

**Title:** *The Episcopalian*, 1974

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# THE **Episcopalian**

FEBRUARY, 1974

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### LONDON AIDE ADVISES BISHOP ON EXORCISM

Anglican Bishop Gerald Ellison of London has appointed a diocesan advisor on exorcism. Similar appointments have been made in Birmingham, Exeter, and Peterborough in response to reports by Anglican clergymen of growing numbers of witches' covens and cases of "demonic possession." Prebendary Henry Cooper, London's advisor on exorcism, does not feel "professional exorcists" are needed and thinks rectors can handle most cases, using the forms of service drawn up by the Guild of St. Raphael. The Guild is concerned with all forms of spiritual healing. According to Mr. Cooper, the exorcism rites are effective in nearly all cases.

### FLORIDA BANS DISCOUNT IN ENERGY CRISIS MOVE

The energy squeeze tightened church budgets in Florida when the state's Public Service Commission ordered the discontinuation of "preferred customer" discounts to more than 1,200 churches and temples. The 5 to 10 percent discounts were stopped in an effort to encourage power saving. Edmund E. Thurston, treasurer of St. Thomas' Episcopal Church in St. Petersburg, and its affiliated Canterbury School, estimated the added cost to the church would be \$60 a month.

### NCI SETS CONFERENCE ON PROBLEM DRINKING

"Problem Drinking—Strategies for Church Action" is the theme for the twentieth annual consultation of the North Conway Institute (NCI) to be held in New Hampshire in June. NCI is an ecumenical association dedicated to education and ministry in the field of drug and alcohol problems. While other drug abuse has received more publicity recently, alcohol is still the most abused drug in the country. Problem drinkers not only contribute to family and industrial problems, the estimated 8,270,000 problem drinker drivers are a common denominator in over half of the 56,000 annual highway fatalities. The Institute believes the Church can help prevent problem drinking and has invited clerical and lay leaders to participate in the consultation.

### U.S. WELCOMES FAMILY OF CHILEAN REFUGEES

The Episcopal Church is sponsoring the first Chilean refugee family to be admitted to the United States since the overthrow of the Allende regime. Through the auspices of Church World Service, Mr. and Mrs. Carlos Alberto Reyes Espinoza and their two children arrived in the United States at the end of December. The Reyes Espinozas came under a special "parole" program with U.S. government approval. Professor Reyes Espinoza plans to teach at the University of California at La Jolla. He is a former professor of the Technical University, Santiago.

### COMMUNICATORS AGREE WOMEN ARE OPPRESSED

Women are the most oppressed people in the world, agreed some 200 communicators from 29 denominations at the fourth annual conference of the North American Broadcast Section of the World Association of Christian Communication. Liberation of women should have top priority in church broadcasting, delegates said. An Anglican layman from the Caribbean Conference of Churches was critical of present religious programming in his region, and a Mexican communicator called for media to be used to voice the views of the oppressed and to take a prophetic attitude toward social evil. The Rev. Onell A. Soto of San Salvador, communications officer for the Anglican Communion in Latin America, urged that communicators act out the theology of liberation from commitment, not guilt.



# Special Words of Thanks

Thank you. Thank you.

We thank each and every one of you—our readers and subscribers; our Parish Plan and Leaders' Plan rectors, vestries, and users; the Bishops, editors, and committees of our Diocesan Plan colleagues; the Bishops and Deputies who spoke for us and supported the cause of a national periodical at General Convention; and the members of Executive Council who voted support for this paper in 1974. And we thank those whose criticisms, suggestions, and opposing points of view brought better understanding of communication priorities in the Church.

Why? *The Episcopalian* has been continued for 1974 by action of the General Convention.

*The Episcopalian* will receive grants to assist its funding in 1974 by vote of the Executive Council.

All four diocesan insert plans—Central Pennsylvania, Pennsylvania, Northern Michigan, and South Carolina—have been renewed for the year 1974, and other dioceses are considering insert plans.

Despite the serious money crunch in many parishes and missions, almost all of them are renewing their Parish and Leaders' Plans for 1974. And we are inviting all parishes and missions not now using *The Episcopalian* to do so through the \$2 per year Parish family subscription and the \$3 per year Leaders' Plan for small groups. We think—as our many users do—that *The Episcopalian* is a tremendous bargain in these times.

As we enter our fifteenth year of publication, we'd like to call attention to the following observations.

1. Although several schemes have been proposed to "get something into every home," *The Episcopalian*, with its ten editions reaching 100,000 families, is the only General Convention authorized system in operation today.

2. No matter what form of communication among lay people of this Church may evolve in future years, no one is going to get "something for nothing." Advertisers may pay most of the

costs for radio and television and a large part for *Reader's Digest*, *Time*, *Playboy*, and many other secular publications, but they have not done so for religious periodicals. Most of the costs of periodicals in the Episcopal Church are paid by the people of the Church. The costs of *The Episcopalian* are shared by individuals, parishes and missions, dioceses, the General Church Program—and advertisers.

3. The time is coming shortly—between 1977 and 1981 according to most sources—when religious periodical publishing may disappear. The basic reason is second-class, non-profit postage increases—from 500 percent to 700 percent in most cases. This will affect not only *The Episcopalian* and other national papers but every diocesan periodical. For example, the per piece handling charges alone will cost Episcopal dioceses at least \$170,000 a year when the full rate goes in. This is a major reason why we proposed the diocesan-insert plan for *The Episcopalian* and why we are working with dioceses on co-operative, alternate systems.

4. We believe strongly—and have said so in various ways since our first issue in 1960—that all the people of the Episcopal Church deserve equal access to as much information as possible. Why? Because the people are the Church and the people's money supports the Church.

5. "The Episcopal Church" is a misty term. We can see it; we can feel it; but we can't touch it or hold it. Some people say "The Episcopal Church" doesn't really exist. Some say the Church is really parishes, or dioceses, or only General Convention in session. We believe The Episcopal Church is a true national presence with special meaning for those Christians who share in its worship, Sacraments, and support. And we believe that *The Episcopalian*, God willing, can help record and reaffirm this national presence in the difficult months and years to come.

—The Editors



continuing *Forth and The Spirit of Missions*  
An independently-edited,  
officially sponsored  
monthly published by  
*The Episcopalian, Inc.*,  
upon authority of the  
General Convention of  
the Protestant Episcopal  
Church in the  
United States of America.

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Subscription service phone:  
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The Episcopalian, February, 1974  
Vol. 139, No. 2

Published monthly by The Episcopalian, Inc.,  
1930 Chestnut St., Philadelphia, Pa. 19103.  
35¢ a copy, \$4 a year; two years, \$7. Foreign  
postage add \$1 per year. Second class postage  
paid at Philadelphia, Pa., and additional  
mailing offices. SUBSCRIPTION ORDERS,  
CHANGE OF ADDRESS, other circulation  
correspondence should include old address  
label and zip code number. ADVERTISING  
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duced without written permission. Manu-  
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ied by self-addressed envelope and return  
postage. Publishers assume no responsibility  
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COPALIAN is a member of the Audit Bureau  
of Circulations, Magazine Publisher's Associa-  
tion, National Diocesan Press, Associated  
Church Press, and Religious News Service.  
All postal returns are to be sent to Box 2122,  
Philadelphia, Pa. 19103.

## Switchboard

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

### IT'S YOUR MOVE

Re Mildred Tengbom's fine article en-  
titled "How to Feel at Home in a New  
Church,"

My sister, some years ago, moved to  
a large city, attended church her first  
Sunday, and then began a long sit-in,  
awaiting the expected rector's call—  
not requested, simply expected. Weeks  
passed and her disturbance became quite  
hostile as indicated in a letter to family.

I wrote a suggestion: go back to that  
mission and after service introduce your-  
self again and ask for a pledge card and  
ask, also, for an unglamorous job such  
as kitchen floor mopper. Such was the  
reaction that within six months she was  
serving on altar guild, later directress,  
and involved in the whole "family" life  
of that mission congregation. She learned  
the vicar was "running" three missions  
and had serious health problems.

The day of voluntary parish calling  
must soon see its demise!

Richard N. Warren  
Porterville, Calif.

### AUTHORITY/ AUTHORITARIANISM

I write to protest the selection of Rabbi  
Balfour Brickner's "The End of the Age  
of Authority" in the December *Episco-  
palian*.

I respect the rabbi's learning and have  
enjoyed hearing him speak. I agree our  
country is in a mess through misguided  
leaders. I do not agree on his espousal of  
Father Berrigan as a more honorable  
man than the President. Father Berrigan's  
willingness to stand firmly against  
the war in Vietnam was a stand with  
which I agree. But I don't agree that  
law-breaking makes him honorable.

Rabbi Brickner implies Jesus Christ  
was a kind of Big Daddy whose im-  
portance was heightened by the times  
in which He lived. As a Hebrew rabbi  
he couldn't acknowledge Jesus' divinity.  
On the other hand, your readers must  
know that He is God Incarnate. I feel  
you have cast doubts in the minds of  
your readers to where you stand on the  
divinity of Jesus.

If Rabbi Brickner has doubts as to  
whom he can trust, there should be  
none in the minds of Episcopalians—the  
Trinity—God the Father, God the Son,  
and God the Holy Ghost.

E. Maurice Pearce  
Fallston, Md.

I was intrigued by the article by Rabbi  
Balfour Brickner.

He opens with the statement: "This  
is the end of the age of authority and  
credibility." I cannot accept that. Just  
because we happen to have in office at  
this time a goodly number of people  
who appear to be completely amoral  
doesn't mean there are no moral people  
left in office. I can't help but agree with  
Rabbi Brickner, however, when he says  
we are in "the beginning of an age of  
authoritarianism," but this doesn't in-  
dicate to me that the move to author-  
itarianism can't be stopped and turned  
back to "the age of authority and cred-  
ibility."

If enough people across our land  
don't wake up and look around and  
recognize the menace of this "creeping  
authoritarianism" Rabbi Brickner has so  
well pointed out, and then take immedi-  
ate steps to oppose it and defeat it, I  
truly fear for the future of our country.

C. J. David  
Metairie, La.

### SALUTE!

I cannot refrain from writing to you my  
gratitude for printing the article by  
Francis James, "The Church in China  
Lives." In it he is perceptive and witty,  
informed yet lucid, conscious of both  
his westernism and his Christianity.

When the *Spirit of Missions/Forth*  
became *The Episcopalian*, I wrote my  
fears that this was a sign of the new de-  
nominationalism that seemed to have  
captured us all. I hoped the editor might  
rise above the title and show himself  
merely Christian. It seems to me he has  
done so, on this and many other oc-  
casions. So, Sir, I salute you!

L. B. Young  
West Hartford, Conn.

### PEJORATIVE?

As an alternate deputy who attended  
every session and was seated as a voting  
deputy halfway through Convention, I  
was saddened and distressed by the issue  
of *The Episcopalian* which reported on  
Convention.

Like the secular press (*New York  
Times*, *Newsweek*, etc.) and many whom  
I heard comment during and after Con-  
vention, *The Episcopalian* has virtually  
written off the actions of the deputies  
with such pejorative terms as "cautious,"  
"unexciting."

Without detracting for one moment  
from the prophetic leadership of Pre-  
siding Bishop John Hines, can we not  
agree there are other kinds of leadership  
and other moods of the Spirit besides  
"risk" and "excitement"?

The House of Deputies demonstrated  
it was aware of the need for greater  
consensus. We should all try to consider

*Continued on page 44*



# THE Episcopalian

Epiphany, sometimes called the feast of light, was one of the three major festivals of the early Church. This year the feastday coincided with the re-institution of Daylight Saving Time in the U.S. Epiphany's Greek word, *epiphaneia*, means manifestation and came to symbolize the appearance of Jesus through His public ministry.

Time now to follow the Lord's example, take our turn, give serious consideration to our public acts. . . in our families, our businesses, our Church, our nation, assess how well we carry out our mission as Christians.

We must not forget, in our considerations of how the economic situation will affect us personally, that as American Christians we must use this time of deprivation to reach out to others, to go the second mile.

We must make new resolve, re-think old ways, renew our Christian commitment, and get on with the tasks before us. In this issue, and the ones that will follow, we'll offer suggestions for doing just that, to help us get on with spreading the message of Epiphany far beyond this season, which ends on Shrove Tuesday, February 26.

Begin now with:

Put peace on your agenda.

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How do you use Sunday?

page 14

Will you adopt an MRI partner?

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# What will 1974 bring?

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One of the well-worn cliches of our era is change is the only constant in our world. We can anticipate with certainty that 1974 will be different from 1973 or 1972 or 1967. But how will it be different? At the risk that some people will look at this list next December, here are ten trends in the Churches that will make 1974 stand out as different from 1973 and very different from 1967.

by Lyle E. Schaller

## 1. PREACHING—

From the “long term” view of a comparison with the mid-1960’s, one of the most important trends that will be even more visible in 1974 will be a new appreciation of the importance, the centrality in the life of the worshipping congregation, and the meaning of excellent preaching. The 1960’s saw the downgrading of preaching. In the 1970’s the importance of the proclamation of the Word will be restored to its former eminence.

For an increasing number of lay persons the basic yardstick in evaluating preaching is, “Was the preacher speaking to me and my needs?”

## 2. HOPE—

One of the common characteristics of the good preaching of 1974 will be an emphasis on hope, on affirmation, and on the power of the Holy Spirit. This again contrasts with the 1960’s which was a decade of dismay, despair, and disillusionment.

The new Reinhold Niebuhr probably will not arrive on the scene before the second half of the decade.

## 3. LOYALTY—

It will be increasingly evident in 1974 that the loyalty of individuals to institutions must be earned rather than inherited. This will be seen most clearly in looking at the church relationships of the persons born after the end of World War II. On the one hand we will hear the regrets of church members in the over-50 age bracket who will be expressing their concern that “the young people don’t seem to be interested in the Church the way we were when we were in our 20’s.”

On the other hand we will hear the favorable comments about “our” Church from the young adults in those congregations where an intentional effort has been made to identify and respond to their needs.

## 4. BACKLASH—

The other side of the loyalty coin will be seen in the “Geriatric Backlash,” the resistance to the emerging pattern of “encouraged” retirement for persons born in the 1905-1915 era. The increasing competition for jobs among the clergy has produced the predictable and normal response of “encouraging” ministers in the larger churches and in the top positions in the ecclesiastical bureaucracy to “step down” when they reach their late 50’s or early 60’s.

By moving into less prestigious and lower salaried positions or by going into early retirement, older clergy “open up” opportunities for advancement for younger ministers. While viewed as a logical policy by persons born after 1925, this policy will arouse stronger, more vigorous, and better organized opposition in 1974 from among those born before 1915.

## 5. SURPLUS OR SHORTAGE?—

What has been viewed largely as a growing surplus of ordained clergy in several denominations in recent years will begin to be seen in a different light in 1974.

Instead of debating whether there is a “surplus” of seminary graduates, economic considerations will shift the discussion to the “shortage” of congregations which are both (a) able and willing to provide a “compensation package” (salary, housing, utilities, pension, and health insurance) for a minister in the \$11,000 to \$15,000 range and (b) are large enough to provide full-time and rewarding employment for a minister.

## 6. THE VANISHING 12-YEAR-OLDS—

One prediction that can be made with absolute certainty is many congregations will be dismayed to see a continuation of the decline in their Sunday school enrollment. While there are many reasons for this trend in any one congregation, a major factor is a growing proportion of the



hoped-for enrollment was never born.

In 1974 this decline in the total number of children of kindergarten and primary age, which already is apparent in most congregations, will spread to include the 12-year-olds. From 1956 through 1961 approximately 4.25 million babies were born each year in the United States. By 1968 this figure had fallen to 3.5 million. Thus for every seventeen persons celebrating their twelfth birthday in 1968, 1969, 1970, 1971, 1972, and 1973 only sixteen persons will be celebrating their twelfth birthday in 1974, and this figure will continue to decline each year until it is down to thirteen in 1980 where it will level off for at least five years.

## 7. NATIONALITY CONGREGATIONS—

While this does not apply to all denominations, in several religious bodies 1974 will bring the question, "What are we going to do in regard to our 'mission' to recent immigrants?"

In the 1930's an average of 53,000 immigrants came to the United States each year, only one-sixteenth of the number who came in the first decade of this century. In the 1970's the annual figure will average closer to 400,000.

One result has been and will continue to be the establishment of hundreds of new nationality Christian congregations.

Will these new Korean, Latvian, Chinese, Portuguese, Indian, Japanese, Filipino, Cuban, Mexican, Colombian, Haitian, and Greek congregations, made up entirely or largely of recent immigrants, be recognized as "organized congregations" by the denominations? Will they share all of the rights, privileges, and obligations that are accepted by congregations of native-born Americans?

How will this decision be viewed by the members of these congregations in 1974? How will it be

viewed from the perspective of church leaders in the year 2004?

## 8. MERGERS OR SCHISMS?—

The 1960's stand out in American church history as a decade of denominational mergers. The formation, via the merger process, of the Lutheran Churches and the United Methodist Church plus the implementation of the union consummated a few years earlier which produced the United Church of Christ made the 1960's a decade in which Church union was a dominant theme.

By the end of 1974 it may be possible to predict whether the 1970's will be the decade not of merger but of schism.

## 9. CHURCH GIVING—

For many congregations and denominations 1974 will be the year to celebrate the "turn around" in the level of church giving. From 1967 through 1972 the giving to the churches in most of the larger denominations increased at a much slower rate than the increases in per capita personal income or median family income.

In what appears to this observer to be an increasing number of Churches, the giving for 1973 and the pledges for 1974 have increased at a pace equal to or exceeding the increase in personal income.

In 1974 the increase in church receipts should match, for the first time in several years, the anticipated 10 percent increase in the rate of giving by individuals to all philanthropic causes.

## 10. THE CHARISMATIC MOVEMENT—

For many people the biggest surprise of 1974 will be the several clergymen in top denominational positions who identify themselves as charismatics and with the Charismatic Renewal Movement. ◀

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# We want to hear from you in 1974

Now we approach the Lenten season: a time of expectation, a time of self-denial and self-evaluation as we prepare to celebrate the joy of the Resurrection.

During these coming months we'll examine the trends mentioned by Lyle Schaller, plus stewardship, the American Bicentennial, alternate lifestyles in our Church, and the search for the Spirit. Each issue will aid your parish discussions with thought-provoking articles and helpful resource material.

But *communication* is a two-

way street, ideally a sharing of *community*, and we want to hear from you to help share your thoughts with others.

Since one of the Church's greatest resources is people, let us know the names of three Christians who have made a difference in your life or in the life of the Church. We shall compile the names for a future issue.

Send your list, your ideas, your comments and suggestions to Jan Pierce, The Episcopalian, 1930 Chestnut Street, Philadelphia, Pa. 19103.



# Getting on with it...

Confirmation and Baptism, women's ordination, amnesty, and revision of the marriage canons were all subjects discussed in Louisville at the 1973 General Convention. Individuals, parishes, and dioceses around the country are responding to those Convention actions. Here is a sampling of reactions and ideas from our mail bag.

## CHRISTIAN MARRIAGE

**"The Church should get out of the marriage business"**

Should the Church continue to do society's bidding by performing "weddings" and by acting as a legal agent of the State for purposes of completing the civil contract?

To many parish priests, liturgists, theologians, and some lawyers, the relationship of the Church and the State with regard to the marriage contract deserves serious reconsideration. William Stringfellow, writing both as a theologian and a lawyer, saw the problem in the context of our use of the word "Christian" as an adjective. He noted that the fiction of a "Christian marriage" was in part fostered by the practice of authorizing clergy to act for the State in executing the marriage contract.

Does action on behalf of the State distort the Church's sacramental understanding of marriage as a covenant? We think so. It should be obvious that we have done society's bidding and as a result have seriously compromised our theology of marriage. We have served up our clergy to perform as civil magistrates, doing pretty much what the magistrate does although maybe with a little more style and in a more genteel surrounding.

To many, a church wedding is simply a nice alternative to the magistrate's ceremony. You appropriate the building, organist, and altar guild ladies and invite the local gentry for a proper ceremony. For all this, you merely have to tip "the reverend" and, at worst, suffer through a counseling session.

To others, the church wedding may have a different significance. But as Stringfellow points out, these participants so often think that having the Church act for the State somehow "Christianizes" what is otherwise just another activity of the fallen life of the world.

What steps can we take to free ourselves from our status as a handmaiden of society, from being just another part of the mating game? We suggest three possibilities: (1) separate the Church completely from the action of the State; (2) become serious about pastoral counseling and discussing the Church's understanding of marriage with those who come to the Church; and (3) further revise the marriage rite to emphasize the offering of the marriage as a part of the total offering of those who celebrate God's presence in the world.

We can easily get out of the business of doing the State's legal work. The priest will simply tell those who come to him "to get married" that he does not perform the legal ceremony. The couple then obtain their license and have the magistrate execute the contract before they come to the church.

This has been the practice in much of Europe and Latin America for many years.

Another approach would be to have the State remove the solemnization requirement from the statutes. A change in the law might also reduce the outcry from those irate mothers who are told by their priests that their daughters must be married by a magistrate.

We have attempted to achieve this by developing and promoting a civil contract marriage law before the New Mexico Legislature during its 1973 session. Based on the premise that the integrity of the civil contract of State law also needed restoration, our bill would have eliminated the requirement of a ceremony. Executing and recording the marriage contract on a form provided by the State would complete the civil requirements. The addition of a ceremony performed by a magistrate or cleric was in no way prohibited by our bill; it simply was not legally required.

The bill passed in the New Mexico House of Representatives by a 3 to 1 margin but lost by an equally lopsided vote in the Senate. The arguments that apparently defeated the bill were similar to those advanced in support of prayers in the school, compulsory chapel at military academies, and placing the Ten Commandments on the courthouse lawn. A marriage ceremony, the civil religionists argued, was good for the moral fibre of society and guarded us against those forces which would destroy our American way of life.

If the priest stops doing the State's thing, then both he and those who come to him to offer the civil contract for blessing are serious in considering the consequences of commitment as Christians since they no longer need the Church's ceremony as an expedient way to complete the legal re-



# Episcopalians speak out

quirement. Once again, marriage would be a covenant agreement between two people, offered to God through the Household of Christ's people and her ordained agent.

We could then think about the ramifications of a marriage set aside to be used in God's name. Are we not interested in knowing whether those who thus present their marriage celebrate the presence of God in the world as proclaimed by their baptisms and the doing of the liturgy within the Household?

The final step in reforming our approach to marriage would be a change in our liturgical practice. The thrust of the service of Holy Matrimony would be changed from the legalistic completion of a contract to one of an offering. The ceremony would not be to establish a legal civil contract but to offer an agreement to be a part of their work and witness in the world in God's name.

Though it may be too radical a change for many, why should this offering not take place at the Sunday Liturgy?

But even as a separate rite, the intention can be changed. This might even lead to using a homily about the implications of the offering of a marriage to be set aside and used by those who seek to do God's will.

- William E. Crews  
Episcopal Chaplain  
University of New Mexico  
at Albuquerque
- Mark B. Thompson, III  
Lawyer and former member  
of the liturgical commission  
Diocese of the Rio Grande



## "Thank God we no longer deny the sacrament"

The trouble all started years ago when the Episcopal Church took a verse from the teaching of Jesus in the Sermon on the Mount and tried to base a canon on it. "But I say to you that every one who divorces his wife, except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery."

Scholars now generally agree that the exception clause was put in by a later editor and was not part of the original saying of Jesus. Furthermore, in all of Chapter 5 in Matthew, Jesus is setting forth the absolute, white-heat, fever-pitch demand of God on human life. No one lives by the standard of the Sermon on the Mount, and when we really hear it, we can only get down on our knees and cry: "God, be merciful to me, a sinner."

The 1946 General Convention at Philadelphia made a real step forward and passed the canons that were in effect until 1973. They provided that a communicant of the Episcopal Church in good standing, if a full year had elapsed after the civil decree had become final, might apply to the bishop in writing for permission to be remarried in the Church. For many bishops an important factor in the decision was the couple's Christian conviction and the sincerity of their determination to build a Christian marriage.

Even so, a ground-swell of dissatisfaction, among clergy and laity alike, has grown against the legalism of the 1946 canons. Time and again wonderful young people, who may have made a mistake in their teens and who ought to have their marriage blessed by the Church, are hung up on the clause which requires a one-year wait

after the civil decree is final. This was especially bad in Virginia where the state law already had a one-year wait.

The emphasis of the 1973 Louisville canons, which went into effect November 1, is pastoral rather than legalistic. The twelve-month wait is replaced by a thirty-day period.

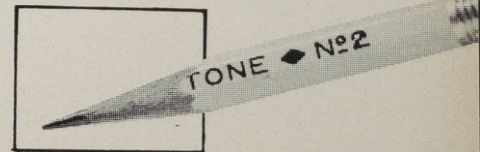
Although the bishop's consent is still required, the rector has much more pastoral freedom. Gone are the long and complicated request forms with their emphasis on what went wrong in the past and why. The emphasis is on the here and now, on more adequate marriage counseling, on giving help to people who are trying to build a good marriage in this deeply pagan world.

And, thank God, gone too is the canon which requires that anyone who is married "otherwise than this Church doth allow" must apply for reinstatement of communicant status. Anyone who has been baptized has a credit card for a meal at the altar rail, and we were both pastorally and theologically wrong in trying to deny this to anyone.

So now we are free: free to affirm the wonder of God's real intention for marriage. . .but equally free to affirm the wonder of his total forgiveness if a marriage has failed.

Yes, "For this reason a man shall leave his father and mother and be joined to his wife. So they are no longer two but one. What therefore God has joined together, let no man put asunder."

- George Bean  
St. John's Church  
Lynchburg, Virginia





# CONFIRMATION AND BAPTISM

## "We are re-defining these two sacraments"

For the past two years we have responded to the change made by the 1970 General Convention of the Episcopal Church which no longer requires that persons must be confirmed before receiving the Holy Communion. We have been admitting to Holy Communion, after some basic instruction and with their parents' consent, all children, third grade and older, who have been baptized.

This change in the Church's requirements has caused us to re-evaluate our understanding both of Baptism and Confirmation. Our new procedure establishes clearly and unmistakably that the only prerequisite for receiving the Holy Communion is Holy Baptism.

In the past we have erroneously described Confirmation as "joining the Church" while at the same time we held the contradictory position that one was made a member of the Church at Baptism. Our present procedure of admitting baptized people to Communion "affirms strongly that Baptism is the 'one, and only one, unrepeatable act of Christian initiation, which makes a person a member of the Body of Christ'" and therefore eligible for *all* of the ministrations of the Church. The new procedure thus enhances and re-establishes the primary significance of Baptism.

What then is the meaning of Confirmation? To quote a recent report, Confirmation is "designed primarily to give Episcopalians a chance to 'make a mature public commitment to the responsibilities of the Baptism,' which presumably was done when they were infants." Confirmation is a sort of ordination to the lay ministry, to be entered into by persons who are making a thoughtful and mature decision to be active, responsible Christians.

We believe we are definitely moving toward restoration of the proper meanings of these two Sacraments, meanings which tended to be lost when the Anglican branch of the Holy Catholic Church made

Confirmation a prerequisite for receiving Holy Communion.

In line with this restoration, we have made two changes in parish policy on Confirmation.

First, we firmly believe that confirming 12-year-old children is now not appropriate since, given the facts on human development, 12-year-olds (with occasional exceptions) simply are not capable of making the kind of mature and responsible choice one should make to be confirmed.

In the past we closed our eyes to the maturity requirement for Confirmation. We felt receiving Communion was more important to young people than insisting on their maturity. Now that Communion is available to them from the third grade on, we think it important that a person should "come to years of discretion," as the Prayer Book puts it, before he is confirmed.

Second, last September we offered to all seventh graders through their Sunday school class a full year's course on the Holy Scriptures. Clergy teach the class. The 1974 eighth grade Sunday school curriculum will be a full year's course in the History of the Christian Church, and the 1975 ninth grade class will study the Worship, the Polity, and the Theology of the Church. Teachers are knowledgeable, competent lay persons.

To complete successfully the three units of study at the seventh, eighth, and ninth grade levels, a young person must attend at least 75 percent of the Sunday classes for any given nine-month Sunday school year and must indicate at least average interest in the subject matter. From time to time parents may be invited to sit in on these classes.

Having successfully completed these three units of study or their equivalent, a person may at the tenth grade level or later apply to the clergy to enter into a one-year contract of special study and projects. Upon the completion of this year and with the recommendation of the young person's adult supervisor, the parish's rector will present him to the bishop for Confirmation.

A young person who desires to

be confirmed but who enters into the parish at the eighth grade level or above should discuss his individual case with the clergy. Due consideration will be carefully given to any previous training or preparation.

By this process we believe Confirmation will mean more both to those being confirmed and to the Church in general. This will require greater work and commitment both of the staff and of the confirmands, but as always harder work brings greater rewards.

—E. Dudley Colhoun, Jr.

St. Paul's Church

Winston-Salem, North Carolina

## AMNESTY

### "We studied amnesty"

The Diocese of California's World Without War Program has just completed a year's amnesty study. Some thirty parishes and the cathedral had special amnesty events, and the issue was presented in a panel at Diocesan Convention October 20. Convention commended the Program's work on amnesty and voted on options the panel presented.

The vote, with 520 ballots, was 289 for amnesty which would require civilian alternate service, 120 for general amnesty with no conditions, 93 opposed to any amnesty, and 18 other.

The panelist who spoke for the alternate service option, which drew 55 percent of the votes, presented it not as a compromise, but as the right solution on its own merits. The Hon. Charles B. Renfrew, Judge of the Fifth U.S. District Court, said alternate service would honor men who refused to be drafted for reasons of conscience by letting them take responsibility for their actions.

Judge Renfrew said the rule of law must be paramount and that we cannot have democracy with selective disobedience to laws. However, to deny amnesty would fail to reconcile a divided nation.

Our Program's amnesty study concentrated on the ethical choices. We will be glad to share



details with interested persons.

—Dwite Brown, Peace Intern  
World Without War Council  
Berkeley, California

### **"Individuals must obey the laws"**

The House of Bishops' recent action in following Bishop Edmond L. Browning's leadership and issuing a statement of conscience urging a general amnesty for those who refused participation in the Vietnam War makes one question where pontifical wisdom terminates and ecclesiastical madness begins. Amnesty could be granted only at this nation's future peril, and those poltroons who now seek pardon deserve consideration only in that they should be pitied for their lack of character and personal shortcomings.

Bishop Browning's thesis, that no moral guilt is involved and that the advocacy of amnesty is the very least the Church can do, conveniently overlooks the fact that those concerned are lawbreakers. Ours is a government of laws, and if society is to function, individuals must obey the laws—even those with which they disagree. We cannot tolerate anarchial disorder, even in the name of moral conscience. Additionally, the Browning position seems to disregard the fact that means were available by which genuine conscientious objectors could avoid fighting. However, the anti-war passion of these self-styled patriots was so intense, or so they say, that they refused to invoke even that privilege in order to dramatize their crusade.

—Harrison W. Kimbrell  
Charleston, South Carolina

## **ORDINATION FOR WOMEN**

### **"I wasn't prepared for rejection"**

I have been so conditioned to receiving everything the Church has to offer through the mediation of men that the possibility of priesthood for me, a woman, has been a little unsettling. A lifetime of de-

ferral has left its emotional trace-marks. I have become used to being second best.

Now the moment was coming when I might be able to take Holy Orders, and the thought was just plain scary. It meant participation in a Sacrament which is not universal, like marriage, but expresses a specific and unique relationship to the Church and to God.

Really formidable as I looked into it. Mediators of the Covenant. Representatives of the people before God. Administrators of spiritual gifts. They're not talking about equality and rights: they're talking about the Body of Christ.

And then I saw the Canon Law: thirty-five pages of requirements for a man to enter the priesthood, one page for professional women church workers. Couldn't find anything on nuns; they're not listed in the index.

Then I heard straight from the horse's mouth, from a certain *Theological Outlines* in my own priest's library: "Neither a woman nor one unbaptized is capable of receiving the character and grace of Order." Oh, is that so?

I had the image of a little girl, waving her hand Sunday after Sunday for a turn at lighting the altar candles. She was never called and didn't know why until she learned she would never be called because she was a girl. That's how we become conditioned to the Church's role for us, by watching the boys have all the fun.

I found myself laying aside my timidity. Priesthood may be awesome, but doesn't that hold for everyone? To open it to us would be a gift of love, humbly offered, and the ending of an ancient wrong.

I wasn't prepared for the Convention's rejection. The jolting pain of it brought back one of the most terrible memories I have of this Church. I was at a youth meeting, and we were talking about segregation—that was when blacks still used rear entrances. Some of us argued against its obvious evil, others cited the "natural inferiority" of blacks, God's will, etc.

When we left the chapel, we found our way blocked by the black janitor. He looked straight into our young faces and openly wept.

In an agony of humiliation, I saw past all the right and wrong of mere argument, that such power as we had over that man, to corrode his sense of God-given humanity, belonged to no person on earth. Now I know how it feels to be on the receiving end.

We will be priests some day, but not from any egalitarian rationale. The choice must be ours to make for the single reason that the Body of Christ has the holy obligation to express His Spirit.

—Marjorie Derrick  
Melbourne, Florida

### **"Why not let women serve meals?"**

The image of God includes masculine and feminine elements. This makes sense of the basic doctrine of Christ that we must be born again of the Spirit. How could we be born of the Spirit if She were not our mother?

God is love—one love embodied in three persons: Father, Mother, and Child. The idea that God is a homosexual society of two old men and one young one is unspeakably horrible.

The doctrine of the femininity of the Spirit is set forth clearly and emphatically in the Creeds: Christ was "begotten by the Father. . . conceived by the Spirit." Begetting is exclusively a masculine function; conception is exclusively feminine. A woman cannot beget; a man cannot conceive. There it is in the Creeds. Love can live only through them both in unity. . . .

Pastor means shepherd. Are there no shepherdesses? Of course there are. How about bishops? The equivalent word in English is overseer; the equivalent in Latin is superintendant. If a woman is superintendant of your church school, she is already—linguistically—a bishop. And as for a bishop's being father of the family—Jane Addams was a much better Father-in-God for Chicago's wretched slum-dwellers than were any of the city's archbishops. . . .

Does not the mother—a woman—serve the meals in your home? Why not then, in God's name, let her serve the meals in God's own house?

—Irwin St. John Tucker  
Chicago, Illinois



# Executive Council prepares for the future

by Richard J. Anderson

**T**he controversy that surrounded the name of General Convention Special Program director Leon Modeste for six years continued during the December 11-12 meeting of the Episcopal Church's national Executive Council in Greenwich, Connecticut.

The issue was raised when Bishop

op Roger Blanchard, executive vice-president of the Council, reported that an "administrative decision" had been made to hire Mr. Modeste to write the "GCSP experience" during the six months immediately after his job as GCSP director terminated on December 31, 1973. He will continue to be paid at his current salary rate (\$27,000 per year) and also have

access to an expense allowance during the six months covered by the contract. Dr. Charles V. Willie of Syracuse University and one other sociologist will work with Mr. Modeste as unpaid consultants.

Bishop Blanchard explained later that in his new post Mr. Modeste will have no connection with the Executive Council or with the General Church Program since he has been "hired as a consultant to the Domestic and Foreign Missionary Society."

Bishop Wilburn Campbell of West Virginia told his fellow Council members he thought a written account of the GCSP years was important but objected to Mr. Modeste's doing it. He said Episcopalians were more critical of Mr. Modeste's administration of GCSP than of the program itself. He compared the decision to having President Nixon write an evaluation of Watergate and the White House plumbers. Bishop Campbell said a third person should have been hired to write the GCSP program.

"I don't think he [Mr. Modeste] is the right person for the job," said the West Virginia bishop, "but I don't think there is anything the Council can do, is there?"

"I don't think so," answered Presiding Bishop John E. Hines, who presided at the Council meeting.

Not all Council members agreed with Bishop Campbell though none spoke against his views during the meeting. The Rev. Canon R. Stewart Wood of Indianapolis, Indiana, later said he felt Mr. Modeste is the best person to write the GCSP story because he has been so closely associated with it. "I didn't bring this up at the meeting because I didn't want to debate the matter. And I know several Council members feel as I do."

In another matter, however, Council members did not hesitate to debate. In response to a report from Council's committee on So-

## Staff Changes at Church Center

Staff appointments and retirements marked the new year at the Executive Council.

● The Rev. **Winston W. Ching**, 30, vicar of St. John the Evangelist, San Francisco, will head the new program for work with Asian Episcopalians for a six-month period. The program's duration is uncertain.

● **Ms. Fayette C. McKnight**, 27, former executive director of the Native American Center, Oklahoma City, Oklahoma, is the new executive director of the National Committee on Indian Work and executive officer for Indian Affairs.

● **Dr. Howard Meredith**, who formerly held that post, will be a consultant for six months with the new Committee on Records Collection, Preservation and Retrieval, which will develop criteria for a new records system. The Church Archives in Austin, Texas, is one of the designated material collection points.

● **Mr. Howard Quander**, 41, former assistant director for program and administration for the General Convention Special Program (GCSP), which was phased out at

the end of the year, is one of the two staff members for the new Community Action and Human Development (CAHD) section.

● The Rev. **Franklin D. Turner**, 40, executive for consultative services for GCSP, will coordinate the new ministry among black Episcopalians.

● **Ms. Maria Cueto**, former administrative assistant for the National Commission on Hispanic Affairs (NCHA), now heads that program. She replaces the Rev. **Jorge Rivera**, who is now executive officer to Bishop Francis Reus-Froylan of Puerto Rico.

● **Dr. and Mrs. Robert N. Rodenmayer** have retired from the Executive Council. The husband-and-wife team has served at the Church Center for more than 11 years: Dr. Rodenmayer most recently as coordinator of the Ministry Council, Mrs. Rodenmayer as program officer for Professional Ordained Ministries, a program not funded for 1974.

The new Executive Council section of Mission Service and Strategy will be composed of the new staff members mentioned above and will coordinate grants among the five agencies. The section will elect its own coordinator to serve a one-year rotating term.

Funding for these programs for 1974 is as follows: CAHD, \$650,000; NCIW, \$376,000; NCHA, \$400,000; Ministry with Black Episcopalians, \$250,000; and Ministry with Asian Episcopalians, \$50,000. The programs will share a \$50,000 support budget.



cial Responsibility in Investments given by its chairman, Paul Neuhauser of Iowa City, Iowa, the Council voted to authorize filing shareholder resolutions with Phillips Petroleum Corporation and several other corporations where officers have violated Federal criminal statutes by making illegal donations of corporate funds to political campaigns.

The resolutions will request the corporations "to immediately implement effective internal procedures to assure that such illegal political contributions cannot again be made."

A second portion of the resolutions, which asked the corporations' directors to "institute a civil lawsuit against officers and directors responsible for making illegal gifts," was deleted after objections from Dupuy Bateman of Pittsburgh, Pennsylvania, Joseph I. Worsham of Dallas, Texas, and the Rev. Robert Royster of Lakewood, Colorado.

"This man is guilty. He did wrong. He has been prosecuted," said Mr. Worsham of the Phillips Petroleum corporate officer who made the illegal gift. He called for the deletion because it would "only serve to embarrass the Republican party" and persecute the officer.

"Let he who is without sin cast the first stone," added Mr. Bateman.

The Council also voted to ask Exxon—new name for the Standard Oil Company of New Jersey—to cease oil production activities in the Republic of Guinea-Bissau under concessions obtained from the Portuguese government. Guinea-Bissau recently declared itself independent from Portuguese control, and the resolution asks corporations such as Exxon to operate only according to agreements made with the new government.

Mr. Bateman objected to this resolution also, questioning the new government's integrity and also pointing out the need for oil in the United States due to the energy crisis.

Council members authorized the committee on Social Responsibility in Investments to join

## Toward a Program for 1974

**W**hen the Episcopal Church's national Executive Council knocked on diocesan doors last year to find "what the people want" in the way of national program, members heard a strong plea for new and stronger programs of education, evangelism, and lay ministry.

The first response was to appropriate some money in the national budget for these items. This has been accomplished to the tune of \$180,000 for education, \$43,000 for evangelism, and \$66,419 for lay ministry. Now the Council must decide how to turn this money into the kind of program the "people out there" want.

While recognizing that different people have different definitions and ideas of education, evangelism, and lay ministry and that the listening process and the Convention action expressed concern rather than a clear mandate, the Executive Council has started to do what it thinks it ought to do in response.

The greatest progress to date has been in education. The Rev. David Perry, already added to the Executive Council staff as coordinator for Christian education, has made eight regional visits to talk with Episcopalians who work in education at the local level.

The Rev. William Powell of Stillwater, Oklahoma, the elected Executive Council member who chairs the education program group, said the regional visits were in part "to set up some kind of network or system through which dioceses could make their educational needs known and through which we could respond. We are developing a core of people who are regionally based and who could serve as key people in the regions."

One Council member said he had heard of a resurrection of the Seabury Series, but Werner Mark Linz, president of Seabury Press, said any such resurrection "has been modest." He said Seabury materials are being produced and sold, but they are used mostly for reference and as resources.

Bishop Harold Gosnell of West Texas is chairman of the program group on evangelism. He told Council members part of the "evangelism problem" is defining the

word, knowing what is happening throughout the Church, and developing a national program to satisfy the need expressed during the diocesan visits.

Bishop Gosnell's group has recommended that a consultant be employed for "from three to six months" to find what evangelism resources are available now and how the Council group might make contact with dioceses.

The lay ministry program group's report announced two conferences to "gather some data about clergy and lay relationships in the Church." Dean Dillard Robinson of Newark, New Jersey, reporting in the absence of chairman Dr. Charles Willie of Syracuse, New York, said the conferences will be at Seabury-Western Seminary in Chicago, Illinois, and at the Church Divinity School of the Pacific in Berkeley, California.

Lay ministries now has task forces on lay education and clergy/lay relationships and is in the process of forming a task force on women which will examine issues being raised about changing structures in Episcopal Churchwomen's groups.

Bishop John Burgess of Massachusetts raised the question of the place of religious orders in the Church: "We ought to understand what place they can have and do have in the Church."

He noted that many members of religious communities are lay persons who exercise a lay ministry. One such lay person—Mother Mary Grace of the Community of St. Mary—was elected to the Executive Council by the General Convention, the first member of a religious order in the history of the Episcopal Church to serve on the national body. She is a member of the program group on youth and college ministry, however, rather than lay ministry.

These preliminary reports were heard by the Executive Council on December 11-12. One Council member expressed uneasiness and said she hopes "all this emphasis on education, evangelism, and lay ministry isn't just a cop out—a way of avoiding our responsibility for the sort of things GCSP stood for." But for the most part Council members seemed to agree with the "voice of the people" that these areas should have high priority.

Hearing the need from the Church, however, and even having money allocated from the budget are far easier tasks than determining an adequate program response. Most Executive Council members seem aware of this.



with other stockholders of General Electric and other companies to move such corporations to make full disclosures of their employment policies and practices. Mr. Bateman again opposed the action, stating that Council was "getting into an area in which we [the Church] do not belong."

In other action, Council members heard plans for a curtailed youth program. Canon Wood reported that three regional conferences will be scheduled in the near future to "let the people in the regions help decide" what sort of program should be developed with the \$185,000 budget item General Convention allocated for youth and college ministry. The figure represents a 60 percent cut from the \$375,000 General Convention Youth Program allocation in 1973, some of which came from the United Thank Offering.

Canon Wood—chairman of the Council's program group on youth and college ministry—said the present program of granting funds in seven regions will no doubt be severely curtailed, together with regional staff people. He told Council members that General Convention "accepted the thrust" of the youth program but reduced its funding.

*The Episcopalian* also figured in the Council's deliberations. At the communications program group's suggestion, Council set aside \$150,000 for the publication in 1974, in keeping with General Convention's decision. But the money will only be advanced to the magazine's Board if needed and upon request and also on a quarterly basis.

The Rev. Robert Parks of New York, program group chairman, told the Council such a plan will aid the magazine during 1974 while it develops a fund-raising plan to obtain money from sources outside the General Church Program budget. If fund raising is successful, *The Episcopalian's* board will return to the Executive Council any unused portions of the \$150,000. A successful fund-raising venture would allow the magazine to con-

# Should you wash your car on Sunday?

by Albert P. Stauderman

**E**d Furman landed in jail last February because he operated his car wash in Cedarhurst, Long Island, on a Sunday. But two blocks from his place, over the line in Queens County, car washes operated on Sundays without interference.

Spotty law enforcement has raised questions about New York's Sunday closing laws. Rural and suburban communities may close down tight, but in cities business goes on unhampered. Adding to enforcement problems is New York's "Fair Sabbath" practice. That means that a person whose religious observances take place on another day may conduct business legally on Sunday.

New York's problems aren't unique. Throughout the United States and Canada many people are troubled over the continued erosion of Sunday as a "day of rest and gladness." Many food stores stay open on Sunday. Professional sports find it their most lucrative day to draw crowds. In some states Sunday horse racing is permitted, with its attendant open gambling.

All U. S. states, except Alaska, and Canadian provinces have laws governing the observance of Sunday, but they vary widely. At the lowest level they provide that an employee who for reasons of conscience refuses to work on Sunday can't be fired for this cause. At the other extreme thirty-four states have laws that forbid labor on Sunday, although twenty-one of them have an escape clause to protect citizens who observe another day for their worship.

Regardless of the laws, enforcement varies widely. In general, the laws are stricter in states that have a Puritan or Protestant back-

ground. At Ocean Grove, New Jersey, chains are still drawn across the access streets for the twenty-four hours starting at midnight Saturday so no vehicles can enter on Sunday. Frontier states, where farming and cattle raising were the foundation for economic development, recognized that these activities could not arbitrarily stop on a Sunday and have fewer laws. And in California, few restrictions have ever been placed on business operations on Sunday.

Basically the question is why and how we should observe Sunday. Any investigation of the day takes us back to the beginnings of history.

The Judeo-Christian tradition starts with the biblical account of creation in seven days, resulting in the seven-day week. The Jewish tradition is based on laws found in books like Numbers and Deuteronomy. "Six days you shall labor . . . the seventh day is a sabbath to the Lord your God." The sabbath was both a social institution as a day of complete rest and a day for special worship.

In the early years of the Christian era, followers of the religion taught by Jesus gathered "to break bread" and "put by their alms" on Sunday. It was the Day of Resurrection, a day of joy, with no fasting.

Since Christianity was an outlawed religion in Rome until the fourth century, Christians took part in the usual workday activities on Sunday like all other people. For them to have observed it as a day of rest would have marked them for persecution. Worship took place Saturday evening, before dawn on Sunday morning, or on Sunday evening. Only after Chris-

*Continued on page 24*



tianity won open recognition as the official religion of Rome was Sunday worship held openly. Then in 321 A.D. Emperor Constantine ordered "all judges and city people and craftsmen to rest on the Day of the Sun." Farmers and serving people were specifically exempted.

From the sixth to the thirteenth centuries ecclesiastical legislation became more strict and attendance at Mass was enforced. The English King Henry III in the thirteenth century issued a decree forbidding the "frequenting of markets" on Sunday so people would go to worship. And from the thirteenth century the custom of dispensations became widespread.

The Protestant Churches did not at first introduce special Sunday legislation, but the abuse led to a reaction. In England the new attitude to Sunday was much influenced by Nicholas Bound's *True Doctrine of the Sabbath* (1595), which identified the Christian Sunday with the Jewish Sabbath. The Restoration brought much relaxation, but under King Charles II rigorous observance was again fostered by the act of 1677, requiring the people to "keep holy the Lord's Day and repair to church" and forbidding tradesmen and artisans to "exercise worldly labor or business."

Out of this grew the early American laws that enforced the quiet Sunday with its emphasis on worship. Recent years have seen a growing challenge to such laws. The first attack that reached the U. S. Supreme Court led to a ruling in 1888 that setting one day out of seven for rest was legitimate. The next attack was not until 1951 when New York's kosher butchers failed to persuade the Supreme Court to take up a suit that would permit them to operate openly on Sunday.

In 1960 the court finally agreed to hear such a "Sunday law" case, making the first admission that a federal question might be involved. The decision written by Justice Felix Frankfurter, a Jew, held that a community has the right to set a common "day of rest." This was not intended as an "establishment of religion" but as a social issue.

Today increasing questions are

being asked about the "anachronism" of laws designed to protect Sunday. But Christians must ask if their worship patterns and their way of life can persist in a completely secular society.

Commenting in the Buffalo *Courier-Express* on New York's battle to revamp its Sunday closing law, which dates back to 1778, Dr. Ralph Loew, pastor of Buffalo's Holy Trinity Lutheran Church, warned against the loss of "time for reflection, the sense of a power available for the redemption of life, and the sense of a community of moral consciousness." Decrying the erosion of Sunday, he said the nation was in danger of losing "the knowledge of the meaning of life itself."

"It's not that we're going to hell for having bought a quart of milk on Sunday. It's the loss of the heritage of the years and the experience of worship. The danger is there is an illiteracy which is now tolerated. We who do a lot of handwringing and headshaking over Watergate and a moral decline need to look as carefully to our own selves."

Rigid legalism isn't the Christian's answer to the question of proper Sunday observance. Martin Luther points out in his *Large Catechism* that holy days aren't intended for the sake of "intelligent and well-informed Christians, for they have not need of them." Such days are kept for the sake of bodily need. They also offer time and opportunity not otherwise available to gather for public worship, to hear God's Word, and to praise Him, and "since Sunday has been appointed for this purpose, we should not change it. In this way a common order will prevail and no one will create disorder by unnecessary innovation."

Anglicans, however, have accepted the Fourth Commandment—"Remember the Sabbath Day to keep it holy"—and have provided for this through Canon Law. "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works

of charity, using all godly and sober conversation."

Sunday is a day for worship. "Forsake not the gathering of yourselves together," the Apostle Paul warns. The ancient commandments remind us that God must come first in our lives. Jesus added a word about "seeking first the Kingdom of God and His righteousness."

The message is clear. Christians must gather for worship, and no obstructions to such assembly ought to be erected by industry, commerce, or the state. By common consent over the centuries Christian people have reserved Sunday as a time for worship. To lose it now would be to compound the tragedy of our times.

The biggest damage to Sunday comes, however, not from those who would arbitrarily take it away, rather from those who are complacent or indifferent about it. If we prefer what Dr. Robert Marshall recently called "armchair religion," we shouldn't be too surprised if we have traded away something precious for a mess of pottage.

But Sunday is also a time for rest and renewal. If washing a car or watching a football game helps revive your spirits, there may be a blessing in it. You'll just have to settle with your own conscience about those poor beefy bruisers on the football field who are knocking their heads together to provide you with this benefit. For them, it's anything but a day for rest. Perhaps the ideal would be to have all-Jewish football teams play on Sunday and all-Christian teams on Saturday! There's obviously no simple answer.

An echo from the Old Testament still resounds in our modern view of Sunday. It is to be a "day of rest, holy to the Lord." It must remain an oasis in the desert of modern life where we can find refreshment and hope. As Oliver Wendell Holmes said, "There is a plant in the corner of my heart called reverence, and it needs watering at least once a week." That's what Sunday is for. ◀

Adapted from *The Lutheran*





# PEACEBUILDING

## Faint-hearted need not apply

by Virginia Baron

"On this day I sit beside a Japanese woman in the place called Hiroshima. . .

*For we are no longer strangers  
but fellow citizens of the household of God*

Hiroshima, a city I would never have heard of but for an atom bomb and mass death, and now she and I pray for peace. . .

*For He is the peace between us  
Now we are here together. . .*

*For He has broken down the  
barriers which kept us apart  
Together we seek ways to build  
peace for ourselves and others. . .*

*As we ourselves are being built  
into dwelling places for the  
Spirit of God."*

Women in 168 countries will invoke the plea *Make Us Builders of Peace* on World Day of Prayer, March 1. A group of Asian and American women will worship together on a causeway in Japan, speaking lines written by Japanese

women for the universal service. To contemplate a meeting at Hiroshima is spine-tingling for even the sound of the word haunts our hearts as do Auschwitz, My Lai, and countless other place names which have become symbols of humankind's inhumanity toward itself.

In our lifetime we learned peace is not a simple condition to come by. We struggle to define the word. It is not merely the absence of conflict, the opposite of war. It is a continuing dynamic, one which is difficult to keep in focus. Peace is an active word since it refers to the quality of a perpetually shifting and changing relationship.

An approach to world peace seems eons away when personal peace is painful to achieve. But we must confront ourselves: whenever and wherever we go out to meet the world, we either become peace-makers or peace-breakers. There is no neutral stand. What-

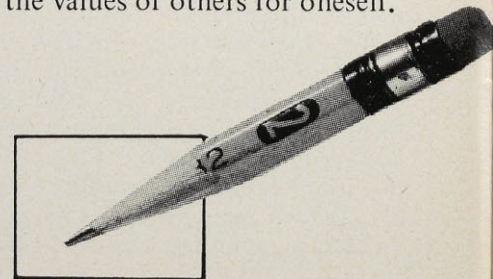
ever stand we take is for or against life, and to take no stand is to take a stand in violation of the sacred trust of life.

During the struggle to end the Indochina war, some of us in the peace movement saw the danger of thinking one side justified in its violation of life while damning every act committed by the other side. In order to avoid complexities, we place facts in columns labeled Right and Wrong or Good and Bad. Then we start *fighting* for what we have determined is right. Peace finds no room. We box ourselves in, in a cell called conflict. We have no time to listen. We have no time to pray.

The Kingdom of the Prince of Peace is obscured in gunfire or other forms of social oppression, which can be just as crippling. If people are hungry, they need food. If they are sick, they need health care. If they have just come out of prison, they need a hand to reach out to them. If they are isolated, they need to know they are not forgotten. Peace is not a solitary event. It grows out of our understanding of what working for justice means.

Peacebuilding can be awkward. Clarie Collins Harvey, national president of Church Women United, was invited to be a member of an American women's peace delegation to the Soviet Union. While in Russia, she asked about the limitations of religious freedom for Christians and Jews. Other Americans chided her for embarrassing the Russians. Russian women had specifically asked the president of the "United Believers" to come.

Mrs. Harvey gently but firmly protested a long Sunday expedition, saying she attends church on that day. She would not abandon her truth for theirs. Nor does co-existence mean one must accept the values of others for oneself.





Love is not weak, and peacebuilding is not for the faint-hearted.

Where does this dedication to peacebuilding start? We would probably all agree it flourishes best if children learn early that each human being is valuable, worthy of love, and has his or her place in planetary life. We must decide whether he or she is a neighbor in the community or in the world, whether replacing nationalistic loyalties with global vision and a sense of responsibility for the other is desirable.

In these years of international crises we have all come to realize the interdependence of peoples. If we do not have sufficient fuel to heat our houses and to drive our cars this winter, this is because of the non-cooperation of governments. If we become embroiled in

war, this is because of the non-cooperation of governments.

We are more fortunate than citizens of many other nations because we can affect national policy through the electoral system and within the framework of our Constitution. But we still feel frustrated by our relative lack of power.

We have a model for action. Jesus was a peacebuilder. He tore down walls that separate people. He is still tearing them down—through us, wherever we are working to affirm His spirit in us.

Lord, make us better builders of peace. ◀

*Virginia Baron is director of program materials for Church Women United in the U.S.A.*

## Quiz

1. Episcopalians are required by canon law to attend church on Sunday. True or false?
2. If you lived in Kenya or Uganda and paid bursaries for your son and daughter, what would you be paying for?
3. On what day will Church Women United observe World Day of Prayer?
4. In the coming years preaching will become less and less important, Lyle Schaller says. True or false?
5. The total number of Episcopal clergy in the United States (increased, decreased) between 1968 and 1972.
6. What is *obeah*?
7. The Church of England has followed the American Church in revising its marriage canons. True or false?
8. When will the Archbishop of Canterbury, Dr. Michael Ramsey, retire?

## Questions

1. Discuss the ramifications of a legal change that would eliminate observance of the Sabbath. Would such a change affect freedom of religion?
2. Can you think of ways in which your parish might observe World Day of Prayer? For instance, would Dwite Brown's suggestions for studying the ethical issues of amnesty be an idea for your parish?
3. How closely do Lyle Schaller's predictions for 1974 resemble what is happening in your parish? Can you think of signs to affirm or contradict his observations?
4. Study the MRI grant list. Identify the similarities in program, problems, and priorities found in these non-continental United States jurisdictions. Can this serve as a departure point of discussion on giving and receiving?
5. What does the change in the rites of Baptism and Confirmation mean in your parish? If you view the "Commitment to Christ," the new Confirmation designation, as "ordination of the laity," does it change your perspective on parish roles?
6. What relationship does the new meaning given to Confirmation have to the idea expressed by William Crews and Mark Thompson that the Church should "get out of the marriage business"? What part does the worshipping community play in both these situations?

1) True; 2) tuition; 3) March 1; 4) false; 5) increased; 6) a form of voodoo; 7) false; 4) 1974.

ANSWERS TO QUIZ

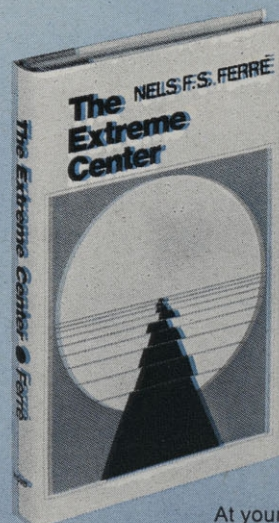
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# A special message about investments for readers of the Episcopalian

Dear Fellow Episcopalians,

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

One result of that resolution was the establishing in 1970 by the Executive Council of the Committee on Social Responsibility in Investments. The recent General Convention in Louisville commended the Executive Council for establishing the Committee and asked all levels of the Church to cooperate with the Committee.

On the following pages you will find a Proxy Statement soliciting support for resolutions requesting Phillips Petroleum, Continental Oil, Getty Petroleum and Standard Oil of California to each cease their operations in Namibia, a nation which is illegally occupied by the racist government of South Africa. The policy of the United States government is that American corporations should not invest in Namibia and these resolutions ask the corporations to conform to our own government's policy. The Executive Council of our Church has submitted the resolution to Phillips, and national agencies of the United Church of Christ, the American Baptist Church and the United Methodist Church have submitted the resolutions to the other three corporations. Last year, similar resolutions submitted to some of these same corporations received support of such institutional investors as the Ford Foundation, Aetna Life Insurance Company, and Harvard and Yale Universities.

We ask you to read carefully the reasons why these shareholder resolutions were introduced so you will understand the plight of our brothers and sisters in Africa.

If you own any stock in any of these four corporations, we hope that you will vote for the resolution. The resolution will appear on the Proxy Statement mailed to you by the corporation and, if you support it, you should vote for it on the corporation's proxy form. If your stock is held for you by a bank or brokerage house, you can instruct it to vote your shares in favor of the resolution.

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

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



# CHURCH PROJECT ON UNITED STATES INVESTMENTS IN SOUTHERN AFRICA—1974

Proxy Statement for:  
Continental Oil Company  
Getty Oil Company  
Phillips Petroleum Company  
Standard Oil Company of California

January 10, 1974

Church Project on United States  
Investments in Southern Africa—1974  
475 Riverside Drive, Room 845  
New York, New York 10027

## Introduction

This proxy statement is provided in connection with the solicitation of proxies for stockholder resolutions filed with four corporations, Continental Oil Company ("Continental"), Getty Oil Company ("Getty"), Phillips Petroleum Company ("Phillips") and Standard Oil Company of California ("Calso"), calling on each of them not to invest in oil exploration or production in Namibia (South-West Africa) on the basis of concessions granted by the government of South Africa, which illegally occupies Namibia. These resolutions have been submitted to these four corporations by participants in the Church Project for U. S. Investments in Southern Africa—1974 ("The Project").

The Project is a cooperative venture of boards and/or agencies of eight Protestant religious denominations, one Roman Catholic order, and the National Council of Churches.

Denominational participants in various phases of the Project include:

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

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

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

4) the American Baptist Home Mission Societies;

5) the United Presbyterian Church in the United States of America;

6) the Franciscan Friars of the Atonement (a Roman Catholic religious order);

7) the United Christian Missionary Society of the Christian Church [Disciples of Christ];

8) the Reformed Church in America;

9) the Department of Education and Social Con-

cern of the Unitarian Universalist Association (of Churches and Fellowships in North America);

10) the National Council of Churches of Christ in the U. S. A.

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

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

**CONTINENTAL:** Submitted by the United Church Board of World Ministries, The Pension Boards United Church of Christ, The United Church Board of Homeland Ministries, the United Church Foundation, which together own 146,058 shares.

**GETTY:** Submitted by the American Baptist Home Mission Societies, which owns 4,800 shares.

**PHILLIPS:** Submitted by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A., which owns 15,600 shares.

**CALSO:** Submitted by the World Division of the Board of Global Ministries of the United Methodist Church, which owns 800 shares.

This proxy statement solicits support for proposals that will be presented at the 1974 annual meetings of these four corporations. Discussions are expected to be held with the management of one or more of these corporations and in the event that any management agrees to the intent of the resolution submitted to it, that corporation's resolution will be



withdrawn. It is believed that each of these resolutions has been timely and properly submitted to the respective company and, in the opinion of Professor Paul M. Neuhauser, counsel to the Project, the management of each such corporation will be required to include the proposal submitted to it in that corporation's Proxy Statement pursuant to the proxy rules of the Securities Exchange Act of 1934.

Assuming that the proposals are included in management's proxy, each shareholder will be able to vote for the proposals on the corporation's proxy. No separate form of proxy is furnished with this statement.

In the event that any management is not required to include the resolution in its proxy statement, it is the Project's present intention to nevertheless present the resolution at the shareholder meeting, without soliciting proxies for it.

### **Purpose of Solicitation**

The Project is furnishing this proxy statement in order to solicit support for resolutions submitted to Continental, Getty, Phillips and Calso urging them to wind up the operations which they have recently started in Namibia.

Phillips, Getty and Continental are part of a consortium of four oil companies that have been authorized (by the South African government) to search for oil offshore Namibia. They are not believed to have commenced any drillings as yet, but are engaged in the initial stages of seismic soundings in order to find encouraging sites at which to drill. If the seismic soundings are favorable, the companies will then have to decide whether to make a major capital investment in drilling offshore Namibia. It is believed by the Project that Calso's concessions are at a similar juncture.

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

Namibia (then known as South-West Africa) was, prior to World War I, part of the German Empire. In 1920, Namibia was placed under the League of Nations Mandate system and the Mandate was conferred on the British Crown to be administered by South Africa.

Following World War II, South Africa refused to

recognize the continuing validity of the Mandate and virtually incorporated Namibia into itself.

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

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

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

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

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

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

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

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

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

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

On June 30, 1971, two black Lutheran leaders,



Bishop Leonard Auala and Moderator Paulus Gowaseb, on behalf of their almost 300,000 adherents, issued an Open Letter to South African Prime Minister Balthazar Johannes Vorster. They listed the grievances of the Namibian people: intimidation by racist policies; denial of free speech, movement and voting rights; forced separation by tribal groups; the contract labor system—widely practiced in the territory by industrial, commercial and farming interests of the white minority—which separates black men from their wives and families.

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

Opposition to foreign rule surfaced again in a massive general strike by contract laborers on December 13, 1971, which forced the closing down of enterprises and services throughout the territory.

The United Nations Security Council passed a resolution on February 4, 1972 which condemned the repression of workers and called upon “. . . all States whose nationals and corporations are operating in Namibia. . . to use all available means to ensure that such nationals and corporations conform

in their policies of hiring Namibian workers to the basic provisions of the Universal Declaration of Human Rights.”

This Declaration speaks to a vast range of freedoms: choice of employment; protection against unemployment; equal pay for equal work; just and favorable remuneration; welfare and standards of living; the right to organize trade unions; life, liberty and security of persons.

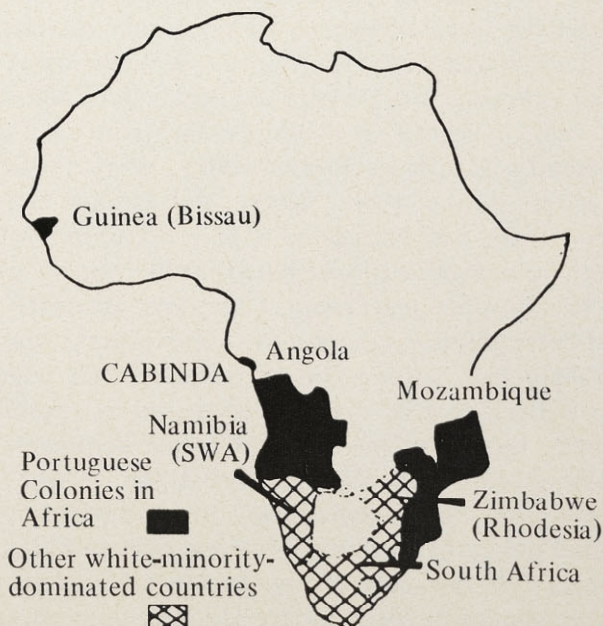
The Security Council passed a second resolution on February 4, 1972 which instructed Secretary General Kurt Waldheim to contact all parties concerned to establish conditions to enable the people of Namibia to exercise their right to self-determination and independence. The Secretary General did visit Namibia and was presented with petitions by the National Convention of Namibia, representing Black and Coloured Namibians.

In August, 1973, the South African government held an election for the 37½% of the Legislative Council of the Ovambo region of Namibia who are elected (the rest are appointed). Since the opposition parties, which advocate independence for Namibia, were denied permission to hold meetings, they advocated a boycott of the election. Although the South African authorities reportedly made very considerable efforts to turn out the vote in favor of their candidates, who were running unopposed, the Project believes that they were handed a stunning defeat when only 1300 of the 50,000 voters who were eligible (2.6%) cast ballots in the election. The Project believes that the effective boycotting of this election again demonstrates the clear desire of the Namibian people for independence.

The Namibian people are struggling non-violently for their independence, after living for almost a century under foreign domination, exploitation and military control, under conditions which the Project believes are far worse than those suffered by the inhabitants of the American colonies 200 years ago.

It is our belief that it is not in accord with the declared principles of the American nation that any American entity should profit from the conditions which exist for the Namibian people today.

We therefore urge the four companies to which we have submitted shareholder resolutions not to proceed with their preliminary search for oil and gas off the Namibian shore, or anywhere in Namibian territory, until the political administration of the territory is certified as legal by the World Court and recognized by the United Nations as valid. The principal reasons why the Companies should not now begin investment in Namibia even if the seismic findings and the technology available for their ex-





ploration were clearly encouraging may be summarized as follows:

1. These companies cannot secure an internationally recognized legal right to explore, drill or extract oil or gas from the territory of Namibia under a concession granted by an illegal occupying power. Any investment that is made under the purported concession that South Africa has presumed to grant runs great risk of being lost, in whole or in part, when a legal regime replaces the present foreign occupation. The South West Africa Peoples Organization, the major liberation movement of Namibia, has warned that foreign firms collaborating with South Africa may face future repercussions after independence. The U. S. government has given this same warning when it stated in 1970, as noted above, that it would not protect any companies that were expropriated after independence.

2. It is contrary to official United States Government policy for these corporations to invest in Namibia.

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

4. The indigenous population does not want foreign investment unless this investment redounds to the benefit of themselves rather than to the benefit of the South African government. Thus, Chief Clemens Kapuuo of the Herero People of Namibia, speaking on behalf of the National Convention of Namibia, told the United Nations on Nov. 6, 1973 that foreign investors "should pay their taxes to the United Nations until such time that Namibia had a Government elected by the people of Namibia." Under their concessions, the taxes and royalties paid by Continental, Getty, Phillips and Calso will be paid to South Africa and will, we believe, strengthen that nation's hold on Namibia and increase its vested interest in maintaining its occupation. This point was made by Chief Kapuuo in an earlier statement when he said: "Our fear is that when freedom finally comes to this land, it will be returned to us with no minerals left. Thus you will see the one wonderful asset which we have for developing the land for the well-being of all its people will have been taken away from us."

5. The Project believes that any discovery of oil would increase South Africa's determination to keep Namibia, since oil is the one strategic commodity that South Africa has not found and therefore keeps South Africa vulnerable to outside pressure. In addition, South Africa has recently faced a petroleum boycott from the Arab nations at the request of the

Organization of African Unity. We believe that to assist South Africa to search for oil in the face of an African backed boycott provides overt political backing to South Africa and may engender the anger of independent black African nations.

6. The South African administration has imported into Namibia many aspects of its own policy of Apartheid, which is based upon the complete separation of the races and domination by the white race. Apartheid has been universally condemned by the rest of the nations of the world, and its presence in Namibia compounds the evils of foreign occupation of that nation.

7. The public images of these companies in this country may suffer because of adverse publicity about their Namibian investments. For example, Congressman Charles Diggs, Chairman of the House Subcommittee on Africa has protested these investments. Another indication of this concern is the fact that when these resolutions were submitted to Continental and Phillips last year, less than 91% of the shares voted in favor of management. At Continental, 5.2% voted in favor of the resolution and 4.0% abstained. At Phillips, 4.2% voted in favor of the resolution and 4.8% abstained. This is, we believe, unusually strong support for a shareholder resolution. Among those who voted in favor of these resolutions were the Ford Foundation, Harvard and Yale Universities and Aetna Life and Casualty company. Furthermore, although the University of Pennsylvania voted against the resolution submitted to Continental last year, following a reassessment of their position, Mr. Bernard G. Segal, the Chairman of the University of Pennsylvania Trustees Committee on Corporate Responsibility, wrote to Continental stating that "Where the United States government has enunciated a policy against investment in a particular area based on its concern over racial injustice and support for the concepts of self-determination, it seems inappropriate for a publicly held corporation to disregard that policy. We believe that as shareholders we have a responsibility to protest management action contravening such policies. Although it may be appropriate for the United States government to retreat from its stated policy of discouraging investment in Namibia because of demands of the energy crisis, that decision should be made by the United States government and not Continental Oil." Mr. Segal expressed the "hope that after reviewing the basis of the United States position. . . , management will reconsider its opposition to the thrust of" the shareholder resolution.



8. The companies are aware that diplomatic pressures are being applied to break the deadlock over Namibia that has existed between the United Nations and the Republic of South Africa ever since the U. N. terminated the Mandate of South Africa over Namibia in 1966. Since the economic development of Namibia requires far more capital than South Africa can invest, the postponement of outside investment pending a reasonable settlement in which the material and political interests of the population are safeguarded is the only appropriate conduct for an American firm, the United States government having voted for every United Nations measure directed toward this goal. Conversely, any new outside investment in Namibia during the course of international diplomatic pressures can only encourage those elements in the South African government that defy the United Nations, seeking to perpetuate the exploitation of Namibia's natural resources for the principal benefit of the ruling White minority in South Africa.

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

## Miscellaneous

The Project has requested each of its participants and their respective staffs, alone or in conjunction with others, to solicit support for each of the resolutions described herein. The cost of the personal

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

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

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

Shareholders may attend the annual meeting of whichever corporation they hold stock in and may vote their shares in person. Shareholders may also vote by proxy and an opportunity is presented on each of the corporation's forms of proxy to allow shareholders to vote on the proposals described herein. They may vote in favor of these proposals by indicating their approval of the proposal in the appropriate box on the corporation's Proxy Statement and by executing and returning the proxy to the management of the corporation.

Each share is entitled to one vote. The vote of a majority of those shares voting will be necessary to approve any of the resolutions described herein. However, approval by the shareholders will not, in and of itself, serve to amend the Certificate of Incorporation of any of the corporations, since the Board of Directors must approve any such Amendment. The number of shares entitled to vote in the case of each corporation is not known to the Project but will be found in the corporation's Proxy Statement. The record date for determining which security holders are entitled to vote at the annual meeting is also to be found in each corporation's Proxy Statement.



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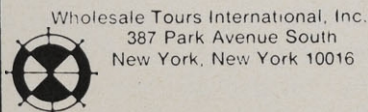
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## Executive Council Prepares

Continued from page 14

tinue on an independent basis.

Dr. Parks called *The Episcopalian* one of the "several ways through which the Church will attempt to communicate to every Episcopal household."

Presiding Bishop-elect John M. Allin, former chairman of the communications program group, said, "No one agency is going to be the delivery system of this Church. The Board of *The Episcopalian* is willing to see if they—and I'd say 'we'—can find outside money. At the same time—and I've committed myself to this—we want to get parishes and dioceses to subscribe. It would be considered a great success if we could reach half the families in the Church."

During the two-day meeting the Executive Council also:

- heard a report on Seabury Press and elected its fifteen trustees;
- received a final report from the Screening and Review Committee, indicating GCSP emergency grants of \$3,000 to the Mini School of East Harlem in New York, \$1,125 to the Aims of Modzawe of Long Island City, New York, and \$5,000 to Freedom, Inc., of Youngstown, Ohio. Council voted funding for recommended grants of \$19,000 to the Mini School of East Harlem, \$17,500 to the Legal Defense Fund of San Jose, Costa Rica, and \$199,675.80 to the Northeast Regional Coalition of New York;
- learned from Finance Committee chairman Walker Taylor of Wilmington, North Carolina, that of the fifty-nine dioceses that have pledged support to the 1974 national budget, fifty-four have either met or exceeded their quotas. Slight alterations in staff costs have put the 1974 budget figure currently at \$13,625,732;
- heard George Guernsey of St. Louis, Missouri, report that a new program unit called Mission Service and Strategy (formed earlier this year to combine five grant-making groups—Asians, Indians, black Episcopalians, Hispanics, and community action and human development) has been organized;

• learned from Charles F. Bound of New York that additional resources are needed by the committee on Ghetto Loans and Investments for investment in minority-owned businesses;

• agreed to make up to \$60,000 of Episcopal Church money (from trust funds) available for loans to cover excessively high bail bonds which are levied upon members of the American Indian Movement and others charged with criminal acts, following the conflict at Wounded Knee;

• were reminded by Bishop Burgess that suggestions are sought for the Church's observance of the Bicentennial of the United States in 1976;

• re-elected Dr. Lindley Franklin of New York as treasurer of the Episcopal Church and elected Mrs. Dallas Sherman of New York as a trustee of the International Christian University in Tokyo;

• heard Bishop Hines express his appreciation to Margaret Lockwood, who has been his secretary for the past nine years and who has worked for the Executive Council for twenty-five years;

• learned from Bishop Campbell that the representatives of twelve Appalachian groups have met to determine ways to use the \$85,000 allocated by General Convention for work in this area;

• approved two companion diocese relationships: Botswana and West Missouri and Central New York and Northern Mexico;

• appointed a committee to study staff salaries at the Episcopal Church Center and asked for a report in February;

• appropriated \$6,000 for travel costs of eighteen of the twenty-five Episcopal Church representatives who will attend a conference of the Anglican Council for North America and the Caribbean to be held in Tobago in June;

• heard Walker Taylor, Jr., indicate that a plan is "in the works" for developing other sources of national church income. Such a plan is likely to include a program in which dioceses and the national development office can work together to raise money which will be split between local and national needs.



# THE **Episcopalian** **professional** supplement

## **BTE Continuing Education**

During the first year of the clergy continuing education program sponsored by the Board for Theological Education (BTE), 155 bishops and other clergy pursued study projects to meet particular needs in their ministries.

Inaugurated in November, 1972, with a "seed" money grant of \$600,000 from the Episcopal Church Foundation, the program includes two funds, one for bishops and the second for other clergy. During the first year, the BTE spent \$203,678; a total of \$156,926 was contributed by individual clergy, parishes, and dioceses.

Diocesan contributions to the program, totaling \$63,892, ranged from \$45 to \$12,000. Fifteen dioceses which had participants made no contribution. About 75 percent of the bishops and clergy engaged in the study program contributed a total of \$62,215 of their own funds. The \$30,819 parishes con-

tributed does not include other expenses assumed.

Participants pursued a wide variety of goals and purposes. Eighty-nine sought to improve skills, 35 studied for academic enrichment, five took courses for personal refreshment and growth, and 26 specified more than one purpose.

Some of the first year's projects include:

- enabling the Bishop of Haiti to leave his diocese for a few days occasionally to attend conferences and retreats;
- flying instruction for the Bishop of Eastern Oregon to enable him better to reach his people;
- a university year for a Quincy priest to prepare him to be his diocese's coordinator of continuing self-development;
- a month of study in Scotland and England for a group of clergy from the Diocese of Montana;
- preparation at the School of World

Mission in Pasadena, Calif., by the Archdeacon of Northern Alaska to train other missionaries in Alaska; and

- enabling the chaplain to the schools of the University of Alabama's Medical Center to work with a famous London medical group for a number of months.

Applications for grants are submitted to the BTE by bishops and diocesan commissions on ministry.

In addition to the BTE national program, many parishes and dioceses have established their own continuing education programs. A recent survey indicates the number of dioceses which budget for this purpose has doubled in the past two years.

The Rt. Rev. Ned Cole, Bishop of the Diocese of Central New York, is chairman of the BTE. The Rev. Almus M. Thorp, Sr., is the executive director of the Board.

## **News & Notes**

■ **ST. JAMES ACADEMY** for Parish Clergymen is something new for the tired minister with post-Christmas slump. On January 21 to 25, 1974, participants in the Academy's newest offering boarded the *S/S Emerald Seas* in Miami for a cruise to Nassau which included three morning lectures on preaching by Dr. David A. MacLennan, pastor of First United Presbyterian Church, Pompano Beach, Florida. The summer session will convene at Chateau de Bossey in Celigny, Switzerland, and will be led by Dr. Helmut Thielicke. Details from the Convener, St. James Academy, Andrew College Station, Cuthbert, GA 31740.

■ The Commission on Ministry of the Diocese of Massachusetts has collected, in the course of its work, a mass of information about resources for continuing education. The Commission has pub-

### **CORRECTION**

We have been requested to make a correction of the November /PS notice on *Morning Star*. *Morning Star* is a national gathering of "the Church in the University" for STUDENTS, faculty, chaplains, and others involved in ministry for higher education. It will center on topics of mutual concern.

lished the information in book form and offers it to others who may be interested.

The neatly printed booklet, *Continuing Education for Ministry*, is obviously reduced typescript. The four blocks of information on each page look as though each one might fit neatly on a 3 x 5 card. Information is arranged under seven topics: Administration, Community Organization and Action, Education, Media Communication, Interpersonal Growth and Function, Theology, and Fellowships. Each of these is fur-

ther subdivided as necessary. The \$10 price for this 90-page book is really quite modest. Few diocesan commissions on ministry can afford to be without at least one copy, and any agency which deals with human growth and development will find it useful. Professional clergy associations ought to make good use of the book.

Obviously the publication will need yearly up-dates, and this first edition will undoubtedly grow and evolve. A useful idea well executed. For copies send \$10 to: Commission on the Ministry, c/o Office of the Suffragan Bishop, Protestant Episcopal Diocese of Massachusetts, 1 Joy St., Boston, MA 02108. Make checks payable to the Diocese.

■ *Directory of Counseling Services describes 384 U.S. services and agencies:* types of counseling, hours, fees, director, staff. Cost is \$3 from Publications Sales Department, American Personnel

*Continued on page /PS-B*



# A Clergy Support System

A part of the support system for all the clergy of the Diocese of Atlanta is a within-the-diocese continuing education program that has become a regular portion of the Commission on the Ministry's work. In 1972 thirteen clergy from the Macon/Columbus area worked through a pilot effort, developing a basic design. Currently 18 clergy from the East Atlanta area are engaged in a six months' endeavor that will cover studies ranging from the latest theological trends to career assessment.

This continuing effort, to include eventually all the clergy, is being led by Atlanta's Diocesan, the Rt. Rev. Bennett J. Sims. Bishop Sims came to Atlanta from Virginia Theological Seminary where he was director of the Continuing Education Center. In the Diocese of Atlanta he has brought his professional expertise to bear in setting up a support system for the clergy that includes the continuing education program.

Stated purpose of the annual series is: "To stimulate cognitive learning, personal development, marriage enrichment, and vocational clarity for a more fulfilling life and ministry in commitment to Jesus Christ."

The bare-bones outline sets out four meetings: 1) a pre-involvement one-day session, 2) a 10-day group seminar—wives included for a weekend, and 3) two report sessions held three months apart for solidifying the experience and evaluating results.

Necessarily much of the work must be done on the job; however, at the heart of the course is the 10-day group seminar which takes place at the diocesan conference center, Camp Mikell. For more information write: The Rev. Harry Tisdale, 617 Webster Dr., Decatur, GA 30033.

In October clergy over age 50, and their wives, of the Diocese of Atlanta held the first of expected periodic conferences to consider retirement plans. The Rev. Warren Scott, a retired priest, was chairman of the conference sponsored by the Task Force for Retirement Ministries of the diocesan Commission on the Ministry. Leaders were the Rev. Craig W. Casey, assistant to the president of the Church Pension Fund, and Miss Dorothy Floyd from the Atlanta

office of the Social Security Administration.

Following an informal Eucharist, questions and concerns about retirement were recorded on newsprint. Father Casey spent two hours in the morning speaking and answering questions regarding the Church Pension Fund: benefits, its financial position, funding, and investment performance. The afternoon discussion on social security centered on two main areas: the complex rules of eligibility for benefits and medicare's intricacies.

Suggestions for future conferences include: retirement housing; financing such housing; insurance and savings programs, with a banker and insurance man leading; and the need to consider persons retired because of disability rather than age.

A year ago a group of non-stipendiary, secularly-employed clergy in the Diocese of Atlanta approached Bishop Bennett J. Sims, asking for recognition of their status. Now numbering about 30 active members, the group meets monthly.

"Ten years ago," said the Rev. Walter Smith, a full-time counselor who is convener of the non-stipendiary clergy, "if a priest left the parish ministry, he was treated as if he had resigned from the ministry. Today, however, some men feel they can continue their ministry outside normal parish channels."

One of the group's first acts was to make a list of each member's interests and skills and to make the list available to parochial clergy, and formally to offer their assistance. The result is a growing usefulness. The non-stipendiary clergy have personal fulfillment; they are a ready source of supply and assistance to the parish clergy; and the Church is enriched by their ministry.

## News & Notes—cont.

*Continued from page /PS-A*

and Guidance Association, 1607 New Hampshire Ave., N.W., Washington, DC 20009. *Behavior Today* is a helpful national resource book. For local supplements, see directories put out by states, counties, or local councils of community services.

—from Enablement Information Service, James L. Lowery, Ed.

■ JAMES L. LOWERY, JR., has a new volume coming from Morehouse-Barlow entitled *Peers, Tents, and Owls*. It combines a history of clergy associations in the U.S., a description of the varieties of non-stipendiary and tent-making ministries now being exercised, and concludes with a survey of the ways clergymen use or are consultants. The price is \$3.95, plus 50¢ handling, from Morehouse at 14 E. 41st St., New York, NY 10017.

## EVALUATION PILOT PROJECT

Representatives of 13 dioceses met in Chicago in November to consider a Clergy Deployment Office (CDO) pilot project which will involve at least six dioceses and hopes to include 10 percent of the active clergy and bishops. "Performance Evaluation for Clergy," the second step of the overall Clergy Deployment Model, was specifically mandated to CDO by the 1973 General Convention.

Essentially, the Clergy Deployment Board believes good performance evaluation must be self-evaluation. Only the clergyman can strengthen and improve his ministry. He will be guided and helped, however, by a diocesan trained mentor, possibly a layman, whom he will choose. Together they will decide what is expected of the minister, what the standards are, what the evaluation is, and what is to be done about it.

CDO is seeking funding for the project. CDO and the dioceses will bear about half the cost, but the remainder must come from outside sources.

In what may be a "first," the Diocese of Ohio's Standing Committee announced in November it had completed a "performance review" of its diocesan, the Rt. Rev. John H. Burt. The bishop, during his 1972 Convention Address, requested a review of his first five years as diocesan. The review was based on data solicited by four laymen, each a professional management consultant, who spent six months in interviewing diocesan clergy and lay people, studying the structure and program of nine dioceses similar to Ohio, and analyzing a 12-month period of Bishop Burt's personal log and diary.

While the full report is confidential, the four interviewers report that almost universally "the Bishop of our diocese is held in high regard personally for his strong inspirational leadership, his accessibility, his openness, his prophetic stance, and his courage."



# professional supplement CHANGES

LORD, Philip W., from Grace, Lockport, NY, to St. John-the-Baptist, Dunkirk, NY

Mother LOUISE MAGDALENE, C. T., from director, St. John's Home, Painesville, OH, to Mother Superior, Community of the Transfiguration, Glendale, OH

MacCOLLAM, Joel A., from St. John's, Troy, NY, to St. James, Oneonta, and chaplain to Hartwick College and State University of New York, Oneonta, NY

MacLEAN, Peter D., director of personnel, Pratt Institute, Brooklyn, NY, to also Trinity, Northport, NY

MARSHALL, Albert R. H., from semi-retirement to St. Stephen's, East New Market, and St. Andrew's, Hurlock, MD

MARVIN, William J., from St. Mary's, Wind Gap, and St. Joseph's, West Bangor, PA, to St. Luke's, Birmingham, AL

MAXWELL, George M., from Holy Comforter, Sumter, SC, to Christ, Savannah, GA

McCANN, John H., from Christ, Springfield, MO, to St. Paul's, Kansas City, MO

McDOWELL, John S., Jr., from Emmanuel, Southern Pines, NC, to Prince of Peace, Gettysburg, PA

McINTIRE, Thomas C., from All Saints, Santa Barbara, CA, to St. Jude's, Burbank, CA

McLEMORE, William P., from St. Paul's, Jesup, GA, to Holy Trinity, Auburn, AL

MEEKS, Howard S., from Nativity, New Castle, DE, to St. Andrew's, Ft. Pierce, FL

MISTRETTE, Salvatore A., from St. James, Hyde Park, NY, to St. Margaret's, Staatsburg, NY

MOORHEAD, William S. J., from St. James, Wichita, KS, to St. Paul's, Arapahoe, and St. Matthew's, Farnam, NB

MORRISON, Robert D., Jr., from St. David's, Radnor, PA, to St. James, Roanoke, VA

MURDOCK, John G. G., from St. Augustine's, New York, NY, to administrator, Bronx Municipal Hospital, Bronx, NY

NEW, Robert H., from St. Paul's, Mt. Vernon, OH, to St. Paul's, Akron, OH

NOKKENTVED, Christian, from Grace, Freeport, IL, to Denmark

NYBERG, David E., from part-time chaplain, Veterans Administration Hospital, Oklahoma City, and part-time chaplain to Hospitals for the Diocese of Oklahoma, Oklahoma City, OK, to St. James, Oklahoma City, OK

O'HARA, Robert D., from non-parochial to St. David's, Aurora, IL

OLSEN, David L., from Diocesan Office, Diocese of Oregon, Lake Oswego, OR, to St. Stephen's, Newport; St. John's, Toledo; and St. Luke's, Waldport, OR

OLUBOWICZ, Kasimier, Jr., from St. John the Divine, Burlington, WI, to St. Paul's, Warsaw, and St. Cyprian's, Carthage, IL

OMALY, Mills R., from St. Christopher's, Plaistow, NH, to St. James the Less, Scarsdale, NY

OTTAWAY, Richard N., from executive director, Human Enterprises Institute, Wake Forest University, Winston-Salem, NC, to visiting lecturer, University of Manchester Institute of Science and Technology, Manchester, England

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

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PARLOUR, Robert D., from Trinity, Bend, OR, to All Saints, Portland, OR

PATTEN, J. Frederick, from St. Matthew's, Austin, TX, to St. Mark's, Shreveport, LA

PENFIELD, William N., from diocesan consultant for Urban Mission, Hartford, CT, to graduate studies

PETTETT, Bruce F., from All Saints, Bergenfield, NJ, to Grace, Oak Park, IL

PIKE, Clifford A. H., from Christ, Savannah, GA, to Calvary, Memphis, TN

POLK, Thomas R., from Diocese of Wyoming, Laramie, WY, to All Saints, Torrington; St. George's, Lusk; Our Savior, Hartville; and All Saints, Wheatland, WY

PUCKLE, Donne E., from St. John's, Bisbee, and St. Paul's, Tombstone, AZ, to Grace, Lake Havasu City, AZ

RAMSEY, Gary P., Jr., from St. Luke's, Anchorage, and St. James, Pewee Valley, KY, to Trinity, Arlington, VA

RANKIN, William W., II, from All Saints, Pasadena, CA, to project director, HEW program in Pasadena, CA, public schools

RIBLE, Robert L., from St. Paul's, Pomona, CA, to St. George's, Riverside, CA

RICHARDS, Gerald W., from St. Mark's, Millsboro, DE, to St. Luke's, Lebanon, PA

RICHER, Victor G., from Incarnation, Great Falls, MT, to canon to the ordinary for the Diocese of Montana, Helena, MT

ROBBINS, Richard H., from Colombia to St. Margaret's, Margarita, Panama Canal Zone

SCHOEW, Peter A., from St. Timothy's-in-the-Fields, Hurricane, WV, to St. James, Lewisburg; Incarnation, Ronceverte; St. Thomas, White Sulphur Springs; and Emmanuel, White Sulphur Springs, WV

SCHRAMM, Victor J., from St. Alban's, Highland Park, MI, to Intercession, New York, NY

SHEPPARD, Edson P., from St. Mark's, Tonopah, NV, to Trinity, Reno, NV

SHORTELL, Bruce M., from St. Peter's, Tunkhannock, PA, to St. Stephen's, Harrington, and Kent County Shared Ministry, Kent County, DE

SISK, Mark S., from Christ, Bronxville, NY, to St. John's, Kingston, NY

SLEMP, Dennett C., from Our Saviour, Chesterfield County, VA, to pastoral counselor and counseling supervisor, Virginia Institute of Pastoral Care, Richmond, VA

SMITH, Sherrill B., Jr., from non-parochial to St. David's, South Yarmouth, MA

SMITH, Thomas R., from St. Luke's Cathedral, Portland, ME, to St. Augustine's, Washington, DC

SMITH, William, to St. James, Fremont, CA

SOLLER, John E., from St. Peter's, Buzzards Bay, MA, to St. Luke's, Brockport, NY

SOUTAR, James C., from Holy Nativity and Episcopal Day School, Panama City, FL, to administrator, The Jefferson Center, Sarasota, FL

STOLL, Thomas F., from Nativity, Birmingham, MI, to Grace, Traverse City, MI

STOWE, Howard T. W., from Cathedral of St. John the Divine, New York, NY, to St. Ignatius, New York, NY

SWOPE, J. Gordon, Jr., from administrative assistant to the Bishop, Diocese of Arkansas, Little Rock, AR, to St. Mark's, Little Rock, AR

*Continued on page /PS-D*

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# CHANGES

Continued from page /PS-C

TAYLOR, James K., from St. Matthew's, Indianapolis, IN, to chaplain, Indiana University, Bloomington, IN  
 THOMPSON, James F., from youth services director, Cheshire, CT, to Christ, Buena Vista, VA  
 TIBUS, Andrew J., from St. George's, Jefferson Borough, PA, to chaplain, U.S. Air Force  
 TOWLER, Lewis W., from field work director, General Theological Seminary, New York, NY, to Christ, Bloomfield Hills, MI  
 TRAEUMER, Paul E., from Trinity, Carroll; Trinity, Denison; and Trinity Memorial, Mapleton, IA, to Grace, Cedar Rapids, IA  
 VAUGHN, John J., from Christ Church Cathedral, New Orleans, LA, to Good Shepherd, Buras, LA  
 WALKER, Edwin H., IV, from St. Mary's, Denver, CO, to All Saints, San Francisco, CA  
 WALLER, Stephen J., from Redeemer, Ruston, and chaplain, Louisiana Technical University and Grambling College, Grambling, LA, to Trinity, Baton Rouge, LA  
 WEBB, William J., from Department of Christian Education, Diocese of Ohio, Cleveland, OH, to director, Hemlock Haven Conference Center of the Diocese of Southwestern Virginia, Marion, VA  
 WENTT, Allan R., from St. Philip's, Columbus, OH, to review officer, Diocese of Southern Ohio, Cincinnati, OH  
 WHITE, Gene T., Jr., from Diocese of Pittsburgh, PA, to Redeemer, Squirrel Hill, PA  
 WILLIAMSON, William B., from Atone-ment, Philadelphia, PA, to St. Timothy's, Roxborough, PA  
 WOOD, R. Stewart, Jr., director, Episcopal Community Services, Indianapolis, IN, to also All Saints, Indianapolis, IN  
 WOOD, Roger H., from Epiphany, Los Angeles, CA, to Parish of East Los Angeles, Los Angeles, CA  
 ZACKER, John G. W., from St. John's, Larchmont, NY, to Christ, Bronxville, NY

## NEW DEACONS

ASBURY, Giles, to Iolani School, Honolulu, HI  
 BAUMANN, David M., to St. Clement's-by-the-Sea, San Clemente, CA  
 CHOI, Beryl T., to Ascension, Oakland, PA  
 CRAMER, Donald L., to St. Christopher's, Snowflake, and Our Savior,

Show Low, AZ  
 GEMIGNANI, Michael, to non-stipendiary ministry, Diocese of Indianapolis, IN  
 GERARD, Richard L., to St. Peter's, Hazelton, PA  
 HARPER, Melvin H., to St. Luke's, East Greenwich, RI  
 HARRIS, Richard P., to circuit rider, Newfoundland  
 HOWARD, Mark B., to non-stipendiary ministry, Diocese of Erie, PA  
 HOWDEN, William D., to St. Stephen's, Espanola, NM  
 HOWELL, Robert, to St. Paul's, Salina, KS  
 JACKSON, C. Thomas, to non-stipendiary ministry, Diocese of Erie, PA  
 JONES, Roger, to Diocese of Nebraska, Omaha, NB  
 JUCHTER, John P., non-stipendiary, to St. Mary's, Erie, PA  
 KELLEY, Christopher P., to St. Martin and St. Paul, Diocese of Canterbury, England  
 KNUDSEN, Richard A., to Calvary, Columbia, MO  
 LAU, Ronald T., to graduate studies  
 McCLASKEY, Steven L., to All Saints, San Diego, CA  
 MORFORD, Norman, to non-stipendiary ministry, Diocese of Indianapolis, IN  
 OUTMAN, Robert E., III, to Christ, Andover, MA  
 PAHLS, John B., to St. John's, Wichita, KS  
 PETERSON, John S., to St. George's, El Toro, CA  
 POWELL, F. Neff, to Trinity, Portland, OR  
 REESE, Percy N., to St. Paul's, Marion Station, MD  
 SCANTLEBURY, Victor A., to St. Christopher's, Parque Lefevre, and San Jose, La Chorrera, Panama Canal Zone  
 SEATVET, Lloyd D., to Diocese of Colorado, Denver, CO  
 SHULER, Jon, to St. Margaret's, Durham, England  
 SILAS, Berkman, to Diocese of Alaska, Fairbanks, AK  
 SPENCER, John R., to Diocese of Colorado, Denver, CO  
 SUDERS, Daniel R., to St. Andrew's, Fullerton, CA  
 SWOPE, Robert L., to Our Savior, Lincoln, NC  
 TICKELL, Diane, to graduate studies  
 TOWNES, Harry R., to St. Mary of the Angels, Hollywood, CA  
 WALTZ, William L., to St. Andrew's, Waverly, and Grace, Charles City, IA  
 WHITMORE, Charles W., to Calvary, Williamsville, NY  
 WILLIAMSON, George H. S., to St. Michael's, Anaheim, CA

## RESTORED

CLEMENTS, The Rt. Rev. James Parker, restored to title of Bishop Resigned  
 RAINFORD, William Charles, II, restored to the priesthood, to be non-stipendiary staff member, Christ Church Cathedral, St. Louis, MO

## RECEIVED

LeCLAIR, Arthur, to Trinity, Greeley, CO  
 MILLER, Joseph T., from the Roman Catholic Church, He is assistant at St. John's, Larchmont, NY.

## RETIRED

COX, James S., from Incarnation, Dallas, TX  
 CROFT, Sydney H., from All Saints, Seattle, WA. He is now living in Lynnwood, WA.  
 EDDEN, James A. L., from St. Thomas, Chicago, IL. He will live in Nassau, the Bahamas, and assist the bishop there.  
 HOPSON, Maurice H., from St. Clement's, Alexandria, VA, on July 20, 1973. His address is: R.D. 272 B, Barboursville, VA 22923  
 LAMB, Herbert W., Jr., from Grace, Silver Spring, MD, in June, 1974  
 LITCHMAN, Frederic W., from Dean of Christ Cathedral, Salina, KS, on Sept. 30, 1973  
 PERKINS, Kenneth D., to rector emeritus, St. George's, Honolulu, HI  
 WILLIAMS, Hedley J., has moved to 3108 5th St., N., Arlington, VA 22201.  
 WILSON, George A., retired, to *locum tenens*, St. James, Springfield, MO  
 WILSON, Clyde D., from Grace, Oak Park, IL, Sept. 23, 1973

## RESIGNED

CONN, John H., Jr., from St. Paul's, Hopkinton, MA, on Nov. 11, 1973  
 HOLMES, W. Benjamin, from St. Martin's-in-the-Fields, Chestnut Hill, PA  
 PENDLETON, Dudley D., from St. Mark's, Hammonton, NJ  
 PRINCE, Gilbert P., from St. James, South Pasadena, CA  
 STERLING, The Rt. Rev. Chandler W., from Good Shepherd, Hilltown, PA  
 WAGSTAFF, Cecil, from Grace, Traverse City, MI, on May 1, 1973

## DEPOSITION

PHILLIPS, John Arthur

## DEATHS

BARNES, John K., age 47  
 BRICKMAN, Clarence W., age 76  
 CURTIS, Richard A., age 56  
 EMERSON, Chester B., age 92  
 GOWE, Donald F., age 68  
 GRIFFITHS, William P., age 85  
 GUNN, George Purnell, age 69  
 HOHENSCHILD, William W. S., age 81  
 LUCAS, Albert H., age 79  
 LYONS, Thomas N., age 44  
 MORRIS, Thomas H., Jr., age 53  
 NURSE, Oscar J., age 90  
 PALLETT, Harry W. T., age 65  
 PARKHILL, Ralph N., age 79  
 PEPPER, Almon R., age 74  
 TAYLOR, Kenneth W., age 67  
 WHITNEY, Theodore G. S., age 50

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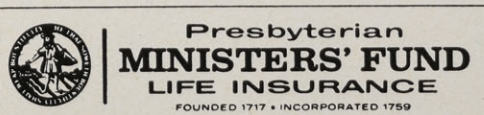
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# PROJECTS



## MRI LIST

On the following seven pages are brief descriptions of fifty-three MRI projects that need our financial support.

**WHERE?** From Burma to Botswana. From almost everywhere in the

Anglican Communion. Whole provinces. Whole dioceses. Or specific spots on the globe you never heard of before.

**WHAT FOR?** For growth, new missions, expansion, evangelism.

For buildings—churches, parish halls, housing of all kinds. For salaries and funds. For education of clergy and laity. You name it; the project list has it.

**HOW MUCH?** Whatever you can give. While the total amounts needed on many projects are a lot of dollars, you can give any part of that total. After all, this is MRI, and that's one of the things mutual responsibility and interdependence is all about.



## AFRICA

### CENTRAL AFRICA

1. The precarious financial position in Zambia is limiting the work of a tri-diocesan Christian Education Training Team at a time when lay leadership is crucial. The Zambian Anglican Council needs help with funding for the team to continue training programs in all rural and some urban areas. Needs \$5,000.

2. One of the fastest growing countries in all of Africa, Botswana needs mission and service in large doses. This project—for training, for developing teaching materials, for a library and study center—does a little of both and has top priority with Botswana's Bishop Shannon Mallory. Needs \$6,000 for a Land Rover and \$8,000 for program.

3. In the Kalahari area of Botswana, a large number of Anglicans have often not had the opportunity to receive Holy Communion for as long as twenty-three months because they are without a priest. The closest one is 600 miles away. Un the diocese can locate a clergyman to live in this furthestmost southwest corner of the country, the only way to minister to them is for someone to drive the arduous distance. Needs \$600 for travel costs.

4. Absolutely no building exists anywhere in the Diocese of Lake Malawi which is adequate for meetings, conferences, or training courses. The diocese hopes to build a small center which will also be used for vocational training classes. Most of the planned expenditure is in hand. Needs \$12,500 to complete.

### KENYA

5. The average annual salary of a Kenyan clergyman is \$600.



*Cavalla is the site of one of the first Episcopal missions in Liberia.*

Schooling for his children costs an average of \$100 per year, per child. This project is to provide bursaries—tuition costs—for some of them. All the bishops of the Province of Kenya believe this to be a high-priority project for the well-being of the Church. The Anglican Church in Canada has been supporting this need for some time. Now it's our turn. Needs \$4,000.

### SOUTH AFRICA

6. St. Bede's Theological College in Umtata is one of three seminaries for the huge Province of South Africa. To complete it, a kitchen, dining hall, library, and common room are urgently needed. This Stage Two of the project augments the dormitory, ablution block, and a flat for a staff member completed in 1971 through a previous MRI project. Needs \$39,072.

7. The Diocese of Kimberley and Kuruman needs to provide housing for African clergymen, many of whom still live in primitive mud

huts with no water or electricity. Three are particularly needed—in Richie, in Prieska, and in Vergenoeg. Needs \$15,352.

### TANZANIA

8. The Province of Tanzania needs bursaries also to help African clergymen with the education of their children. While all of the nine dioceses plan to include such provisions in their budgets eventually, in the interim all need some help. Needs \$1,776.

9. St. Mark's Theological College in Dar es Salaam opened in 1969. It now serves the Dioceses of Dar es Salaam, Masasi, South West Tanganyika, and Zanzibar and Tanga, preparing students for the Diploma in Theology from Makerere University in Uganda. The greatest need now is for more student and staff housing. Some of the funds are in hand but not enough to complete the two needed dormitories.



Needs \$3,530.

10. Post-ordination and refresher courses are needed for clergymen in Masasi, especially those who have worked for a long time in poor and isolated areas. This project will enable the diocese to send a few priests for such spiritual deepening to St. Cyprian's, Rondo.

Needs \$2,500.

11. More than 350,000 Wagogo people are moving from scattered villages into "Ujamaa Villages" as part of government policy toward upgrading their standard of living. This presents a new evangelistic opportunity for the Diocese of Central Tanganyika, which could be met (in addition to personal contact by volunteer evangelists living in the new villages) by a mobile van large enough to carry a team, a projector, a portable generator, and other equipment.

Needs \$3,000.

12. Large areas in the diocese of Western Tanganyika are not evangelized. "Mission Parishes" are planned at Uvinza and Ilagala, on the shores of Lake Tanganyika, as well as the building of a rectory and church in each place as centers of witness and fellowship. The total cost will be \$6,000, of which the diocese has raised \$4,400.

Needs \$1,600.

13. Songea, the main communications center in this remote part of Tanzania and a regional government headquarters, is the see city for the new diocese of Ruvuma. Since present facilities are unsuitable and cannot be expanded, new accommodations are necessary for diocesan officials and guests. Total cost: \$12,000.

Needs \$8,600.

14. This project in South West Tanganyika involves the building of a clergy house and a dual-purpose church/hall at a site in Makemembo, which lies between the

new tarmac road from Dar es Salaam and the future railway station on the Dar-Zambia line. This is a strategic position in an area of primary evangelism. At present a catechist serves the area, and a priest who live fifty miles away makes a monthly visit. The hall will serve social, educational, and evangelistic purposes.

Needs \$4,300.

15. The Church at Makorara, in the Diocese of Zanzibar and Tanga, is close to one of the biggest secondary schools in Tanga. The priest-in-charge is also the youth secretary for the diocese and eager for a church hall to do youth work and hold parish meetings.

Needs \$4,300.

16. The Diocese of Morogoro needs to convert existing buildings in Berega into dormitories and dining halls where recruits can be trained for teaching Sunday school, leading youth and women's work. Volunteers abound, but the lack of housing accommodation stymies getting on with it.

Needs \$4,400.

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#### UGANDA, RWANDA, BURUNDI, AND BOGA-ZAIRE

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17. A Salaries Fund has been established to assist the fifteen dioceses in Uganda, Rwanda, Burundi, and Boga-Zaire to employ more highly educated persons. This is a coordinated provincial effort to keep pace with the higher level of secular education and attract better educated men to the ordained ministry. Dioceses will gradually assume full responsibility for the increased salaries, but in the meantime the Fund needs help.

Needs \$23,000.

18. Bishop Tucker College in Mukono strives to provide adequate theological training for its students

and to upgrade the ordained ministry. Each diocese in the province contributes 5 percent of its total income toward running expenses, but this falls far short of the total.

Needs \$49,605.

19. Each student at Bishop Tucker College in Mukono costs the province about \$557 per year. Assistance in the form of bursaries—tuition payments—would be an enormous help. Of some 120 students, forty-four need such support.

Needs \$557 per bursary.

20. The province has formed a Health and Welfare Council and recruited a Social Welfare Research Assistant. But funds are needed to put the program into motion.

Needs \$600.

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#### WEST AFRICA

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21. The existing training center in Bolgatanga, Diocese of Accra, needs enlarging for the training of catechists, refresher courses, and clergy retreats. The diocese will assume all running expenses but needs help with capital for expansion.

Needs \$12,000.

22. The Diocese of Ibadan hopes to build a simple hostel with a kitchen, dining hall, and chapel for the use of the 150 priests in the diocese. The older men need refresher courses; those in isolated areas need fellowship; and the younger clergy need study and meditation. The diocese has set aside some funds for this but is still short of the total.

Needs \$12,000.

23. The present bishop's house in Northern Nigeria, built in 1956 and occupied by an expatriate bishop, has only two small bedrooms. The house is inadequate



for Nigerian Bishop Segun and his family of nine. Additional rooms, including an office, are urgently needed. The cost will be \$19,200. The diocese, still recovering from the ravages of civil war, has raised \$12,200 of the total. Needs \$7,000.

24. A great opportunity for evangelism has arisen at Ikogosi in the Diocese of Ekiti. A priest and four evangelists are available to work there, but they need a church, housing, a motor scooter, and four bicycles to get on with the work. Needs \$21,516.

25. In the Diocese of Enugu, the highest priority is to begin work in three areas the Gospel has never reached. A priest and church teachers are available, but the diocese has no money for salaries, for housing, or for motorcycles and bicycles. Needs \$19,400.

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## BURMA

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26. The Province of Burma hopes to bring ten clergymen from the four dioceses of the province to Holy Cross Theological College in Rangoon for a six-months' refresher course. Except for short teaching missions, the Burmese clergy have not had an opportunity for real study. The emphasis will be more on spiritual uplift than academic improvement. Archbishop John Aung Hla hopes to be able to keep the plan going for a three-year period so all Burmese priests can take the course. The cost of one six-months' training period for ten clergy amounts to \$1,360, including travel and food. To cover the three-year plan, Burma Needs \$7,160.

27. The severe clergy shortage in Burma and the general poverty

adversely affect the Church's ability to maintain a paid, professional ministry. The province is undertaking to train non-stipendiary priests, which involves their spending six months in residence at Holy Cross Theological College, then returning to their jobs and continuing their training by extension. Six men can be trained in this way for less than \$1,000. Needs \$996.

28. While Burma has a number of catechist training centers in different locations, their use is limited because instruction is in the local dialect. The province has devised a plan to train five evangelists at a time at Holy Cross in Rangoon, with two such sessions planned for the year. To train ten evangelists, including travel, food, and incidentals, Burma Needs \$2,320.

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## HONG KONG AND MACAO

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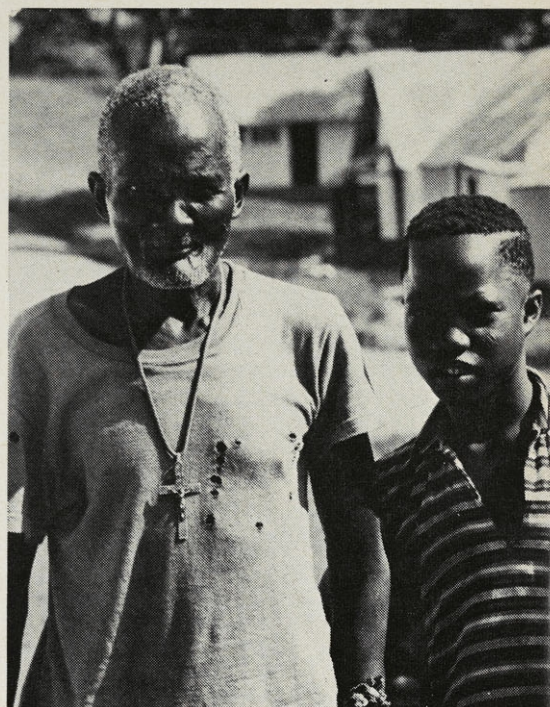
29. The Kwai Chung Workers' Centre provides social, recreational, and educational opportunities for the young workers who are the backbone of Hong Kong's industrial life. This is part of the general industrial work program of the Diocese of Hong Kong and Macao, in consultation with the Hong Kong Christian Council. With previous MRI support, government subvention and diocesan contributions, the Centre has been built, but the diocese needs help with the \$1,000 per annum for staff and maintenance. Needs \$2,000.

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## JAPAN

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30. The Fellowship of St. Alban's was started at St. Alban's Church, an English-speaking parish in the Diocese of Tokyo, as a kind of



*His cross identifies the catechist, a leper, who welcomes several young Episcopalians from Bolahun.*

"College of Preachers" for the clergy of the Japanese Church. Many of the 318 priests of the *Nippon Seikokai's* eleven dioceses have attended at least one session of the Fellowship. In the past year, the Fellowship has expanded its role in continuing education to include sessions on communication and planning. The response is enthusiastic, but some help is needed with the costs. Three sessions a year are planned, at a cost of \$800 each. Needs \$2,400.

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## KOREA

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31. St. Michael's Seminary in Seoul has existed since 1914. The difficult years the seminary has survived have given an opportunity to do a lot of thinking and rethinking. One result is to face the need for radical revision of the seminary's function, from a tiny ordinand-training institution to a





comprehensive educational and ecumenical center for leadership training, a home for dialogues and fellowship, open to all. The proposed center will offer these services immediately upon completion of some necessary remodeling and the acquisition of one year's running expenses, a total of \$24,864 of which the Church in Korea has \$5,754.  
Needs \$19,110.

32. In April, 1970, a lay theological training center began in Seoul with a successful ten-hour course, but extension of the basic course was necessary. As the diocese was without means to do so, it borrowed \$5,000 from South East Asia on short term loan, interest free. A forty-hour follow-up course was given to about forty men and women in the basement of St. Paul's Church. The diocese plans to train volunteers for lay readers' duties, stewardship, evangelism, and catechetical work. The immediate need is for a collection of books, a reading room, and facilities for accommodating

trainees from country parishes. Another floor will be added to St. Paul's church building. Total cost will be \$30,000.  
Needs \$9,500.

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## PHILIPPINES

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33. Ipil, on the Island of Mindanao, Diocese of the Southern Philippines, is a rapidly growing community in need of the Church's ministry. A church and rectory are planned for a priest who will take charge of the local congregation and bring the Gospel to the unchurched. At present a priest can only visit this area of joint work between the Philippine Independent Church and the Episcopal Church. The local mission will provide \$1,000, labor, and some materials.  
Needs \$10,000.

34. The Episcopal Church in the U.S.A. is leasing to the Philippine Independent Church (P.I.C.) a splendid piece of land in the heart of Manila as a cathedral site at a fee of \$1 for an indefinite period. When the cathedral project has been completed, the Episcopal Church will donate the property outright to the P.I.C. To date the P.I.C. has raised \$275,000 for the cathedral. The other buildings, to be adjacent to the cathedral, will help the cathedral parish take a leading role in a metropolitan area of some 2,500,000 people, not only in worship and pastoral ministry but in work with youth, university students, the new Planning and Experimental Program recently launched, and social action projects growing out of the planning process. The center will cost approximately \$110,000. The P.I.C. intends to raise the major share of the cost but  
Needs \$10,000.

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## SOUTH EAST ASIA

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35. The cost of maintaining remote stations in the heart of Sabah is high and is increasing. This request is for assistance toward the cost of transporting medical, educational, and food supplies by boat to the Kadazan peoples who are increasingly receptive to the Gospel. Two nurses at Tongud alone see 500 to 600 patients a week. Most of the people are poor, with no regular income.  
Needs \$3,000.

36. With expatriates having to leave, an indigenous ministry is imperative. Sabah has only one locally-born minister, and he was priested in 1971. One ordinand is in training, and the diocese hopes to have more soon. In addition, two teachers are studying at a government training school for service in Anglican schools. The cost of the training of ordinands and teachers will be \$6,000.  
Needs \$1,400.

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## SOUTH PACIFIC

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37. The four major Churches of Papua-New Guinea (Anglican, Roman Catholic, Lutheran, and United) have established lecture-ships in Religious Studies at the University of Papua-New Guinea. The program includes lectures in New Testament and the Development of Christian Thought. The Churches have been working for this since the university was planned in 1966, achieving a victory for the Christian cause against antagonistic forces in the secular university. The Churches hope the university itself will assume responsibility for funding in the future.  
Needs \$1,000.

*Continued*



38. The South Pacific Anglican Council administers a scholarship fund for higher theological education. Each diocese is responsible for providing its students with clothes, pocket money, and travel expenses. Additional costs average \$425 per year per student. The Church in the Pacific will never be truly rooted unless local men can discover how best to present the Gospel to their own people, but heavy financial commitments make meeting this additional burden difficult.  
Needs \$2,500.

39. The Melanesian Brotherhood, whose work is mainly evangelistic, has ninety-one professed brothers and a number of novices. Two men linked with the brotherhood are training for Holy Orders. Their work is supported by donations from companions in the Solomon Islands, New Hebrides, and Papua-New Guinea as well as by a grant from diocesan funds. In Polynesia they earn money as farm laborers. Assistance to cover travel costs is necessary because of the great distances involved in the South Pacific.  
Needs \$7,500.

40. The Pacific Theological College, a completely ecumenical experiment, is an advanced training school for Christian ministers from the whole vast South Pacific area. Maintenance of one central institution of a high standard is good strategy and sensible stewardship. Congregationalist Samoans live, study, and worship with Solomon Island Anglicans, French Presbyterian Tahitians, and Tonga Methodists. Each student receives his basic training in his own denominational seminary. The P.T.C. has six full-time staff members, two of whom are Anglicans. The annual budget is about \$80,000.  
Needs \$4,075.

41. Available land and buildings will be used for a small Cottage Industry and Vocational Training Center for an initial twenty-four men and women in Goroka, New Guinea. In view of (1) world-wide disenchantment, especially in new nations, with traditional education syllabuses and orientations and (2) population drifts to urbanized areas, the Diocesan Synod in August, 1971, resolved to encourage pilot projects to lead and stimulate local people to the more profitable use of their land, re-

sources, materials, etc., and hopefully, by example, to encourage government to a wider use of such programs. Personnel are already available. After initial help, the project will be self-supporting.  
Needs \$2,000.

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## TAIWAN

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42. The Girls' Student Hostel in Chiaya, Taiwan, needs to be enlarged. Student hostels such as this accommodate boys and girls from neighboring villages who attend schools in Chiaya. Their parents feel the children are safe and well looked-after in church-run hostels. A big secondary school is located in the street next to St. Peter's, Chiaya; several other schools nearby have students who need housing badly. An agreement with the Roman Catholics in the town provides that they supply accommodations for boys and we for girls. The government provides none. The diocese has 40 percent of the capital cost and can maintain the hostel once it is expanded.  
Needs \$3,000.

*Sunday school is always outdoors for this Manila congregation because it will not fit inside the small church.*





## WEST MALAYSIA

43. Recognizing that the Church must make far more use of the laity in its mission to the world and that to be effective lay persons need training, the Diocese of West Malaysia has started a new Lay Training Centre near Kuala Lumpur. The diocese needs help with maintaining the program for lay readers, parish workers, Sunday school teachers, and youth leaders.

Needs \$7,500.

44. Hopefully a missionary from the Order of the Holy Cross can conduct special missions and retreats in West Malaysia, Sabah, and the Philippines. Local churches will be responsible for local expenses, but help is needed with initial travel expenses.

Needs \$1,000.

45. To give ordinands training in parishes where the best and most useful training is available, rather than only in those parishes which can pay the trainee, West Malaysia needs additional funds to support five ordinands and four lay workers.

Needs \$10,773.

## JERUSALEM

46. Since the 1967 war, St. George's College in Jerusalem has offered short courses to clergy and lay persons from many parts of the world who report glowingly on the experience. The college asks every sending church to contribute to the fees of the people it sends, but scholarship funds are needed for those who cannot afford travel costs and fees.

Needs \$3,000.

47. The Sudan now faces a two-fold need: to continue to take advantage of opportunities for evangelism in various parts of the Sudan itself and to provide training for thousands of refugee

Sudanese in Uganda and the Congo. These people need health, education, and agricultural training in order to become self-sufficient. Needs \$13,000.

48. In Irbid, Jordan, the priest and his family live in a rented house far from the church room where the congregation worships and where a project for helping refugees is operated, sponsored by the Near East Ecumenical Council for Palestinian Refugees. Irbid is often shelled, and the work is seriously hampered by the difficulty of travel. The congregation hopes for a small rectory.

Needs \$10,000.

49. Elderly Arabs of the Tel Aviv/Jaffa area in the Jurisdiction of Jerusalem need a day-time recreation center. Operated by a team ministry of clerical and lay missionaries, and serving the Jewish and Arab population as well as the expatriate community, the center will provide opportunities for fellowship, recreation, and craft work. The diocese can support personnel and operating expenses but needs assistance with the capital expenditure.

Needs \$6,000.

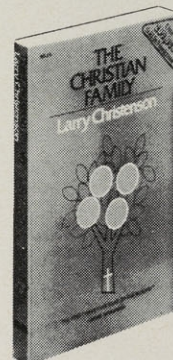
## MADAGASCAR & MAURITIUS

50. At the same time that it trains young men for the ministry, the Pastoral College of the Diocese of Diego Suarez also teaches them agriculture, thereby helping students to realize that work on the land is not necessarily an occupation for the uneducated. The college, now cut off from all access in the rainy season, needs to be relocated on a site where the Church owns more land, in Anivorano.

Needs \$7,020.

51. The Cathedral of St. Laurence in the Diocese of Antananarivo was consecrated in 1889 and has been designated an historic monument. The government has

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repaired a vital retaining wall, but further basic repairs are urgently needed and totally beyond the capabilities of this new and impoverished diocese. Needs \$17,000.

## INTER-ANGLICAN

52. In 1965 the Church of the Province of East Africa started a center in Nairobi for research, study, communication, and planning on problems of religion and society in East Africa. Since 1969, the Anglican Secretary for Research has been joined by other research workers from the Roman Catholic, Methodist, and Mennonite Churches, and the Unit of Research has become an ecumenical center for religious research. While non-Anglican staff are supported by their own denominations, this Anglican contribution covers salaries of African and locally recruited associates, staff travel, and research expenses in general. The Anglican director, a missionary of the Church Missionary Society, serves the Church of the Province of Kenya as Research Consultant and is on the staff of the Secretary General of the Anglican Consultative Council. Projects include an analysis of the effects of the population explosion on the Church in Africa and the first ecumenical edition of the World Christian Handbook, published in four languages, with detailed information on all Anglican dioceses set in their ecumenical context. Needs \$8,000.

53. Special and urgent needs, which would receive support if they could be placed on an MRI list, are sometimes brought to the Secretary General's notice. Their urgency makes this impractical, and the Secretary General can only make appeals on behalf of these cases to other agencies. A Discretionary Fund has provided immediate assistance in several instances. The Secretary General hopes the Fund can be renewed. Needs \$3,500.

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# VALENTINES

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## SUMMER R&R

A successful six-week education/recreation program which began in the summer of 1972 was repeated this past summer at St. John's Church in Mt. Pleasant, Michigan.

Of the twenty-five children enrolled the first summer, one-third were American Indians from a nearby reservation. Some students with academic deficiencies had been referred to the parish through the public school system.

Using a "free school" approach to correct defects in basic academic skills, students were taught by a professional teacher, his assistant, and community volunteers. Most of the tutoring was on a one-to-one basis. The Rev. John H. Goodrow, St. John's rector, and his wife Sally, a school social worker, recruited professional services from among local physicians and dentists.

In 1972 funds came from the parish vestry, the local Episcopal Churchwomen, a small grant from the Diocese of Western Michigan, a substantial grant from Central Michigan University, and a gift from St. Mary's Roman Catholic Church.

In 1973 no outside grants were available so the rector and vestry raised operating funds from the community. Lunches for the pupils came from a surplus food grant from the State of Michigan.

An off-shoot of this program is a year-round food cache, administered at St. John's by the rector and his staff, which helps feed low-income families in emergencies. Canned and boxed food for the cache is collected by an ecumenical food drive by Central Michigan University students. The parish also provides other emergency services when official social service

agencies in the county are closed (nights and week-ends).

Father Goodrow says the summer programs have helped build bridges between the "haves" and "have nots" in the community. "Almost any parish can have a similar program, and it is a fine way to use the parish hall during the summer months when such space tends to stand empty."

For further information on planning such a program, write to the Rev. John H. Goodrow, St. John's Church, 206 West Maple, Mt. Pleasant, Michigan 48858.

## ODE TO AN ORGANIST

The chimes of the carillon faded, and the organist pushed in the organ stops and sat dejectedly.

Today's whole service seemed off-key. He had had to make a quick decision on the sermon hymn—whether to play the one the lay reader announced or the listed one. The altos had missed their part of the anthem. Two sheets of music stuck together when he was playing a complicated Buxtehude prelude. All this in the second service, without mentioning the earlier problems in the children's choir.

The choir directress approached the organ bench with a frown. "What happened in that last hymn? My, that was a fast tempo. We couldn't keep up with it on the recessional march."

The organist nodded mutely, recalling how many times he had been told at rehearsals to keep the last hymn "lively" so people would leave with a feeling of joy. You couldn't win. He was sure the whole weight of playing for the parish was not worth the effort.

Then a slight, grey-haired lady, a faithful Altar Guild member, came up the stairs to the choir loft.

"I felt a spiritual Presence when you played for Communion today," she said gently. "Wasn't that Bach's 'I Cry to Thee, Lord Jesus'? I've always loved it. And I've meant to tell you before how much you add to the beauty of our services."

A weight of despair began to lift. "At last," he thought, "maybe my ministry of music can help people feel God's presence."

—Jean Hogan Dudley

## Righting Drug Wrongs

"My only fault was in popping off," said Roosevelt. Just returned to prison after parole under the direction of the Drug Abuse Rehabilitation Treatment Program (DART) of the State of Illinois, he was on the hot seat.

Sam, the coordinator, pointing at Roosevelt said, "It's not a question of breaking DART rules, but is it responsible or irresponsible behavior according to Right Angle Community rules? You're back here because it was irresponsible behavior."

The Right Angle Community is a therapeutic group which originated in the Joliet Branch of Illinois State Penitentiary. The Rev. David H. Ledford, Episcopal chaplain at the Illinois prisons and supported by the Diocese of Chicago, runs the program with the aid of three lay readers who have extensive history of narcotic addiction. Many long-term addicts find their difficulties with the law, their drug addiction, and their anti-social behavior stem from their inability to manage their individual lives.

Father Ledford says this venture acts out of the Summary of the Law. "The personal growth



each one undergoes takes on the pulse of the Eucharist, and the communal forgiveness carries out into the yard and then the community after they leave prison."

In addition to the therapy program, Father Ledford conducts the services of the Church for the inmates, and in the past three years almost sixty men have been confirmed.

Excerpted from *Advance*, the Diocese of Chicago.

## PEACE PASS

In our recent beginning efforts to institute a few liturgical changes at the Church of the Good Samaritan, Gunnison, Colorado, we added the passing of the Christian greeting of peace. Acolytes bring this message from the altar to the person on the aisle of each pew, who passes it to the next individual.

The greeting, "The Peace of the Lord be always with you," and the response, "And with thy spirit," move from person to person.

On the first Sunday we used the greeting, we asked a young girl what she had thought of it. "Oh, I think it's swell. But I forgot everything. When the man next to me said, 'The Peace of the Lord be always with you,' I said, 'The same to you.' And when I couldn't remember the greeting for the lady next to me, I just said, 'Pass it on.'"

—Charles A. Page

## CHURCH SCHOOL

Be Bold or Fold

St. James' Episcopal Church, Lewistown, Montana, asks for a commitment from each family about sending its children to church school each Sunday.

When the commitment isn't large enough to make the program worthwhile, the parish advises each family that unless the children are actually in church school, the program will stop. The system works, and the church school has an average attendance of about

twenty-five.

The younger children study biblical material and have a short service of hymns and prayers. The third through sixth grade children explore contemporary material, using multi-media techniques. Five adults coordinate and teach.

"Three years ago our small parish presented eighteen candidates for confirmation; last year only four of those remained in the community," the Rev. Robert D. Bohyer, rector, explains. "But this in no way means they are lost to the Church. What it does mean is the small parishes and missions are, as always, still the training centers for much of the urban church population."

This year the parish began a senior youth group, joining the local Roman Catholic group in bi-monthly meetings to study the Gospels, directed by Dr. Bohyer and a Roman Catholic priest.

Dr. Bohyer credits the program's success to 1) committed lay people; 2) teachers who are willing to learn new methods and try new techniques; 3) taking advantage of all sources of help inside and outside the diocese; and 4) "we have young people who like to help others."

## the living end

Most of us use Scarlett O'Hara's famous line, "I'll think about that tomorrow," when we contemplate our own death and burial.

As cemetery plots become more expensive and harder to obtain, as graveyards become crowded and large burial condominiums are being built, you should let your family know your decision about burial plans ahead of time, either in your will or in a special written request.

In New Rochelle, New York, St. John's Wilmot Episcopal Church provides an answer to this question for those who wish it.

A small plot of land on the church grounds has been planted in ivy, and any member or former member may request that his or her ashes be buried there following

cremation. The church holds a simple memorial service in the churchyard.

The Episcopal Church could lead the way in making death and burial as much a part of the church family as Baptism, Confirmation, and marriage and thereby create a fitting end to the earthly chapter of a faithful follower of Christ.

No matter where you die, your final resting place could be your churchyard.

So, unlike Scarlett O'Hara—think about it.

—Hulda S. Muldoon

## 8's, meet the 10's

"Who sez the cathedral can't have fun?" We did just that! On November 3, 1972, Calvary Cathedral, Sioux Falls, South Dakota, sponsored a "Progressive Dinner" for over a hundred of its members.

It went like this: Everyone who wanted to go was asked to sign up in the cathedral on one of two posters, created in the "Peanuts" style by Ed Pennock and headed: DON'T BE THE ONE TO MISS THE FUN! You had to attend services to be eligible. Prior to the dinner, a committee (one representative from each guild) assigned the people to eight different homes where they would eat a sit-down, all pot-luck dinner.

Everyone met at 6:30 p.m. at one home for hors d'oeuvres and punch. Name tags encouraged people to meet those they didn't know. At 7:45 p.m. people departed to their assigned homes for dinner and more conversation and fellowship.

After delicious food everyone converged on the dessert destination, another home. We had cake, other goodies, coffee, and more "getting-to-know-you." Even some "eight o'clockers" met some "ten o'clockers"!

An idea started at a coffee hour discussion turned into a successful evening.

Why don't you try it at your church?

—Edwin K. Sisk, Jr.

Excerpted from *The South Dakota Churchman*.



# WORLDSCENE

## Watergate Leads 1973 News Highlights

A review of the top news stories of 1973 shows the issues brought to light by the Watergate incident received top priority from both the religious and secular press.

Other events and movements, such as the Israeli-Arab war, key Supreme Court decisions, women's efforts toward equal status, and the growing activism of American Indians as shown at Wounded Knee, were all top newsmakers.

Few Christians have not pondered Watergate's implications (*see July, 1973, issue*), felt the growing impact of the Middle East crisis, or re-examined their positions on Indian rights or women's questions.

The news and photo staffs of *Religious News Service* picked their top ten stories for 1973, reflecting both national and international concerns.

- **Religious evaluations** of the meaning of Watergate and concern for American morality.
- **War between Israel, Egypt, and Syria** and the conflict's impact on inter-religious relations and on the West.
- **U.S. Supreme Court** decisions to permit abortion (followed by the Right to Life efforts), ban aid to parochial education, and tighten pornography standards.
- **Evangelistic campaigns**—Key '73, charismatic movement, Billy Graham's record-breaking South Korean crusade.
- **Women's advancement** in the National Council of Churches' election of Claire Randall as general secretary, Pope Paul's establishment of a commission on women, and the recognition of women in the minyan by Conservative Jews; the losing fight for right to ordination to the priesthood by Episcopal women deacons.
- **Conservative-moderate conflicts** in U.S. Protestantism—tensions in the

Lutheran Church-Missouri Synod, the split in Presbyterianism in the formation of the National Presbyterian Church by conservatives from the Presbyterian Church, U.S. (Southern).

● **Anglican-Roman** theological consensus on the nature and meaning of ministry.

● **Church support** for minority groups, especially Indians at Wounded Knee, Hispanic farm workers in California, and strikers at the Farah plant in Texas.

● **Religious opposition** to governments in Brasil, Chile (after the Allende overthrow), South Africa, Rhodesia, South Korea, and the Philippines and to Soviet restrictions on Jewish emigration.

● **Energy crisis**, with implications for changing life styles, and its impact on

church attendance patterns.

Episcopalians would certainly have to add to these the election of Mississippi's Bishop John M. Allin as the next Presiding Bishop.

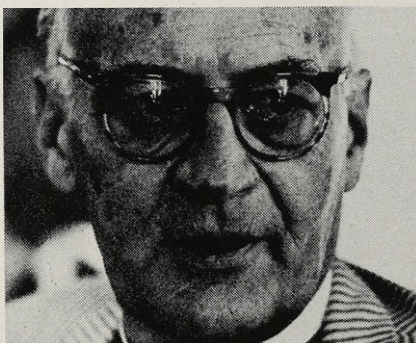
## Canterbury and Charisma Fill Early Year Calendar

A charismatic conference, a visit by Archbishop Michael Ramsey, worldwide prayers for peace, and a youth happening in Florida are all early year calendar dates.

● The night of Epiphany was being celebrated at Miami's Biscayne College at press time. Featuring a huge tent surrounded by banners and group-created totem poles, the "Morning Star" happening attracted over 350 Episcopal university students, chap-

## Bishop Bayne Dies in Puerto Rico

"A most creative mind. . . a splendid pastor"—Bishop John Craine



Bishop Stephen F. Bayne, Jr., 65, died in a Puerto Rico hospital on January 18 while vacationing with his wife in the Caribbean.

A firm believer in "second-mile giving," Bishop Bayne was the first executive officer of the Anglican Communion and as such played a leading role in developing the worldwide MRI program.

Author of numerous articles and books, Bishop Bayne became vice-

president of the Executive Council and director of the overseas department in 1964. For four years he was responsible for missionaries in nearly 50 dioceses around the world and cooperative projects on every continent.

Bishop Bayne, a graduate of General Theological Seminary, returned to its faculty in 1969 after resigning as Executive Council Deputy for Program. He retired from the seminary post in 1973.

He served ministries in Missouri, Massachusetts, and as chaplain at Columbia University, New York City, before becoming Bishop of Olympia from 1947 to 1960. Bishop Bayne was once bishop-in-charge of the Convocation of the American Churches in Europe.

He is survived by his wife, the former Lucie Gould, four sons, and a daughter. Funeral services were held at Trinity Church, New York City, where Bishop Bayne was appointed Assistant to the Rector in 1970.

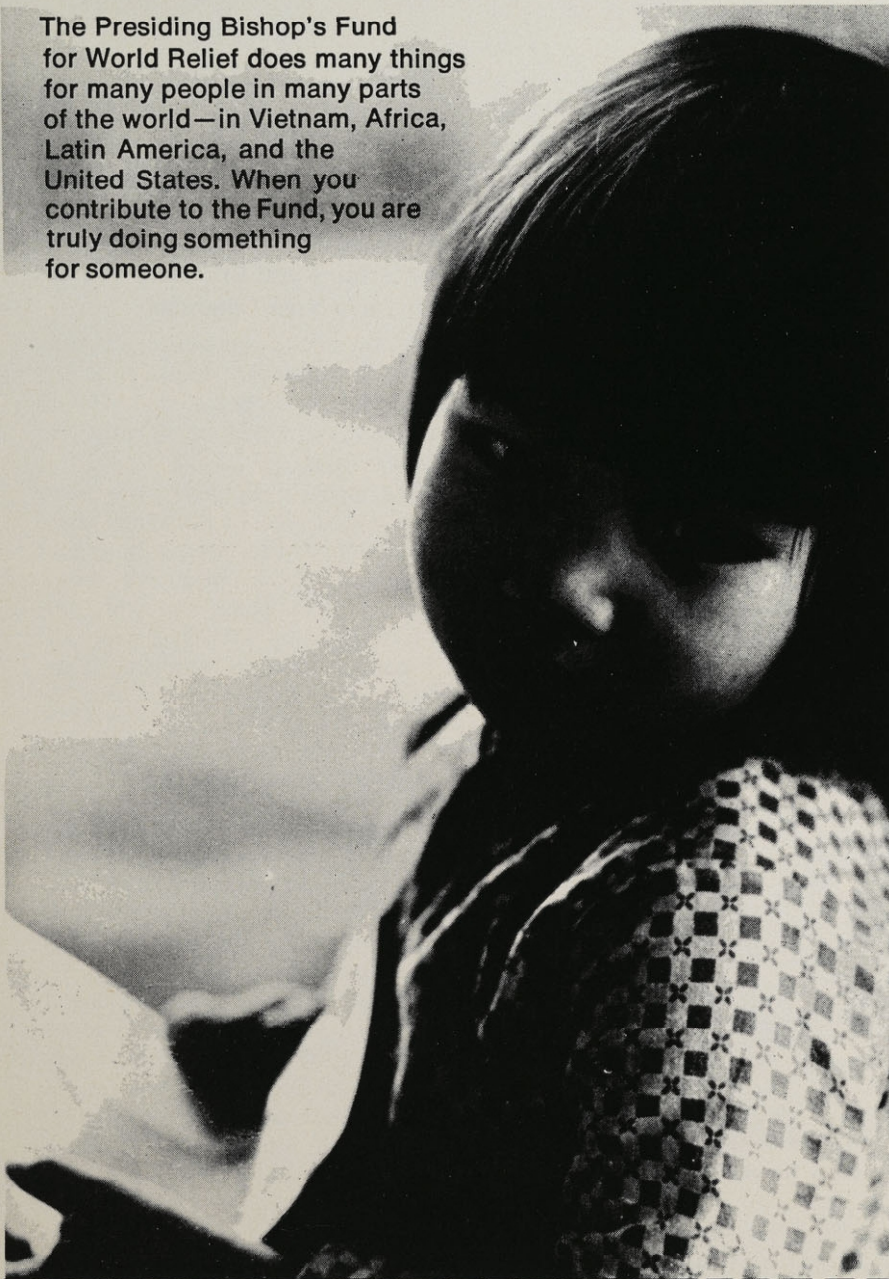


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From the Epistle, Second Sunday after Trinity

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E-2-74

## WORLDSCENE

lains, and faculty. Watch for a report in a future issue.

● "The Charismatic Movement: Confusion or Blessing" was the theme of a two-day conference in mid-January at Washington National Cathedral. Episcopal charismatic leader Dennis Bennett and Dean Krister Stendahl of Harvard Divinity School were among the participants.

● The eighty-eighth annual observance of World Day of Prayer, scheduled for 168 countries on March 1, will use a service prepared by Japanese women on the theme, "Make Us Builders of Peace." The service is sponsored ecumenically in the United States by Church Women United (see page 16).

● The Archbishop of Canterbury and Frere Roger Schutz, prior of France's Taizé community, will lead a conference on "The Holy Spirit" in San Francisco, February 4-6. Trinity Institute, New York City, is sponsoring the conference.

Dr. Ramsey, probably making his last visit to the U.S. as archbishop before his retirement this year, will also address Trinity Institute participants at Lincoln Center, New York City, at the end of January and will preach at St. Thomas' Church, Fifth Avenue, New York City, on Sunday, February 3.

Cardinal Leo Suenens, Archbishop of Malines-Brussels, will join Dr. Ramsey and Brother Schutz for the Trinity Institute program in New York.

### Caribbean Churches Oppose Legalization of Voodoo As Proposed in Guyana

The newly formed ecumenical Caribbean Conference of Churches (CCC) adopted a resolution which opposes the legalization of *obeah*, a form of witchcraft or voodoo, during its first annual assembly in Kingston, Jamaica.

The regional organization, representing 8 million Christians in 16 denominations, took this position in response to an announcement by Prime Minister L. Forbes S. Burnham of Guyana that his government is considering legalizing *obeah*.

While many churchmen oppose

*Continued on page 40*



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## WORLDSCENE

Continued from page 38

such a move, Dr. Alan John Knight, Anglican Archbishop of the West Indies, apparently believes recognition of *obeah* is better than attempts to suppress it. "It appears to me there are aspects of value in *obeah* that should be preserved," he said. The Archbishop cited his experiences in West Africa as convincing him witchcraft has some good, but he urged a study by the University of Guyana, with help from an expert from the Ashanti Institute in Ghana, before any final action is taken.

Guyana became an independent republic in 1970, and the move to legalize *obeah* is seen by supporters as reinstatement of the cultural heritage which British colonialism tried to suppress. The prime minister sees no reason to perpetuate discriminatory attitudes toward indigenous culture. Those who agree with his position see legalization as simple recognition that *obeah* exists, as voodoo does in Haiti and *macumba* in Brasil.

The CCC plans to hold its next assembly in Guyana in 1977.

### Presiding Bishop's World Relief Fund Grants \$29,000 to Five Projects

The Presiding Bishop's Fund for World Relief recently made five grants, totaling \$29,000: \$5,000 to Sahel (Sub-Sahara West Africa) to continue drought relief; \$1,000 for Chilean refugee relocation; \$1,000 to Anglican High School (for girls) in Grenada, British West Indies, for rebuilding following complete destruction by fire; \$2,000 to *Institute de Menores* in Southern Brasil for continued support of a farm school for boys; and \$20,000 to a revolving fund for rural cooperatives in the Diocese of the Northern Philippines.

Episcopalians contribute to world relief through the Presiding Bishop's Fund and can join with other Protestant and Orthodox churchgoers on the fourth Sunday in Lent, March 24, during the "One Great Hour of Sharing" appeal. [Contributions can be sent to the Fund at 815 Second Ave., New York, N.Y. 10017.]

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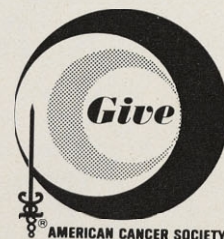
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## CBS Films Two Shows On Episcopal Work

The Diocese of Florida will be featured this year in two CBS half-hour color documentaries.

The first report, centering on the inner-city work of the people of St. John's Cathedral, Jacksonville, has been scheduled for viewing on CBS's *Look Up and Live*, Sunday morning, January 27.

Jacksonville's young and growing Episcopal High School is the principle subject of the second CBS color special, scheduled for a spring appearance on the Sunday *Lamp Unto My Feet* program. Check your local TV guides for times and stations.

## Clergy Study Shows Return to Parish Work

More clergy, more parishes, but fewer communicants are among the statistical highlights of a recently released report on the Episcopal Church by the Clergy Deployment Office (CDO) in New York City. CDO prepared the report in cooperation with Executive Council's Finance Department.

Over the period 1968-1972, the total number of clergy—bishops, priests, and deacons—increased by 906 to about 12,500. The report indicates this increase will continue even though ordinations to the diaconate and the priesthood have decreased slightly. The annual clergy loss does not offset projected increases.

During the same five-year period both baptized and communicant membership decreased, baptized membership from 3,536,099 to 3,198,210 and communicant from 2,322,911 to 2,154,103.

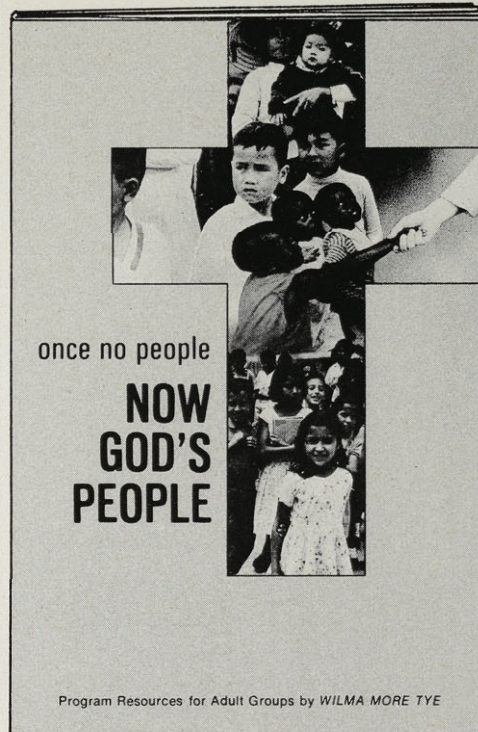
At the same time, the number of congregations increased from 7,511 in 1968 to 7,594 in 1972.

Parochial ministry, including clergy in charge of and assisting domestic and overseas missions and parishes, remains the major employment area.

In 1972, 70 percent of all active clergy were in parochial ministries. The years 1971 and 1972 show an increase in this area, reversing a previous downward trend. The report states the 374 non-stipendiary clergy engaged in parochial work may partly account for apparent renewal of interest in parish ministry.

In 1972, 13 percent of all clergy

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## WORLDSCENE

worked in non-parochial ministries. The number of clergy who worked in education, the armed forces, and as full-time students or staff members of councils of Churches decreased. The number of clergy employed in secular work or listed in the "other" category doubled during the five-year period of the study. This may reflect "the growing economic difficulties of parishes and the increasing costs of supporting a family," the report states.

Retired clergy now represent one of every eight clergymen, with a sharp increase in 1971 and 1972.

Some 400 jobs vacancies existed, mostly in congregations of under 200 communicants. The Deployment Office believes it requires more time to judge the viability of such congregations.

The report noted that about one of every eight parochial positions had a staff change in 1971 and 1972, indicating increasing mobility in parish assignments. Also, the data shows that one of every 20 clergymen moves across diocesan lines each year.

*[The full report should interest diocesan commissions on ministry. A limited number of copies is available for \$2 each from the Clergy Deployment Office, 815 Second Ave., New York, N.Y. 10017.]*

### Kyoto Seeks Convention Vote For Women Evangelists

Japanese women evangelists should at least have the right to vote in diocesan conventions and should be *ex officio* members of parish vestries, says the Kyoto diocese of the *Nippon Seikokai*. At its convention—which had only two voting female delegates—the diocese agreed to seek these rights at the Church's 1974 triennial convention. It also resolved to revise canons to reduce other forms of discrimination against women.

Women evangelists are common in the 25,000-member *Nippon Seikokai* (Holy Catholic Church in Japan). They do not hold clerical orders and are discriminated against in a variety of ways, including salaries, pensions, and the requirement that they resign upon marriage.

Delegates felt they should settle

the issues raised by the women evangelists before tackling the subject of their ordination.

### Anglican Bishops Veto Remarriage Rules Changes

The more pastoral relationship shown in revision of the U.S. Episcopal canons to permit divorced persons to remarry in the Church is not endorsed by other branches of the Anglican Communion.

Both the Church of England's General Synod and the General Synod of the Province of South Africa vetoed proposals that would permit remarriage within the Church.

● **In England**, the Synod voted 251 to 152 to retain the existing discipline which bans remarriage in the Church.

● **In South Africa**, the clergy and lay delegates supported a move to permit remarriage in certain cases, but the bishops vetoed the proposal in a move that "stunned" the Synod.

● **In Australia**, the Anglican bishops opposed liberalization of civil divorce laws. They opposed both the year's separation as grounds for divorce and a waiver that would permit institution of divorce proceedings within three years of a marriage. The bishops said the Church holds marriage to be "a life-long union," and "any abandonment of this ideal by the State would have serious long-term consequences for the stability of society and the well-being of countless individuals."

### School Religion Elective Developed with Federal Aid

Demand is increasing for courses in religion and values clarification, speakers told delegates to the National Council on Religion and Public Education.

The group's second annual convention also heard a description of such a course to start this term in St. Louis Park, a suburb of Minneapolis. The purpose of the course is "not to change the religious behavior of the students but rather to help them learn about the religious diversity of the world and to develop attitudes of respect and understanding for the religious convictions of others. . . ."

The syllabus calls for study of such topics as religion and cultural change and religion and public policy. Re-

The Episcopalian



ligions studied will range from Judaism, Christianity, and Islam to Jainism, Sikhism, and Zoroastrianism.

Wes Bodin, a social studies teacher, told the convention of the experimental curriculum, "Religion and Human Culture," developed with the help of a \$75,000 federal grant. The course will be offered as an elective at two St. Louis Park high schools.

Guidelines were developed by a committee of six Jews, six Christians, a rabbi, a priest, and a minister; 12 high school students assisted.

The Council is an umbrella organization of 34 groups, formed "to provide a forum and means for cooperating among organizations and institutions concerned with those ways of studying religion which are educationally appropriate and constitutionally acceptable to a secular program of public education."

The Rev. Richard U. Smith, an Episcopalian, is executive secretary.

## Florida Clergyman Baptizes Baby in Philippines 'By Wire'

How does a clergyman conduct a baptismal service in his Tampa church for his infant granddaughter who's nearly 10,000 miles away in the Philippine Islands? The answer is simple: he places a long distance telephone call and performs a "Baptism by wire."

The event occurred when the Rev. George E. Dressler, pastor of Faith Lutheran Church, Tampa, Fla., called Clark Air Force Base in the Philippines to baptize Kathryn Ann Jakeman. The baby became the fourth generation of her family to be baptized by a grandparent.

Friends and relatives in Florida heard the responses from the Philippines through special amplification equipment.

## CALENDAR OF EVENTS FEBRUARY

- 2 Presentation of Our Lord
- 3 Fourth Sunday after Epiphany
- 5-7 Quarterly meeting, Executive Council of the Episcopal Church, Greenwich, Conn.
- 10 Fifth Sunday after Epiphany
- 17 Sixth Sunday after Epiphany
- 24 Last Sunday after Epiphany
- 25 St. Matthias
- 27 Ash Wednesday

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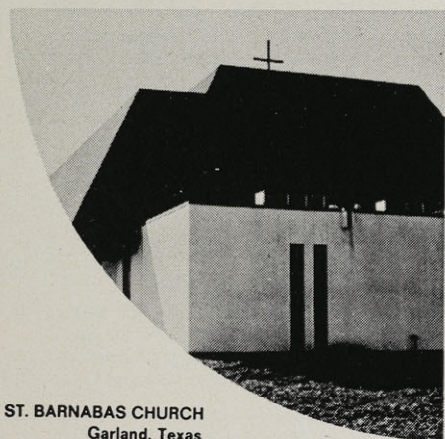
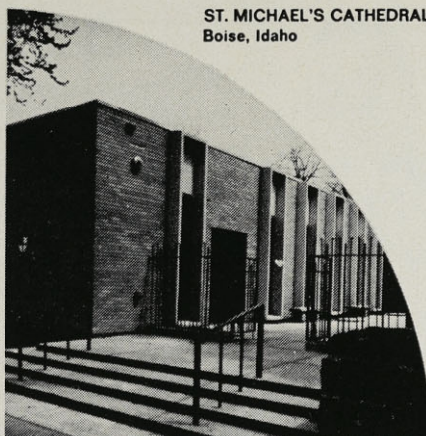
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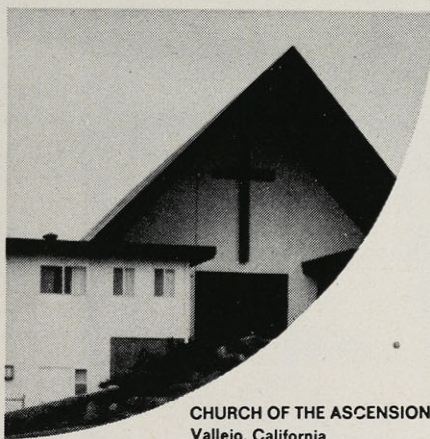
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There is really only one reason to erect church buildings. That is to provide places where Christians can worship, congregate for learning and fellowship, and so activated to go out into the world to carry on a ministry in Christ's name.

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## EPISCOPAL CHURCH BUILDING FUND

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## Switchboard

*Continued from page 4*

the actions of Convention with humility and charity, knowing that, whatever our viewpoints, we have no monopoly of the truth. Only God has The Truth.

*Helene L. Baldwin  
Cumberland, Md.*

### MUTUAL EXCHANGE

You published my letter [requesting vestments] in the Exchange page of the September issue. Soon after the magazine appeared I had a letter from the Church of the Good Samaritan in Paoli, Pa. We accepted their offer of vestments and thanked them. Soon after a parish in Indiana and another in Colorado [also] offered vestments. It really warmed our hearts to have the response of these parishes. Yours is a valuable page in the magazine. I always have read it and will do so in the future.

*Ellison F. Marvin  
New Bedford, Mass.*

### WOMEN PRIESTS, AGAIN

I protest the lack of objectivity in reporting in *The Episcopalian*, which is intended to serve all Episcopalians. Some time ago the magazine reported the ordination of women priests was expected to be approved in Louisville, and I wrote to object to such presumption. It was not approved, and your managing editor is now propagandizing the Church against its method of voting on matters of this sort because the result did not please her. It is certainly an equally possible argument that the Church is very wise in making it impossible to effect such a profound change in church policy by a mere 51 percent favorable vote. Indeed, I would argue that it would be better if 75 percent majorities were required to bring about such changes.

*Alfred Traversé  
State College, Pa.*

Come on, *The Episcopalian*, get off it! Your coverage of the defeat of the ordination of women in the November issue was too much.

I failed to notice any such sympathetic treatment on any other issues that were voted down in Louisville. Really now, four pages with photos of lady "deacons"!

I feel sorry for the ladies in question, but they have no one to blame but themselves and the irresponsible bishops who "ordained" them. Don't be such a poor loser.

*Ronald G. Albury  
North Plainfield, N. J.*

Picture printed in January issue, p. 14, lower right: Reprinted with permission from *Modern Maturity*. Copyright 1973 by the American Association of Retired Persons.



# In Person

Bishop Donald J. Campbell, former director of development for Episcopal Theological School, died November 14 in Victoria, British Columbia. . . Mark Van Sant, Trinity Cathedral, Trenton, N.J., was elected president of the Province II Youth Committee. . . Mary DeWitt French's retirement and the closing of the Youth Consultation Service office in the Diocese of New Jersey mark the end of a special era in the diocese. . . The Rev. Robert Center, Trinity Church, Michigan City, has written a history of the 75 years of the Diocese of Northern Indiana. . .

The Rev. John F. Stevens, Executive Council secretary and administrative officer, is the new president of the ecumenical Joint Strategy and Action Committee. . . The Rev. James Blackburn, formerly in the Diocese of Pennsylvania, became founding pastor of the Glasgow Ecumenical Project in the Diocese of Delaware. . . Bishop Paul A. Kellogg, Dominican Republic retired, will assist Bishop Lyman C. Ogilby of Pennsylvania and commute from his Delaware home. . . Bishop Peter Sadajiro Yanagihara, 88, retired Bishop of the Diocese of Osaka of the Nippon Seikokai (Holy Catholic Church in Japan) died recently in Osaka. . .

Composer Robert Coursen, 24, son of the Rev. and Mrs. W.M. Coursen, Jr., Christ Church, Glen Ridge, N.J., will make good use of his family's musical background as organist-choir director for a Wayne, N.J., church and as a teacher of voice and piano students at Upsala College where he is a senior. . . The Rev. Julien Gunn, Order of the Holy Cross, will leave his position as headmaster of St. Mary's and St. John's School, Peekskill, N.Y., in June. . . Dr. Walter Hetherington Durfee, 83, former dean, provost, and president of Hobart and William Smith Colleges, died just before Christmas. . .

The Rev. Charles M. Vogt, rector of St. Alban's, Edina, Minn., is the Episcopal Church's new Sixth Province representative to the Governing Board of the National Council of Churches. . . Vice President Gerald R. Ford spoke at the annual convention of National Religious Broadcasters in Washington, D.C. . .

One of the youngest bishops in the Anglican Communion, Patrick Harris, 38, of Waterford, England, was consecrated to be the first Bishop of Northern Argentina in the Indian village of Algarrobal. . . Archdeacon David Ragg, 54, of Owen Sound, was consecrated to be Suffragan Bishop of Huron in St. Paul's Cathedral, London, Ontario, on January 25.

## EDUCATIONAL DIRECTORY

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# Exchange

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

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

EXCHANGE, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103.

## PEACE ON EARTH

Had we loved peace with the same intensity as we hated Communism, Nazism, and Fascism, we might have found it.

Had we loved honesty with the same intensity as we loved the money made from dishonesty, we might have found it.

Had we tried to bring our own people together with the same intensity as we have tried to unite others all over the world, we might have succeeded.

Here's a new year—shall we try again?

—From *Table Talk*

Marriott Corporation

## PASADENA GRAFFITI

Our curiosity was aroused by the huge white billboard, at the end of the Pasadena Freeway, which bore the handwritten legend, "God is in love with me." It is not a commercial for anything. According to a spokesman for Foster & Klier, the outdoor advertising company which owns the billboard, the space was purchased by "a Christian man who wishes to remain anonymous."

—All Saints Church *Bulletin*  
Pasadena, Calif.

## MEDITATION BOOKLET

"The Way, the Truth, and the Life" is a small booklet just right to carry with you for meditation.

You may have a copy by writing to: Miss Daphne Maishman, 39b Dorset Road, Bexhill-on-Sea, Sussex TN40 1SG, England.

## HOSPITAL ACCREDITATION INFORMATION

Three new consumer-oriented brochures are available from the Joint Commission on Accreditation of Hospitals (JCAH).

Titled "An Accredited Hospital," "An Accredited Long Term Care Facility," and "An Accredited Psychiatric Facility," the pamphlets explain what requirements must be fulfilled before an institution receives accreditation. Included are sections which describe the responsibility and accountability of facilities for the kind of care they

furnish; how a facility becomes accredited; why a facility's personnel and staffs should want accreditation; and a short history of JCAH.

Single copies are available without charge from Public Information, Joint Commission on Accreditation of Hospitals, 875 N. Michigan Ave., Chicago, Ill. 60611.

The Joint Commission is a non-governmental, non-profit organization which sets accreditation standards and provides survey services through which health care facilities can measure and improve the quality of services they provide.

## FREE CHURCH SCHOOL BOOKS

The following church school books are available to any church interested:

*On the Trail of a Twin*, Friendship Press, 8 copies

*The Wondrous Works of God*, Seabury Press, 1956, 16 copies

*Old Testament Roots of Our Faith*, Seabury Press, 1957, 16 copies

*Vacation Church School—Weeks of Growth*, Seabury Press, 1961, assorted pupils' and teachers' booklets

*A Cooperative Vacation Church School Course, The Bible Is for Me*, Judson Press, 1966, assorted pupils' and

teachers' booklets

Please write to Miss Farley Massey, Christ Episcopal Church, 134 W. Boscawen St., Winchester, Va. 22601.

## TRY THIS ONE

A "Liturgical Workshop," a weekly two-hour program built around the Eucharistic experience, involves parishioners in planning the worship of the church. The group reads the lessons appointed for the following Sunday, reflects on them, and shares with the rector its thoughts and feelings. Participants serve for four or six consecutive weeks in a continuing, fluid group.

—Church of the Epiphany  
Winchester, Mass.

## SUNDAY CAN BE FATAL

In a large historic parish, the rector noticed a young boy who was walking around, looking at everything with great interest. The rector approached the boy and asked if he would like to have anything explained.

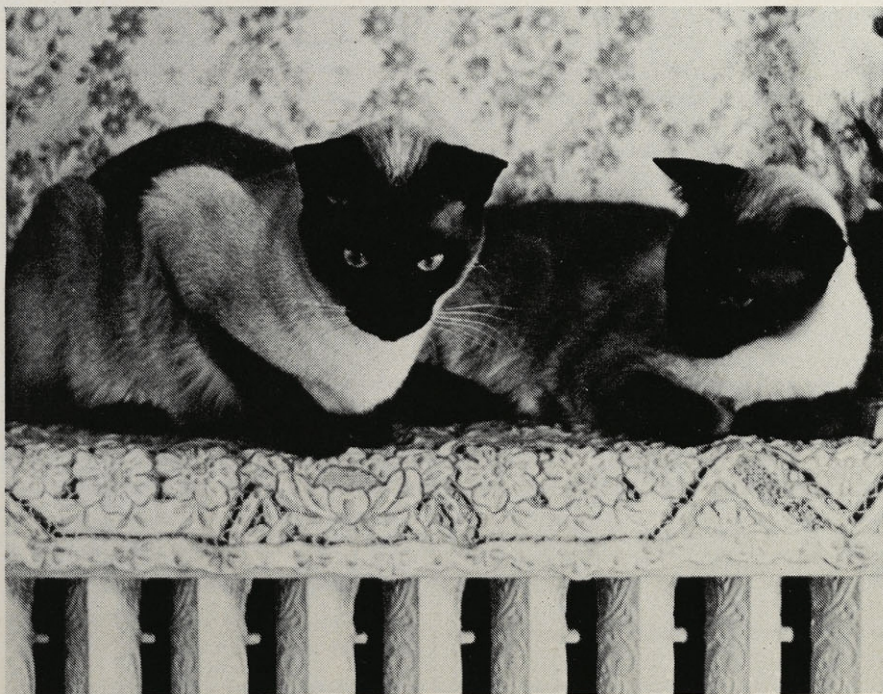
The boy said, "Yes; what are all those names on that bronze plaque?"

The priest replied, "Those are the names of people who died in the service."

The boy asked, "The 9 o'clock service or the 11 o'clock service?"

—Church of St. James the Less  
Ashland, Va.

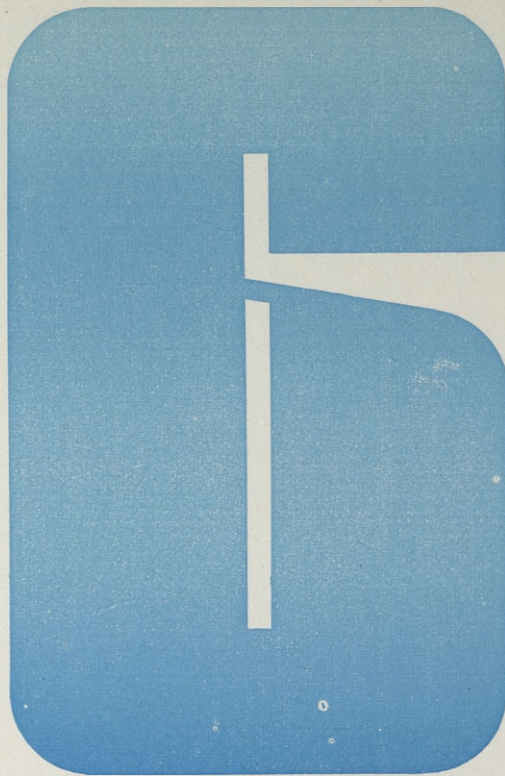
# THE EPISCOCATS?



"I frankly see the energy crisis as a return to togetherness."

Robert B. Doing, Jr.





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From Calcutta...

## Report on Elizabeth Dass...



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

TO NAZARETH HOME, CALCUTTA

NAME: ELIZABETH DASS

DATE OF BIRTH: APRIL 12, 1964

NATIVE PLACE: CALCUTTA

ORDER OF BIRTH: THIRD DAUGHTER

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

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

PARENT~~XX~~XS CONDITION: FATHER: DECEASED,

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

### INVESTIGATION REPORT:

ELIZABETH'S FATHER USED TO BE A STREET CLEARNER, DIED FROM TYPHUS. HER  
MOTHER IS VERY WEAK FROM HER RECENT ILLNESS—INDEED IT IS REMARKABLE SHE  
IS ALIVE AT ALL. ONLY WORK AVAILABLE TO THIS WOMAN IS IN A MATCH  
FACTORY WHERE SHE EARN~~S~~ TWO RUPEES A DAY (20¢) WHEN SHE IS STRONG ENOUGH  
TO GET THERE AND WORK.

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

### SISTERS:

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

### REMARKS:

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

STRONGEST RECOMMENDATION THAT ELIZABETH DASS BE ADMITTED  
AT ONCE.

Elizabeth Dass was admitted to the Nazareth Home, and when this picture was taken, she was already doing better. Her legs were stronger . . . she was running with the other children, learning to write her own name.

Every day desperate reports like this reach our overseas field offices. Then we must make the heartbreaking decision—which child can we help?

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

☐ Please send me more information

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