Jamestown, RI, on April 30

Resigned

ALBRECHT, John H., from St. John's, Royal Oak, MI
 AYRES, Richard F., from Trinity, Santa Barbara, CA, on June 30
 DOYLE, Paul M., from St. Aiden's, Blue Island, IL, on Dec. 31, 1972
 EVERTON, Clyde W., from Trinity, Santa Barbara, CA, on Dec. 31, 1972
 GRUMBINE, Eugene E., from Our Saviour, Sandston, VA, on Dec. 31, 1972
 KNIGHT, Peter D., from St. Paul's, Southington, CT, on February 4
 ROBINSON, Franklin K., from Christ, Greenwich, CT, on Dec. 31, 1972
 SMEDBERG, Jon K., from St. Francis, San Bernardino, CA, on March 15
 WILLIAMS, I. Seaman, from St. Luke's, New Haven, CT, on June 30

Deaths

MOTHER ALICIA THERESA, S.H.N., age 78
 ASHLEE, Lawrence H., age 71
 BARND, William Paul, age 68
 BEARDEN, Ellis M., age 82
 BELCHER, Clement G., age 71
 BRICKMAN, Clarence W., age 76
 HAUBRICH, Robert W., age 54
 HOLT, William T., age 82
 JOHNSON, Walfrid L., age 87
 McNAUL, Francis K., age 58
 NITCHIE, Francis R., age 88
 PALMER, Frank J., age 74
 POND, Walter S., age 89
 PRENTISS, Henry M., age 82
 TILLSON, Lewis N., age 66
 VAN TASSEL, Charles H., age 73
 WALKER, Joseph T. J., age 70
 WANNER, Merwin L., age 83
 WEBB, Charles T., age 82
 WIESBAUER, Henry H. F., age 59

RENUNCIATIONS

McGINNIS, Robert Samuel, Jr.
 RENOUP, Robert Wilson

CORRECTION

We erred in our March clergy changes in listing the Rev. Charles R. Allen as moving from Grace, Casanova, VA, to Grace, Kilmarnock, VA. Mr. Allen has retired. He attends Grace, Kilmarnock, and helpsit and other local churches.

The Episcopalian *PROFESSIONAL SUPPLEMENT*
 A service for working clergymen
 of the Episcopal Church.
 Communications: The Episcopalian /PS.
 1930 Chestnut Street, Philadelphia
 Pa. 19103

CHURCH PROJECT ON UNITED STATES INVESTMENTS IN SOUTHERN AFRICA—1973

Proxy Statement for:
International Business Machines
First National City Corporation
General Electric Co.
Caterpillar Tractor Co.

CHURCH PROJECT ON UNITED STATES
Investments in Southern Africa — 1973
475 Riverside Drive, Room 845
New York, New York 10027

March 19, 1973

I. Introduction

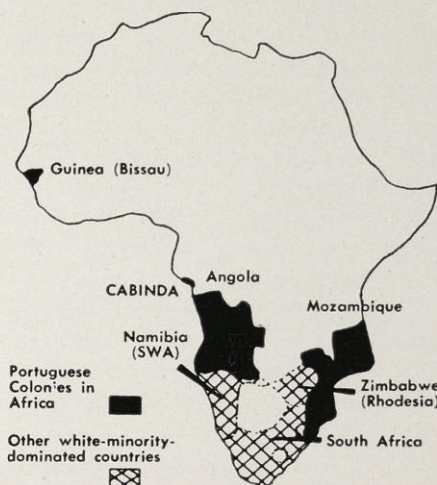
This proxy statement is provided in connection with the solicitation of proxies for a shareholder resolution that calls upon the corporation to disclose specific information concerning its investment in the Republic of South Africa. The resolution has been submitted to four corporations by participants in the Church Project for U.S. Investments in Southern Africa — 1973 ("The Project").

The resolution calls for a full disclosure of the details of the corporation's involvement in the Republic of South Africa, asking that a report with this information be sent to all shareholders within four months of the 1973 annual meeting. The report will include details of the history of the corporation's involvement in South Africa (excluding information considered to be competitive), charitable contributions made by the company, a listing of wages and employee benefits since 1962 broken down by race, a description of grievance procedures and international recruiting programs, a listing of laws affecting the Corporation's employment practices and a listing of services or products sold to the South African government since 1962. (See Appendix A for the full text of the resolution.)

The Project is a cooperative venture of boards and/or agencies of seven religious denominations and one independent organization of Episcopal Churchmen.

Denominational participants in various phases of the Project include:

1) the Committee on Social Responsibility in Investments of the Executive Council of the Domestic and Foreign Missionary Society of



the Protestant Episcopal Church in the U.S.A.;

2) the United Church Board for Homeland Ministries, the United Church Board for World Ministries, the United Church Foundation, the Pension Boards, United Church of Christ;

3) the Board of Christian Education of the United Presbyterian Church in the U.S.A., the Southern Africa Task Force of the UPUSA, the Commission on Ecumenical Mission and Relations of the UPUSA, the Board of National Missions of the UPUSA;

4) the Department of Education and Social Concern of the Unitarian Universalist Association (of Churches and Fellowships in North America);

5) the World Division of the Board of Global Ministries of the United Methodist Church, the Women's Division of the Board of Global Ministries of the United Methodist Church;

6) the American Baptist Board of Education and Publication, the

American Baptist Home Mission Societies;

7) the National Council of Churches of Christ in the U.S.A.; and

8) the Episcopal Churchmen for South Africa.

Each of the seven denominations represented in the Project has on the national level a variety of boards, agencies, funds, pension plans, etc. No attempt has been made to canvass all these boards, agencies, etc., to invite them to join the Project or to support this stockholder resolution. Participants in the Project are not attempting to speak for or represent any other national boards/agencies, local churches or individual Christians but to represent themselves and to act responsibly as institutional investors.

The Project itself does not own any stock in corporations, since it is essentially an ad hoc coalition of church agencies concerned about the role U. S. corporations play in Southern Africa. The participants in the Project who have submitted the stockholder resolutions and the respective corporations to which they have been submitted follow.

1) International Business Machines — Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America (8,496 shares, approximate value \$3,275,208);

2) First National City Corporation — The American Baptist Board of Education and Publication (3,428 shares, approximate value \$240,000);

3) General Electric Company — Board of Christian Education of the United Presbyterian Church U.S.A. (400 shares, approximate value \$28,400);

4) Caterpillar Tractor Company

May, 1973

— Women's Division, Board of Global Ministries, The United Methodist Church (8,000 shares, approximate value \$544,000).

Originally, the resolution was also filed with Xerox Corporation by the American Baptist Home Mission Societies; Burroughs Corporation by the Commission on Ecumenical Mission and Relations of the United Presbyterian Church U.S.A.; International Telephone & Telegraph Corporation by the Commission on Ecumenical Mission and Relations of the United Presbyterian Church U.S.A.; Texaco by the World Division, Board of Global Ministries, The United Methodist Church; Minnesota Mining and Manufacturing Company by the National Council of Churches; Eastman Kodak by the World Division, Board of Global Ministries, The United Methodist Church; and Ford Motor Company by United Church Board for World Ministries. These resolutions were withdrawn when the corporations substantially agreed to the request that reports disclosing this information be mailed to all shareholders.

This proxy statement solicits support for a proposal that will be presented at the 1973 annual meetings of these four corporations.

II. Purposes of Solicitation

Participants in the Project believe that corporations must serve larger social interests than the immediate maximization of profits if they are to survive as viable institutions in our society. Furthermore, they believe that the church has a particular responsibility to have its investment policies reflect its social concerns, which include opposing racism, exploitation, and oppression. Increasingly, churches, foundations, and universities are recognizing that investment policies must have this social aspect.

This point of view was well stated in a November 5, 1970, speech of Mr. B. R. Dorsey, then president of Gulf Oil Corporation: "Business has a responsibility to society that transcends the traditional business purpose of making money. This responsibility is to preserve the nat-

ural environment and to do whatever can be done to enhance the social environment. (M)aximum financial gain, the historical number-one objective of business, today drops to second place whenever it conflicts with the well-being of society. The first responsibility of business, then, is to operate for the well-being of society."

At the 1972 shareholders' meeting of Ford Motor Company, Henry Ford explained, "The social responsibility of the corporation today is fundamentally the same as it has always been: to earn profits for shareholders by serving consumer wants with maximum efficiency." Project participants believe that shareholders have the right to raise questions about the ways in which some of our profits are made.

Perhaps one of the most central issues regarding corporate responsibility has been the involvement of American corporations in Southern Africa. The Project is furnishing this proxy statement to solicit support for the "disclosure" resolutions concerning the South African investments of International Business Machines, First National City Corporation, General Electric Co., and Caterpillar Tractor Co.

South Africa: U.S. Corporate Involvement

Over 300 U.S. companies have investments in the Republic of South Africa, totalling upwards of \$949 million in 1971 according to the U.S. Department of Commerce.

South Africa is internationally known as a country where the system of apartheid reigns. Apartheid is a carefully stylized system of laws and customs which work to insure the continued domination and control of the white minority over the majority of the population made up of Africans, Coloreds and Asians. In 1970 approximately 15,058,000 Africans, 2,018,000 Coloreds (people of mixed descent), 620,000 Asians and 3,751,000 whites lived in South Africa.¹

Although black South Africans (including Coloreds and Asians) out-

numbered the white minority by 5 to 1, all political power is in white hands. Blacks have no vote. The lives and futures of black South Africans are thereby determined by the white population.

Apartheid permeates all segments of South Africa's life. All public services, social activities, housing, and education are rigidly racially segregated.

In fact, all persons in South Africa are classified under the Population Registration Act into racial categories. The act also provides for the issuance of identity papers to all persons but specifies that special documents called "passbooks" be carried by all Africans. All pertinent data is included in these passbooks and arrests are the order of the day for Africans whose passbooks are not in order. In 1969 the report of the South African Commissioner of Police shows that 632,077 people were arrested and tried for breaking the pass laws—e.g., not having permission to be in a city. The "pass laws" are an essential component of police and government control over Africans.

The pass laws are but one of a set of restrictive laws in South Africa that has earned it the title of a police state by many. The Terrorism Act of 1967 gives the government the right to detain any person indefinitely without trial or appeal as a terrorist who is "embarrassing the state in the administration of its affairs."²

The government has repeatedly used this power to silence opponents and has banned all black political organizations, imprisoning many black leaders. To implement its laws the white government maintains an extensive spy network.³

The main focus of the government's policy of territorial apartheid is to force Africans out of the cities and onto rural reservations or "Bantustans." It has been estimated that under various pieces of legislation more than 1.1 million South Africans have been forced to move from their homes. Of these, more than 900,000 were Africans and only 2,624 were whites.⁴

The Bantu Authorities Act of 1951

ostensibly allows Africans to govern themselves in their "homelands," but the Project believes that in reality it concedes little more than local government functions. More importantly, the central government exercises close supervision, controls most significant fiscal functions and maintains an ultimate veto over actions of local councils, including selection of the candidates for a majority of the members. This act was designed to separate the Bantustans from the political life of the nation — in that it has largely succeeded. All the urban areas are, of course, classified as "white areas," where Africans are considered temporary migrant laborers. Yet these Bantustans, encompassing less than 14 percent of the country, are supposed to contain and support 70 percent of the population,⁵ a task we believe is impossible.

Land on the Bantustans is desperately overworked; it cannot possibly, in our opinion, provide the food and cash crops to maintain the present population, let alone the large numbers of people that the stepped-up government enforcement of the resettlement laws brings in each year. Rather than bases for "separate development," the Bantustans are, in fact, "vast slums whose chief export is their manpower."⁶

Border Industries Program As part of a program to remove blacks from the cities,⁷ the government's Border Industries Program, aiming at decentralization of industry, provides incentives ranging from tax rebates to direct participation in capital costs to encourage corporations to build new facilities adjacent to the reserves. Thus, in addition to the substantial government incentives, they get an abundant supply of cheap labor from among those who have been forced to resettle on the reserves. As a rule, wages in the border areas are one-half those in the cities from which the African workers have been ejected. Any company building a new factory in a border area is, in the Project's opinion, a direct accomplice in the government's racist policy of removing blacks to the reserves.

Influx Control Although millions of Africans are still allowed to work in the cities, there is an elaborate system of control over their movements, based on the checking and stamping of passbooks. With minor exceptions, all Africans working in the cities are treated as temporary migrant laborers, "visitors who will never be entitled to any political rights."⁸

For example, no African residing in a town by virtue of a work permit issued to him is entitled to have his wife and children living with him unless he renounces all rights to live any place other than where the government sends him. This results in a serious disruption of African family life and creates thousands of male married "bachelors" in the cities. No friend is entitled to visit him for more than 72 hours. If he loses his job and cannot find another, he must go back to the reserve set aside for his tribe, even though he may never have been there and may have no relatives there.⁹

Economics and Apartheid Economically, apartheid affects the kinds of jobs, wages, living conditions and fringe benefits that whites and "non-whites" may achieve.

The economic effect of apartheid, which the Project believes is designed to ensure that the white minority retains control of the major share of the nation's wealth, has the following results. Whites, constituting some 19.2 percent of the population, receive an estimated 73.3 percent of all cash income. In 1969, per capita income for Africans was \$117 per year, compared with \$1,591 for whites. In fact, whites in South Africa enjoy a standard of living that is in general higher than in Europe and taxes on income are lower than in most European countries.¹⁰ Part of the reason for the relative affluence of the white South African is, of course, imbedded in the apartheid system. Servants are cheap and readily available, many locally manufactured products are priced well below comparable items elsewhere due to the low labor costs in South Africa, and so on. It is our belief that white South Africa's af-

fluence is based solidly on the exploitation of the country's African, Asian and Colored inhabitants.

Employment By law and custom, no "non-white" ever holds a supervisory position over a white. Most skilled or otherwise desirable jobs are reserved for whites.

"Job reservation," initiated as part of the Industrial Conciliation Act of 1956, protects whites from competition in certain types of skilled employment.¹¹ Under this system as applied to several major industries promotional possibilities for Africans, Asians, and Coloreds are severely limited.

Unions are another example of the disenfranchisement of the "non-white." As early as 1942 some strikes by Africans were outlawed. Under the Native Labour (Settlement of Disputes) Act, African workers continued to be denied the right to be considered "employees." It follows that a non-person cannot negotiate labor agreements, so that the existence of African labor unions, which have no legal status, becomes meaningless. All Africans are forbidden to strike. All negotiations on behalf of African workers are carried on by the Bantu Labour Board, composed of officials of the same government that denied them the right to negotiate for themselves. Colored unions do exist, but their powers are severely limited, so that, in effect, the only meaningful negotiations are those between the white management and its white employees. The "non-white" majority is, once again, powerless.

Education Whereas education is in most nations a catalyst for economic advancement, it is our belief that in South Africa education is designed to keep Africans as "hewers of wood and drawers of water."

The philosophy of African education in South Africa was appropriately stated by former Prime Minister Verwoerd when he said, "The Bantu (African) must be guided to serve his community; there is no place for him in the European community above certain forms of labor." Education is compulsory for white but

not for black South Africans. The government spends approximately \$20 per year per "non-white" child for education, \$320 a year — or 16 times as much — per white child. Schoolbooks are free for whites but Africans must pay for them.

Since the laws in South Africa are made by an all-white group, the Project believes they inevitably work to strengthen white prosperity, privilege and control. This, then, is the milieu within which U.S. investors must do business.

Corporations have responded in differing ways to the racial situation in South Africa. Gulf Oil Corporation has stated in its April 1972 company magazine, *The Orange Disc*, that it "does not invest as an employer in any country where laws prohibit the equal opportunity hiring and promotion policy and practice of the Corporation." Gulf therefore became one of the first U.S. companies to declare that it would not invest in South Africa. Such a position is also beginning to be seen and supported in Europe. Neil Wates, managing director of one of the biggest building companies in the United Kingdom, announced in 1970 when he decided not to invest in South Africa: "I must report that the idea of doing business in South Africa is totally unacceptable; we could not be true to the basic principles on which we run our business and we should lose our integrity in the process. We should have to operate within a social climate where the colour of a man's skin is his most important attribute and where there is virtually no communication between the races; we should be locked into this system. We should have to operate within an economic climate which is designed deliberately to demoralize and to maintain an industrial helotry; we should in turn profit from such exploitation and ultimately wind up with a vested interest in its maintenance."

Other corporations that invest in South Africa defend their presence there by arguing that Africans are benefitting from economic growth and industrialization. Since Africans, so the argument goes, are essential

to the white economy, and because white labor is acutely short, Job Reservation must eventually break down. Likewise, it is said, apartheid imposes artificial restrictions on the use of human resources, which the dynamics of industrialization must eventually sweep aside.

The argument also assumes that poverty, the lack of jobs, poor wages, etc., are the worst features of apartheid. The poverty of the Africans is, in the Project's opinion, only one of the symptoms of a whole sick system. It is a consequence of the way the whole of South African society is organized. It is one of the results of the system — not one of the causes. It is our belief that efforts to combat poverty, though a form of relief, in no way alter the basic cause and problem in the whole system, which is the lack of political rights of the majority of the people. Apartheid is simply a policy designed to consolidate white supremacy and control.

Increased dependence on black labor has not led to any political power in the past — just as increased foreign investment has not altered the political status quo at all. "Non-white" participation in the industrial work force has risen from 64% in 1946 to 77% in 1970, yet this is precisely the period when the most oppressive laws and measures have been taken.

Fortune magazine (July, 1972), writing about U.S. companies operating in South Africa, found that in the great majority of cases they have been slow to implement minimum improvements in the hiring practices and fringe benefits afforded non-white employees. While some movements toward change are noted, *Fortune* points out that wages in most cases remain below the poverty datum line and over 250 companies "either oppose change or are dragging their feet." These companies are described as "hiding behind the laws," as outlined above.

Participants in the Project believe that the burden of proof rests on the U.S. corporations to indicate that their presence in South Africa is actually improving conditions for the black majority.

The requested disclosure is one small step in eliciting enough information so that shareholders can assess the validity of corporate claims.

The Project is asking four companies for a full disclosure of the facts of their involvement in the Republic of South Africa and for this report to be distributed to all shareholders. Similar requests were placed in 1972 before Mobil Oil, GM, Gulf Oil Corporation (regarding its investment in Angola), IBM, and Goodyear Rubber Company.

Mobil Oil responded by sending an in-depth disclosure along the lines requested to all shareholders. This year many of the companies filed with have pledged to send similar disclosures to all shareholders. Participants in the Project believe this request is a fair and legitimate one that progressive companies will willingly comply with.

Participants in the Project also believe that corporations should be more open and accountable to their shareholders and the public at large in areas of corporate responsibility, such as Southern Africa. Institutional investors are becoming increasingly aware of these issues and are urging corporations to take them seriously.

The resolution specifically asks for a full disclosure of the facts of the corporation's involvement in South Africa. These facts will help shareholders assess the role of their corporation in South Africa in a number of areas: Is the company paying a living wage to its African workers? Does it have important contracts with the government? Are its benefit plans open to all races? What are its recruitment practices abroad for South Africa? These are some of the questions asked. The resolution specifically requests information about both the company's employment practices and its relationship to the overall system of apartheid — e.g., laws affecting the company and government contracts. It is essential that both kinds of information be disclosed to enable a balanced review of the company's role in South Africa and judgment on whether it is indeed strengthening

the apartheid system.

The fact that a number of corporations have responded positively to this request for information further encourages Project participants that this request is indeed a legitimate one.

III. Miscellaneous

The Project has requested each of its participants and their respective staffs, alone or in conjunction with others, to solicit support for the resolution described herein. The cost of the personal solicitation is not known but is expected not to exceed \$1,000. The Church Project will seek the support of others in soliciting support for the proposals described herein. In this connection, the Church Project will especially seek such support from other religious denominations or groups, as well as from institutions such as universities, foundations, etc.

The cost of solicitation will be borne by the Project except insofar as participants in the Project and others who may cooperate with the Project in this solicitation may pay their own expenses. The Project derives its own funds from the contributions of participants and of others interested in its work.

The Project will not attempt to disseminate this Proxy Statement to each shareholder of each of these corporations, since to do so would be too costly. It will seek to contact selected shareholders of each corporation by mail, in person, or otherwise, and when it does so it will furnish a copy of this Proxy Statement. However, a copy of the applicable disclosure resolution, together with a short statement in support thereof, will appear in the Proxy Statement of each of the respective corporations. Consequently, each corporation's shareholders will have the opportunity to vote on the applicable resolution.

Shareholders may attend the annual meeting of whichever corporation they hold stock in and may vote their shares in person. Shareholders may also vote by proxy, and an opportunity is presented on each of the corporation's forms of proxy to allow

shareholders to vote on the proposal described herein. They may vote in favor of this proposal by indicating their approval of the proposal in the appropriate box on the corporation's Proxy Statement and by executing and returning the proxy to the management of the corporation. In addition, the Project may in some instances provide its own form of proxy concerning these proposals, which may be executed and returned to the Project. Any person giving a proxy to management may revoke it at any time prior to its exercise either by giving notice of revocation to the secretary of the appropriate corporation or by executing and returning a subsequently dated proxy. Any person giving a proxy to the Project may revoke it at any time prior to its exercise either by giving notice of revocation to the Project or by executing and returning a subsequently dated proxy. The effect of a shareholder executing and returning the Project's form of proxy after he has already executed and returned the corporation's proxy will be to revoke his prior proxy solely as to the proposals described herein and will not have any effect on the other matters on which the shareholder has already voted via the corporation's proxy. Each share is entitled to one vote. The vote of a majority of those shares voting will be necessary to approve any of the resolutions described herein. The number of shares entitled to vote in the case of each corporation is not known to the Project but will be found in the corporation's Proxy Statement. The record date for determining which security holders are entitled to vote at the annual meeting is also to be found in each corporation's Proxy Statement. Any proxies which the Project receives will be voted at the meeting in accordance with the directions given by the shareholder.

FOOTNOTES

1. Julian Friedman, *Basic Facts on the Republic of South Africa and The Policy of Apartheid*, United Nations, February 1972.
2. "Churchmen's Report on U.S. Businesses in Southern Africa—1971," reprinted in the *Congressional Record*, March 22, 1972.
3. "Churchmen's Report."
4. *Rand Daily Mail*, "A decade of repressive legislation in S.A.," December 22, 1969, as cited in "Churchmen's Report."

5. L. Marquard, *Peoples and Policies of South Africa*, London, 1969, pp. 32, 33, as cited in "Churchmen's Report."
6. Marquard, as quoted in "Churchmen's Report."
7. Cities and the rest of the country set aside for whites—comprise 87% of the country's land surface, yet contain seven-twelfths of the total African population, according to *Oxford History of South Africa*, Vol. II, New York, 1971, p. 416, as cited in "Churchmen's Report."
8. Sauer Report, Nationalist Party, 1948 (South African government document), as quoted in "Churchmen's Report."
9. Council on Economic Priorities, *The Auto Industry in South Africa*, Vol. VI, No. 5, p. 7, as cited in "Churchmen's Report."
10. Barclays Bank, *South Africa: An Economic Review*, Johannesburg, September 1969, p. 96, as cited in "Churchmen's Report."
11. *Oxford History*, Vol. II, p. 411, as cited in "Churchmen's Report."

APPENDIX

The following resolution was filed with International Business Machines, First National City Corporation, General Electric Co., Caterpillar Tractor Co.

WHEREAS the increasing involvement of United States business corporations in the Republic of South Africa is a matter of growing public concern, due to the denial of basic human rights to the majority population,

WHEREAS specific information is vital for stockholders to make an informed decision about this Corporation's involvement in South Africa,

WHEREAS it is the right of a stockholder to have access to non-competitive information about the Corporation's business,

THEREFORE, BE IT RESOLVED that the shareholders request the Board of Directors to provide a full, written report to the shareholders within four months of the date of the 1973 annual meeting on the involvement of the Corporation in the Republic of South Africa. This report shall include the following, provided that information directly affecting the competitive position of the Corporation may be omitted.

I. HISTORY

a. A history of the Corporation's involvement in South Africa since 1962, including: (1) the legal form of ownership of the Corporation's operations there; (2) annual capital investment broken down by source within and without South Africa; (3)

annual profits; (4) number of employees broken down by race (Africans, Asians, Coloreds, Whites); (5) contractual relations with the South African government; (6) taxes paid to the South African government.

b. A listing and explanation of grants and charitable gifts made since 1962 by the Corporation in or with respect to the Republic of South Africa.

II. RELATIONS WITH WORKERS

a. A detailed listing of current wages and employee benefits by functional job descriptions comparing African, Asian, Colored and White workers. A summary and comparison of wage rates, fringe benefits and promotions since 1962 for both white and non-white employees.

b. A description of grievance procedures and of Work Committees, if any, for African workers and of any trade union contracts or understandings which restrict opportunities for African, Colored or Asian employees.

c. A description of any investment or plans for investment by the Corporation in the "border areas" of the Bantustans, or in the Bantustans proper.

d. A description, broken down by race, of technical training, general education, legal assistance, housing or other programs provided by the Corporation for workers or their families.

e. A description of the total number of non-South African personnel employed in South Africa and of any international recruiting or hiring

programs for the Corporation's operations there.

III. RELATIONS WITH THE GOVERNMENT

a. A description and explanation of those South African laws which directly affect the Corporation's employment practices and the working conditions with respect to Africans, Colored and Asian workers; a statement of the Corporation's compliance with these laws; and a summary of those actions, if any, taken by the Corporation to have the government modify these laws.

b. A listing and explanation of any products or services, including materials for military or police use, sold to the South African government since 1962.

Additional copies of this and the following proxy statement may be secured by writing to:

The Rev. Everett W. Francis
Public Affairs Officer
Executive Council of the Episcopal Church
815 Second Avenue
New York, N. Y. 10017

CHURCH PROJECT ON UNITED STATES INVESTMENTS IN SOUTHERN AFRICA—1973

Proxy Statement for:

American Metal Climax, Inc.
Newmont Mining Corporation
Phillips Petroleum Company
Continental Oil Company

March 19, 1973

Church Project on United
States Investments in
Southern Africa—1973
475 Riverside Dr., Rm. 845
New York, New York 10027

This proxy statement is provided in connection with the solicitation of proxies for stockholder resolutions filed with four corporations. Resolutions have been filed with American Metal Climax and Newmont Mining Corporation urging them to withdraw from Namibia (South-West Africa). Resolutions have also been filed with Continental Oil Company and Phillips Petroleum Company calling on them not to begin investments and operations in Namibia on the basis of concessions granted by the government of South Africa, which illegally occupies Namibia. These resolutions have been submitted to these four corporations by participants in the Church Project for U. S. Investments in Southern Africa—1973 ("The Project"). (See Appendices I, II, III.)

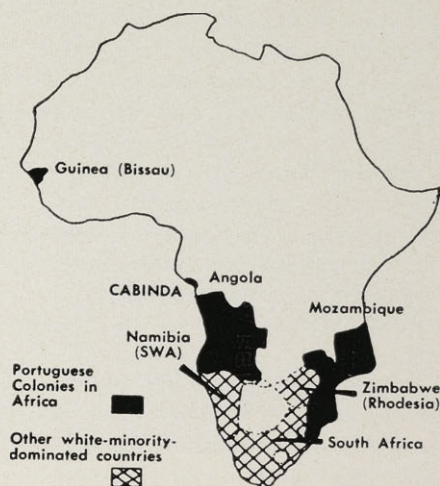
The Project is a cooperative venture of boards and/or agencies of seven religious denominations and one independent organization of Episcopal Churchmen.

Denominational participants in various phases of the Project include:

- 1) the Committee on Social Responsibility in Investments of the Executive Council of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U.S.A.;

- 2) the United Church Board for Homeland Ministries, the United Church Board for World Ministries, the United Church Foundation, the Pension Boards, United Church of Christ;

- 3) the Board of Christian Education of the United Presbyterian Church in the U.S.A., the Southern Africa Task Force of the UPUSA, the Commission on Ecumenical Mission and Relations of the



UPUSA, the Board of National Missions of the UPUSA;

- 4) the Department of Education and Social Concern of the Unitarian Universalist Association (of Churches and Fellowships in North America);

- 5) the World Division of the Board of Global Ministries of the United Methodist Church, the Women's Division of the Board of Global Ministries of the United Methodist Church;

- 6) the American Baptist Board of Education and Publication, the American Baptist Home Mission Societies;

- 7) the National Council of Churches of Christ in the U.S.A.; and

- 8) the Episcopal Churchmen for South Africa.

Each of the seven denominations represented in the Project has on the national level a variety of boards, agencies, funds, pension plans, etc. No attempt has been made to canvass all these boards, agencies, etc., to invite them to join

the Project or support these stockholder resolutions. Participants in the Project are not attempting to speak for or represent any other national boards/agencies, local churches or individual Christians but to represent themselves and to act responsibly as institutional investors.

The Project itself does not own any stock in corporations, since it is essentially an ad hoc coalition of church agencies concerned about the role U.S. corporations play in Southern Africa. The participants in the Project who have submitted the stockholder resolutions and the corporations to which they have been submitted follow:

American Metal Climax, Inc. — Episcopal Churchmen for South Africa — 3 shares.

Continental Oil Company — United Church Board of World Ministries — The Pension Boards United Church of Christ — The United Church Board of Homeland Ministries — The United Church Foundation — 146,058 shares.

Newmont Mining Corporation — Episcopal Churchmen for South Africa — 2 shares.

Phillips Petroleum Company — Protestant Episcopal Church — 15,600 shares.

This proxy statement solicits support for proposals that will be presented at the 1973 annual meetings of these four corporations.

Each shareholder may vote for the proposals on the corporation's proxy. No separate form of proxy is furnished with this statement.

Purpose of Solicitation

The Project is furnishing this proxy statement in order to solicit support for resolutions urging

AMAX and Newmont to withdraw from Namibia and for resolutions with Continental Oil and Phillips Petroleum Company causing them to wind up their operations which they have just started in Namibia.

AMAX and Newmont are both substantial stockholders in Tsumeb Corporation, a major mining company in Namibia. AMAX has a 29.2 percent interest in Tsumeb, while Newmont also has an interest of 29.2 percent and is the official manager of the mine.

Phillips Petroleum and Continental Oil are both part of a consortium of four oil companies that have been authorized (by the South African government) to search for oil offshore Namibia. They have not invested any capital at present. Both companies are involved in the initial stages of seismic soundings as they look for encouraging sites to drill.

While AMAX and Newmont have invested in Namibia for years, Phillips and Continental are on the verge of making a similar decision to become involved.

Namibia is a territory lying on the South Atlantic coast of the African continent, some 318,000 square miles in extent, or about the size of California, Oregon and Washington State put together. Its population is about 750,000 black Africans, a few thousand Coloured people of mixed race and some 95,000 whites, these last controlling the commerce, industry, wealth and politics of the territory.

The lawful authority in Namibia is the United Nations. But the territory is occupied by the government of the Republic of South Africa in defiance of the United Nations.

Namibia (then known as South-West Africa) was part of the German Empire, having been allotted to the Kaiser's government following the Berlin Conference of 1885. During World War I, South African troops — then under the British flag — defeated the German troops there. In 1920, Namibia was placed under the League of Nations Mandate system and the Mandate was conferred on the British Crown to be administered by South Africa.

The terms of the Mandate contained the provision that "the Mandatory shall promote to the utmost the moral well-being and social progress of the inhabitants of the territory" in accordance with the League Covenant which directed "there shall be applied the principle that the well-being and development of such peoples form a sacred trust of civilization."

South Africa has refused to recognize the United Nations as the successor to the League of Nations and has virtually incorporated Namibia, despite persistent United Nations resolutions and advisory opinions of the International Court of Justice. South Africa has prevented some Namibians from petitioning before the United Nations and has refused to render annual reports on its administration of the territory, as required by the Mandate.

On July 18, 1966, the International Court of Justice, after six years of argument and by an 8 to 7 vote, dismissed a case against South Africa re its governance of Namibia. South Africa took this non-judgment as a vindication for its occupation and has extended its control over and its apartheid laws into Namibia.

On October 27, 1966, the General Assembly of the United Nations, by a vote of 114 to 2 (the United States of America concurring; only South Africa and Portugal voting no) terminated the Mandate for South Africa and itself assumed that trust. The U.N. set up an eleven-member body, the Council for Namibia, to administer the territory, but that council has not been able to exercise its authority in Namibia because of South Africa's adamant stand.

In January, 1970, the Security Council of the United Nations reaffirmed the inalienable right of the people of Namibia to freedom and independence and declared the presence of South African authorities in Namibia to be illegal. The United States of America supported this reaffirmation. Prime Minister Vorster of South Africa responded, "we do not recognize any U.N.

rights over South West Africa."

On May 20, 1970, the United States Ambassador to the United Nations stated a new direction in U.S. policy:

—"The United States will henceforth officially discourage investment by U.S. nationals in Namibia.

—Export-Import Bank credit guarantees will not be made available for trade with Namibia.

—U.S. nationals who invest in Namibia on the basis of rights acquired through the South African Government since adoption of General Assembly Resolution 2145 (October 27, 1966) will not receive U.S. Government assistance in protection of such investments against claims of a future lawful government of Namibia.

—The United States will encourage other nations to take actions similar to these."

On June 21, 1971, the International Court of Justice handed down an advisory opinion, declaring South Africa's presence and administration in the territory of Namibia to be illegal and that member states of the U.N. are obliged to recognize that illegality and "to refrain from any acts and in particular any dealings with the Government of South Africa implying recognition of, or lending support or assistance to, such presence and administration."

On October 20, 1971, the Security Council of the United Nations — the United States concurring, endorsed this opinion of the World Court.

Namibians — those in exile, whether associated with active liberation movements or not, and those within the territory — hailed the World Court decision and there began a surge of Namibian nationhood which continues to grow.

On June 30, 1971, two black Lutheran leaders, Bishop Leonard Auala and Moderator Paulus Gowaseb, on behalf of their almost 300,000 adherents, issued an Open Letter to South African Prime Minister Balthazar Johannes Vorster. They listed the grievances of the

Namibian people: intimidation by racist policies; denial of free speech, movement and voting rights; forced separation by tribal groups; the contract labor system — widely practiced in the territory by industrial, commercial and farming interests of the white minority — which separates black men from their wives and families. The contract labor system caused a laborer to contract himself to a certain employer for a specified period of time (usually a year). During this period the laborer could not break his contract, could not change jobs, and could not have his wife and family with him. To break contract was a jailable offense.

Bishop Auala and Moderator Gowaseb also called on South Africa to work with the lawful authority — the United Nations — to bring about independence for their country.

Opposition to foreign rule surfaced again in a massive general strike by contract laborers on December 13, 1971, which forced the closing down of enterprises and services throughout the territory — among them the operations of Tsumeb Corporation. In all, 13,000 workers returned to Ovamboland, an area in northern Namibia which had been designated a "Homeland" for Ovambos by the South African government.

South African police reinforcements and army troops (the latter a violation of the Mandate) were rushed into Ovamboland to stem the rising tide of expression by the Namibian people. Twelve workers' leaders were put on trial in Windhoek, capital of the territory, for the crime of withholding their labor and for allegedly intimidating others to do so.

On January 20, 1972, the South African Minister of Bantu Administration and Development announced that a new labor system had been introduced by a "treaty" between his government and black legislative councilmen of Ovamboland and neighboring Kavango. Workers and their strike leaders were not consulted. However, the day before the "treaty" signing the

South African government officials did consult with representatives of white mining, farming and commercial interests.

The Right Reverend Colin O'Brien Winter, Anglican bishop in Namibia and a citizen of the United Kingdom, and three associates — among the very few whites in the territory openly supportive of the Namibian people — were ordered out of Namibia on March 4, 1972, apparently because of their work with Africans. Both Bishop Winter and New York City Judge William H. Booth (who attended part of the trial of the twelve workers' leaders as an observer for the International Commission of Jurists) testify to the ongoing determination of the Namibian people for independence and to the fact that rather than being content with some superficial changes to the contract labor system the black workers of Namibia are continuing their resistance to a form of serfdom which is an anachronism in the world today.

The United Nations Security Council spoke once more about Namibia on February 4, 1972. It instructed Secretary General Kurt Waldheim to contact all parties concerned to establish conditions to enable the people of Namibia to exercise their right to self-determination and independence. The Secretary General did visit Namibia and was presented with petitions by the coalescent National Convention of Namibia, representing black and brown Namibians.

The Security Council passed another resolution on February 4, 1972. This condemned the repression of workers and called upon "... all States whose nationals and corporations are operating in Namibia ... to use all available means to ensure that such nationals and corporations conform in their policies of hiring Namibian workers to the basic provisions of the Universal Declaration of Human Rights."

This Declaration speaks to a vast range of freedoms: choice of employment; protection against unemployment; equal pay for equal work; just and favorable remuneration; welfare and standards of

living; the right to organize trade unions; life, liberty and security of persons.

Not only are AMAX and Newmont through Tsumeb Mining Company removing the patrimony, the God-given mineral resources of the Namibian people, their profits come at the price of a highly exploited African labor force. The high profits of Tsumeb are partly explained by the fact that the mine paid African workers a cash wage of \$29.16 a month in 1971, not counting room and board. Of course, South Africa's apartheid laws and customs apply and all the better jobs in the mine are set aside for whites only.

Within the mine itself Tsumeb clearly follows racially discriminatory practices and pays an inadequate wage.

The Namibian people are struggling non-violently for their independence, after living for almost a century under foreign domination, exploitation and military control, under conditions which far exceed those suffered by the inhabitants of the American colonies.

It is our belief that it is not in accord with the declared purposes of the American nation that any person or entity of this country take part in or profit from such conditions which exist for the Namibian people today.

Various charges support the call for withdrawal of U.S. investments from Namibia:

1. Simply by their presence, these companies lend legitimacy to the illegal occupation of Namibia by South Africa.

2. Taxes paid by these firms economically strengthen South Africa's hold of Namibia and increase its vested interest in maintaining that occupation.

3. Certainly any discovery of oil would increase South Africa's determination to keep Namibia, since oil is the one strategic commodity that South Africa has not found and therefore keeps South Africa vulnerable to outside pressure.

4. The South West Africa Peoples Organization (SWAPO), the major liberation movement of Namibia,

has warned that foreign firms collaborating with South Africa may face future repercussions after independence. The U.S. government has also given this same warning when it stated that it would not protect any companies that were expropriated after independence.

In addition, SWAPO has called for withdrawal by South Africa from Namibia and has denounced any form of division or partition of the country. At the 1972 Namibia International Conference held in Brussels, SWAPO stated clearly that "all foreign companies exploiting the human and natural resources in Namibia must withdraw forthwith and [SWAPO] calls on all states to prohibit their nationals from investing in Namibia." Attended by representatives from over 75 countries, the conference gave the Namibian question considerable visibility internationally.

The case for the withdrawal of foreign firms from Namibia has been made by many spokesmen. For example, the noted Chief of the Herero People of Namibia, Clemens Kapuo, recently stated: "Our fear is that when freedom finally comes to this land, it will be returned to us with no minerals left. Thus you will see the one wonderful asset which we have for developing the land for the well-being of all its people will have been taken away from us. We wish all foreign firms to be removed immediately, we wish to be consulted on ways and means by which our peoples can have a fairer share in benefitting from the wealth of the land of their birth."

The chief's position is also strongly supported by the Anglican Bishop of Namibia (now in exile), Colin Winter.

For these reasons the Episcopal Churchmen for South Africa has filed a stockholder resolution with American Metal Climax and Newmont Mining Company which presses them to withdraw from Namibia.

Especially for Continental and Phillips, the decision to begin investing in Namibia when management is fully aware of the political instability of that area and the pos-

sible repercussions is an irresponsible act. Both companies have already faced public criticism in the U.S. for this move.

In November, 1972, Congressman Charles Diggs, Chairman of the House Subcommittee on Africa, upon learning of the decision of these companies to invest offshore Namibia, wrote a letter of protest to Secretary of State Rogers. Diggs charged that these new investments were in flagrant violation of official U.S. policy. He called upon Secretary Rogers to advise these companies immediately that 1) They are acting in violation of official United States government policy by making any investment or obtaining concessions in Namibia; 2) They will not receive U.S. government protection or assistance with respect to such concessions against the claims of a future lawful government in Namibia; 3) Nor will they receive such protection against the present illegal occupant, South Africa.

In his letter to Secretary Rogers Mr. Diggs argued, "It has become obvious that to be meaningful, United States protection must be withheld from United States companies who deliberately invest or acquire rights in Namibia notwithstanding the official policy of the government, not only prospectively with respect to a future lawful government, but presently against the unlawful government of South Africa."

Mr. Diggs also cited the United Nations Security Council resolution 283, of July 29, 1970, which the United States supported. That resolution "Calls upon all states to discourage their nationals or companies of their nationality not under direct governmental control from investing or obtaining concessions in Namibia, and to this end withhold protection of such investment against claims of a future lawful government of Namibia."

The investment of U.S. companies in Namibia contradicts this United Nations policy.

In addition, the public relations images of Phillips and Continental Oil may suffer if additional pres-

sure and publicity arise because of their new investment in Namibia. Last year several Black Congressmen joined with churches and other groups to protest the involvement of AMAX and Newmont in Namibia.

The United Church Board for World Ministries has presented the management of Continental Oil Company with full data on the Namibian situation, which has been officially condemned by the World Court. It urges the Company not to proceed with its preliminary search for oil and gas off the Namibian shore, or anywhere in Namibian territory, until the political administration of the territory is certified as legal by the World Court and recognized by the United Nations as valid. The main moral and social reasons why the Company should not now begin investment in Namibia even if the seismic findings and the technology available for their exploration were clearly encouraging may be summarized thus:

1. The Company cannot secure an unattackable right to explore, drill or extract oil or gas from the territory of Namibia under a concession granted by an illegal occupying power. Any investment that was made under the purported concession that South Africa has presumed to grant runs great risk of being lost, in whole or in part, when a legal regime replaces the present foreign occupation.

2. The Company is aware that at the present time the Secretary General of the United Nations is engaged in the first diplomatic effort to break the deadlock over Namibia that has existed between the United Nations and the Republic of South Africa ever since the UN terminated the Mandate of South Africa over Namibia in 1966. Since the economic development of Namibia requires far more capital than South Africa can invest, the postponement of outside investment pending a reasonable settlement in which the material and political interests of the population are safeguarded is the only appropriate conduct for an American firm, the United States government having voted for every United Nations

measure directed to this goal. Conversely, any new outside investment in Namibia during the course of the delicate diplomatic negotiations underway can only encourage those elements in the South African government that defy the United Nations, seeking to perpetuate the sheer racist exploitation of Namibia's natural resources for the principal benefit of the ruling White minority in South Africa.

3. The Company's proper objective of helping meet the deepening worldwide energy crisis through operations that earn reasonable profits cannot be achieved in a social or political situation so unjust that unprecedented unrest is evident among the majority of the population. It would be foolhardy, for example, to build an offshore platform that might cost a hundred million dollars if the indigenous population were to become increasingly hostile, regarding as stolen goods the oil that might be found and extracted by an American company paying royalties to a foreign occupying power. The very urgency of the energy crisis requires of the company that it so pursue the potential petroleum resources in the Namibian territory that it will reduce to a minimum the risk that its presence and its operations might be hampered or even outlawed when a legal regime comes to power. The only way to do so is to make a public commitment now that it is concerned to develop the petroleum resources of Namibia only under a political administration that enjoys international legal recognition, guaranteeing the right of the Namibian population to participate in the development of their own natural resources.

For these reasons the United Church of Christ and the Protestant Episcopal Church have filed resolutions which would prevent Continental Oil and Phillips Petroleum from investing in Namibia.

Miscellaneous

The Project has requested each of its participants and their respective staffs, alone or in conjunction with others, to solicit support for

each of the resolutions described herein. The cost of the personal solicitation is not known but is expected not to exceed \$1,000. The Church Project will seek the support of others in soliciting support for the proposals described herein. In this connection, the Church Project will especially seek such support from other religious denominations or groups, as well as from institutions such as universities, foundations, etc.

The cost of solicitation will be borne by the Project except in so far as participants in the Project and others who may cooperate with the Project in this solicitation may pay their own expenses. The Project derives its own funds from the contribution of participants and of others interested in its work.

The Project will not attempt to disseminate this Proxy Statement to each shareholder of each of these corporations, since to do so would be too costly. It will seek to contact selected shareholders of each corporation by mail, in person, or otherwise, and when it does so it will furnish a copy of this Proxy Statement. However, a copy of the applicable disclosure resolution, together with a short statement in support thereof, will appear in the Proxy Statement of each of the respective corporations. Consequently each shareholder will have the opportunity to vote on the applicable resolution.

Shareholders may attend the annual meeting of whichever corporation they hold stock in and may vote their shares in person. Shareholders may also vote by proxy and an opportunity is presented on each of the corporation's forms of proxy to allow shareholders to vote on the proposals described herein. They may vote in favor of these proposals by indicating their approval of the proposal in the appropriate box on the corporation's Proxy Statement and by executing and returning the proxy to the management of the corporation. In addition, the Project may, in some instances, provide its own form of proxy concerning these proposals, which may be executed and re-

turned to the Project. Any person giving a proxy to management may revoke it at any time prior to its exercise either by giving notice of revocation to the secretary of the appropriate corporation or by executing and returning a subsequently dated proxy. Any person giving a proxy to the Project may revoke it at any time prior to its exercise either by giving notice of revocation to the Project or by executing and returning a subsequently dated proxy. The effect of a shareholder executing and returning the Project's form of proxy after he has already executed and returned the corporation's proxy will be to revoke his prior proxy solely as to the proposals described herein and will not have any effect on the other matters on which the shareholder has already voted via the corporation's proxy. Each share is entitled to one vote. The vote of a majority of those shares voting will be necessary to approve any of the resolutions described herein. The number of shares entitled to vote in the case of each corporation is not known to the Project but will be found in the corporation's Proxy Statement. The record date for determining which security holders are entitled to vote at the annual meeting is also to be found in each corporation's Proxy Statement. Any proxies which the Project receives will be voted at the meeting in accordance with the directions given by the shareowner.

APPENDIX I

Resolution filed with Newmont Mining Corporation and American Metal Climax by Episcopal Churchmen for South Africa

WHEREAS, the United States government has declared that its policy is to discourage any further investments in Namibia (South-West Africa); and

WHEREAS, such investment serves to strengthen the illegal control the South African government maintains over Namibia and increases South Africa's vested interest in continuing its occupation of Namibia;

THEREFORE, BE IT RESOLVED that the stockholders request the Board of Directors to adopt appropriate resolutions to initiate the process of amending the Certificate of Incorporation of the Corporation by adding the following new sub-paragraph at the appropriate place:

"Notwithstanding the foregoing, the Corporation shall not conduct or be part to any operations in Namibia (South-West Africa), either directly or through subsidiaries or affiliates, and shall use its best efforts to see to it that present operations in Namibia (South-West Africa) in which it has an interest are wound up."

Statement of Security Holder

The South African government refuses to yield control over Namibia (South-West Africa) to the United Nations, the lawful authority. The United Nations in 1966 terminated a League of Nations mandate by which South Africa has governed Namibia. Since then resolutions of the General Assembly and the Security Council and an advisory opinion of the International Court of Justice have consistently sustained the United Nations' lawful right in Namibia. The United States government has accepted the World Court decision and has stated a policy of discouraging further investments in Namibia. The Corporation is part owner of Tsumeb Corporation, one of the largest investors in Namibia, which pays taxes to and accepts the racially discriminatory laws of South Africa in Namibia. Such cooperation presents a danger to the Corporation by involving it in direct support of an illegal regime and the use of forced labor.

APPENDIX II

Resolution filed with Phillips Petroleum Company by the Protestant Episcopal Church

WHEREAS the United States government has clearly stated that United States policy is to discourage any further investment in Namibia,

WHEREAS such investment works to strengthen South Africa's illegal control of Namibia and increases South African vested interest in continuing its occupation of Namibia,

THEREFORE, BE IT RESOLVED that the stockholders request the Board of Directors to adopt appropriate resolutions to initiate the process of amending Article Third of the Composite Certificate of Incorporation of the Corporation by adding at the end thereof the following new subparagraph:

"(L) Notwithstanding the foregoing, the Corporation shall not conduct exploration, mining, or oil drilling activities in Namibia (South-West Africa), either directly or through affiliates and shall wind up any operations currently underway in that country as expeditiously as possible."

Statement of Security Holder

The United Nations has terminated the League of Nations Mandate under which South Africa received the temporary governance of Namibia after World War I. The International Court of Justice has ruled that South Africa's continued occupation of Namibia is illegal. Official United States policy is that American corporations should not invest in Namibia and that any which do "on the basis of rights acquired through the South African government... will not receive U.S. government assistance in protection of such investments against claims of a future lawful government in Namibia."

Investment by our corporation in its recently acquired Namibian concession supports an illegal, oppressive and racist regime. That concession is not legal since the South

African government in Namibia is itself illegal. It has no power to grant concessions binding on a future legally established government. The effect of the adoption of this resolution will be to conform our company's policy to United States government policy.

APPENDIX III

Resolutions filed with Continental Oil Company by the United Church Board for World Ministries, the Pension Boards — United Church of Christ, the United Church Foundation, The United Church Board for Homeland Ministries

WHEREAS the United States government has clearly stated that United States policy is to discourage any further investment in Namibia;

WHEREAS such investment works to strengthen South Africa's illegal control of Namibia and increases South African vested interest in continuing its occupation of Namibia;

BE IT RESOLVED that the Corporation shall not invest in exploration, drilling, extraction or any other business activities in Namibia or waters adjacent thereto under purported concessions obtained from South Africa, winding up any such operations underway.

Statement of Security Holder

No concession obtained from South Africa, illegally occupying Namibia, is valid. Payments to South Africa may have to be paid again to a future legitimate Namibian government. Now Namibians have no say over their natural resources and little benefit from their development. Investing in Namibia before the current United Nations negotiations have ended foreign domination constitutes political intervention supporting racist exploitation.

Additional copies of this and the preceding proxy statement may be secured by writing to:

The Rev. Everett W. Francis
Public Affairs Officer
Executive Council of the Episcopal Church
815 Second Avenue
New York, N.Y. 10017



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WORLDSCENE

Indians and The Episcopal Church

As representatives of the militant American Indian Movement (AIM) continued to occupy the tiny town of Wounded Knee on the Pine Ridge reservation in South Dakota, the Episcopal Church's National Committee on Indian Work (NCIW) issued a special Newsletter, clarifying the Committee's involvement and attitude toward the Indian demands.

In a moving front page article, the Rev. Ronald A. Campbell, a Sioux from the Sisseton Reservation, Vermillion, S.D., tells of his own growing up on a reservation; his excitement and rising hopes for his people on first hearing about AIM; and his subsequent disillusionment when the organization's activities shifted to violence. He says, "The Episcopal Church along with the Presbyterians are the only denominations in the State of South Dakota that have ordained Indian clergy, and we are few. But it is we who have to try and heal the wounds that are left behind when the group [AIM] moves on. . . ."

In the second article the Rev. Innocent Goodhouse, Standing Rock Sioux, Fort Yates, N.D., writes not to condemn AIM but to attempt to help others understand AIM and its birth. He says, "Before we criticize a tactic, we need to understand the conditions that push a people that far."

Mr. Goodhouse goes on to point out that most of the Indian movements are made up of young people. (AIM is the most visible at the moment but not the only one.) "In this first taste of successfully getting the ear of the public, they have, some of them, become extreme. . . . But we must be patient with the Indian. He

has practiced patience with the white man for a long time."

Mr. Goodhouse believes the Church should have a part in developing better communication between urban and reservation Indians. At the 1972 Niobrara Convocation (the annual gathering of Indian people from Nebraska and South Dakota for settling church concerns), a resolution passed to support the urban ministry under the Dakota Leadership Program (DLP) and to ask General Convention to give DLP a top priority position on its program.

The closing pages of the NCIW special issue reviewed the Committee's part in the "Trail of Broken Treaties" (see *The Episcopalian*, January issue, page 37) and reemphasized the fact that at no time has it ever given direct financial support to the American Indian Movement on a national level.

To date four grants have been made to local AIM chapters—all prior to Oct. 1, 1972. These were evaluated on their individual merit in accordance with NCIW guidelines and are:

- Feb. 7, 1972, a \$2,000 emergency grant to Milwaukee AIM: to support a half-way house and programs to provide for the housing, education, and social needs of Indian people in the Milwaukee area. Endorsed by Milwaukee's Bishop Hallock.

- Mar. 27, 1972, a \$450 emergency grant to Green Bay, Wis., AIM chapter: to assist in keeping its program operating. The original request was referred to NCIW by Fond du Lac's Bishop Brady.

- Sept. 21, 1972, a \$3,000 grant to Green Bay AIM chapter: to assist with programs such as housing, court work, AA brotherhood groups, and youth work with the Indians in that

area. Endorsed by Bishop Brady and supported by funds from him and from Christ Church, Green Bay.

- Sept. 25, 1972, an \$800 emergency grant to Milwaukee AIM chapter: to help sponsor a conference for Indian youth on drug and alcohol abuse. Endorsed by Bishop Hallock.

NCIW has made grants to other Indian groups. (*For the most recent, see the Executive Council report in the April issue of The Episcopalian*, page 47.)

The informative NCIW Newsletter can be obtained from the National Committee on Indian Work, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Church World Service Feels Wheat Shortage

In what is considered an unusual step, Church World Service (CWS), the relief agency of the National Council of Churches, went into the commercial market to buy 1 million pounds of wheat for drought-stricken areas of India. In the past, church relief groups have been able to obtain surplus wheat from the U.S. government for humanitarian purposes.

A CWS spokesman said the agency had requested 4 million pounds of wheat from the U.S. government for emergency aid in India but felt it could not wait until the request was processed. He added that the government currently seems reluctant to assign large quantities of surplus grain to relief groups when there is the possibility of "cash sales," like those to the Soviet Union.

By March 14 CWS had allocated up to \$60,000 for purchase, bagging, and loading of wheat. That figure does not

include ocean freight to India. The wheat was purchased through CROP, the community hunger appeal program of CWS. The agency still hopes to get the additional 4 million pounds from the government.

While CWS does buy considerable relief goods in the commercial market, it has not purchased wheat in the recent past.

Church Supports Stockholder Action

The Executive Council's Committee on Social Responsibility in Investments is supporting stockholder resolutions filed with six companies during their annual corporate meetings this spring.

The corporations and the stock the Episcopal Church holds through its corporate entity, the Domestic and Foreign Missionary Society, are: Exxon Corporation, 12,602 shares worth \$1,125,000; American Metal Climax, Inc., 10 shares worth \$330; International Business Machines (IBM), 8,496 shares worth \$3,633,500; General Motors, 12,574 shares worth \$942,950; Eastman Kodak, 11,228 shares worth \$1,529,000; and General Electric, 10,600 shares worth \$710,000.

Earlier the Committee filed its own resolutions dealing with policies in white-ruled areas of black Africa with IBM and Phillips Petroleum.

The seven resolutions the Committee is supporting in the latest action ask: Exxon Corporation to disclose the effects of proposed investment in Angola; American Metal Climax to withdraw from operations in Namibia, South West Africa; IBM to establish a procedure whereby shareholders can submit nominees for the Board of Directors; General Motors and Kodak to amend their charters to require annual disclosure of political and lobbying funds; and General Electric and Exxon to disclose their participation in military procurement, production, or research in support of military action in South East Asia and to establish a Committee on Economic Conversion.

The Episcopal Church did not initiate any of these resolutions, but it is adding its shareholder support to them. The resolutions were filed by the Universalist Unitarian Association, Episcopal Churchmen for South Africa, the Project on Corporate Responsibility, and Clergy and Laymen Concerned.

Continued on page 45

Roll and Rock

With an intimacy not often enough captured by recorders of events, St. Mark's Gospel tells about the two Marys (Magdala and the mother of Jesus), together with James and Salome, making their way to the tomb just after sunrise on that first Christian Sunday. They were carrying aromatic oils with which—they hoped—they could anoint the body of Jesus. But there was an obstacle: the huge stone that they knew blocked the entrance into the tomb. Worried about this, they fell to wondering who would be able to remove the stone that they might discharge their responsibility of love. And "when they looked up, they saw that the stone, huge as it was, had been rolled back already." (Mark: 16:4)

The Christian story really begins with the overcoming of inertia. It begins with the Resurrection. All that came before was prelude. With the resurrection of Christ Jesus, a heavy stone has been rolled away from our understanding of life and of history. T.S. Eliot puts a haunting line into the mouth of the Magi, coming to seek the child born in Bethlehem:

"...were we led all that way
for Birth or Death?"

When the sun went down on the Good Friday scene and Jesus' broken body was lowered from the Cross, the only possible, the only reasonable answer to the question of the Magi was "Death!" And every on-looker at Calvary, whether friend or foe of Jesus, was overtaken by the inertia of futility and despair generated by the destruction of a man who was too good for this world.

But God had other plans. He could not allow the rigid bonds of the past to block the future. He would not permit hatred and ignorance to block the healing way of love. He would not allow faith to be strangled by the inertia symbolized in the rock-sealed tomb. With one mighty thrust, in the resurrection of Christ Jesus, God rolled away all the drag that would fetter the human spirit. The tomb became not the repository of human hopes but their matrix. And the guarantee of a deathless promise, "If any man will be in Christ Jesus, he is a new creature." Amen—and Alleluia!

—The Rt. Rev. John E. Hines
Presiding Bishop

GENERAL CHURCH PROGRAM GIVING, 1972

Pledges and Payments from Dioceses in the 50 States and the District of Columbia.

	ASSIGNED APPOR- TIONMENT	PLEDGED APPOR- TIONMENT	PAID TO DATE		ASSIGNED APPOR- TIONMENT	PLEDGED APPOR- TIONMENT	PAID TO DATE
FIRST PROVINCE				FIFTH PROVINCE			
Connecticut	\$470,375	\$470,375	\$ 470,375	Chicago	337,064	150,000	149,583 *
Maine	67,209	67,209	67,209	Eau Claire	16,323	16,323	16,323
Massachusetts	502,018	502,018	502,018	Fond du Lac	33,528	34,000	34,000
New Hampshire	62,376	62,376	62,376	Indianapolis	80,288	80,288	80,288
Rhode Island	148,780	148,780	148,780	Michigan	362,612	362,612	362,612
Vermont	47,441	47,441	47,441	Milwaukee	99,192	99,192	99,192
Western Massachusetts	126,544	126,544	126,718	Northern Indiana	53,429	53,429	53,429
SECOND PROVINCE				Northern Michigan	16,660	17,000	17,000
Albany	149,786	75,000	75,000	Ohio	289,379	289,379	289,379
Central New York	182,487	140,000	140,000	Quincy	26,531	26,531	26,531
Long Island	360,498	88,000	88,000	Southern Ohio	209,075	209,075	209,075
New Jersey	302,004	175,000	303,544	Springfield	43,851	30,000	30,000
New York	758,822	400,000	387,138 *	Western Michigan	93,494	77,911	77,911
Newark	324,250	324,250	324,250	SIXTH PROVINCE			
Rochester	108,538	108,538	108,538	Colorado	148,086	50,000	50,000
Western New York	118,743	96,616	96,616	Iowa	85,134	85,134	85,134
THIRD PROVINCE				Minnesota	168,956	140,000	140,000
Bethlehem	99,691	99,691	99,691	Montana	35,185	35,185	35,185
Delaware	94,001	94,001	94,000	Nebraska	66,280	66,280	66,280
Easton	39,507	30,000	39,507	North Dakota	19,692	19,692	19,692
Erie	54,023	54,023	54,283	South Dakota	33,764	33,804	33,804
Central Pennsylvania	89,048	90,000	90,000	Wyoming	37,276	37,276	37,276
Maryland	277,542	250,777	250,777	SEVENTH PROVINCE			
Pennsylvania	514,452	323,190	306,970 *	Arkansas	67,156	67,156	67,156
Pittsburgh	156,658	156,658	156,658	Dallas	229,944	107,325	107,954
Southern Virginia	160,084	100,000	100,000	Kansas	84,222	84,222	84,240
Southwestern Virginia	72,801	72,801	72,801	Missouri	103,617	72,150	72,150
Virginia	305,524	281,791	284,951	New Mexico & SW Texas	66,976	66,976	66,976
Washington	262,401	262,401	262,401	Northwest Texas	51,926	51,926	51,926
West Virginia	79,788	80,000	80,000	Oklahoma	105,253	77,582	79,713
FOURTH PROVINCE				Western Kansas	21,343	21,343	21,343
Alabama	117,716	117,716	117,716	Texas	258,135	229,172	229,172
Atlanta	165,036	165,036	165,036	West Missouri	73,542	73,542	73,542
East Carolina	70,617	66,682	66,682	West Texas	123,061	105,000	105,000
Florida	100,713	67,015	67,015	EIGHTH PROVINCE			
Georgia	70,793	52,284	53,435	Alaska	16,834	12,560	14,510
Kentucky	65,114	59,000	59,000	Arizona	95,850	30,000	30,005
Lexington	47,112	16,200	16,620	California	285,134	100,000	100,000
Louisiana	160,219	135,065	135,065	Eastern Oregon	18,020	18,020	18,020
Mississippi	84,748	63,000	63,000	Hawaii	54,234	32,000	32,000
North Carolina	179,934	153,154	153,154	Idaho	20,674	20,674	20,674
South Carolina	85,959	46,000	46,773	Los Angeles	425,434	200,000	200,000
Tennessee	202,548	202,548	202,548	Nevada	22,323	22,323	22,323
Upper South Carolina	87,492	87,492	87,492	Olympia	141,394	141,394	141,394
Western North Carolina	58,408	52,600	53,641	Oregon	97,972	97,972	97,972
Central Florida	114,012	91,210	91,210	Northern California	67,307	67,307	67,500
Southeast Florida	142,397	122,000	122,000	San Joaquin	53,900	28,637	28,637
Southwest Florida	124,978	124,978	124,978	Spokane	57,992	54,500	54,500
Central Gulf Coast	65,718	65,718	65,718	Utah	25,429	25,500	25,500
				Totals	\$12,702,376	\$10,135,570	\$10,256,026

* By the end of March these dioceses had all met their pledges.

Although *The Episcopalian* publishes reports of diocesan conventions, including their pledges to the General Church Program, three times a year (following the winter, spring, and fall meetings), the end of the story isn't known without a look at the final cash returns. The following chart, which does not include pledges or payments to the Faith sector of the Budget, details the dioceses' record of payment for last year as it stood on December 31, 1972. The June *Episcopalian* will include a chart showing the apportionments and pledges for 1973.

Dr. Lindley M. Franklin, Jr., Episcopal Church treasurer, presented the 1972 year-end financial report to Executive Council and expressed gratitude to the dioceses for their pledge payments. On February 7 he said, "All but one diocese paid their pledges in full. Eight dioceses overpaid their pledges by substantial amounts. Due to this, and a savings of \$179,795 in expenses, the budget was not only balanced, but a lapsed balance of \$112,827 was achieved. Fifty-four dioceses paid their quotas in full."

WORLDSCENE

Continued from page 43

The Episcopal Committee is re-submitting to American Metal Climax a stockholder resolution of its own which received enough votes at last year's stockholder meeting to warrant re-submission. It asks the mining company to work toward good ecological practices in its operations.

The Executive Council also authorized the Committee to submit letters to corporations in which the Domestic and Foreign Missionary Society holds stock which will seek information on the employment of women and minority group members. These letters will ask for information similar to that required by the Equal Employment Opportunity Commission.

The Committee recommended that the Episcopal Church not support a Clergy and Laymen Concerned proposal which would ask GE and Exxon to suspend all current military contracts. Council upheld that recommendation.

Twenty-six dioceses of the Episcopal Church monitor social performance of companies in which they hold stock, according to a late 1972 study by John P. Wheeler for the Diocese of Washington. Thirteen of these dioceses have separate committees for such review. Some of these committees may support the Executive Council action. (See page 28 for the text of the Proxy Statements.)

Boost for Theological Consortium's Fund Drive

The \$42 million fund drive, undertaken by the Seven Theological Schools Consortium at Yale University, received a monetary boost of \$350,000 from the Charles E. Merrill Trust in late February. The gift was accompanied by an exhortation to understand the void of meaning and values in U. S. culture and find ways of overcoming it.

The grant is the first large foundation gift to the seven schools which are joined in a common effort to "make theological education a more influential force in the moral structure of the nation."

The schools include Harvard Divinity School, Union Theological Seminary, Yale Divinity, University of Chicago Theological, the Notre Dame

Theology Department, Vanderbilt Divinity, and the Graduate Theological Union at Berkeley, Calif.

On accepting the gift for the consortium, Dr. Colin Williams, dean of Yale Divinity School, said the grant "is an encouraging start" as the schools seek "to extend their traditional role as trendsetters in the training of religious leaders for both Church and academy."

Charismatic Movement: Signs of Growth

Recent evidence of the charismatic movement's continued growth in so-called mainline Churches includes a meeting of Episcopalians in Dallas, the Second International Lutheran Conference on the Holy Spirit announced for August in Minneapolis, and the Roman Catholic St. Paul the Apostle Prayer Group's continual outgrowing of its meeting places.

Episcopalians

Some 300 Episcopal clergy attended a three-day meeting of the newly formed Episcopal Charismatic Fellowship (ECF) at St. Matthew's Cathedral, Dallas, in late February. They heard Colorado's Bishop William C. Frey declare that the Episcopal Church—as well as other Christian Churches—must face the question of whether the charismatic experience is of God or of man. "If the baptism of the Holy Spirit is of men, then it must be stepped on and removed," he said.

Then he went on to witness to his own experience. "I had preached the doctrines of the Holy Spirit [without knowing] why until the fullness of the Holy Spirit was presented to me. It was not a stranger I had just met but a familiar Lord."

Later in the meeting the Bishop read a brief position paper for ECF which affirmed continued loyalty to the Church. In the statement, the Fellowship denies it is "an organization, nor do we seek to become a pressure group within the Church. . . . We do not claim moral or spiritual superiority over anyone. . . . We can only testify to the fact that [the Holy Spirit] has made us better Christians than we were, and we rejoice in this as a work of unmerited grace. . . ."

Lutherans

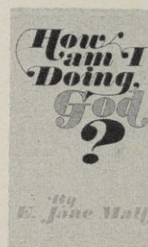
Lutherans interested in charismatic life are planning a conference twice

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What you should know about fire and casualty insurance

by MORGAN SMITH
Vice President and Manager
of The Church Insurance Company

Casualty insurance is a complex field. Terms are often confusing to those not in the insurance business. Often the buyer thinks he has a particular coverage that, in fact, is not part of his present policy. In this column, which will appear in alternate months in this magazine, Mr. Smith will answer some of the most frequently asked questions—and will be glad to answer specific questions from any reader.

Q. What is "No-Fault" Auto Insurance?

A. First, if you now have collision insurance on your car . . . or fire insurance on your home . . . you already have "no-fault" insurance.

If your car is damaged—whether someone hits it or you drive into something—you collect from your own insurance company, minus any deductible you may have. If there's a fire in your home, even if it's due to your carelessness, again you collect from your company. No one asks whose fault it was. Basically, that's how "No-Fault" Auto Insurance would work.

Q. Is it any better than the kind of auto insurance we now have?

A. Under the present system—often called tort liability or the fault system—an accident must be investigated, fault established, and hopefully, settled eventually to everyone's satisfaction. It doesn't as you know always happen that way.

Compare this burdensome system with no-fault auto insurance, which is:

1. Faster: There are no battles with the other driver's insurance company. No lawsuits. You collect immediately—no waiting for the other company to settle or for a place on clogged court calendars.

2. Fairer: You collect what you lost—no more, no less. So does everyone else.

3. More Efficient: Benefits paid without waiting for results of time-consuming investigation of accidents. Can you imagine trying to determine who caused a 13-car pile up on a high-speed highway in the middle of the night?

4. Less Costly: With the elimination of lawsuits and prolonged wrangling over who, if anyone is to blame, much of the present expense is avoided.

Some states claim to have "no fault" auto plans. They're not true "no-fault" programs as they do not eliminate lawsuits or the question of fault.

Have you a question?
Send it today to:

Mr. Morgan Smith
The Church Insurance Company
800 Second Avenue, New York, N.Y. 10017

WORLDSCENE

the size of the one they held in 1972 when 9,000 persons attended. The Conference theme will be "The Bridegroom Comes! Prepare to Meet Him."

Roman Catholics

The fast-growing St. Paul the Apostle Prayer Group, a part of the Roman Catholic neo-pentecostal movement, has had to move to Regina High School, Minneapolis, to accommodate the 1,000 or more persons who attend its Thursday night sessions. Earlier the group outgrew facilities in two local churches.

Cardinal Leo Joseph Suenens of Malines-Brussels, in speaking to 700 Episcopal priests and seminarians in San Francisco in March, said that in his view the charismatic renewal is an important phenomenon, not only in the U.S. but also in Europe where it is growing. "God," he said, "is surely at work there. I think the Holy Spirit is renewing His Church in His own way."

Sioux Clergyman Speaks Out

The Rev. Vine Deloria, a Sioux clergyman who once headed the Episcopal Indian Office, preached at an Indian Mass at the Cathedral of St. John the Divine, New York City, on March 25. He said the stand made at Wounded Knee took place because Indians can no longer contain anger resulting from their treatment by the white majority.

Now retired and living in South Dakota, Mr. Deloria asked, "Who is the criminal? Those who harass a person or the one who finally is forced to express anger because of the harassment?" Mr. Deloria, father of author Vine Deloria, Jr., and a member of the Rosebud Sioux people, scored the Federal indictments of Indians who led the seizure of Wounded Knee. He said, "It is not just to put AIM people in prison and make them pay damages."

While Mr. Deloria defended AIM, his appeal for reconciliation between whites and Indians was in marked contrast to remarks made by Chief Fools-crow, identified as the last "traditional chief" of the Oglala Sioux, who was in New York with a group seeking United Nations recognition for an independ-

ent Oglala nation, declared by AIM and its Sioux supporters on March 11. One AIM demand is the ouster of the Oglala tribal government headed by Richard Wilson, an Episcopal layman, reportedly considered by AIM and Sioux traditionalists to be too much in league with the U.S. Bureau of Indian Affairs.

More than 4,000 persons, including 500 Indians bused from reservations in the New York area, attended the Cathedral's special service, which featured prayers of repentance for the role of white Christians and Churches in the oppression of native Americans.

The large Indian contingent was met on the Cathedral steps by Dean James Morton who celebrated the Mass. The great golden center doors, used only on special occasions, swung open. The liturgy included Dakota Indian songs; the Gospel was translated into the native Dakota tongue by President White Hawk of the Inter-district Indian Council in South Dakota; Matthew King, an Indian, read the Epistle.

Canon Walter Dennis pointed out in an interview that the Episcopal Church has a long-standing commitment to the Indians. Of the Christian Indians at Pine Ridge Reservation, most are Episcopalians or Roman Catholics.

First Meeting: NCC Governing Board

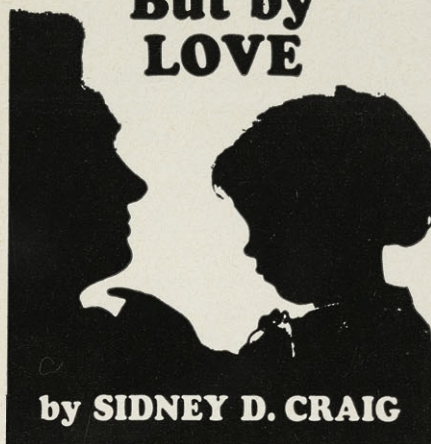
The first full-length meeting of the National Council of Churches' (NCC) Governing Board held in Pittsburgh, February 27-March 2, sought to forge a solid link between response to domestic priorities and the nation's response to relief and reconstruction needs in Indochina.

The board issued five guidelines for linking the responses: using inter-denominational channels and cooperating with interreligious and other agencies with the same objectives; avoiding a "made in U. S. A." label for response by using multilateral international channels; respect for the Indochinese people by providing generous funds for indigenous use; support of the World Council of Churches' Fund for Reconstruction and Reconciliation in Indochina; and urging the U. S. government to promptly allocate funds for relief and reconstruction in Indochina with a basic policy of helping only in response to Indochinese initiatives.

At the same time the NCC Board

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asked the federal government to deal responsibly with domestic priorities. It also passed a resolution which authorizes the Division of Church and Society to organize a Convocation of Conscience to convene in Washington, D. C., which will seek a change in national priorities and a reversal of present federal policies concerning justice for the poor.

Other actions included:

- receiving a statement on abortion for study;
- adopting guidelines to help keep investment practices in line with social policies;
- receiving the report of the NCC Committee on Alcohol and Drug Problems and adopting recommendations for implementation; and
- adopting provisional goals, objectives, and functions for the Commission on Justice, Liberation, and Human Fulfillment.

The Governing Board also expressed deep interest in a report of the sharp rise in evangelism, particularly the movement known as Key 73. The group asked that careful attention be given to its implications for Christian unity under two aspects:

1. the opportunity for increased inclusiveness as Christians of varied ecumenical concerns find each other in this movement, without sacrificing the fullness of the Gospel; and
2. the necessity for Christian dialogue with the Jewish community regarding our efforts to evangelize and their concern for religious liberty in a pluralistic society.

Resources for Laity

One of the nine workshops at the 1973 Province III Conference at Hood College, Md., June 24-30, is of especial interest to the men and women who are awakening to the need for an expanded and informed lay ministry.

The five-day workshop, Lay Resources Fair, is sponsored by the Task Force on Theological Education for Laity of Executive Council's Committee on Lay Ministry. The five sessions are designed to explore ways of promoting Christian self-confidence in the laity; to help the laity think theologically about our secular life; and to help clergy and laity to see that the ministry is one.

The Task Force has acquired some prestigious people to lead the work-



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From the Epistle, Second Sunday after Trinity

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WORLDSCENE

shops. The leaders and their subjects include:

Mrs. Alfred E. Culley, consultant for the Mid-Atlantic Training Committee: Discovery of a Christian Basis for Life;

The Rev. Robert Gallagher, staff member for experimental lay ministry program, Philadelphia: Lay Ministry in Secular Institutions;

The Rev. Loren B. Mead, Director of Project Test Pattern: Parish Development;

Jean Haldane, Consultant in Parish Development, Diocese of Washington: Clergy Lay Relationships; and

Dr. Emma Lou Benignus, Internet faculty: Lay Role in the Education of Seminarians.

Although the annual Hood Conference is sponsored by the thirteen dioceses included in Province III, it is open to applicants from other places so long as space is available. For brochure and registration blank write Hood Conference, Dean Peter Stevens, Diocese of Pennsylvania, Room 1600, 1700 Market St., Philadelphia, Pa. 19103.

No Exemption; No Contribution?

In March Chicago's Diocesan Council passed unanimously a resolution which registers vigorous objections to the tax policies contained in identical bills introduced in the Senate by Senator Mike Mansfield and in the House by Representative Wilbur Mills. The Senate bill is S-3657, and the House bill is HR-15230. They are titled "Tax Policy Review Act of 1972."

Two sections of the bills would seriously affect not only churches but all charitable organizations. Sections 306 and 312, if passed into law, would eliminate the tax-free parsonage (rectory) allowance and, more sweeping, would eliminate over a three-year period the deductions taken on income tax returns for contributions to charitable organizations.

Chicago's resolution observes that charitable agencies depend almost entirely upon voluntary contributions, and these bills would work hardship on the organizations. Copies of the resolution will be submitted as a memorial to General Convention this fall.



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E-5-73

leasing the torrent. The crowd, swept on by one part rebellion and two parts inspiration, surged toward the post, emptying wallets and purses into the can. Even the Ear, the Tongue, and Mrs. Torgerson were carried away.

The preacher could see this flood needed other channels.

"Come," he cried out in divine joy. "Come, and I will make you movers of men."

Mr. Lindgren sprang forward in a tearing of apron strings. Valiantly he added his frail weight to the jack handle next to our brawny preacher. Mr. Olson tackled another jack—which he couldn't have handled without my help. Other men grabbed the remaining jack bars.

Torgerson stood alone. . . an island. . . watching everyone flow around him. For once they were not following his lead. Instead they were scurrying to follow the minister's direction. C. T.'s great bulk seemed to deflate. It must have been hard to be ignored after being the boss for so long. He licked his lips and made a few helpless gestures.

After a few minutes he walked over to the bucket and shook his head. Slowly he unfastened the chain from his belt and laid the overstuffed wallet on top of the other offerings.

"Rev'rend," he called out tentatively, "what can I do?"

Reverend Dave hurried over and clasped Torgerson's shoulder. "Curt, you can take my place on the jack bar."

With a new purpose, the huge old man walked toward the church.

"Now, all together," shouted the preacher. "Push!"

As we pushed, the church seemed to float upward, leaving behind decades of frozen inertia.

A warm breeze brushed my cheek, carrying with it a fresh, earthy smell. The frost was coming out of the ground, bringing spring to Tundra.

The last ice age had ended. ◀

In Person

Bishop J. Milton Richardson of Texas has named **George L. McGonigle**, the first director of Houston's Model Cities program and a communicant of St. George's, Houston, to head a \$1.5 million diocesan capital funds drive. . . . **Matthew J. Perry**, a Columbia, S. C., attorney, was elected chairman of the Board of Trustees of Voorhees College, Denmark, S. C. . . . **Homer T. Hirst, III**, of San Francisco, Calif., has added \$318,500 to the trust he established a year ago for Shattuck School, Faribault, Minn. The trust will be used when the Hirsts die to build a memorial library. . . .

Robert A. Robinson, Church Pension Fund president, and **Lindley M. Franklin, Jr.**, Treasurer of the Church's Executive Council, have been named to the Board of Trustees of the American Church Building Fund. . . . The Rev. **Edward I. Swanson**, an Episcopal priest who edits *The Link*, a monthly magazine for military personnel, was awarded a bronze medallion by the Freedoms Foundation, Valley Forge, Pa. . . .

One of the Church of England's foremost moral theologians, Bishop **Robert C. Mortimer** of Exeter, 70, has announced his resignation effective October 1. . . . The Rev. **Robert T. Browne**, an executive officer of the New York City Episcopal Mission Society, has been elected Dean of St. Michael's Cathedral, Boise, Idaho. . . .

The Rev. **Neville deSouza** of St. Gabriel's, May Pen, Jamaica, is the bishop-elect of the newly-created see of Montego Bay. . . . The Rev. **Robert D. North**, 30, a member of the Minnesota senate, has received a Bush Fellowship grant of \$17,000 for two years of study and research. . . . **Iris V. Cully**, former associate professor of Yale University's Divinity School, is now associate editor of *The Review of Books and Religion*, a monthly publication. . . .

Incarnation Camp, the Episcopal Camp and Conference Center in Connecticut which is sponsored by fifteen parishes in the Dioceses of New York and Connecticut, has received a \$47,000 grant from a Midwest foundation. . . . The Rev. **Philip Allen**, an Oglala Sioux from Northfield, Minn., is the new chairman of the National Committee on Indian Work's six-member board of directors. **Marcia Pierce Steele**, an Oneida from Syracuse, N. Y., is vice-chairman. . . . Presiding Bishop **John E. Hines** preached at the 200th anniversary service of Christ Episcopal Church, Alexandria, Va., in February.

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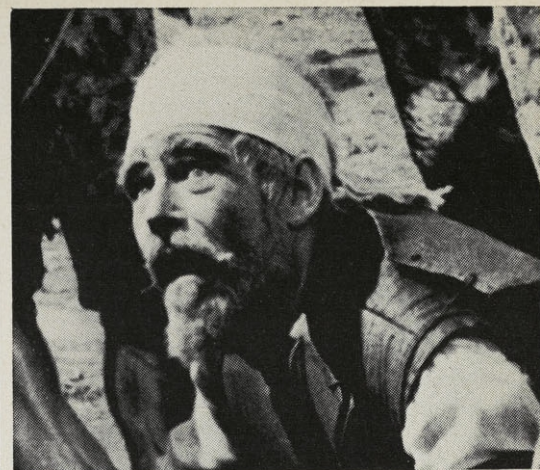
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REVIEW

Can visions save us?



M*an of La Mancha* is the play of the Impossible Dream. And just to prove it, the film has cast Peter O'Toole and Sophia Loren in the main roles and pulled it off. The singing may have been dubbed, but if so, it is not at all noticeable. The music is as fine and memorable as it was on the stage. Sophia is almost too perfect for the Aldonza/Dulcinea role—her posturing gets a bit much at times—but O'Toole is brilliantly peripatetic and frail as Don Quixote and convincingly strong as Cervantes.

The story is a play within a play. Cervantes the playwright has been arrested by the Inquisition for writing plays which question the Church. Imprisoned, he must save his manuscript from his fellow prisoners who hold a kangaroo trial of all newcomers. He is accused of being an idealist, "a poet . . . spinning nonsense out of nothing, blurring men's eyes to reality." His defense is that "imagination may lead to a dream," and to convey this he presents for them and us the story of Don Quixote, the Man of La Mancha.

Don Q is the alter ego of an aged gentleman who, frustrated in his desire for virtue in a world where evil seems to triumph, has laid aside his sanity to become a knight errant—"defender of the right and pursuer of lofty undertakings." He comes "in a world of iron to make a world of gold." Where others see dirt and degradation, he sees possibility and beauty. Where others see a scullery maid/slut, he sees a vision of purity who becomes the Lady Dul-

cinea in whose name he will fight the great enchanter.

His battle is between ideals and the degradation men would settle for as reality, with strong points made on both sides. While the call to "march into Hell for a Heavenly cause" moves our hearts, the Lady Dulcinea's words prick at the back of one's mind: "You have shown me the sky—but what good is the sky to one who will never rise out of the dirt? Of all who have abused me and used me, you are the cruelest of all."

The film finally opts for the "pure vision" of Don Quixote's insanity. Don Quixote accepts the reality the world throws at him but sees something more also. The final opponent is the realist whose realism consists in saying "that's all there is" and settling for that kind of world because he/she is broken by it. According to Cervantes, "what is maddest of all is to see life only as it is and not as it should be."

Are we called to be Men of La Mancha? Visionaries who withdraw from the world paradoxically to lead it but who are susceptible to being crushed by real confrontation with it? Or men of vision who are aware they are men and who work *within* the world while striving to be not totally *of* it? The choice is a hard one. Both are attractive; and both roads have been well represented in the Faith.

What about Don Quixote as an attempt at a Christ figure, an attempt to be the one who redeems? Many Christians throughout the centuries, especially us clergy types, have been tempted to

try to play God rather than be who we are—men *of* God. And while the idea of the former seems attractive, the results have too often been disastrous.

At the point in the film when the Inquisitors come for Cervantes with crosses and armor abounding, a small boy in the theater asked his mother, "Are they all Christians?" One of the problems of the Inquisition was that the Inquisitors were too often not being Christians—people of Christ under *His* command—but striving instead to take the role of judge and redeemer unto themselves and replace Christ.

Don Quixote has the same temptation. While he is benevolent, he has no place for anyone else's reality in his world of fantasy. Finally his vision is of the same cast as that of the Inquisitors, even if his goals are different. Insane fanaticism is not the road we Christians are called to, no matter how glorious the goal.

I suspect our Lord would have found more in common with the Founding Fathers of 1776 than with the Man of La Mancha. Jesus chose to be in the world. He chose to come amongst men as one of us. He never rejected reality for some dream world but came to serve in the midst of the pain and anguish and joy that we *all* know. In the end He accepted death because it was the only road open to accomplish what He had come to do, not because He was too crazy to know any better.

—Leonard Freeman

The Episcopalian

HOW RELIGION FARES IN CHINA

Religious Policy and Practice in Communist China, by Donald E. MacInnis (Macmillan, \$8.95), is a well organized handbook of primary source material for students of the Communist Revolution in China. The 116 documents here translated appeared originally in the Chinese press. They contain the views on questions of religion of party leaders, theoreticians, and spokesmen for both Christian and non-Christian religious groups within the People's Republic of China. The period covered ranges from early writings of Mao Tse-tung through the early days of Liberation (i.e., the text of the pro-Communist Christian Manifesto) to the general suppression of religion in the recent Cultural Revolution.

The volume includes helpful introductions to each group of documents and a subject index for the book as a whole. Unfortunately it has no glossary of personal names and political terminology in Chinese. The author is a reliable and well known scholar, director of the National Council of Churches' China Program and editor of the periodical, *China Notes*.

—Charles H. Long, Jr.

MISSION: TOP FIVE

Crossroads in Missions, by Johannes Blauw and others (William Carey Library, South Pasadena, Calif., paperback, \$9.95), is the best bargain I have seen in ages for mission study groups, parish libraries, and anyone interested in the continuing debate about the Church, mission, and the relationship between traditional concepts and new demands. In a single volume of 900 pages, organizers of the annual Green Lake Study Conference have reprinted five of the most important books on mission published in the last decade, all of which have been until now out of print.

It includes Johannes Blauw's study in New Testament theology, *The Missionary Nature of the Church*; a sharp critique of tradi-

tional "foreign missions" by the young Lutheran, James A. Scherer, *Missionary Go Home*; a case study of the long-term influences on newly established Churches of the theological assumptions behind the policies of different missionary societies, Beyerhaus and Lefever's, *The Responsible Church and the Foreign Mission*; a helpful study for laymen of the challenge for every Church to become the Church-in-Mission by a Southern Presbyterian, T. Watson Street, *On the Growing Edge of the Church*; and, finally, R. Pierce Beaver's defense of a distinctive missionary vocation and its implications for those called to it in a time of unprecedented self-criticism and uncertainty, *The Missionary between the Times*.

No Anglican writers are included in the decade's top five, but a number of works by Max Warren and Douglas Webster are, with one exception, the only books listed for "additional reading." How about a re-print volume of our own?

—Charles H. Long, Jr.

A SAINT FOR RHODESIA

God's Irregular: Arthur Shearly Cripps is the biography of a saint. It is the same story told by the lives of all saints: if you love the Lord and His people, your life will make a difference. Douglas V. Steere retells it now in the life of a twentieth century saint, Arthur Shearly Cripps, who made the difference with his life spent for the native people of Rhodesia.

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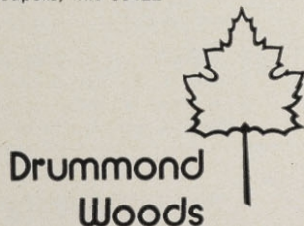
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(even a donkey), preferring to walk as they had to. He learned their language first and at the end by his life had taught them God's language of love. He was early the trusted friend of the Africans and came to be their spokesman as well as their finest national poet.

He was an Anglican who freely joined services with the Dutch Reformed Church, was utterly devoted to his Methodist friend, John White, spoke warmly of Roman Catholics, and declared he was "at heart a Quaker." In the days when the structures of ecumenism were barely visible, he breathed its spirit abroad.

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So we can take heart and (to use one of the phrases from his poem read at his funeral) be "glad today." *God's Irregular* is a book to bring gladness and to inspire us to belong to that great company of God's irregulars, His saints.

—John B. Coburn

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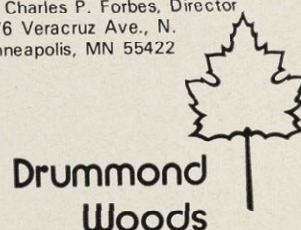
MAY

- 1 St. Philip and St. James, Apostles
- 1-3 Executive Council of the Episcopal Church, quarterly meeting, Seabury House, Greenwich, Conn.
- 6 Third Sunday of Easter
- 6-8 Annual Conference of the Anglican Fellowship of Prayer, Orlando, Fla.
- 6 National Christian College Day
- 13 Fourth Sunday of Easter
- 16-19 Associated Church Press Convention, Minneapolis, Minn.
- 20 Fifth Sunday of Easter
- 27 Sixth Sunday of Easter
- 31 Ascension Day

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Exchange

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

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

HURRY—

FREE PIPE ORGAN

Trinity Parish will give its 17 rank Hall pipe organ to any church which can arrange for it to be dismantled, removed, and transported between June 1 and 15, 1973. Arrangements must be completed by May 1. First come, first served. Write: The Rev. Max T. Tracy, rector, Box 363, Atchison, Kan. 66002, or call 913-367-3171.

SCIENCE AND TECHNOLOGY TEXTBOOKS NEEDED

Eustace D. Coronado, Director, Division of College Work, P.O. Box 3167, Manila, Philippines, writes:

The College and Youth Work Division of the Joint Council of the Philippine Independent Church and the Philippine Episcopal Church has launched a campaign for strengthening its libraries for student/youth work programs in Quezon City, Baguio City, and Tarlac.

The Quezon City library is part of the Cathedral Youth Center and serves students from our Trinity College and a Roman Catholic college nearby. The one in Tarlac hopes to aid students from two colleges in the Central Luzon area. The one in Baguio is available to students from different colleges and universities in the area though most of its books were acquired 10 years ago and need replacement.

The demand for new books was felt with the coming of the New Society as enunciated by President Marcos. Because of his emphasis on science and technology, with which the new educational program in schools should be strengthened, the need for textbooks on these as well as other subjects has become more acute.

The government does not have the capacity yet to produce all the books needed. So we turn to our friends, especially in the U.S. where most of the textbooks we use in colleges and uni-

versities come from. Either new or used books are welcome. English is the medium of instruction used at the college level.

RAILS REQUESTED

The sanctuary of the Episcopal Church of St. Matthew, a small inner city parish of 70 families, is being remodeled, and about 24 feet of altar rail is needed. Perhaps a church which has old rails it no longer uses could fill this request. Write to the Rev. Robert Lyga, St. Matthew's, Lowry Ave. at Fillmore St. N.E., Minneapolis, Minn. 55418.

USED VESTMENTS AND FABRICS NEEDED

The Missions Vestment Guild of Grace Church, Hinsdale, Ill., urgently needs:

1. vestments no longer used or needed (no cassocks);
2. fabrics appropriate for making simple stoles; and
3. lengths of linen for altar use.

During a four-month period last year, this group repaired and supplied 101 items, ranging from albs to superfrontals, to nine states and the Philippines. Packages may be sent to: Mrs. H. Greaves, 516 County Line Ct., Hinsdale, Ill. 60521.

SHARE YOUR EXPERIENCE

Chaplain John R. McGrory, Jr., USAF major, stationed at Headquarters 3902D Air Base Wing (SAC), Offutt Air Force Base, Neb. 68113, writes:


"Looking forward to next Epiphany, I hope to strengthen the emphasis on this season in our Chapel program. I would appreciate suggestions and sample materials from anyone who has used a Feast of Lights or other good Epiphany celebration."

THE EPISCOCATS



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*"Don't be unhappy, dear,
we'll let you take up collection for the young folk next Sunday."*



A PERSONAL MESSAGE TO HUSBANDS AND FATHERS ONLY

If you are like most family men, you have already seen to it that money for your family's needs will be on hand if you should suddenly be taken out of the picture.

But, there are others in that picture, too. Consider for a moment the financial burden that you would have to bear in the event of your wife's death. The economic consequences of such a loss should not be underestimated.

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If you are not a policy holder, you can still obtain this same type of protection for them.

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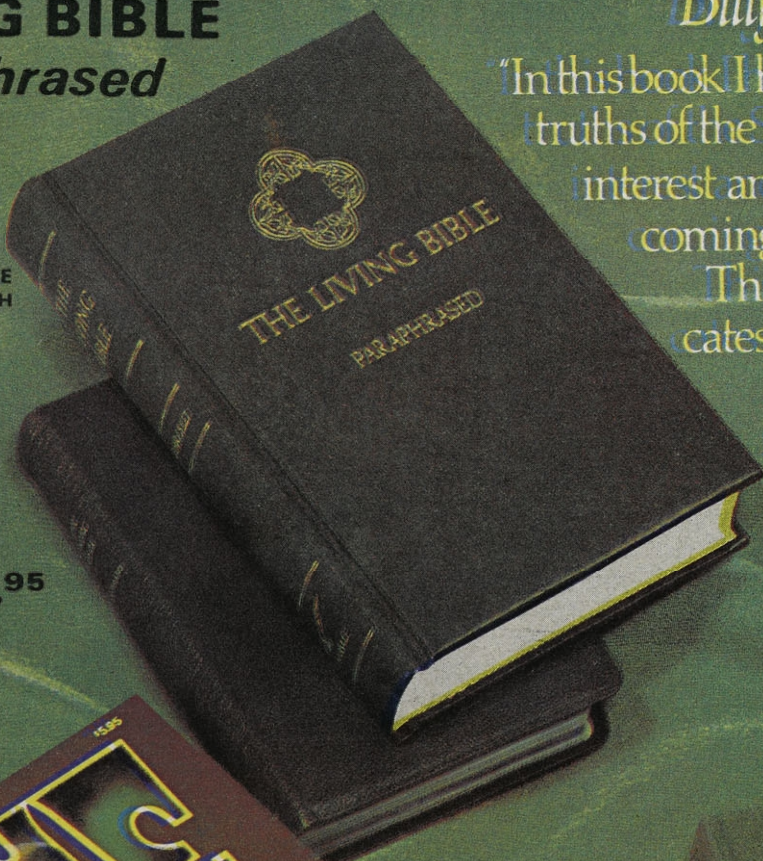
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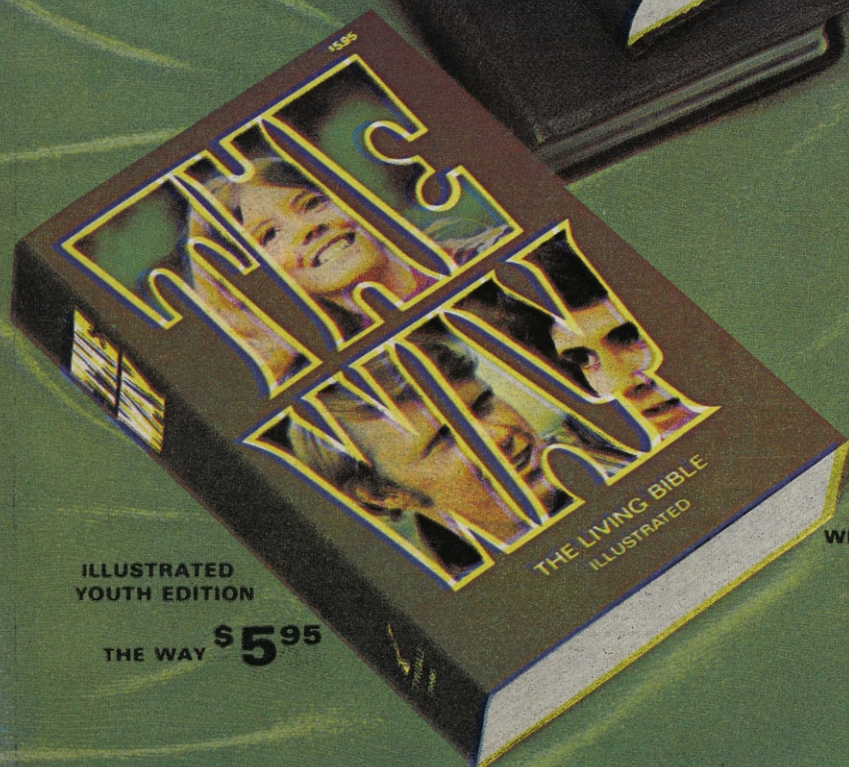
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