

Title: *The Episcopalian*, 1973

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THE
Episcopalian
DECEMBER, 1973

**THE
CHURCH
IN CHINA
TODAY**

MEET PB ELECT JOHN ALLIN

Switchboard

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

WERE YOU THERE?

I am writing a book about the Selma-to-Montgomery march in 1965. To help with my research, I would like to hear from Episcopalian ministers and lay people who took part in the march or were active in local support activities for it. Episcopalians played an important role in Selma, and I hope you will help me do it justice by writing me in care of The Real Paper, 116 Austin St., Cambridge, Mass. 02139.

*Charles E. Fager
Cambridge, Mass.*

NO MOVE

If the whole Southwestern part of the Church is not incited to riot over the Board of Theological Education's proposal to locate our theological schools along the periphery of the contiguous states, it should be.

I am sure both a considerable part of the theological vigor and aggressive mission readily seen in some quarters of the Church today were pioneered in the seminary at Austin when the coasts were still asleep. The heart of the country,

and I hope of the Church, is right here. To nod again in the crippling name of a whimpering economy is projection at its most unconscious and therefore deadening.

Today is a time of exciting work. We will not allow even august councils to inhibit mission.

*Ralph H. Shuffler, II
Galveston, Texas*

I AM

Recently we have been informed by some prominent and highly educated people that the human race would be much better off without any religion. Human beings should depend on themselves, rather than on some deity whose existence is questionable. Funny thing, when faced with sudden death or disaster, these same people cry out to God in

as loud a voice as do Christians. One can only pity those who try to live without faith.

To defend God is to imply doubt. Our Lord wasted no time in defense, rather He offered us deliverance from our sins and the grace with which to live. God defends himself every time the sun rises in all its glory in the morning and covers the world with restful darkness at evening. Mankind, with all his computers, bows in terror before earthquakes, cyclones, and many other elements of nature.

Most people are so involved in prayer for health, success, and protection they forget the true meaning of religion. It is only when we learn to pray for strength to bear whatever comes, we learn what Christ really meant when He cried out, "Thy will not Mine be done."

Continued on page 4

HELP US HELP

Last year *The Episcopalian* was extremely helpful in enabling the Fund to locate remarried widows of deceased clergymen. Many of these widows were entitled to benefits under The Church Pension Fund's rules.

We are now faced with a similar situation involving clergymen whose present addresses are unknown. Periodically, we

try to find these men as all of these men on the attached list are entitled to some pension benefit. Some may have died, leaving widows who are eligible for benefits. It is the Fund's responsibility to contact these men, where possible, and inform them of their right to pension benefits, and we ask your help in reaching them.

*Robert A. Robinson, President
The Church Pension Fund*

CHURCH PENSION FUND

The following list contains names of clergymen whose present addresses are unknown and who (or their widows) may be eligible for pensions. They are on a special list of the Secretary of the House of Bishops.

CLERGYMEN	BIRTH DATE	LAST KNOWN ADDRESS
Anderson, Edwin J.	8-27-03	Negaunee, MI
Clem, Walter W.	7-18-02	Carpentena, CA
Coombs, Lynn O.A.	12-1-01	Chicago, IL
Crary, Edward F.	5-12-91	Bayfield, WI
Dales, Philip A.	9-8-96	Pittsfield, MA
Douglas, Charles H.	5-13-99	Chap. U.S. Navy
Duer, Roy J.	12-18-97	Asheville, NC
Ford, John G.	10-6-06	Milwaukee, WI
Foster, Richard	11-11-05	Worcester Pk., England
Hoffenbacher, William E.	2-9-99	Logansport, IN
Jennings, Allen D.	4-21-88	Chagren Falls, OH
Kehler, Charles G.	9-18-07	Duluth, MN
Langton, Bernard	4-25-80	England
Liltell, Edward M.	3-14-05	Hoboken, NJ
Lowe, Arthur F.	8-18-82	Buffalo, NY
McAnern, Robert E.	10-2-05	Anaconda, MT
McConnell, Perley S.	1-1-87	Sanbornville, NH
McDonald, John A.	12-10-93	New York, NY
Morgan, Gerwyn J.	8-4-01	Katonah, NY
Perkins, Haven P.	10-28-02	Woodstock, IL
Phillely, William L.	9-19-88	Indiana, MO
Prevost, George W.	4-4-08	Bradenton, FL
Peppard, Lawrence	2-5-02	Salem, WV
Roney, John L.	12-3-91	New York, NY
Shultz, Gerhard O.	2-9-03	Reno, NV
Thompson, Stanley S.	10-20-85	Ontario, Canada
Totman, John	8-21-96	Boston, MA
Webber, Eugene A.	11-15-90	Sundance, WY
White, Howard D.	10-11-97	Tarrytown, NY
Zinn, George J.	12-13-78	Dayton, OH

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Nature of service to Church _____

Children's birthdates

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Sex _____

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Switchboard

Continued from page 2

True Christians know in their hearts
the meaning of God's love and eternal
life and have faith to overcome all
doubts. It is doubtful if the 4,000-word
document titled "Humanist Manifesto
No. II" soon to be published will shake
the foundations of the Church any
more than No. I did 40 years ago.

*Charles Thorington
Oneonta, N. Y.*

ASIA/AFRICA DACC/DAKAR

The September issue of *The Episcopa-
lian* included the round-up of diocesan
convention news. We thank you for your
inclusion of information concerning this
diocese.

One correction should be made. On
page 41 you state: "Rhode Island di-
rected its Overseas Department to de-
cide on the best means of raising funds
for the African Diocese of Dacca." Will
you please note that the Diocese of
Dacca is in Bangladesh and not Africa?
Our relationship with this somewhat or-
phaned diocese has continued since the
middle 1960's. The Rt. Rev. James
Douglas Blair, bishop of that diocese, is
visiting here now.

We, too, at one time thought Dacca
was in Africa. Dakar is; Dacca is not!

*C. S. Westthorp
Providence, R.I.*

WHERE ARE WE NOW?

The attempts to put the Prayer Book
into modern idiom often change the in-
tention or even the theology of the
original and replace it with something
flat and banal.

In more than 20 years of teaching
college and university students, I have
not found any student who failed to un-
derstand the language of Shakespeare,
Donne, Milton, or Sir Thomas Browne in
the original if his words were properly
taught. Where the Episcopal clergy have
sought to teach and the people to under-
stand, I doubt there is real difficulty in
comprehending the language of the
Prayer Book.

A recent letter in Switchboard quotes
a portion of the Green Book that sup-
posedly replaces the words of General
Confession and urges that it shows
"considerable feeling for modern poetic
structures and rhythms." True enough,
even commendable in part, until you
compare the intent of "We have left un-
done those things which we ought to
have done, and we have done those
things which we ought not to have
done" with the proposed replacement

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"We have not loved you with our whole
heart." Too easy by half to get off with
no more than this—and the whole con-
trast between sins of omission and of
commission is lost in the glib, easy ad-
mission.

It can hardly be called a General Con-
fession. It is partial. It avoids the issue.
These sheep ain't gone astray at all;
they're just a little misguided.

*Amy M. Charles
Greensboro, N.C.*

My comment to the Church conflict on
ordination for women and the use of the
Green Book is in the form of a thought-
drop from God.

I cannot help being biased in my vi-
sion of the WAY;

You cannot help being biased in your
vision of the WAY.

The Weaver knows opposing biases
are essential for sturdy whole
cloth—and only He knows how to
place the threads.

*June K. Godwin
Eagle River, Alaska*

This column printed a condensation of a
two-and-one-half page, single-spaced let-
ter in the September issue. We feel the
essential points of the letter were main-
tained. At the head of this column is a
brief note about shortening letters
which apparently the writer had not
read. His reply to the printed version
follows:

"John Rooney disavows the letter
printed over his name in the September
issue of *The Episcopalian* as it has been
condensed by the editor to the point
where it fails to convey the message of
the original. Readers who may wish to
read the full letter, a rebuttal to the
program of the Church Project on
United States Investments in Southern
Africa—1973, may obtain a copy by
writing to J. F. Rooney, Montclair Rd.,
West Newbury, Mass. 01985."

TRENDS • EVENTS • IDEAS •

Chinese Christians May Visit U. S.

A delegation of Chinese Christians will probably visit the United States and Europe in 1974, predicts Francis James, an Australian who has traveled extensively in China (see page 8). The delegation, whose visit would be unprecedented in the history of the People's Republic of China, will probably include an Anglican bishop and priest. Mr. James gleaned this information while in a Chinese prison from a source who said the purpose of the visit was to "show the imperialists that we still have freedom of religion in China."

COCU Welcomes Presbyterians' Return

"Re-entry of the United Presbyterians restores the Consultation on Church Union (COCU) to full strength and strengthens the movement toward union all along the line," reports the Consultation's paper, "In Common." Past General Assembly Moderator Mrs. Lois Stair, representing the Presbyterians at the June executive meeting, commented on the enthusiasm evident in the reports of the Memphis plenary in April and the realism with which COCU faces its problems. "Rewriting the Plan of Union and combatting institutional racism will not be easy. But new people bring new energy and fresh insights, so that I do believe this marks a rebirth for COCU. It's good to be back."

Grant to Massachusetts Organization

The General Convention Special Program (GCSP) group this fall awarded a grant of \$18,900 to the Party of African Independence for Guinea and Cape Verde Committee (PAIGC). Operating out of New Bedford, Mass., PAIGC will use the grant, recommended by Bishop John Burgess of Massachusetts, to continue its efforts toward informing the more than 300,000 Cape Verdean people in the U. S. of the struggles of their brethren in the homeland. In addition it will begin an all-out effort to obtain food, clothing, and medicines to be sent to the Cape Verde Island peoples.

Anglican-Roman Agreement on Ministry

The bishops and theologians of the International Anglican-Roman Catholic Commission, meeting this summer in Canterbury, England, have agreed on the basic meaning and purpose of Christian ministry. The discussions explored the nature and role of ministry in the Church, its priestly nature, apostolic succession, and the significance of ordination. The Commission referred the statement to the Pope and the Archbishop of Canterbury, who will release it for further study. Since a Papal Bull in 1896, the Roman Church has not considered Anglican clergy to be validly ordained. If the new agreement is accepted, it could help to remove a major obstacle to harmony between the two Church bodies.

Seminaries Plan Merger

The Boards of Trustees of the Episcopal Theological School and of the Philadelphia Divinity School, meeting separately in October, approved an Agreement and Plan of Merger for the two institutions. Following the settlement of issues still outstanding, such as name, by-laws, and so on, they hope to sign the agreement by November 26. The merger is planned to go into effect in June, 1974, and the new institution is expected to be in operation by September, 1974. The new school will be located in Cambridge, Mass., on the current E. T. S. site and will continue membership in the Episcopal Consortium for Theological Education in the Northeast (ECTENE).

Church Center Will Stay in New York

The Episcopal Church Center will remain in New York City, at least for the foreseeable future. Executive Council, meeting in Louisville prior to General Convention, accepted the report of a special committee which had been studying the question. The committee agreed with its professional consultants that the Church's mission on a national level can best be carried out from the financial, communication, and international center of the U. S. Contrary to opinions expressed by advocates of another location, a study of the finances involved in moving showed such a move would not be economical. Convention also accepted the report.

Continued

Key '73 Final Plans

As Key '73 moves into its sixth and final phase, "Calling Our Continent to Commitment," organizers of the cooperative evangelism campaign planned Christian emphases for Thanksgiving, Christmas, and New Year's Day. A report from the campaign's mass media office in Drexel Hill, Pa., indicates "Key '73 has both influenced the production of new evangelism printed and broadcasting materials and stimulated wider use of existing resources. Local religious television programming has increased as a result of Key '73 stimulus."

Disciples Assembly Endorses Amnesty

The biennial General Assembly of the Christian Church (Disciples of Christ), held in October, urged amnesty for all persons "in legal jeopardy for acts of non-violent resistance to civil or military law because of opposition to, or forced participation in, the Indo-China war, except those convicted of acts of violence, and even here we recommend that these cases be reviewed on an individual basis." The vote came after many hours of debate.

Stained Glass Thefts Grow

The growing market for old stained glass is apparently resulting in numerous thefts of stained glass windows. People are buying old glass to decorate homes and taverns. In Chicago thieves have struck both Roman Catholic and Protestant churches, removing in some cases windows of irreplaceable nineteenth century craftsmanship. In May and June two apartment buildings and 11 churches, including the Episcopal Church of the Epiphany, suffered window thefts. The Chicago Police Department and the Church Insurance Company suggest that clergy keep lights on in their churches. Exterior lighting is more effective, but lights left on inside can also help cut down thefts.

Parish to Sponsor Street Academy

St. Paul's Church, Richmond, Va., will help to sponsor a "street academy" for high school dropouts as the second project under its \$100,000 "Isaiah Program." St. Paul's will contribute \$50,000 over a period of two years, and the academy's board members are searching for the necessary balance. The board sees the project as a "pilot," a "demonstration," which it hopes the city school system will take over if successful. St. Paul's first Isaiah Program grant went to a medical clinic (see The Episcopalian, June, 1973).

Gerald R. Ford: Some Views

Vice-President designate Gerald R. Ford, an Episcopalian, has revealed his opinions on a number of church-related questions through letters to his Michigan constituents and in his weekly broadcasts. He favors federal aid to parochial schools, voluntary prayer in public schools, the death penalty for certain crimes, and is opposed to "abortion on demand." In an October interview he said he had "introduced the legislation that would permit each state to make a decision on whether [it wants] to go along with the Supreme Court decision" (which overturned most state abortion laws).

New Council for Church-Related Schools

The National Association of Episcopal Schools is a member of a new organization, the Council for American Private Education (CAPE), which includes Roman Catholic and Protestant Church bodies and Jewish organizations which operate parochial schools. The association will assist members in sharing their professional resources and coordinating their activities and will speak for them in providing information about private education as it is requested by Congress and in dealing with private and public agencies.

Shan Bible

Mrs. Helen R. Coates, daughter of a medical missionary to Burma, has donated a first-edition, 81-year-old Shan Bible to the American Bible Society. She gave it in memory of her father, Dr. Walter Rittenhouse, who used it when he was an American Baptist missionary. Shan is a language spoken on both sides of the border between northeast Burma and southwest China. The Rev. J. N. Cushing, a member of the American Baptist Missionary Union, made the translation from Greek and Hebrew. The first edition was published in 1892 and was limited to 500 copies.



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About the Authors: Francis James, page 8, is an Anglican layman from Australia, journalist and former editor of *The Anglican*. William Sorrells, page 18, lives in Watertown, Connecticut, and is presently on leave of absence from parish duties to study and write. This is his second contribution to *The Episcopalian*. Eric Sloane is the famous author-illustrator and chronicler of early Americana.

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The Church in China Lives

What has happened to Christianity in China since the Cultural Revolution? This account by an observer who spent three years in a Chinese prison, but who traveled freely there before 1969, details the situation with insight and candor.

One of my incidental, secondary purposes in visiting China during 1969 was to look up some old Christian and Muslim friends and to make some assessment of the state of Christians and the Churches since the Cultural Revolution. The Chinese authorities knew about this because I had made no secret of it, and they were quite helpful.

Later, during the early days of my imprisonment in 1970, successive interrogators tried to place a sinister construction upon my relationship with some Chinese Christians. In particular, they suspected—but could not prove—that I had attended at least one service in a private house in Western China. They accused me of “illicit” dealings with sundry Chinese Christians and Moslems, dating back over nearly twenty years, and of “plotting against the security of the Chinese State” with these “backward elements.”

Since neither my Chinese friends nor I had ever been anything but supporters of the communist regime and had never done anything which could in the least way have harmed Chinese interests, I simply refused to say anything that my interrogators did not already know and did my best to demolish their unfounded suspicions. The interrogation became increasingly half-hearted as far as religion was concerned and finally ceased by the end of 1970.

Toward the end of 1972 I was visited, in hospital near Canton, by

an obviously high-ranking Party member who, I deduced, worked in the Ministry of Foreign Affairs. He spoke excellent French, English, and Russian, had visited Europe and knew it well, and knew a great deal about the World Council of Churches in Geneva. He talked with me for four or five hours on three successive days. He did not tell me his name.

For a Chinese Marxist he was surprisingly aware of Western and Christian attitudes. Few of them are. He spoke quite freely about the Chinese Churches and their personnel. He let drop the fact that the Government proposed to send a delegation of Chinese Christians to the West, probably in 1973. I have a strong feeling that if such a trip does not come off this year, it will certainly do so in 1974.

He gave no clear intimation of the delegation's composition or itinerary, but I formed the impression it would include an Anglican bishop and a priest whom I know well and that it might visit the U. S. A. At the time, unaware of the detente between Peking and Washington, I brushed aside even the possibility of Chinese Christians visiting the U. S. A. Now, on looking back at our conversations, I am fairly sure that was what my visitor meant.

He was quite frank about the purpose of the delegation: its propaganda value. Of course, he did not put it thus bluntly. He said, “It

will show the imperialists that we still have freedom of religion in China.” His true purpose in discussing the matter with me was, as I half-realised at the time, to secure my confirmation that it would be a valuable propaganda exercise.

My meetings with Christian and Moslem friends in 1969, the nature and depth of the later interrogations, and the tenor of this conversation in 1972, together with information gleaned in correspondence with Chinese Christians since my expulsion last January and some recent New China Newsagency statements, provide only an exiguous basis upon which to write anything about religion in China today. I make it plain I am no expert or authority. No one is—in China itself or outside.

As to the hard facts, the Chinese Government is in little better case than Christians in the West. Much Christian activity in China—if not most—has been driven underground since 1966, and the central authorities in Peking just cannot get at all the facts. As to the West, contact with Chinese Christians came almost to a full stop after 1966. More accurately, the outside world heard little from Chinese Christians, but a few of the latter were well aware of developments outside—especially in the ecumenical movement.

Thus, I know at the end of 1969 certainly and I believe up to the present day, all the reports and

by Francis James

other documents of the World Council of Churches, which were posted regularly to Chinese Christian leaders, duly reached them, and the contents were read and noted not only by these Christians but by the Bureau of Religious Affairs in Peking. Some, at least, of the news then circulated throughout China by the grapevine.

Infinitely more difficult than the bare facts about Christianity in China is the problem of the construction or interpretation to be given those facts. Inevitably, I suppose, most people tend, when they read or write or talk about China, to do so from a standpoint which is determined by their own national, cultural, religious, economic, and other background and conditioning. This seems to me to be just as true of the so-called "experts" outside China as of Marxist functionaries within that country. We all tend to see and assess everything about China through our own Western parliamentary democratic eyes or through Eastern European socialist or African nationalist or Chinese Marxist eyes, as the case may be.

A few "experts" seem to me to lean over backward to understand the peculiarly Chinese Marxist viewpoint and, in the process, to accept that alone as the criterion for all their interpretations and judgments of the facts.

I have made these rather elementary points at some length only in order to make clear my own position: I have tried my best to assess the few facts about religion in China known to me not only as any ordinary Anglican would but as the Chinese themselves would do, theists and atheists alike, and thus to come to some kind of balanced understanding of a highly complex matter. Others will judge the success of this effort.

At this moment, as far as I know, there are only two Christian churches in all China where you can join in public worship with Chinese Christians. They are both in Peking. My 1972 hospital visitor said that Mass is said regularly in Latin each week at the Cathedral of the Immaculate Virgin by Father Sun Yao-wan and "several" other priests

and that Archbishop Pi Shu-shih frequently presided when he was in Peking.

The Protestant church in Rice Market Street, which was used as a meeting hall when I saw it in 1969, had reopened early in 1972, my visitor said, under the direction of the Peking Union Theological Seminary. Joint Anglican-Protestant services were held there each Sunday, conducted by the Rev. Chao Fu-san and the Rev. Yin Chi-chen.

I was told that "a few" churches were then open in Chekiang Diocese but that no foreigners ever visited them.

This represented a slight improvement on the position in 1969 when all Christian churches in China, without exception, had been closed; but it represented a tremendous regression from the position before the Cultural Revolution when Christian churches flourished everywhere in China save the Northwest.

Before going on with further facts and assessments, it will help place matters in perspective to recall briefly a few important things about Chinese history.

China has never in any sense been what is called a "Christian" country. Of her vast population not even 1 percent has ever, at any time, been Christian. This appears to me the most important of all those things that distinguish China from such countries as Romania,

Russia, or Hungary, for example—let alone what we call the democratic West. China is the only socialist country which lacks a really substantial Christian thread in its cultural tapestry.

Similarly, it has no thread of Roman legal principle or of Greek political and philosophical thought, such as have influenced and still form a part of the cultural heritage of all Eastern European countries and Russia, like our own.

Although Christianity first came to China, in its Nestorian form, probably in the sixth century, and certainly at the beginning of the seventh century under the T'ang Dynasty, and although it persisted for some centuries in outlying parts of the Chinese Empire, it secured little support among the Han Chinese of China proper and ultimately died out. It was not until the advent of the great Jesuit scholar and missionary, Matteo Ricci, in the seventeenth century that the mainstream of Christianity touched China.

Thereafter ensued the prolonged disputes over the Rites question between the Jesuits and the Dominican Order, exacerbated by economic rivalries between Spain and Portugal, which might have been regarded as irrelevant to theological issues but which effectively prevented what might otherwise have been the conversion of all China.

As it was, the Confucian em-



perors of the time, precisely like China's Marxists today, took note of the mingling of theology with commerce and drew certain conclusions which not a few would agree had some validity. The result was it became quite impossible to prosecute any further missionary effort in China until the Opium Wars of the 1840's.

Looking back now, from the vantage point of 1973, one can easily see the errors of the several treaties which ended the Opium Wars and why those errors confirmed the Chinese as a whole in their tendency to equate Christian missionary effort with Western—including Russian—"cultural, economic, and military aggression."

The Treaty of Wanghia in 1844, for example—the first ever signed between China and the U. S. A.—did not merely "open" several Chinese ports; it compelled the Manchu dynasty to accept U. S. missionaries under privileged conditions.

Soon every "Christian" country was able to secure for its nationals the privileges of extra-territoriality, whereby they became exempt from Chinese law and had the right to have all civil and criminal matters in which they became involved heard in consular courts which were completely independent of the Chinese legal system. The fact that this system was primitive, even barbaric, and corrupt by Western standards was irrelevant in the Chinese view.

The final development of this

affront to Chinese pride, of course, was the extension of these privileges from foreigners to Chinese Christian converts, "running dogs."

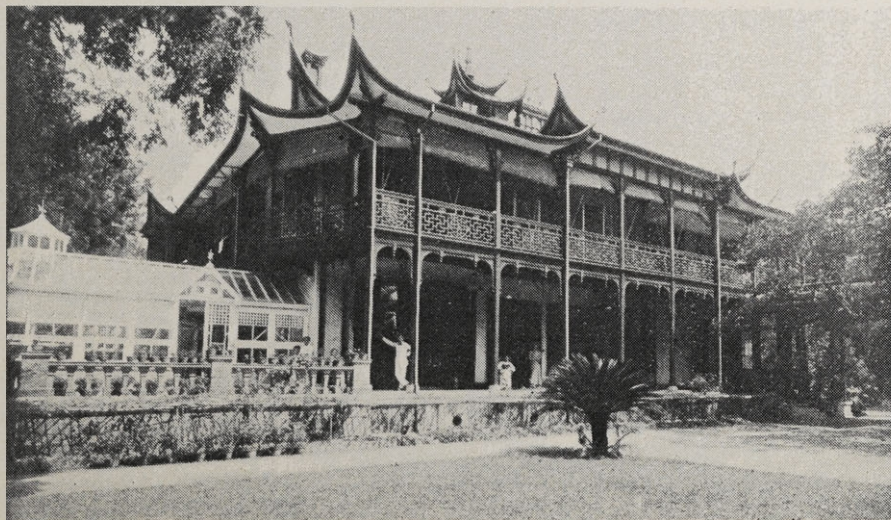
In the century which followed the Opium Wars tens of thousands of missionaries were sent to China, at a cost of thousands of millions of dollars. By the time of the communist revolution in 1949 this prodigious expenditure of energy and treasure had produced a total of only some 3.4 million Christians out of a total population of some 600 millions. In terms of capital investment in educational, medical, and missionary services generally, the U. S. A. alone had spent some \$42 million at a time when the dollar was worth rather more than now. Total foreign missionary capital investment must have been more than \$100 million.

Today all of this effort over the century is bluntly dismissed as "spiritual aggression" by all the Chinese, including Chinese Christians. Anyone who knows a few representative former missionaries will agree that thus to categorize *all* of them is quite unfair. I think the real point is any missionary inevitably tends to carry with him the *mores* of his own culture. And the Chinese—a proud, ancient, always xenophobic people who never questioned the superiority of their own culture to all others—not surprisingly took a dim view of foreign missionaries as a whole, judging them not by their best representatives but, human nature being what it is, by their less good.

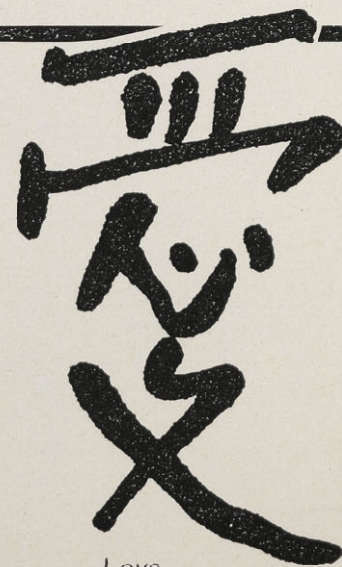
There seems little doubt nowadays that when the communists came to power in 1949 their action in soon expelling foreign missionaries—"spiritual aggressors"—sprang less from religious than from straightforward national and political considerations.

Any excursion here into the quality and qualities of foreign missionaries in China would be out of place. It is enough to remind ourselves they ranged from men and women who were not only devoted Christians but Sinologists of the highest order to those who, like the late Howard Mowll, Archbishop of Sydney and Primate of Australia, had spent a period as a bishop in Western China during which he never learned a word of Mandarin or any other form of Chinese, could not even read Chinese, and had only the most superficial knowledge of Chinese history and culture. Mowll never walked any distance: he traveled in a litter borne by four or six bearers, like any mandarin. He was a simple, devout Christian, instinctively courteous and kind.

1) Exterior of St. John's University, Shanghai, photographed in 1913. The upper floor was used as the President's residence. 2) The interior of St. John's Chapel. 3) The first meeting of the House of Bishops was held in 1946. In attendance, from left to right: Bishops Chen, Hall, Tsu, Roberts, Scott, Shen, Chang, and Curtis. 4) St. Paul's Church, Hankow, was sacked by red guards and is now used by the P.L.A.



1



Love

Well, courtesy always helped in China. It still does. But some knowledge of Chinese culture and a good working knowledge of the language, at least, are a help, too. Mowll was not altogether atypical.

With foreign Christian workers finally expelled after "Liberation," the Chinese Government was left with the residual problem of Chinese Christians. With one exception, the Chung Hua Sheng Kung Hui (Anglican Church in China), the chief executive leaders of the several denominations had been foreigners.

All these Chinese Churches had had foreign links of some kind. Unquestionably, as the communists claim, they had all been helped, and some had actually been controlled, from abroad. Most of their clergy had been educated in foreign-controlled schools and universities in China and/or abroad. Understandably the victorious communists regarded them with some suspicion, as "running dogs" of the "spiritual imperialists." Nonetheless, and although Chinese Christians were at first most apprehensive about the future, I much doubt if there were any genuine martyrs.

If one looks at the hard evidence as opposed to propaganda, it is impossible to establish that more than a handful of Chinese Christians were imprisoned or tortured or killed merely because they were Christian. It is possible that over-zealous Party or State functionaries, in a few cases, departed from the

strict Party line.

Bishop Kimber Den's matter, which he personally explained to me in 1956, was such an example. The really significant thing about the Kimber Den case is not that he was falsely accused and wrongfully imprisoned but that he was subsequently cleared and those responsible were brought to book.

One factor which helped Chinese Christians, especially Anglicans, after "Liberation" was they included among their number an extraordinarily high proportion of professional men and women—teachers, physicians, surgeons, engineers, architects, scientists, and so on—whose skills the new regime urgently needed. For the Government not to have employed this pool of talent would have been stupid in the extreme.

Soon after the initial shock of "Liberation," followed by the expulsion of foreigners and the setting up of the Three Self Movement, most of the clergy found themselves left to carry on their normal pastoral functions. True, they all attended "criticism" meetings and the like and learned the "truth" about Chinese Marxism from what to Western observers was a decidedly *ex parte* viewpoint. Having myself been "re-educated" and "remolded," I can understand their experience, and I must add that none but God knows what we all *really* think and believe in our minds.

As to property, Christian schools, hospitals, universities, and other institutions were gradually taken

over by the Government. Other church property, of which there was a great deal, was little affected. Most actual places of worship were untouched. As late as 1966, before the Cultural Revolution, the Anglican, Roman Catholic, and Protestant bodies were still receiving rents from some property which had been taken over.

So the position before 1966 was, broadly, that Chinese Christians, forming a tiny minority in a country devoid of any significant Christian tradition, managed to carry on much as before. True, they had lost at least half of their nominal membership. Equally true, if there was no policy of active persecution of Christians *per se*, Christianity was not encouraged.

The Christians' lot varied from one part of China to another. Preaching and processions of witness in the open air were certainly not permitted. There was a ban on proselytising generally. A few, like Wang Min-tao and Bishop Kung in Shanghai, who courageously preached anti-communist sermons attacking the Government, were jailed.

In 1966 buildings which had either been handed over or rented to the Government included, to my knowledge, five Anglican and thirteen Roman Catholic cathedrals. They were being used as hostels, medical centers, youth clubs, and for other profane purposes well before 1966. Was this a



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3



4

December, 1973

11

good thing? I can only say that all whom I asked said they thought it better to convert the cathedral in Peking, for example, into a youth hostel than to use it for a handful of people to worship in once each week.

The attitude of the Chinese authorities to Christians should have been predictable to anyone who had read his Marx and Lenin and, above all, his Mao. What they call "Marxism-Leninism-Mao Tse-tung Thought" encompasses everything. Teaching, journalism, agriculture, science, art, music. Everything. Including religious belief and practice.

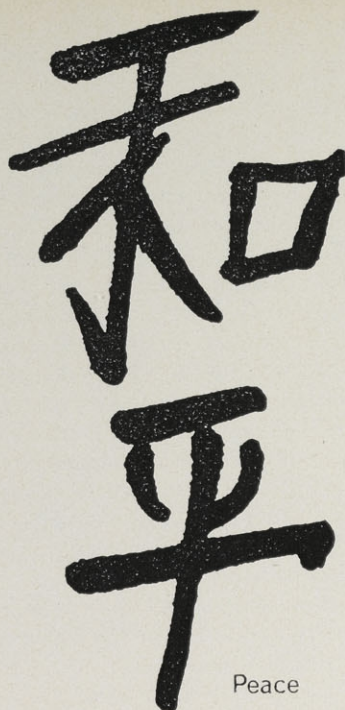
For twenty-five years past, the Chinese have been saying theirs is a socialist state in a period of transition toward communism, operating on the basis of what they term "democratic centralism" with constitutional guarantees of freedom of speech, the press, assembly, association, procession, demonstration, religious belief, and so on.

As in other societies, you need to scan the fine print under such "guarantees." They are extended only to what are called "the people." And in 1957 Mao Tse-tung defined that term *ex cathedra*, as it were, as "the classes, strata, and social groups which favor, support, and work for the cause of socialist construction." He went on to say that "all social forces and groups which resist the revolution and are hostile to or sabotage socialist construction are *enemies* of the people."

In the same speech, Mao said of religion (meaning Islam and Buddhism as well as Christianity), "We cannot abolish religion by administrative decree or force people not to believe in it. We cannot compel people to give up idealism any more than we can force them to believe in Marxism."

This was the speech, since widely distributed as an essay entitled "On the Correct Handling of Contradictions Among the People," in which Mao developed the theme "Let a Hundred Flowers Bloom, Let a Hundred Schools of Thought Contend."

The catch lay in the finest print.



Mao warned of six criteria which "the people" must use to distinguish "fragrant flowers" from "poisonous weeds." The chief criterion was everything "should help to strengthen, and not discard or weaken, the leadership of the Communist Party." Another was everything "should help to consolidate, not undermine or weaken, the people's democratic dictatorship."

"These are political criteria," Mao said. He then asked the rhetorical question: "In a socialist country like ours, can there possibly be any useful scientific or artistic activity which runs counter to these political criteria?" Religion, in the context of the question, was included, too.

The warning, the guide-lines, were plain enough. Chinese Christians understood. Right up to the Cultural Revolution, they adopted what is nowadays fashionably called a "low profile" as they quietly cooperated in the cause of socialist construction and went about their affairs, still attending church services throughout most of the country, still maintaining the four Union Anglican-Protestant seminaries and at least three Roman Catholic seminaries.

Ordinations took place as late as the beginning of 1966. Then came the crunch. Within a few months of the outbreak of the Cultural

Revolution, every church building in every major Chinese city was closed. I was told that a few continued in use in the countryside and can quite believe this.

In Peking and Shanghai all Anglican and Roman Catholic places of worship, together with the Protestant churches, were quickly shut. The Tung-szu mosque in Peking was closed but reopened several times. Other mosques, in Hami and Kashgar and other remote places, remained open. They were still functioning when I returned in 1969, but I could not learn of a single Christian church at that time.

In addition to church buildings used for worship, the Cultural Revolution closed down all the regular administrative machinery of the Three Self Movement, the Patriotic Association of Chinese Catholics, the Buddhist Association, and all the Christian denominations.

Synods, conferences, and so on were wholly suspended. By 1969 every Christian magazine had long since been suppressed. Congregations themselves having been prevented from gathering together, they found that to keep in touch with each other was extremely difficult without central machinery.

Contact between Christian leaders fell off in the several Chinese provinces. It by no means ceased completely. Although China still has no postal censorship, the "togetherness" of Chinese society made it difficult for anyone, especially a Christian who was under a cloud, to receive letters without arousing the suspicions of zealous Red Guards and Party activists living close by.

Every bishop and priest I knew, every minister of every denomination, had done some period of work in the fields or paddies, in factories or offices. Some were still doing so.

A few words are needed about this. In our society it would be monstrous for a university professor or bishop, a gifted musician or surgeon, the head of some great department of government or of industry to be sent off to the remote countryside to engage in

manual labor. China is different, nowadays.

I am not necessarily even defending, let alone advocating, the current Chinese approach to this matter. My first concern is to understand it. Having done that, I can only say there seems much to commend Chinese insistence on the importance and dignity of manual labor and that the policy enjoyed the genuine and unanimous support of every Christian I met in 1969. They saw nothing strange about the clergy doing manual work.

First, as many of them pointed out, Our Lord Himself and most of the Apostles were working men.

They also repeated many times a point made by Mao Tse-tung, that traditionally, for thousands of years, a chasm had existed throughout China between the educated and the illiterate, those who worked with their brains and those who used their hands.

This gulf was infinitely greater than anyone can have experienced in recent times in England or the U.S.A. It is so great as barely to be comprehensible. Anyone with experience of Pre-revolutionary China can confirm that it existed. Mao Tse-tung himself, as a school-boy, for example, has said he would never have dreamed of carrying his own schoolbag. Neither would any other such student. It would have been manual labor!

When Chinese friends, Christian and atheist alike, used to explain this to me before 1966, I would always say, "Yes. But that attitude toward manual labor was completely un-Christian."

To which they would then generally retort, "Yes. In theory. But in practice we were just the same as non-Christians. We looked down on manual labor."

Fortunately, as far back as the mid-1950's, three Chinese bishops in particular, whom I came to know well, found nothing unusual about spending weeks on end in the rice paddies, on the back-breaking job of rice transplanting, among their flocks. It was no new experience to them and many like them to be induced to labor in the fields after the Cultural Revolution in 1966.

Many have died in the ranks of the episcopate of the Chung Hua Sheng Kung Hui. Moyung Hsien, Bishop of South China, died some years ago. His Cathedral Church of the Holy Saviour in Canton was used as a warehouse when I saw it in 1969. Two at least of his clergy function inconspicuously still as "worker priests," and the lady whose ordination created an ecclesiastical flutter nearly three decades ago is living in active retirement near Canton.

The Bishop of Shensi, Liu Yao-chang, was living in Sian after a period of "re-education" on a commune. I could obtain no information about Mao Ke-chung, Bishop of Kiangsu, or his diocese except that the chapel at the former St. John's University, Shanghai, was now used as an ordinary lecture room.

The late Presiding Bishop Robin Chen's Cathedral of the Holy Trinity in Shanghai was used as a store in 1969. I saw it stripped of all furnishings, which I was told were in the safe custody of the P.L.A. The organ was still there, intact. The former diocesan offices on Kiukiang Road had all been taken over by the Shanghai Municipality.

Since the death of Lin Hsien-yang, Bishop of North China, only three of his priests were known to be still active. Of them, Shao Fusan and another taught until 1966 at the Peking Union Seminary.

Tsun Yu-shan, Bishop of Honan, still lives in Kaifeng. He, too, spent a time doing agricultural work. The Kaifeng Holy Trinity Cathedral, together with the hall and other buildings, were all taken over by the municipal government in 1966, but a small room was still retained by the Bishop in 1969.

The Assistant Bishop, Cheng Chien-yeh, who also acted as secretary of the House of Bishops, was severely "criticized" and placed under arrest soon after the Cultural Revolution. Like his sister, he had a pretty rough time. He was treated as a "backward thinker." The same fate befell Shen I-fan in Shanghai. Both were sent to do manual labor but are now in Shanghai after their "re-education."

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信仰

Worship

As a matter of interest, I asked the whereabouts of the Jewish tablets which once stood outside the cathedral in Kaifeng and was told they had been placed in a local museum.

Ting Kwang-hsun, who succeeded Kimber Den as Bishop of Chekiang, was of course principally engaged in running the Nanking Union Seminary. A member of the People's Consultative Congress, he was one of the warmest supporters of the new regime, whose policies and actions he explained admirably to many foreigners.

His fine Christian and patriotic record did not save him from the excesses of the Cultural Revolution. The Seminary was closed, and he was kept incommunicado for some years. His wife, who lectured at the University, also lost her job when the University was closed. Under the Chinese Government's new policy of the last year or so, both have been "rehabilitated." They are still living in Nanking. I was told the Seminary will re-open soon.

Bishop Ting, together with Wu Yi-fang, took part in a state funeral for a former functionary with Christian as well as revolutionary connections when his remains were

transferred to Nanking from Peking in late 1972—my hospital visitor told me the details.

Dr. Wu, now retired, was once chairman of the National Christian Council, principal of Ginling College, and later a vice-chairman of the Three Self Movement.

Of Hsu Chi-sung, Bishop of Kwei-hsiang, I could find no news. I was told that two of his clergy still functioned as "worker priests" in the Kwangsi Chuang Autonomous chow among minority peoples.

St. Paul's Cathedral in Hankow was sacked by enthusiastic Red Guards and then taken over by the P.L.A. I could gain no information about the Bishop, Chang Hai-sung, save that he had been in Shanghai during 1968.

According to the grapevine, Fukien probably has more active Christian life than any other diocese. I was told that a great many Anglicans hold services in private houses. Since the death of Bishop Chang Kwang-su, one of his assistant bishops has been able to continue giving more episcopal oversight than other dioceses enjoy. In this diocese the most recent ordinations took place.

The Bishop of Shantung, Wang Shen-yin, had his cathedral and several churches taken over by the State in 1957. He was alive and well in 1972, I was told, and had attended a reception given by the Chinese Government for a delegation from Burma.

West Szechuan Diocese was merged with East Szechuan after the death of Bishop Ku He-lin. I was told there is now no bishop and that the Diocese of Yunkwei also remains vacant.

The small theological colleges in Chungking and Canton, of course, ceased to exist in 1966.

Perhaps the most significant fact about the present state of religion in China came out in May, 1973, when the very existence of the Bureau of Religious Affairs and its "responsible person" (*i.e.*, head) was mentioned in a New China Newsagency release.

The Bureau of Religious Affairs is in effect a government department. It works directly under the State Council, which is the su-

preme Chinese administrative body, in Peking.

There are bureaus in every province and in some of the major municipalities. These bureaus do not function under the control of the provincial or municipal governments; they are directly responsible to the Bureau in Peking, which appoints their "responsible persons."

The Bureau in Peking has had only two heads, both Party members, of course, and both of whom I have met. The first was my old friend, Ho Chien-hsien, who took his job sufficiently seriously to read much of the Scriptures, as well as the Koran and Buddhist writings. He struck me as the best type of communist—serious, sensitive, balanced, and with a good sense of humor. He did much to help the preparation of the new Chinese Prayer Book and the all-Chinese translation of the Bible in which Bishop Shen and other scholars took part.

After his promotion from the Bureau in 1961, when he was succeeded by Hsiao Hsien-fa, he continued to encourage work on the new translation not only of the Bible but also of the Koran. The manuscripts of both these were ready for the printer in 1966 when the Cultural Revolution broke out. It is said that the translations had the approval of Mao Tse-tung himself.

Ho and Hsiao alike, though personally atheists, of course, enjoyed good relations indeed with all the main Christian, Moslem, and Buddhist leaders. My Christian and Moslem friends speak of them highly.

In 1969, when I insisted on seeing Hsiao Hsien-fa in Peking, I was told the Bureau's work had been "suspended" because there was no further need for it. This had come about early during the Cultural Revolution. I found that Hsiao was nominally occupied with questions of "minority peoples" and that many of his staff were attending or had attended "May 7" cadre schools—had been "re-educated." However, "minority peoples" appeared to cover such matters as World Council of Churches documents!

The really significant thing is not a single mention of the Bureau had been made for a full seven years until last May in the Chinese news service. Not a word about it appeared anywhere in the Chinese press. It was mentioned again for the first time in May on the occasion of a meeting between a delegation of Japanese with Chinese Buddhists.

That Hsiao and the Bureau have now officially been mentioned can mean only one thing: matters are returning to the normality of the pre-1966 period and religion is becoming as "respectable" once

more as it can ever be expected to become in present-day China.

Let me conclude with some hopes. The first is that Western Christians will *really* grasp that Our Lord Himself was not even an Anglican—let alone a supporter of our kind of Western, capitalist democratic systems. If anything, he was a thorough-going revolutionary. There should be nothing strange about the fact that true Christians in China genuinely support their revolutionary regime, that they are patriots, that they look askance at us Christians in the West.

From this comes my second hope: that all who call themselves Christian will refrain from passing any kind of judgment on China and the status of Christianity in China until they have at least carefully gone into its history through Chinese eyes.

Finally, I hope that when and if this delegation of Chinese Christians does emerge, we shall make sure our Christian belief transcends national and political differences and that we shall try to solve or reconcile those differences by listening carefully to what our Chinese brothers will have to say. ◀

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F-12-73



How to feel at home in a new church

I knew when we moved halfway across the country that finding a church home was going to be a problem," a doctor's wife wrote me. "But I was surprised at how agonizing it really was. Even after our family agreed on a church, it was months before we felt at home."

"The church we joined was so cold and unfriendly that if there had been any other of our faith around, we wouldn't have continued coming," a retired lady who had been a life-long church worker confided to me.

"Moving was one of the greatest things that happened to us. We were happy in our first church home. Guess we thought there never could be another like it. How good it was to discover another where we have been equally happy and which has emphasized points we were weak on before." This came from a young businessman and his wife.

Sometimes feeling at home in a new church happens so naturally that it is sheer joy. Unfortunately, at other times it comes about so slowly that it is disheartening. For times like that, here are a few tips.

First, your attitude. Last year

a pastor friend of ours spent his vacation traveling. He and his family were strangers when they visited churches on Sundays. "You know," he remarked to me, "it was a funny feeling to be greeted only by the pastor and the official greeters and to know no one."

Inwardly I chuckled. Sometimes I have suspected that too few pastors really know or understand how "funny" it can feel.

But you can't let it get you down. Recalling other obstacles you have faced and remembering you overcame them may be helpful.

After all, strangers in a new church aren't your enemies. They might seem a little preoccupied or tired, or maybe their heads ache. But break past those barriers and you'll find they're really very happy to have you join their community. So try smiling at them. You'll feel better—and look better, too.

If Sunday succeeds Sunday and no one says hello to you, stick out your hand and say hello to someone. No one will die of shock. You might find a friend.

"Oh, I couldn't!" you say. "Not

me! I'm the quiet type."

But how did you ever do those other difficult things you've done? Like asking your wife to marry you? Or applying for a job? Or leading in public prayer? Or speaking up at a PTA meeting? Or learning to drive a car? How did you do it? By *doing* it, of course.

But if you have trouble with such a direct approach, there are more subtle ways to meet people. Equip yourself with a church directory. Ask the pastor or secretary for one.

Next, find out if an adult study group meets Sunday mornings or during the week. Some churches do not mention these regular classes in their bulletins or announce them, so you may have to use a little detective work.

In this smaller group you'll be looking at the same faces week after week. Gradually they'll come into focus even if the women, by changing wigs and hair-dos, throw you from time to time. Learn to look at faces.

If the class roll is called, try to snatch a name or two each time. Scribble them down and then spend some time looking at the faces to which the names belong.

by Mildred Tengbom

Some classes circulate a sheet of paper on which everyone signs his name. Sit at the end of the row. Get the paper last. Then hang onto it. And study it. Of course, some people don't have to work hard remembering names. But if you have trouble, this might help. Just don't give up.

When you get home, take out your directory. Find the names in it that you succeeded in attaching to faces. Underline them. As the weeks go by, watch the number of underlined names grow.

Browse through the church directory often. You might even become so good that when you are introduced to someone, you can say, "Let's see, you have three children: Vaughn, Teckla, and Ermalene." That'll really rock them, especially if the names are as hard to remember as Vaughn, Teckla, and Ermalene.

Of course, if you've been lucky enough to find a church that has a directory with pictures, you have it made.

When you talk with people, avoid general, impersonal topics like the weather and the rising cost of living. You probably won't learn anything that'll cheer you up. Try instead to learn to know people as individuals. What do they do? How big a family do they have? (You're safe in asking about this especially if kids are tugging at their sleeves.) Where have they come from? What are their special interests? If you are genuine in your interest, you'll soon find people sharing with you more important things: their troubles, problems, and heartaches.

You will want to honor these confidences by following up with tokens of concern: a phone call, a card, a hospital or home visit, a meal sent over if the mother is ill.

When you are beginning to feel at home, venture out to a larger meeting where there will be opportunity for discussion or conversation. If you arrive at this meeting and find you are confronted by a lot of strange faces, don't give up. This sometimes happens in a large church. Just be thankful so many people are there waiting for you to

get to know.

If you have children—especially teenagers—who are finding it difficult to get in with groups, talk to your pastor. Often he can make a personal call or arrange for someone to pick up your youngsters and take them to activities until they feel enough at ease to go alone.

When you feel you've been around long enough, volunteer your services to do something you enjoy. The opportunities are unlimited. And nothing can make you feel more a part of the whole.

Now if some of this sounds tedious, remember that many things in life are tedious at one stage or another but still manage to turn up pleasant surprises in the end. A year and a half after we made our most recent move, we had such an experience.

I had to submit to major surgery. My mother flew out from Minnesota to care for the family. But the eve before I was to enter the hospital, Mother became ill. We rushed her to the hospital where she was placed in the intensive care unit. The next morning I entered the hospital, and our family was left stranded.

But not for long. The sixty-six member prayer circle of our church went into action. For them, this means more than verbal prayer. For two weeks hot meals were delivered to our home every night. Laundry was picked up and delivered clean and ironed. Mending was done. The children were chauffeured to their various places. A young girl came and cleaned the house. Cards, letters, flowers, plants, and food poured in. Small wonder then that our 9-year-old son remarked to his friend: "We may not be rich in cars and clothes and money and all that jazz, but we're sure rich in friends!"

Being part of America's "gypsy" population, often on the move, separated from relatives by hundreds of miles, we find it heartwarming and satisfying to belong to the wider family of God's people. One of the best places to find this family is in the church. It's well worth the effort it takes to feel at home in a new church. ◀

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SCROOGE: SPIRIT OF ADVENT

Marley was dead, to begin with."

That is how Charles Dickens begins his famous and beloved story, *A Christmas Carol*.

"Old Marley was as dead as a doornail."

And the great hero of that story, old Ebenezer Scrooge, was also dead in his own way—frozen in some deep circle of hell of his own making.

"The cold within him froze his old features, nipped his pointed nose, shriveled his cheek, stiffened his gait; made his eyes red, his thin lips blue; and spoke out shrewdly in his grating voice. A frosty rime was on his head and on his eyebrows and his wiry chin. He carried his own low temperature always about with him; he iced his office in the dog-days and didn't thaw it one degree at Christmas."

Like other epic heroes whom the gods favored—the legendary Aeneas, for example, or the visionary poet Dante—Scrooge was allowed to journey through the underworld on a saving quest.

Aeneas, a survivor of the fall of Troy, sought a land where his people could live out their destiny. He received help in the darkness of the underworld that enabled him to found one of the towns which eventually became mighty Rome.

Dante was granted a universal vision of human existence: of sin, redemption, and the perfection of paradise. But first he, too, had to travel through the dark and noisy coldness of hell.

And Ebenezer Scrooge, on his somewhat humbler journey, was helped to find—himself!

Emerging from his bad dreams in the darkness of his conscience,



through a kind of death, he awakened as a new man. Yet not a "new" man. A resurrected man! And there is a difference.

This delightful story of spirits and ghosts and Christmas goose is also a story of death and resurrection since everything in the Christmas tradition is about resurrection, changing from the old life to the new. Yet the old is still there, known and remembered. Otherwise the new has no value.

Rising anew is often a matter of identity. It certainly was for

Scrooge. He was frightened-to-life, so to speak, by being reminded of who he used to be: the lonely schoolboy, the eager apprentice, the overly-ambitious young businessman.

Apparently the poverty and loneliness of his youth made Scrooge so hard and heartless. Like all of us, he wanted security. He was trying desperately to find security for that unhappy schoolboy, still living deep inside him. His amazing adventures with the memories of his past, his guiltiness about his present, his fear of the future—all these helped open his

by William Sorrells

eyes to his real identity, which he had lost.

What is identity? We hear so much about it today when people talk of "mass" this and "mass" that—"mass media," "mass transportation," "mass production." Some people say many of us lose our identity because of this mass culture in which we live.

But this may not be so. John Ruef, in his splendid book *The Gospels and the Teachings of Jesus* (Seabury Press, 1967), suggests what we actually lose is not our identity but our *individuality*. We can easily find an identity because we can usually identify with some person or some group or some activity. Father Ruef suggests the problem may be that the wrong identity is being sought and offered.

This was Scrooge's problem. As he grew older, he stopped identifying with other people. He stopped trusting and loving other people. He began to find his identity in non-personal things like business ledgers and money. His partner, Jacob Marley, was more real to Scrooge as a ghost than as a living man! Finally he was cut off entirely. Solitary. Miserable. More alone than the lonely schoolboy had ever been because the schoolboy at least had a little sister who loved him deeply and truly.

I have to pause here. This is always the point in the story where I get choked up and tears come to my eyes; when I come to the frail sister's death during childbirth. All the more reason for Scrooge to care for his nephew, Fred!

All of us, at times, must take

a similar journey to that of Ebenezer Scrooge. Of course, most of us are not confronted as dramatically as he by ghosts and spirits and weird dreams. But that is because literature dramatizes the everyday experiences of our lives.

In its own way, the liturgy of the Church also dramatizes our lives. Advent and Christmas are two of those dramatizations.

The Advent lessons lead us back to the beginning of our journey as we follow that of Christ. On the first Sunday, His triumphal entry into Jerusalem at Passover (this is in the old lectionary) can reflect whatever triumphs we have had in our own lives: the expectations of graduation, of marriage, of professional success, or some other fulfillment.

The Gospel for the second Sunday, threatening with talk of signs in the sun and in the moon and in the stars, can reflect our feelings of personal dismay, of problems occurring which we cannot prevent. Yet always with the promise that even in the midst of trouble, the Kingdom of Heaven is near.

To put it another way, we can learn that Jesus—different as He is from us in the age in which He lived, the clothes He wore, the language He thought—is still the One we can identify with. And we are led back to our own childhood through His, through the Nativity.

These weeks of Advent can be an opportunity to take a journey through our own underworld, the under surface of our inner lives—perhaps to recapture a person we once were, or could have been, before the pressures of time tarnished and bent us in ways we don't like to admit.

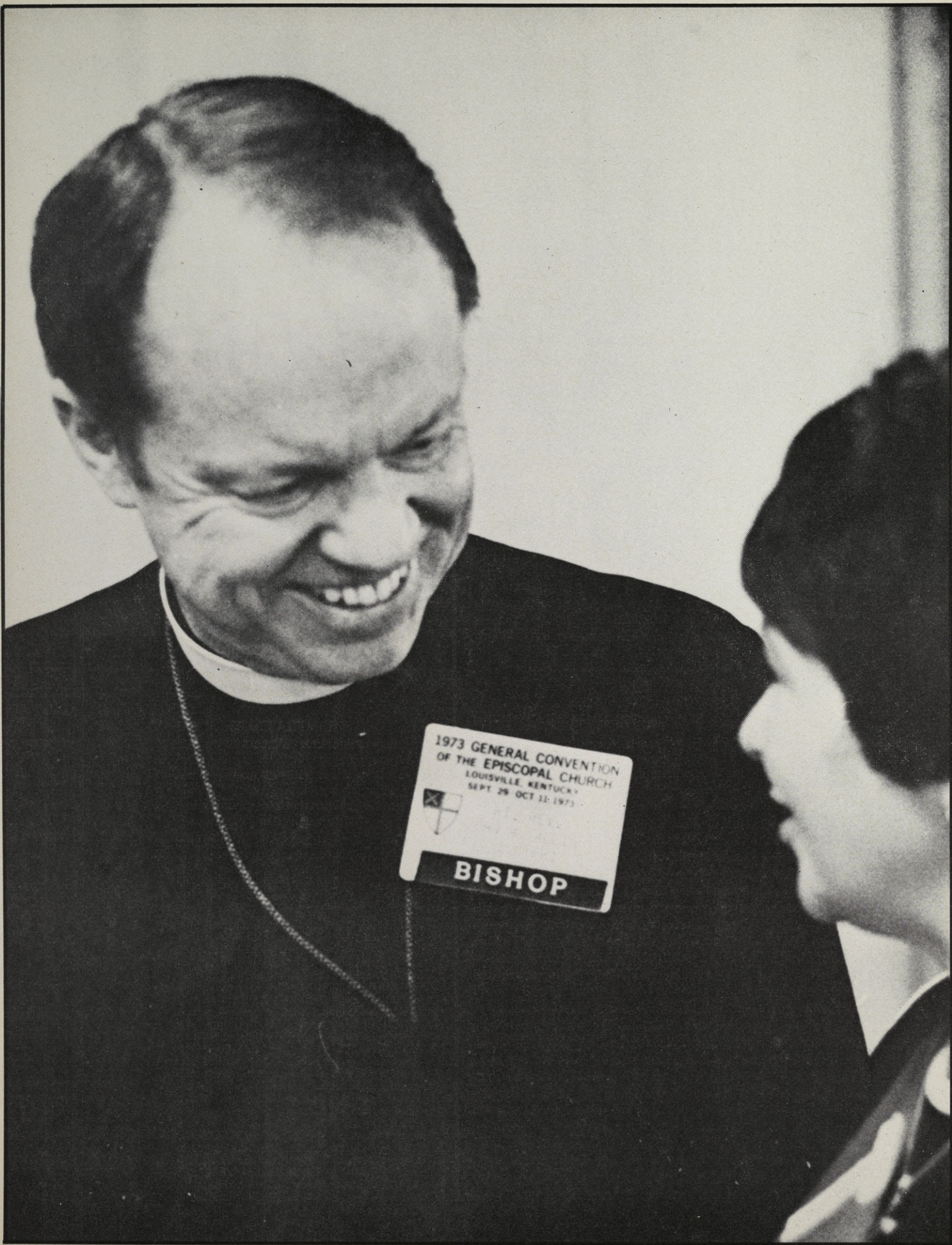
"You can't go home again," Thomas Wolfe wrote. Nicodemus protested to Jesus that no man can return to his mother's womb and be reborn.

All too true. None of us can literally go back to his childhood or to whatever period he thinks of as his personal "golden age." But we can remember, and by remembering we can in some measure give rebirth to the best we once were or hoped to be, through the miracle of Christmas.

Some of us have lost all innocence, lost all illusions—or think we have. If Christmas means anything, however, it means that all is not lost. And this includes those things we might rather not remember, as well as those we prefer to recall. It is all very well to be a NOW person in a NOW age, but we also need our past. It is necessary—as necessary as it was for Ebenezer Scrooge. Otherwise we have nothing to rise from, nothing to rise toward.

At the end of his journey, old tight-fisted, grasping Scrooge was able to offer a Christmas turkey on the altar of his impoverished clerk's—Bob Cratchit's—misery. And he was able to seek some sort of communion again with the human race by going to his nephew's house with words of humble access. "It's I. Your uncle Scrooge. I have come to dinner. Will you let me in, Fred?"

It is the same with us. Not just at Christmas, but especially at Christmas, the past—our past—seems most active. So listen to it. Learn from it. And open your heart to the newborn child in the cradle in Bethlehem. That child is really you. ◀



JOHN ALLIN THE CHURCH'S NEW PRESIDING BISHOP

The Bishop of Mississippi, who will become Presiding Bishop on June 1, 1974, talks about his new role as chief pastor to the Church.

"I don't want to be styled as 'Johnny Hopeful,' " the Episcopal Church's Presiding Bishop-elect said. "But I do sense across the Church, despite the predicaments it's in, a great need for hope."

Mississippi Bishop John Maury Allin described the Church's mood as one of "seeking relief from frustrations and a way to move forward. We're suffering from the confusion of our times. The Episcopal Church is in trouble only in the sense of being in a troubled world."

The Bishop pointed to the Church's need to move, in relation to empowerment/personal religion emphases, "out of an either/or situation into a both/and one. Meaningful worship and works of mercy—these are the Church's two functions."

"One characteristic of Americans is we have a terribly limited historical perspective. Take into account the past ten years and you see that we need to nurture our people if they are to reach out in mission with renewed strength. Self-determination, yes, by all means—for all people, including the people in our pews."

Bishop Allin will appoint an *ad hoc* committee of "competent people from fields of theology, sociology, and history" to provide the Church with "a definition of the priesthood as we hold it" and also with a statement on contemporary Christian sexuality.

"We cannot leave in limbo for another three years our women who seek ordination," he went on. "We bishops must exercise responsible leadership in this matter."

He sees this issue as part of the larger question of the nature of ministry. "We must not proceed to ordain women because there are no theological grounds *against* it; we must [make this change] when we agree there are strong theological reasons *for* it."

Bishop Allin views renewal of ministry as a high priority. "We tend to think of ministry primarily in terms of priesthood. We must regain the concept of the serving ministry—the diaconate—develop some models for non-stipendiary priesthood that we can learn from. The parish should no longer be conceived of only as a group of people with a full-time paid minister who lives in the community."

Asked to comment on the varying expectations of him, as expressed by the acclaim which diverse groups of Episcopalians accorded his election, the Bishop said, "This fills me with fear and trembling. I don't want to disappoint people, but I must be faithful to my calling and to my Lord. I don't want to be claimed by anyone who, by claiming me, cuts me off from anyone else."

"I've never considered myself

a conservative. I see myself as a moderate. Balance is the very basis of life. And coordination is the greatest need we've got in this Church."

The Presiding Bishop-elect plans to lean on the nine province presidents as a council of advice and to make at least two swings across the country each year to meetings with bishops by province so they can tell him "how things are going."

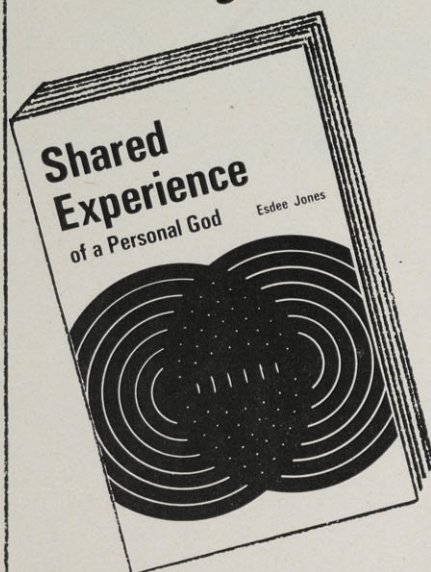
He favors applying church monies to church needs at parish and diocesan levels, rather than viewing the national budget as "a pool from which all needs are met. Our funding methods are out of date." He would like to see the national budget "become increasingly an operating budget" rather than largely a means of funding program.

On ecumenicity: "I hope we stay in relationship with our fellow Churches, communicating and sharing. The Episcopal Church has a great deal to give and a great deal to receive from these dialogues."

On charismatic movements: "I read these as showing our people are hungry, afraid, and very much needing reassurance that God is, God cares, and God is among us. History reminds us this kind of thing occurs after great times of confusion—both World Wars, the War between the States as well. The Holy Spirit is trying to rouse us to respond. If we had no Gospel,

by Isabel Baumgartner

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RELIGION IN AMERICAN LIFE

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John Allin: The Church's New Presiding Bishop

Continued

we'd have to stew in our guilt and anguish; with the Gospel, there is reassurance and hope."

Bishop Allin views his move to New York—probably in May—"not with exhilaration; it's a way of life I've never known."

He said he does not anticipate decreasing the size of the professional staff at the Episcopal Church Center there.

About the location of national headquarters, he said he would like to ask "what kind of center we need" and have the answer derive from "what we need to do" in it.

"I don't fault our present building though it's been called fortress-like and cold. I'd like to make the Church Center truly a center for the whole Church from which we could switchboard ideas as we've begun to do. I'd like to see us build something somewhere which churchpeople could come to and flow through."

Asked about his call to the ministry, Bishop Allin said it grew slowly.

"My mother is a Southern Bap-

tist, and I attended Sunday school with her in Helena, Arkansas, until I was about 10 years old. Then I joined a boys' choir in an Episcopal parish and got caught up in its liturgical life. Altar boy came next and church camp. By my high school years, I was looking toward West Point. My father was an accountant, and we weren't at all sure there would be money for college." His rector, the Rev. Frank Walters, persuaded him to consider the University of the South and a vocation to Holy Orders.

A jeweler, in New York or somewhere else, may soon receive an unusual request.

"I've never liked to wear rings," Bishop Allin said, "so when Ann and I were married, I preferred not to have a double ring ceremony. When I was made bishop, I had my episcopal ring engraved 'To Ann and Mississippi,' thinking I was wedded to both for life. Perhaps now I'll have the gold melted down and made into a new setting with a new engraving inside. We haven't thought yet just how that might be worded."

The Allin Family

The Presiding Bishop-elect is a model train buff and chief operator of the JM&A, a four-track model railroad in the Allin's 20-year-old frame house in Jackson, Mississippi.



Bishop Allin and his wife Ann have a daughter, Fran, who is an eighth-grader at St. Andrew's Episcopal School. The Allin twins, Kelly Ann and John, Jr., are college seniors—he at the University of the South, Sewanee, Tennessee; she at Tuscaloosa's University of Alabama. The oldest Allin child, Martha, works as a hospital methods analyst and is taking a course in auto mechanics. Martha had a morning paper route for the past year, and on rainy mornings her father got up at 5:30 a.m. to make the rounds, too: she drove, he threw.

Mrs. Allin, like her husband, is a native of Helena, Arkansas. The Bishop calls her "Lady Ann."

The Christian's Year 1973-74



Most of Christendom has been celebrating special days with prayer since earliest times. The days are not, with rare exceptions, marked because of ideas but because of events. The Christian's year is, therefore, a prayer manual.

The Christian's calendar grew slowly, from the center outward. Its core is Jewish since the early Christians were all Jewish until the Church began to spread among the Gentiles. The Holy Days of Christians were those of the Jews—only "fulfilled" by Jesus.

The Jewish "Easter" is Passover, a feast celebrating Israel's deliverance from Egyptian bondage. This was translated by the Christians into the universal deliverance of all men from bondage to sin by the death and Resurrection of Jesus. Further, just as the Jews celebrate Passover and fifty days later (seven weeks of seven days plus one) the harvest-like Feast of Weeks, so Christians celebrate **Pentecost**, or the coming of the Holy Spirit whose teaching brings men to a knowledge of Christ.

Christians began to expand the calendar in both directions and ornamented it with the "birthdays in eternity," or death days, of the great heroes of the Church.

In the late 200's Christians added the Egyptian feast of **Epiphany**, which then commemorated Jesus' baptism as God's way of disclosing to the whole world the true identity of Jesus.

Early in the 300's, during the reign of the Emperor Constantine, the Church in Rome added **Christmas**.

Before long, Christians attached **Advent** as a solemn preparation for **Christmas**. **Lent** began with a practical purpose, as the final days of fasting and prayer by candidates about to be baptized and confirmed early on Easter morning.

By the end of the fifth century, the Christian's calendar was celebrating, in the main, the great events in the life of Jesus from **Advent** to **Pentecost**.

In time the Church numbered the Sundays following **Pentecost** and assigned prayers and lessons to each.

Trinity Sunday, celebrated with importance by Lutherans and Anglicans, is an incongruous addition to the annual sequence of Christians. It was probably instituted by Bishop Stephen of Liege (Belgium) about 910. By 1334 even the Romans added it to their calendar, though as a day of lesser importance.

The scheme of the Christian's Year, then, should be clear. It begins with the commemoration of the time before Jesus and moves through His life to culminate in His Resurrection and Ascension and the coming of the Holy Spirit at **Pentecost**. The **Feast of Trinity** has been added to celebrate the eternal three-fold nature of the Godhead. The second half of the year balances the first for, having concentrated from December to June on Jesus' mighty acts, we concentrate from June through November, during the weeks after **Pentecost** and **Trinity**, on what He said. In this, we are taught by the Holy Spirit.

The Christian's Year

1973-74

This Calendar follows the pattern of the Church Year set forth in Services for Trial Use, authorized by the General Conventions of 1970 and 1972. For a full discussion and explanation of the Trial Use Calendar and the Collects, Lessons, and Psalms appointed, see Prayer Book Studies 19, published by the Church Hymnal Corporation, 800 Second Avenue, New York, New York 10017.

SUN MON TUE WED THU FRI SAT
ADVENT SEASON

2	3	4	5	6	7	8
1st SUNDAY OF ADVENT						
9	10	11	12	13	14	15
2nd SUNDAY OF ADVENT						
16	17	18	19	20	21	22
3rd SUNDAY OF ADVENT					ST. THOMAS	
23	24					
4th SUNDAY OF ADVENT						

CHRISTMAS SEASON

25	26	27	28	29
CHRISTMAS DAY	ST. STEPHEN	ST. JOHN	HOLY INNOCENTS	
30	31	1	2	3
1st SUNDAY AFTER CHRISTMAS		HOLY NAME		
			4	5

EPIPHANY SEASON

6	7	8	9	10	11	12
EPIPHANY						
13	14	15	16	17	18	19
1st SUNDAY AFTER EPIPHANY					CONFESSION OF ST. PETER	
BAPTISM OF OUR LORD JESUS CHRIST					CONVERSION OF ST. PAUL	
20	21	22	23	24	25	26
2nd SUNDAY AFTER EPIPHANY						
27	28	29	30	31	1	2
3rd SUNDAY AFTER EPIPHANY					PRESSENTATION OF OUR LORD	

3	4	5	6	7	8	9
4th SUNDAY AFTER EPIPHANY						
10	11	12	13	14	15	16
5th SUNDAY AFTER EPIPHANY						
17	18	19	20	21	22	23
6th SUNDAY AFTER EPIPHANY						
24	25	26				
LAST SUNDAY AFTER EPIPHANY	ST. MATTHEW					

LENTEN SEASON

27	28	1	2
ASH WEDNESDAY			
3	4	5	6
7	8	9	

SUN MON TUE WED THU FRI SAT

SEASON AFTER PENTECOST

3	4	5	6	7	8
10	11	12	13	14	15
	ST. BARNABAS				
17	18	19	20	21	22
24	25	26	27	28	29
ST. JOHN BAPTIST					ST. PETER and ST. PAUL
1	2	3	4	5	6
			INDEPENDENCE DAY		
8	9	10	11	12	13
15	16	17	18	19	20
22	23	24	25	26	27
ST. MARY MAGDALENE			ST. JAMES		
28	29	30	31	1	2
8th SUNDAY AFTER PENTECOST					
4	5	6	7	8	9
9th SUNDAY AFTER PENTECOST		TRANSFIGURATION			
11	12	13	14	15	16
10th SUNDAY AFTER PENTECOST				ST. MARY THE VIRGIN	
18	19	20	21	22	23
					24

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●In My Opinion

Watergate makes it all too clear.

This is the end of the age of authority and credibility. Titles no longer command respect. To the contrary, they evoke contemptuous sneers because too many authoritative persons stand revealed as having feet of clay. They have lied to us too many times, stolen from us, protested their innocence once too often. We no longer believe them nor accept their authority.

At first, no one really wanted to believe that our Presidents lied to us about the war in Southeast Asia or that our legislators falsely justified its continuation. We did not want to believe there was no reason for the death of over 50,000 mostly black and poor American youths. We still cannot accept the possibility that refusing to kill might be as moral, as courageous an act as killing. Finding no room in our system for selective conscientious objection, we drove from our shores nearly 100,000 young men—some of them our most thoughtful, most knowledgeable individuals—and branded them cowards or traitors.

In the early days young people were reluctant to believe their country could be so false. They still needed models with which to identify. They protested actively and, for the most part, peacefully. They went directly to the President who hid in the White House behind a ring of buses, refusing to see them and watching a football game on TV. They went next to their senators and congressmen, many of whom ducked out back doors rather than confront the anger and scrutiny of their constituents. The young then went to their parents who, in frustration, cursed them and sometimes beat them. The clergy prayed for peace but would not act for the end of the war. Youth withdrew in disgust.

Now, seven years later, we, their parents, reluctantly see how right our children were. Inexorably, we have arrived at the point where the younger generation is. All of us are living in the "post-protest" age. We have all withdrawn.

Whether from fear or disgust or ambivalence, the American people today are in a massive withdrawal syndrome. We live in isolation from one another through indifference and hostility.

At the same time a new trend is emerging: the search for a "Big Daddy" who will save us, in whom we can place our trust and our future. How else to explain a presidential election in which, despite the revelation of Watergate and the transparent falseness of peace reports, a President was overwhelmingly re-elected by an electorate that in poll after poll showed they neither liked nor trusted him! Have we moved from the end of the age of authority to the beginning of an age of authoritarianism?

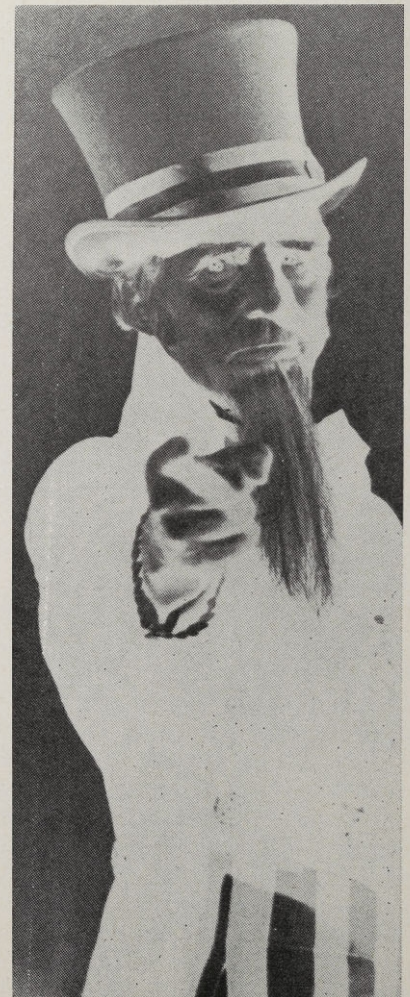
Daily life provides more than sufficient frustrations for most persons, but when those frustrations are compounded by revelations of deceit we never believed possible, people seethe with enough rage to produce violence; and, on the other hand, there is unwillingness to get involved in causes promoting social change.

Many of America's newly withdrawn citizens hold strongly conservative views on social and political matters, sometimes to the point of childlike over-simplification. The bumper stickers, "America, Love It or Leave It," are the most obvious examples. Patriotic displays are another expression. The flag becomes a sacred symbol for masses of people hoping to reassure themselves that something remains of the old familiar values, which they sense are being torn from their grasp by what they consider to be "demonic forces:" communism, liberalism, or "the eastern intelligentsia" who control the media.

Students of human behavior are not too surprised to see this happen. They know that when reality becomes too threatening, people frequently seek to "return to the womb," a retreat to known and supposedly secure positions. When reality becomes too painful, when answers given by "leaders" turn

THE END OF THE AGE OF AUTHORITY

by Balfour Brickner



The End of the Age of Authority

out to be “no answers,” there is an almost irresistible temptation to deny reality and/or to look for a savior—a Big Daddy—or a Messiah.

Conservatism cannot function sociologically or politically without affecting religion. The ferment of society is now mirrored in religion. Authority attributed to God is challenged, if not denied.

Human perceptions of divinity have radically changed. We respectfully hear, but silently suspect, those who tell us “He” hears and answers prayers, rewards and punishes, or resurrects the dead. Theologically, we are now reaping the harvest of disassociation and disbelief from the seeds of intellectual immaturity that have been planted for centuries. Those who represented religion for centuries have failed to distinguish between religious myth and fact. Possessing neither intellectual honesty nor an action program to characterize its own prophetic vision, religion has little left to commend it.

As with politics, young people at first sought reforms in the church and synagogue before they abandoned them. They made demands on their religious institutions for more and better learning, even as they demanded more and better social action. Clergy and teachers seemed either too busy or too inadequately prepared to give them the former while church and synagogue “elders” refused to respond to the latter.

Disillusioned adults withdrew into a passive role. Young people, still spiritually hungry, sought the occult, searching for their Nirvana down a smoky “high” road: an abandonment of reason in religion for religious mystery, ritualistic emotion, and theological fundamentalism. “The social gospel hasn’t worked,” they correctly observed. “We are more polarized, more fratricidal, insensitive, racist, aggressive than ever before. The religious voice calling men to be brothers, sensitive to one another’s needs, loving and sharing, has been

a voice crying in the wilderness, unheard and unheeded.”

So today “religious” people search for a “repristinization” of the spirit, to recapture through belief “religious authenticity,” a “beyond” which transcends the self, taking refuge in emotional fervor, unbridled by intellectual restraint.

This is the rationale behind the new evangelistic crusade of religious fundamentalism. History is repeating itself. Two thousand years ago the Mediterranean world was similarly afflicted with an overwhelming sense of powerlessness and futility. The mighty legions of Rome had conquered everywhere. Revolutionary attempts had failed, resulting in escalated oppression. The poor grew more impoverished.

Dr. Joseph Klausner, historian of this period, observed: “The effect of this condition of things was to beget either utterly fanatical seekers after freedom, who turned into actual rebels, or utterly despairing visionaries, extreme moralists and mystics who waited for nothing less than the mercy of heaven, for a freedom which should come by miraculous means, a salvation which could be hastened only by a deep faith. . . .”

The parallels between yesterday and today are obvious. So too are the parallels between men’s social and religious worlds. Fundamentalism is the counterpart of society’s demand for law and order. Both offer certainty; both present firm boundaries. Both are authoritarian at a time when all other forms of authority have

crumbled.

Two conservative reactions are rising in this country: one political and social, the other religious. Should they merge, America might be disastrously endangered for we cannot make progress in an anti-rational atmosphere. We cannot grow where surveillance and repression become conditions of life. Neither can we survive in a society which seeks simplistic answers to complex issues. Social and cultural pluralism, so important to our democracy, cannot remain viable in a nation where patriotism is equated with agreement and dissent with disloyalty, where there is only one “right” kind of religion or where the Rev. Billy Graham is the nation’s unofficial spiritual advisor.

Perhaps this concern is overdrawn. Perhaps we are only going through a transitory phase from which this country will soon recover. It always has.

We can hope, but hope is not nearly enough. There must be alternatives. Each person can seek out, support, and identify with those in the community who have the courage to resist the self-appointed authoritarians. In the mass media a few courageous souls refuse to bow to the pressures for conformity or presidential power and vice-presidential attack. In civil liberties, men like Father Hesburgh still struggle heroically for the preservation of an atmosphere of liberality. In the realm of religion and social thought, the Berrigans and Ellsbergs are truly Daniels in the lion’s den. If they are considered “radical” by some, it is only because of the intensely oppressive quality of the society in which they are forced to operate. They need and deserve all the help, passive and active, we can give them.

A sense of ennui has gripped our society. We seem overcome by a “ho-hum, so-what-else-is-new” attitude when asked to once again defend personal freedom. Authoritarians feed on apathy. Men get

**Rabbi Brickner
is director of the
Commission for
Interfaith Activities
of the Reform
movement.**

the kind of government they deserve—and deserve the kind of government they get.

The religious establishments should be expected and encouraged to once again become involved in the rebuilding of our communities. We have the right to expect this much from those who make a public display of concern for the welfare of people.

Helping the disenfranchised to their feet is as much a part of "faith" as being on one's knees. A church-sponsored housing-renewal program in the inner city is not mixing politics and religion although it takes political action to get the job done. Lobbying before state or federal legislators for a more liberal abortion law is a rightful effort. Religionists have the obligation to at least try to keep politicians morally honest. If they don't, who will? The lobby of the AMA? The gun control lobby? The labor unions as presently constituted?

The crisis in our nation is in every sense an ethical one. By betraying every criterion on which to claim authority, our leaders have robbed us of the capacity to trust. Yet no one wants to live in a deceitful world. We cannot live without trust. That realization may herald a better day. The restoration of trust will not come from "above" or from some "Big Daddy" or by repression or by "destroying villages in order to save them." To restore trust we must impose on the self what only the self trusts—its own authority. That may be asking too much from people as angry, frustrated, and cynical as Americans have become, but it is our hope when respect for authority has been eroded. Thus, what "you" and "I" do, think, and say is of ultimate importance.

Despite all the slander people heap on each other and upon life, people *want* to trust even as they want to *be* trusted. Never has this been more obvious than now when the age of authority has reached a dead end.

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Let's recover the spirit

A religious regard for nature and the spiritual is an indispensable element of greatness. As man develops and disturbs nature's relationship with the Creator, not only does the quality of the landscape become mediocre, but the same loss of character seems to occur to the disturber himself.

It is strange that in an age of scientific greatness there should be an increasing mediocrity in mankind. One might think that now with so many people and such astounding things for them to do, the Book of Great Americans would be all the more crowded with notable names. As we look backward into the past of politics and art and writing and philosophy, great names stand out: simple names like Johnny Appleseed and Crazy Horse and Miles Standish; powerful names like James Monroe and Benjamin Franklin or Abraham Lincoln or Paul Revere that stir the imagination of youth, like Stephen Vincent Benet's Daniel Boone who "walked by night when phantom deer arise and all lost wild America was burning in their eyes." Today we have to ponder and stretch our minds to name any giants of our time, only to find that most of our great people are really more publicized than deserving.

A great man is one who believes his life belongs to civilization—that whatever God has bestowed upon him, he (in a godlike manner) automatically gives to mankind. As we regard our discordant culture with historic eye and analyze what we call modern art and modern writing and modern politics, there becomes little doubt that there were greater people in America one time than there are today. There were more sincere artists than psychopathic painters, more distinguished statesmen than opportunist politicians, more thinking poets and writers than sensationalists. There were very few old-timers who considered the doctrine that there is health in madness: civilization was based upon godliness.

People were quick to give me an argument that the spirit of godliness has vanished or that it has even decreased in America. But the worship of money is so commonplace and engulfing that we are seldom aware of it or what has happened to church worship in two hundred years. "No people," said George Washington, "can be bound to acknowledge and adore that invisible hand,

which conducts the affairs of men, more than the people of these United States." At that time, everyone attended services every Sunday and the church was the center of each village. Conducting business on the Sabbath was punishable; toll bridges were free; it was the custom to walk to church if possible rather than upset the decorum of the day with horses and carriages. Generally speaking, church-going in America has decreased.

The critics of early American life contend there was too much religion in those Puritan days. Even when you learned your alphabet, the illustrations were all biblical (A for Adam, B for Bible, C for Christ, and so on). But we should remember that there were no schoolbooks then, and the always present Bible became the major (and often only) textbook. There were no professional teachers, so the preacher of Sunday became schoolteacher all the rest of the week. Without the church there would have been no early American schools.

The church in Washington's time was the main support in American life: today it is more an embellishment. The churchgoer of yesterday sought main support from the church, but the church-

by Eric Sloane

of Godliness

goer today merely embellishes his life with his occasional attendance.

Just as religion once tied together the family and surrounded the whole American community, the nation and its government was likewise fathered by the profound belief in God. The national emblem (the Great Seal) is crowned by His eye—we usually have to refer to the dollar bill to refresh our memory of what the Great Seal looks like or even to recall our national motto, In God We Trust. It was the conviction of the founding fathers, and the frequent words of George Washington, that “to attempt government without God is impossible.” Like it or not, the Bible was once the main source of America’s national identity.

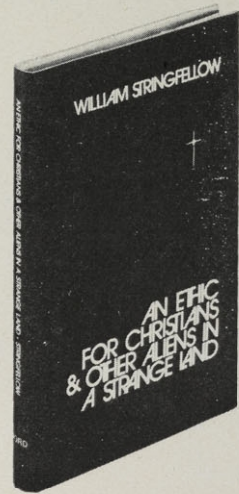
Villages no longer are born around a central church; instead they start around wherever a bank is built. The smallest shopping mart on the outskirts of any small village may install a bank and only then does it become established as a community. Off the highway nowadays, as you speed past roadside communities, you can occasionally see the tall white spires of early churches still standing in what is known as “the older sections of towns.” I called this to the attention of one banker who agreed with me. “Some of the

more fervent prayers,” he said, “are not said in the church at all, but right here in the bank.”

Although the old-time church is declining, there is a new godliness emerging in America: not all Sunday school dropouts have been without the Spirit. Youthful evangelical groups have increased almost as fast as theological denominations have decreased. The very first church-meetings in America were held in the open, in barns, or under trees. Perhaps from those new evangelical denominations, from Billy Graham to Jesus Freaks, will evolve something like that kind of primitive American godliness which has been lacking of late; after all, it takes people, not a creed, to make a church. Religion hardly permeates today’s scene, but if Christ returned He’d have a more profound audience among those everyday young evangelical groups than He would at eleven o’clock each Sunday at the town church. I think He’d be pleased.

Like Einstein who did not visualize the traditional personal God, twentieth-century America must still admire the structure of the universe as far as it is revealed to our weak powers of recognition. That would be the least demanded by a Creator.

If you've
had your fill
of morally
retarded men



If you're troubled by signs of tarnish on the America you thought you knew

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**AN ETHIC
FOR CHRISTIANS
AND OTHER ALIENS
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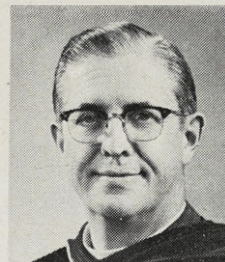
Changes in the Episcopate



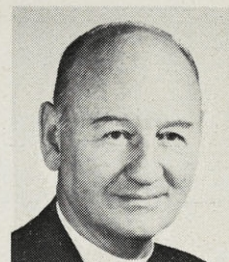
Bigliardi



Bloy



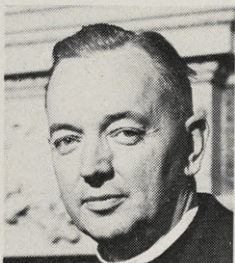
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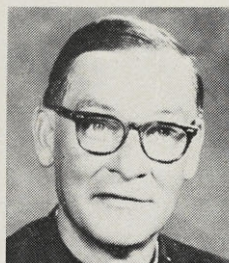
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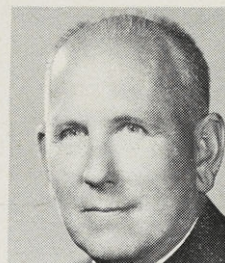
DeWitt



Hallock



Hogg



McNair



Weinbauer

Recent changes in the Episcopate include the deaths of the Rt. Rev. **William W. Horstick**, retired Bishop of Eau Claire, and the Rt. Rev. **William Godsell Wright**, retired Bishop of Nevada, as well as the following:

The Rev. Matthew P. Bigliardi, rector of Emmanuel Church, Mercer Island, Wash., since 1960, was elected to be Bishop of Oregon on September 6.

Bishop-elect Bigliardi graduated from the University of California, Berkeley, and the Church Divinity School of the Pacific. He also attended the Institute for Advanced Pastoral Studies. He was ordained deacon in 1953.

Father Bigliardi began his ministry as curate of Trinity Church, Seattle, Wash. In 1955 he became vicar of Emmanuel Church, Mercer Island, becoming rector five years later. He has held many diocesan positions, including serving as Deputy to General Convention continuously since 1958. He is vice-chairman of the diocesan Liturgical Commission, chairman of the Commission on Ministry, and vice-president of the Diocesan Council. He is also chairman of Province Eight's Commission on Ministry.

Active also in community and professional organizations, Father Bigliardi spends his "spare" time oil painting, gardening, and wood sculpturing.

The Rt. Rev. Francis E. Bloy, Bishop of Los Angeles since 1948, is retiring December 31. He will be succeeded by Bishop Robert C. Rusack (*see April, 1973, issue*).

Born in Birmington, Kent, England, Bishop Bloy came to the United States as a child. He attended the University of Arizona and later was graduated from the University of Missouri. Determined to break with his family's five-generation tradition of Anglican clergy, he attended Georgetown University School of Foreign Service. Then he read Hinduism's *Bhagavad Gita*, discovered it lacked the principle of the Cross, and decided to become a priest. He was graduated from the Virginia Theological Seminary and was ordained to the diaconate in 1928.

Bishop Bloy began his ministry at All Saints' Church, Reisterstown, Md., moving in 1933 to St. James'-by-the-Sea, La Jolla, Calif. In 1937 he became Dean of St. Paul's Cathedral, Los Angeles, a post which he held until his election to be Bishop in 1948.

As a priest, Bishop Bloy was active both in diocesan positions and in the community. He received the pectoral cross of the Episcopal Diocese of Jordan, Lebanon, and Syria in 1961 in honor of his great interest in overseas missions. Following the Watts riot of 1965, he became involved in talks with members of the ghetto community and has given considerable financial support.

The Rt. Rev. James W. F. Carman, Bishop of Oregon since 1958, will retire January 31, 1974.

Bishop Carman is a graduate of Carleton College and of Seabury Divinity School. He was ordained to the diaconate in 1929. His first parish, which he served from 1930 to 1934, was St. Luke's, Denver, Colo. Then he was rector of the Church of the Ascension, Pueblo, Colo., for the next 10 years. In 1944, Bishop Carman was chosen as field officer of the National (now Executive) Council, serving the Third Province until 1946 when he became Dean of Trinity Cathedral, Phoenix, Ariz. He was Dean until his election to be Bishop Coadjutor of Oregon in 1956.

Bishop Carman was a member of the National Council from 1947 to 1952, serving as a member of the Department of Promotion.

The Rt. Rev. William Crittenden, Bishop of Erie since 1952, retires on December 31. His successor is Bishop Coadjutor Donald J. Davis (*see August, 1973, issue*).

Bishop Crittenden is a graduate of Lafayette College and the Episcopal Theological School. He was ordained to the diaconate in 1934 and served churches in Massachusetts until 1942 when he became assistant professor of religion at Lafayette College, Easton, Pa. From

1945 to 1949 he was executive secretary in the Youth Division of the Episcopal Church's National Council. He then became Archdeacon of the Diocese of Southern Ohio where he remained until his election to the episcopate.

Active in promoting ecumenical relations, Bishop Crittenden has been honored both by Roman Catholic and Jewish institutions. He has been vice-president of the National Council of Churches and chairman of the International Peace Advisory Committee to Executive Council. In 1966 he went on a goodwill mission to Vietnam sponsored by the Clergymen's Emergency Committee for Vietnam of the Fellowship of Reconciliation.

The Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania since 1964, is resigning January 1, 1974, because "I believe the way things are moving these days, ten years is equivalent to a generation. And I think a generation is a long-enough term for one bishop." He will be succeeded by Bishop Coadjutor Lyman Ogilby (*see August, 1973, issue*).

A graduate of Amherst College and the Episcopal Theological School, Bishop DeWitt was ordained to the diaconate in 1940. He served Christ Church, Cranbrook, Mich., and St. Luke's, Ypsilanti, Mich., before his consecration in 1960 to be Suffragan Bishop of Michigan. He was elected Bishop Coadjutor of Pennsylvania in 1964 and succeeded as diocesan that same year upon the death of Bishop J. Gillespie Armstrong.

Bishop DeWitt has served for some years as chairman of General Convention's Joint Commission on the Church in Human Affairs and as chairman of the House of Bishops' Committee on National Affairs.

Bishop DeWitt expects to devote full time to the relationship of Church and society following his resignation as diocesan. He is an outspoken supporter of Christian social ministries.

The Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee since 1959, will retire December 31. His successor is Bishop Coadjutor Charles T. Gaskell (*see August, 1973, issue*).

Bishop Hallock is a graduate of the University of Wyoming and of Nashotah House. Ordained to the diaconate in 1934, he began his ministry by serving

five Wisconsin parishes in five years. From 1940 to 1945 he served as an officer in the U.S. Army and received a Legion of Merit Award. He then became rector of St. John's Church, Grand Haven, Mich., and in 1949 became rector of Grace Church, Hinsdale, Ill. He was elected Bishop Coadjutor of Milwaukee in 1951.

While in Michigan, Bishop Hallock served as vice-chairman of the diocesan department of Christian Social Relations, a member of the Executive Council, and chairman of the Department of Promotion. He was also a Deputy to General Convention and served on Convention's Joint Commission on Ecumenical Relations. From 1965 to 1970 he was chairman of the Commission on Relations with Roman Catholics. The author of various articles in church magazines, Bishop Hallock has served a three-year term as the Fifth Province's representative to the National Council.

The Very Rev. Wilbur E. Hogg, Jr., since 1968 Dean of the Cathedral Church of St. Luke, Portland, Maine, was elected October 22 to be Bishop of Albany.

Dean Hogg attended Brown University and the Philadelphia Divinity School. He was ordained to the priesthood in 1941. He served a number of parishes in the Diocese of New Jersey during the next ten years, taking leaves in 1945-6 and 1951-2 to serve as a U.S. Army chaplain. In 1953 and 1954 he was a fellow and tutor at General Theological Seminary. He went to St. Mary the Virgin, Falmouth, Maine, in 1954 and remained there until his appointment as Dean.

Five times a Deputy to General Convention, Dean Hogg has held various diocesan positions, including being chairman of the Department of Christian Education from 1957 to 1966 and president of the diocesan Standing Committee since 1966. He is currently chairman of the MRI Commission and the Commission on Ministry. He has served on Portland's Mental Health Board and on the board of "The Gate," an ecumenical coffee house.

The Rt. Rev. Edward McNair, Suffragan Bishop of Northern California since 1967, retired June 1.

Bishop McNair graduated from Occidental College, the University of

Southern California, and the Church Divinity School of the Pacific. He was ordained to the diaconate in 1940.

Bishop McNair's first cure was St. Peter's Church, Del Mar, Calif. He then served as chaplain in the U.S. Navy from 1943 to 1946. He was rector of St. Michael's and All Angels, Studio City, Calif., from 1946 to 1959 when he moved to the Diocese of Northern California as rector of St. John's, Marysville. He was rector of the Church of the Incarnation, Santa Rosa, Calif., from 1965 until his election to the episcopate.

Bishop McNair has been three times a Deputy to General Convention and has served as Secretary to Convention for both the Dioceses of Los Angeles and Northern California. He has been a member of Northern California's Executive Council and chairman of the diocesan Committee on Canons. From 1965 to 1970 he was a trustee of the Church Divinity School of the Pacific.

The Rt. Rev. William G. Weinbauer was consecrated to be Bishop Coadjutor of Western North Carolina on September 6.

The former rector of Christ Church, Poughkeepsie, N.Y., was graduated from Trinity College and the General Theological Seminary. Ordained in 1951, he began his ministry by serving New York City parishes and college chaplaincies. From 1953 to 1956 he was director of religious education at St. James the Less, Scarsdale, N.Y., leaving to become professor of New Testament at St. Andrew's Theological Seminary in Quezon City, the Philippines. At the same time he was also chaplain at the Sangley Point Naval Base and at Tala Leprosarium.

Upon his return to New York in 1960, Bishop Weinbauer became vicar of St. Paul's Church, Pleasant Valley, and in 1961 joined the faculty of General Theological Seminary where he remained until moving to Christ Church in 1971.

A member of various diocesan committees, Bishop Weinbauer was the Episcopal Church's representative to the Foundation for Theological Education in Southeast Asia in 1967. In 1973 he became a trustee of the General Theological Seminary and chairman of the Lutheran-Anglican Committee of the Ecumenical Commission.

UTO: A Mirror of Mission

People are the paramount theme threading through the 1973 UTO grants—eighty-seven of them totalling \$1,493,207.80. Here is a sampling of the U.S.A. grants.

by Jeannie Willis

uto Keeping a roof over *The Door* is this grant's purpose. The Door, Inc., began three years ago as a rap house for drug abusers. Staffed at first by volunteers in *Tampa, Florida*, it quickly grew into a program requiring a staff director, a director of county-wide drug abuse education, two assistants, and four counselors. Supporting this success were the Episcopal Churchwomen of St. Mary's, Methodist and Presbyterian groups, the Junior League, Kiwanis, the federal government (until June 1973), and many individuals. Local funds are again being raised for the operation. Renovation of the buildings, via the UTO, will keep The Door open. (\$4,000)

uto Cobalt therapy for cancer patients is provided at the University of Kentucky Medical Center on an out-patient basis, but the course of treatments takes between a month and six weeks. This grant enables *St. Agnes' Home* in *Lexington, Kentucky*, to offer a Christian residence for those undergoing these treatments and unable to manage such a lengthy stay in a hotel or motel. The Sacraments and information on Christian healing will be available to those desiring them. (\$18,000)

uto A former longshoreman, now a chaplain to seamen in *Seattle, Washington*, and other Puget Sound ports, will initiate, with the help of this grant, a new missionary effort to include all other maritime workers, such as teamsters, checkers, longshoremen, and fishermen. Working under an agreement among Episcopalians, Lutherans, and Roman Catholics (*Puget Sound Maritime Ministries*), the chaplain will be a visible link between the Church and people in their working environment. (\$5,200)

uto In a poverty pocket of *Johnson County, Kansas*, parents operate *Sunflower Little People's Center*, which provides care for 3- to 6-year-olds. The Center will now be the proud and happy owner of a 48-passenger bus which will enable it to take advantage of many otherwise inaccessible educational resources. (\$10,000)

uto The "average" girl who attends the *New Life Center* in *St. Louis, Missouri*, is 17 years old, black, pregnant, unmarried, and a ninth-grade dropout who lives at home. The "average" income of her family is under \$3,000 for a household of seven persons. She attends the Center for about five months, receiving pre- and post-natal care and education and "survival skills" for today's world. This grant will expand the counseling services and career planning guidance available to her and continue them as needed after her baby is born. (\$8,550)

uto The *Community Organization Resource Center* in *Birmingham, Alabama*, is a response to the recommendations by a group of local lawyers in their legal evaluation and action program. The grant provides salary for a lawyer for the Resource Center, which is being organized by the Greater Birmingham Ministries. The job is described: "To be available to the black community of Birmingham as it seriously seeks legal solutions for problems which affect their living conditions." Commenting on this problem of unequal justice, Alabama's Bishop William Stough says, "Attempts to reform the code of law reflect in the main the philosophy of those in power. This is an attempt to bring about reform guided, motivated, and expedited by those who most need the relief." (\$20,000)

uto *Santa Maria El Mirador* in *Alcalde, New Mexico*, is a home and school for mentally retarded but trainable young men, most of them Spanish-Americans on welfare. The home is on state-owned land which is rented by the Foundation of the Knights Templar, an independent order of monks and nuns which has been active in social and ecumenical work since the time

Overseas grants will be reported in January Mission Information in *The Episcopalian*. Complete grant lists are available from Mrs. Alice Emery, UTO Coordinator, 815 Second Avenue, New York, New York 10017.

of the Crusades. This grant is for the purchase of adjacent farmland. The men will be trained in farming skills, and crops will help support and feed the residents. Eventually, income from farming will be used to enlarge the housing facilities and care for more men. (\$41,000)

uto With this grant the Episcopal Church can become a fully participating member of the *United Campus Ministry Center* at Eastern Illinois University in *Charleston, Illinois*. The Center was built by the United Methodist Church, originator of the project, and the United Presbyterian Church. It is now used jointly with the Roman Catholic Church also. The invitation to our Church to join in this ministry to 7,000 students and a college community of 15,000 persons comes through Trinity Church, Mattoon, twelve miles west of Charleston and the Episcopal parish nearest to the campus. (\$7,000)

uto Community action groups often congregate around a clear need and goal, eager to do the work but lacking the professional know-how to accomplish it. Located in a *Washington, D.C.*, community which is racially, ecumenically, and socially mixed, the *Christ Church Community Resources* program is essentially a talent bank from which such groups may borrow the exact skills needed. It offers free assistance by skilled professionals—accountants, architects, doctors, lawyers, teachers, management consultants—to community action groups. Equally important, the program provides a way for such professional persons to share expertise and energies with their community. The grant provides salary for a part-time coordinator and consultant. (\$3,600)

uto People without proper residence papers form uneasy and illegal “foreign colonies” in many areas across the U.S.A. In urban areas many of these people are a large part of the unskilled labor force. Entering the country on “visitors’ visas,” they find some sort of job and stay, unwilling to return home to worse poverty and/or political tyranny. Many qualify for citizenship but are afraid to apply because their visas have expired. This grant to the *Center for Orientation and Social Assistance* is for a pilot experiment among people from the Dominican Republic in the *New York City* area. St. John’s Cathedral, New York, and the National Commission on Hispanic Affairs will work together to try to find humane and legal solutions which can be applied to others as well. (\$18,000)

uto *Passport to Adventure* is the imaginative name of an equally imaginative program in *Salina, Kansas*. It began at St. Francis’ Boys Home in 1971 as a delinquency prevention experiment. Working with 11- to 13-year-olds with behavior problems, the Home combined expeditions of the Outward Bound school type with in-

tensive group interaction led by mature counselors and parental counseling with qualified clinicians. The program sharply reduced delinquent activities, lessened classroom disruptions, and effectively helped the family relationships of the young people. This grant will make *Passport* a year-round program and extend it to four additional cities in *Kansas*. (\$15,000)

uto Food, shelter, and assistance in finding jobs for fifteen to twenty recently-released women prisoners while they make the transition from prison to community life is the purpose of the *Transitional Center* in *Memphis, Tennessee*. Free of charge at first, women will pay minimal room and board if they obtain a job during the ninety days they may stay. Household duties and management are shared by all. The state will assume financial responsibility when the *Transitional Center* is a “going facility,” so the UTO grant will establish the center by providing money for building rental and salaries. A similar transitional center for men is being set up in a separate location. The two facilities will share staff and contacts for jobs as feasible. Similar centers in other cities have demonstrated that these programs can reduce the recidivism rate by as much as half. (\$25,000)

uto The *True Sunshine Pre-School Center* operates in a building specifically designed for child care and provided by the *True Sunshine Episcopal Mission* in *San Francisco’s* Chinatown. The Mission is the first U.S. home for many immigrant families from Hong Kong. The Center provides care for the children of new arrivals as well as the children of neighborhood families in which both parents work. A bi-lingual staff is needed. (\$6,000)

uto A group of young people in *Pottstown, Pennsylvania*, have started a *Drop-In Center* through their Ecumenical Shared Ministry of Education. This grant is to help the Center maintain its Alternatives Hotline, staffed by thirty volunteers who can handle anything from a simple request about drug problems to a critical emergency. Sharing the facilities is a back-up group of six Peer Counselors who have taken sixty hours of training. The Center is open to the community weekdays from 6 p.m. to midnight and on weekends for twenty-four hours daily. The Center also houses a new project called RSVP—the Retired Senior Volunteer Program. (\$5,000)

uto The State of Washington’s Department of Social and Health Services now requires that day care centers provide facilities for 2½- to 3-year-olds separate from the 4- to 5-year-olds. So *Hilltop Community Day Care Center* can meet these requirements, this grant provides a “portable” classroom. The program operates at the Church of the Holy Communion in *Olympia’s* inner city. (\$20,000)

WORLDSCENE

Satellites, Ladybugs Aid the Hungry

Desperate situations require extraordinary measures.

For instance, the Churches working together through Church World Service are making use of identified flying objects as diverse as a satellite and ladybugs to alleviate some of the misery from drought and famine which afflicts Africans in a broad six-nation swath of the sub-Sahara known as the Sahel.

When photo maps produced by a NASA satellite indicated substantial water sources close to the surface in Niger—one of the stricken nations—Church World Service responded to Niger's request for a follow-up ground survey by contributing \$1,000 toward the cost.

To compound the disaster from drought, the nomads' alternative to animals as a source of food and income, the date palm, has been infested by insects which consume the chlorophyll in palm leaves, eventually killing the trees.

To cope with this, ladybugs, or ladybirds as they are also known, are being imported from Iran. And they are not being implored to fly away home.

Rather, they are being persuaded by an environment defined by balloon-like nylon nets over the leafy tops of the date palms to "do their thing." This consists of a beneficent biological warfare in which each ladybug consumes daily 400 of the predator insects, thus saving the trees from destruction.

Church World Service is joining forces with *Institut Francais de Recherches Frutieres Outre-Mer*

(IFAC), which has ladybug pilot projects in Mauritania and Niger, and Niger's Ministry of Rural Economics in this endeavor.

Satellites and ladybugs are the "so-what's-new" in the Churches' far more extensive program of relief and rehabilitation in the Sahelian emergency. This program includes supplemental high-protein food programs, a new mobile medical team carrying on life-saving and health education work, and continuing programs in well drilling and school gardening.

Episcopalians give to the Africa drought effort and other programs of Church World Service through the Presiding Bishop's Fund.

NCC Elects Woman General Secretary

The Governing Board of the National Council of Churches (NCC)



Miss Randall

elected Claire Randall as General Secretary to replace Dr. R. H. Edwin Espy, who is retiring after 10 years of service. Miss Randall, the first woman to be elected NCC General Secretary, is associate executive director of Church Women United and an ordained elder in the United Presbyterian Church.

The Governing Board adopted six resolutions on public affairs. The members' principal attention, however, was given to section meetings in which Council programs were studied and recommendations were proposed for adoption.

In recommendations adopted, the Board:

- Endorsed a Church-wide appeal to make available \$500,000 for bail bonds and legal aid to 200 Indians under indictment for activities at Wounded Knee, S.D., last spring.
- Endorsed a recommendation that Council staff representatives meet with an independent Task Force on Gay People in the Church.
- Mandated the NCC Division of Overseas Ministries to develop goals and strategies for a broad gauge, collaborative program for Latin American social progress.
- Authorized a research project on the role of women in the Church.
- Approved a series of six regional workshops on racism.
- Called for enlargement of the NCC Task Force on Evangelism to include strong representation from member and non-member Church bodies.
- Adopted an operating budget for 1974 of \$13,294,580—down approximately \$1 million from 1973.
- Decided to meet next in Los Angeles, Calif., Feb. 25-28, 1974.

Important New Program To Help Needy Aged

The Rev. Clarence W. Sickles, president of the Episcopal Society for Ministry to the Aging, calls attention to a new federal program to establish an income floor for people in financial need who are 65 or over or are blind or disabled. More important, Social Security offices are now taking applications for these supplemental security income payments, which will begin in January, 1974.

The new program's aim is to provide supplemental payments, in cases of need, so people in the above categories will have a basic cash income of at least \$130 a month for one person and \$195 a month for a couple. The actual amount any person will receive will depend on how much other income he has and the value of his other assets.

Although the Social Security Administration will handle payments under the new program, it's not the same as Social Security. The program will be financed out of Federal general revenues—not through contributions from employers and employees.

People who need more information regarding eligibility should call, or have a friend or relative call, their Social Security offices. These offices wish to process applications before January so a last-minute rush will not delay payments to those in need.

Lay and ordained ministers to the aged, disabled, and blind are asked to inform their flocks.

Computer Helps Diocese Find Bishop

When the Rt. Rev. Donald Davis, Bishop Coadjutor of Erie, was consecrated September 15, he became the first bishop in the Episcopal Church whose name came to a nominating committee from a computer.

In addition to the traditional ways of compiling names of likely nominees, the Diocese of Erie decided to use the National Clergy Deployment Office (CDO). The nominating committee had also asked Bishop David E. Richards of the House of Bishops' Committee on Pastoral Development to help in developing significant criteria. These criteria were then translated into the categories Episcopal clergy use in listing data for CDO's computer.

Continued on page 40

Mei Lin is still afraid



Religious News
Service Photo

that someone will snatch away the cup of soup that means life. She still isn't sure that she's finally safe. She's learning—but it takes time . . . and love.

For most of her life, Mei Lin has had no one to look to for help or protection. Like thousands of other children left homeless by the war in Vietnam, she survived as best she could, sometimes scrounging food from garbage heaps, side by side with hungry animals—fighting alone, every day, for enough food to stay alive. No wonder she is still afraid.

Some of these children like Mei Lin, we find near death physically and spiritually, and take into our home near Saigon. There through the help and encouragement of our staff—and the life-giving support of a sponsor family—they slowly learn to love and to trust. And not to be afraid.

As they grow—in clean, comfortable surroundings—great care is taken to prepare them for adult life . . . to make them whole in mind and spirit as well as physically fit. They receive a Christian education. And will be given an opportunity for higher education or vocational and technical training—so that they'll be able to build a life that has some meaning.

But there are still thousands of children who are in desperate need of help . . . starving, neglected, unloved . . . who may not have a future without your help. And

you can help by sponsoring one of these children through The David Livingstone Missionary Foundation, a non-profit, tax-exempt American foundation assisting homeless and helpless children in 24 countries.

For just 50¢ a day, you can provide food, clothing, education, and shelter in Christian surroundings where a child can learn to believe that life extends beyond the next crust of bread . . . and that there are people who care . . . and that one special person—you—cared enough to reach out and show your love.

As you read the letters from "your" child and look at the pictures, you'll know how much your gift of life has meant—that your \$15 a month does far more than fill the empty stomach of a starving child. It will fill a heart and mind that's known little love or kindness with hope that comes from knowing someone cares.

What better time than now, the Christmas season, to present the priceless gifts of love and hope to a child. Won't you fill out the sponsorship form below? You may well save a life that could be wasted without your help.

Dr. Jess L. Pedigo, Director
The David Livingstone Missionary Foundation
P.O. Box 232—T • Tulsa, Oklahoma 74101

Yes, I want to provide the opportunity for a healthful, Christian life for a needy child.

☐ I will sponsor a child for \$15 per month. I prefer to pay:

☐ annually \$180. ☐ semiannually \$90. ☐ quarterly \$45. ☐ monthly \$15.

Please send me my child's name, address, and picture.

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(country)

☐ Please send me additional information on the Foundation's sponsorship program.

☐ I cannot sponsor now but send \$_____ to help provide for a child until a sponsor can be found.

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The need for sponsors is greatest now in South Vietnam. All gifts are fully tax deductible.

Diciembre de 1973

TEOLOGOS ANGLICANOS Y CATOLICOS ROMANOS ANUNCIAN ACUERDO SOBRE EL MINISTERIO

Londres. Teólogos anglicanos y católicos romanos anunciaron aquí al final de su quinta reunión en el Colegio de San Agustín, Cantórbéry, que han llegado a un acuerdo unánime en cuanto al significado del sacerdocio y el ministerio ordenado.

La Comisión Conjunta Internacional formada por 18 teólogos de ambas iglesias produjo un documento anteriormente sobre la Eucaristía. El estudio sobre el ministerio será ahora enviado al Papa Paulo VI y al Arzobispo de Cantórbéry, Dr. Michael Ramsey, para su consideración. Se espera que sea dado a la publicidad en un futuro cercano.

El ministerio cristiano fue estudiado en sus términos más amplios tomando en consideración los elementos bíblicos y de la tradición. También se estudió el papel del ministerio ordenado, su naturaleza sacerdotal, la ordenación y la sucesión apostólica.

AYUDAN A VICTIMAS DE INUNDACIONES Y TERREMOTO

Ciudad México. Diez toneladas de alimentos fueron despachadas aquí para las víctimas de Irapuato, una ciudad de 180,000 habitantes en el Estado de Guanajuato, que resultó destruida en un 60 por ciento por la rotura de un dique sobre el río Lerma.

Un camión cargado de alimentos también fue enviado a varias aldeas del Estado de Puebla que han quedado semi-destruidas

y practicamente aisladas como consecuencia del último terremoto.

Esta ayuda fue proporcionada por la Iglesia Episcopal Mexicana y una donación del Fondo del Obispo Presidente para Ayuda Mundial. "Los efectos de estas catástrofes, se sentirán en México por muchos años" dijo Nancy Howard, que fue testigo ocular de las áreas devastadas.

CELEBRAN CONSULTA SOBRE DESARROLLO DEL MINISTERIO

San José. Una consulta para "discutir las necesidades de la Iglesia y establecer una estrategia coordinada para el desarrollo del ministerio cristiano" se celebró aquí con la participación de 42 obispos, presbíteros y laicos representando todas las diócesis de la Novena Provincia y la Provincia de las Indias Occidentales.

El grupo discutió un estudio hecho por el Dr. Justo González, profesor de historia de la Universidad de Emory, Estados Unidos, donde se analiza brevemente la situación histórica en la que la Iglesia Episcopal se ha desarrollado en lo que hoy se conoce como la Novena Provincia.

El Obispo David Richards, Director de la Oficina de Desarrollo Pastoral, habló sobre el proceso de selección y reclutamiento de candidatos al ministerio. "Hay que hacer más uso de la sicología pues la vocación sacerdotal no siempre se manifiesta en términos claros", dijo.

De acuerdo con una rápida encuesta realizada entre los presentes, 216 nuevos sacerdotes serán necesarios en los próximos 5 años para que la Iglesia pueda llevar a cabo un ministerio

efectivo.

La consulta decidió formar una comisión de educación teológica y ministerio para que se encargue de evaluar y coordinar programas específicos en las dócesis y los seminarios cuando así se le solicite.

PROYECTAN SERVICIO DE EMERGENCIA PARA SUICIDAS POTENCIALES

Managua. La Clínica San Lucas de esta ciudad está planeando un servicio de emergencia para aquellas personas que se encuentran deprimidas y que pueden suicidarse. La tendencia al suicidio es típica a los varios meses de grandes catástrofes, según los expertos. El terremoto que destruyó gran parte de esta ciudad en diciembre pasado, ha dejado a miles de personas sin hogar, familia o posibilidades de reconstruir sus vidas.

El programa de emergencias funcionará principalmente mediante un teléfono donde podrá llamarse a cualquier hora del día o de la noche y donde una persona podrá dar ayuda psicológica y espiritual. El programa espera contar con los servicios de una ambulancia para casos extremos. El Dr. Tránsito Escobar, graduado de la Universidad de la Sorbona en París, será el director.

El costo inicial del programa será de 10,000 dólares anuales. La Iglesia Episcopal contribuirá con parte del presupuesto. Se espera que otras iglesias, agencias ecuménicas e instituciones privadas ayuden también. "Tenemos que hacer algo urgentemente. Si esperamos mucho quizás lleguemos cuando no nos necesiten. El trauma emocional es tan grande en muchos individuos que los lleva a la auto-destrucción", dijo el P. William Muñiz, uno de los impulsores del proyecto.

AMERICA LATINA TIENE GRAVE PROBLEMA SOCIO-ECONOMICO

México. Una reunión sobre la ciencia y el hombre celebrada aquí revela que "el 75 por ciento de la población latinoamericana sufre hambre e inseguridad socio-económica".

El Dr. Luis Peñalver, Vice-presidente del Consejo de Investigaciones Científicas de Venezuela, dijo que el sistema educativo llega sólo al 16 por ciento de la población y que la proporción de analfabetos es de un 40 por ciento.

La América Latina tiene una población

de 283 millones de habitantes y crece a un ritmo superior al 3 por ciento anual mientras que el producto por habitante aumenta en 1.7 por ciento por año.

También señaló que hay menos de un científico y un ingeniero por cada 10 mil habitantes.

PRINCIPALES ACCIONES DE LA CONVENCION GENERAL

Louisville. La 64a. Convención General de la Iglesia Episcopal reunida aquí a principios de octubre tomó las siguientes decisiones:

- * Eligió al Revmo. John M. Allin, Obispo de Misisipi, como Obispo Presidente.
- * Denegó la ordenación de mujeres al presbiterado y episcopado.
- * Cambió los cánones generales sobre el matrimonio haciéndolos más pastorales.
- * Aprobó la continuación de las conversaciones ecuménicas con otras iglesias.
- * Aprobó un informe sobre trabajo misionero fuera de Estados Unidos.
- * Aprobó la continuación de la revisión del Libro de Oración Común hasta 1977.

SUMMARY

- * Anglicans and Roman Catholic theologians reach agreement on the ministry in London.
- * The Episcopal Church in Mexico helps the victims of flood and earthquake.
- * The First Consultation on the Development of the Christian Ministry was held in San José.
- * An emergency service to help victims of earthquake is planned in Managua.
- * Latin America has serious socio-economic problems.
- * Summary of the main actions of the General Convention held in Louisville.

RAPIDAS is a monthly news service published since 1971 by the Ninth Province of the Episcopal Church. It is air mailed to Church leaders in 34 countries in Latin America and Europe. It is also sent to Spanish speaking Episcopalians in the United States. For more information write to the Editor in San Salvador.

On January 19 the nominating committee requested CDO to make a search, and three days later the entire data bank was put through the computer. Seventeen names, which included those of two men already bishops, were sent to the committee on January 30. From this the committee chose three names, including that of Father Davis, to submit with five others to the convention. Father Davis was elected on the fifth ballot.

"I am reasonably sure his name would not have come to us from any other source," the Very Rev. Frederic R. Murray, vice-chairman of the committee, wrote to CDO.

Less than three years old, the data bank contains critical information on over three-fourths of active Episcopal clergy and is available to the entire Church—dioceses, parishes, and other institutions.

JED Maintains Sixteen Projects

Christian educators representing six Protestant bodies working together in Joint Educational Development (JED) met at the College of Preachers, Washington, D.C., in October to discuss 11 goals they established for 1973-76 in the light of current realities, financial and otherwise.

Bettie Currie, JED planning coordinator, described the loosely-organized group as "an ecumenical means of getting denominational work done." Although JED was formed by three denominations in 1969, its existence is not widely known, except in those local congregations where one of its 16 projects in various stages of development have been undertaken, either on a full-scale basis or as a pilot. JED now comprises six denominations, including the Episcopal Church.

The joint effort saves money for the member denominations by eliminating duplication of effort.

The budget is around \$50,000 and comes from funds the participating denominations have already ear-marked for Christian education.

Examples of JED-generated joint and pilot projects include: the "Day Care Packet"; a study of sex role stereotyping in church school curricula;

"Youth Empowerment", working with youth outside the Church (called "Over the Wall"); and guidelines for black Christian education.

Indian Author Urges End to Confrontation

Vine Deloria, Jr., American Indian author and attorney, appealed to American Indians to put aside confrontation tactics and seek to win their treaty rights through Congress. Field hearings soon to be held across the country by a Congressional commission headed by South Dakota Senator James Abourezk "may provide the last chance for Indians to say something significant" to their fellow Americans, Mr. Deloria said.

Mr. Deloria spoke at the University of Minnesota in a September appearance sponsored by the American Indian

Student Association and the University's Department of American Indian Studies.

He lauded the 20-point program for Indians drawn up in Minneapolis last year by participants in the Trail for Broken Treaties and praised Minnesota leaders of the American Indian Movement although he said he didn't agree with all they had done. Mr. Deloria said the time for emotion and excitement in seeking justice for the Indians is past, adding that the "coolest minds" and best research providing documentation about treaties are needed to prepare for the Abourezk commission hearings.

Born on the Pine Ridge Reservation in Martin, S. D., the Indian author of *Custer Died for Your Sins* and the soon-to-be-published *God is Red* is the son of the Rev. Vine Deloria, the Sioux clergyman who once headed the Episcopal Church's Indian office. His

Canada Hosts North American Council

The Anglican Council of North America and the Caribbean (ACNAC), meeting in Canada for the first time in its five-year history, has recommended to its member Churches a two-stage approach in determining controversial matters within the Church's life.

The Council, created to provide for mutual consultation and planning among the Canadian, American, and West Indian Churches in the Anglican Communion which make up its membership, suggested the Churches seek first an expression of the mind of their members on essential theological principles before developing the necessary canonical changes or guidelines for implementing the proposed change.

The two-stage approach follows the line of action recently taken by the General Synod of the Anglican Church of Canada which approved in principle the ordination of women to the priesthood but left the responsibility for determining the time and how the implementation should take place to the House of Bishops.

Council delegates said such a procedure separates consideration of key theological issues from factors of culture and timing which cannot and ought not to be ignored.

In another action, ACNAC delegates approved plans for a 1974 regional conference in the Caribbean which

will draw together representatives of the decision-making committees of each national Church.

Planners hope the conference will discover parallel forces and issues throughout the region and enable delegates to determine how individual Christians and the Church can respond to the issues effectively.

One of the major issues the conference expects to face as more and more West Indians emigrate to Canada and the United States is ministry to these persons. Another will be joint mission as the Caribbean Church seeks development funds and manpower to assist in its own extension and in its support for education and social assistance programs.

Delegates from the Episcopal Church in the United States included Suffragan Bishop Quinton Primo of Chicago; Bishop Francisco Reus-Froylan of Puerto Rico; Mrs. John Jackson, Lake Oswego, Ore.; the Rev. Henry Mitchell, Charlottesville, Va.; Dr. Bruce Merrifield, Williamsville, N.Y.; and Miss Eleanor Richards, Durham, N.C.

Bishop Clive Abdulah of Trinidad was re-elected president; Mrs. Jackson, vice-president; John Ligertwood of Toronto, Canada, secretary; and Bruce Merrifield, treasurer.

—Jerry Hames

grandfather, the Rev. Philip Deloria, was one of the first Sioux to enter the Episcopal ministry.

In answer to a question, Mr. Deloria said *God is Red* had to do with "the missing dimension in current explanations of Indian affairs—the religious dimension." He said whites had failed to understand the Indian relationship to land, which they regard as sacred space. Mr. Deloria said his book contrasts the Indian teaching that man is to relate to all creation with the Bible teaching that man is to "subdue" it.

Senate Committee Hears NCC Official

The old-fashioned subject of human and religious values received hearing on Capitol Hill when a National Council of Churches official testified before a Senate subcommittee in September.

"Love, honor, honesty, and a willingness to stick by vows, especially marriage vows, are fundamental to a healthy society," the Rev. William Genne told an inquiry looking into the nation's ills.

Mr. Genne is the Council's director for family ministries. He appeared before the Subcommittee on Children and Youth, headed by Sen. Walter Mondale.

"American Families: Trends and Pressures" is the hearing's official topic. It has developed, however, into an overview of what is happening in society and what might be done to counteract what some see as America's social disintegration.

The National Council official testified on September 26, a day after anthropologist Margaret Mead told Senator Mondale, "This country is in terrible disarray. Richest and strongest of nations we may be, but we seem to have lost any concern for those who are young or weak, old or poor."

Asked where she would begin to correct the situation of "corruption, apathy, indifference, and outright brutality," Dr. Mead, an Episcopal laywoman, replied: "You have to begin everywhere at once."

Mr. Genne surveyed six areas related to family life where concentrated religious, legislative, and community attention are needed. These are: the conditions of marriage, education for family life, health care, economic support, housing, and cultural

and media environment.

"Any young person knows it is easier to get a marriage license than it is to get a driver's license for an automobile," he said. "If our governments at all levels persist in such a casual attitude toward marriage, we should not be surprised at ever-increasing marital discord and failure."

Mr. Genne urged legislation to guide and implement family life programs for every age in the life cycle from prenatal education to education for retirement and eventual death. . . .

"The most dangerous person to any society is the one who has no stake in it. Only as each person is given a visible and tangible interest in our social structures can we expect him to work for those social structures."

Mr. Genne concluded: "Parents and their children have been battered by repeated wars and other upheavals so all of us need the help of governmental agencies as well as all community organizations, including the churches, in the painstaking job of rediscovering the basic moral values to which we need to recommit ourselves."

Unity: Canadian Churches to Share Center

A community center, to be used for worship on Sundays by Anglican, Roman Catholic, and United Church of Canada congregations, will be started in Spruce Grove, Alberta, Canada, before Christmas.

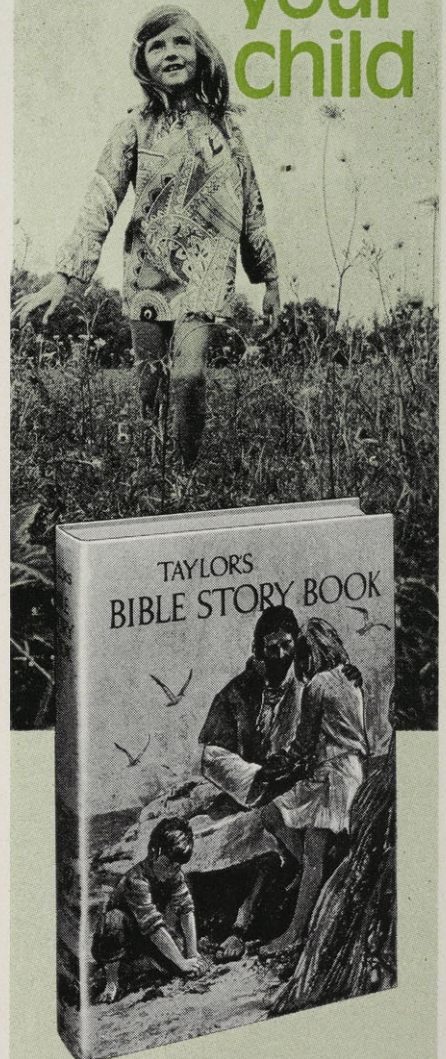
Two years ago members of all three Churches formed the interreligious organization, Triune Holdings, Ltd., and set 1973 as a target date to start building.

"The philosophy, or idea," said the Rev. W. Harry Steele, a United Churchman and Triune's information director, "is to provide a community cultural center with provisions to lease facilities for Sunday worship and provide space for recreational, civic, and cultural activities."

The center will be built on a site leased from the town. The project will include a 300-seat auditorium, ministerial offices, a permanent chapel to seat 64 people, a day care center, and facilities for a play school or kindergarten as well as Sunday school.


The cost, estimated at between \$400,000 and \$500,000, will be financed through the sale of debentures, community projects, grants, and mort-

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WORLDSCENE

Continued from page 41

gage loans repayable from rentals and management revenues. Each of the congregations contributed \$1,000 initially as a mark of faith.

The facilities are sorely needed in this mushrooming satellite community of Edmonton. The population has grown from a few hundred 10 years ago to over 4,000 today.

Public Schools Increase Courses About Religion

Some 1,000 or more public junior and senior high schools scattered around the country are offering non-devotional religion courses, according to Dr. Nicholas Piediscalzi, chairman of the Department of Religion at Wright State University, Dayton, Ohio. These courses include such topics as the Bible, world religions, philosophies of life, and religion and history.

Dr. Piediscalzi was one of five panelists who discussed "Religion Studies in the Public Schools" at an afternoon seminar during the twenty-third annual national awards program of Religious Heritage of America, Inc. (RHA), at Wright University in June. The discussion centered around developments since the U.S. Supreme Court's 1963 decision which forbade prescribed devotional services in schools but permitted study about religion.

In keeping with this decision, a number of universities have developed high school level religion courses. Among these institutions are Florida State University, religion-social science materials; University of Nebraska, studies on scriptures of various world religions, including Christianity and Judaism; Pennsylvania State University, "Religious Literature of the West" and a forthcoming "Religious Literature of the East" series; and the Educational Research Council of America, whose social science materials integrate the study about religion throughout the field.

WCC Combats Racism In Japan

The first suit to be brought to court in Japanese history involving employment discrimination based on race received a \$5,000 grant from the World Council of Churches (WCC) Program to Combat Racism.

The court case pits 22-year-old Park Jong Suk against Hitachi Ltd., one of Japan's largest industries. Although he was born and educated in Japan, Mr. Park is a Korean. For this reason he has no "family registration," the legal record possessed by each Japanese family. And that is where the trouble begins.

After graduating from high school, Park Jong Suk passed the examination offered by the Hitachi Factory to anyone seeking employment. He was notified to report for work the following September and to bring with him his family registration. When he told his future employer that he, being a Korean, had no such record, the job was no longer available.

What happened up to this point, is not unusual for Koreans are constantly discriminated against in employment. But Mr. Park decided to claim his right to the job on the basis of successfully passing the examination. Believing his employment was terminated because he is Korean, Mr. Park decided to take the case to court. On Dec. 11, 1970, he filed suit. A group of Korean and Japanese students and workers organized the Legal Defense Committee for Mr. Park. They appealed for and received the grant from the WCC. The Council saw the case as a way of bringing to public attention the past and present discrimination against Japan's Korean population—some 600,000 people.

For more than 35 years, Korea suffered under the colonial domination of Japan. During the 1930's thousands of Koreans were compelled to go to work in Japan. They were assigned the most menial tasks, forced to live in deplorable conditions, required to take Japanese names and speak only Japanese. Even today they cannot get the "family registration" and must report on official documents Korea as their permanent domicile, even though they have never been there.

The hearings on Mr. Park's case continue; it is anticipated a decision will be issued in the spring of 1974.

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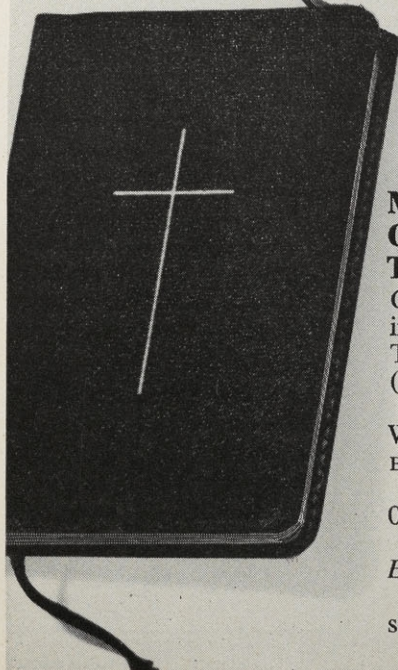
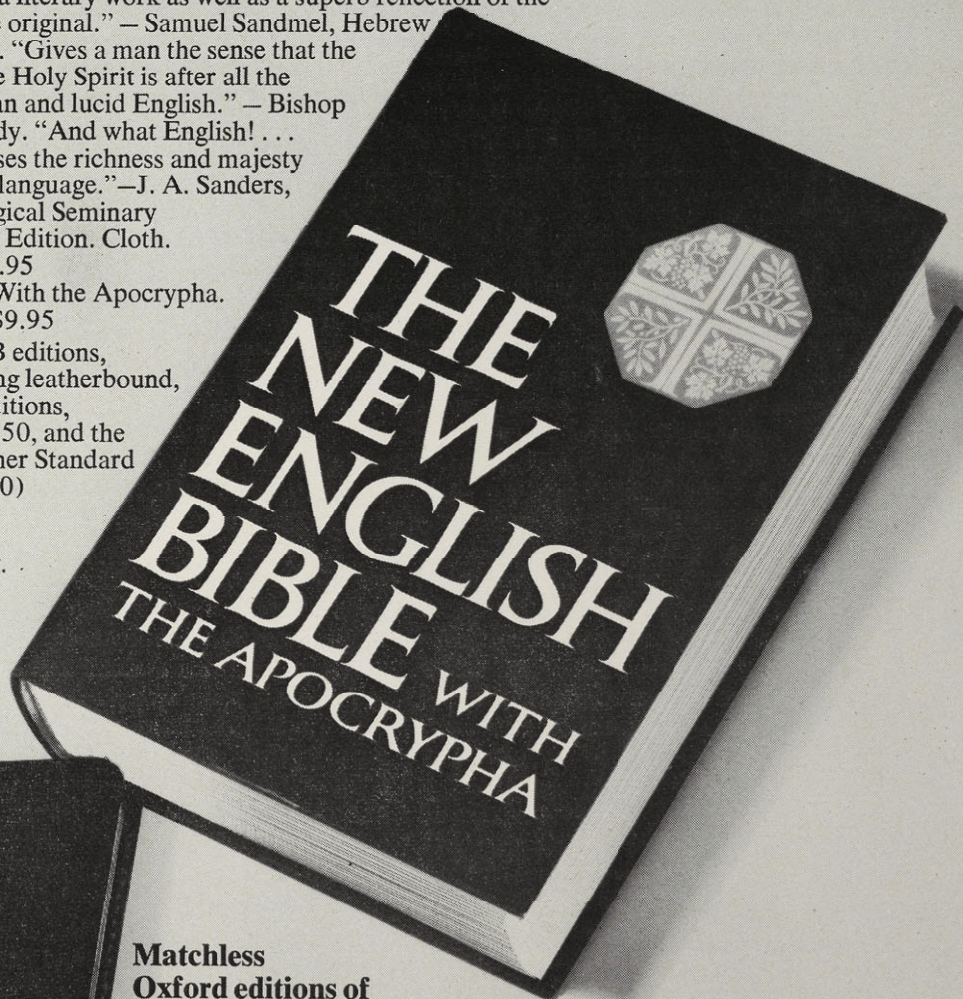
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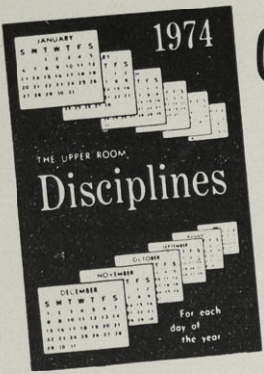
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The Rev. Lucius Walker, Jr., a Baptist minister who has been executive Director of IFCO since 1967, resigned that post to head the National Council of Churches' new Division of Church and Society. Ann Douglas, IFCO associate director, was chosen unanimously to be the new acting director. . . .

At its annual meeting in June, the Union of Black Episcopalians (UBE) elected the following officers: the Rev. Austin R. Cooper, Sr., St. Andrew's, Cleveland, Ohio, president; the Rev. Arthur Williams, associate director of the program department, Diocese of Michigan, first vice-president; Vivian Flounory, St. Clement's, Inkster, Mich., second vice-president; Mrs. Quinland R. Gordon, Absalom Jones Theological Institute, Atlanta, Ga., recording secretary; the Rev. Joseph N. Green, Jr., Grace Church, Norfolk, Va., corresponding secretary; the Rev. Harold L. Wright, Assistant for Ministries, Diocese of New York, treasurer. . . .

Evelyn Lambert Bergen, a Yankton Sioux and daughter of an Episcopal priest who served on the Rosebud, S. D., reservation, was recognized as Outstanding South Dakota Indian Educator at the South Dakota Indian Education Association banquet at Pierre earlier this year. . . . Dr. William Y. Rial, member of Trinity Church, Swarthmore, Pa., was elected vice-speaker of the American Medical Association at the June meeting. . . .

Dr. Leon Pacala, Dean of the College of Arts and Sciences, Bucknell University, Lewisburg, Pa., succeeds Dr. Arthur R. McKay as president of the complex of theological schools which includes Colgate-Rochester Divinity School/Bexley Hall (Episcopal)/Crozer Seminary. . . . The Rev. Richard W. Gillett, an Episcopal priest and director of the Puerto Rico Industrial Mission since its inception in 1969, left in August to study at the Episcopal Theological School, Cambridge, Mass. Mario Roche Velasquez, a Roman Catholic layman, will succeed him. The Rev. Andre Trevathan, an Episcopal priest, will be associate director. . . .

The Rev. Warren A. Schaller, Jr., rector of St. Andrew's Episcopal Church, Minneapolis, Minn., has resigned

to take the newly established post of executive director of the National Right to Life Committee, an agency formerly associated with the U. S. (Roman) Catholic Conference but now an independent body. . . . Sister Louise Magdalene was installed in August as the seventh Mother Superior of the Community of the Transfiguration, Glendale, Ohio. She succeeds the Rev. Mother Esther Mary, who has completed two five-year terms. . . .

The Archbishop of Canterbury, Dr. Michael Ramsey, has accepted the resignation effective March 10 of the Most Rev. George Appleton as Archbishop of Jerusalem. Archbishop Appleton, who has held the post for five years, will be 72 next February. Archbishop Appleton has been recognized as an outstanding ecclesiastical figure in attempts to bring about conciliation in the mid-east conflict. . . . Anglican Archbishop Erica Sabiti, Primate of the Province of Uganda, Rwanda, and Burundi, has announced his intention to retire in 1974.

CALENDAR OF EVENTS

DECEMBER

- 2 First Sunday of Advent
- 9 Second Sunday of Advent
- 11-13 Executive Council of the Episcopal Church, quarterly meeting, Seabury House, Greenwich, Conn.
- 16 Third Sunday of Advent
- 21 St. Thomas
- 23 Fourth Sunday of Advent
- 25 Christmas Day
- 26 St. Stephen
- 27 St. John
- 28 Holy Innocents
- 30 First Sunday after Christmas

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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.

ORGAN AVAILABLE

Does your church, seminary, or conference center need an organ? A large 1968 Allen organ (44 stops, AGO console) is available. Please write to Carolyn D. Albaugh, 70 Church St., Cortland, N.Y. 13045 (phone: (212) 753-3551) for details.

IN MEMORIAM

Ever wonder what to do with the 5 x 8 foot flags presented to survivors after a military funeral?

Parishioners of Gethsemane Church, Minneapolis, Minn., are asked to donate them to the Memorials Committee of the church. As a flag is flown, it is blessed; and a small donor's plaque, inscribed with the name of the deceased in whose memory it was given and the year of its use, is displayed in the church.

Depending on weather and pollution conditions, a flag remains presentable for six to 18 months. When it becomes tattered, it is retired and either burned or interred.

ANTHEM COMPETITION RESULTS

The Bishop's Advisory Commission on Church Music of the Diocese of Chicago announces, with thanks to all participants, the composers of the winning anthems in its recent anthem competition. Winning composers received cash prizes, and their works will be published by Hope Publishing Company.

1. "Sing We Merrily" by Keith Clark, Venice, Calif. (\$300)
2. "Communion Anthem" by William E. Brandt, Washington State University at Pullman (\$200)
3. "God Be In My Head" by Colin Brumby, Brisbane, Australia (\$50)
4. "Hodie Christus Natus Est" by Thomas Shellenberger, Williamsport, Pa. (\$50)

A person is a man-in-community. Robinson Crusoes cannot fulfill their personhood.

—Daisuke Kitagawa

An Ordinand once pointed out that "rubric" comes from the same root as the word "rubber"—something which you can stretch and twist.

—Church and People
Diocese of St. John,
Province of South Africa

Andre Gide, the French Nobel Prize Winner in Literature defined any work of art as, "a collaboration between the subconscious—which is God's part—and the artist. And, the less the artist interferes, the greater the work of art."

THE CHRISTIAN'S YEAR

Additional copies of the Christian's Year (calendar), on pages 24-25, may be ordered for home, church, and classroom bulletin boards for 15¢ each (10¢ each in quantities of 10 or more, postpaid) from:

The Episcopalian
Box 2122
Philadelphia, Pa. 19103

Like the devout churchman who went to church to pray for rain but didn't take his umbrella along, too often we don't really expect our prayers to be answered.

THE EPISCOCATS?



E. T. Stokes

"This year everybody works on the Every Member Canvass!!!"



If we're not careful the parish rector might disappear entirely.

Here is the problem. Each year the costs of theological education are soaring. Meanwhile, clergy salaries lag far behind those in other professions.

This situation inhibits some of our ablest young people from entering the ministry and threatens the existence of an effective person-to-person ministry in the Church of tomorrow.

Here is a solution.

Support The Episcopal Church Foundation. The Foundation is a national, nonprofit laymen's organization dedicated to helping the Church meet its future needs.

Each year the Foundation awards urgently needed fellowships so that the most gifted young clergymen can qualify for the teaching ministry. Since 1964, 107 fellowships have been granted to 45 men, totaling more than \$435,000.

In addition, \$600,000 has been provided for the professional development of the Church's active bishops and the continuing education of parish clergymen.

The Foundation also supports The Board for Theological Education in its vital efforts to recruit outstanding college undergraduates for the ministry and to help diocesan bishops select the best men available for training in our seminaries.

In the years ahead the Church will depend on the quality of the men in our pulpits. For them there is no substitute. And with your financial support, The Episcopal Church Foundation will be working hard to keep the Church's leadership strong. Because if we're not careful, the Sunday morning service could become a recorded message.

The Episcopal Church Foundation

The Episcopal Church Foundation
815 Second Avenue, New York, New York 10017

Gentlemen:

Please send me, without any obligation, information on the Foundation's work for the Church.

☐ 1972 Annual
Report

☐ Please put my name
on your mailing list

Name _____

Address _____

City _____ State _____ Zip _____

She needs your love.



CHRISTIAN CHILDREN'S FUND, INC.
BELO HORIZONTE, BRAZIL - CASEWORKER REPORT
TO FAMILY HELPER PROJECT, SAO DOMINGOS

NAME: MARTA MARIA DA SYLVA

AGE: 4½ YEARS NATIVE PLACE: BELO HORIZONTE

ORDER OF BIRTH: LAST CHILD (LIVING)

HEALTH: FAIR, VITAMIN DEPRIVED WITH POSSIBLE DAMAGE TO HER EYESIGHT. CUTS AND BRUISES ON BACK & LEGS.

CHARACTERISTICS: CHEERFUL, BRIGHT, AFFECTIONATE, SPEAKS WITH SLIGHT LISP.

PARENTS CONDITION:

FATHER: BLIND, ASKS ALMS ON THE STREETS.

MOTHER: DECEASED. DIED IN CHILDBIRTH
(INFANT STILLBORN).

INVESTIGATION REPORT:

MARTA'S FATHER SUFFERED FROM AN ILLNESS SEVERAL YEARS AGO WHICH LEFT HIM BLIND. HE CAN GET ONLY A FEW PENNIES A DAY FROM BEGGING. HE CANNOT TAKE CARE OF, OR PROTECT HIS CHILDREN. HOME SITUATION BAD. THERE IS LIVING WITH THE FAMILY AN "UNCLE" WHO IS CRUEL AND IS SUSPECTED OF TAKING ADVANTAGE OF, AND BEATING THE BOYS (MARTA'S OLDER BROTHERS). SO FAR ONLY PUNISHES MARTA. FATHER PITIFUL IN HIS PLEA THAT WE HELP MARTA. HE IS TERRIFIED AT WHAT MAY BECOME OF HER. BEGS US TO HELP SO THEY CAN MOVE AWAY FROM "UNCLE'S" HOUSE. (HUT APPEARS TO BELONG TO THIS "UNCLE.")

HOME CONDITIONS:

HOUSE: TWO ROOM HUT OCCUPIED BY MARTA, HER TWO BROTHERS, HER FATHER AND A MAN THEY CALL UNCLE BUT WHOSE ACTUAL RELATIONSHIP TO THE FAMILY IS NOT CLEAR. THE "UNCLE" IS A BRUTAL MAN AND IT APPEARS LIKELY HIS "PUNISHMENTS" ACCOUNT FOR THE BRUISES & CUTS ON MARTA. FATHER FEARS THE UNCLE BUT BEING BLIND IS UNABLE TO DO ANYTHING. HOUSE IS DIRTY - NO SANITATION OR RUNNING WATER.

BROTHERS: ALIMIRO FELIX DA SYLVA - AGE 8 YEARS
ANTONIO ADRIANO DA SYLVA - AGE 7 YEARS

REMARKS: IN SPITE OF BAD HOME LIFE, MARTA IS A TRUSTING, SWEET CHILD. BUT SOON SHE MUST CHANGE IF HELP DOESN'T COME. FATHER IS EAGERLY WILLING TO COOPERATE IN ALL WAYS IF CCF CAN FIND SPONSOR FOR MARTA AND ENROLL HER IN FHP PROGRAM.

URGENT: RECOMMEND IMMEDIATE ACCEPTANCE INTO CCF SAO DOMINGOS FHP.



Every day our workers overseas receive reports like this one on Marta (her real name is not used to protect her future).

And then our staff must make the difficult decision—which child can we help? And which child must be turned away?

Little Marta is one of the lucky ones. An American such as you became her sponsor and Marta was enrolled in a CCF Family Helper Project.

These Projects help children from widowed, impoverished and broken homes remain with their families. Under the guidance of a trained caseworker, CCF youngsters receive supplementary food and clothing, medical care, school books, family guidance and a variety of special services.

And of course, Marta is only *one* example of thousands of youngsters around the

world who desperately need your assistance.

For only \$12 a month you can sponsor a child like Marta. Just fill out the coupon and mail it with your first monthly check. In about two weeks you will receive a photo and personal history of the child you are helping.

Your sponsored child will write to you and a housemother or staff worker will send you the original letter and an English translation, direct from overseas.

Please, won't you help? Let today be the day you begin to enjoy the rewards that come from person-to-person sharing with a needy little child.

Sponsors urgently needed this month for children in: India, Brazil, Philippines, Indonesia and Guatemala. (Or let us select a child for you from our emergency list.)



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☐ Please send me more information.

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Address _____

City _____

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