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THE **Episcopalian**

JULY, 1973

Living beyond Watergate

COMMENTARY BY:

**J. Fletcher Lowe Jr.
John B. Coburn
Bennett J. Sims**

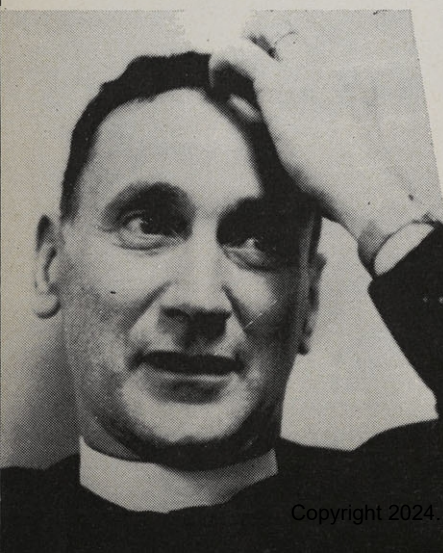
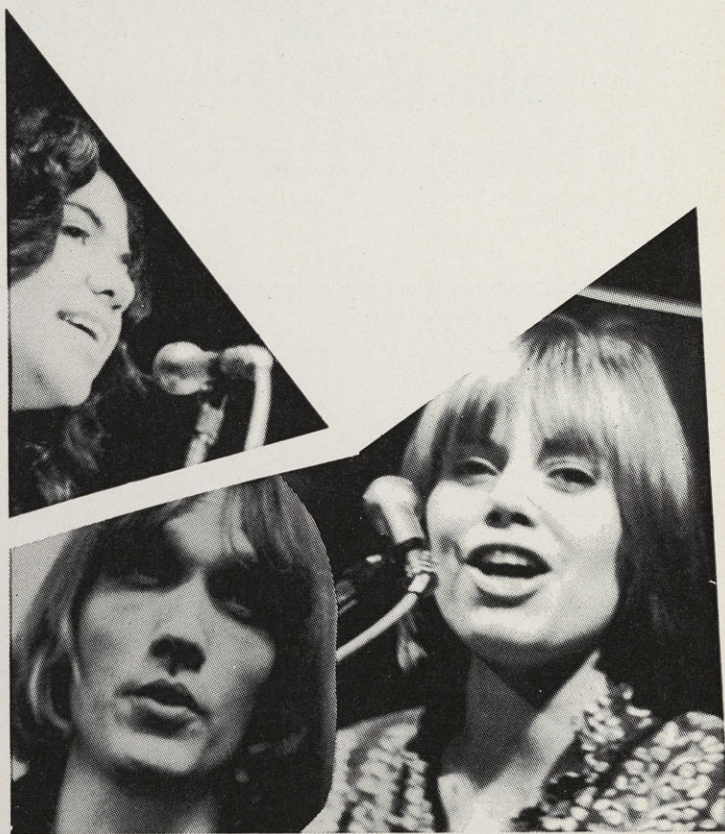
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Cathedral in the Works

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a cathedral in the works



Well, it's time for the annual parish benefit at good old St. Swithin's." Usually that sort of comment whumps up images of well-intentioned neophytes' laboring at being actors, singers, and dancers. It's all good-natured fun but not exactly what you had in mind for an entertaining night out. One attends with a strong sense of duty—it's all for a good cause. . . .

But not at St. Paul's Church in Montvale, New Jersey. For the past three years St. Paul's has staged some of the most professional benefits around. In 1971 parishioner Max Morath brought his one-man Broadway show to Montvale. In 1972 Dorothy Collins of Hit Parade fame and her husband, Tony Award winner (for the play *1776*) Ron Holgate, did a show. This year Anne Phillips created and presented her own rock cantata, *A Spark of Faith*.

Anne Phillips, if you don't recognize the name, is, together with her husband Bill, one of the top jingle writers in the country. They first introduced rock sound in contemporary commercials; and you've probably found yourself whistling some of her compositions, like Pepsi's "Taste that beats the others cold."

For that sheer singability which sticks in your mind and haunts you for days and weeks afterward, Anne Phillips' tunes are unsurpassed. Which is why she has done so well in the world of commercials—and why you may find yourself humming songs from *A Spark of Faith* in the not too distant future.

One reason St. Paul's can mobilize such fine talent could be attributed to Montvale's proximity to New York City. But deeper

than this, and more important, is the commitment of the parish and its rector, the Rev. A. Wayne Schwab, to developing genuine lay ministry through the skills people already have for the work of the Lord.

In many places the Church has shown an unfortunate resemblance to the army in overlooking the talents people possess. "You say you're a child psychologist? Great. Here—hand out these leaflets."

St. Paul's has long been active in transforming the phrase "ministry of the laity" from a set of democratic-sounding words into a reality. *A Spark of Faith* is one of its most visible incarnations.

Mr. Schwab likened it to the building of a cathedral. "In the old days the cathedral was the people's own work—they put their own life into it, and they created their own thing. This is a twentieth-century cathedral built by the people."

In addition to Anne and Bill Phillips, musician Julie Ruggiero and others from St. Paul's contributed their professional skills—their own life and talents—to this effort. People like Bhen Lanza-rone, the musical director of *Grease*; Tony Award-winning dancers Loretta Abbott and Al Perryman; Gary Chester, drummer for Burt Bacharach; and John Denver.

Many of the artists, as good friends of Anne Phillips', wanted to share in her work and joy. Others enjoyed the added fillip of *A Spark of Faith*'s association with the Church. Scott Muni, program director at New York's WNEW, started as an acolyte at New Orleans' Christ Church Cathedral. Now a member of New York's Riverside Church, he finds devoting some of his professional time to worthwhile causes to be fulfilling.

Many others found the work a natural extension of their involvement in their own parishes. Al-

bertine Robinson, one of the soloists, is the organist at St. Philip's Episcopal Church in Harlem. Singers Eileen Gilbert and Bill and Joan Cooper are communicants at St. Simeon's in the Bronx.

For some, religion is part of a broader background. Featured singers Robert Moorman and his wife, Timaris McDowell, worked their way through heavy involvement in the drug culture to Yoga and Eastern religion to a willingness to contribute their help to "the truth in all religions."

Anne Phillips found her own way to *A Spark of Faith* by way of Yoga, a renewed reflection on her relationship to God and man, and a 39¢ copy of *Good News for Modern Man*, the American Bible Society's now version of the New Testament.

The first song, "Keep It Growing," was seeded four years ago by a plant on the composer's front porch which didn't seem to be making it. "Keep It Growing" builds on the parallels between keeping the plant growing and keeping the love between people growing. Then several more related ideas matured until she had eight or nine songs which expressed different aspects of her growing awareness of Christ in her life and world.

Never heavily metaphysical, the

Editors note: Apparently more people will be having the chance to tap their toes to the music of *A Spark of Faith*. In June it was performed at the McMillin Theatre, Columbia University, in New York City, and an album with the original professional cast will be shortly available. Copies (on 12-inch 33 1/3 RPM discs) can be secured from St. Paul's Episcopal Church, Montvale, New Jersey, for \$5.95, postpaid. Copies of the lyrics with guitar chords are available for \$3 from the same address.

by Leonard Freeman

(Facing page, top) Scott Muni, *A Spark of Faith*'s narrator; (middle, left) dancers Loretta Abbott and Al Perryman, singers Damaris Cortese, Bob Moorman, and Timaris McDowell; (bottom, left) the Rev. A. Wayne Schwab, St. Paul's rector, and composer Anne Phillips, who is being congratulated by the cast after the performance.

cantata's songs are person-to-person in their directness—"Hello, My Name Is Jesus," "So Close I Never Saw You," "Just You and Me, Jesus," "In His Works He Shall Appear." She made a trial recording of these with her group, Queen Anne's Lace, decided it wasn't quite right, and shelved the project while looking for the right way to use them.

In 1972 she picked up that copy of *Good News for Modern Man* on her way home from work—and in one night found the connections to tie the pieces into a whole. Each song is prefaced by a passage from Scripture which sets the stage and provides the context for the lyrics.

St. Paul's and Wayne Schwab provided the impetus, opportunity, and support to stage *A Spark of Faith*: a rock cantata/choral set-piece for choir, band, and narrator which unfolds a sound picture—in the varied veins of rock, soul, country-western, and pop—of what faith can mean in a day-to-day life.

It starts from the simple affirmation of:

I know the way come follow
me said He.

I've always been and I always
will be here to guide you

I AM.*

and builds to a burst of encouragement for fellow travelers in a troubled world.

All throughout this world
(the) darkening shadow spreads
clouding minds who cannot see
His light.

Reach out to your brother
pass the candle on
till the whole world shines in
His light.**

The overall feeling of the benefit was a bit like an old-fashioned hymn-sing. "Marvelous." "Great." "I wished it could've gone on all night." These were some of the comments by those attending. In fact the show did end with a spontaneous sing-along when one of the audience, Linda Hopkins, a star in the Broadway hit *Purlie*, led the audience and cast in the "Amen" song. Undoubtedly the whole performance rocked and gave the cheering audience a bit of that revival feeling. When all was said and sung, *A Spark of Faith* proved to be a compilation of eminently singable songs which people were still humming and tapping their toes to long after the curtain was down.

A parish benefit such as *A Spark of Faith*, because of its entertainment nature, is of course a visible witness to what lay ministry can be—people using their day-to-day talents for the Lord. But many other areas, less in the limelight but at least equally important, exist where lay Christians can put their real talents to the Lord's work.



Anne Phillips, who composed both the words and music for the rock cantata, *A Spark of Faith*.

A Spark of Faith underlines at least one important truth: the parish which mobilizes its laity—utilizing their real talents—and doesn't just try to "keep-them-busy" or comfortable will be most fully exercising its stewardship of our Lord's most precious possession—His people—enabling them to build to His glory their own twentieth-century cathedrals.

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(Below) Soloist Anne Duquesnay belts out the song, "Just You and Me, Jesus."



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THE Episcopalian

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Determined for the Future

Having little money and few buildings, we are "free to be the Church of and for the future," says Northern Mexico's Bishop.

If one needs economic security to be content, or any kind of power beyond that given by the Holy Spirit, then being the Bishop of Mexico del Norte would be a most unenviable job. Senor Obispo Leonardo Romero, however, doesn't see it that way.

He thinks it offers exciting opportunities. "We're not trapped in an inheritance of many large buildings in the wrong places. We don't have huge inherited maintenance costs to eat up our small operating budget. We're free—free to be the Church of and for the future."

The future, as so often, seems to consist of some old and some new. The old is exemplified by the new mission of San Esteban. Located in San Martin, a grim *colonia* on the outskirts of Monterrey, it was started by one determined old woman.

Beginning a little over a year ago with her own five grandchil-

dren, she gathered 100 kids for a summer Bible school and convinced Father Alphonso Gomez of the Church of the Holy Family, Monterrey, he should come and run it. He was impressed and now returns regularly to hold services for the congregation of about thirty children and seven or eight adults.

A congregation in Texas heard about the mission and sent a small gift which has been used to add a room to the tiny house of the founder. "Room" means a floor, concrete block walls shoulder high, and a corrugated plastic roof. Outside a small piece of canvas provides some privacy, except for those who peer in at the doorless doorway. The people who attend the Pentecostal Church across the dirt road must be having their image of Episcopalians really shaken up!

by Jeannie Willis

We hurried to get there before dark since the area has no electricity. Also no a lot of things. And I was glad I'd peered over the wall and seen the sows before the service began, or their joining in the singing might have been mystifying. Birds in cages in the adjacent home joined us, too.

Normally two benches are the pews; tonight we also had a half dozen borrowed chairs. The congregation is still in the process of learning the responses by heart. Prayer books and hymnals aren't useful since only a handful of adults in the whole *colonia* read or write.

San Esteban is most eager to start literacy classes for its community. It also hopes some day to locate some old sewing machines so people can learn one way, at least, to earn a living by tailoring and sewing. The members also remarked that someday they'd like a modest church similar to the one

Bishop Leonardo Romero visits members of the fishing cooperative at their job site (top) and celebrates Holy Eucharist. Improvised Holy Table accessories (center) of paper towels for fair linen and purificator and a coke bottle for a chalice do not diminish the service's importance. Members of Cooperativo de Pescadores (bottom) meet frequently with Bishop Romero and diocesan coordinator Armando Borboa.



across the road, but "the church in our hearts is the most important one."

The future's newer style of mission is working in Matamoros, near the Gulf of Mexico, where many of the population earn an existence by fishing. Hurricane Beulah in 1967 wrought havoc in this area and wiped out the meager equipment on which many depended. A few of these fishermen, members of La Ascension Episcopal Church, Matamoros, went to their priest to talk and think together with him. The idea for the *Cooperativo de Pescadores* resulted and eventually received a General Convention Special Program grant of \$10,000.

Their first try was a fizzle but one from which the group gained real knowledge. The necessary thirty members—to meet government requirements for co-operatives—were easily assembled. But the group was not a team dedicated to interdependence. No one, for instance, felt responsible for taking care of the new equipment bought with the grant.

Soon it was all a shambles. Disgruntled members began to drop out, and the co-op seemed doomed. The core group stayed with it but concluded, "Mere giving can push people further along the road to dependency."

They didn't quit. A hard-fought battle in their diocesan convention won them a reprieve of some money and a coordinator. Armando Borboa, a layman, runs his own growing business as an air-conditioning technician and gives almost equal time to his job of





The mission of San Esteban is a room attached to the founder's home. The hanging canvas substitutes for a door.

molding *Cooperativo de Pescadores* into a mutually responsible team of Christian men.

Membership is back up to thirty people who want help to learn to

help themselves, not largesse. And a second grant from GCSP has been set up as a Revolving Loan Fund. Learning to use that Fund is a tough challenge. These men

have never before been in a position to have to choose between buying a used truck for \$200 or a boat motor at \$100. They urgently need both. Each proposal has strong, vocal supporters. Either amount sounds like the national debt to them. It's frightening. It's exciting. It's a ray of hope inconceivable before this.

"It's going to work now," says Bishop Romero confidently. Mr. Borboa raises an eyebrow but agrees.

Bishop Romero's visits to Matamoros include the long journey out to the fishing grounds and the Eucharist. The altar is a card table. The fair linen is a strip of paper towels; the cruet is a coke bottle; and another paper towel is the purificator. But, kneeling there with them on the sand, you realize the worship is an event you'll never forget. ◀

● A PERSONAL ASIDE

Since over 90 percent of the population in any part of Latin America exist on annual cash incomes between \$100 and \$300, one needs to sort out poor, poorer, and poorest.

Visiting in Colombia with the then-diocesan bishop, David Reed, I was struggling to get a handle on this. No matter how I tried, I could not honestly imagine what a lifetime was like in the shantytowns I saw, any more than I could do so later in Monrovia, Hong Kong, or Manila.

I gave it up and tried instead to figure how the rare soul escaped from such an existence and rose from poorest to poorer. Bishop Reed helped me with this example. "A man begins to escape from abject

poverty," he said, "the first time he is in a position to make a decision about how to spend some sum of money. Until then, no choices have existed.

"But, say, that at the end of one miraculous week, he has cash in hand. He is then, for the first time in his whole life, in the position to make a decision—perhaps between buying a bicycle for himself so he doesn't have to walk six miles each way each day to work or sending one of his children to school. If he chooses the latter, possibly the child will have more options when he grows up, and the family can move from what you call poorer to merely poor."

This has also helped me to

understand something else—you have to "sell" the idea of co-operatives to people who would clearly benefit from them. But the idea behind them, and the advantages to be shared from them, are so absolutely alien to the abjectly poor that they resist the concept.

Their survival has depended on back-breaking labor, combined with a fierce individualism and stoicism. To pool efforts, profits, losses, share equipment—and extend their responsibilities beyond their own families—requires radical changes in centuries-old thought patterns.

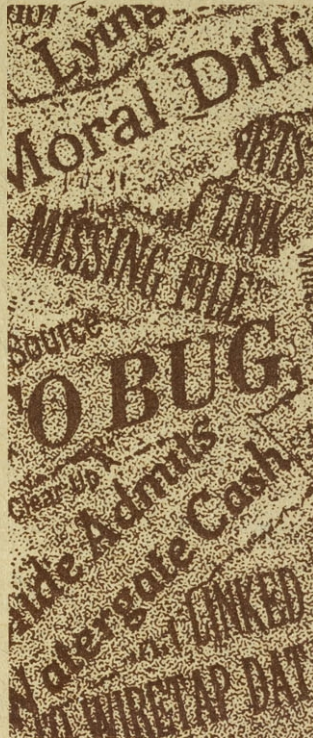
But then, few of us find team work easy!

—Jeannie Willis

Living beyond Watergate

Watergate has raised more pressing moral questions for more Americans in two months than have appeared in the two decades since the McCarthy era. The editors of *The Episcopalian* believe all of us need all the light we can get on the meaning of this abrupt shift in our contemporary history. We asked for comments; some volunteered offerings; and we asked permission to use the words of some which have appeared elsewhere. What we offer is not necessarily what we like or what we agree with. The offering's breadth is a reaffirmation of our belief that thoughtful men and women will wish to choose for themselves.

—The editors



Whom Can You Trust

Part of the Book of Hosea, in the Old Testament, is about a man whose wife was unfaithful to him and how this led him to the question: Whom can I trust? He took that question and put it into the larger context of a crisis in the life of the people of Israel. He writes, "They sow the wind and reap the whirlwind. You have plowed iniquities, and you have reaped injustice. You have eaten the fruit of lies." Out of that particular crisis he raises that same question: Whom can you trust?

A parallel is apparent between the crisis in Hosea's Israel and in today's America—a crisis of trust, confidence, and faith. As in other crises, I go to the Bible and to my faith. And I hardly get into the second chapter of the first book in the Bible before I am confronted with a woman named Eve who was propositioned by a serpent. The serpent said to her, "Eat this fruit, and you will be like God, knowing good and knowing evil."

With that temptation, she ate of the fruit and so did her husband, Adam. Then things began to happen. First they were caught by God. Next they tried to cover up, the fig leaf being the symbol of the way in which people cover up. Then they began to shift the blame, first Adam to Eve and then Eve to the serpent. Finally they found themselves estranged and exiled.

The crisis in America at this moment is almost an instant replay of that mythological story: of people trying to play God, of setting their own standards of what is right and what is wrong, of getting caught, of covering up, of shifting the blame, and of finding themselves alienated and estranged. If theirs were a small issue and a small event, it would be one thing; but the issue they are involved in affects each and every one of us. As a result, a sense of embarrassment, shame, bewilderment, frustration, anger, disillusionment is abroad in the land. And the question, Whom can I trust? remains, as it did for Hosea.

We have some easy choices here

if we want to take them. Some can point an accusing finger and say, "I told you so." Others can play the ostrich and pretend nothing really happened at all. Still others can write it all off and cynically say all politicians are just alike—they are dirty and crooked—and use it as just another illustration as to why the whole American system is corrupt. Others yet can wallow in this crisis—they can sink deeper and deeper into its mire as every new revelation comes across the newspapers or the television screen.

But each and every one of these alternatives is luxury we can ill afford. The situation is far too serious for those kinds of games. The basic question still remains, as it did for Hosea: Whom can I trust?

He found an answer: "I am the Lord your God from the land of Egypt, and beside Me there is no savior." The Psalmist says the same thing in a different way: "It is better to put your trust in the Lord than to put any confidence in princes."

Our forefathers must have reflected on these passages for they provided certain checks and balances against those who, in their zeal to do what they conceive to be right, become excessive in their desire for power. Those checks and balances are at work now to the credit of our ancestors' insights. The system is being tested under strong power and pressure, and the system is working well.

On the face of the coins we carry are the words, "In God We Trust." On the other side, on the back side, are the words, "The United States of America." The position of these words is a parable: God comes first and then the United States of America.

The God in whom we must put our trust is one who is actively involved in human history. He worked through Abraham and Isaac and Jacob. He worked through Moses and David and Solomon. He worked supremely through Jesus Christ. And into Christian history He has worked through such saints as

Augustine, Francis, and Martin Luther. He continues to work through human beings today, including a determined Grand Jury, a courageous judge, honest prosecutors, a vigorous free press, and an aging senator from North Carolina.

If ever I have had my faith affirmed in the power of the living God present in human life today, it has been in these past few days in America. God is alive and well and in the United States working His purpose out. He is the God of all nations and all history. In the process we are now in, He is calling each one of us, as well as our nation as a whole, to a deeper trust and confidence and faith in Him, in the God who is present not only on the rocks but in the rapids.

This Lord is calling us to a

deeper faith and a more mature America, into a deeper sense of patriotism. In the crisis between blacks and whites in America, the issue is how inclusive is America going to be. In the crisis over Viet Nam, the issue is the role of militarism in our national life. In our present crisis, a more important issue is at stake—in whom and where do we put our trust.

God is purging from our national life a false and a blind kind of patriotism centered in men and leading us to a mature patriotism which sees God in control of history—even our own—which sees both His blessing and His judgments on our nation.

Thomas Jefferson, in another crisis in American life, understood this well when he wrote, "I tremble for my country when I think that

God is just." So in this present crisis we, too, are trembling, a trembling which can only be stopped as we put a deeper trust in God.

To me, at root, Watergate is a religious issue, dealing on the one hand with immorality—people playing God, setting their own standards of right and wrong—and on the other a call to us as individuals and as a nation to trust in the God who created all things, including us and our country. In Him we find true value. In Him we find stability in the midst of chaos. In Him we find assurance in the midst of confusion and disillusionment.

In this current crisis, let us pray for our President, and let us also pray for ourselves and for our country. Let us pray this present crisis may be overcome, but let us pray that it not be overcome until each one of us—from the President on down—finds and exercises trust in the God of all nations and all people.

Hosea put it right for us all: "I am the Lord your God. . . and beside Me there is no savior."

—J. Fletcher Lowe, Jr.

Church of the Holy Comforter
Richmond, Va.

It's O.K., Son, Everybody does it.

When Johnny was 6 years old, he was with his father when they were caught speeding. His father handed the officer a \$5 bill with his driver's license. "It's O.K., Son," his father said as they drove off. "Everybody does it."

When he was 8, he was present at a family council presided over by Uncle George on the surest means to shave points off the income tax return. "It's O.K.," his uncle said. "Everybody does it."

When he was 9, his mother took him to his first theater production. The box office man couldn't find any seats until his mother discovered an extra \$2 in her purse. "It's O.K., Son," she said. "Everybody does it."

When he was 12, he broke his glasses on the way to school. His Aunt Francine persuaded the insurance company they had been stolen, and they collected \$27. "It's O.K., Kid," she said. "Everybody does it."

When he was 15, he made right guard on the high school football team. His coach showed him how to block and at the same time grab the opposing end by the shirt so the official couldn't see it. "It's O.K., Kid," the coach said. "Everybody does it."

When he was 16, he took his first summer job at the big market. His assignment was to put the over-ripe tomatoes in the bottom of the boxes and the good ones on top where they would show. "It's O.K., Kid," the manager said. "Everybody does it."

When he was 18, Johnny and a neighbor applied for a college scholarship. Johnny was a marginal student. His neighbor was in the upper 3 percent of his class, but he couldn't play right guard. Johnny got the assignment. "It's O.K.," they told him. "Everybody does it."

When he was 19, he was approached by an upper classman who offered the test answers for \$3. "It's O.K., Kid," he said. "Everybody does it."

Johnny was caught and sent home in disgrace. "How could you do this to your mother and me?" his father said. "You never learned anything like this at home." His aunt and uncle also were shocked.

If there's one thing the adult world can't stand, it's a kid who cheats. . . .

Adapted from *The Parish*, bulletin of Christ Church, Greenwich, Connecticut.

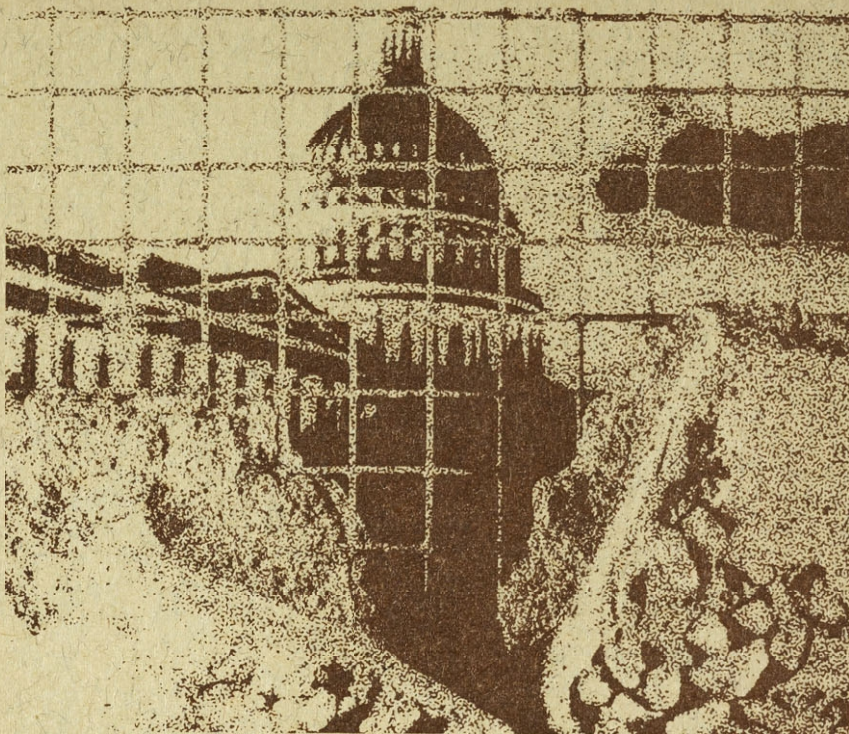
BEFORE THE WATER GATE

In 445 B. C. the Jews rebuilt the wall around Jerusalem. They had recently returned from their exile in captivity in Babylonia, and while they were gone the city had been destroyed, the walls torn down, and that holy hill become a rubble.

They returned from exile determined to gather together scattered members of the nation, to rebuild the capital city, to restore the Holy Temple to its former glory and make it the center for the country's national and religious life, and to re-form their religion with absolute loyalty to God.

Everything which tended to diminish that primary loyalty to the One who had brought them back from exile would be cut off. They were determined to rebuild a nation *under God*: to be loyal to Him alone and in obedience to Him to attain prosperity as His people.

So they rebuilt the Temple, they rebuilt the city, they rebuilt the wall. The wall was not only a defense against the enemy's physical attacks but also the symbol of the Jews' gathering together



in a peculiar relationship to one another because they were God's chosen people.

But to pass in and out of the city, they built gates. The names of the gates describe them: the Valley Gate, opening upon the Valley of Hinnom; the Fountain Gate, leading to a spring outside the wall; the Sheep Gate near the market where sheep were bought and sold for sacrifice as well as for eating; the Fish Gate where fish from the coast were sold; the East Gate; the Horse Gate near the royal stables; the Damascus Gate, opening onto the road to Damascus; the Old Gate, restored; the Inspection Gate, the customs; the Dung Gate, also known as the Refuse Gate (we would probably call it the town dump gate).

There was also the Water Gate. That gate gave access to the Gihon Spring outside the wall near the Temple area. In about 445 B. C., after the wall had been completed, all the people of Jerusalem gathered together in the square before the Water Gate. At one end, on a platform, sat the governor, Nehemiah, and the priest, Ezra, and the leading officials of the city.

The purpose of their gathering was to remember once again the law of God they were to obey. So, in the presence of the governor as the head of the state, Ezra the priest read the Word of God. It was to remind them God was their God; God was their King; their loyalty to their country could be expressed only in loyalty to God, and that meant that obedience to the law of the land was obedience to God's law of righteousness and justice.

That particular occasion came to be

known as the Feast of the Tabernacles, or Booths, a celebration the Jewish people continue to this day.

We stand now as a nation in the square before our Water Gate. We search to hear the Word of God spoken to this nation, a nation which claims to be "under God."

When we attend the trial at Watergate, we are first of all judged—every one of us. And who among us does not have some sense of judgment when truth is revealed for the whole world to see about how human beings act: how we have violated, corrupted, or slanted the truth; what we have done out of self-interest, cutting the corners of honesty, watering down our integrity, failing to stand up for the right; how we have joined in the conspiracy of silence, crossing to the other side of the road to avoid involvement?

We will come to no greater national health if we continue to stand aside and point our fingers at those over there who are now being exposed and say they are guilty. We are guilty—and we can, in our own way, confess our sins against truth, against our own integrity, and against our own sense of justice and our own honesty. That is the first word.

But another word follows directly upon this. It was spoken by Nehemiah and Ezra at that first Water Gate trial when they said: "This day is holy to the Lord your God; do not mourn or weep."

Nothing in the laws of God is beyond the reach of any of us. We have all at times obeyed those laws as well as disobeyed them. When we obey them, the day is made holy. Simple. Then our

strength comes in the joy of the Lord.

We are not going through, I believe, a constitutional crisis as much as we are a moral crisis. And because morality in the long run rises from religion, this is also a time of religious crisis. We are called to be moral not simply by our country—although that seems so obvious today as to be hardly worth mentioning—but by our God. The laws of morality are His, built into the structure and the life of every nation of mankind, and in our allegiance to them—the laws of morality and justice—in our nation we show forth the measure of our allegiance to Him.

What can we do about Watergate? Those of us who have a religious understanding of the nature of history—the descendants of Abraham, Isaac, Jacob, Nehemiah, and Ezra, followers of the law of Moses—those who view that law of the Jews as the schoolmaster bringing them to the law of perfect liberty in Christ, all of those who would enter into the joy of the Lord to make this day a holy day: we can pray. We can pray day by day, by name, as the Jews in the fifth century B.C. did before their Water Gate: Nehemiah, Ezra, Mitchell, McCord, Haldeman, Erlichman, Dean, Caulfield, Kalmbach, Magruder, and all the others—all names named.

We pray that as we, where we are, try to obey the righteous will of God, as He gives us to understand it, with our own inner integrity so that justice may prevail in this land, so may they. And so may this day of judgment in our land become a holy day. Together then may they and we enter into the joy of our Lord who becomes our strength.

Before the Water Gate—a holy day.

Let us pray:

Take from us, O God, all moral cowardice, every inclination to get along by going along.

Confirm in us Your spirit of integrity that when we know what is right we may do it. Give us confidence that truth will prevail so we may be loyal to truth and thus to You who art the Truth.

Grant that what we ask others to do, we may do ourselves, so that righteousness and peace may dwell in our land and the joy of the Lord be our strength under God. Amen.

—John B. Coburn

Adapted, with permission, from a sermon preached by Dr. Coburn at St. James' Church, New York, May 20.



How Shall We Pray for Him?

Mr. Nixon, in his April 30 address on the Watergate affair, in great need asked for our prayers. How shall we pray for him?

First of all, this Church has been praying for him all along, in public services and often by name. Whether it be by use of the *Book of Common Prayer* or the Trial Services, the Eucharist or the Daily Offices, the Episcopal Church in its corporate worship remembers the President of the United States before God. Now that a moral crisis has gripped the office and the executive network through which it functions, our prayers take on a special keenness and poignancy. What may have been perfunctory most of the time has, in this time, become urgent.

In responding to Mr. Nixon's request we do nothing new—only something very old with a new spirit. I commend for all our use during this season the collects on pages 18 and 36 in the Prayer Book, the one for the President and the other for our country. In the *Services for Trial Use* the Intercession that begins on page 93 and the collects for the nation on pages 588 and 630 are appropriate.

Second, I believe that in praying for Mr. Nixon we touch the powers of God that bring balance and wholeness to our own spirits. Most of us must have been feeling a riot of inner sensations as the disclosures have tumbled out: anger, contempt, grief, pity, devastating doubt, the need to punish, gratitude for the old system and for the old values that expediency and arrogance cannot kill—and, beneath it all, a secret knowing that none of us is so clean as to bear the light of any full disclosure without shame.

Prayer opens the human heart to wholeness, disallowing the rule of one-sided passions while making room for all of them as expressions of what it is to be real as private persons. As public persons we must leave the outcome of the case to legal processes now at work in the judicial and congressional domains. It seems important to pray that these processes not fail to steady and restore our trust in the powers

of American government to govern justly.

Third, in praying for Mr. Nixon I believe we can forthrightly thank God for the passions this crisis has aroused in us—passions which I trust the President shares with the constituency to whom he is accountable. These passions signal our refusal as a free people to treat lightly the betrayal of public trust. Thanks be to God also for the courage in a few people along the line to press for disclosure—and for the pressure of conscience in others who have done the disclosing.

And thanks be to God for Mr. Nixon's willingness to assume final responsibility. In Christian terms this has some of the quality of re-

pentance—the refusal to blame others, the repudiation of the impulse to scapegoat. To hold to the consequences of this stance will call for courage. For this, as a gift for him, we should also pray in responding to the President's request for prayer.

Finally, in our prayers we would do well to ask that God help us use this moral crisis as an occasion for moral renewal in the nation. The decay of decency must be laid at all our doors, whatever our political and social bias. Significantly, while permissiveness has seemed to be the work of a liberal view in the past few decades, the scandal of a cavalier attitude toward the law and truth-telling has erupted at the heart of a conservative administration.

Lord have mercy.

Christ have mercy.

May our anguish now be the material out of which God helps us fashion a new and nobler quality of national life.

—Bennett J. Sims
Bishop of Atlanta

There Is a Watergate Within Every One of Us

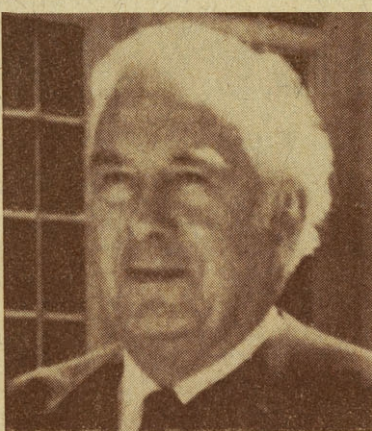
by Smith Hempstone

The latest Watergate revelations have left a dusty taste in the mouth of America. And well they might for the illegal activities of those in high places are more than an indictment of Republican corruption. They are a condemnation of the mores of contemporary America.

Democrats, of course, conveniently forgetting the scandals of the Truman years and the antics of Bobby Baker, Gov. Otto Kerner, and Sen. Daniel Brewster, are falling all over themselves to cast that first stone. But their claim to a higher political morality is specious.

And although politics is, as we all know, a dirty game, few of us can afford to point the finger of scorn and derision at the men and women on the Hill and in the White House. They are, unfortunately, representative Americans. That is what is so depressing about the whole thing.

On the same day, for instance, that the front pages of most Ameri-



Law and Freedom: A Fragile Balance

"No matter what coercive powers of enforcement governments may assert, the peoples in country after country in all ages have demonstrated that Man was meant to be free but that this ideal can be realized only under the rule of law. And this must be a rule that places restraints on individuals and on governments alike. This is a delicate, a fragile, balance to maintain. It is fragile because it is sustained only by an ideal that requires each person in society, by an exercise of free will, to accept and abide the restraints of a structure of laws."

—Chief Justice Warren E. Burger, speaking at the Law Day Service, St. John's Cathedral, Jacksonville, Florida, on April 29, 1973

can newspapers carried the story of a former Presidential aide's linking a former U. S. attorney general to the masterminding of the Watergate break-in, the sports pages of the same newspapers bannered the story of the forfeiture by second-ranked Oklahoma's football team of eight 1972 victories and a Sugar Bowl triumph because an assistant coach had altered the high school transcripts of two freshman stars.

We know an Air Force general ordered unauthorized raids against North Vietnam and that reports were falsified to conceal the fact. There is evidence of Army officers' having accepted decorations for valor to which they were not entitled. We have seen lobbyists making under-the-table contributions to those in position to help their clients. We have seen wealthy men "buying" ambassadorships. We have seen American corporations meddling in the domestic politics of foreign nations.

Always, of course, it's evidence of somebody else's corruption which is titillating our taste for gossip. None of us ever considered chiseling on his income tax, sneaking an undersized teenager into a movie on a child's ticket, or telling a lie. No newspaper editor or publisher ever suppressed a story about his or his family's personal peccadilloes. No reporter ever failed to write all he knew, no matter how much it hurt his cronies.

What happened at Watergate, then, hardly is aberrant; it is only the typical writ large. Never mind that the corruption of Watergate was the corruption of power; the motive of corruption is less important than its effect, which on this level is to discredit the democratic process.

The philosopher, H. Rap Brown, once remarked that violence is as American as cherry pie. Maybe so. And it could equally accurately be said that corruption is as American as apple pie.

To which those with a knowledge of history will retort that the corruption of power is as old as power itself. Roman emperors were selling consulships long before the Republicans and Democrats started marketing influence and ambassadorships. It was in part disgust with the

corruption and venality of the Continental Congress which drove Benedict Arnold to become twice a traitor.

In short, men have been taking to corruption like ducks to water since time began. But we Americans, although we like to think otherwise, seem to have become increasingly susceptible to the virus. Why?

Walter Lippmann put his finger on it in 1929 when he wrote in *A Preface to Morals*:

"The American social system is migratory, revolutionary, and Protestant. It provides no recognized leaders and no clear standards of conduct. No one is recognized as the interpreter of morals and the arbiter of taste. There is no social hierarchy; there is no acknowledged ruling class, no well-known system of rights and duties, no code of manners. There are smart sets, first families, and successful people, to whom a good deal of deference is paid and a certain tribute of imitation. But these leaders have no real authority in morals or in matters of taste because they themselves have few standards that are not the fashions of a season."

The social ferment which began in the trenches of the Somme but did not end in the paddies of My Lai has castrated the Churches, destroyed the family, corrupted the universities, and rocked the foundations of government. Deprived of these stabilizing forces, we substituted for them the cults of instant gratification, materialism, and winning at any price.

As Mont St. Michel and Chartres came to symbolize medieval man's abiding search for fulfillment through obedience to God's will, so Watergate has become the tawdry emblem of a culture which measures men by what they have rather than by what they are.

The road back to decency is going to be tough. For all of us.

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Episcopalian Smith Hempstone is a nationally syndicated columnist and an associate editor of The Washington Star.

"The Sin That Scarred Our National Soul"

Senator Mark O. Hatfield delivered the following to a Prayer Breakfast in Washington, D. C., weeks prior to the revelations about the true extent and seriousness of the Watergate scandals. Since the Senator is an outspoken critic of the government's policy on the Vietnam war, we may suppose his words were intended to comment on the situation in Southeast Asia. To our minds, however, his words are in the great prophetic tradition of committed Christians speaking their minds on basic religious issues. We believe Senator Hatfield's words shed light on the issues of allegiance, loyalty, and moral uprightness. —The Editors

My brothers and sisters, as we gather at this prayer breakfast, let us beware of the real danger of misplaced allegiance, if not outright idolatry, to the extent that we fail to distinguish between the god of an American civil religion and the God who reveals Himself in the holy Scriptures and in Jesus Christ.

If we as leaders appeal to the god of civil religion, our faith is in a small and exclusive deity, a loyal spiritual adviser to power and prestige, a defender of only the American nation, the object of a national folk religion devoid of moral content. But if we pray to the biblical God of justice and righteousness, we fall under God's judgment for calling upon His name but failing to obey His commands.

Our Lord Jesus Christ confronts false petitioners who disobey the Word of God: "Why do you call me 'Lord, Lord' and not do what I tell you?" (Luke 6:46 RSV) God tells us acceptable worship and obedience are expressed by specific acts of love and justice:

Is not this what I require of you . . . to loose the fetters of injustice. . . to snap every yoke and set free those who have been crushed? Is it not sharing your food with the hungry, taking the homeless poor into your house, clothing the naked when you meet them, and never evading a

Was It Really Duress?

Somebody—a Mr. Anonymous—sent me a copy the other day of an editorial in the *Birmingham (Alabama) News*. It startled me although by now I should be case-hardened. The title was “Watergate and Morality,” and the editor says the whole shocking affair is due to a “permissive” morality based on situation ethics—the idea that behavior should not be determined by absolute laws or rules. He said it is “formalized by theologian Joseph Fletcher.” Phew!

Nixon’s statements about his staff’s spying on our own people make two points: one, that his staff kept the full truth from him and therefore (sic) he is not to blame; two, that it was necessary to protect the country from un-American (sic) and subversive (sic) elements. Nixon hasn’t changed his threadbare line for twenty-five years; he has wrapped himself in the flag from Joe McCarthy to Vietnam to the present bombing in Cambodia.

McCord’s defense lawyer argued that the illegal entries, bugging, thefts, and burglaries of the group hired by the committee to re-elect Nixon were done under duress, *i.e.*, on the legal ground that sometimes the law may be broken when a greater good is at stake. The Birmingham editor calls the flexibility of situation ethics “snake oil”—which means the law of the land is snake oil.

Just out of hand condemning is merely moralistic and unfair. The real question at stake in this unprecedented White House scandal is whether you agree with Nixon that he had to spy on us. Was it really duress? Was love of our freedom an end great enough to justify such a means? It never was for Lincoln or Wilson or Roosevelt. Maybe I’m biased because I and my kind are the ones who would be spied on and secretly wiretapped. *Mirabile dictu*, even J. Edgar Hoover wouldn’t play with them. I simply don’t believe Nixon, nor can I see how his “duress” defense holds water. Nor did Judge Sirica in undercover agent McCord’s trial.

—Joseph Fletcher

But I Didn’t Ask the Question

Church mandarins seem to have all the answers to the problems I don’t have.

Meaninglessness. It does occasionally cross my mind that maybe laundry, cooking, cleaning, etc. simply don’t have any ultimate value and that I was born for better things. In fact, you might call it the Monday morning syndrome. Unfortunately I rarely have time to dwell on it, especially on Monday morning.

Identity crises apparently are prevalent. Alas, just as I am about to have one, a domestic crisis arises instead. Only yesterday I was delivering myself of a homily on the advantages of plain living and high thinking which was eliciting an unnecessarily heated response from certain teenagers the Lord saw fit to place in my care.

The dog chose that precise moment to eat the turtle.

When the turtle was rescued by a feat of induced regurgitation and its owner pacified by an instant name-change for the turtle to Jonah, I reflected this was fairly typical of events which preclude my giving much attention to my identity crisis. Indeed, generally speaking, I rarely care who I am or whether I am merely a figment of somebody’s imagination.

Building interpersonal relationships is another worry. All kinds of encounters are said to be desirable

for people who would, in my opinion, be better advised in the interests of peace and harmony to confine themselves to passing the time of day. I have no urgent need, at the moment, for a few hundred close friends.

The generation gap and the closing thereof bothers some. I personally try to keep the gap inviolate. Any desire to diminish it seems to me nothing less than a suicide wish. Having no yen to be 39 going on 16, I gave the matter some thought and soon found an almost infallible remedy which I have pleasure in sharing and which may be used without charge or acknowledgement.

When accosted by teenager intent on bridging the gap and enlisting sympathy, agitation, or any other undesirable emotion, assume look of incredulous horror and say, “You really expect me to be worried about *that* when people are dying in . . .” inserting location of the current disaster. This immediately puts the dialoguist on the defensive and you in a virtuous position. An added bonus is the satisfaction of fostering a sense of proportion in the young.

Then there is the marital relations hangup. That my husband does understand me seems unlikely, and nothing would induce me to send him on a two-week course to learn how. In the first place, it would require much longer, like a sabbatical. In the second place, I feel the Lord in His wisdom has so ordained it for if my husband did understand me, he would undoubtedly leave home at once. And then I would be in trouble because I haven’t had a better offer. Who am I kidding? I haven’t had any offer, so that settles the marital problem in a hurry.

As well as all this, endless effort is expended by church officialdom to show me how to be “with it.” Well, honest, I don’t care if I’m not with it. In fact, when I see some who are said to be with it, I’d just as soon be without it.

I can hear you, gentle reader, if



you have got this far, asking why I am exhausting you with all this trivia. If these are not my problems, maybe, you say, she has no problems. But you would be quite wrong. I, as I ply the vacuum and the iron, am trying to cope with some fundamental problems which seem to escape the attention of even the professional theologians.

For example, if it is absolutely essential that I understand the Scriptures, if they are indeed the "Word," wouldn't you suppose, with so many differing opinions about what precisely the Lord means, that maybe He has a communication problem? If the president of a company had a life and death message for the staff and each one interpreted it differently, I'm afraid the stockholders would throw him out. I cannot imagine why this has not occurred to theologians. It certainly makes me think.

The Church, you will be sorry to

learn, adds to the problems. The Bible seems to be its roadmap, but there are a good many detours. Crowds: if they're coming thick and fast, all is well. Yet the Bible says, "Straight is the gate, and narrow the way, and few there be that find it." Youth: surely if "a thousand ages in his sight are like an evening gone," as the poet expresses it, whether the worshiper is 18 or 80 can't be too vital. The Lord's requirements: acting justly, loving mercy and walking humbly with Him—but that wouldn't get you to first base in the Church.

"Be fruitful and multiply" obviously was a bit of a mistake, too. Is one to suppose it was not meant to be taken literally or that it was assumed man would know when to stop? Or have pollution, over-population, and diminishing natural resources been a big surprise to the Almighty, too? At times I think that had I been in on creation, I could have made a few helpful sug-

gestions.

Or is the Almighty simply for free enterprise, and is He, in fact, a card-carrying Progressive Conservative? When you think about it, there isn't much welfare statism about the natural order. It's pretty well sink or swim.

Since it seems unlikely anybody in authority will have time to look into these grave matters, which I hasten to add are only the peripheral fringes of my problems, I can only ask that if I should eventually reach the Pearly Gates, and you, dear reader, have preceded me, please warn St. Peter or his adjutant I have a few questions to ask. I would be obliged if he would schedule me for a longer appointment than usual.

by Elizabeth Travis

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The Book Of the End Of the World

In the Beginning the world had everything. 2 The light went away because man polluted the air. 3 And God saw that it was bad. 4 And there was no evening and no morning, the first day.

5 And man polluted the waters so he couldn't drink, and the animals in the water died. 6 And God said that it was bad. 7 And there was no evening and no morning, the second day.

8 And man made no separation between the earth, and the heavens, and the waters. He polluted them all. 9 And man sprayed chemicals from airplanes on the plants, and the plants died. 10 And God said, "It's getting worse." 11 And there was no evening and no morning, the third day.

12 And man blocked off the greater light and the lesser light and all the stars from his view. 13 And God saw that it was bad. 14 And there was no evening and no morning, the fourth day.

15 And man poisoned swarms of living creatures, the creatures of the sea and the birds of the air. And their eggs and their babies were poisoned, and they were no longer fruitful. 16 And God saw that it was bad. 17 And there was no evening and no morning, the fifth day.

18 And man stopped believing in God. 19 He filled the earth and subdued it; he destroyed the earth and all the things on it. 20 And man destroyed himself and all the things he built. 21 And God saw all the things that man had done, and, behold, it was very bad. 22 And there was no evening and no morning, the sixth day.

23 And the earth was without form and void, and darkness was on the face of the deep. 24 And God saw the destruction which man had done. 25 And God said, "I couldn't do anything about it." And he cried.

Written by the third-through-sixth-grade church school class of St. Mary's Church, Manhattanville, N.Y., Mr. William Shullenberger, teacher. Class members include: Peter Bass, Owen Callard, Gwen Davis, Mark Holland, Vincent Holland, Lisa Kelly, Rhonda Morgan, Marty Phelps, Jane Dudley, Jon Secor, and Debbie Whitfield.



by LaVerne K. Brown

Have you ever really taken stock of what you have? Take a good look at your hands, your feet, your eyes. Now, for just one moment, try to imagine life if you were unable to use any of them.

Ever tried walking around a room blindfolded or crossing a street in a wheelchair? Ever tried to go up a flight of stairs on crutches or spent an hour with your hands tied behind your back? Every day 25 million Americans do something like this, but it isn't a game. It's their way of life.

The statistics break down even further to tell us 250,000 people spend their active time in wheelchairs, another 200,000 in heavy leg braces; 139,000 have artificial limbs; 5 million deal with heart conditions; and another 16.5 million are senior citizens.

Of course, in order to avoid feeling too uncomfortable with our good fortune, we able-bodied mem-

bers of the human race try to help by giving to one good cause or another and most certainly giving freely of our pitiful looks to those less fortunate than ourselves. But does our responsibility to others end with pitiful eyes and shaking heads?

Not long ago my life began to touch handicapped people on a daily basis. I began to see beyond my short-sightedness. I marvel at what the handicapped have overcome and how bravely they face their lot.

In the beginning, I, too, was full of pity and compassion, believing as most of us seem to do that we can do little except give our charitable pity. We're mistaken. Pity never really helped anyone!

We can help in a variety of ways. Consider architectural barriers. Have you ever heard the term? It's a simply one and quite easy to understand, especially from a wheelchair. Architectural barriers are unseen signs which say "Handicapped Keep Out!"

Look at our public buildings. Remember those stairs you just climbed? Now imagine the plight of the blind man or the person in a wheelchair who wants to tour his city, public buildings, see his doctor, or just visit a friend. No, there are no ramps at the street corners or on the stairs. All the drinking fountains are out of reach; the restrooms won't accomodate a wheelchair. Remember that department store has only revolving doors, inaccessible elevators, and no ground-level entrance. Do you have the picture?

Now comes the biggest surprise of all: churches are one of the biggest offenders. God's house is where all are welcome—except the handicapped.

Take a good look at the building where you worship. Does it have a ramp for easy access? Are the aisles wide enough for a wheelchair? Is the parking lot too distant? How about the blind or deaf person at the door: is someone there to help

him?

When you start looking, you'll have no difficulty in seeing we have tacked that unseen "Handicapped Keep Out" sign on many of our magnificent church buildings. Much needs to be done. We have neglected the handicapped in our midst much too long.

While we are busy modernizing our Liturgy, we might modernize our thinking and our structures. I don't believe we were called to serve only the able-bodied. One cannot help but remember that Christ often had the handicapped as His congregation. He taught us to care for our fellow man. Can you imagine how He must feel when the doors to His House remain shut to one of His own because the steps are an insurmountable barrier to a wheelchair?



A Mass for the Earth



Lord God, You have brought into being all that is: all that we are blessed to see, hear, touch, smell, and taste. Indeed, the earth is Yours, and You have bid us possess it, saying, "O taste and see how gracious the Lord is. . . ."

Not only the earth, Lord, is Yours but all we who dwell in it. You have taught us that we who dwell here are brothers and that You are our Father. But we have defiled one another with all manner of inhumanity; yet You have given to us Your love and forgiveness expressed in human life—in Jesus Christ our Lord, who by His death and resurrection frees us from the hopelessness of our imperfection.

Now, Lord, we have further defiled and misused Your earth, our home. We have polluted Your air, Your water—the whole economy of the life You made for us.

Therefore, now, Lord, we come humbly but in faith to offer these, our intentions of amendment (*here each person declares in turn his or her intention to do or not to do*

The Seagull Who Faced West

A seagull used to sit every morning on a large rock outside our house at Cape Cod. The house, which is at the water's edge, is a good place for "seagull watching," and when we discovered the seagull's daily habit of visiting our beach, we looked for him each morning. He was a majestic bird, larger it seemed than most of the other gulls we see along that part of the Atlantic shore. Last summer he became a special kind of friend to whose daily visit we looked forward.

But something was strange about the bird. He always sat on the rock in the morning, facing the west. Perhaps the sun was too bright for him; perhaps the contour of the

certain acts to aid the anti-pollution efforts), asking You to bless them and us, so giving us strength and courage to do as we have promised.

We offer, too, Lord, this collection of refuse which we with our own hands have removed from the face of Your earth. And we ask You to receive and bless even this—even as You receive, redeem, and bless us.

And in most humble thanksgiving for our life together, we offer our total selves to You from whom all life comes; that we may be sent to our homes, schools, offices, and shops fed, strengthened, instructed, and blessed to be Your messengers of truth and peace.

Finally, Lord, we make the best offering of all: this bread and wine, remembering the broken body and spilled blood of our Lord Jesus Christ, asking You to bless them and make them food for our spirits, to join us as one about Your table: partakers of one loaf and one cup, dwellers together in one earth, children of one God.

You! to whom we say: Holy, Holy, Holy, Lord God of hosts! Heaven and earth are full of Your glory; glory to You, O Lord.

Amen!!!

—The Young People
Emmanuel Episcopal Church
Detroit, Michigan



rock suited his feet better when he faced in a westerly position; or perhaps it was a habit which he couldn't or didn't want to break. I don't know.

But I began to worry about my morning visitor. I thought he was missing a lot else in the ocean and on the beach. An occasional glance to the right or left wouldn't have hurt him; even a peek behind him at the sun might have given him a new perspective. But he was determined not to move, and while we had our breakfast, he sat motionless, facing only in the direction where the sun had once been, where in twelve hours it would be again, but where at the moment it was not.

Like myself and others, this bird? We often develop a rigidity about us as we remember the past and look forward to the future while ignoring the present which surrounds us with so much. People of fixed determination are often a great asset to a decaying or uncertain society, but they can miss a great deal when life happens also to be so exciting and challenging.

I missed my seagull when I returned home. I remember him now with pleasure and a little sadness as well. Rocks are good places on which to sit; they are also, however, places from which to soar and to catch the wind and the sun of the morning.

—John C. Harper



Priests Are Persons, Too

Let's stop behaving as if ordination made a man either less human than the rest of us or superhuman.

Some of us sometimes expect "our" priest:

- to be good with young people, including those we're not good with ourselves;
- to welcome a phone call on some trivial matter, in the evening or on his day off;
- to endorse an opinion most people in our congregation hold;
- to add a certain tone to a dinner party, as does a flower arrangement or a gourmet sauce;
- to remember messages, even those we give him ten minutes before a Sunday worship service;
- to do what we want him to because he's "on our payroll";
- to be a cut above other men in the ways he relates to women;
- to stay immune to blue moods,

impatience, or irritability;

- to manage without strain on an income lower than that of the average parish family;
- to take initiative in "good works" we approve of but to steer clear of community problems we consider controversial;
- to solve our personal dilemmas or tell us how to solve them;
- to act as the hub of a wheel with spokes of uneven length and strength and roll us along smoothly.

No wonder dozens of Episcopal clergymen leave the parish ministry or wish they could.

One priest says, "I feel as if I were barbed from head to toe with great big upside-down fishhooks, each one tearing into my flesh because somebody's hanging from it."

Let's unhook our priests and free them to be what they really are: fellow children of God—ordained, yes—but, first of all, persons.

—Isabel Baumgartner

THE GODFATHER QUIZ

(for Godmothers, too)

by Judy Harris

Consider the last twelve months and check those statements which apply to you.

- ☐ Went to church regularly to worship
- ☐ Prayed regularly for Godchild, using his name
- ☐ Taught Church school
- ☐ Served as an usher
- ☐ Mailed a picture or Mod poster to Godchild
- ☐ Remembered Godchild with a card or gift at Christmas, on his birthday, at Easter, on the anniversary of his baptism
- ☐ Sang in the church choir
- ☐ Visited with Godchild at church on Sunday
- ☐ Wrote a personal note to Godchild
- ☐ Served on the Vestry
- ☐ Worked with Altar Guild
- ☐ Made advance arrangements to worship with Godchild
- ☐ Served as a Lay Reader
- ☐ Sent a book to Godchild (not necessarily a "Bible" book)
- ☐ Took Godchild to a special event (movie, basketball game)
- ☐ Served on a church committee
- ☐ Telephoned Godchild to chat with him
- ☐ Visited with Godchild and his family (our house or his)
- ☐ Made a gift especially for Godchild

Consider:

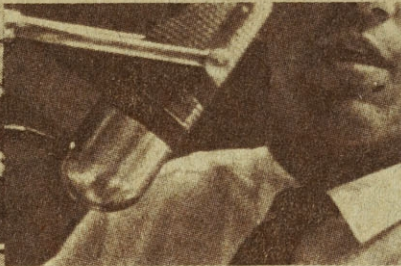
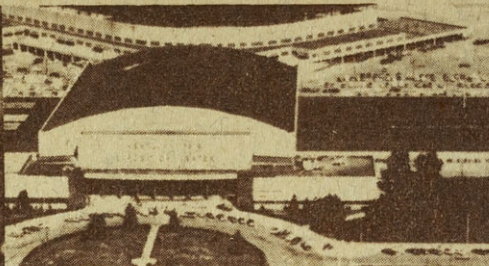
How important is it that my Godchild know that I love him in a special way?

How important is it that my Godchild know that I love my Lord?

Scoring:

Whenever we do anything in love, we score for Christianity. God, give us grace to remember. . . .





Convention Plans For Work and Fun

The Rev. Ian Mitchell, composer of *The American Folk Mass*, *The Funeral Folk Mass*, and recently *Morning Glory*, will coordinate activities for an "Evening Gathering Place" at the 64th General Convention in Louisville, Ky., in late September.

Father Mitchell, well known with his wife and partner in the singing team "Father Ian and Caroline," was appointed by the Convention's Agenda and Arrangements Committee to run the gathering place where delegates and visitors can relax after legislative working hours. Steve Mendell, recording producer and studio musician in Nashville, Tenn., will assist Father Mitchell.

The Gathering Place, situated in the Canterbury Room of the Executive Inn, will be open from 9:00 p.m. until 2:00 a.m., with entertainment scheduled at 10:00 p.m. and midnight. A house band will perform each night.

In addition to the programmed entertainment, the Gathering Place is planned to be a "haven of relaxation, [providing] interaction with delegates and visitors in an atmosphere of quiet unity and intimacy where healing and genuine sharing can take place." Admission will be free although the snack bar will charge for its offerings, including beer and wine.

In addition to the evening Gathering Place, a daytime Gathering Place/lounge will be located in the west wing of the Exposition Center near the exhibits and cafeteria. It will accommodate up to 400 people, have comfortable chairs, tables, and closed circuit television so people can keep abreast of action in the two Convention houses while they relax.

Both places are sponsored by the neighboring Diocese of Indianapolis. Three priests from the diocese—the Rev. Messrs. Richard Wyatt, John Roof, and Al McClure—are responsible for staffing the daytime location.

General Convention 1973 will open with a celebration of the Eucharist and presentation of the United Thank Offering on Saturday, September 29, from 4:00 to 6:00 p.m. in Freedom Hall (coliseum). At 8:00 p.m. visitors, official deputies, bishops, and Triennial delegates are invited to a briefing session.

According to the proposed agenda for Sunday, September 30, the two houses' first legislative sessions will be held that afternoon from 3:00 to 5:30. The program and budget proposal for the next triennium will be presented to both houses in joint session from 7:30 to 8:30, followed at 9:00 by workshops on program and budget.

The tentative daily schedule includes early morning scheduled committee meetings, followed by joint worship services of the two houses, Triennial delegates, and visitors (see *June issue, page 33*), and then the legislative sessions. During the first full week of Convention, open hearings/workshops on pending legislative issues will be convened every evening with the exception of Wednesday, October 3.

That evening the presidents of the two houses and members of the Convention will be guests of the Bishop and Diocese of Kentucky at a "Presidents' Evening" performance of the Louisville Symphony. Saturday, October 6, has been set aside for special group dinners, and the weekend of October 6-7 is "free time" after 12:30 p.m. Saturday.

Triennial

The first session of the Triennial Meeting of the Women of the Church will begin at 10:00 a.m.

Sunday, September 30. The service will include a multi-media presentation, the Eucharist, and the Agape. The Triennial will hold morning and afternoon sessions until adjournment on Thursday afternoon, October 4, following the Eucharist celebrated by Presiding Bishop John E. Hines.

In addition to transacting scheduled business (see *June issue, page 37*), the delegates will hear three major addresses: "Technology and Freedom" by the Rev. Dr. Clement W. Welsh; "Women and Freedom" by Dr. Letty Russell; and "The Church and Freedom" by the Rt. Rev. Bennett J. Sims. Mrs. Glenn W. Gilbert, Grand Rapids, Mich., is the presiding officer.



Ian Mitchell

Canadian Synod O.K.'s Women Priests

The Church of Canada, at its twenty-sixth General Synod meeting in Regina, Saskatchewan, in mid-May, became the fourth Church in the Anglican communion to agree to the principle of women in the priesthood. The 300 delegates, who represented the 1.1 million-member denomination, sent the resolution to the Anglican Consultative Council for discussion by

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all Anglican Churches in July. Canada's Anglican bishops voted their approval by a vote of 21 to 9.

A resolution amendment provides that implementation will be delayed until the House of Bishops completes a pattern for the Church which will include an "educational process."

The Church in the Province of Burma and the Church of the Province of New Zealand have also approved the principle of women priests, and the Diocese of Hong Kong has already ordained two women.

In other actions, Canada's Synod:

- **authorized** trial use of an initiation rite which combines the separate acts of baptism and confirmation, thus allowing children to become full members of the worshipping community at baptism rather than having to wait the usual 12 or 14 years for confirmation;

- **created** an agency on public social responsibility which will attempt to change corporations' policies through stockholder resolutions. The Church has about \$28 million in investments, primarily in donations to a clergy pension fund;

- **unanimously passed** three resolutions: 1) asking the government to consult with area people about potential ecological damage caused by the pending \$5 billion James Bay hydro development project;

- 2) asking the government to respect the "aboriginal rights" of Canada's Eskimos and Indians; and 3) urging Canadians to allow native people to maintain their culture and language;

- **heard** Episcopal Bishop Antonio Ramos of Costa Rica say that overseas mission work is hypocrisy if parishes are not involved in mission work in their own neighborhoods; and

- **defeated** a resolution which asked that bishops from outside the Church of England be considered in choosing a successor to the present Archbishop of Canterbury, who has indicated he will retire late next year.



Watergate: Churchmen Speak

Following the first two weeks of the Senate Committee's public hearings on the Watergate affair, the Churches, through both lay and ordained leaders, began to speak on the subject. More important than expressed concern was their evident effort to seek and express what meaning the scandal had for Christians in particular.

► Delegates to the biennial convention of **American Baptist Churches in the U. S. A.** called upon President Nixon to "provide leadership that is open, direct, and honest." The resolution, which was adopted by a vote of 892 to 69, also asked Congress to "reassert its leadership role in the initiation and development of government policy" and urged all Americans "to participate in the democratic process by voting and making their expectations known to elected and appointed government officials."

► Earlier, in an address to the convention, Senator **Mark O. Hatfield** denounced what he said was a "political maxim" that one should never admit wrongdoing. "Now that may be wise politics," he said, "but it's terrible Christianity."

► **George Reedy**, former presidential aide, Episcopalian, and head of Marquette University's journalism school, expressed his belief that the Watergate disclosures could well be a blessing in disguise: as a point of departure in reforming the U. S. Presidency.

Speaking to the joint national convention of the Associated Church Press and The (Roman) Catholic Press Association, Dean Reedy said those who lead the nation have come to feel they are "not subject to the norms in ethics that govern relations between other men and women in the nation. . . ."

Declaring that a modern President is too isolated from human contact and honest criticism, the former Johnson aide said the President becomes exalted "and, what's worse, the people around him give him God-like reverence." He said Watergate shows none of those involved



had any consciousness of wrongdoing.

Dean Reedy told the editors of the religious press their role may be to reawaken a society which has "gotten away from the concept of the moral man. . . to rekindle the individual's responsibility for his fellow human beings."

► **Dr. Carroll E. Simcox**, editor of *The Living Church*, stated in a May editorial: "A situation may now be developing in which his [President Nixon's] voluntary resignation would be an act of true patriotism and moral heroism. . . . What kind of leader is he who, to begin with, attracts such morally sleazy characters to his service? And what kind of leader is he who gives his servants the impression that anything goes in his service, however base and despicable, as long as he doesn't know about it? . . . They would never have behaved as they did without having received such an impression."

► **Dr. Carl F. H. Henry**, founding editor of *Christianity Today* magazine, told a Leadership Prayer Breakfast audience in Milwaukee, Minn., that doubts about the integrity of the way Presidents are elected might prove to be a more serious problem arising from the Watergate scandal than the question of whether President Nixon can govern effectively.

He deplored "the increasing misuse of the political process to deceive," adding "when that happens in an administration which makes law and order its banner, the results are moral cynicism and political disillusionment." At the same time Dr. Henry warned against prejudging the President, saying: "The American outlook requires that one be considered innocent unless proved guilty."

► **Morris B. Abram**, presenting the American Jewish Committee's Institute of Human Relations Mass Media award to Episcopalian Walter

Cronkite, CBS-TV news man, said: "Millions who do not trust our higher institutions trust this man."

Mr. Cronkite could not be present, but his daughter responded for him. She said the reactions of people expressing anger "every time he reports on Watergate" brought him some fear for the state of the country, but he also had a feeling of renewed confidence because "our system of checks and balances" had been proved to be still working.

► A Massachusetts theologian, **Dr. Gabriel Fackre**, charged that White House religion is a factor which must be considered in the Watergate scandal. Dr. Fackre, of Andover Newton Theological School, Newton Centre, spoke at the Florida Conference of the United Church of Christ:

"Too much of what passes for evangelism today seeks the salvation of souls and allows the damnation of society. Thus a White House religion that insulates the leaders of government from the prophetic words cohabits with a White House ethics of deceit and dishonesty.

"We view the Watergate scandal as a call to national repentance for the arrogance of power and the apathy of citizenry. It is also an urgent mandate for an evangelism that proclaims both the good news of salvation and the bad news of judgment on wickedness in high and low places."

► *Christianity Today*, an evangelical fortnightly published in Washington, D. C., commented in a May 25 editorial: "What jars is the selective morality some persons display in regard to the Watergate and Ellsberg cases. Whatever may have happened subsequently, we need to remind ourselves that Ellsberg admitted stealing and reproducing the Pentagon papers and delivering them to the news media. Both the Watergate and Ellsberg incidents are exhibitions of law-breaking, and nothing should be allowed to obscure this fact."

On Watergate, the editorial concluded: "We hope the sordid affair will be aired thoroughly, the guilty punished, and the administration's attention turned to solving such problems as inflation, the energy crisis, and the pressing need to build confidence in its own integrity."

Church Organizations Prepare for Louisville

The Daughters of the King and the National Association of Diocesan Altar Guilds have announced plans for their fall meetings in Louisville.

The Daughters' National Triennial Convention, featuring several outstanding speakers, will meet from September 24 to 29, just before General Convention, at Stouffer's Louisville Inn.

Marion M. Kelleran, chairman and professor of the Department of Pastoral Theology at Virginia Theological Seminary until her retirement in June, 1973, will be the convention's luncheon speaker. Her subject is "Ministry of Women."

Mrs. Kelleran is vice-chairman and a member of the executive committee of the Anglican Consultative Council which meets in Dublin, Eire, in July. She also serves on the Episcopal Church's Executive Council and is a member of the Board for Theological Education.



Marion Kelleran

The Daughters of the King is a spiritual order for Episcopal lay women. Its primary purpose is evangelism.

Altar Guilds

The National Association of Diocesan Altar Guilds' (NADAG) Triennial meeting will be in conjunction with General Convention—October 1-3. Marion Ireland, author, organist, and artist, will be the luncheon speaker for NADAG. Mrs. Ireland's book, *Textile Art in the Church*, has received several merit awards.

The Rev. Bonnell Spencer, OHC, member of the Standing Liturgical Commission, will speak to the Guild members about the Trial Liturgies and their relationships to altar guild work. Preparations are also under way for a liturgical art exhibit at the Convention.

Congratulations

To **Christchurch School, Christchurch, Va.**, which received a \$40,000 grant for renovation, improvements, and development from the William H., John G., and Emma Scott Foundation of Richmond, Va.

To **St. Mark's Hospital, Salt Lake City, Utah**, for its new facility dedicated on April 29 by Bishop Richard S. Watson, retired, and Bishop E. Otis Charles of Utah.

To the **Episcopal Camp and Conference Center (Incarnation Camp, Inc.)** of the Diocese of New York which received a \$47,000 grant to expand facilities of its Pioneer Village for Teenagers.

To the **Hoffman Memorial Library of Bard College, Annandale-on-Hudson, N.Y.**, for receiving a \$50,000 grant from the Kresge Foundation of Birmingham, Mich., for enlarging the library facilities.

To the **Society of St. Margaret, Boston, Mass.**, on its centennial anniversary and to the new order of The Worker Sisters for the Holy Spirit, recently formed at St. Mary's Episcopal Church, Kansas City, Mo.

To **Trinity College, Hartford, Conn.**, on its 150th anniversary.

To the *Virginia Churchman*, edited by the Rev. **Benjamin P. Campbell**, which received three of the top four awards of merit for regional newspapers presented by the Associated Church Press in May.

To *The Canadian Churchman*, edited by **Hugh McCullum**, which won all the top awards in the national news journal category.



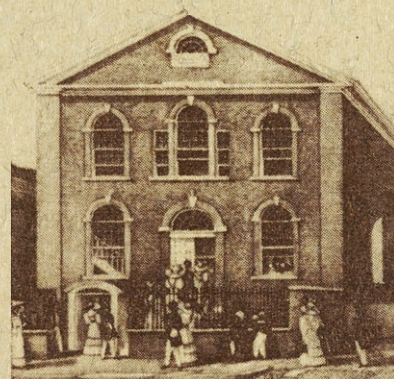
Independence Day, July 4, marks the opening of a pictorial display entitled "The Black Presence in the Era of the American Revolution 1770-1800" at the National Portrait Gallery, F Street at 8th, N. W., Washington, D. C.

The Rev. Absalom Jones (shown with the church he founded, St. Thomas', Philadelphia), the Episcopal Church's first black priest, is included in the display on the first floor exhibition area devoted to "The Black Clergy." The area is designed to suggest an early church with planked floor, altar rail, a

stained glass window portrait replica, and a pulpit built by Mr. Jones' colleague, the Rev. Richard Allen who founded the African Methodist Episcopal Church.

The portrait shown above is a recently restored oil painted by Raphaelle Peale in 1810. The exhibit also includes a Liverpool-ware jug bearing Mr. Jones' silhouette, c. 1808, probably produced to commemorate the tenth anniversary of the first black Masonic Lodge in Pennsylvania of which Mr. Jones was a co-founder.

The exhibit runs until September 3, and the Gallery is open daily from 10 a.m. to 5:30 p.m. More information is available from Nancy Bush at 202-381-6285.



Charismatic Movement Here to Stay

Four specialists in the neo-Pentecostal, or charismatic, renewal agreed in May on their belief that the recent spiritual development in the world is not a peripheral manifestation in Christianity and that it will not go away but will affect substantially the Church's interior life.

Addressing a joint session of Roman Catholic and Protestant editors, meeting in Bloomington, Minn., the panel included James D. Manney, editor of *New Covenant* magazine, Ann Arbor, Mich.; Jack Brombach, Minneapolis, a leader of the Roman Catholic charismatic renewal; the Rev. Don Pfotenhauer, a Lutheran clergyman from Anoka, Minn.; and

Father Kilian McDonnell, O. S. B., who leads the Institute for Ecumenical and Cultural Research, Collegeville, Minn.

The four agreed the renewal movement is taking place within the Church, not outside it; that it is essentially ecumenical in nature; and that it is beset by many problems, especially in the area of social action.

On this latter issue Father McDonnell, who gave the main presentation, said charismatics in South America have apparently discovered how to relate their spiritual experience to social action and urged those in the U. S. to follow their example. He said the movement's theological focus is grounded strongly in the doctrine of the Holy Trinity since it stresses special at-

tention to the gifts of the Holy Spirit used to build up the Body of Christ—the Church.

"A major strength," he added, "is its lay character, and it would be a sad day when it becomes clericalized. Yet it is not anti-clerical, and many, many clergymen are in it."

He advised the Churches to adapt their theological scope to include charismatic experience and those in the charismatic renewal to explain their experiences to the established Churches.

Mr. Brombach said that his Pentecostal experience had given him a deeper awareness of Christ in his life. He rejected charges that charismatic experiences are a form of emotionalism but said he sees his activity "as a celebration of the victory of Christ" over the world—sin and death.

East Asia Council: Women and the Spirit

For the first time in several years, the bishops of all 11 member dioceses of the Council of the Church in East Asia (CCEA) were able to attend the annual meeting held in Manila in May.

The meeting at St. Andrew's Seminary combined features of a retreat, a party for close friends, and a hard-working conference. Bible study, which occupied a third of the time, was led by the Rev. William Heffner, Asia/Pacific secretary for PECUSA.

Political conditions in some East Asian dioceses are delicate. The bishops shared their hopes and worries. Mindanao has a situation similar to that in Northern Ireland where political and criminal influences have exacerbated a long-standing religious tension. Southern Philippines' Bishop Constancio B. Manguramus reported that both Muslims and Christians are found among rebels, refugees, and rehabilitation workers.

The bishops heard that the Korean Church hopes to establish a third diocese next year. They discussed the marked increase in liturgical growth in Asia, especially in the Philippines, Sarawak, and Korea.

They voiced a growing interest in a ministry to Asian seafarers.

Participants expressed approval of the Anglican Consultative Council's proposed new form of MRI; an opinion on the ordination of women to the priesthood; and the charismatic movement.

On MRI: The phrases "giving church" and "receiving church" should be abolished and the scope of the scheme clearly expressed to involve the total mission of the Church rather than merely the financing of projects.

On women priests: "We believe the dioceses of Southeast Asia would remain in full communion with PECUSA if it ordained women to the priesthood and episcopate though some dioceses would be distressed, and for some the questions of priesthood and episcopate would have to be considered separately."

On the charismatic movement: "We acknowledge with thankfulness and joy the many manifestations of the power of the Holy Spirit in the Church today; we welcome the increasing sense of freedom and exuberance in worship. . .; and we recognize the value of the 'charismatic' movement as a corrective to excessive secularism. . . . At the same time we remind our dioceses of the injunction of St. Paul: 'If we live by the Spirit. . . [we shall] have no self-conceit, no provoking of one another, no envy of one another.' " (Gal. 5:25-26 RSV)

Attending bishops represented dioceses in Malaysia, Singapore, Hong Kong, the Philippines, Taiwan, and Korea. Next year's Council meeting is expected to be in Taejon (Korea) and to be combined with a consultation with members of Anglican missionary agencies and others about the new MRI proposals—if the latter are accepted by the Anglican Consultative Council.

Church Bodies Report Membership Loss

The Lutheran Church-Missouri Synod, the Lutheran Church in America, and the United Presbyterian Church report 1972 membership figures are down.

A First in Puerto Rico

Nineteen students from five countries received degrees this spring in a graduation ceremony which marked the first year of operation of the Caribbean Center for Advanced Studies, Carolina, Puerto Rico.

The Center was founded jointly by the Episcopal Theological Seminary of the Caribbean (ETSC) and the Instituto Psicologico de Puerto Rico to provide post-graduate education. It offers an interdisciplinary program of theology and psychology by an ecumenical faculty in a multi-cultural, multi-lingual community.

A Master of Clinical Psychology, a degree unique to Puerto Rico, plus the Master in Divinity, Certificate in Theology, and Master in Pastoral Psychology were awarded the nineteen students.

For the first time in its 126-year history, the Lutheran Church-Missouri Synod had a net loss of members last year. The statistics from the denomination's headquarters show 3,500 fewer baptised members in 1972 than in 1971. The loss in North America was 7,801, but an increase in baptised membership in South America made the total decrease smaller.

Dr. J. A. O. Preus, president of the denomination, commented: "We have joined the ranks of every mainline denomination in North America."

Dr. George F. Harkins, secretary of the Lutheran Church in America, reported to that body's Executive Council that the membership figure for the end of 1972 was 3,155,102 compared with 3,190,891 in 1971—a loss of 35,789.

Dr. Robert J. Marshall, president, said "clearing of rolls" and improved reporting methods accounted for some of the decline in baptised members. But, he added, "we can expect continuing loss as mobility makes evangelism efforts more difficult."

Despite the membership decline, Dr. Harkins said benevolences by congregations have increased in the past decade.

Statistics released at the United Presbyterian General Assembly in Omaha, Neb., revealed that denomination had a membership loss of 104,000 in 1972.

"I dare to hope this unhappy figure shocks you as it shocks me," said Dr. William P. Thompson, the stated clerk and chief executive officer. At the same time "giving" was up although less was given for national and international programs.

UNITY: NEWS FROM ABROAD

Britain's new United Reformed Church (URC) overwhelmingly passed a resolution at its second assembly in London in May to invite the Church of England and the Roman Catholic, Baptist, and Methodist Churches to appoint eight representatives each to take part in talks aimed at ultimate unity. Each Church will be asked to state on what terms it would be ready to enter into negotiations for unity with other Churches and to report progress next May.

A URC spokesman said: "The hope is that all English Churches will join in these talks and that those which are able to commit themselves to seek the formation for a united Church will quickly produce concrete proposals for the necessary conversations."

The URC was formed last October through merger of English Congregationalists and the Presbyterian Church of England.

Not So Fast

Roman Catholic Bishops of England and Wales have deferred a decision to join the British Council of Churches (BCC) while their counterparts in Scotland have decided not to apply for membership at this time.

A statement, issued in London, followed the periodic meeting of the English and Welsh bishops at which John Cardinal Heenan, Archbishop of Westminster, presided. It said: "Before the Bishops' Conference makes a final decision to apply for membership of the British

Council of Churches, a small commission of bishops will be appointed to discuss with representatives of the BCC the Roman Catholic position on certain ethical issues. They will also inquire into the exact financial liability likely to be involved in membership of the Council. . . ."

The statement evoked an expression of disappointment from Anglican Bishop Kenneth Sansbury, general secretary of the BCC. The Roman Catholic Church is currently the largest Church outside the Council, which embraces more than 20 Anglican, Protestant, and Orthodox Churches. Its ultimate choice could be a significant factor in guiding Rome on whether to join the World Council of Churches.

The Scottish bishops said the first priority in Scotland "is a sustained program of education for the whole [Roman] Catholic community in the meaning and practice of the Christian unity movement. The bishops feel the strength of the ecumenical movement is the strength of its local base. . . ."



Presbyterians Re-Join COCU

The United Presbyterian Church voted at its General Assembly in May to re-enter the Consultation on Church Union (COCU) after a seven months' absence.

Dr. Paul A. Crow, Jr., COCU's general secretary who was invited to Omaha, Neb., to speak to the Presbyterians just before the latest vote, said afterward, "It is a joyous moment, not only for COCU but the whole ecumenical movement." He also said the action confirms the new vitality and direction of the nine-denomination effort which followed COCU's plenary session in

April (see *Relay*, May issue).

At its meeting in Memphis, Tenn., the Consultation voted to work on a document which details the growing agreement on faith, worship, and ministry. After the next COCU plenary approves the document, local and regional level COCU churches will be free to deal with structure issues as they live and work together. To further this the delegates authorized a study of the theological and social significance of the local church in order to provide background for understanding the significance of the local congregation as a locus of Christian identity.

Dr. Crow said of the Presbyterian decision, "An original partner is now a partner again. A Church with a great tradition now brings its gifts back to the Church union process."

Computer Used By Boston Parishes

A computerized accounting system for consolidating the accounting functions of individual parishes has been established as a pilot program in the Diocese of Massachusetts.

Under the system 24 of the diocese's 183 parishes are able to use the services of a Honeywell H-58 computer for their financial records. Parish receipts will be deposited in a local checking account, but a telephone call to a Boston bank will initiate an automatic transfer from the bank to a central fund.

The Rev. Richard S. Armstrong, executive director of Church Financial Service, Inc., a planning group of clergy and laymen, says the system provides an accurate and consistent bookkeeping method for individual parishes, makes detailed reports available on a 24-hour-call basis, has a back-up record in case of fire or loss, and gives financial benefits through pooling of parish accounts which can later be invested.

A \$50,000 enabling grant from the Episcopal Church Foundation made the pilot project possible. In addition to the 24 parishes now taking part, 114 others have expressed interest in joining.

The pain of change and theological burglar alarms

Certain books, when reviewed by certain people, demand a review on two levels. So be it.

Level one.

Brian Moore's brief novelization of the tension which liturgical and doctrinal change creates in the hearts and minds of the faithful is deft. The *mise en scene* of *CATHOLICS* (Holt, Rinehart & Winston, \$4.95) is a monastery off the west coast of Ireland sometime near the end of the twentieth century—"after Vatican IV." The problem is a resurgence of interest in the Latin Mass and the old ecclesiastical discipline as kept by the monks in defiance of the, by then, thoroughly ecumenical Roman hierarchy. The protagonists are the abbot of the conservative monastery and a young, zealous legate from the Order's headquarters in Rome. The younger man has been sent out to enforce an up-to-date conformity upon the recalcitrants.

The virtues of the novel lie in its writing—which is tight, vivid, and suspenseful—and in the avoidance of over-simplification in the characterization of the protagonists. The "inquisitor," with his modernizing mission, is not portrayed as having no doubts about the rightness of what he has to do; the abbot is not a stone figure full of archaic certainties. In fact, the abbot comes off as the least dogmatic figure in the book.

The work moves; and, on the evidence of numbers of reviewers, it carries with it many readers who are perplexed by the apparent threat which change in religion poses to the cherished verities of the past.

But: Level two.

In spite of the skillfulness of the author, the book seems, in the end, unpersuasive. To either an advocate of change or to a dog-

matic theologian—to both of which charges this reviewer pleads guilty—it sounds finally like much ado about not much.

CATHOLICS strikes me as less a novel than a tract in the form of a novel. It uses the device of projecting the current intellectual and emotional content of "renewal" some thirty years into the future. That, I submit, is a device which, however well brought off, is unconvincing to a certain type of mind. History, as it actually happens, almost never conforms to anybody's futuristic estimate of it.

Russell Baker once wrote a novel about how Bobby Kennedy took over the Presidency from Lyndon Johnson. The story was full of insights—great fun for partisans of all stripes. It was, however, a wipe-out: in real life Bobby Kennedy was shot by somebody called Sirhan Sirhan.

No author can safely suppose that his favorite set of unalterable data will in fact be the set with which the future must actually deal. Brian Moore, for example, assumes that conservatism will continue to develop into an ineffectively simple, almost nostalgic, allegiance to the forms of the past and that liberalism will arrogate to itself all the old trappings of coercive power. But the reaction of my own sense of history to such an assumption is only a giant, family-size Maybe.

It seems to me an insufficient base on which to work up any deep sympathies for the characters. We are not going to have to wait thirty years for the current intellectual fads to go out of style. We'll be lucky if we—liberals or conservatives—have even five years' worth of the status quo to console ourselves with.

Furthermore, some of the de-

vices by which Brian Moore evokes the emotional intensities of his characters simply annoy me as a theologian. My reaction is something like the response of surgeons to medical dramas on TV or of real-life policemen to the run-of-the-mill detective series: I can understand the human reactions portrayed, but I have trouble with the assorted stupidities by which they are scared up.

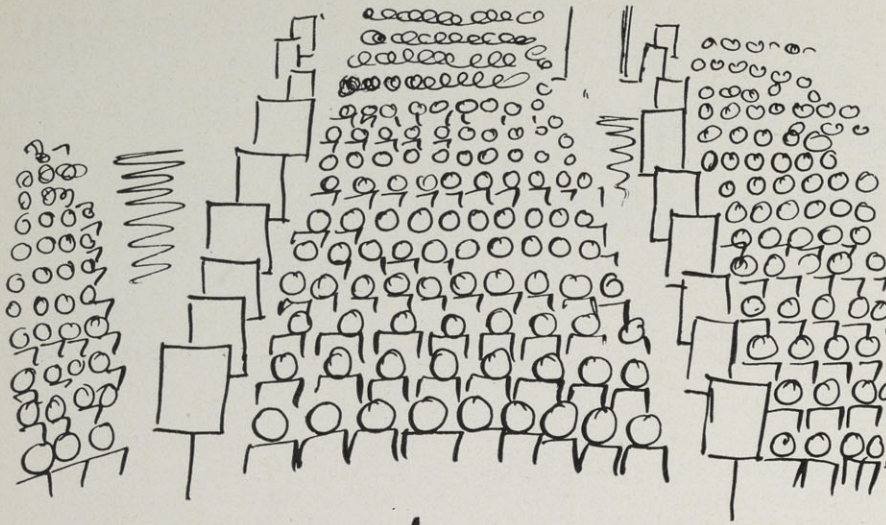
You know the scenario: the patrolman's widow weeps at his graveside after his death from a two-fisted rabbit punch delivered by a handcuffed felon. The only trouble with the story is that no policeman in his right mind ever handcuffs anybody except with the suspect's hands *behind* his back.

Similarly, for example, Brian Moore's portrayal of the deep problems caused by change goes on at length about various people's feelings as to whether the "miracle of the Mass" is being threatened by renewal and ecumenism.

My difficulty with that is the "miracle of the Mass" is a worthless and meaningless concept to begin with. One good distinction sends it to the trash bin: a miracle makes an apparent physical difference (e.g., water becomes wine). By anybody's theology the Mass has never made an apparent physical difference in bread or wine: therefore, get off the subject of miracles and start talking about *sacraments*—which is where you should have been all along. In short, while the emotional content of *CATHOLICS* is loud and believable, I find that the basis for its evocation is a set of ideas and situations which are, to me at least, incredible.

In the long run, though, it is a matter of temperament: those disposed to finding men under every bed will pronounce the novel deeply satisfying. The others of us cursed—or blessed—with a pocketful of historical sensing devices and a couple of theological burglar alarms will continue to have a hard time understanding what the fuss was all about.

—Robert F. Capon



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IN THE FAMILY

"Oh, you're still there," says a recurring voice coming from our telephone lately. Some callers show mild surprise at finding us here. Others, bless them, even register a clear note of relief. It all reminds us of how easy it is to get unfounded rumors spread around—and how much it takes to stop them.

The rumors of the demise of The Episcopalian are being spread. Some do this because they don't understand the facts; others would like, for varying reasons, to see us die.

Reminds us a little of that oft-quoted Mark Twain-ism, "Rumors of my death are grossly exaggerated."

The rumors we've managed to hear imply The Episcopalian is declining. Not so. Over the past year it has shown a marked increase in circulation growth, rising from a low of some 89,000 to 100,000 for this current issue. During this same period our colleagues in other denominations have either continued to decline, victims of a period of unrest that hit us all indiscriminately, or to maintain themselves at a steady level.

One of the most heartening facts about The Episcopalian's healthy circulatory system is its high popularity with those who receive it. Individuals who subscribe for themselves at \$4 per year or \$7 for two years come back year after year at a rate above 60%, almost twice the national average for consumer magazines.

Saving time and money

Among vestries and parish clergy who make decisions about parish plans for all the contributing members of the parish the renewal rate is over 85%.

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The Alliance has a program of ACTION for women in the Episcopal Church. For complete details, write:

Mrs. Ann Clendenin, International President
Anglican Women's Alliance
405 Fischer Street
Glendale, California 91205

dioceses. Every one of the four—Central Pennsylvania, Pennsylvania, Northern Michigan and South Carolina—has had substantial savings in the cost of getting information into the homes of their member families.

In service to the whole church, The Episcopalian has often saved church agencies thousands of dollars by carrying the message in its pages. Examples of this have been the 8-page supplement on lay ministries which appeared in the January, 1972 issue, and the recent report from the diocesan listening sessions, "What We Learned from What You Said," carried in the April, 1973, issue.

We think those are fairly vital statistics for a corpse.

The Episcopalian is not only alive and well in Philadelphia, but it is helping one out of every eight households of Episcopalians stay alive to what is happening to their church and to each other as church-people.

Our proposal for a church-wide information delivery system will be presented to the Program and Budget Committee of the General Convention and eventually, to the Convention itself. The proposal is available to anyone who would like to see it.

One part of the current rumor is true. The Executive Council did not include The Episcopalian in the 1973 budget it is presenting to General Convention. This is nothing new. The Episcopalian was not included in the 1970 budget submitted by Council to Convention either.

The Episcopalian presented its plan to a sub-committee of Executive Council which commended it, but the entire Executive Council never had an opportunity to consider this proposal in any depth.

One clear bright note in this action is that it ought to squelch once and for all the old, inaccurate accusation that The Episcopalian is a "house organ of 815." House organs just don't get that kind of treatment from those whose party line they parrot!

We know, by professional theory, as well as day-to-day experience, that the Episcopalian Church lives by and for communication. It is our happy vocation to be a part of that life-enhancing fact.



What you should know about fire and casualty insurance

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

How many policyholders have ever read their insurance policy(s)? Not many, I would guess! Most of us pay the premium and file the policy away. There are some terms and conditions in every policy which you, the policyholder, should understand to avoid embarrassment at the time of loss (claim). Let's take the New York Standard Fire Insurance Policy which is used in most states.

Q. What is non-concurrence?

A. Non-concurrence exists if there are two (or more) policies covering the same property if one policy affords coverage as Specific Insurance and the other affords coverage as Blanket Insurance. For example, coverage on one policy may be specific as to location or the type of property covered whereas the other policy may cover more than one building, or contents at several locations, or both building and contents.

Q. What is coinsurance?

A. When a coinsurance clause is attached to the policy it states in effect that the Company will not be liable for a greater proportion of any loss or damage to the property than the sum insured bears to the *Actual Cash Value* of said property at the time such loss should happen. Let's say that the Actual Cash Value (ACV) of a building is \$100,000, and that a single policy containing an 80% coinsurance clause insures it for \$60,000. A loss of \$40,000 occurs and the Insured now looks to the insurance company to pay the total claim. The formula used to determine the Company's liability is as follows:

$$\frac{\text{Insurance Carried}}{\text{Insurance Required}} \times \text{Amount of loss} = \text{Amount Payable}$$

$$\frac{\$60,000}{\$80,000 \left(\frac{100,000}{x 80\%} \right)} \times \$40,000 = \$30,000$$

Thus the Insured is required to carry enough insurance to meet the coinsurance requirements if he is to be paid in full at time of loss.

Q. What is meant by the terms "Actual Cash Value"; "Replacement Cost"; and "Market Value"?

A. *Actual Cash Value* is the full cost to replace or repair, less depreciation.

Replacement Cost is the full cost to replace or repair.

Market Value is the sale value (what one can sell the property for).

Have you a question?
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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.

ADIRONDACK MISSION NEEDS:

Funeral or Paschal candlestick, two altar vases, Holy water font, and altar bells.

If your parish has any of these items which are not being used, please write to the Rev. Wayne L. Pelkey, St. Augustine's Mission-Ascension Chapel, Star Lake, N.Y. 13690, giving a description of items available. The mission will pay postage.

CHURCH LIBRARIANS PLEASE NOTE

A national conference for all persons interested in church and synagogue libraries will be held in Portland, Ore., July 22-24, 1973. Sponsored by the Church and Synagogue Library Association and the Pacific Northwest Association of Church Libraries, the event will offer

practical guidance in organizing and operating such libraries effectively.

Keynote speaker is Dr. Robert Sylwester, Professor of Education at the University of Oregon, who will discuss the shared role librarians play in the development of children and adults.

The Rev. E. Linwood Brandis, of Vancouver, Wash., will speak on "The Oldest Religious Library: The Dead Sea Scrolls" and display a collection of artifacts from Qumran.

MARTIN LUTHER KING FILM

To involve more churches the Martin Luther King Foundation has reduced by 50 percent the rental fee for *King: A Filmed Record... Montgomery to Memphis*.

In addition, churches now may use the film to raise funds by charging admission. In this way, in keeping with Dr. King's beliefs, an inspirational and educational moment can be transformed into support for other projects.

Following the film's premiere in 1970, it was nominated for an Academy Award as the Best Documentary of the Year.

Information on rental is available



The Ordination of Women to the PRIESTHOOD . . .

- Is the action consistent with Holy Scripture? NO
- Is the action acceptable to the Church as a whole? NO
- Is the action seriously divisive? YES
- Will the action benefit the Church? NO

Send for more detailed answers to the above questions. Information will be included outlining what you can do about this problem at the parish level. Write:

Concerned Fellow Episcopalians
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THE END?

A sentence which actually appeared in a church bulletin: "This afternoon meetings will be held in both the north and south ends of the church. Children will be baptized at both ends."

LOST ADDRESS—HELP!

I read somewhere about a music lending library where, for a fee of about \$40 a year, one could borrow music for 90 days. Now I can't find the address. Can you help? Write: The Rev. Charles V. Day, Holy Innocents' Church, P.O. Box 249, Valrico, Fla. 33594.

NEED KNEELERS?

St. John's Church P.O. Box 457, McLean, Va. 22101, has about 150 covered kneelers to attach to folding metal chairs which the parish will be happy to give to anyone desiring them.

FUNDS FOR ACTION PROGRAMS

Church-affiliated schools throughout the country are raising money for out-of-classroom extras like band uniforms, athletic facilities, or library books through a program sponsored by the Colgate-Palmolive Company.

The company offers to pay cash toward a worthwhile school goal in exchange for boxtops and labels of eight well-known Colgate-Palmolive brands. Students collect these from parents, neighbors, and others who have been alerted to save them. The proofs-of-purchase, valued from 3¢ for a regular size bar of soap to 30¢ for a family size box of detergent, are forwarded to a Colgate-Palmolive redemption center and the school receives a check.

To assist each School Action Plan coordinator, a free "how-to" book is available. Write to Sheila Simon, Colgate-Palmolive Company, 300 Park Ave., New York, N.Y. 10022.

CALENDAR OF EVENTS

JULY

- | | |
|----|--------------------------------|
| 1 | Third Sunday after Pentecost |
| 4 | Independence Day |
| 8 | Fourth Sunday after Pentecost |
| 15 | Fifth Sunday after Pentecost |
| 22 | Sixth Sunday after Pentecost |
| 23 | St. Mary Magdalene |
| 25 | St. James the Apostle |
| 29 | Seventh Sunday after Pentecost |

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SEXUALITY—THEOLOGY— PRIESTHOOD... There ARE Theological Considerations...

Proponents of the Ordination of Women to the Priesthood and Episcopate keep repeating that "there are no theological barriers".

THERE ARE! The question is not just one of sociology and psychology—it involves, primarily, theology and Scripture.

NOW! Outstanding scholars and leaders of the Christian world address themselves to the theological aspects of the question:

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Write For Our Catalog

Switchboard

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

FOR SERIOUS THOUGHT

The report of the Summary Committee on the work of Executive Council's Office of Development, printed as a supplement in the April issue of *The Episcopalian*, gives us material for serious thought. Probably the first thought is "What We Learned from What You Said" would not have had the wide and timely circulation, were it not for the availability of this very *Episcopalian*, which the report showed ranking near the bottom in priority for support!

The investigation by vice-president Carr and his staff was well designed and carried out. Where it may suffer is from the ailment common to all reporting of human dispositions—it deals in concepts which include the most difficult to define and pin down. What, for example, is "education," and what are "communications" and "evangelism," that head the list of our concerns? If memory serves me rightly, these were the concerns of my parish some 40 years ago!

We still have a long way to go in making the Church and the religious life top priority for large numbers of people on the face of this earth. We must clarify and spell out the tenets of the Church.

People and churches make progress when (1) they are rebelling AGAINST something, or (2) when they are crusading FOR something. In the 1950's and 1960's we experienced major protests and rebellions. Now we must discover the crusades of the 1970's and 1980's.

John D. Adams
Baltimore, Md.

STEWARDSHIP AND ENVIRONMENT

At a recent discussion during Sunday school (adult class), I was shocked and disappointed at the attitudes of many toward environmental stewardship and coal strip mining. The remarks reflected a lack of understanding and awareness that the Christian has a responsibility for the stewardship of the living land. On the other hand, there was plenty of awareness that man can do about whatever he wants to the land because he is the most important of God's creations. In my opinion, [this] implies accepting responsibilities and stewardship for other living creatures and the land and for future generations.

The National Council of Churches, to which the Episcopal Church belongs,

has identified environmental stewardship as one of the most important areas of concern for Christians in the twentieth century. The March issue of the *Episcopal Evangel* (Diocese of Montana) had an article, "Does Silence Give Consent?" By being silent on environmental stewardship, we are giving consent to the sinful destruction of Montana through massive coal strip mining and power plant invasions, regardless of rationalizations. No one can prove reclamation will work and I do not believe God would exactly be pleased when we pass on a ruined and abused land to future generations.

Daniel H. Henning
Billings, Mont.

The correct credit for the article on page 10, February issue, is: *Twentieth Century Faith*, is a volume in the Religious Perspectives Series edited by Ruth Nanda Anshen, and published by Harper & Row.

FILLING THE RESOURCE GAP

Thanks for featuring Christ Church's (Dayton, Ohio) publication "Us on a Bus" in your April issue.

We feel it is important to add that this booklet is designed especially for children who are preparing for Holy Communion at an early age.

The book is equally valuable with a parent/child group, church school class, or for a child to work independently. It fills a void in the resource gap needed as the Church admits younger children to the Lord's Table.

Diane Brown
Dayton, Ohio

MORE ON COMMON PRAYER

In reply to Bishop [David Rose] of Southern Virginia's article, "Can we save Common Prayer?" [June issue], I write as an English-born licensed lector in the Diocese of Western Massachusetts.

We are stifling in Cranmer's beautiful but obsolete Tudor English and Protestant theology. Please give us a Catholic liturgy in modern English.

George Kirk
Amherst, Mass.

Of recent weeks, papers have printed various conservative attacks on proposed revisions in the *Anglican Book of Common Prayer*.

The *Book of Common Prayer*, almost by definition, offers services for public and communal acts of worship. It is used by living, not dead, Episcopalians. It therefore should reflect the

public language of our time, not that of several centuries ago.

The new order for Holy Communion called "Second Service" in the unjustly-maligned green volume, *Services for Trial Use*, reflects, in a good way, our public speech. When read in proper spirit by a congregation sensitive to its nuances, the "Second Service" is modest, simple, and graceful. By conscious design, it avoids the sonorities of Thomas Cranmer's Prayer Book—appropriate enough for another age but scarcely for ours, despite the cries of [some] folk.

Certain sentences in the "Second Service" are part of a larger, carefully-paralleled structure which uses plain diction and subtle rhythms to achieve its quiet effects. Thus the much-abused

synecdoche, "We have not loved you with our whole heart" (which replaces the simile, "We have erred and strayed from Thy ways like lost sheep," antiquated even in its own time), is part of a simple and moving confession:

Most merciful God,
we confess that we have sinned
against you
in thought, word, and deed:
we have not loved you with our
whole heart;
we have not loved our neighbors as
ourselves.

There follows an equally moving, ordered, dignified, and carefully-paralleled admission, printed in forms which suggest its poetic cadences:

We pray you of your mercy
forgive what we have been,

amend what we are,
direct what we shall be. . . .

Those who object to these lines must themselves have "tin ears" for the makers of this prayer show considerable feeling for modern poetic structures and rhythms.

Certain persons who share hostility toward Prayer Book revision attend churches which do not even use *Services for Trial Use*. Ignorant of its contents, how can they presume to speak from adequate knowledge of its efforts at revision? In a body already so conservative as the Episcopal Church, it is deplorable that linguistic reactionaries persist in obstructing changes long overdue.

Mary Ann Wimsatt
Greensboro, N.C.

All dressed up and no place to go.

This little girl and 4,000,000 other refugees wait and wait . . . in Vietnam, in Laos and Cambodia. Four million people who can't go home. They've no place to live, no food, no drinking water, no livestock or chickens, or seed for planting. And scant hope.

We can give them something to strengthen their hope — through the Presiding Bishop's Fund for World Relief, working with Vietnam Christian Service, Asia Christian Service and the World Council of Churches' Fund for Reconstruction and Rehabilitation in Indochina. We can give food, medicine, housing, a means of livelihood.

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From Calcutta...

Report on Elizabeth Dass...



CHRISTIAN CHILDREN'S FUND, Inc.
CALCUTTA, INDIA - CASEWORKER REPORT

TO NAZARETH HOME, CALCUTTA

NAME: ELIZABETH DASS

DATE OF BIRTH: APRIL 12, 1964

NATIVE PLACE: CALCUTTA

ORDER OF BIRTH: THIRD DAUGHTER

HEALTH: FRAIL, THIN, WALKS ~~XX~~ WITH
DIFFICULTY, PROTEIN DEPRIVED

CHARACTERISTICS: GENTLE, QUIET, COOPERATIVE. SPEAKS CLEARLY AND IS
OF GOOD MIND. WILL BE ABLE TO LEARN ONCE HEALTH
AND STRENGTH ~~XX~~ ARE RESTORED.

PARENT~~XX~~S CONDITION: FATHER: DECEASED.

MOTHER: MALNOURISHED, RECENT VICTIM OF
~~XX~~ SMALLPOX, WORKS IN A MATCH
FACTORY.

INVESTIGATION REPORT:

ELIZABETH'S FATHER USED TO BE A STREET CLEARNER, DIED FROM TYPHUS. HER
MOTHER IS VERY WEAK FROM HER RECENT ILLNESS—INDEED IT IS REMARKABLE SHE
IS ALIVE AT ALL. ONLY WORK AVAILABLE TO THIS WOMAN IS IN A MATCH
FACTORY WHERE SHE EARN~~S~~ TWO RUPEES A DAY (26¢) WHEN SHE IS STRONG ENOUGH
TO GET THERE AND WORK.

HOME CONDITIONS: HOUSE: ONE ROOM BUSTEE (HOVEL) OCCUPIED BY SEVERAL
OTHER PERSONS BESIDES ELIZABETH AND HER MOTHER.
HOUSE IS SO SMALL COOKING IS DONE ON THE
FOOTPATH. BATHING IS DONE AT A PUBLIC TAP DOWN
THE ROAD. PERSONS LIVING WITH THEM IN THIS
HOUSE ARE NOT OF GOOD REPUTE, AND THE MOTHER
FEARS FOR ELIZABETH.

SISTERS:

MARIA DASS, DECEASED OF SMALLPOX
LORRAINE DASS, ALSO DECEASED OF SMALLPOX
(ELIZABETH FORTUNATELY ENTIRELY ESCAPED CONTAGION)

REMARKS:

ELIZABETH WILL CERTAINLY BECOME ILL, PERHAPS WILL TAKE UP
THEFT, MAYBE EVEN MORE TERRIBLE WAYS OF LIVING, IF
SHE IS NOT REMOVED FROM ~~XX~~ PRESENT HOME CONDITIONS. HER
MOTHER IS WILLING FOR HER TO GO TO NAZARETH HOME AND WEEPS
WITH JOY AT THE HOPE OF HER LITTLE ~~XX~~ DAUGHTER BECOMING
SAFE FROM THE WRETCHED LIFE THEY NOW HAVE.

STRONGEST RECOMMENDATION THAT ELIZABETH DASS BE ADMITTED
AT ONCE.

Elizabeth Dass was admitted to the Nazareth Home a few days after we received this report and she is doing better now. Her legs are stronger . . . she can walk and sometimes even run with the other children. She is beginning to read and can already write her name.

Every day desperate reports like the one above reach our overseas field offices. Then we must make the heartbreaking decision—which child can we help? Could you turn away a child like Elizabeth and still sleep at night?

For only \$12 a month you can sponsor a needy little boy or girl from the country of your choice, or you can let us select a child for you from our emergency list.

Then in about two weeks, you will receive a photograph of your child, along with a personal history, and information about the project where your child receives help. Your child will write to you, and you will receive the original plus an English translation—direct from an overseas office.

Please, won't you help? Today?

Sponsors urgently needed this month for children in: India, Brazil, Taiwan (Formosa), Mexico and Philippines.

Write today: Verent J. Mills
CHRISTIAN CHILDREN'S FUND, Inc.

Box 26511, Richmond, Va. 23283

I wish to sponsor a ☐ boy ☐ girl in

(Country) _____

☐ Choose a child who needs me most. I will pay \$12 a month. I enclose first payment of \$_____.

Send me child's name, story, address and picture.

I cannot sponsor a child but want to give \$_____.

☐ Please send me more information

Name _____

Address _____

City _____

State _____ Zip _____

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