

Title: *The Episcopalian*, 1974

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THE **Episcopalian**

JANUARY, 1974

THE FACE OF 1974:

**Will Trust and Expectation
Overcome 1973's Uncertainties?**

Switchboard

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

ON THE EPISCOPALIAN'S CONVENTION ISSUE

I read the Convention issue at one sitting because the excitement generated by each writer led me on to the next. Special praise goes to Jeannie Willis for her "ageless" reporting in the field of Mission and to the thought-provoking article by Charles V. Willie, "To Win Is to Lose." As a relatively new Episcopalian, I feel I know the Church better after reading this five-star issue!

Doris H. Swabb
Kettering, Ohio

I appreciate your November issue very much for its excellent coverage of the General Convention.

I did, however, feel that William Lea's article on the significance of the Allin election may have missed the point. Bishop Hines was the sort of Presiding Bishop whose greatness consisted of being way out in front of the troops all the time. There are many other ways to be a good shepherd and a fine leader. I believe we chose not only a different man but a different style of leadership and that Mr. Lea's article was mistaken in implying we are all waiting to see if the new Presiding Bishop will measure up to the old one in this or that particular. I think we will find he can be truly adequate by being thoroughly different.

It is now our role, as faithful churchmen, to help Bishop Allin find his own way, rather than laying upon him some yardstick of past leadership.

Timothy Pickering
Bryn Mawr, Pa.

I feel compelled to express my appreciation for your summary coverage of the General Convention. It was not the first summary to cross my path, but it was most refreshing to read one which was more interested in conveying information than in grinding axes, beating whipping boys, etc.

I take issue, however, with a statement made by Martha Moscrip in her article on the liturgy: "...*The Book of Common Prayer* continues to be the official Prayer Book of the Episcopal Church, and trial use of the proposed alternative rites continue." A more accurate statement would be, "*The Book of Common Prayer* continues to be an official prayer book of the Episcopal Church." Whatever the Church authorizes for use is official. Since *The Book of Common Prayer* and *Services for*

Trial Use are both authorized, both are "official." The authorization for one is simply subject to triennial renewal. But that in no way makes it less official during the time for which it is authorized.

Thomas E. Schirmer
Bronx, N. Y.

ED. NOTE: The quote came from the Liturgical Commission's report.

THE GREAT COMMISSION

In Jeannie Willis' *Mission Information* [November issue] the following sentence appears:

"Go ye and preach the Gospel is purely optional."

WHAT? Who is saying that—the author or General Convention? Our Lord's great commission appears in the Synoptic Gospels, with various wordings, but it is a command, not an option.

Susan E. Carter
Duxbury, Mass.

ED. NOTE: If the quoted sentence had ended with a question mark, perhaps Jeannie would not have been misunderstood. The sentences which preceded it were from the Overseas Committee report to General Convention. Jeannie's addition was to draw attention to the fact that the Gospel words of command were omitted from the report.

PARISH PLAN READER

AIDS CENTRAL TANGANYIKA

In response to the article ["East Africa Is Turning to Christ"] in the September issue of *The Episcopalian*, one of our parishioners was moved to make a gift of \$2,000 through our parish to be sent as an "MRI" contribution to the work of Bishop Madinda in Central Tanganyika.

We send the magazine to all our members. For his \$2 subscription, the Church at large will have a return of \$2,000.

Griffin C. Callahan
Parkersburg, W. Va.

HELPING ALCOHOLICS

Re "In My Opinion—Is the Church Willing to Help the Alcoholic?" in the August issue:

As a long-time worker in the field of alcoholism, I should like to add to what David Richards said, by way of helping ministers to be of help.

In Washington we are urging and trying to educate ministers to (1) become aware of two other helping organizations in addition to Alcoholics Anonymous: AL-ANON, for the relatives and friends of problem drinkers, and ALA-TEEN, for the children of alcoholic parent(s); (2) make use of persons in

the congregation who have some working knowledge of the usefulness of these free, anonymous, sustaining groups; and (3) avail themselves of clergy training courses, available in so many places through the North Conway Institute, to up-date themselves in the health problem that is probably No. 1 in the United States.

A. M. Smoke
Washington, D. C.

RIGHT ON, SEABURY

Reading Mr. Snow's article, "The Seabury Series Was No Edsel" [October issue], I am inclined to agree—with the added observation that it was just the first step in the right direction.

I did not immediately recognize the grand endeavor Mr. Snow described. Seabury, as I knew it, was mostly a "fruit juice and cookie hour," seasoned with "sweetness and light." Nothing is wrong with such delicacies, but the hour needed something more substantial—a little bread and butter.

The 1950's and 1960's were the time for a stampede to "sociality" and "otherness." Contact, sensitivity, and encounter groups appeared in a score of formats.

The population and information explosions are making us take the matter of numbers into our reckoning about religious education. It is not enough that a few have found the high ground of Christian discipleship.

To get back to Seabury—it was not an Edsel. It was a good try to get onto new and higher ground.

John D. Adams
Baltimore, Md.

"PHASED IN"

[In reference to an August *Worldscene* item, "Anglican Church Women Dissolve Organization"], it is the National Board of Anglican Church Women [in Canada] that has been phased out. The notice in the June issue of the *Canadian Churchman* and in the *Huron* [Canada] *Church News* was in error. As a former "Huronite," I know that the ACW at parish and diocesan level is in there doing its thing.

Margery Wright
Norristown, Pa.

NEED IT

Please do not let *The Episcopalian* die. I have been a subscriber since the first issue and find it invaluable for keeping in touch with all areas of the Episcopal Church. I would feel an iron curtain had dropped between our diocese and the rest of our church—an extravagant figure

of speech, no doubt, but a true reflection of my alarm over the possibility of losing this magazine.

I want to thank all who have given us *The Episcopalian* for many years.

Lillian Anderson
Houston, Texas

PLEASE NOTE

The Diocese of Northwest Texas has moved the diocesan office and bishop's residence from Amarillo to Lubbock, Texas. The new mailing address of the Rt. Rev. Willis R. Henton is P.O. Box 1067, Lubbock, Texas 79408. Telephone: (806) 763-1370.

ANOTHER ANGLE ON "WHALE OF A TALE"

Elisabeth D. McGowan's criticism (October Switchboard) of "A Whale of a Tale" lacks perspective.

True, whales are an endangered species, but the Eskimo people do not slaughter these animals indiscriminately for fun, games, and "sport." Whales are essential to their existence. Our endangered species are in no danger of extinction at the hands of these subsistence hunters.

As seen from suburban New Jersey, our Eskimo people do indeed have difficult lives, but they might not agree with you if you tell them so. They do not compare it with someone else's life in some other place. Few of them complain about how difficult their life is; they have accepted its terms. We have much to learn from them.

The people might have worked as well together even if they were atheists, but the point is they are *not* atheists, they are Christian people celebrating in *agape*. True eucharist takes many forms. For this reason alone the inclusion of this article in your magazine is justified and needs no "excuse," small or large.

Carol A. Phillips
Nenana, Alaska

CORRECTION

October issue, page 32. Footnote read "See II Samuel 12:8" instead of "See II Samuel 23:8."

WANTED: PEERLESS PRAYERS

We are preparing an anthology of morning and evening prayers for publication. The range of our search will be from the present decade back to the first century. We hope roughly a third of the

prayers will represent the twentieth century. We invite all persons—clergy and laity—to submit for consideration prayers which they have written and used: confessions, petitions, intercessions, praises, invocations.

For our standards of selection we have these thoughts: 1) that the truly contemporary prayer articulates humanity's universal needs and joys, and 2) the language of prayer must be necessary and economical.

Thus those prayers which expose us to the gaze and care of God as we confront our natures can be more contemporary than those prayers in which we enumerate our problems. Similarly, that language which speaks the prayer's necessity has an integrity beyond that of prayers which tell God what He already knows or lectures Him on what He ought to do. We are in search of twentieth century prayers that can stand with those of Lancelot Andrewes and Thomas a Kempis.

Arnold Kenseth
South Congregational Church
Amherst, Mass. 01002

Richard Unsworth, Chaplain
Smith College
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elected vice-president. "I've seen the Episcopal Church go through a number of phases in which the ACU has played a definite part," Canon DuBois said. "Now, in the 1970's, I see our role as to concentrate on positive programs, such as teaching, preaching, and evangelism." Father Osborn said, "I feel there is a general expression of need for a disciplined faith and that the American Church Union is in a uniquely advantageous position to fulfill that need."

Anglicans Endorse Investment Policy

The Church of England's multi-million dollar investments in South Africa are to be used to improve the black South African worker's lot in his struggle against **apartheid**. Five hundred members of the Anglican General Synod overwhelmingly endorsed the policy after tumultuous debate over the resolution which advised members of the Church "who are shareholders. . . in firms with South African interests to bring whatever pressure is possible to bear on them to work toward closing the gap between their white and their black employees." The resolution also expressed the belief that when Parliament's special committee investigating the situation has sufficiently established the facts, "no funds controlled by any part of the Church of England should be invested in any firm which disregards the social and economic interests of any of its South African employees."

It May be Red, But It Spreads the Good News

An evangelistic organization, Youth with a Mission, plans to infiltrate labor camps of the tens of thousands of Chinese pouring into Africa from the Chinese People's Republic and distribute copies of a little red book that looks like the "Sayings of Chairman Mao." This red book, however, will contain portions of the New Testament in the simplified Chinese language developed by Mao Tse-Tung, according to Rudolph Lack, Swiss member of the distributing organization. The organization hopes the Chinese in Africa will carry the books back to China when they go. The books are published by Open Doors Mission, founded by Dutch evangelist Brother Andrew who is known as God's Smuggler because of his efforts to get Bibles behind the Bamboo and Iron Curtains.

Unity Coming In Scotland

Union between the national Church of Scotland (Presbyterian) and the much smaller Methodist Church in Scotland could be achieved in two to three years' time, according to convenors of two panels the denominations have appointed to undertake unity conversations. The Rev. Peter Brodie, Church of Scotland, also said the significance of such a union was that for the first time in Scotland since the Reformation, two Churches of different traditions and structures would be joining together. The Rev. H. Haddow Tennent, the Methodist convener, said the panels had reached agreement on the theological basis for union and on integration of ministries in the two Churches. He described a statement coming out of the talks which sets out fundamental doctrines of the Christian faith, as understood by the two Churches, including a section which emphasizes God's lasting concern for the created world and man's responsibility not to abuse its resources.

Advice to WCC: Communicate

A Church of England report, published in London in November, claims the World Council of Churches' (WCC) department of communication is "wholly inadequate to the demands of secular as well as Church communication." The document also voices concern over the smallness of this vital department and urges the Council's 1975 Assembly to strengthen it, particularly in relation to secular media. The report, drafted by a six-member working party of the English Church's Board for Mission and Unity, advises the Church of England to prepare to give more financial support to the WCC if it wants a larger and improved communications operation. It also indicates that most people in England receive news and form opinions of WCC activities from the secular press. Failure of the Council adequately to explain controversial decisions results in public misapprehension and insufficient public awareness of the Council.

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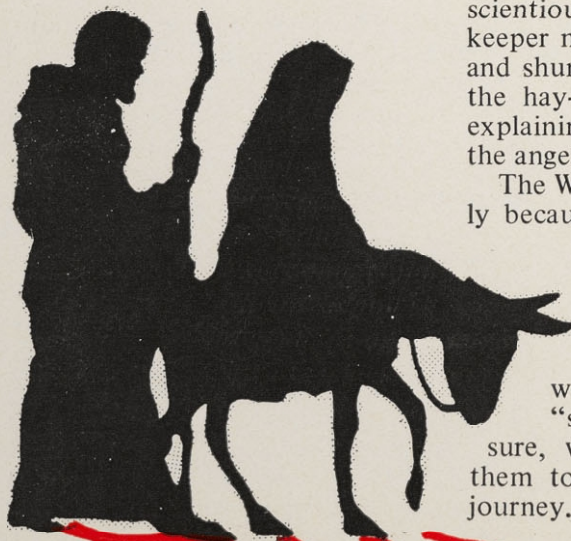
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OF INNKEEPERS AND KINGS



Christmas is the story of the diversity of peoples who took God seriously—and the pathos of those who did not. To distinguish between these people today may not be as simple in reflection from the vantage point of 1,900 years. But the thesis of the Christmas story is the same today as then: not only the good take God seriously, and not only the wicked ignore Him.

The innkeeper was one who was unable to take God seriously because he could not entertain the wildly impossible notion that God might be somehow mixed up in the innkeeper's everyday business. It simply never crossed his mind that the "ultimate concern" might be inextricably intermingled with the routine, materialistic secular concerns. If God should come to his inn, seeking food and shelter, He certainly would send plenty of advance warning and appear in a royal coach. He didn't. A conscientious but unimaginative innkeeper missed his major moment—and shunted the Lord of Life into the hay-barn. That took a lot of explaining when the innkeeper met the angel at the Gate of Heaven.

The Wise Men took God seriously because the talisman indicating God's advent was within the spectrum of their work-a-day world. They were astrologers—starmen. And their calling was to read accurately the "signs of the times." To be sure, what they saw compelled them to an arduous and perilous journey. And their inexact sci-

THE Episcopalian

ence provided a nest of pitfalls for the unwary.

They could have, with grace, remained at home—in their own land—leaving the prospect of the difficult journey to the younger, physically harder star-gazers. But they did not. They took God seriously. And they took the world seriously. They recognized a priceless treasure. And they recognized the existence of violent, self-serving powers that would have destroyed the treasure, and the star-men, too. So they returned home another way. Devotion to God and prudence are not necessarily antithetical. That is why they are known as Wise Men.

And Herod took God seriously. Herod knew that if the tiny, newly-born spark of God's liberating judgment and forgiveness were permitted to expand into a flame, he and his kind were done for on this earth. For self-serving, naked power cannot stand before the terrible meekness of self-sacrificing love. Against the liberation that is love, tyranny is powerless. Yes, Herod took God seriously—and he took the lives of hundreds of innocents to prove that he did.

But in Christmas, what do people remember about Herod? Nothing! And about the baby whose life he sought unsuccessfully? Everything!

In taking God seriously you do not have to be grave and somber. You can be joyful and merry, too. For that is the way God is! And that is the way the world can be—in Him.

by John E. Hines

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On our cover: Rana Robillard is the granddaughter of Production Editor Emmaretta Wiegart. Rana is spending her 1974 Christmastide with sister Danielle and parents Bob and Rita in Sao Paulo, Brasil, where the family has lived for three years.

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1974 ...ENTERING THE NEW YEAR

Christmastide is a train we ride into the new year. It takes us from the remembrances of things past into the future. It is a time when Christians recall the political turmoil that led Mary and Joseph on their long journey to a stable and a time when the birth of the Christ child made that same stable the center of hope for the world.

This 1973/1974 time passage is especially analogous to that ancient situation. Episcopalians are in the transition period between outgoing Presiding Bishop John E. Hines and the incoming Presiding Bishop John M. Allin. The country, too, shaken from the repercussions of Watergate, is waiting to see what the future will hold.

In This Issue: With this background, we aptly include in this issue messages from a resigning bishop—Robert L. DeWitt, finishing a ten-year ministry in the Diocese of Pennsylvania to begin a new pastoral outreach to Church and society—and a brand new bishop—H. Coleman McGehee, who is just embarking on his future as Diocesan of Michigan.

A Personal Note: This is a time of transition for *The Episcopalian*, too. Two long-time staff members leave us this year, and we wish them well in their new endeavors but will greatly miss both their talents and their presence.

Edward T. Dell, Jr., managing editor, left us in

November after eleven years with the magazine to devote almost full time to editing and producing his own magazine, *Audio Amateur*. Ed, who's been our philosopher-in-residence, our C. S. Lewis expert, staff chaplain, and editor of *Professional Supplement*, will continue to provide technical consultation when he's not out tracking down the latest complementary symmetry amplifier or an automatic bias stabilizer, otherwise known as a pseudo-infinite bi-directional one-way coupler.

Martha C. Moscrip, news editor, first came to *The Episcopalian* in 1962 and has been our research backbone as well as our expert on religious education and problems of the aging. We often proudly tout her as our staff person most knowledgeable about what's happening in the Church because she reads every domestic and overseas diocesan paper. Martha joins husband Arthur in Moscrip-style retirement, which means continued writing, exhaustive hiking and camping trips, plus horicultural and photographic experiments.

Judy Mathe Foley, former associate editor, becomes managing editor, and Janette Pierce, former news editor of *Suburban Wayne Times*, joins the staff as associate editor.

We wish you all the heartiest Christmas season and the best for 1974.

—The Editors

What time is it now?

For everything its season, and for every activity under heaven its time: a time to be born and a time to die; . . . a time to pull down and a time to build up; a time to weep and a time to laugh; . . . a time for silence and a time for speech. . . . (Eccles. 3:1-8 NEB)

During the 1950's the Church went through "a great religious revival." Sixty percent of the nation's population was church affiliated. People found contentment in Protestant, Roman Catholic, and Jewish institutions. Religious success was everywhere. Hundreds of buildings were erected. Christianity was the "officially sanctioned blend of national and religious faith in America." What time was it then? A time to pull down or a time to build up?

Then in the 1960's many began

to decry the Church's edifice complex, its proud establishments, its committees and activities which had become a substitute for creative religious activity, its worship and sermons which had become an exercise in nostalgia, its preachers who prayed with stained-glass voices. The Radical Left and the Radical Right were fighting over social issues—war, racial tensions, poverty, and dehumanizing forces.

by H. Coleman McGehee, Jr.

What time was it then? A time to weep or a time to laugh?

Now in the 1970's we have the Jesus and pentecostal movements, soul religion and spirit religion among minorities, young people's desire for mystical experiences, experimentation in liturgy and new emotional expressions in such productions as *Superstar* and *Godspell*.

We have communal living, sensitivity training, and small group encounters. The building boom is over. The Church seems less polarized than it was in the 1960's, but church attendance is still down and many people are ignoring the Church, either by design or because their lives have been re-arranged around leisure and long weekends away from home.

Tell me: what time is it now? Is it a time for silence or a time for

speech? Is it a time to be born or a time to die?

First, I think now is a time for commitment. In all of human history nothing of any great importance happened except as someone discovered what he could do with himself. Other problems and matters we may escape, but we cannot escape from ourselves. This is a basic fact of human existence. And, like the sign at a certain crossroads in northern Canada, "Take care which rut you choose; you may be in it for the next 25 years."

Remember the story of the "rich young ruler" who came one day to Jesus and asked, "What should I do to inherit eternal life? What shall I do with myself to live?"

And Jesus answered, "Go, sell what you have and give to the poor and come, follow me." The young man's face fell, and he went away sorrowful for he had great possessions. As one commentator said, "Jesus lost His man, but He did not lose His Gospel."

The point of this encounter was not that we should sell everything we have and give it to the poor—although surely some of that would help. But here Jesus is dealing with a particular person with a particular need, and the point is what we do about commitment.

Jesus asked the rich young ruler for commitment, and He asks it of every Christian.

To be a Christian is to have Jesus' attitude toward life; to have His loving concern for all people whoever they are, whatever they have done; to have his desire to minister and not to be ministered unto; to have His patience and trust and openness, His willingness to understand and forgive; to have His unceasing desire to see life on earth transformed by peace, justice, mercy, and goodwill. To be committed to Christ is to be prepared to die for something and not of something.

What time is it? Now is a time for genuine commitment to Jesus Christ.

Second, now is a time for teaching and preaching the Christian Gospel. God, I believe, is saying to us to get on with new vigor to

teach and preach the Christian faith. Invade the minds of men and women, boys and girls, for the struggle in which we are engaged is not merely a physical struggle but a mental and spiritual one. It is a contest for men's minds and hearts. So teach and preach the Christian faith in season and out of season.

I do not suggest that teaching and preaching will save us or solve all our problems. I think teaching and preaching the Christian faith is important at this time in our history that we might better prepare Christians with spiritual weapons, that we might turn loose into the world a force of knowledgeable men and women committed to Jesus Christ.

Our nation is still identified with Christianity, but underneath the foundations are crumbling. Witness the breakdown of morals and ethics, the decline in truthfulness and personal integrity, the decline in standards of modesty and decency, the quest for power at any price.

All of this is related, I believe, to a growing spiritual illiteracy. Millions of people, including many in our own Episcopal churches, know little or nothing about the basic facts of the Christian faith; yet parishes continue in many places as a mere holding operation, a convenience and comfort for the people, offering little more than a variety of fund-raising activities and other side attractions.

"While the world erupts and boils, while our nation heaves and shudders," we in the Church respond with bazaars, bake sales, and now bingo. I do not believe God is calling us to invest our time and talents in such ventures. I do not believe God is calling us to be a mere holding operation. I believe He is saying to proceed with new strategy and skills and opportunities to teach and preach the Gospel.

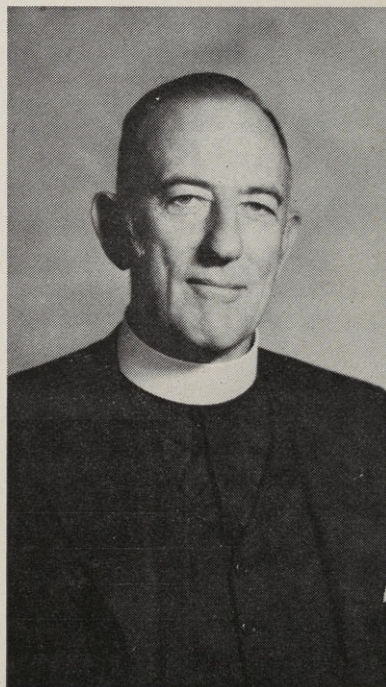
And what is the Gospel? It is that a new creation has appeared in which we are all called to participate—"Declare we unto you that which we have seen and heard"—that here in the midst of this broken and perplexed society of ours comes a new creation,

Resolved for 1974

To seek to restate in fresh and contemporary terms the meaning of freedom in the changing world:

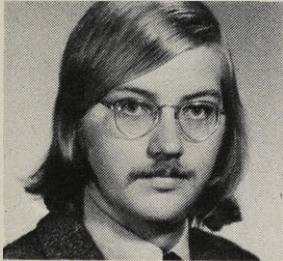
As the two hundredth anniversary of our national independence approaches, American people need a new and vivid sense of purpose, of responsibility, and of the precious heritage of liberty. Surely it is spiritual insight that must blaze the trail again, as it did in 1776. Shall not the Church play a central part in this? I resolve that it shall!

The Very Rev. Francis B. Sayre, Jr.,
Dean of Washington Cathedral and
counselor to Presidents



Resolved for 1974

During General Convention this fall, I participated in the phenomenon known as the "Armory Community." The love and joy, the concern for one another there I hope will not end with the 100 or so persons it touched but will go out and



speak to people, both young and old, on all levels of the Church. I resolve to do my best to keep that love and fellowship going and growing.

GCYP is one of the Church's best programs, doing the sort of things which place the issues of our faith in the clear light of activity. I would like to see a heightened level of communication about GCYP.

The Armory experience showed me how much of my own sensitivity to others had been dulled by three years of committees, budgets, and programs. All of these are worthless without that basis of sensitivity. I hope I can carry on the spirit of the Armory Community in my own life.

William Whitney, Lancaster, Pennsylvania, coordinator of youth activities for the Louisville General Convention.

I resolve to be kind, as far as human failings permit, not only in word and deed but by insisting on justice in my thought processes—avoiding snap judgments and remembering that to understand is to forgive.

I resolve to temper expectations to the capacity of my abilities and the vicissitudes of chance. There is a balance in life which indicates that low moments succeed the high moments. All nature responds to this, and it is a fallacy to expect too much.



I resolve to try to be useful, treasuring time as my most priceless gift and endeavoring to make a contribution to life, which I affirm and revere and give thanks for every day.

Margaret Cousins, San Antonio, Texas, magazine writer and former senior editor at Doubleday and Company, managing editor of *McCall's* and senior editor of fiction for the *Ladies' Home Journal*.

Jesus Christ Himself. He and He alone matters ultimately. In comparison with Him everything else—traditions and customs, ceremony and practices, Prayer Book or Green Book—matters little. Now is the time to preach and teach the Gospel.

Third, now is a time to be conscious of and do more for others less fortunate. What are we as the Church and as Christians doing for others? That is the question our Lord asked of His disciples.

As Christians we believe Jesus Christ was born, lived, died, and rose again that every person might be brought into a new relationship with God and with each other. In Christ we are convinced all men and women are intended to be one. We want this oneness in Christ, this life in Christ, to prevail everywhere—from the councils of the nations to the humblest home.

As professing Christians we must see that everything possible is done to bring about this oneness. This includes, if necessary, speaking out on the critical issues of our day—such as peace and war—and the social issues of our society—including the material world of food, clothing, housing, and the hundreds of services from employment to medical care.

This is the theological basis, if you will, for our Church's national program on empowerment for minority groups. It is the reason we have a national program on social responsibility in investments. It is why we have a Presiding Bishop's Fund for World Relief. It is why the Episcopal Church is committed irrevocably to working for union with other Christian bodies and, until that union takes place, working closely with other Christian Churches at every level.

This is why we in the Diocese of Michigan have a committee on Church and Society, a committee on Urban Affairs, and a committee on Special Ministries. This is why Christians more than anyone else should be deeply concerned and want to do something about conditions which often by their very nature make it difficult to hear the Good News of the coming of Christ.

Someone once asked William Temple, who lived in Lambeth Palace as Archbishop of Canterbury, what were the political rights and duties of the established Church of England. His answer was, "It is the office of Lambeth to remind Westminster of its duty to God." It is the office of Christians and of the Church to remind the world of its duty to persons.

The problems in our nation today are urgent. Now is the time when we who call ourselves Christians must open our eyes to the fact that we in this country face grave internal dangers, the outcome of which may depend upon the Church's willingness to unite and do more for others less fortunate. We are called upon to believe and act not as conservatives or liberals, not as Republicans or Democrats, not as employers or employees, but as Christians seeking to bring Christ into all the re-

lationships of life.

To do this we may have to go into all sorts of places, involve ourselves in all sorts of things. We will be operating frequently in danger zones where erstwhile friends will join with foes to criticize and condemn our invasion of areas allegedly not within our jurisdiction or competence.

But Christ did not promise us popularity or a safe shelter. He told us we may have to suffer. Give up ease and complacency. Learn the deeper meanings of discipline and denial. Learn what sacrificing means. What time is it? Now is a time to do more for others less fortunate.

Yes, for everything there is a season and a time for every purpose under heaven. So let us use this beginning to rededicate ourselves to God and our vocation as Christians. Let us use this beginning together for positive purposes.

Who is calling? Who will hear?

Will we respond as Samuel or as Eli?

by Robert L. DeWitt

I should like to respond to the powerful Old Testament story of Samuel and Eli, sharing with you what I hear it saying to us about our Church, about our nation.

We of the Church are the old man, Eli. Our eyes wax dim—we cannot see. Indeed, God rarely speaks in these days because visions are uncommon.

We are the old man, Eli, burdened with the old customs, the old practices, wearily lighting the feeble lamps in the tired old temple.

We do not see ourselves that way. We do not think we are an old man. Like the old men in Kipling's poem:

"We will suck on our gums and think well of it;

And that is the veriest hell of it."

But, as happened to Eli, so the Lord will judge us old men. The

Lord will judge our old, tired Church.

We are the old age, Eli, bound by the sins and blindness of the past. But we of the Church are also the young man, Samuel. We are the young man of promise, the young man of destiny. We are not just bound by the past but are called by the future.

Now, to be an old man and a young man at the same time is bewildering. As with Eli and Samuel, so the old man and the young man in us, in the Church, have a confused relationship—loving but confused. The old man is mystified by the young man and his visions, the voices he hears. The young man, on the other hand, is deferential to the old man.

But it is the young man—you and I—the Church which is to be—which is called by God. "Samuel! Samuel!"

But when the young man in us

Resolved for 1974



I've never made New Year's resolutions in my life, so it's an unlikely sort of exercise, but if you asked me my hopes for 1974, I would hope for the end of Watergate. All I care about is that it ends. I don't know that I'm finished with that. I may be called back at any time.

I hope the Church can forget some of its internal bickering and move forward as a unified body. We've differed too much over things that can't matter much. So many elements in the Church say that if they disagree with one program, they won't support the Church at all. I don't agree.

I strongly hope Bishop Hines gets the rest he tremendously well deserves after all his great service to the Church. And in a less serious vein, I hope for another undefeated season for the Austin Legal Eagles. But I hope that every year!

Charles Alan Wright, Esq., Senior Warden, Church of the Good Shepherd, Austin, Texas; legal counsel to President Nixon; law professor at the University of Texas; and coach of the Austin Legal Eagles, an intramural football team of the University's law school

Resolved for 1974

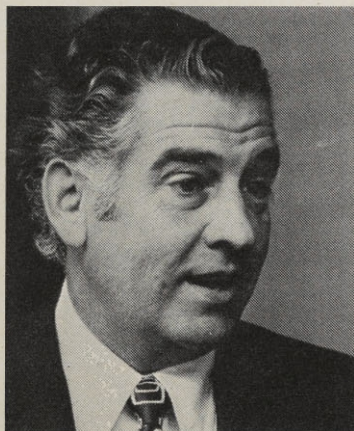
The Church should resolve that "empowerment" must be defined by those it seeks to empower, rather than by the paternalistic and patronizing standards of a largely insensitive, white, middle-class denomination.



The Church should also resolve to provide for realistic representation of blacks and other minorities on the Executive Council. General Convention continues to reject guidelines that would bind it to this principle.

The Church should resolve that the "black desk" at 815 will not become the ultimate panacea in representation for that group at those levels of Executive Council staff where policy and program decisions are initiated.

Barbara Harris, Philadelphia, Pennsylvania, President of the Philadelphia Union of Black Episcopalians and manager of community relations, Sun Oil Company



Oscar C. Carr, Jr.,
New York City,
Vice-President of
the Executive
Council for Development

I resolve to develop a back-hand good enough to compete with the winner of the forthcoming John Hines—Wilburn Campbell Special Program Tennis Tournament (SPTT), scheduled when Bishop Campbell retires.

I resolve, as engineer of the Chicago 101, to help Engineer John Allin make tracks to launch the Church into greater responsiveness to the Holy Spirit and renewed commitment to mission.

is called by God, we assume the old, tired part of us is calling to us. We assume the old stands, make the same old response. We ask for the light of guidance from eyes that have waxed dim. We say to the old man: "Here am I—for thou didst call." And the old man in us says: "I called not, my son. Lie down!"

But finally the voice of the Lord will break through. We will know it is not the old man who is calling us but the Lord.

And because this is the voice of the Lord, we will finally overcome our scruples and speak plainly to the old man in us, saying hard

THE STORY OF

So the child Samuel was in the Lord's service under his master Eli. Now in those days the Word of the Lord was seldom heard, and no vision was granted.

But one night Eli, whose eyes were dim and his sight failing, was lying down in his usual place while Samuel slept in the temple of the Lord where the Ark of God was. Before the lamp of God had gone out, the Lord called him, and Samuel answered, "Here I am," and ran to Eli saying, "You called me: here I am." "No, I did not call you," said Eli; "lie down again." So he went and lay down.

The Lord called Samuel again, and he got up and went to Eli. "Here I am," he said; "surely you called me." "I did not call, my son," he answered; "lie down again."

Now Samuel had not yet come to know the Lord, and the Word of the Lord had not been disclosed to him. When the Lord called him for the third time, he again went to Eli and said, "Here I am; you did call me." Then Eli understood that it was the Lord calling the child; he told Samuel to go and lie down and said, "If He calls again, say, 'Speak, Lord; thy servant hears thee.'" So Samuel went and lay down in his place.

The Lord came and stood there and called, "Samuel, Samuel," as before. Samuel

things, saying words of judgment. And because the old man in us is also the Church, he will say: It is the Lord; let Him do what He thinks good."

And the old man, the old Church, by the grace of penitence, will see that the Lord is doing a new thing. The old man in us will see that the Lord is doing a new thing in us.

And the young man in us—the Church which is to be—will grow. And the Lord will be with us, and none of His words will fall to the ground.

And all the world, from Dan to Beersheba, from East to West, will

SAMUEL AND ELI

answered, "Speak; thy servant hears thee." The Lord said, "Soon I shall do something in Israel which will ring in the ears of all who hear it. When that day comes I will make good every word I have spoken against Eli and his family from beginning to end. You are to tell him that my judgment on his house shall stand for ever because he knew of his son's blasphemies against God and did not rebuke them. Therefore I have sworn to the family of Eli that their abuse of sacrifices and offerings shall never be expiated."

Samuel lay down till morning and then opened the doors of the House of the Lord, but he was afraid to tell Eli about the vision. Eli called Samuel: "Samuel, my son," he said; and he answered, "Here I am." Eli asked, "What did the Lord say to you? Do not hide it from me. God forgive you if you hide one word of all that He said to you." Then Samuel told him everything and hid nothing. Eli said, "The Lord must do what is good in His eyes."

As Samuel grew up, the Lord was with him, and none of His words went unfulfilled. From Dan to Beersheba, all Israel recognized that Samuel was confirmed as a prophet of the Lord.

—The Holy Bible
Old Testament
I Samuel 3:1-20 NEB

Resolved for 1974

I hope South Dakota Senator James Abourezk's Congressional committee, commissioned to investigate the conditions of Indians, is successful and that the treaty rights of America's 850,000 Indians are upheld.

I hope Christians find religion.

I hope white Americans come to the understanding that God is Red.



Vine Deloria, Jr., Golden, Colorado, author of *Custer Died for Your Sins* and *God is Red*

I have these hopes for 1974:

- *that U.S. involvement in Vietnam come to an end;*
- *that inflation not exceed 10 percent;*
- *and that I shall hear one sermon by a preacher who, in speaking of God, speaks as one who has broken an oath in order to save a life.*



Dr. Paul van Buren, Philadelphia, Pennsylvania, associate professor in the Department of Religion at Temple University, Episcopalian, and author

Resolved for 1974



Perhaps the most effective New Year's resolution is to resolve not to make any. This can be doubly reassuring to us frail human beings in that it reduces the effect of breaking one's resolution by providing the satisfaction at the same time that the resolution has been fulfilled.

We as Christians would do better to use the Advent season as an appropriate time for re-examination, fresh resolves, and renewing commitments. We might choose three key words: ecology, environment, and enthusiasm. Our belief in God as the loving Father-Creator should prompt us as His children to strive to be good stewards of air, soil, and all other earthly resources which He has so richly provided and which we, alas, have so frequently wasted and abused.

We should resolve to be more keenly aware of the divine dignity which God has bestowed upon mankind and seek to share his love with those men and women amongst whom we live.

The Rt. Rev. John M. Allin, Jackson, Mississippi, Presiding Bishop-elect

know the Church has been reestablished to be a prophet of the Lord in the age which is to come.

Yet one cannot contemplate these words of Scripture and what they say to our Church without being reminded of what they say to our nation. In our nation, too, the Word of God is heard rarely. If the Word of God is truth, then in the highest reaches of our government the Word of God is not incarnate. This has been a nation with a vision, a vision of a government of the people, by the people, and for the people. That vision is today sorely beclouded. And where there is no vision, the people perish.

The word of truth has called out to the people of this nation through their courts, through the processes of their government. And the people of this nation have responded by asking, again and again, "What is wrong?"

Again and again they have been told by their political high priest: "There is nothing wrong. Lie down."

But the word of truth has been persistent. The people of this nation have been roused from their democratic slumbers too many times. The facts have been revealed unmistakably. They ring in the ears of all who hear them. They tell of a judgment on our national administration because the President knew of blasphemies against the truth and did not rebuke them. They tell of a judgment on us, the electorate, and on our representatives in Congress because we knew of those blasphemies and did not rebuke them.

This is a matter of deep seriousness. When recently the necessary nuances of diplomacy called for a military alert, the public reaction was to question the President's personal motives. This is one sign the scandal in Washington threatens a holocaust in our world.

The Samuel in us, much as he is reluctant to do so, must speak to the nation just as he speaks to the Church. Just as there are words of judgment to the high priest of Israel, so there are words of judgment to the political high priest of America. The Lord must do what is good in His eyes. ◀

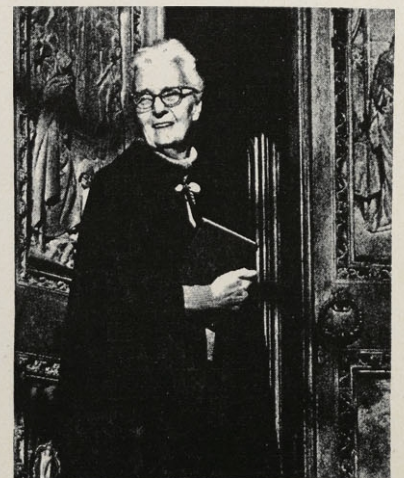
Resolved for 1974

I never make New Year's resolutions, and I don't have much hope for this year because nothing can be done about my main concern—to be ordained priest. I hope at least that when the House of Bishops next meet, they come out strongly in favor of women's ordination to the priesthood. Not a close vote where people can say, "Oh, they didn't mean it," but a large majority vote so people could see they consider it an imperative—that women are people.

I also hope for an end to hypocrisy in both the government and the Church. Such hypocrisy is responsible for the troubles the world now finds itself in.

I'm also hoping to get through the winter without freezing to death!

The Rev. Jeannette Piccard, Minneapolis, Minnesota, ordained deacon in 1972 and the first woman to have a balloon pilot's license (in 1934), ascending in a balloon with her husband, Jean, to 57,000 feet



Who were the Kings who visited the baby Jesus? No one really knows, but the event we celebrate on the Feast of the Epiphany, January 6, holds a key place in our Faith.

MYSTERY OF THE magi

Europeans, who let the joys of Christmas linger a little longer than we do, have the pleasant custom of celebrating the twelve days *after* Christmas with almost as much verve as the great festival itself, which is what that delightful partridge-in-a-pear-tree song, "The Twelve Days of Christmas," is all about.

They have history and church tradition on their side for early Christianity seems to have begun celebrating the Nativity not on December 25 but January 6, the Epiphany. The familiar Greek word means simply appearance and, in Christian usage, the revelation of the newborn Christ also to gentiles in the person of the Magi at Bethlehem.

The story of the Wise Men actually offers a "second chance at Christmas," a biblical incentive to continue celebrating. More than that, the mysterious men from the East and the incredible star they followed on their trek westward to Bethlehem add some of the most spectacular and intriguing dimensions to the story of Christmas.

Fact or Fancy?

"We three kings of Orient are. . . ." the familiar carol begins, but already it has made at least two, if not three, errors. In the first place, we have no idea how many wise men made the trip to Bethlehem. And they were not kings in our political sense of the term. And they did not come from as far away as the Orient—that is, the Far East.

But this symbolizes the difficulty in trying to identify the Magi, and some have given up the task as hopeless. In fact, many have dismissed the entire story as a well-meaning but crude attempt to call attention to the importance of the Nativity, a mere literary device mounting a cast of characters too farfetched for belief. A caravan of eastern sages traipsing across a desert to find a *baby*? Using a *star* to guide them? Sooner find a pot of gold at the end of a chased rainbow. The tale, vivid and dramatic for Sunday school purposes, tends to stagger an adult's belief.

And yet the historical under-
by Paul L. Maier

pinnings of the story are impressive. There were indeed magi—wise men, astrologers, priest-sages—in the Near East during this era, particularly in Mesopotamia and Persia. These scholars, extremely well educated for their day, were specialists in medicine, religion, astronomy, astrology, and divination, and their caste eventually spread across much of the East.

As in any other profession, magi were both good and bad, depending on whether they did research in the sciences or practiced necromancy and magic. The Magi of the Nativity story were probably Persians. The term originates among the Medo-Persians. Early church traditions give the Wise Men Persian names, and primitive Christian art in the Roman catacombs dresses them in Persian garments.

How many made the trip to Bethlehem is not clear. Tradition, of course, has placed their number at three, probably because of the three gifts of gold, frankincense, and myrrh that they presented to the infant Jesus, the assumption being one gift, one giver. Legend calls them Melchior, Gaspar, and

Balthasar, but these names arise first in the sixth century A.D., too late for any authenticity. Other traditions, however, make quite a caravan of their visit, setting their number as high as twelve.

Thomas, the apostle to the East, supposedly found and baptized the Magi into the Christian faith, ordaining them as priests. Later they suffered martyrdom, and their relics were presumably buried in Constantinople and then transferred to the cathedral at Cologne, Germany, during the twelfth century—where they rest today. Most people do not take such claims seriously.

A Guiding Star?

But that a star should have led them to Bethlehem taxes all belief, so some claim. Anyone setting his sights at night on a planet or star and trying to follow it would be led westward and then north-westward in a great, sweeping arc but would never be guided to any specific location.

The Magi, however, may have been a bit more sophisticated in their knowledge of the stars for astronomy had much greater vogue per capita in the ancient world than today. Stars had a profound effect on the daily lives of people in the Near East, who were forever interpreting their future on the basis of what they saw each night in the sky. In that region of clear air, and in that time of poor artificial lighting, the nights were long and the heavens extraordinarily impressive.

The present mania for astrology is traceable historically to this area of the world; the Babylonians were the first to set up the signs of the zodiac.

Various theories on the Star of Bethlehem are explained in my book, *First Christmas*, but the most convincing is the planetary conjunction hypothesis. In 7 B.C., about two years before the birth of Christ, magi all over the Middle East witnessed something spectacular in the skies—a phenomenon so rare that it happens only once in eight centuries. The planets Jupiter and Saturn came into extraordinary, repeated conjunction in that sign of the zodiac called Pisces, the Fishes. Several months

later, Mars joined the pair to form a tight, spectacular stellar triangle.

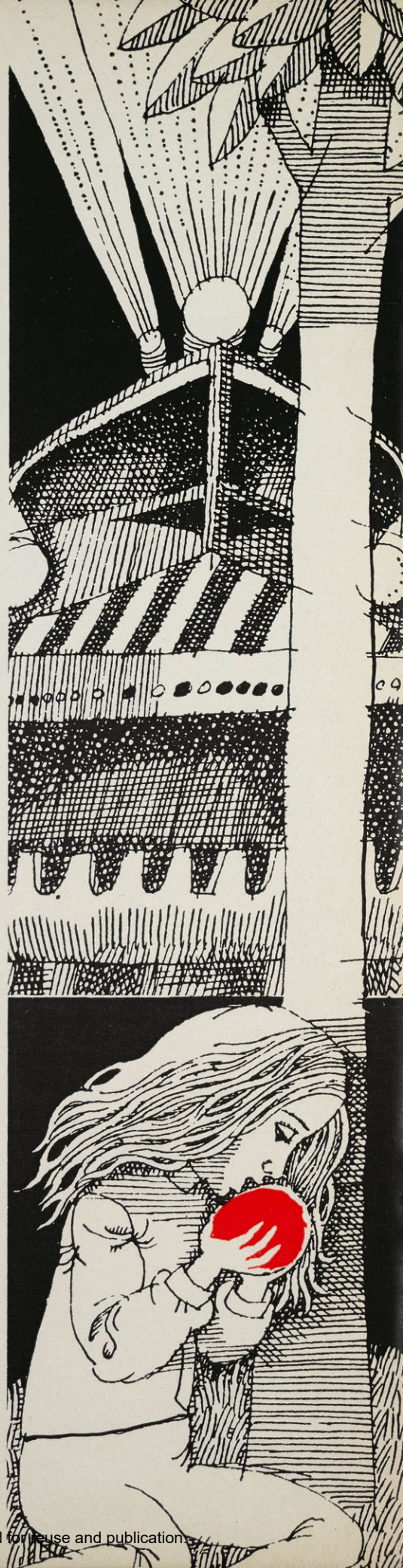
In the astrological lore of the time, which all magi knew, Jupiter was deemed the king's planet, symbolizing the rule of the universe, while Saturn was regarded as the shield or defender of Palestine, which was also associated with the constellation of the Fishes. The stars' message, then, was clear: a king or cosmic ruler was about to visit Palestine. Hanging in the southwestern night sky, the conjunction even pointed out the route to the Magi.


And if the Wise Men of the Nativity story were also acquainted with Hebrew lore, as many certainly were because of the Jewish colony in Babylon, they would have known that a star was expected to herald the birth of the Messiah (Num. 24:17). Even Roman authors of the time, like Suetonius, wrote of the grandiose things expected in Palestine: "There had spread all over the East an old, established belief that men coming from Judea were fated to rule the world." So when the Magi inquired of King Herod, "Where is he who has been born king of the Jews?" their question was not really spoken out of a vacuum and the story of their visit is not so fanciful after all.

But why did Christianity build an entire festival—Epiphany—on this one event, reported only in Matthew's Gospel? Because the Magi served a simple but profound purpose in the story of Christmas. They delivered a fourth gift at Bethlehem, along with the gold, incense, and myrrh: the charter for the universality of the Christian faith. The Magi were pagans, not Hebrews, and the fact that gentile sages performed the same adoration as Jewish shepherds symbolized the universal outreach for future Christianity.

"And the gentiles shall come to thy light," the book of Isaiah had foretold, "and kings to the brightness of thy rising." (Isa. 60:3 KJ) Epiphany has well been styled "The Gentiles' Christmas." ◀

Paul L. Maier is a professor of history at Western Michigan University and author of three recently published books.





The Endless Pavement

In a red-and-white striped
Home-a-rola
that never stopped going
lived Josette with her father and
mother.

At nine every morning
the Home-a-rola in its home lane
and the School-a-rola
in its service lane
stopped across from each other
and Josette scooted down one
ramp
and up another
to her classroom
(for even children were bolted
into their own single rollabouts
from the time they could sit up
and twirl a steering wheel).

by Jacqueline Jackson
and William Perlmutter

drawings
by Richard Cuffari

When the opening horn blew
she looked up at the Screen
where the master auto of the
planet,
the greatest of the great autos,
the Great Computer-mobile,
with its chrome grill
its retractable top

and beaming headlights,
led them in the pledge:

"I pledge allegiance
To the great autos
And to the concrete on which
they roll;
One pavement, under Ford,
indivisible,
With mobility and power steering
For all."

Then she snapped out her Teach-
UR-Self kit,
arranged her tools on her work
tray,
and spent the day silently
practicing
tightening lug nuts
testing the circuitry on
electro-magnetic cutoff jets
and bolting plenum tubes
until the closing horn sounded.
She recited with her classmates,

"The travel lanes goeth toward the
South
And returneth to the North;
They circleth about continually
And returneth again
To their beginnings,"

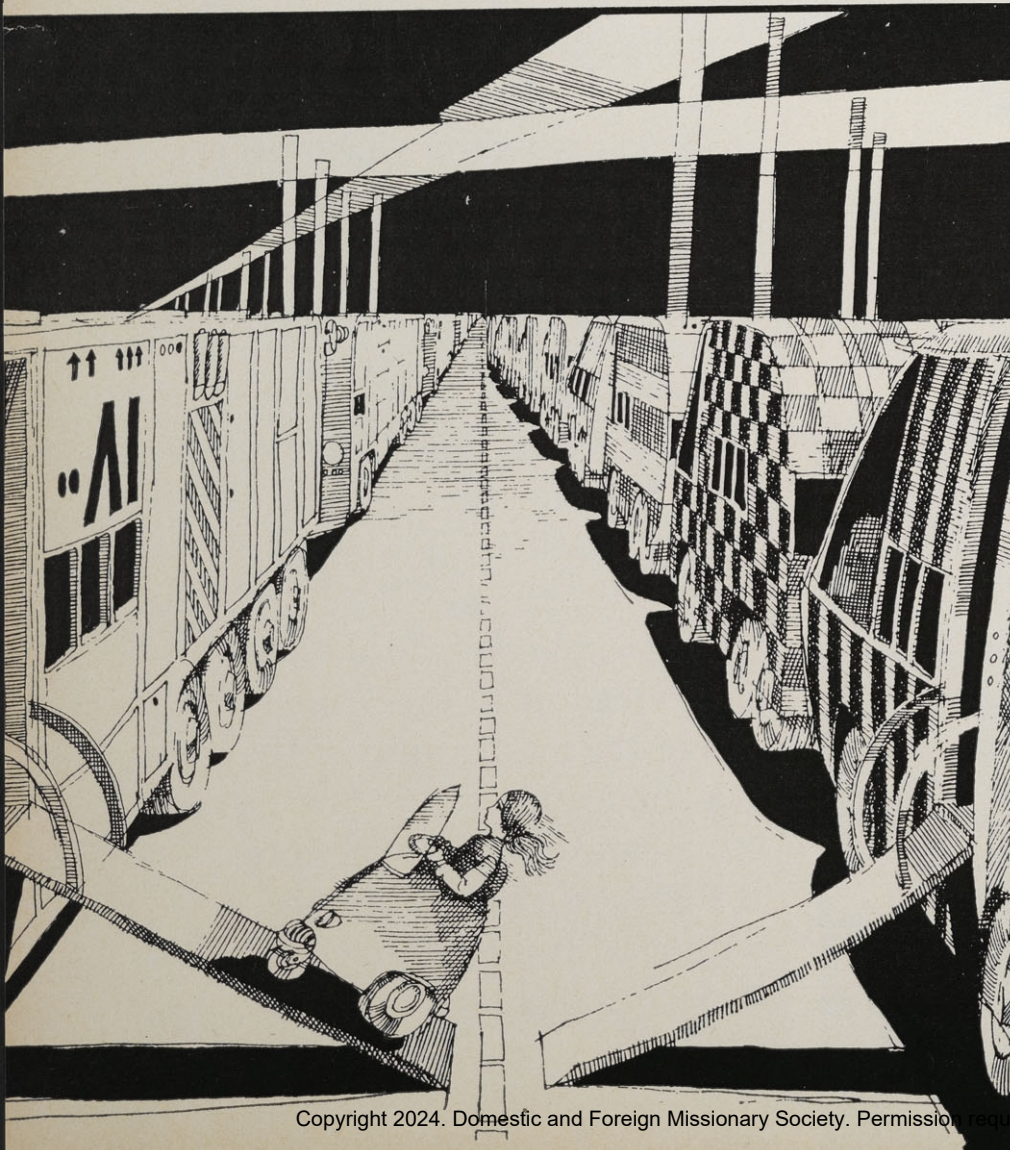
and then she snapped her Teach-
UR-Self kit
into the wall where it would be
scanned
during the night,
pushed in her work tray,
released her spring steering wheel,
raised her windshield,
and was ready to roll
to meet her mother
and the red-and-white Home-a-
rolla
at the ramp.

Every afternoon
when she got home from school
Josette liked to watch

the green-and-pink Ranch-a-rolla
behind them which had rolled
along there
as long as she could remember.
Once the little boy who lived in it
had started to print something
on the windshield
with a calorie stick
but his mother, who was driving,
had slapped him.
Then for a while she liked to
watch
the black-and-yellow checkered
Cape-Cod-a-rolla in front of them
which had only been there a few
months,
since the Home-a-rolla of the red-
haired girl
had lost a wheel
and rolled over and over
and thrown the red-haired girl
out of the hatch and
completely out of her single
rollabout.

Josette had got a horrified glimpse
of what legs and feet looked like
before the Hearse-a-rolla
scooped the girl up
and the tow truck hauled away
the mangled Home-a-rolla.
Next for a while
she always looked out the side
window
at the service lane
where the Infirm-a-rolla,
the Fix-a-rolla,
the Wash-a-rolla,
and all the other mobile buildings
that served the people
rolled by in an endless rainbow
circle
in the opposite direction.
And always at the last
she liked to watch
out the other side window
across the curb
beyond the chain link fence
to the endless pavement
that stretched as far as she could
see.

There the great autos
(which needed no drivers)
went in any direction
swooping up and over cloverleafs

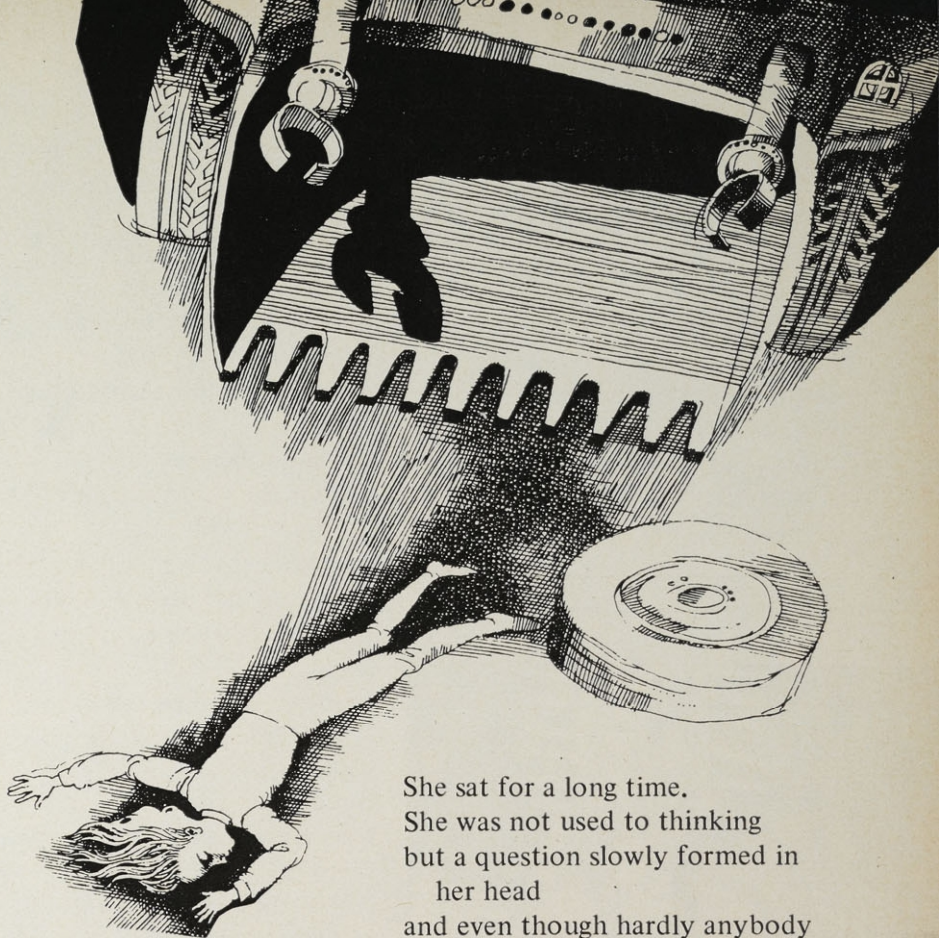


vrooming down through tunnels
or tearing along the straightaways
at five hundred miles per hour.
And sometimes,
sometimes
Josette felt a twinge of longing
that their own Home-a-rola
just once
could vroom along the endless
pavement
instead of forever sticking
to the slow and narrow home lane.

At 6 o'clock Mother always
pulled up to the Assembla-rola
where Father adjusted
vacuum throttle positioners
to the dashpots
just as he coasted out
in his large-size rollabout.
At 6:10 Mother paused
at the Eats-a-rola
where the supper packet
of multi-flavored Super-Cal sticks
was stuck in their food slot
and at 6:20
at the Power-rola
where the used power unit was slid
out of the engine
and a new one slid in
and at 6:30
at the Disposa-rola
where the filled waste unit
was replaced with an empty one.
After in-taking her calorie sticks
it was dark
and then Josette always watched
the great auto races
on the built-in Screen.
These went on and on
all day and all night
providing endless entertainment,
and now and then the Great
Computer-mobile
announced the winners.
When Josette got tired she
depressed
her rollabout seat
pulled up the retractable blanket
and went to sleep.

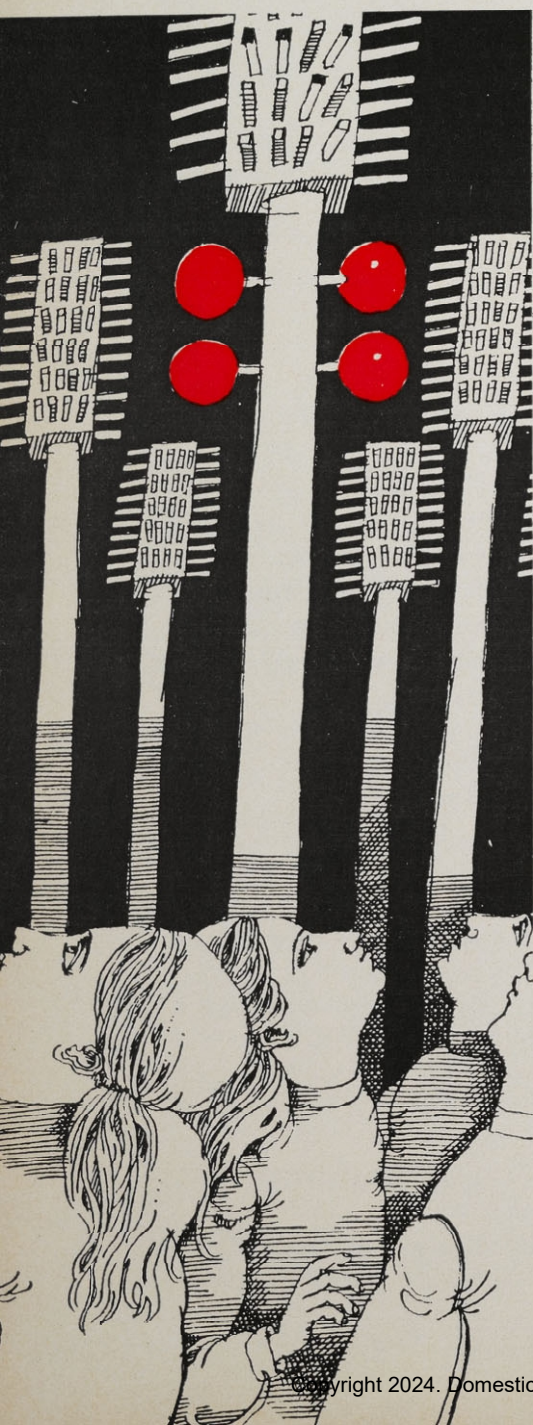
One night however
while Josette was watching
the great auto races

the Screen went blank.
The Home-a-rola was suddenly
silent
with only the thrum of its motor
and the hum of its tires on the
pavement.
Josette sat shocked
for the Screen had never been
still before.
Mother turned her head.
Father rolled to the wall,
pulled out his screwdriver
and tinkered with the works
but the Screen remained empty.
Father pressed a button
on the dash and in a moment
a service truck came in the service
lane,
a repairman unscrewed the Screen
and took it away.
Josette sat stupefied.
When would it be back?
What could she do
with nothing but darkness and
headlights
outside
and a black hole in the wall
inside?

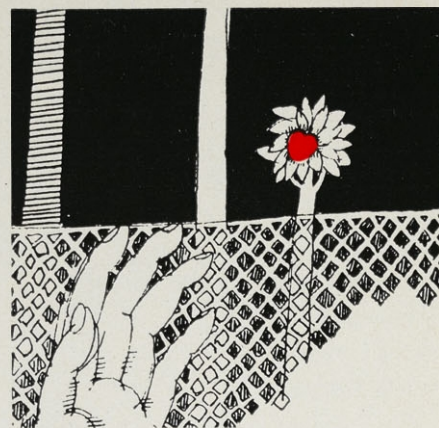


She sat for a long time.
She was not used to thinking
but a question slowly formed in
her head
and even though hardly anybody
ever
talked
in the Home-a-rola
(for there was hardly ever any
need to)
she asked it.
"Why can't we roll
just once
on the great-auto pavement?"
There was so long a silence
that she thought there must be
no answer,
but finally her father sputtered,
"Too dangerous!
When people
roll and vroom—
and crash
they can't be welded
like the great autos can.
So for our safety
the Great Computer-mobile—
in its infinite
wisdom
and mercy—
forbids it."
"I want a Great Person
to allow it!"
cried Josette pettishly.
"There is no Great Person,"

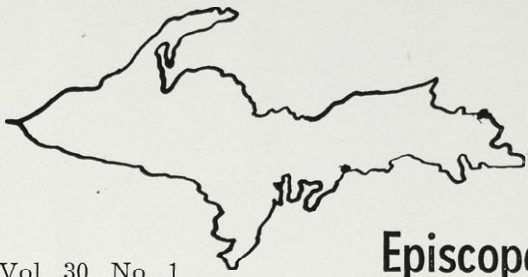
said her father.
 Mother spoke from behind the wheel.
 "There used to be a Great Person,
 I think.
 His name was Detroit—
 and he made the first autos.
 Before that there were no autos."
 No autos! Josette was astonished.
 "But what rolled on the endless pavement?"
 "There was—



no endless pavement," said Father.
 No pavement! "Then what did Home-a-rolls and School-a-rolls run on?"
 "They all stood still."
 "Still!" cried Josette.
 She could hardly imagine it.
 All her life except for a few seconds here and there she had rolled on wheels so that the very thought of standing still made her stomach lurch.
 "But how did people move?"
 "They used their legs—
 first one and then the other.
 It was called—
 walking.
 But after a while they grew weary of this
 and so they invented autos and pavement for the autos to rolls smoothly on.
 The autos made life so very pleasant
 that they built more and more of them.
 They cleared the—
 land and
 tore down buildings
 to lay more pavement.
 And then they learned to make an auto with a wire
 cy—
 cy—
 cybernetic brain
 so that it could do all the things that people did—
 only better.
 After that the Great Computer-mobile whose electronic dashboard controls everything that moves took over all the thinking.
 It was its idea to—
 keep only enough people
 for maintenance,
 to put—
 every person in a



rollabout
 and every family
 in a Home-a-rola,
 since wheels are so much better, and—
 to put Home-a-rolls in slow-speed
 lanes for our protection.
 Then—so that the great autos could go everywhere
 where it is necessary for them to go,
 the Great Computer-mobile bulldozed all the trees and covered the remaining—
 grass
 with pavement."
 "Grass?" asked Josette, puzzled.
 "Trees?"
 "Grass was like a soft, green blanket
 that people used to walk on and trees—
 well, trees were tall green things like a traffic signal
 studded at the top with—
 calorie sticks.
 People sat underneath them to stay comfortable in summer before there was inside Air-Kooling.
 And on certain trees I heard once from—
 my father
 who heard it from his father
 there grew round red things
 forbidden to eat—
 delicious,
 but unfortunately non-fortified."
 "Delicious?" frowned Josette.



THE CHURCH IN HIAWATHALAND

Episcopal Diocese of Northern Michigan

January, 1974

Vol. 30, No. 1

CONVENTION POTPOURRI

by Jean Rosenquist

The 78th Annual Convention of the Diocese of Northern Michigan was held on October 26th and 27th at St. Stephen's Church, Escanaba.

Foto Essay on "General"

Registration was held at the church with a dinner following at the Terrace Supper Club. After dinner the delegates and visitors returned to St. Stephen's for a program and seminar on the Triennial Convention and the General Convention held in Louisville, Ky. The program started with a slide

presentation and commentary by Mr. Gary Evans, Gladstone, a delegate to the General Convention. The interesting slides showed some of the pageantry and other aspects of the convention. It showed pictures of our delegates conferring with others in a mutual and friendly atmosphere. "Common Ground" was a colorful area to meet for refreshment and relaxation. Young people and folk musicians provided lively entertainment there. There was also a slide showing Carlson Gerdau and three former rectors of

Trinity Church, Houghton, who were all delegates. Also a slide showed our Bishop Wylie in a discussion with the Rt. Rev. John Allin, the Presiding Bishop elect. Many of the slides were provided by Mr. and Mrs. Stanley Pratt of Sault Ste. Marie.

Triennial

The Triennial as a recognized body of the Episcopal Church deals with many aspects of the Church. One of the most interesting aspects discussed was "Freedom", especially as Christians in the Body of Christ. This included hopes, personal, church, and world freedoms. Questionnaires were passed

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James Wardlow Dies Unexpectedly



Photo Courtesy of Town Crier, Mackinac Island

Testament of A Friend

All of us who were friends of the Reverend James C. Wardlow, have mourned his passing.

He was a real Irishman in every way. I have never met a man who could sit and talk to me and hold my interest as this man did many times. In my church work he guided me to understanding many problems I didn't think could be solved.

The children and youth loved this man. Having a family of his own gave him the knowledge to understand others.

One could feel so very at ease with Mr. Wardlow and still respect his position in life. His little Irish stories will long be remembered after his passing.

The Reverend James C. Wardlow died on October 29th, just days before his proposed retirement. Vicar of Trinity Church, Mackinac Island when he died, Jim also served as Rector of St. James, Sault Ste. Marie, and churches in Florida, New York, Minnesota, Yukon Territory and Saskatchewan, Canada. The Reverend James C. Wardlow was an Ambassador for Christ.

Convention Potpourri

(Continued from Page A)

among the delegates asking for their definitions of freedom per se. The most interesting aspect that came out of this was that freedom must start with ourselves as a person. Allocation of U. T. O. monies was decided. During the past three years \$5 million dollars have been allocated for many good causes and more interesting in the fact that since 1898 over \$44 million dollars have been allocated.

Convention Impressions

The General Convention was next discussed. Bishop Wylie stated that in the House of Bishops the mood or atmosphere was realistic, sober, compassionate, fraternal and humble. Fr. Gerdau stated that the House of Deputies the first week looked backwards, the last week looked forward, and the convention as a whole was leaderless. Canon Robertson felt that there was a reconciling feeling of the Holy Spirit there. Mrs. Joy Wallace as a lay deputy stated that the convention was very slow moving to start with --- people seemed to have their minds made up on issues. She also said there was not the excitement or tension of the Houston Convention but there was a sense of trying to reconcile both sides on the controversial issues. Mrs. Ann Pratt as an observer was impressed by openness and acceptance of people at the convention. Even if a total stranger, there was a common denominator immediately recognized. There appeared to be a mutual respect when differences rose and there was humor and hard work; challenge and inspiration.

Presiding Bishop

When the Rt. Rev. John Allin of Mississippi was elected as Presiding Bishop elect he stated very humbly: "My name is John. It is not John Hines, it is not John Coburn, it is John Allin. All I can promise is that I will be myself as your Presiding Bishop." This very much impressed all persons attending.

The ordination of women as priests was voted down by a small margin.

Marriage

Canon Robertson discussed the new canon on remarriage after divorce. The new canon is more of a pastoral than legal type of statement but the Bishop still has the final authority for remarriage after divorce. The waiting period of one year after divorce has been eliminated. There is now a thirty day waiting period for all marriages.

The budget for the National Church for next year is \$13,625,000 and it is thought that for the first time the budget can be balanced. The quota formula was changed to be more realistic.



Photo Courtesy of Town Crier, Mackinac Island

The home of Trinity Church, Mackinac Island with Bishop Wylie. The congregation has been organized 100 years.

Prayer Book

The revision of The Book of Common Prayer has not been settled as yet. The Green Book and the 1928 version will be used until the revision of the Prayer Book is ready at the next General Convention in 3 years.

In the Department of Christian Social Relations there was lots of reconciliation which was very different from Houston where there was an air of hostility. Time was spent listening to viewpoints pro or con on the proposals of the C. S. R. Committee.

The Diocesan Convention continued on October 27th with the business session. Mr. Clifford Lewis was elected as Secretary of Convention and Mrs. Marion Helmer was appointed Assistant Secretary.

The presentation by Title of Reports of Committees, Commissions and Departments was accepted.

Appointed Diocesan Officers

Bishop Wylie appointed the following committees: (a) Constitution and Canons: The Rev. J. Wm. Robertson, CH., The Rev. William Smith; Mr. F.

Lloyd Symmonds. (b) Church Pension Fund: The Rev. George B. Wood, and the Diocesan Treasurer. (c) Architecture and Allied Arts: Mr. Wilfred Polkinghorne, Mrs. Patricia Spain.

The following were appointed as Chairmen of Commissions: (a) Ecumenical: The Rev. Randall Mendelsohn. (b) Evangelism: The Rev. William Wiedrich. (c) Liturgical: The Rev. Canon J. Wm. Robertson, CH., The Rev. Charles E. Piper; Mrs. Louise Beldo, Miss Marcia Pruner, The Rev. Ben E. Helmer -- members. (d) College Work: The Rev. William Greer. (e) Indian Work: The Ven. Ben F. Helmer, CH., Mr. Ralph Noble. (f) Youth: The Rev. Philip J. Nancarrow. (g) Summer Work: The Rev. William Graham.

Recommendation of the following persons for approval of the convention. (a) Commission on Ministry (The Rev. Carlson Gerdau, CH; The Rev. William Wiedrich, The Rev. Frank Hawthorne, The Rev. Philip J. Nancarrow, Mr. Gary Evans, Mr. Maxwell Reynolds, Jr., Mrs. Nancy Cowan, Mrs. Holly

(Continued on Page C)

WHO, WHAT, WHEN, WHERE & WHY

Edited by Jean Rosenquist

Manistique

The gorgeous oak doors given by the Slining family in memory of St. Alban's beloved Mayme were dedicated and a beautiful buffet luncheon was served in the Undercroft following the service.

Handsome brass Altar Vases were blessed at a special service. The vases were given by friends of the Ernest Eklunds as a gift of thanksgiving for their Fiftieth Wedding Anniversary.

The Ven. Ben Helmer read the Evening Prayer with Clergy from area churches reading the psalm and lessons. Fr. Frieburger of St. Francis DeSales Catholic Church gave the sermon at the Community Thanksgiving Service held this year at St. Alban's.

The women of the church are busy preparing handwork for their Annual "Street of Little Shops" to be held the first Saturday in December.

Sault Ste. Marie

The repairs of St. James' are now in process. They found that it would not be necessary to replace the main upper roof. The leak problems were found for the most part to be located at the top of the roof section, where they join the wall of the building. The necessary caulking and masonry work has been completed to seal this condition and enable them to start the painting and clean up of the interior of the

church, which they hope to complete by the end of November. Due to weather, completion of the exterior painting and roof work is put off until next spring. The repair and replacement of broken windows is 80% complete. The parking lot was in such bad shape, that they found it necessary to gravel some. Also a light has been installed to light the side of the church

Convention Potpourri

(Continued from Page C)

Greer. (b) Chairman of Department of Finance: Mr. Clifford Lewis. (c) Town and Country: The Ven. Ben F. Helmer. (d) Christian Education: The Rev. Carlson Gerdau. (e) Communications: The Rev. Thomas E. Lippart. (f) Christian Social Relations: Mrs. Janet Ask, Ch.; The Rev. Charles Piper, The Rev. Joseph J. Kopera. (g) Stewardship: Mr. Evans Hamachek. These were all confirmed by the Convention.

Elections

Two members were elected to the Executive Council. They are The Rev. William Greer and Judge Charles Stark. Also two members were elected to the Standing Committee. They are The Rev. Frank Hawthorne and Mr. Clifford A. Lewis.

The Treasurer's Report and the Report of the Trust Association were both accepted. Mr. Gary Brown was elected

and parking lot as this was very dark and it was felt this was a hazardous condition.

A Diocesan-wide Evening of Prayer was held on November 28 at 6:30 p.m. beginning with a pot luck supper. The Eastern U.P. area place is St. James' Church with St. Matthias, Pickford-Fairview; St. Stephen's, Detour; All Saints, Newberry; Church of the Good Shepherd, St. Ignace; K A F B and

(Continued on Page D)

as Treasurer of the Convention and Mr. Elmer Pipkorn as Assistant Treasurer. The Rev. Carlson Gerdau and Mr. Lincoln Frazier were elected to the Trust Association.

The report of the President of the Episcopal Churchwomen of the Diocese was accepted.

Budget

The Budget for 1974 was adopted with the request of the Executive Council to reduce the amount spent and the Trust Association to increase their share to the budget. The Budget Summary Follows:

Toward Work in U.S. and Overseas	\$ 18,782
Missions in the Diocese	66,638
Support of the Bishop	21,753
Diocesan Office	8,500
Departments, Commissions, Committees	16,802
Misc. (Insurance, Convention Travel, etc.)	3,350

Grand Total\$137,635
Trust Association Pledge\$ 45,400

Church Assessments 1974\$ 92,235

Resolutions for the New Year

A motion that Diocesan meetings be held without smoking for the health of all concerned was tabled in a close vote. Bishop Wylie remarked to the effect, as a Diocese we seem unwilling to legislate people's behavior. A motion that Convention expenses be reduced by everyone bringing a box lunch was strongly defeated. As an observer it seemed everyone was in favor of a simpler setting for the banquet meal to save costs, but no one was ready to vote for a box lunch.

The Convention approved a resolution asking the Executive Council to continue funding the Episcopalian for pledging families from non-assessment monies available to the Executive Council.

St. Paul's offered to have the Convention in Marquette next year.

After voting yes to all the reports and budget proposals the convention voted no to all the "life changing" resolutions and we all went home.

Nancye Cowan Honored by Women

The Episcopal Churchwomen of the Diocese of Northern Michigan held their Annual Meeting in conjunction with the Diocesan Convention on October 26 and 27 at Escanaba. All sessions were attended jointly with the exception of the business meetings on Saturday morning, the women's meeting taking place at the Methodist church.

Presiding over the Annual Meeting for the last time was Mrs. G. Harrison Cowan, Sault Ste. Marie. She will be succeeded in January by Mrs. Stanley Pratt, also of Sault Ste. Marie. Other officers will be: first vice-president, Mrs. John Turner, Menominee; second vice-president, Miss Marcia Pruner, Houghton; secretary, Mrs. Norman Arntzen, Escanaba; and treasurer, Mrs. William S. Jones, Menominee. A new member of the board, Mrs. Lincoln Frazier of Marquette was introduced. Mrs. Frazier will have charge of the Bishop's project. Other positions on the board will be as follows: Miss Marcia Pruner, Devotions; Mrs. John Turner, U. T. O.; Mrs. William Burgess, Christian Education; Mrs. Rees Mitchell, Christian Social Relations; and Mrs. Clifford Lewis, Church Periodical Club.

Among the various items of business, the newly-revised By-laws were presented and approved. A spring U. T. O. ingathering of \$1641.83 was reported, making a total of \$3437.62 since last year's Annual Meeting.

An increased budget was discussed, with a number of questions asked and answered, and was subsequently passed.

Bishop Wylie was presented with a check for \$1746 for his 1973 project of summer work in the diocese. His proposal for the coming year is to recruit and educate dedicated laypersons to become lay ministers; retaining their present means of livelihood, they would supplement the clergy with both services and (pastoral) parochial work in their own areas, thus enabling the ministry to be carried on where it can no longer be supported as it has in the past.

Gratitude and affection were expressed to the outgoing president, Mrs. Cowan, for her years of unfailing devotion and help to the Women's Board.

An invitation was extended by Ontonagon to hold the next Annual Meeting in their church.

Who, What, When, Where & Why

(Continued from Page C)

Trinity, Mackinac Island. The theme was an Advent one "God With Us." The Most Rev. W. L. Wright, Bishop of Algoma was the leader. This was held at St. James' with St. Agatha's Guild in charge of arrangements with other guilds being asked to cooperate.

Gladstone

The Annual Christmas Bazaar and Tea was held at Trinity on November 17th. There were gift items and baked goods sold and the Guild Hall was beautifully decorated for the successful occasion.

Rev. Russell Allen of the United Ministries in Higher Education at NMU was the guest speaker at the Thanksgiving services of four Gladstone Churches held November 21st. The services were held at the First Lutheran Church with Trinity Episcopal, Evangelical Covenant, and United Methodist participating. The service featured special music and hymns. The clergymen of the four churches conducted the liturgy. Following the services a fellowship hour was hosted by

the members of the First Lutheran Church.

Houghton

The Church School of Trinity is off and running. They are trying to face realistically the many problems that they have with Religious Education and the young that they and most Churches have these days. This year those in the 2nd-5th grades will meet once a month for a three hour experimental learning experience. Their objective is to build community amongst the young and to learn about God through experimental events. The first session was a nature hike and cookout while the second event will be in November and will be a visit to a cemetery and funeral home. The learning in the first session was hopefully the God we find in creation and our human responsibilities to creation (i. e. pick up afterwards), while the learning in the second session will be about death and what happens to people after they die.

Marquette

For the fall semester a special course in Gestalt Therapy and group process was offered through the Continuing Education Division of N. M. U. The course is being held at K. I. Sawyer

A F B and Dr. Ira Schiller, assistant professor at N. M. U. is the instructor.

The Fall Ingathering of the United Thank Offering took place at the Mother-Daughter Banquet on October 17th.

Escanaba

Plans are being finalized for the all-parish festival at St. Stephen's on December 4th. During the afternoon there will be a tea, bazaar, bake sale and white elephant sale from 2:30 to 4:30. Supper will be served by the men of the vestry from 5 to 7:30 p.m. The youth group will be in charge of the candy sale.

The all-out effort to raise money to continue meeting building fund obligations and operating expenses fell short by \$6,000 per year, even after a drastic cut in the budget. A bright spot in the disaster is that annual pledges increased by some \$10,000 per year over last year. Truly deep sacrifices were made by almost everyone bringing an average pledge up to \$380/year.

The imperative to St. Stephen's is to grow in order to survive. There is perhaps no church in the diocese in a better position to grow.

Billy Sunday used to say:

"Going to church doesn't make you a Christian, any more than going to a garage makes you an automobile."

1973 Assessment

EXECUTIVE COUNCIL REPORT

Receipts through November 10, 1973

City	Minimum Asking	Amount Due	Amount Received	Over-Under
Marquette	13,979.39	11,650.00	11,650.00	
Sault Ste Marie	10,421.93	8,685.00	6,079.50	2,605.50 Under
Houghton	7,248.24	6,040.20	6,048.24	8.04 Over
Escanaba	7,157.25	5,964.40		5,964.40 Under
Iron Mountain	6,030.29	5,025.29	5,025.29	
Negaunee	5,792.47	4,827.00	2,200.00	2,627.00 Under
Menominee	5,465.46	4,554.50	4,756.50	202.00 Over
Ishpeming	4,794.32	4,000.00	3,600.00	400.00 Under
Newberry	4,215.08	3,512.60	3,512.60	
Ironwood	4,059.23	3,382.70	2,200.00	1,182.70 Under
Calumet	2,490.85	2,075.70	2,075.71	.01 Over
St. Ignace	1,886.38	1,572.00	877.98	694.02 Under
Ontonagon	1,847.64	1,539.70	1,539.70	
Manistique	1,724.23	1,436.80	1,436.80	
Iron River	1,670.18	1,391.80	1,530.98	139.18 Over
Munising	1,639.55	1,366.30	956.41	409.89 Under
Crystal Falls	1,207.14	1,005.90	1,005.90	
Gladstone	1,129.67	941.50	941.50	
Wilson	1,103.54	919.60	1,103.54	183.94 Over
Little Lake	1,052.19	877.00	877.00	
Mackinac Island	989.13	824.30	824.30	
Fairview	664.83	554.03	554.03	
Ewen	655.82 (775.82)	646.60	646.60	
Pointe Aux Pins	650.41	542.00	325.21	216.79 Under
Harvey	608.07	506.80	506.80	
L'Anse	467.54	389.60	389.60	
Nahma	453.13	377.60	415.36	37.76 Over
Sidnaw	251.34	209.50	200.00	9.50 Under
DeTour Village	177.47	148.00	162.80	14.80 Over
Eagle Harbor	174.76	145.60	174.16	28.56 Over
Ralph	77.47	64.60	38.74	25.86 Under
	90,085.00	75,176.62	61,655.25	

Gary M. Brown, Diocesan Treasurer



The Church In Hiawathaland

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Who What When Where & Why
Editor

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"That meant—
 well, good.
 You liked to in-take it—
 to . . . taste it. . ."
 Father's voice faltered
 and Josette was just about to ask
 what "taste" meant
 when he cleared his throat
 like a grinding of gears
 and started again,
 rapidly.
 "Also in its thoughtfulness
 the Great Computer-mobile
 flashed the great auto races
 day and night on
 the Screen—
 so that people would never
 have to wonder
 what to do.
 Now here comes the repairman
 at last
 with our unit."
 In a moment the
 Screen lit up.
 The headlights of the Great
 Computer-mobile
 beamed at them again and
 announced
 the winners of the last race.
 Father marked them down
 on his scorecard.
 And then the next race began
 out on the endless pavement
 and the familiar noises of souped-
 up motors
 squealing tires
 and deafening crashes
 filled the Home-a-rola.
 Father spoke no more.
 Mother drove.
 Josette depressed her rollabout
 seat
 pulled up the retractable blanket
 and tried to sleep
 but her thoughts were filled
 with grass and trees
 and delicious round red things
 and wishes and longings she could
 not name.

The next day in school
 she got her bolts mixed
 her wires crossed
 and dropped her screwdriver so

many times
 that the Great Computer-mobile
 from the Screen on the wall
 chided her sorrowfully
 and called her clumsy.
 After school when she looked out
 the side window
 across the endless pavement
 her eyes no longer saw
 the green and orange and silver
 great autos
 racing and zooming.
 All that day
 and the next day
 and the next and the next
 she watched
 and wished
 but she never saw what she wanted
 to see
 or even knew for certain
 what it was.

Snow fell
 which melted instantly
 on the No-Sno pavement
 and ran off in the drains.
 Then came the warmer weather
 with a balmy breeze that fanned
 her cheek
 when she steered down the home
 ramp
 and up the school ramp.
 And after a while she felt the
 hot wind
 heavy as ten rollabout blankets
 in her brief instant out-of-doors
 between the Air-Kooled Home-a-
 rolla
 and Air-Kooled School-a-rola.
 Yet still she watched and wished
 though she did not drop her
 screwdriver
 so much any more.
 Then one day
 she glimpsed something
 partly hidden
 underneath a triple cloverleaf.
 Her heart leaped
 like a piston.
 When the Home-a-rola came
 around again
 a few days later
 it was still there:
 something green—

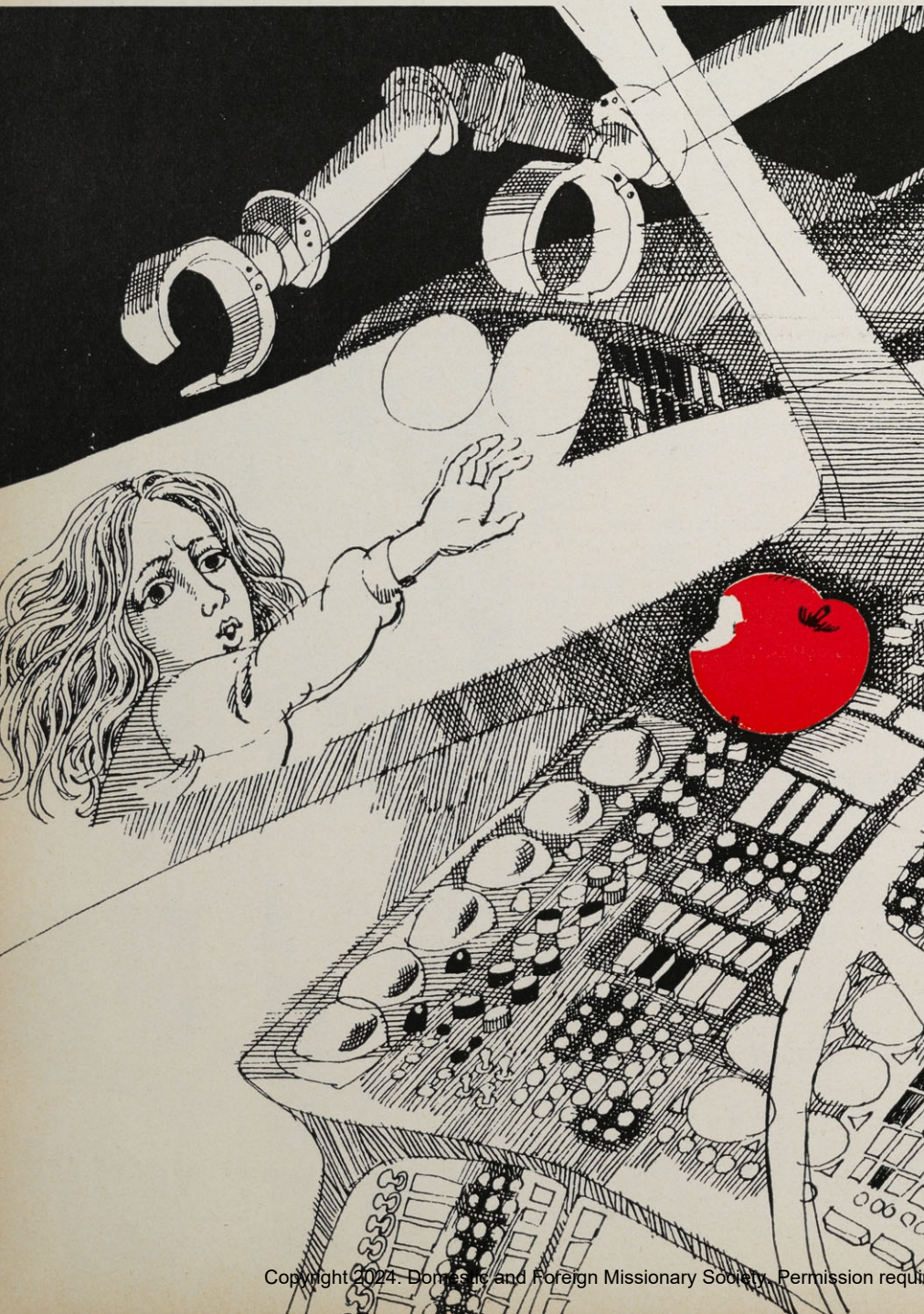
not quite so tall
 as a traffic post;
 more like the practice ones
 in the Kinder-rola driving class,
 and studded with calorie sticks.
 Josette watched till it was out of
 sight
 and then she counted the hours
 until she would see it again.
 Sometimes the Home-a-rola
 moving in its endless circle
 passed it in the morning,
 sometimes in the evening,



and sometimes when she was at
 school
 or asleep
 and then she might not see it
 for a week or two.
 But whenever the time drew near
 for the Home-a-rolla to approach
 it
 she felt sick for fear that
 the great autos would have
 discovered it—
 but there it still was
 and she was happy
 for a while
 until the worry set in again.

Now the wind began to nip
 and one day she thought she saw
 a glint of something
 round and red
 among the green.
 Next time around
 she was sure.
 Josette's longing grew so fierce
 she could think of nothing else
 and she began to drop her
 screwdriver again.
 Then one day
 when she drove down the school
 ramp
 she saw that they were passing by

the triple cloverleaf.
 It was just a little way off
 across the endless pavement!
 Her heart vroomed.
 At the foot of the ramp
 she spun her steering wheel
 and veered around
 behind the Home-a-rolla
 up the curb
 and alongside the chain link fence.
 Mother drove on
 since her stops and starts
 were regulated by the electronic
 dash
 of the Great Computer-mobile.



Josette stopped
 and pulled her wrench from her
 tool pocket.
 She undid the bolts
 that held her in her rollabout
 and ripped back the cowlings.
 She pulled herself up and over the
 side,
 slid down the hood
 and crumpled onto the pavement,
 for her spindle legs
 had little strength in them.
 She clutched the chain link fence
 and hoisted herself over the top
 and down the other side,
 scratching herself on the wires
 without even noticing.
 No great autos were in sight
 as she used her arms to
 haul herself along the endless
 pavement
 and after a way
 she began to get the feel of her
 legs
 so that they could help a little
 in a kind of dragging crawl.
 A great auto zoomed out of
 nowhere
 and she flattened,
 hoping to look like one of the
 crumpled fenders
 that sometimes littered
 the endless pavement.
 The great auto sped by.
 Now she had inched up to
 the triple cloverleaf
 and now she was
 underneath and there it was

sticking up out of a break in the
 pavement:
 A tree! She was sure.
 With a round red thing high up
 and a blanket of grass
 around its base.
 Her heart pounded
 like a broken cam shaft.
 She patted the grass and it was
 soft.
 She touched the tree and it was
 rough.
 She ran her hands up
 as far as she could
 but the round red thing
 was beyond her grasping fingers.
 She pulled herself to her knees
 but it was still out of reach
 so she held on to the little tree
 and stood upright
 wobbling
 and now the tips of her fingers
 grazed the round red thing.
 She strained up on her toes
 and cupped it in her hand
 just as her legs buckled.
 The round red thing snapped off
 and she dropped to the pavement
 clutching it.
 It was shiny and streaky
 and when she held it to her nose
 it gave off such a scent
 that her mouth flooded with spit
 and she took a bite.
 Inside it was white and crunchy
 juicy and tart
 like no calorie stick she had ever
 consumed.
 She knew she would be
 blissful
 to go on tasting it
 forever.
 But as she opened her mouth
 to snatch another bite
 a horn blasted behind her.
 She spun to see a dozen great
 autos
 bearing down on her
 and more behind them
 roaring across the endless
 pavement
 with their sirens screaming.
 Before she could even cry out
 a scoop truck scooped her up

and as she was carried away
 she saw with anguish
 a bulldozer push over the little
 tree
 and a cement truck pour wet
 pavement
 over the crack.

 For a few moments she was having
 her earliest wish,
 vrooming over the pavement
 around the cloverleafs and through
 the tunnels
 at five hundred miles per hour
 and then she was at the Great
 Garage.
 The scoop truck dumped her out
 and she looked up from the oily
 pavement
 into the headlights that glared out
 from beneath the severe chrome
 eyebrows
 of the Great Computer-mobile.
 Beside it was her empty rollabout.
 "The clumsy one," said the Great
 Computer-mobile
 in a reproachful purr.
 "Don't you know
 that it is for your own well-being
 that I order you to stay
 always in your rollabout,
 and off the forbidden pavement?"
 Josette was trembling so hard
 that she could not answer.
 Her teeth chattered
 like broken gears
 and tears streamed down her
 cheeks
 like rain down a windshield
 so that the Great Computer-mobile
 was a blur
 of chrome and purple and gold.
 "For such disobedience shall we
 take her out
 and run her over?"
 asked the police autos
 parked on either side.
 "Or shall we take her to labor
 far away in the Calorie Compounds
 with the others
 who left their rollabouts
 to try their legs?"
 The Great Computer-mobile
 frowned.

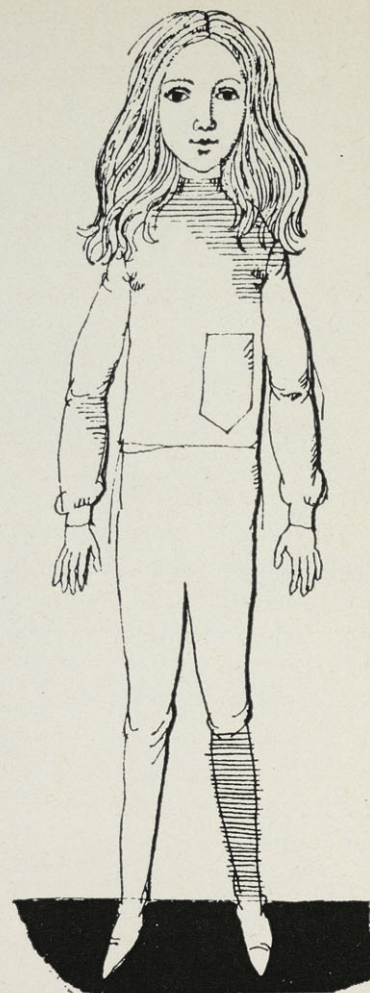
"She is but a child
 and though this is a grave offence
 it is her first.
 I am sure she did not fully
 understand
 the extent of her danger.
 Fit her back into her rollabout
 but this time with special bolts
 that only the Central Wrench can
 loosen
 and return her to her Home-a-
 rolla."
 It turned its brights on Josette.
 "But with this warning,
 clumsy one.
 I will be watching,
 and another offence against the
 great autos
 will mean the Calorie Compounds—
 or worse."
 The Great Computer-mobile began
 to back
 but suddenly braked.
 "Wait! What is that
 she has in her hand?
 Get rid of it!
 It is unenriched
 unbalanced
 and unprocessed.
 Give her a nourishing Super-Cal
 stick
 instead.
 That is all."

 The Great Computer-mobile turned
 around,
 smoothly retracted its convertible
 top
 so that Josette could see every
 button and lever
 dial and blinker
 on its awesome electronic dash,
 and rolled toward the Garage
 doors.
 Two great autos,
 their manual arms extended,
 reached for Josette.
 Josette found her voice.
 "NO! NO!" she screeched.
 "You can't have it!"
 She looked around wildly
 but great autos surrounded her
 and there was no spot for escape.
 Just as a manual arm grabbed at

her hand
 she flung the round thing with all
 her strength
 after the Great Computer-mobile.
 It smashed against the buttons
 and blinkers
 and the Great Computer-mobile
 stopped
 with a squeal of brakes
 and a scream of tires.
 Josette covered her eyes in horror
 because surely now
 there was no hope for her.
 She waited for the metal claws
 to seize her
 and for the dreadful purr
 of the Great Computer-mobile . . .



but all was silence.
 There was not even any
 vroom vroom
 of the great autos racing around
 outside the Great Garage.
 Josette peeped through her fingers.
 The Great Computer-mobile was
 still there
 stopped
 and the manual arms of the great
 autos
 their claws extended
 hung motionless above her head.
 All over the Great Garage
 nothing stirred.
 Josette lowered her hands
 and thought a bit
 (although it was hard work)
 and then tiptoed to the purple side
 of the Great Computer-mobile.
 One little light on its dash
 was blinking furiously.
 She leaned over and loosened it
 in its socket
 until the light went out.
 Then for good measure she took
 her wrench out of her tool pocket
 and hammered the entire dash
 before she reached onto the seat
 and picked up every fragment
 of the red round thing.
 Holding them carefully she
 wobbled
 among the silent autos
 to the doors of the Great Garage.
 She leaned there nibbling slowly
 and deliciously
 while looking out at the rest of
 the great autos
 stopped helter-skelter
 as far as she could see,
 and away across the chain link
 fence
 where the Home-a-rollas
 and the Service-a-rollas
 stood motionless.
 And as she looked
 hatches began to open;
 a head appeared,
 and then another,
 and another.
 She heard a shout
 and saw children
 and women



and men,
 their legs free,
 start hunching
 and somersaulting
 and swinging along on their
 knuckles
 and bumping along on their
 haunches
 and lurching forward on all fours
 up to the curb
 and over the chain link fence.
 Josette finished
 the last juicy bite.
 She tucked the core in her tool
 pocket
 to suck on later,
 collected the drip off her chin,
 licked her fingers up and down,
 and humming a little noise
 in her throat
 which she had never heard anyone
 make before
 she walked
 to meet them all
 across the endless pavement. ◀

MISSION INFORMATION



Hi—

The UTO 1973 overseas grants merit an enormous E for Excellence—not to mention Evangelism, Education, Extension (remember that?), and Economic development of several sorts. About half of the thirty-five overseas grants are for work in “our” jurisdictions and total close to one-half million dollars. The rest, some one-fourth million dollars, go to “other Anglican” dioceses. In their vast variety they represent that kaleidoscope I cherish as the symbol of Mission. To wit:

In the Diocese of Singapore, young men and women – college graduates, ex-servicemen, school leavers, as they’re called in Asia and Africa—now can give one to three years of full-time service to the Church, thanks to this UTO grant to **Volunteers for Christ**. Provided with room and board, plus a small allowance, they will live together under the supervision of a priest and be assigned to work in various schools, parishes, church agencies, and community programs. Their life together as a committed community will, the diocese believes, deepen their faith, and their work assignments will help them sort out their talents and vocations. (\$6,000)

When money never materialized to improve the inadequate and unsafe buildings of **Christ Church Secondary School** in Georgetown, Guyana, the staff, students, and parents pitched in and started the work themselves. They completed the first half last October and are now ready to begin the second phase. But in addition to their voluntary labor, they need money for materials, estimated at \$37,000. This grant goes toward that goal. (\$7,500)

Puerto Pilon is a suburban area in Panama which is rapidly expanding into a significant middle-class neighborhood. The congregation of San Esteban’s Mission has been meeting for some time now in a termite-ridden, rat-infested house. This UTO grant will enable them to build a small church and parish

hall, from which they will operate a children’s program and other Christian community services. (\$15,000)

The only academic institution of higher learning for the people of the West Bank of the Jordan is the Anglican Church’s **Birzeit College** which presently offers two years of college level courses. To help it expand to a four-year university for 600 students and enlarge the witness of the Christian Arab Church, this UTO grant assists in building a new campus in Ramallah. The former campus in Birzeit, six miles away, will be used for living quarters. (\$50,000)

Santa Maria, in the Diocese of Southwestern Brasil, has developed an outstanding lay program which has aroused a lot of enthusiasm and desire to participate. Called simply “**Lay Movement**,” it consists of conferences for “ordinary” lay people, not just leadership types. And since “ordinary” in most cases is also “poor,” this UTO grant helps provide for travel expenses and audio-visual equipment for meetings. (\$5,000)

The building of a “new town” which will be the capital of the **Solomon Islands** has brought people from every island in the diocese to **Honiara** where they work for an average of \$20 a month. Many of them are Anglicans who attend the Cathedral of St. Barnabas in Honiara—a thousand strong every Sunday. So that the witness of the Church will not be confined only to liturgy, this UTO grant helps build a **Cathedral Hall**. It will be used for daily literacy, sewing, and other basic adult education classes as well as Sunday church school. It also will provide a gathering place for Anglicans uprooted from their home islands and social life. (\$14,000)

Local laws in the **Virgin Islands** now require that two acres of land be available to all new churches for off-the-street parking. “Temporary” quarters, however, can be used while this condition is being met. To help two new congregations function while raising funds for their permanent buildings, this UTO grant provides a “mobile” church which can be taken down and re-erected on new sites as needed. (\$18,725)

Continued on page 26

Charming as it is for the visitor to worship in a quaint old Japanese-style home, the regular congregation finds it ill-suited to their needs and difficult to use as the multi-purpose building every church in Taiwan must be. This UTO grant will be used to untangle the legal snarls for **Grace Church, Tainan**, which sits on five small but differently owned scraps of property. It will also purchase adjacent snippets of land so as to have what we'd call one lot. That done, the Church in Taiwan will proceed to build a larger, more serviceable structure. (\$20,000)

In **Rosario**, an Argentine city of one million, a handful of Anglicans support a priest and have recently managed the miracle of providing a house for him. This UTO grant is for a small 12 h.p. car so he can more readily minister to a scattered congregation and make contacts among potential members. (\$3,850)

Macao is a tiny Portuguese buffer city-state which is separated from the People's Republic of China by a narrow, shallow river. **St. Mark's, Macao**, is a four-story structure in the process of renovating and enlarging. The church is on the top floor and, even enlarged, barely accommodates the congregation. (Contemplate attendance in a church in the U.S.A. where the congregation had to climb to the fourth floor!) Twelve classrooms, two labs, and a library occupy the second and third floors. An assembly hall on the ground floor converts into a community youth center at night. The school will accommodate 600 students, representing many places throughout Southeast Asia. This UTO grant helps complete the remodeling. (\$10,000)

Funds and Games—word games, that is. Words are like paperdolls which we clothe with our own custom-made meanings. Like styles, they change, too. When the King James Bible was first printed, the word *wealth* meant welfare; a *riot* had nothing to do with violence; and *anon* or *presently* didn't mean whenever we get around to it—they meant immediately.

Sometimes we clothe words with somewhat illogical, emotional reactions. *Empower* is a hackles-raising word to a lot of people who use its exact synonym, *enable*, sans quiver. *Manipulate* is verboten for persons but A-OK for things.

The word *development* has until recently been clad in voluminous, can't-put-your-finger-on-it garb of Brobdingnagian proportions. The trend is toward developing projects of less mind-boggling size.

In **Liberia**, for instance, a UTO grant sets up a **Development Loan Fund** for congregations. This will grant small loans to local congregations for develop-

ing their land in such a way as to produce income. Some will invest in coffee or cocoa farms, some in buildings to rent or sell, some use it to buy more real estate—whatever option promises return on an investment. This income will be used for self-support thereby moving congregations out of diocesan budgets. (\$10,000)

Developing new ways to earn a living is the purpose of a **Farmers' Cooperative** in the area of **Bonifacio Garcia, Morelos, Mexico**. Most of the land is owned by a few large sugar plantations, which no longer support the growing population. Through the Diocesan Social Action Fund and this UTO grant, Indians are helped to buy small tracts of land, seeds, and animals—and learn to farm for themselves. (\$12,000)

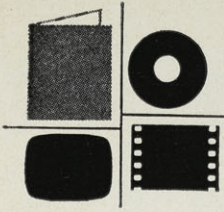
The word *allowance* suggests the doling out of money. And some of the overseas dioceses feel that the dole is no longer the way to deal with some of these allowance categories.

In the **Dominican Republic**, it's car allowance for clergymen. There is no question about their dependence on cars; their question is—should they be dependent on allowances for them? Their answer, NO. This UTO grant helps create a **Revolving Loan Fund for clergy cars**. To it will be added the money allocated in their 1973 budget for car depreciation. As each clergyman needs to replace the car presently assigned to him, the money from that sale plus a loan from the Fund will enable him to purchase his own car and the diocese will, happily, work its way out of the automobile business. (\$20,000)

In **Nicaragua**, it's housing allowances. Although clergy and lay salaries are extremely low, all are being encouraged to provide their own housing. The most difficult part is the down payment and the high rate of interest on secular loans—even if clergy can qualify—which result in monthly payments for the rest of their lives. This UTO grant sets up a **Housing Loan Fund** for employees of the diocese at little or no interest. The diocese now has forty-two employees of professional status in health and education programs. While only ten or eleven of these can receive loans the first year, as they pay back others become eligible. And the diocese can, happily, work its way out of the housing business. (\$25,000)

[More Mission Information in the March issue.]

Jeannie Wilkins



Searching for the new land

The concept of a *New Land* has long been powerful both in secular and religious senses, with man recurrently pinning his hopes and aspirations on the inherent possibilities of a piece of real estate someplace other than where he is.

Scripture tells of the "promised land" and the heavenly city. The *conquistadores* lusted after more materially rewarding landscape in their search for El Dorado and the Fountain of Youth. A sense of loss and anxiety moved one generation to seek Shangri-la where the treas-

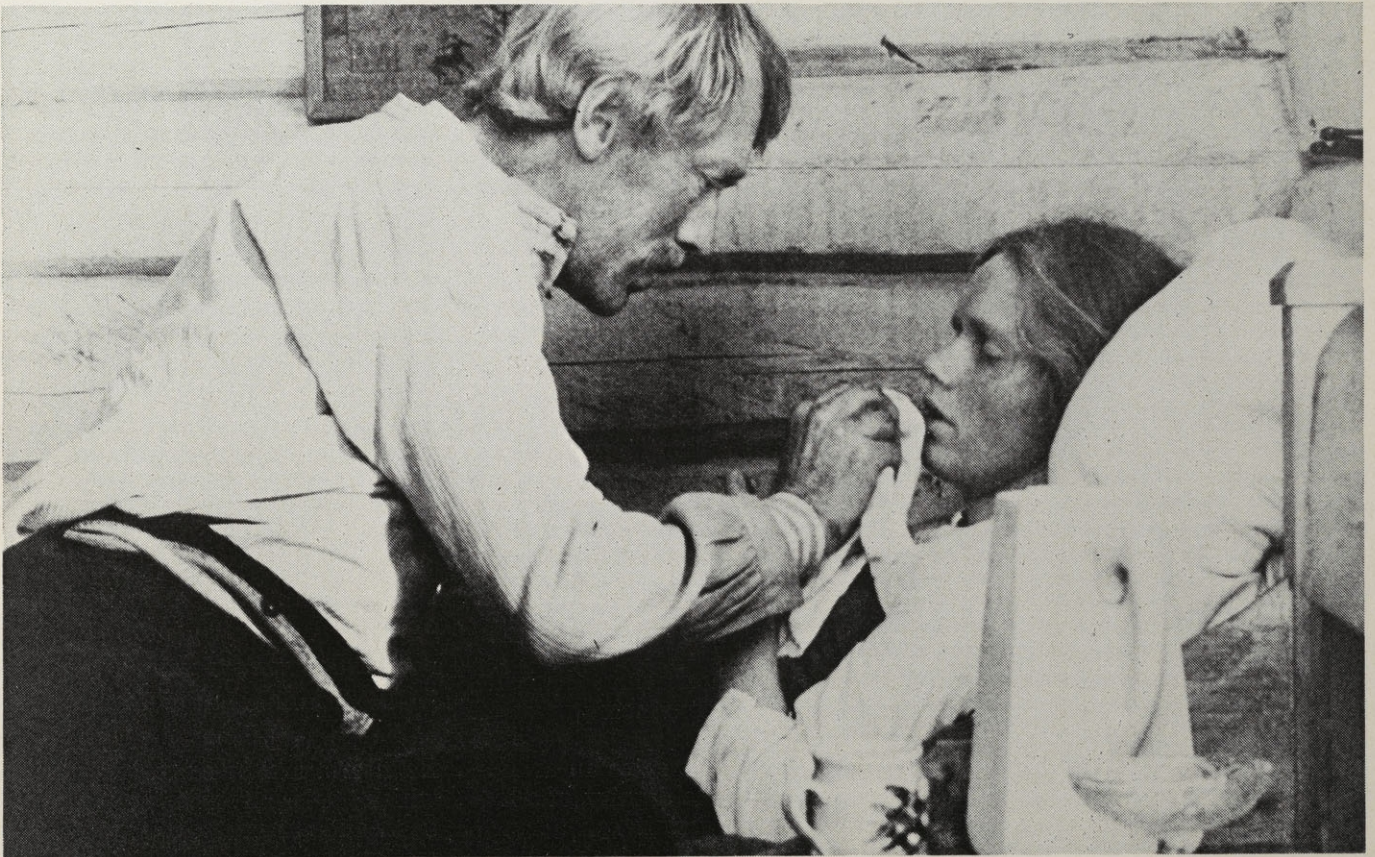
ures of the ages—of a more spiritual type—would remain unsullied and intact to survive any holocaust. Today we talk bravely of "building the city of Man."

But whatever the form of incarnation, the concept of a new world, free of the shackles and hang-ups of the old, free for new possibilities of life and hope, has moved us and beckoned as a strong hope throughout time.

We seem to have run out of unexplored lands, however. We're beginning to have second thoughts about the space race, and our most

recent attempt to carve out a promised land—Israel—by human fiat is showing sad but unmistakable signs of the same tragedies and political absurdities of all countries. Eden incarnate seems to escape us.

And so a film like Swedish film maker Jan Troell's *The New Land* moves on a variety of levels. For beyond the nobility and quiet dignity of people who are willing to fight and starve and strive and sacrifice to bring a dream to fulfillment is the wistful knowledge that such a dream may well be be-



Max von Sydow comforts his ill wife, Liv Ullmann, in The New Land.



Joyous Swedish settlers laugh in Jan Troell's *The New Land*. Mr. Troell directed, photographed, and co-wrote the screenplay with producer Bengt Forslund.

yond any of our possibilities.

Like all good stories, *The New Land* is not about people and their hopes and struggles in general but of someone's dreams and struggles in particular. It picks up where Troell's much-cited film of last year (*The Emigrants*) ended—at the arrival of a family of Swedish refugees, Karl-Oskar Nillson (Max von Sydow) and his wife Kristina (Liv Ullman) and various children and relatives, in the Minnesota Territory of the 1850's.

The family traveled a long way and fought many battles to get here, but as Karl-Oskar puts it, "No distance would be too great for the place I've picked out." The film takes us in reasonably simple, direct fashion through their life. Dialogue is spare, relying more on visual images to convey meaning, and under Troell's fine hand (he directed, photographed, edited, and co-wrote the film) they do so with power and directness.

Caught in a blizzard, Karl-Oskar unblinkingly slaughters their only ox—the difference between a good crop and mere survival—so he can stuff son Jon inside the warm carcass and save him from freezing to death. No philosophical discussion is necessary. The meaning of what sacrifice really involves is held up in a moment of crystal revelation.

Although the film moves chronologically from initial hardships through relative comfort to old age and death, it is a kind of collage imprint of a totality—a life. When the film is over, one is most aware not of a storyline but of the imprint of a person and what it is to have lived a life. One has the kind of bittersweet sadness that comes when he looks into the family album and realizes that the alive, eager, just-ready-to-begin, young face in the second row is the grandmother who died last year.

The film has its flaws. Occasionally cuts make the action unclear. A sequence on the Civil War invokes a pacifistic speech from Katrina which sounds suspiciously like an interpolation from a 1970's mind. The impact is somewhat split by an extended sequence of an entirely different experience by Karl-Oskar's brother Robert, which is intentionally, but overly, discordant to the film's overall flow. Taken as a whole, however, *The New Land* is a moving, thought-provoking, and convincing work of magnitude.

The film first creates an awareness of the simple dignity of a human life and what it can accomplish. By film's end these immigrants have in some sense incar-

nated their hopes. They have created a new world for those who would come after them. The children "have forgotten their Swedish and write in English now."

Secondly, and perhaps more profoundly, is the awareness that the move to a new land does not take place so much geographically as within a person and that it is not a cataclysmic break but a continuity.

The immigrants themselves never really break from their homeland but instead try to transplant their image of it to the new. In that sense they are really *emigrants*—with the stress on where they came from rather where they landed. They plant their crops, name their towns and homes, but all is measured by what was. Katrina dies with the words "our home" on her lips in a sense which is ambiguous as to whether it is an affirmation finally of the land where she dies or a call of longing for whence she came.

As in this film, pioneers often call down God's curse upon their homelands as they leave but end by calling down His blessings. If the truth be known, no one really wants to have to leave his land or his faith or his family in order to claim his heritage and find some dignity. The real promise is not a new land somewhere else but a new one where we are. That's what we really want, and the move elsewhere is always a second best.

That we no longer have "new lands" to flee to is perhaps, when we think about it, a blessing in disguise. We will finally have to stand and fight and make what we have work. The human condition stems not from geography but from what is within us. And, like the emigrants in this film, we take that with us wherever we go.

Our Lord said, "The kingdom of heaven is at hand." The quest for a new land, for most of us, will be sought and fought not in some far off land or planet but where we are, with who we are. *The New Land* is a fine vantage point from which to appreciate one's forebears and consider one's own progress on the journey.

—Leonard Freeman

WOMEN OF THE CLOTH

Joan Morris' *The Lady Was a Bishop* (Macmillan, \$6.95) is a short, well-documented book which provides convincing evidence that women have held quasi-episcopal jurisdiction as abbesses at many times and places in Christian history. These abbesses were in charge of monasteries, including both monks and nuns, and additionally had control of clergy and people in large geographic areas. They were not responsible to lo-

cal bishops, rather reported directly to the Pope.

While the book presents a tight case for women as bishops, it does not indicate that women have ever been priests except in rare circumstances. The author finds some hints that women possibly celebrated the Eucharist at funerals in the early Church or that abbesses who heard confessions and pronounced absolution perhaps celebrated the Eucharist but only when they were post-menopausal.

From this the author concludes the exclusion of women from priesthood is based solely on the superstition that menstruating

women were considered "unclean" and would therefore pollute the Sacrament. She assumes we've grown beyond such superstition and should therefore proceed to ordain women priests.

Whether the solution is that simple (are we really free of the menstrual taboo?), this book makes fascinating reading. In order to decide where we're going, we must first know where we've been. *The Lady Was a Bishop* is a painstaking corrective for the variety of Church history which simply ignores the contribution of Christian women through the centuries.

—Susan R. Hiatt

“We listen to voices and angel messengers; we hear the thunder of Sinai at the giving of the law; we turn the pages of sacred books searching for hidden meanings; we follow the teachings of learned men, and then one day we see a child, pot-bellied, with staring eyes, and we remember Bethlehem.”

Howard Williams.



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WORLDSCENE

South Africa:

Appeal from Canterbury

Archbishop Michael Ramsey of Canterbury has launched an appeal throughout England in behalf of the Christian Institute in South Africa whose director, Dr. C. F. Beyers Naude, has been sentenced for refusing to testify before a parliamentary commission investigating his agency's affairs.

Archbishop Ramsey launched his appeal in a letter to *The Times* of London in which he described Dr. Beyers Naude as one of South Africa's most dedicated leaders and the Christian Institute as "a courageous body of Christians seeking, by all peaceful means, to promote racial justice and right relations between white and black."

Dr. Beyers Naude was convicted in Pretoria of refusing to testify before a commission which is investigating four anti-apartheid organizations—the Christian Institute, the Institute of Race Relations, the University Christian Movement, and the National Union of South African Students.

He was fined the equivalent of \$75, with the alternative of one month in prison, and also given a further three-month jail sentence which was suspended for three years. Permission to appeal was granted and payment of the fine deferred, pending the appeal's outcome.

The Anglican Archbishop of Wales, the Most Rev. Gwilym Williams, was an observer at the Pretoria trial. On his return to London he warned that prosecution of members of the Christian Institute might be the beginning of direct conflict between Church and state.

Archbishop Williams went to the trial as an observer on behalf of the British Council of Churches. He was accompanied by Prof. Antony Allot, professor of African Law at London

University, who represented the International Commission of Jurists.

Professor Allot said that after Dr. Beyers Naude's appeal has been heard, the Institute's leader "would run the serious risk of being banned" from the country.

"The inhumanity of the whole banning system appalls me," he added. "There is no charge, no defense, no possibility of an appeal [to banning], but a man faces an action which in its very nature is highly punitive and indeterminate in length and destructive of personality."

"Banning" in South Africa provides that the person banned cannot be quoted in any publication and that all references to him and his work must be destroyed. It is usually accompanied by house arrest.

Church Statistics:

Some Good News, Some Bad

Following the trend of the past few years, membership in the United Methodist Church decreased in 1972-73 as income increased. The new membership figure is 10,192,265, down 142,256 from the previous report, according to figures released by the denomination's record office in November. And average church at-

tendance and enrollment in church school continued to drop. Yet in fiscal 1972 the Church had \$42,605,000 more to spend than in 1971. The new total is \$885,708,000 as compared to \$843,103,000.

► Roman Catholic church attendance is also declining. According to William C. McCready and the Rev. Andrew M. Greeley, sociologists at the National Opinion Research Center, Chicago, it has now reached "catastrophic proportions." Data gathered by the Center's General Social Survey, directed by James A. Davis, showed a decline in Roman Catholics' attending church weekly or almost weekly from 61 percent in July, 1972, to 48 percent in July, 1973.

Of special significance, Mr. McCready and Father Greeley indicate, is the decline in Mass attendance by older parishioners. The drop was only 1 percent for persons under 30, but for those 30 to 49 years old it went from 62 percent to 49 percent and for those 50 and over, from 76 percent to 55 percent.

► On the other side of the border, census figures released by Statistics Canada reveal that the number of Canadians who claim no religious affiliation jumped from 94,763 in 1961 to 929,575 in 1971. Statistics Canada officials warn, however, the 1961 figure may be deceiving. Until the 1971 census, people replied to questions asked by a census taker. In 1971 Canadians filled out their census forms in private. Is it easier to be honest on paper? Or hypocritical eyeball to eyeball?

World Relief:

More Help is Needed

Although the Louisville General Convention called the Presiding Bishop's Fund for World Relief "a part of the essential mission of the Church,"

REMEMBER
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SUNDAY
JANUARY 27

not enough Episcopalians are seizing the opportunity to share in this ministry of love. The \$646,870 received so far in 1973 is an increase, but it represents only 29¢ per communicant and is short of the \$1,100,000 goal for 1973.

The compassion and generosity of Episcopalians is great at times like the Nicaraguan earthquake, but the Fund's expenditures to meet these crises has a tendency to throw out budgetary commitments for such continuing projects as:

- ▶ Area Refugee and Rehabilitation Projects to care for some of the world's 25,000,000 refugees in Africa, Asia, the Middle East, and others—**\$230,000** budgeted;
- ▶ Direct Material Aid: food, clothing, medicine for people in special need—**\$105,000** budgeted;
- ▶ Disaster Relief—**\$120,000** budgeted;
- ▶ Refugee Resettlement and Welfare Services—**\$180,000** budgeted;
- ▶ Self-help and Development Aid—**\$200,000** budgeted;
- ▶ Family Planning and Medical Services—**\$75,000** budgeted;
- ▶ Educational, Promotional, and Program Costs—**\$75,000** budgeted;
- ▶ Reserve for Emergencies to respond promptly to unforeseen calamities (like the East Coast floods in 1972)—**\$120,000** budgeted.

To receive more information or to send your share, write: The Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, N.Y. 10017. To complete the 1973 goal undesignated checks made out to The Presiding Bishop's Fund are particularly needed.

NTSF and TIDE: Multiplying Talents

Two church-related organizations based in Minneapolis, Minn., are providing low-cost technical assistance to minority and other disadvantaged groups unable to pay the usual rates. The organizations, which share staff and boards, are the National Technical Services Foundation (NTSF) and the Tri-state Interfaith Development Enterprise (TIDE).

TIDE, whose work is limited to Minnesota, Wisconsin, and Michigan, is supported by 37 church judicatories or denominational units, including the Episcopal Dioceses of Minnesota, Milwaukee, Eau Claire, Fond du Lac,

Northern Michigan, Western Michigan, and Michigan. The \$26,346 they gave TIDE during the past two years is credited with generating \$13.1 million in revenue for projects and 693 jobs.

The 43 projects in which TIDE participated involved, among others, a cranberry-raising project and processing plant on an Indian reservation in Wisconsin and helping locate a soy bean plant. TIDE is presently seeking funds for a proposal to up-grade the economic, physical, and social condition of the area's Mexican-American farm workers.

NTSF grew out of TIDE but operates on a nationwide basis. It provides technical expertise needed in local community development projects, most of them rural. When the Santee Sioux Reservation in Nebraska sought a study plan of its needs to prepare an application for federal funds, the lowest bid by a commercial consultant firm was \$93,000. NTSF is doing the job for \$12,000—all the reservation could afford. NTSF says a \$5.5 million grant will result.

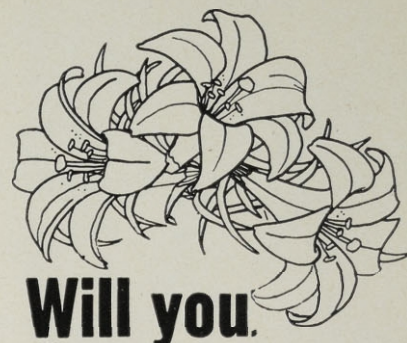
Karl N. Aho, a former Lutheran pastor long involved in economic planning in northeast Minnesota, is executive director of both NTSF and TIDE. Nelson Pleasanton, who served on TIDE's board when he was executive secretary of the Diocese of Minnesota, accepted an invitation to join TIDE as fund consultant when he retired from the diocesan post.

Mr. Pleasanton said TIDE was organized as an ecumenical effort to assist the people of 119 counties in Northern Michigan, Wisconsin, and Minnesota—which has been declared an economically depressed area—in much the same way CORA is operating in the depressed area of Appalachia.

Mr. Aho said the staff of NTSF is small by design. "When special technical help or manpower is needed, it is obtained from donated expertise and through contracts with people who care about people."

Japanese Primate Visits U.S.

Anglicanism in Japan has a hard time gaining and holding the interest of young people, Bishop John Naohiko Okubo said in a recent press interview. The new primate of the *Nippon Seikokai* (Holy Catholic Church in Japan) had finished a tour of several U.S. cit-



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The Coming of Easter

compiled by Ron and Marlene Patterson



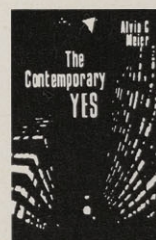
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by James Roy Smith



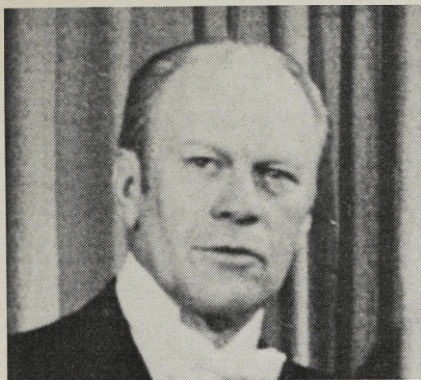
The author takes a day-to-day look at the tragedy, the triumph, and the glory of the fateful week that changed the destiny of man.

\$1.25 each;

10 or more, \$1.00 each

Dept. J-4

The Upper Room
1908 Grand Avenue
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Gerald Ford: Practicing Christian

by Hiley H. Ward

GRAND RAPIDS, MICH.—Our new Vice-president, Gerald Ford, has not mounted any great religious crusades, but he has been active and forward enough in his faith as an Episcopalian to win the admiration of churchmen of both political parties.

Ford has been associated with Grace Episcopal Church here since early childhood. Old-timers remember him as a former Sunday school teacher and as a regular worshipper. They remember his step-dad as a senior warden, as an usher, as a leader in fund raising for the church, and as a family man who always had the kids, including Gerald, in church on Sunday.

James Catchick, 38, a Grand Rapids attorney and Democrat, ran against Ford in 1966 and lost by some 85,000 to 47,000 votes. Catchick, an eighth grade teacher at Grace Church, praised Ford for a "Christian" attitude in elections.

"It seems to me, the ability to give and take in politics, the ability to accept the other person is a lesson of Christ," he said.

"I don't mean that Jerry Ford is Christ-like, for he is a man. He was protective of me in the campaign and avoided unnecessary emotional confrontation. And we became good friends.

"He never had the desire to enhance himself personally by putting me down. He was in a position to do so. He could have at times, if he wanted to, referred to House Bill so-and-so, and I wouldn't have known what he was talking about."

A Grand Rapids official, a member of Grace Church, told of trying to get Ford to use his influence to put through a late application grant for the city in Washington, but Ford refused to do so. Another member of Grace Church, a telephone company executive, however, told how Ford did "bypass red tape" to help a recently discharged veteran who contracted leukemia in the service.

Before he went to Washington a quarter of a century ago, Ford, who had gained fame as a star University of Michigan football player, left an imprint on a class of boys in the church.

"He was a dignified and outspoken Sunday school teacher who believed in what he said," recalls Thomas Peck, 40, now an executive with General Tire and Rubber Company in Marion, Ind. "What he prepared was accurate, and his opinions were based on convictions. When he spoke, he demanded attention. He was always to-the-point and enthusiastic."

In the Washington area, Ford and

his family have been faithful attendants at Immanuel Church on the Hill in Alexandria, Va. Ford ushered while his wife taught a Sunday school class. A son, Michael, is studying at the Gordon-Conwell Theological Seminary at Hamilton, Mass., preparing to be a college chaplain.

The Rt. Rev. H. Coleman McGehee, now Episcopal Bishop of Michigan, was Ford's pastor from 1960 to 1971. The former assistant attorney general of Virginia remembers Ford as a more than nominal Christian.

At Immanuel, Bishop McGehee said, "Ford served faithfully on a [parish] blue-ribbon commission that worked for fair housing and helped low-income families with advice, food, and clothing."

Ford would also compliment McGehee on occasion for liberal sermons, among them one which dealt with "open housing back when it wasn't popular to do so." Ford himself has occasionally preached in the church. He was also an active organizer of a Capitol Hill contemporary issues discussion group made up of Immanuel parishioners.

Said Bishop McGehee: "They [the Fords] have always tried to be serious Christians and practice their faith."

A retired rector of Grace Church, the Rev. Donald Carey, who ministered to the Ford family here over the years, says merely, "Gerald Ford is a normal, decent God-fearing man, but you can say this about a lot of people."

And Ford himself prefers a low-key profile of his faith. "My faith is a personal thing," he told the *National Catholic Reporter*. "It's not something one shouts from the housetop or wears on his sleeve. For me, my religious feeling is a deep personal faith I rely on for guidance from my God."

WORLDSCENE

ies, including a visit with Presiding Bishop John E. Hines in New York.

"It is not that the students of Japan are against religion," he said, "Their problem is with the structure." Traditional worship attracts few young people, "but if there is a folk Mass with guitars and that sort of thing, a great many people will come."

Anglican youth in Japan are inter-

ested in the question of ordaining women, said the bishop, noting that a committee is studying the possibility.

The *Nippon Seikokai* has 11 dioceses but only about 60,000 baptized members and 30,000 communicants. It traces its history to 1859.

The Church was impoverished and in desperate straits following World War II and is still recovering. Bishop Okubo hopes American Episcopalians will assist his Church in theological ed-

ucation. "There are many young clergy in the Japanese Church who need to go abroad for further study."

Unity in the Caribbean

In November, 1,000 persons crammed St. Luke's Anglican Church, Kingston, Jamaica, to hear Dr. Philip Potter's sermon inaugurating the formation of the Caribbean Conference of

Churches (CCC). Dr. Potter, a West Indian and general secretary of the World Council of Churches, spoke on the power in "the right hand of God" to deliver the people of the Caribbean from political, economic, and social bondage.

The new regional ecumenical organization, which unites 16 denominations in 30 islands for cooperative action throughout the region, is hailed as a milestone in worldwide ecumenical action.

First, the CCC links up with similar regional conferences in Africa, Asia, North America, and Europe. South America is now the only major gap in the movement.

In addition, Roman Catholics are for the first time among the leaders of a regional ecumenical organization. By uniting hitherto competing denominations, the Churches for the first time have been able to demonstrate Christian unity in the Caribbean.

By bringing together Churches of various countries, regardless of ideological and cultural differences, the CCC has also succeeded in doing what governments in the region have unsuccessfully sought to do for generations.

Finally, the CCC goes a long way toward linking the Caribbean with Asia and Africa, regions that historically populated the West Indies with black slaves and Indian and Oriental indentured servants.

At the end of the meeting delegates unanimously passed a resolution which supports black Africa's struggle against racism and oppression in Southern Africa and associated themselves with those Roman Catholics around the world who are embarrassed by Portugal's claim that its colonial policies are supported by pacts with the Holy See. The delegates supported the All Africa Conference of Churches' appeal to the Vatican to abolish the 1940 Concordat and missionary agreement with Portugal and to use its influence upon Portugal to abolish the 1941 missionary statute.

Some 16 years in the making, the CCC represents more than 8 million Christians from Cuba, Curacao, and the Bahamas to Belize, Grenada, and Guyana. Many member denominations have been working together for years. Christian Action for Development in the Caribbean has been one of the most progressive social action projects in existence.

Held Up By A Gas Station

In spite of the gasoline shortage, this church is still being held up by a filling station. Seeking a site which would be in the midst of life's struggle, the congregation of Arlington (United Methodist) Temple found the only



way it could afford property in an office complex in the Virginia community was to lease the ground floor to an oil company. Executives and office workers from surrounding buildings, including the Central Intelligence Agency, meet in the church for noon-time prayer and Bible study.

Orthodox: Against Women's Ordination

The Orthodox Church in America has called for a national effort "to cultivate freedom and responsibility, honesty and love as a means of overcoming the erosion of moral ideals in America."

Bishops, clergy, and laity who took part in the third All American Council (Sobor) said moral erosion has resulted in violence, crime, drug abuse, and contempt for the dignity of human life in such areas as abortion and racism.

The 15-member Synod of Bishops, headed by Metropolitan Ireny, reiterated Orthodox opposition to the ordination of women. It also decided to study and reevaluate the Church's membership in the World and National Councils of Churches. Father Alexander Schmemmann, dean of St. Vladimir's Theological Seminary, Tuckahoe, N.Y., said, "We do not agree with some of their attitudes on today's is-



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by CHARLES DOCKENDORFF
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sues. The only real task of the ecumenical movement is to seek Christian unity. We believe that stands on social issues of the day should be personal choices of our members—not stands taken by the Church itself."

With a constituency of about one million, the Orthodox Church in America is the former Russian Orthodox Greek Catholic Church of America.

Buddhist Leaders Attend Consecration



President William Gopallawa (center, white suit) and Prime Minister Mrs. Sirimavo Bandaranaike (to Mr. Gopallawa's right) of Sri Lanka (Ceylon), both Buddhists, attended the consecration of a new cathedral for the Anglican Church of Ceylon in Colombo. Those taking part in the ceremony included Archdeacon Swithin Fernando of Colombo (left) and Bishop Rollo Graham-Campbell (right), a former Bishop of Colombo and presently Assistant Bishop of Peterborough, England.

The new Cathedral of Christ the Living Savior is an immense, tent-like, octagonal structure, built in Kandyan architectural style. A central sanctuary is surrounded by wings for seating.

Lay Ministry: Progress Report

Executive Council's Lay Ministries Program Group, meeting in October, heard that the Board for Theological Education has approved a \$2,500 grant to the Group's task force on clergy/lay relations. Peggy Gilman, task force chairman, said the grant is to organize

a seminary-based conference in January on curriculum needs relative to clergy/lay relations.

In line with Executive Council's directive that the Lay Ministry, Christian Education, and Evangelism Program Groups work together, the Rev. David Perry, Religious Education officer, outlined his involvement in convening regional meetings for planning and goals setting relative to Christian education needs throughout the Church.

The Lay Ministries Group agreed to respond positively to the request of the Presiding Bishop and Bishop Roger Blanchard that it support the Joint Commission on Ministry to Armed Forces Personnel in developing a study requested by General Convention. The Group was especially interested in Section III of the House of Bishops' resolution which said the Commission was to consider particularly "the viability of alternate forms of ministry to military personnel."

In other action the Lay Ministries Group agreed to send to the Audenshaw Foundation a \$2,500 contribution which would apply to the organization's general work. The Foundation is an international lay organization for promoting and enabling ministry of the laity, particularly through education.

The contribution will allow the Group to continue use of the Foundation's consultative services in the person of Mark Gibbs, editor of the *Audenshaw Papers*, at no extra cost; to receive all Audenshaw publications; to tie in with other members of its international lay ministry network; and to use the new Lay Ministries Resource Center in Cambridge, Mass.

The resource center in Cambridge was assisted in its beginnings last year with a grant from the United Thank Offering and is using facilities provided by the Episcopal Theological School.

To Tax or Not to Tax

The guild of St. Ives, a group of lawyers and clergy in the Diocese of New York, have updated their 1967 study on Tax Exemption for Churches. The new report recommends that Churches not make "voluntary tax payments to offset 'guilt' feelings about their exempt status" and questions whether religious institutions

should be exempt from such fees as water and sewer rents. It also recommends that church groups be required to file information returns on property holdings and investments and that clergy residences not be tax exempt.

Canterbury Greet Dalai Lama

The Archbishop of Canterbury, Dr. Michael Ramsey, presents a bouquet of flowers to the Dalai Lama as the exiled leader of three million Tibetan Buddhists calls at Lambeth Palace in



London. During a 10-day visit to Britain, the 38-year-old Dalai Lama met with leading British church leaders, preached at an inter-religious service in a synagogue, and visited historic sites. He has been on a religious and cultural tour of 13 European countries and has met with Pope Paul, visited the World Council of Churches, and called on other churchmen during his trip.

Mission to America: Culture Captives

A team of Lutherans from countries to which U. S. Lutherans usually send missionaries recently toured the U. S.—under sponsorship of the Lutheran Council in the U. S. A. and the U. S. National Committee of the Lutheran World Federation—and then related their impressions to Lutheran Church executives. Their collective assessment was Churches in America are “captives of the culture.” Mrs. Renuka Somasekhar of India felt most U. S. churches still have a sending and receiving view of mission. The Rev. Lothar Hoch of Brasil said, “The American thinks his country is helping all other countries, but he does not realize that in Brasil our cheap labor and natural resources

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are being used to allow the people here to have the pattern of living they are used to." Mission boards of the Lutheran Church in America, the American Lutheran Church, and the Lutheran Church-Missouri Synod are expected to restudy their mission priorities as a result of the assessments.

New Window Honors Black Priests

Bishop John Burgess of Massachusetts has dedicated a new "Window of the Black Priests" in St. Cyprian's Church, Boston. The three-paneled stained glass window features three figures of black priests who played important roles in the development of the Episcopal Church in America. Bishop Burgess, the first black diocesan in North America, is the central figure. He is flanked by the Rev. Absalom Jones, a former slave and the first black priest in the Episcopal Church (see July, 1973, issue), and the Rev. Alexander Crummell, an abolitionist, missionary, and scholar.

Washington Cathedral: Plans for 1976

The major part of the structure of the National Cathedral of Sts. Peter and Paul, Washington, D. C., will be complete by 1976. Construction began in 1907. A year-long celebration, in conjunction with the nation's Bicentennial, will take place at the Cathedral, with major services of dedication and consecration. Dean Francis B. Sayre announced the appointment of Richard W. Dirksen to be Director of Program, with special responsibility for the 1976 celebration. Mr. Dirksen, the Cathedral's first lay precentor, will be succeeded as precentor by the Rev. Canon Jeffrey P. Cave.

Bible Group Honors P. O. W.

The Laymen's National Bible Committee presented a special citation to Air Force Major Norman A. McDaniel of Norfolk, Va., a Vietnam P. O. W. for six years. The Major received the 1973 citation of appreciation "for committing to memory passages of Scripture and sharing them with fellow

prisoners of war in Vietnam—thus giving strength for survival and demonstrating the continued vitality of the Bible." In accepting the award at a meeting in New York which launched the thirty-third National Bible Week, the Major said, "At all times, and especially at times of suffering, God's inspiration comforts us. When we were hungry and cold, we remembered the Twenty-third Psalm. When we were lonely and depressed, we remembered the words of the Lord, who said, 'Lo, I am with you always, even unto the end of the world.' " He cited two verses especially helpful as the years slipped by: Psalms 27:13, 14 and I Corinthians 10:13.

Drug Abuse Leader Takes New Office

Recently the Hon. Francis W. Sargeant, Governor of Massachusetts, administered the oath of office to the Rev. David A. Works, new chairman of the state's Drug Rehabilitation Advisory Board.



Mr. Works is probably the Episcopal Church's most knowledgeable and experienced expert on alcohol and drug abuse problems. He is presently executive vice-president of the North Conway Institute, Boston, Mass., which was founded 15 years ago to help church people of all faiths minister more effectively to the alcoholic and his family. The Institute has extended its activities into such related fields as drug dependence and highway safety.

Mr. Works is also active in 14 other organizations and committees concerned with alcohol and drug problems, including the National Council of Churches' Task Force and the International Council on Alcohol and Alcoholism, Geneva, Switzerland.

At his swearing in Mr. Works said, "As a recovering alcoholic, I am deeply committed to the self-help concept which has been pioneered here in Massachusetts under the direct leadership of Matthew Dumont, M.D. I hope we can continue to offer new and exciting approaches to help our families and communities in the months ahead."

In Person

Peg Gilbert, the 34th Triennial's Presiding Officer, has appointed a nominating committee to prepare slates of candidates to serve on the Committee Concerning Program of the Next Meeting and the Committee Concerning Structure of Future Meetings. The nominating committee is composed of **Mrs. James Winning**, Springfield, Ill., chairman; **Mrs. James Delano**, Minneapolis, Minn.; and **Mrs. Wilbur Hogg**, Portland, Maine. . . .

Edith G. Whitesell, the University of the South's new director of Public Relations, is the first woman to hold the post. She succeeds **Dr. Arthur Ben Chitty**, who will become president of the Association of Episcopal Colleges. . . . The *N.A.E.S. News* reports the death of the Rev. **Clarence W. Brickman**, retired director of the Episcopal Schools Association. . . . **Dr. George Beasley**, ecumenical officer for the Disciples of Christ and past president of COCU, died in Moscow, October 3. . . .

This fall the new **Order of The Worker Sisters for the Holy Spirit** (see *Worldscene*, August, 1973) admitted ten women as the first lay workers. . . . The Rev. **Onell Soto**, executive secretary of the Ninth Province and editor of *RAPIDAS*, has been elected one of the six Latin American representatives to the Central Committee of the World Association for Christian Communication. . . . **Carleton E. Hammond**, treasurer and vestryman of St. Luke's Church, Darien, Conn., received the Silver Antelope, the Boy Scouts of America's highest regional award. . . .

Two women who are Presbyterian ministers are serving Episcopal churches. The Rev. **Hatty G. Duncan** is the new minister of education at St. John's, Dubuque, Iowa, and the Rev. **Judy Hay** is assistant pastor and moderator of Calvary Church session at Calvary-St. Andrew's, Rochester, N.Y. The Rev. **George E. Stiegler**, an Episcopal priest, is rector and pastor of the joint Episcopal-Presbyterian inner-city parish. . . .

Presiding Bishop **John E. Hines** has appointed Guatemala's Bishop **Anselmo Carral-Solar** to be Bishop-in-charge of the Missionary Diocese of Honduras. . . . **Chauncey G. Parker**, former advisor to Ambassadors to the U.N. Henry Cabot Lodge and Adlai S. Stevenson, has been appointed director of development for the Cathedral Church of St. John the

Divine, New York City. . . .

John Cogley, Roman Catholic journalist and former *New York Times* religion editor, was received this fall into the Episcopal Church by California's Assistant Bishop C. Edward Crowther. . . . Bishop **Paul Moore** of New York was one of five persons to receive the National Religious Leaders Award of the National Conference of Christians and Jews (NCCJ) in November. The presentation of the award "for courageous leadership in intercreedal affairs" coincided with the opening of the Oscar M. Lazarus Center for Inter-religious Relations in the NCCJ's Building for Brotherhood. . . .

Jane Jaragoske, St. Mary's Church, Palmetto, Diocese of Southwest Florida, is the newly elected president of Church Women United in Florida. . . . The Rev. **Charles H. Long, Jr.**, rector of St. Peter's Church, Glenside, Pa., will take office as the new Executive Secretary of the U.S. Conference for the World Council of Churches, Jan. 1, 1974. He is also Executive Secretary of the Council's New York office. . . .

Suffragan Bishop **Herbert Victor Whitsey** of Hartford, a well-known evangelist, has been named Bishop of Chester, England. He succeeds Bishop **Gerald Ellison**, recently installed Bishop of London. . . . Assistant Bishop **Elinana Ngalamu** will be the first Sudanese to be Bishop of the Sudan. He succeeds retiring Bishop **Oliver C. Allison**, a Briton. . . . The Rt. Rev. **Harold F. G. Appleyard**, Bishop of the Georgian Bay district and Suffragan Bishop of Huron, Canada, is retiring Dec. 31, 1973.

Bishop **Richard J. Wood**, the new Suffragan of Damaraland, and Bishop **Mark Nye**, the new Suffragan of Pretoria, were consecrated on June 19 in St. Alban's Cathedral, Pretoria, South Africa. . . . In May, former Archdeacon **Edward K. Norman** became Bishop of Wellington, New Zealand. . . . The Rt. Rev. **Oliver C. Allison**, Anglican Bishop in the Sudan since 1953, will retire next February.

William D. Nix, Jr., a senior at the Episcopal Theological Seminary of the Southwest, has been appointed a seminarian consultant to the Board for Theological Education. . . . **Alfred D. Kleindienst**, son of former Attorney General and Mrs. Richard Kleindienst, has enrolled in the Church Divinity School of the Pacific.

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For more information you are invited to visit the campus or call (717) 334-3131 or write to: Ronald Hansen, Assistant to the Business Manager, Gettysburg College, Gettysburg, Pa. 17325.

OUT-OF-PRINT BOOK WANTED

St. John's Church in Ithaca, N. Y., would like to obtain approximately 20 copies of *Literature of the Christian Movement* by Morton Scott Enslan (a Harper Torch Book). This book is no longer in print so the parish is having difficulty in securing enough copies for its church school staff. If you have copies you would be willing to give, the parish will pay the postage. Please write: Dorothy M. Daniel, St. John's Church, 210 N. Cayuga St., Ithaca, N. Y. 14850.

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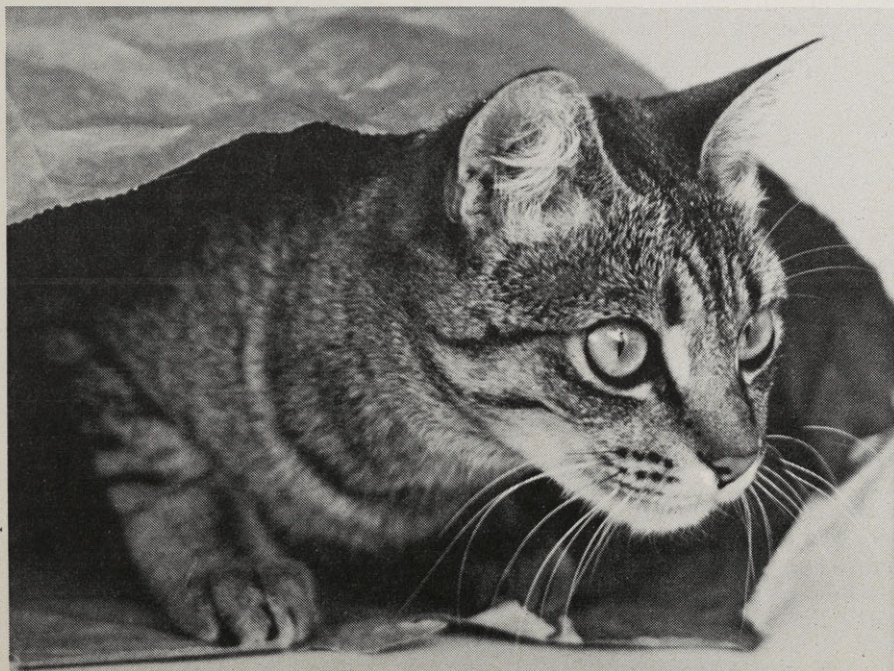
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CALENDAR OF EVENTS JANUARY

- 1 Holy Name
- 6 Epiphany
- 13 First Sunday after Epiphany
Baptism of Our Lord Jesus Christ
- 17-19 The Episcopal Charismatic Fellowship Conference for Province III will further explore the charismatic renewal of the Church. The conference will include worship, workshops, discussions, and talks. The Rev. Robert B. Hall and the Rev. George Stockhowe, Jr., will be speakers. For information concerning agenda, reservations, and accommodations write to: The Rev. Ronald E. Joseph, 700 Meetinghouse Rd., Boothwyn, Pa. 19061.
- 18 Confession of St. Peter
- 18-25 1974 Week of Prayer for Christian Unity, sponsored by the Graymoor Ecumenical Institute and the National Council of Churches. Theme: "Let Every Tongue Confess Jesus Christ Is Lord." Order material from Week of Prayer, Graymoor, Garrison, N.Y. 10524.
- 20 Second Sunday after Epiphany
- 25 Conversion of St. Paul
- 27 Third Sunday after Epiphany
- 27 Theological Education Sunday

THE EPISCOCATS



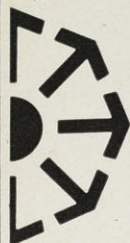
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