

Title: *The Episcopalian*, 1974

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THE Episcopalian

MARCH, 1974

Auden on
prayer:
a new essay

The Exorcist:
a warning

Crisis coping

*continuing Forth and
The Spirit of Missions
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Switchboard

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

SUSTENANCE

Surely "they" won't starve you out—we
need you. I am a shut-in, but through
your pages and the parish leaflet I feel
in touch.

God bless you and give you long and
fruitful life.

Ruth Teichmann
Fargo, N.D.

A long life for *The Episcopalian*: for
you are not only a journal of opinion
but the only communication link in the
Episcopal Church, I think it would be a
disaster if you were reduced to being
merely a newsheet.

William Sorrells
Watertown, Conn.

LEADERSHIP

For the third time I have just finished
reading an article in the December
Episcopalian—an angry article by an
angry man that has made me angry! The
article: "The End of the Age of Author-
ity" by Balfour Brickner.

He starts out by jumping to the con-
clusion that everyone who voted for
President Nixon was "gung-ho for Nix-
on." This is the way the election results
were generally read. It just isn't so! I
know a lot of people who voted for Nix-
on because they were more afraid of Mc-
Govern's ideas and policies than they
were of Nixon's. In a sense, the Nixon
vote was a negative or "least of the un-
desirables" vote. It has been many a
year since I have actually voted for a
presidential candidate and not against
the one I was most leery of.

I believe if our religious institutions
had really done their job, we would be
in much better shape. A people who
really believe in God, live as if they are
committed to Him, cannot and will not
be beaten.

Our seminaries have been turning out
visionaries without real leadership train-
ing. There is a crying need for strong lay
leadership. Without this the greatest
minister is truly handicapped.

I don't share Mr. Brickner's pessimism
but do believe that everyone must
start thinking and acting in a positive
manner.

Marjorie H. Smith
Whitehall, Pa.

ON RESOLUTIONS

I am baffled by the theology and moral
philosophy expressed by some of your
distinguished guests in their resolutions
for 1974 (January issue).

Margaret Cousins resolves to be kind,

which is good, but to do so "remember-
ing that to understand is to forgive."
This is a familiar sentimentality, but
nowhere in Scripture or Christian doc-
trine are understanding and forgiveness
equated in this way.

Dr. Paul Van Buren says he hopes to
hear "one sermon by a preacher who, in
speaking of God, speaks as one who has
broken an oath in order to save a life."
What on earth is he talking about?

And Charles A. Wright, legal counsel
to President Nixon, says he hopes for
the end of Watergate in 1974, adding:
"All I care about is that it end." It
makes no difference *how* it ends? That
has to be about the last word in
amorality.

Carroll E. Simcox
Milwaukee, Wis.

ED. NOTE: We didn't ask our contribu-
tors for theology and moral philosophy;
we asked them for new year's resolu-
tions.

WOMEN PRIESTS, AGAIN

While my only real objection to the pro-
posal to ordain women to the priest-
hood is it would affect our ecumenical
stance, I have to say I am turned off by
women deacons in clericals. If these
ladies believe the priesthood needs some
balancing element of femininity (tied in
with the doctrine of God), they will not
emphasize this by adopting masculine
clerical attire or vesture.

I hope female ministers will bring to
the ministry the fullness of their fem-
ininity and not hide it under masculine
garb. I think they should develop their
own distinctive attire and vesture and
not just imitate the dress of the male
cleric. This offsets their basic tenet, that
ministry is not a masculine preserve.

Roberts E. Ehrgott
Indianapolis, Ind.

Your one-sided reporting and editorial
policy on the ordination of women
question is one of the reasons I cannot
ask my parishioners to support and sub-
scribe to your magazine.

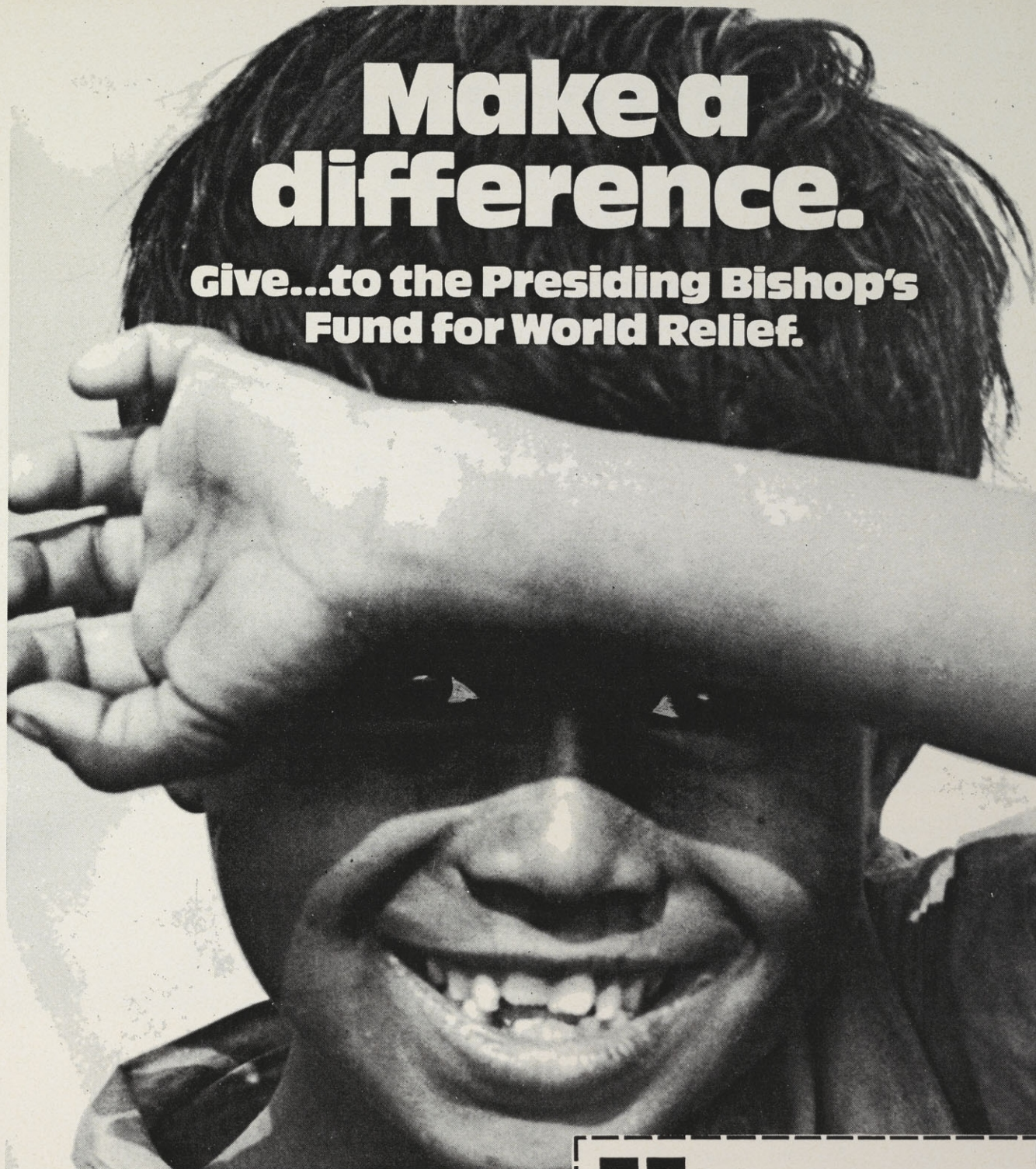
The Episcopalian is not supposed to
be a "house organ," but it seems to toe
the party line on all the vital issues.

Charles C. Lynch
Ionia, Mich.

ED. NOTE: Opposing opinions have
been printed in "Switchboard" and in
the feature pages since the February,
1972, issue when the yes/no article,
"Should Women Be Ordained?" by
Bishop C. Kilmer Myers and Dr. William
J. Wolf, appeared. In fact, a straw poll
printed in the magazine indicated more
readers opposed than in favor of ordain-
ing women priests.

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THE Episcopalian

Lent, 1974:

Deliberate Living

"I went to the woods because I wished to live deliberately, to front only the essential facts of life and see if I could not learn what it had to teach and not, when I came to die, discover that I had not lived. . . .

"I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner and reduce it to its lowest terms and, if it proved to be mean, why then to get the whole and genuine meanness of it. . . or if it were sublime, to know it by experience."

—Henry David Thoreau
(1817-1862)
Walden

CONTENTS

- 6 **Pride and Prayer** *by W. H. Auden*
Thoughts for Lent from the Anglican poet
- 8 **Two Losses Hard to Bear** *by Henry L. McCorkle*
- 9 **Moving Toward a Goal: an editorial**
- 10 **Christian Bravo for "Hard Times"** *by Marshall W. Fishwick*
Rolling up our sleeves for the end of the Age of Opulence

Living Through Crisis

- 13 **How Episcopalians Are: a survey**
- 16 **Fuel Shortage in Great Britain Promotes Ecumenical Sharing**
- 16 **Looking for a Scapegoat** *by Rita Dranginis*
Who's to blame for soybeans twice a week?

The Second Mile

- 18 **Ohio Gets Large Gift** *by Judy Mathe Foley*
Using dollars to make the Gospel work
- 19 **The Case of the Missing Giver** *by Hugh McCandless*
Depersonalized giving can do more harm than good
- 19 **Central Purchasing and the Foolish Virgin** *by Harry Eugene Goll*
Let's get it together for stewardship
- 21 **God's Word and Our Taxes** *by Walter A. Brueggemann*
The returns are in on human priorities
- 21 **Federal Court Upholds Quakers in Tax Suit**
- 22 **Welcome to San Diego**
- 23 **The View from Denver: Parishes Build Together** *by Salome Hansen*
- 24 **World Relief Octave/1974: A Time for Sharing**
Reaching the world through the P.B.'s Fund

Celebration of the Spirit

- 26 **Faith Alive: A Growing Four-Year-Old** *by Jan Riemer*
The Faith's alive and well in Philadelphia suburbs
- 27 **A Search for Community Begins in a Tent** *by Carroll Mallin*
Morning Star shines brightly in Florida
- 29 **Glossalalia: Confusion or Blessing?** *by Elizabeth C. Mooney*
Washington conference explores the possibilities
- 30 **Women's Rights Raised During Trinity Meeting**
- 30 **Amazing Days in Pittsburgh** *by Janette Pierce*
Two diocesan events draw thousands
- 33 **Bishop Allin Previews Plans** *by Richard J. Anderson*

COLUMNS AND COMMENTS

- 2 *Switchboard*
- 20 *Quiz and Questions*
- 25 *Congratulations*
- 25 *Calendar of Events*
- 31 *Mission Information*
- 52 *Movie Review*
- 54 *Episcocats*
- 54 *Exchange*
- 55 *Educational Directory*

PRIDE & PRAYER

by W. H. Auden

Today all of us, whatever our religious and political convictions, are conscious of the threat of disaster: we all realize that if we continue to plunder and poison our earth as we are doing, we shall make it uninhabitable in the not-so-distant future—if we have not already destroyed ourselves with nuclear weapons. The questions: “What is Man’s true status in Nature? What are our responsibilities to the Cosmos?” have become more urgent than ever before.

In trying to answer them, those of us who are Christians may properly begin by asking: “What are the implications of the story of Creation as given in the first two chapters of Genesis. . . .”*

Let us turn now to the second chapter of Genesis. Here, in speaking of human beings, the singular has replaced the plural of the first chapter.

God forms Adam out of the dust, breathes into his nostrils the breath of life so he becomes a living soul whom God addresses as “Thou” and to whom Adam answers with “I,” and the reason given for there being two sexes is not biological but psychological—it is not good that man should be alone. This account helps to clarify what was meant in the first chapter by saying that man is made in the image of God.

Every human being is at once, like the other animals, an individual member of a species, *Homo Sapiens*, and a unique person, a member of a class of one who can say “I”—an “I” which is a trinity-in-unity. As St. Augustine says: “I am willing and knowing: I know that I am and will: I will to be and to know.”

The myth of our common descent from a single ancestor, Adam, is a way of stating the fact that as persons we are called into being not by any bio-

logical process but by other persons, God, our parents, our siblings, our friends. As individuals we are countable, comparable, replaceable: as persons we are uncountable, incomparable, irreplaceable. As individuals we exhibit behavior: as persons we are capable of choosing to act in one way and refusing to act in another and of accepting the future consequences of our acts, whatever they may be.

Life might be easier for us if our awareness of ourselves as individuals and as persons could be kept distinct. Unfortunately, they cannot because man is a history-creating creature who has been able to develop after his biological evolution was complete. Consequently, we can use the indefinite article to mean various things: as a biological description—a man, a woman, a child, a red-head—and to indicate membership in some particular cultural or social group—an Englishman, a doctor, etc.

Cultures and professions have been created by persons and so are to be thought of as corporate persons, but those who belong to them are individuals, not persons, to the degree that their modes of thinking and behaving are conditioned by the group to which they belong and not personally chosen by them.

It is this duality of our nature that tempts us into Pride, the sin which Christian theologians have always regarded as the Primal Sin, from which all the others issue. I want, however, to stray and describe Pride with as few theological presuppositions as possible.

**To pray is to pay attention or,
shall we say, to listen to someone
or something other than oneself.**

* We have arranged the manuscript for use as Lenten reading. Auden’s commentary on the first chapter of Genesis will be published later.

My senses tell me the world is inhabited by a number of human individuals whom I can count and compare with each other, and I do not doubt the evidence of my senses. It requires, however, an act of faith on my part to believe they enjoy a personal existence as I do, that when I hear them say "I," they mean what I mean when I say it for this my senses cannot tell me.

Nor can they tell me that what I see them doing is an act of free choice for I cannot see them choose: I can only see what in fact they do. Even in the case of my parents, or of a lover, where I tell myself that to me they are real persons, it is all too easy for me to endow them with an imaginary "I," pleasant or unpleasant, which has nothing to do with their real one.

Vice versa, my own personal existence is to me self-evident. What, where I am concerned calls for an act of faith, is to believe that I, too, like everyone else am a human individual brought into this world by an act of sexual intercourse and exhibiting socially conditioned behavior; to believe, that is to say, that the Self of which I am aware and I are an indissoluble unity for my immediate experience is of a Self, both physical and mental, which I am inhabiting like a house or driving like a motor-car.

The refusal to make these two acts of faith is what constitutes the sin of Pride.

And what are the consequences? In relation to others, it ends by my regarding them as objects, to be either ignored or exploited for my own advantage. In dealing with them my philosophy is materialist and behaviorist.

In my relation to myself, two consequences are possible. To the degree I am pleased with the Self that has been given me, like the Pharisee in the parable, I take the credit to myself and think my advantages over others are due to my superior merit.

To the degree I am dissatisfied with myself—and those who are completely satisfied are rare—I shall either turn on others and God in a passion of envy and resentment or refuse to take responsibility for my actions, which is another form of Pharisaism; that is to say, instead of saying simply like the Publican, "God be merciful to me a sinner," I shall say, "Yes, I know I take bribes and that is a bad thing to do, but I can't help it because my mother didn't love me." In dealing with myself, my philosophy is Gnostic and Manichaeian.

As an antidote to Pride, man has been endowed with the capacity for prayer, an activity which is not to be confined to prayer in the narrow religious sense of the word. To pray is to pay attention to or,

W. H. Auden —erudite, amused, paradoxical, and deeply concerned with matters of faith, manners, politics, and civility.

When Jacques Barzun called W. H. Auden "the greatest living poet in English" some years ago, he was only complimenting one portion of the talents of the English-born American man of letters. From the first publication of Wystan Hugh Auden's poetry in 1928 until his death last September, Auden wrote prolifically: not only serious poetry, but light verse, verse drama, songs, opera libretti, and literally hundreds of essays.

As a special Lenten series, we present the first of a four-part series taken from a working draft of a previously unpublished Auden manuscript on "Work, Prayer, and Carnival."

Born February 21, 1907, Auden entered Christ Church College, Oxford, as a science student but quickly—and wisely—turned to English literature. He became identified with a

literary group which included Christopher Isherwood, Stephen Spender, Louis MacNeice, and Cecil Day Lewis.

A life-long Anglican, Auden became an American citizen and lived in New York City where he regularly attended the 8 a.m. service at St. Mark's-in-the-Bouwerie, often "in bright blue bedroom slippers."

Among his friends the poet counted the Rev. R. Sherman Beattie of Old Greenwich, Connecticut, now a Doctoral Candidate in New York University's program with General Theological Seminary. In early 1971 Auden sent this manuscript to Father Beattie, following a four-day visit between speaking engagements. Father Beattie discussed the manuscript several times with Auden, who by then had moved "on to other projects."

Over the years the priest felt the insights of the work so stimulating that he wished to share his treasured gift with others and, "in view of Mr. Auden's staunch churchmanship, what vehicle could be more appropriate than *The Episcopalian*?"

Regardless of the subject matter or form he chose, Auden always was deeply concerned with the craft of writing, the proper fashioning of each piece of work. Whether he would have further refined these essays if he had lived longer is impossible to guess. ◀



shall we say, to “listen” to someone or something other than oneself.

Whenever a man so concentrates his attention—be it on a landscape or a poem or a geometrical problem or an idol or the True God—that he completely forgets his own ego and desires in listening to what the other has to say to him, he is praying.

Choice of attention—to attend to this and ignore that—is to the inner life what choice of action is to the outer. In both cases man is responsible for his choice and must accept the consequences. As Ortega y Gasset said: “Tell me to what you pay attention, and I will tell you who you are.” The primary task of the school teacher is to teach children, in a secular context, the technique of prayer.

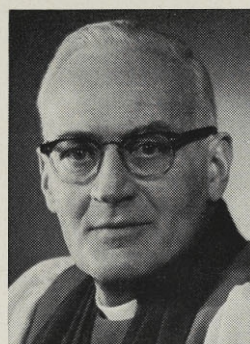
My senses tell me that the world is inhabited by a number of human individuals, but it requires an act of faith to believe that they enjoy a personal existence.

Petitionary prayer is a special case and, of all kinds of prayer, I believe the least important. Our wishes and desires—to pass an exam, to marry the person we love, to sell our house at a good price—are involuntary and therefore not in themselves prayers, even if it is God whom we ask to attend to them. They only become prayers in so far as we believe that God knows better than we whether we should be granted or denied what we ask.

A petition does not become a prayer unless it ends with the words, spoken or unspoken, “Nevertheless, not as I will, but as Thou wilt.” Perhaps the main value of petitionary prayer is: when we consciously phrase our desires, we often discover they are really wishes that two-and-two should make three or five, as when St. Augustine realized he was praying: “Lord, make me chaste, but not yet.”

Be that as it may, the essential aspect of prayer is not what we say but what we hear. I don’t think it matters terribly whether one calls the Voice that speaks to us the voice of the Holy Spirit, as Christians do, or the Reality Principle, as psychologists do, so long as we do not confuse it with the voice of the Super-Ego for the Super-Ego, being a social creation, can only tell us something we know already whereas the voice that speaks to us in prayer always says something new and unexpected—and very possibly unwelcome. The reason why I do not think the label matters that much is because I know the most convinced atheist scientist has prayed at least once in his life—when he heard a voice say: “Thou shalt serve Science.”

Two Losses Hard to Bear



Stephen F. Bayne, Jr.,
Director



Lou Cassels,
Contributing Editor

Brilliant and multi-talented, each in his own way. Awesome in image, but warm and wise as friends. Lovers and skilled users of words in speech and print. Disciplined and devoted Christians, each sharing his ministry with millions, one largely through the institutional Church, one through the secular mass media. But both often loners in the midst of many. Both frustrated by health problems that wouldn’t leave them; both gone from us too soon.

Stephen Fielding Bayne, Jr., pastor, teacher, bishop, author, church leader, and official, died on holiday in Puerto Rico at 65. Louis Cassels, newspaperman, columnist, teacher, editor, and author, died at home in Aiken, South Carolina, at 52. These are the simple facts. Beyond the agony of loss to Lucie and Charlotte, sons and daughters, friends and colleagues, is the inescapable fact that these God-driven men each made unique contributions to the Christian cause which will never be lost.

Stephen Bayne will best be remembered, I think, as the person who brought the Anglican Communion rumbling and grumbling into the twentieth century, the Kissinger to Mother Church, the Isaiah for MRI.

If you happen to have a copy of the Document on Mutual Responsibility and Interdependence stashed away somewhere, take it out and reread it. The insights and challenges presented to us that hope-glazed summer of 1963 seem even more pertinent today in the winter of our discontent. We in the American Church have moved with different drummers this past decade, but the vision that Stephen Bayne offered us then still haunts us, still spurs us.

Louis Cassels, in his more than a quarter-century as journalist/Christian, pulled religion out of the edifice and put it on the kitchen table. His widely-syndicated United Press International columns and his books on basic Christianity have given more Americans more information about the Christian cause than anyone since St. Paul. And a lot more concisely, too, in my opinion. In an age of Superstars, Lou Cassels ranks with Henry Aaron, Jack Nicklaus, O. J. Simpson, and Bobby Orr in our profession.

Lou once studied for the ministry at Duke University. But the Lord in His wisdom, led Lou to a ministry that reached into almost every home in the United States of America. As a professional journalist who covered major news events, political conventions, American business, and the wine trade with equal aplomb, Louis Cassels called his shots as he saw them. His integrity, his clarity of expression and his range of interests will be marks of excellence for years to come.

We’ll miss you both. And we thank God for sharing you with us so abundantly.
—H.L.M.

● An Editorial

MOVING TOWARD A GOAL

Early 1974 seems to be a time of movement and change in country and Church. As Americans we are adjusting as best we can to the alarums and pronouncements of the energy crunch. As Christians in The Episcopal Church, we are getting ready to welcome John M. Allin as our new Presiding Bishop.

This month we on *The Episcopalian* are caught up in movement and change, too. We say farewell (*see opposite page*) to two wonderful human beings who have meant much to this publication over the years—Bishop Stephen Bayne, a many-time contributor and member of our Board of Directors, and Louis Cassels, columnist and Contributing Editor.

This month also we say hello to the some 4,300 families in the Diocese of Kentucky who will begin receiving *The Episcopalian* along with their diocesan paper, *The Bishop's Letter*. Kentucky is the fifth diocese to join in this cooperative communication venture. And we welcome also two new Contributing Editors, Mrs. Salome Hansen of Denver, who will be our new western regional editor, and Canon Richard J. Anderson of Buffalo, who covers Executive Council meetings for us. Sal Hansen is editor of *The Colorado Episcopalian*; Dick Anderson is editor of Western New York's *Episcopal Churchfacts*.

We've also had our own energy crunch to deal with. Our paper costs have gone up over 40 percent in the last year. And that's using the most inexpensive kind of coated stock. Our plate and film costs—all from petroleum derivatives—have increased over 70 percent. Our postage costs will have increased more than 25 percent by the time you receive this issue. This all adds up to a 30 percent plus increase in publication costs we have had to absorb in the past twelve months.

For this and two other compelling reasons—1) the interest shown by many dioceses in an alternate communication system we have been working on for the past year and 2) the directive given us by General Convention to explore other ways of reaching every home—the Board of Directors has authorized the editors to change the format of *The Episcopalian*.

This change—effective with the June issue—will be to a 24-page monthly tabloid newsmagazine, plus regional editions for our diocesan partners and the clergy. Two important items will not change—the quality of the product and the basic price structure. In fact, we expect to produce a better product and to give you more material—not less—for the same amount of money.

We welcome your questions and advice and we'll have more to say about this change next month.

—The Editors

March, 1974



What you should know about

fire and casualty insurance

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

Eventually losses will occur. How they are handled may well spell the difference between a minor and a serious loss, and/or a satisfied or dissatisfied insured.

Strange as it may seem many problems that accompany a claim can be settled before it occurs. Have a clear understanding of the meaning of the policy terms and/or what is to be included or excluded. Also, your insurance contract, like any other contract, contains exclusions. It is important to know what they are. Your local representative or insurance company will help you with any questions.

When a loss occurs it should be reported *immediately* (by telephone) to the company or its nearest representative. At the same time steps should be taken to avoid further damage or loss.

Property losses

If a part of a roof has been burned or blown off, for example, it should be covered as soon as possible, even if only temporarily, as subsequent rain damage would not be covered by a fire insurance policy. If contents have been wet in the process of extinguishing a fire, they should be dried out. In brief, salvage operations of any kind should be started immediately by the insured to protect the property from further loss. Detailed records should be kept of all materials and labor used in the repair work.

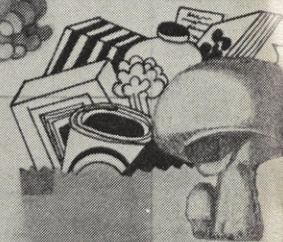
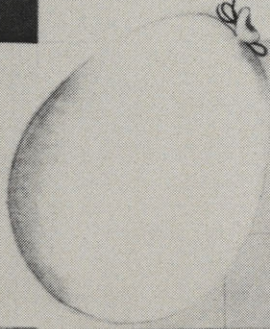
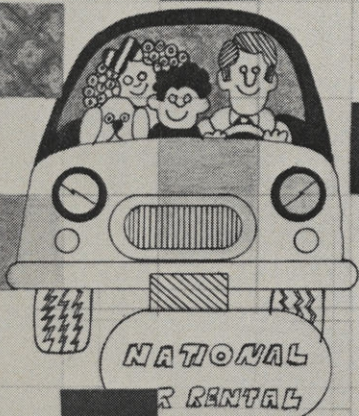
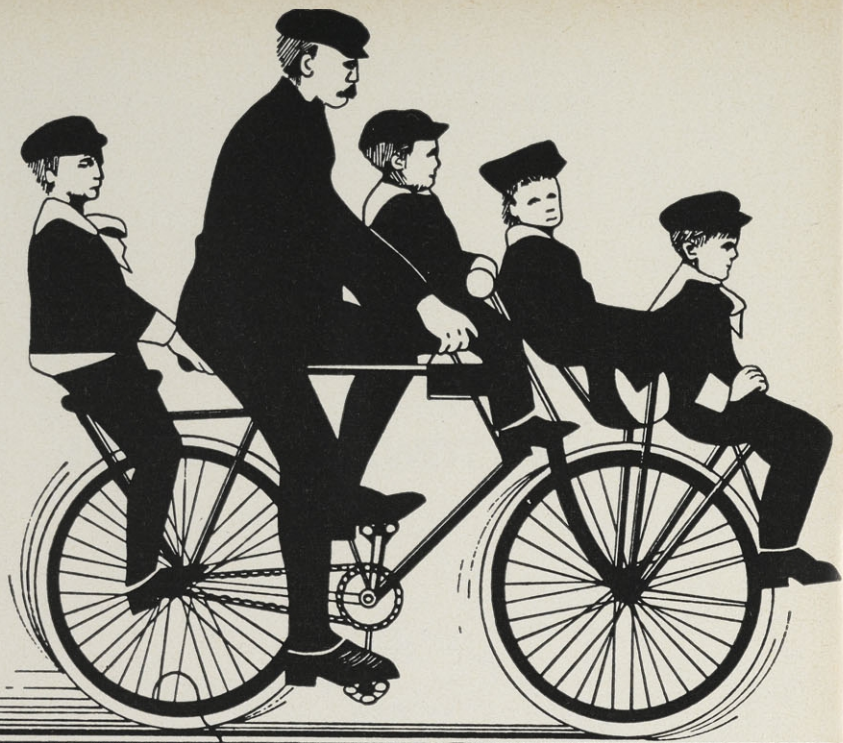
Next, the question "to repair/rebuild" must be resolved, estimates obtained from local contractors, and work started as soon as possible. (Your insurance policy probably says "... with due diligence and dispatch".)

It is important to remember that your insurance company is as anxious to settle your claim as you are. It will supply you with all the assistance it can to expedite this task, usually through the services of an adjuster. Like the doctor, lawyer or other professional businessman, the adjuster is trained to help you solve all of your claims problems—from the moment of loss to its final settlement. Advise your company at once if this is not the case.

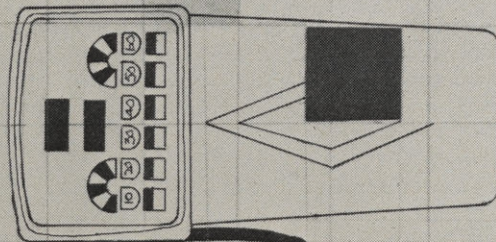
Next month's article will discuss Liability claims. I stated at the beginning that "eventually losses will occur". There are precautions you can take to avoid losses. Write for our brochure "17 Ways To Reduce Losses".

Have you a question?
Send it today to:

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



$e=mc^2$



FEB. 1974: C. S.

Christian Bravo for “Hard Times”

“Chop your own wood and warm yourself twice.”

—Benjamin Franklin

“I . . . beseech you that ye walk worthy of the vocation wherewith ye are called.” —St. Paul

Not often, even in Philadelphia, do we link the words of Ben Franklin with those of St. Paul. But I propose we do just that—link wood-chopping and walking in the Year of the Energy Crisis. But don’t expect me to bemoan the soul-searching and ax-swinging which are upon us. I say, along with a surprising number of my neighbors, it’s about time! Bravo for the Arab Embargo!

No one in his right mind could or would applaud the suffering, unemployment, and collapse that will befall some: let us only hope that as individuals and a society we shall be good neighbors. The situation calls most of us to give up luxuries, not necessities—a small percent of our well-stocked larders and sagging tummies. By chopping wood, we shall discover not only that we can save oil but feel invigorated and useful. By walking to the store or post office, we may find out something about our neighbors or the landscape we generally drive

by too fast to observe.

If we chop with our children and walk with our wives or husbands, we may even discover what old-timers meant by “family living.” In a new simplicity, we may find new freedom. We have been so exalted by our tempo and technology that we have become little gods in our own special dream-worlds. By coming down, we may be lifted up. Isn’t that what the Shakers implied in a lovely old hymn which still echoes through the American imagination:

*’Tis the gift to be simple,
’Tis the gift to be free,
’Tis the gift to come down
Where we ought to be;*

*And when we find ourselves
In the place just right,
’Twill be in the valley
Of love and delight.*

Both historians and theologians can help explain our new situation. Nobody loves a fat man. In our mythology, the “good guys” have big biceps; the “bad guys” have big stomachs. Caesar’s muscles ripple as he crosses the Rubicon; sweat pours off Nero’s chin as he watches Rome burn. Even lovable Falstaff, who “lards the lean earth,” is rejected by reformed Prince Hal. Scarcity smacks not only of

the heroic but the holy.

The three religions which have most shaped our civilization—Christianity, Judaism, Islam—all come from the sparse desert: out of fasting, famine, and denial. Saints and holy men always sense an energy crisis. They work hard, eat little, and denounce their opulent neighbors. John the Baptist’s wardrobe consisted mainly of animal skins, his diet of grasshoppers. Jesus went frequently to the desert to fast and pray.

Self-denial remains the most impressive gesture a leader can make. Of all the hideous memories which came from the Vietnam War, none haunts me as do pictures of monks, burning themselves to death as acts of protest. India’s independence came not when Ghandi insisted on fighting but when he refused to eat.

I am not speaking merely of the advantage of better diet, regular exercise, and a sensible relationship of footpower to horsepower. We have known about these throughout the Age of Opulence; and when our coronaries came, we had to act accordingly. What I want to stress are the *spiritual* gains and insights which may come from 1974’s Energy Crisis.

Americans have always seen

themselves as operating under and at the mercy of God. Our ancestors sought these shores to found a *new* England, a *new* Canaan, a *new* Haven for those who loved the Lord. For years only church-goers could vote. To supplant a chubby, self-indulgent John Bull, they invented as a national symbol the lean, frugal Uncle Sam. Knowing that an idle brain is the devil's workshop, Sam rolled up his sleeves and went to work. In times of crisis, he wants and expects YOU to do the same.

We have come to one of those times in 1974. Most Americans are not only willing but anxious to get on with it. Their ancestors followed Old Hoss, Old Hickory, Rough and Ready, Teddy, and Ike. Why should they be afraid of car pools or shortages of toilet paper?

We have yet to see what changes will occur among the millions of children and teenagers who are members of an essentially leisure class. Our wealth and abundance is so great that we have supported them as unemployed consumers with a "fun orientation"—a superficial fairy land in which pimples, not poverty, are the major issue. Underneath all this, have we instilled values and goals which will allow them to adjust? Early data is encouraging, but the question remains unanswered.

History's judgment falls heaviest on those who think of themselves as gods, who put their trust in man-made systems and worship the work of their own hands. Not only men but institutions, nations, civilizations can and do perish. But the judgment of the Old Testament is softened by the repentance and forgiveness of the New. Old words take on new meaning: "Repent ye, while there is yet time. . . ."

All that gluttony we have practiced in recent years—6 percent of the world's population, consuming 50 percent of its wealth and energy—is what

Dorothy Sayers called a warm-hearted sin. Even more bone-chilling is the prevalence of that cold-hearted sin, covetousness.

That Golden Calf known as G.N.P. endowed covetousness with glamor on an unprecedented scale, made it a swaggering, swashbuckling sin, going about with its hat cocked over one eye and a well-heeled boot for kicking.

"I got mine, Jack," we used to say in the Navy, "how did you make out?" What Jack didn't get, he coveted; after all, in a land of more and more and bigger and bigger. . . .

Can we live with less and less, watching our huge stockpiles and bank accounts become smaller and smaller? Can we stop jetting—even driving—all over the land and simply walk?

Surely that was what St. Paul meant in the wonderful line from Ephesians with which we began. "I beseech you. . . walk. . . ." persistently, steadily, knowing the Christian has nothing to fear. He need not chase every wind of doctrine, every "new look" which leaves one breathless and discouraged. We walk worthy of the vocation to which we are called: to seek and find everlasting life.

Ever since World War II, we have been speeding around our continent-sized corral—indeed, around the world—as if we, not God, owned it. The doctrine of progress grew and prospered like wheat in Kansas or crab grass in suburbia. Intrigued by our new go-carts, gadgets, pills, and plastics, we have strewn our landscape

Dr. Marshall Fishwick, 50, is president of the Popular Culture Association Advisory Faculty which helps schools develop popular culture courses. An Episcopalian, Dr. Fishwick teaches at both Lincoln and Temple Universities. He has written many books and is currently working on one with Marshall McLuhan.

with outmoded eggbeaters, crinkled automobile fenders, and empty beer cans.

Getting and spending, we have laid waste not only our powers but our pleasures. *Things* have become ersatz substitutes for pleasures. John Keats said a thing of beauty is a joy forever; in the 1960's, we shortened the line to read: "A thing is a joy." And it had better not last forever! Doesn't our whole economy move on the principle of enforced obsolescence?

A splendid example is that insatiable gas-guzzler, the All-American Auto. Every year, sweeping but superficial changes are made: our vanity is hurt if we don't "trade it." Might this not be gluttony? And doesn't the same principle apply to a hundred areas in our lives?

Not that the things themselves, or the uses to which we normally put them, are evil, are in all cases wasteful. The danger is we surround ourselves with things to ward off boredom, loneliness, and perhaps even community. "Things are in the saddle," Emerson observed, "and ride mankind."

What might the "Energy Crisis" mean to America? It might remake our whole image of ourselves, from the cannon ball to the rubber ball. The cannon ball knocks down everything before it, having the power and energy to do so. The rubber ball moves until it hits something too hard to penetrate; then it bounces back. Bouncing has resilience, humor, perspective. Surely Winnie the Pooh realized that when he spoke admiringly of Tigger:

*But whatever his weight in pounds, shillings, and ounces,
He always seems bigger because of his bounces.*

If the energy crisis lasts long enough, we might re-translate St. Paul's famous rubric from "Be ye abounding in love" to "Be ye abouncing in love." ◀

HOW EPISCOPALIANS ARE LIVING THROUGH CRISIS LENT '74

Many Are Cold—Few Are Frozen: That headline, from the January issue of the *Eastern Shore Churchman*, Diocese of Easton, expresses the results of *The Episcopalian's* January survey on how churchpeople are faring during the energy crisis.

Episcopalians attend colder churches, travel there in car pools, spend more money for less gasoline, and schedule service times to coincide with meeting times in the forty-nine dioceses from which we heard.

The survey showed that in some places church attendance is slightly increased. This may be due more to the change to daylight saving time, which lessens attendance at early services but increases it at later ones, as the Diocese of Missouri reports.

The Diocese of Maine reports using the mails and telephone more and cars less. In Maine, as in Vermont, some churches have closed one or more of their buildings for the winter and are holding services in parish halls. Clergy in the colder dioceses work more at home and less in their offices to save heat.

In San Joaquin, as elsewhere, automobile allowances have been increased. In Nevada, Bishop Wesley Frensdorff reports he has cut down travel only a little but now drives "a lot slower." In Eastern Oregon, Bishop William B. Spofford, Jr., reports using more conference calls and, in a "Bulletin for Brethren," the outdoorsman-bishop added: "If the bishop doesn't make some meetings, go look for him because he is probably sleeping in a down bag by the side of the road."

In the Rocky Mountain area, fuel prices have risen at least 30 percent. In North Dakota services are being held in homes in Oakes, Rigby, and Lisbon. In Mississippi, homes are also being used for services in Jackson, McComb, Vicksburg, and Meridian.

Most bishops, in issuing messages about the crisis, took the long view. Bishop Frederick B. Wolf of Maine reminded the Church: "At the same time we conserve, we need to continue to serve."

Bishop Paul Moore, Jr., of New York observed: "It is an extraordinary opportunity for us to reexamine what living is all about. Our mobility narcotic is yanked away. . . . So we have to face ourselves, even perhaps without TV."

In Central New York, Bishop Ned Cole warned against another "energy crisis"—a failure or inability to act. Such apathy, he said, "could give some contemporary, mustached, neurotic sign painter the soil in which to sow seeds of hatred, feeding again on the anti-Semitism which could be built up by blaming Israel for the actions of the Arabs in reducing the amount of oil sent to friends of Israel. . . . We cannot be a part of this energy crisis."

Bishop George M. Murray of Central Gulf Coast too warned against a dictator, saying the Church must "recognize our responsibility to future generations. Will we take seriously the . . . stewardship that God has entrusted to us? Or will we continue our gluttonous, selfish waste and destruction until either the earth is no longer habitable or there is a revolution which takes away our freedom and places a dictator over us?"

Writing in Massachusetts' *The Church Militant*, the Rev. John Snow of Episcopal Theological School phrased the warning another way: "Ecology, economy, and ecumenical all come from the same Greek root word, *oikos*, which means simply "household." . . . It is not that the world should become a single household; the world was created a single household and continues to be so. Humans are universally interdependent. . . ."

"What would you say to a priest who, while holding the elements in his hands, addressed the people, 'The gifts of God for the people of God. First person to the altar rail gets them all!' . . ."

"American life, the idolatry of greed in the dress of winning, has no theological basis, no basis in reality. The cost of violating the economy of God, the given process of His household, is fast becoming clear. It is the death of the planet. It is indeed the wrath of God."

● In Salt Lake City, Utah

Cab Owner Flags Down Energy Crisis

by Dale Van Atta

A tall, fair-haired, good-looking man gazes out a dirt-begrimed window at the rows of familiar yellow cars on his lot in Salt Lake City, Utah. Four pumps are gushing gas, filling the company cabs and motor buses pulling into the depot. No sign of energy poverty here. "I'm eternally optimistic," smiles 34-year-old Charles Boynton—and he has a right to be hopeful.

As president of the 7,000-member, 70,000-car International Taxicab Association, he has already seen the Federal government grant his industry 100 percent of its fuel allocation demands in the most recent Federal Register. "They finally recognized cabs were a mass transit type of operation," Boynton said.

And why not? Taxi rates are regulated by various governing agencies already. Besides, according to Boynton, more people hail a taxi than board buses—some quarter of a billion a year in this nation.

Yet, even though the government will give them the gas they need to operate, cabs still don't receive any cut-rate prices. "So we're caught in the middle of the Cost of Living Council, Phase IV, and fuel price increases," explains a beleaguered Boynton. And the only way out is to pass that cost on to the customers.

But it will never be that easy, Boynton says. Trying to raise rates can be like the favorite tourist tale about hopping a cab to go one block and taking half an hour—in this case, riding through side streets of federal regulations, price-hike shy commissioners, and political red tape. *Continued on next page*



While rates are pushing their way through legislative bodies in the country, the ITA is sponsoring "shared rides" programs or cab motorpools, engine-starving by using a low-gas mixture to start the cabs, and, everywhere, "turning off engines instead of idling them."

Much as he complains, Boynton can't help striking his most disarming Dick Van Dyke pose when you ask him if the fuel crisis has helped the industry. "I don't think there's any question it would show an increase in cab use," he says, leaning back in his chair and deferring any enthusiasm until "all the facts are in."

Boynton says the conserving citizen is traveling by taxi. Disgruntled by difficulties in getting gas, feeling unpatriotic for over-purchasing, or worried about the rationing reaper's threatening to slice off the supply completely, the average person wants to save fuel for recreation and long hauls, the ITA president predicts. So he or she uses the taxi for errands and trips to work.

The whole prospect couldn't please Boynton more.

He started as a taxicab driver in the Salt Lake Transportation Company and loved it: "You get to rub elbows all day long with human nature." Now he's president of the company and fielding cabs, buses, airplanes, and a travel agency—and proud they've been trying to cut back on fuel since last February when Shell Oil first gave the ITA

feelings about an impending shortage.

An active member of St. Mark's Episcopal Church in Salt Lake City, Boynton remarked that his two children, Brooke, 7, and Megan, 4, have always lived in a 64-degree home. "We're the outdoor type anyway," he explains, adding that his wife never used the car air conditioner during the last, sweltering Utah summer.

● In Addison County, Vermont

Fuel Shortage Hurts Lives Of Rural Poor

by Judy Mathe Foley

- A little boy carries a basin of water across the kitchen floor. He slips and falls, spilling the water. Before his mother can mop the water, it freezes.
- A man who works part-time as a school bus driver, and was working as a gas station attendant until the station closed for lack of gasoline, has a wife and four sons. They heat their small, sub-standard house with the oven of a gas cooking stove, which has a defective valve.
- A disabled war veteran manages to pay for food and fuel for his

family but fell behind on payments for electricity, which runs the furnace. He promises to repay a loan to cover the electric bill by collecting old beer and soda bottles. This past fall he paid for the family's fuel in this manner.

Thanks to the aid of churches and with the last of Office of Economic Opportunity (OEO) funds, the above families received assistance and loans from an emergency fund in Addison County, Vermont.

To the poor people in Vermont, the nation's energy problems are not just a chance to "re-think lifestyles" or to live more deliberately. The crisis is real. In one week temperatures went to 34 degrees below zero with high winds. And as temperatures went down, the price of a gallon of kerosene—which many people use in their old pot burner stoves—went from 20 cents a gallon to 43 cents a gallon. Payment must be made on delivery, or the people face a total freeze-out.

When in October John W. Graham, county developer with OEO, saw the energy crisis coming, he and his colleagues organized to meet it.

The Fuel Crisis Fund went into effect December 1, 1973, and in the first month fifty-three families received help: twenty-one families received interest-free loans and thirty-two received other types of help, such as repairing the defective stove valve mentioned above, referrals to the Department of Social Welfare, financial counseling, and emergency food. More people will be helped through a new source of designated funds which stipulates up to \$200 per job can be spent to restore and improve home heating units.

Mr. Graham reports that both the Department of Social Welfare's local office and the county's fuel dealers have been cooperative, and no lives have been lost in the winter's freezing temperatures.

Vermont churchpeople are vitally concerned about the poor people in their state. In 1969 the Episcopal Diocese of Vermont funded TAP Water to bring running water into the homes of people who for generations have hauled it from swamps and streams in old buckets

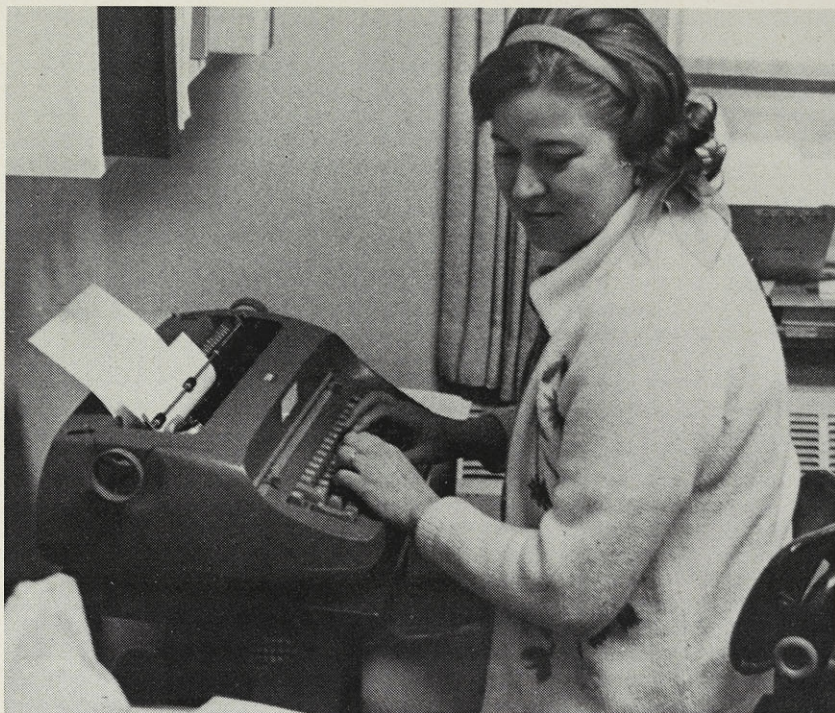
The Episcopalian

(see November, 1972, issue).

During a January thaw TAP Water volunteers worked around the clock to thaw out pipes and chop open springs to get the life-line of water moving again. Seven families in one area have recently been saved through connecting their

homes to water supplies.

Mr. Graham says plans for next summer are well underway so rural families in Addison County and throughout Vermont can look forward to having an indoor water faucet or a flush toilet with an environmentally correct septic system. ◀



● In La Grange, Illinois

Planning, Pants, Patience Help Family Through Winter

by Erwin Soukoup

A change in the lifestyle of Episcopalians because of the energy crisis? Nothing noticeable, according to three rectors of North Shore parishes of suburban Chicago. A call to the rector of Emmanuel Church, La Grange, produced a different result. "It's right here in my office," said the Rev. William H. Baar, a pastor in an upper-income community west of Chicago.

"The lights are down, the thermostats are set at 68 degrees, and portions of the building not used are closed off. And Betty Wiseheart, receptionist and parish secretary, has switched from dresses to pantsuits and sweaters to ward off the cold in the church office."

Betty and Paul Wiseheart, members of Emmanuel Church, have altered their way of living during the winter's crisis. The temperature at home is also 68, the windows and doors have been re-weatherstripped, and no one leaves a room with the lights on or the radio playing.

Doing these things is difficult, admits Betty. The five Wiseheart children range from college age through teenage to grade school, and maintaining a crisis discipline in the busy household is no picnic.

Perhaps the biggest change in habits concerns driving. All trips are consolidated, and no one takes the car without finding out what errands other members of the family might have planned. Paul, in his posi-

tion with a retail chain store, must drive daily. And Betty, living fifteen miles from her church work, must also drive. Shopping is done on trips to and from work, and Keith, the teenager, is permitted only one driving day for personal purposes each week.

Until Betty changed her schedule, she worked half-day on Wednesdays and Saturdays. This meant six trips to and from work each week, plus another trip to pick up Keith at his after-school job in the village. She now works a full day Wednesdays, no Saturdays, and eliminates sixty miles of driving weekly.

Biggest frustration? Searching for gasoline when gas stations are not open until 8 a.m. and close at 6 p.m.

Any worries? Yes, when Dale, Todd, and Joel, the grade school children, are waiting for the school bus in the cold pre-dawn departures created by the switch to Central Daylight Saving Time.

Any benefits? Some: Paul and Betty found their home fuel bill was \$15 less in December than it had been in November. "And the family doesn't seem to be running off in all directions at all hours anymore," added Betty.

Paul and Betty have no intention of curbing parish activities or church attendance. But the family plans to participate as a group to save energy, commercial and theirs. "When the Lenten program begins," explained Betty, "I'll probably stay in the office after work and not drive home for supper."

How is the parish meeting the situation? "Too early to tell," responded Father Baar. So far church attendance has not decreased, nor has lack of support of parish programs. Perhaps the attendance at the Lenten program will provide an answer.

The crunch has begun in the suburb on Chicago's west side. Perhaps in time it will reach the North Shore as well. ▶

March, 1974

Fuel Shortage in Great Britain Promotes Ecumenical Sharing

Ecumenical activity is increasing among British churches as a result of the energy crisis.

Fuel shortages have prompted congregations to share their facilities. By doing so, they are promoting church unity and economizing on light and heat at the same time.

In Sutton, Surrey, just south of London, four churches—Anglican, Baptist, Methodist, and United Reformed—have decided to use one building for Sunday worship over a six-week period. The building is already shared by the Methodists and the United Reformed Church.

Baptist minister, Gethin Abraham-Williams, said when announcing the plan to his congregation: "In two months the Arabs, by reducing our oil supplies, and the miners, by restricting their output of coal, have achieved more than all the persuasion and arguments of preachers and theologians in almost 2,000 years in bringing the Churches together—if only for six weeks. I don't suppose either the Arabs or the miners would care to be compared with Cyrus the Persian, nor to have their actions interpreted as the rod of God's anger, but there is a parallel here with Isaiah that we cannot wholly ignore."

The massive combined congregation of the four churches will have a variety of services, from an Anglican Prayer Book Communion at 8 a.m. to a joint evening service at 6:30 p.m. A Free Church family service and an Anglican family Eucharist will take place between. The clergy of the four churches are encouraging their members to take advantage of the arrangement to sample each other's worship traditions.

In western England, Angli-

can Bishop Oliver Tomkins of Bristol calls on local Christians to do much the same kind of church-sharing. In the February issue of his diocesan newsletter, he says: "In the local church we could signalize our responsible stewardship of light and heat while we need to do so by uniting more often for our enterprises, including public worship, and specifically for Sunday evening worship when what goes on in one church or another is so often

similar.

"The clergy might well give a special lead on this point and everybody discover that more had been gained than a saving on electricity bills. It would also make it easier for the local churches separately and ecumenically to review their support for joint programs of service to the local community, for example, in the light of the hardship caused to the elderly and others by lack of domestic fuel."

Looking for a Scapegoat

by Rita Dranginis

Economics had always been easy for me. Each week my husband handed me the household money; I bought groceries, and what was left was my pocket money. But this year I started each week with the same amount of money as last year, I bought fewer groceries, and when the money was gone the week wasn't!

Life lost some of its beauty when I lost my pocket money. There had to be a culprit in the grocery store, and I decided it was the price of meat. I did research on 100 ways to cook hamburger: we liked it ten ways and found the other ninety tasted like the first ten. Now at the thought of another onionless soybeanburger, I even look hungrily at our skinny canary.

Continuing my search for a scapegoat for high meat prices, I tried being angry at the farmers, but I don't know any. Besides, I don't really think it is their fault.

The mysterious middleman sounded like a good heavy, but he is so mysterious I don't know who he is.

Eliminating these, the only

logical place to put the blame was on the meatman, and I saw his cheery gaze across the counter three times a week when I went to buy, or rather look at, meat.

Armed with a grocery list and a large grudge, I entered the market, stopped at the meat section and checked my list—six pounds of hamburger, one chicken, one soup bone. The T-bone steaks and butterfly chops eyed me from their cool case.

My meatman sauntered in from the back room where the butchers take turns guarding the beef.

"Good morning!" he sang. "How are you this beautiful day?"

I had difficulty in holding a grudge in the face of such friendliness, but I was determined. I greeted him while still trying to decide on hamburger with or without soybeans.

The meatman asked, "What's for supper?"

This was my opening. "I just don't know," I complained. "Everything is so expensive."

He lifted a live crab out of a

steel tub and, handing it to me, said, "How does this grab you?"

I laughed and was half way through "canned goods" before I realized I hadn't challenged him on the meat prices.

My 9-year-old daughter was with me on my next visit to the meat department. The meatman told her she looked beautiful in her new shag haircut, and we walked away smiling.

By the third visit that week my money was low. To take the dark out of the rainy, gloomy day, I decided to have a pork loin cut into chops. My meatman told me his favorite way to cook them and added that workers in the meat department have more fun than anyone else in the store. Since I didn't immediately share his delight in that, I asked why.

He grinned back, "We're always cutting up."

"Just what is your secret for being so happy?" I had to know.

"Well," he answered reflectively, "when I smile, you smile. . .right?"

"That's true."

"So do 80 percent of the customers. And with all those people smiling at me all day, it's hard not to be happy."

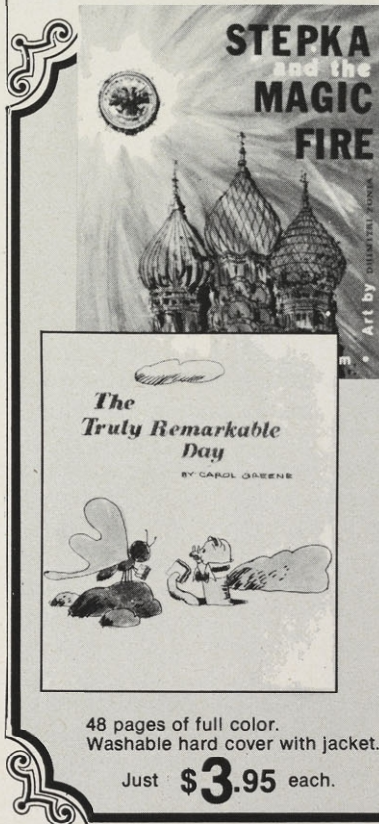
I didn't find a scapegoat. We're still eating hamburger, but I *am* receiving a big side order of friendship with my \$1.49 ground round. And soy-beanburger with a smile might be considered a real bargain in these cold, impersonal times. ◀

No. 1 Worry

Ann Arbor, Mich.—(AP)
—The University of Michigan's Institute for Social Research says its latest survey indicates inflation is the No. 1 worry of American consumers.

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Fellowship of the Second Mile

OHIO GETS LARGE GIFT

The Diocese of Ohio, which has just begun a new stewardship effort, has received the largest single donation for program in its history. The anonymous gift of \$300,000 will be spread over the next five years and is to be used, in the donor's words, for "work with black people, projects like CLEM [a prison visiting group], youth work, and the overseas work of the Church." It is not to be used for endowment.

This gift, added to more than forty others, makes a total of \$183,140 raised through the Fellowship of the Second Mile's fund for use in 1974; \$112,680 is designated for projects in the 1974 diocesan program budget.

The Fellowship of the Second Mile, authorized by Diocesan Council last spring, is the brainchild of Bishop John H. Burt, who, together with a group of laymen, first developed the idea at All Saints' Church, Pasadena, California.

"I've never been embarrassed to talk about money," Bishop Burt says. "It is one of the ways to enable the Gospel to be done when people can't actually do it themselves."

The Fellowship of the Second Mile was launched last July with Mr. Paul Frank, Jr., General Convention deputy and junior warden of St. Paul's, Akron, as chairman. But Bishop Burt is taking personal responsibility this first year: "I'm making a special effort. If college presidents go out personally to raise money, why shouldn't bishops? We know the money is there in abundance in the pockets of Episcopalians."

If that money is to come out of the pockets and into the Church's program, Bishop Burt

and his fellow Episcopalians in Ohio think it should go first to the parish. The Fellowship is based on the premise that a Christian's first duty is to the parish—to tithe 5 percent of income or \$800.

After walking that first mile, people can give directly to the diocese through the Fellowship. They can for the first time choose any one of fifty diocesan programs which have been screened, chosen, and given dollar amounts by the thirty-member Diocesan Planning Commission.

Bishop Burt does personal follow-up, too; he writes to each donor to acknowledge the gift. A list of Fellowship members will be distributed at the diocesan convention. Bishop Burt also plans a dinner for Second Milers at which people from the assisted programs will report on their activities.

The Fellowship arose because funds raised through 1967's Sesquicentennial Thanksgiving Appeal would be exhausted by the end of 1973. A major portion of the \$3.5 million raised through that effort enabled the diocese to launch and maintain a series of new, experimental, ecumenically-oriented programs in the intervening six years.

In 1967 diocesan planners hoped a steady increase in Mission Fund pledges from the diocese's 117 congregations would increase sufficiently by the end of 1973 to carry on this special work—college chaplaincies, work with the deaf, inner city church projects, deacon training programs, criminal justice work, youth programs, and other such projects.

Mission Fund increases, however, did not keep pace

by Judy Mathe Foley

with inflation. The Second Mile Fellowship will be a voluntary society of givers who do not want to see the previous programs abandoned.

At this writing, and largely thanks to Second Mile giving, the Diocese of Ohio has topped its 1974 program goal of \$180,000. This means more money than hoped for is available for important continuing and new programs. Sources in addition to the Second Mile funds are \$30,000 remaining in the Sesquicentennial account, the deployment of certain income from the Bishop Leonard Fund and the Episcopal Advancement Fund, and \$32,000 from the Diocesan Development Fund.

This latter is a new fund comprised of tithes from those parishes which have been willing to share with the diocese 10 percent of what they received in undesignated bequests. The Fund now totals some \$90,000. According to diocesan policy, 30 percent of whatever balance is in the Fund will be used each year for program purposes.

Bishop Burt is excited about a \$50,000 donation to be used to develop a "new and innovative program that can advance the Gospel." He has asked all diocesan agencies to consider uses for this money for the period 1974-1976. "I wanted to get some thoughts going, to stir the more creative clergy whose imagination has recoiled under the budget crunch," he says.

The Fellowship of the Second Mile believes all units of the Church—parish, diocese, and national—have a unique part to play in spreading the Gospel, and the whole is no stronger than each one of the building blocks.

The Christian looks on the world from his or her parish church and sees "spiritual wickedness in high places." (Ephesians 6:12 KJ) He decides that, rather than curse the darkness, he will light a candle. He takes stock of his talents and possessions as a person and as a churchman.

One of his possessions is his church building. It usually represents the highest form of architecture, art, and music the neighborhood can reach. Its parish house is planned for flexibility.

Considering this, the churchman does a little arithmetic, comparing the total square feet of land and building with the percentage of time they are used. The difference disturbs

The Case of the Missing Giver

by Hugh McCandless

him. He has visions of young people's congregating on cold street-corners, of children play in busy streets.

He remembers what St. Thomas Aquinas said: ownership really means only the power to distribute property. Each man is only God's steward, to administer what belongs to God in the way God wants.

He thinks of what Judge Cardozo wrote: each generation must re-evaluate the rights of property and the restrictions on property for its own times.

He remembers the great old

Elizabethan prayer which says God, of His Kindness, has given the good things of earth to all men in common, but "we, by our niggardliness, have made them private and peculiar."

But in his need for haste, the churchman forgets Jesus' warning about miracles: "This kind [of demon or demonic situation] can come forth by nothing but by prayer and fasting [self-denial and self-discipline]." (Mark 9:29 KJ)

Too often we substitute two of our own methods—commit-

Continued on next page

Central Purchasing and the Foolish Virgin

Good business practices in the Church are part of stewardship, which has to do not only with the raising but the prudent use of money. Think for a moment of our wasteful, small-lot purchasing. As individual parishes we buy paper by the ream and use it, as a diocese, by the carload. The same is true of fuel oil, light bulbs, janitorial supplies, fire extinguishers, automobiles, clergy car insurance. Separately each parish pays the long dollar, inhibiting, as a consequence, what it's in business to do.

Before bidding on over one and a third million gallons of fuel oil for 130 of our parishes, a large distributor asked how much discipline we have in the Church, meaning that if he were awarded our business at a low cost, would all of the 130 churches be obliged to come in. In truth we had to reply we have no discipline from the top down, nor from the inside out. To which he replied: "Your lack of discipline costs you money."

Because of our inability to pull together, he submitted a bid at a higher price. This is true with all the items we pur-

chase. Each goes his wasteful way; urgent programs are abandoned; necessary things aren't done.

To bend a parable to our ends: The problem of the Foolish Virgin was not lack of oil but lack of money. She spent too much for her oil while her sisters bought theirs through central purchasing. And so it is with the Church. Our bad stewardship curtails our program, limits our ability to help people.

Through Central Purchasing we are making progress in the area of fuel oil. Some parishes are saving as much as 30 percent. With the leverage of Central Purchasing, parishes preferring to remain with their present suppliers are negotiating for (and will get) lower prices. Just on the rumor that a parish would join the purchase pool, one distributor voluntarily lowered the cost by three cents a gallon.

We now can buy light bulbs from the Massachusetts Gas and Electric Supply Company in Watertown at 52 percent off. Negotiations are beginning for the purchase of paper, office equipment, and supplies. One distributor of janitorial sup-

plies will give us a 30 percent discount, but we hope to do better than that.

The Church is not in business to save money but to save souls. Unless, however, we do the former, we'll be in no position to do the latter. An effective program costs money. You can't do business from an empty wagon.

Money is not just a material thing, the root of greed and all evil. It has spiritual implications—the human life and time that went into acquiring it, the human good that can be done with it. Its waste, therefore, by the Church is a sin. We may be fervent in spirit, but if we're slothful in business, we're not serving the Lord efficiently.

Our common action in these practical matters may be a step toward our pulling together in a deeper way—sharing our human resources and spiritual gifts. Our lethargy and lack of team spirit thwart the efforts of the Holy Spirit. Lead is in more than just our fuel oil. So let's get the lead out.

—Harry Eugene Goll
Coordinator of
Central Purchasing
Diocese of Massachusetts

tees and money. The result is not really a form of brotherly love but a cheap, tax exempt, often ineffective imitation.

I recall, to my shame, one such attempt. A group of boys made a bonfire on the church steps and charred the door. They were obviously neglected and idle kids. The neighbors drove them away. The vestry agreed inviting the boys to use our hall for more constructive activities would be better than to follow the routine of detectives, police, juvenile courts, and reform schools.

We formed a committee. The members were busy men, so we met at someone's home at 5:30. Then we, as members of an alcoholic culture, resolved to do what we could to prevent these boys from becoming victims of the drug culture. We invited a young staff worker from a local social agency, who was its expert on street gangs. He said not to look for our particular gang; he would obtain a similarly needy group from the youth officer at the local police station.

He also said he could produce two trained supervisors. This would, he said, cost money, but "our gang" would undoubtedly protect the building from other gangs. This thought was

pleasing. We raised the money in a jiffy.

A large group, "the Rockets," duly appeared. So did the supervisors. We bought two ping-pong tables at their suggestion, which our children could use at other times.

Six weeks later the sexton asked me to come in and look things over. The Rockettes had joined the Rockets. The supervisors were playing ping-pong together. When they saw me, they invited the young people to join them—rather timidly, I thought. We found that some of the boys had opened a bottle of wine in the men's room and were inviting the girls in.

The sexton and I closed the meeting, to the supervisors' obvious relief. Later the sexton said they had told him they were recruited by a bulletin board notice and that the social worker had dropped in just once for a few minutes.

Our committee stopped the project. Members spoke of possible lawsuits by parents and of youthful ingratitude. But I wondered what those boys had to be grateful for. We lent them our building, but we did not really share it, and the gift without the giver is bare.

The only thing which will save us from easy answers and

false solutions and artificial benevolence is using the whole spiritual equipment God issues to us. Paul says to put on the whole armor of God: truth, integrity, peace, faith, salvation, the Word of God, and, above all, give ourselves to prayer and entreaty. (Eph. 6:13-18 NEB)

This takes time rather than money, self-commitment rather than committees. Our Lord took forty days to meditate on His life of service.

He was thus able to reject attractive and plausible shortcuts. One was buying friends with bread. Another was creating an "image" by showing off His powers. Another was forcing obedience to God's will by power, which would have been demonic. All three would have "saved time."

But all three defeat themselves, so they would ultimately have wasted His time.

Our money is part of us; our image is part of us; our leadership is part of us. But our time is all of us. ◀

The Rev. Hugh D. McCandless, widely-traveled retired rector of the Church of the Epiphany in New York City (1945 to 1973), is now a fund-raising consultant in Branford, Connecticut.

QUIZ AND QUESTIONS

Quiz

- 1) W. H. Auden says _____ is an antidote to pride.
- 2) What is the definition of charismatic?
- 3) When does the World Relief Octave begin?
- 4) What is glossalalia?
- 5) What is the Episcopal Church's newest diocese?

Questions

- 1) Compare W. H. Auden's thoughts on pride and prayer with the warning expressed by some of those who attended the conference in Washington, D. C. (page 29), that glossalalia might become a divisive element?
- 2) Dr. Auden cites the second chapter of Genesis in warning that man was not meant to be alone. How many examples of a search for community can you

find in this issue? (See pages 10, 16, 26, 27, 29, and 30.)

- 3) Discuss the portrayal of evil which Leonard Freeman found in the film, *The Exorcist* (page 52). Why do you think such a phenomenon is so popular now?
- 4) Do you agree with Marshall Fishwick (page 10) and English clergy (page 16) that the current energy crunch can bring some positive benefits? If so, why and in what ways?
- 5) Both Dr. McCandless and Dr. Fishwick suggest re-thinking uses of the resources we have. Some of these resources and their uses are discussed in this issue—property and time, page 19; money, pages 18, 19, 21, and 24. Can you think of other resources your parish has which might be better used?

Answers to Quiz

- 1) Prayer; 2) "extraordinary power... given a Christian by the Holy Spirit for the good of the Church (Webster's Seventh New Collegiate Dictionary); 3) March 24; 4) speaking in tongues; 5) San Diego.

God's Word and

Our Taxes

Walter A. Brueggemann fills out the form on our Christian view of taxes

The tax burden which is so visible in April is really with us all the time, sometimes more certain and visible than death, and most of us don't feel good about paying.

Mostly the Church urges support of government and sanctions good citizenship by paying taxes, but occasionally there are resistances on theological grounds. And now we have the novel practice of selective refusal to pay taxes.

Taxes are old and apparently essential to government; in earlier times they were dressed up as "tributes" or hallowed as "tithes." In the earliest documents in the Bible, the tithe is sanctioned and made a major mark of willing faith:

"When you have finished paying all the tithe of your

produce in the third year, which is the year of tithing, giving it to the Levite, the sojourner, the fatherless, and the widow, that they may eat within your towns and be filled, then you shall say before the Lord your God, 'I have removed the sacred portion out of my house, and moreover I have given it to the Levite, the sojourner, the fatherless, and the widow, according to all thy commandment which thou hast commanded me.' " (Deut. 26: 12-13 RSV)

The tithe (read tax) is characterized as (1) a test of *faithfulness*, (2) an expression of *concern for community*, and (3) an act of *celebration*. The tithe is a sign of commitment and confirmation; it means

one is not a Canaanite and doesn't serve false gods.

It behooves us to see tax payments as expressions of deep loyalties, and perhaps it raises the question of ultimate idolatries—paying the tax and expressing a loyalty which needs to be questioned.

The care and concern expressed in the tithe show that Israel had a primitive form of welfare state in which the tithe was the way the civil community cared for those without property and/or earning power. The joy found in such payment reflected the conviction that enhancement of community, as opposed to self-seeking greed, is an expression of our most authentic freedom.

So in ancient Israel there

Continued on next page

Federal Court Upholds Quakers in Tax Suit

In what may become a landmark decision, a Philadelphia Federal judge recognized the individual's right to confront the government directly in refusing to pay "war tax" but did not rule on the tax itself.

In a January decision on a case brought by the American Friends Service Committee (AFSC) and two of its employees, Judge Clarence C. Newcomer of the Eastern District upheld the challenge to the withholding method of collecting taxes. The suit contended that 51.6 percent of the taxes AFSC withheld from Lorraine Cleveland and Leonard Cadwallader was devoted to war purposes, which AFSC and the two employees oppose. The withholding mandate also caused the Friends group to act unconstitutionally as employer-middleman-tax collector, the suit said.

The judge agreed that the

Internal Revenue Code section which requires full tax withholding was unconstitutional in this case and enjoined the government from using the method to collect the 51.6 percent from these employees because it violated "the free exercise of their religion as members of the Society of Friends."

Judge Newcomer further held that any additional cost to the federal government in collecting the taxes by other methods would be "a small price to pay compared with the possible frustration of the religious practice of bearing witness to one's conscience," a witness "protected by the First Amendment."

The AFSC has held that the First Amendment protected it from acting as a war tax collector. Bronson Clark, AFSC executive secretary, said, "We also believe we should not be

forced to act as the government's agent in a middleman role that deprives our employees of the right to confront the government individually on this issue."

The principle of an individual's witness in tax protest cases has been tested in at least one diocese in the Episcopal Church. When four clergymen in the Diocese of Pennsylvania refused to pay telephone taxes in the early 1970's, the IRS levied against their salaries to collect the delinquent taxes. The Diocesan Council voted not to withhold the amount due from future salaries: in other words, not to act as middleman or tax collector.

[For further information on this and similar cases, write to Jack Malinowski, executive director, Episcopal Peace Fellowship, 61 Gramercy Park North, New York, New York 10010.]

God's Word and Our Taxes

was a lot going which urged and commended tax paying. But there also came into Israel a vigorous protest:

"He [the envisioned oppressive king] will take your sons . . . will appoint for himself commanders. . . and some to plow his ground and to reap his harvest and to make his implements of war. . . will take your daughters. . . will take the best of your fields and vineyards and olive orchards. . . will take the tenth of your grain and of your vineyards. . . will take your men-servants and maid-servants and the best of your cattle and asses. . . will take the tenth of your flocks, and you shall be his slaves." (I Sam. 8:11-17 RSV)

This is the strongest, most detailed, and most passionate rejection of taxation we have in the Bible. The issue is not that the king takes too much or that he doesn't merit support. The issue is taxation designed for a self-seeking aggrandizement and for destructive power motivated by an inordinate hunger for security and glory.

Here is resistance to government which seek to live by armaments and usurpation, which are unconcerned with human values, and which have as their ultimate results the consuming of their own citizens. Citizens become slaves.

The Bible offers us the above contrast. Paying taxes is *no test of fidelity* to God. In fact it is condemned: "In that day you will cry out because of your king. . . but the Lord will not answer you." (I Sam. 8:18 RSV)

When the government uses taxes for self-aggrandizement and war, there is *no caring community*—only the enhancement of the establishment. There is *no sense of joy* because support of institutional greed is not really a human thing.

Those are the polar attitudes

the Bible shows us about taxation, and obviously they can be used to justify almost anything. But the issue is not payment every third year or every year. The issue is not 10 or 20 or 50 percent. The issue is not whether it is called tax or tithe. The issue is the question of priority with reference to real human values, which express concern and yield joy, or anti-human values, which express self-seeking and yield only slavery.

Many people in America object to taxes for the wrong reasons. The real problem is not that we pay too much but that we finance the wrong things. We fuss, debate, and skimp on education, welfare, health, housing (relief of widows and orphans) while we are consumed by payments for armament systems (a false pursuit of security) and space programs (a doubtful way to glory and wellbeing).

When I read I Samuel 8, it sounds something like an at-

tack on our national priorities and our tax system. Most of us can spare the dollars. But there is little in our system of taxation about caring and less about joy. Our taxes seem unrelated to human freedom or duty which is glad caring for those without property or earning power.

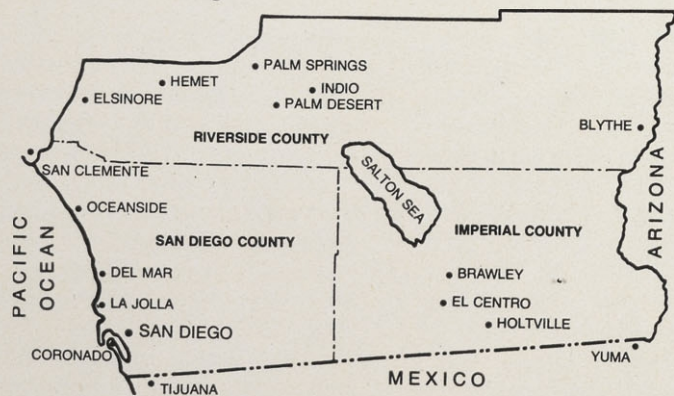
The result of such a tax program will be slavery, not because we will go to the poorhouse or because our property will be taken but because we might be seduced into false notions of pride or phony ideas of security. We may well gain the whole world, a bunch of continents, and several other galaxies and end with no soul—that is the ultimate slavery.

The Gospel calls for a taxpayers' revolt—not because taxing is bad but because our theology demands a sense of human priority in taxing.

Taxation raises the tough question of idolatry. It asks about our true caring and our authentic joy. ◀

Reprinted from *United Church Herald*

Welcome to San Diego



California's fifth diocese, San Diego, authorized by the General Convention in Louisville, elected its first diocesan bishop at its primary convention on December 7, 1973. At St. Paul's Church, San Diego, the convention chose the Rev. Robert Wolterstorff.

The new diocese includes two counties, San Diego and Imperial, plus a portion of Riverside County. San Diego, with a population of 745,000,

is the see city.

The Diocese of Los Angeles, from which the new diocese was created, was formerly the largest Episcopal diocese in the United States.

The new diocese has thirty-nine congregations, twenty-six with full parish status; sixty-nine canonical clergy, of whom sixteen are retired; and 19,342 baptized church members, of whom 14,627 are communicants. ◀

The Episcopalian

The View from Denver: Parishes Build Together

"Good planning makes good neighbors" could be the slogan for a unique ecumenical venture now underway in Denver, Colorado. Archbishop James V. Casey and Bishop George R. Evans, both of the Roman Catholic Archdiocese of Denver, and Bishop William C. Frey of the Episcopal Diocese of Colorado announced that two congregations are building churches on the same site in suburban Denver.

The Rev. George L. Wiebel, of Columbine Roman Catholic Parish, and the Rev. Jack C. Knight, vicar of St. Gregory's Episcopal Mission, will soon be next-door neighbors in fast-growing Columbine Knolls-Hills. The two compatibly-designed churches will be only fifty feet apart, and the two congregations hope for a third, all-purpose building.

The ecumenical pioneering didn't just happen: a two-year planning period involved three bishops, three priests, and numerous devoted lay people.

Father Knight first discussed a shared ministry in early 1972. St. Timothy's Parish, Littleton, decided to sponsor a mission in the Columbine area. Father Knight, curate at St. Timothy's and slated to be priest-in-charge, called Bishop Evans to explore possibilities of ecumenical collaboration.

The Roman Catholic bishop was receptive and began to organize a study task force.

In April, 1972, St. Gregory's Mission was launched in the basement of a house purchased for Father Knight and his family in Columbine. The mission congregation has worshipped there ever since.

By September, 1972, the Archdiocese was ready to move and was eyeing a tract of land it had purchased earlier. St. Timothy's took an option on three of these acres.

Father Wiebel, whose parish was worshipping in the Columbine Hills Elementary School, and Father Knight started planning in earnest, and members of the two congregations became acquainted.

One of the first activities the two groups embarked upon was an area

door-to-door census and opinion poll. The congregations then planned joint social and educational activities.

And how do the people themselves feel about the close cooperation? Of 475 families questioned, 90 percent favored the ecumenical experiment.

"And as people have grown to understand the idea, their enthusiasm is growing," said Father Wiebel. "We are getting to know each other. Episcopalians have invited us to use their chapel in Father Knight's house numbers of times. When our new church is completed, we will invite them to share it with us until their construction is finished."

The multi-purpose worship space for Columbine Roman Catholic Parish should be completed by June 1. The Episcopalians have exercised the option to buy, and St. Gregory's will begin construction soon. And, like Columbine Parish, it also will be a multi-purpose worship area.

Plans for the third building have not been completed. According to Father Knight, "We are investigating many different ways in which we might be able to use it together. We hope to house our office space there eventually and share much of our office equipment, as well as kitchen, dining, and recreational facilities. It is basically dollars which could postpone this building." Both parishes must pay for their worship buildings first.

Bishop Evans commented, "These two congregations have grown up together. Plans weren't laid out for them; they developed their own."

Bishop Frey said he knew of no other project of ecumenical planning such as this and summed it up: "One of the things God is doing in His world is creating working models. . . of what a renewed and unified Church can look like. . . . People can watch and study [our model], realizing that this kind of unity is not just theoretical but practical and possible."

—Salome Hansen, Editor
Colorado Episcopalian

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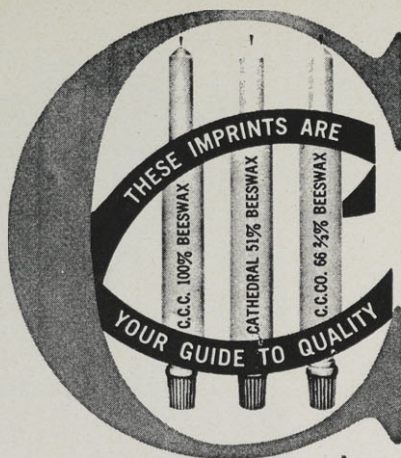
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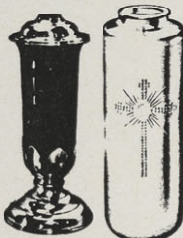


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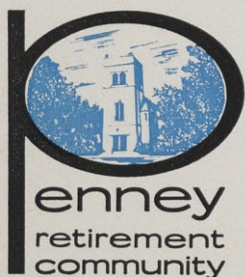


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World Relief Octave/1974: A Time for Sharing

Episcopalians of all ages have an opportunity to aid world relief projects through their official channels, The Presiding Bishop's Fund and the Church School Missionary Offering.

The World Relief Octave begins Sunday, March 24, the date of the ecumenical One Great Hour of Sharing, and runs through Sunday, March 31. By giving on the Sunday of the One Great Hour of Sharing, Episcopalians participate with millions of Protestant and Orthodox Christians in the same cause.

When children give through the Church School Missionary Offering, those funds will go to Presiding Bishop's Fund projects.



The goal for giving this year is \$1,100,000. Last year giving fell short of the goal, and the need is even greater now: in Sub-Sahara Africa, the Sudan, Bangladesh, India, the Middle East, Indo-China, sections of Latin America, and in flood disaster areas of the United States.

While the World Relief Octave in Lent is a time of particular focus for giving, contributions to the Presiding Bishop's Fund are welcome all year long—in any amount.

For further information or to make contributions, consult your rector or write: The Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, New York 10017.

Congratulations

► to the **Diocese of Western Michigan**, celebrating its 100th Anniversary. Presiding Bishop-elect John M. Allin will preach at the diocesan-wide Service of Witness on April 27 in Kalamazoo. Each of the six deaneries will have special observances with the following bishops speaking: William C. Frey of Colorado, Samuel J. Wylie of Northern Michigan, John M. Burgess of Massachusetts, William C. R. Sheridan of Northern Indiana, James W. Montgomery of Chicago, and Charles T. Gaskell of Milwaukee. Diocesan Bishop Charles E. Bennison will be chief celebrant at all these services.

► to the **Visitation House Foundation, Atlanta, Ga.**, which provides help and housing for families visiting prisoners in the nearby federal penitentiary. Since the July, 1973, opening, more than 400 persons have taken advantage of the \$3 overnight fee which includes room, cooking facilities, play areas for children, and help with transportation.

► to Louisiana churchwomen **Thora Godwin, Ginger Gregory, Cindy Hill,** and **Isabelle Layburn** on their recent visit to Honduras, their MRI companion diocese, for a mutual exchange of ideas and to seek ways to help.

► to Bishop John P. Craine of Indianapolis and the 94 lay and clergy visitors who flew to Haiti on a missionary trip, carrying medical supplies and 200 baby chicks for a poultry project.

► to **Barbara Newcomer** and **Susan Miller** of the Diocese of Eau Claire for their creative project of collecting, cleaning, and restyling wigs to be given to cancer patients who have lost their hair.

► to **Boston's Old North Church**, which held special services to mark its 250th anniversary; to **Christ Church, Douglas, Wyo.**, and the **Church of All Angels, Spearfish, S. D.**, which are each celebrating 75 years of parish life; and to **Holy Trinity and St. Andrew's, Pocatello, Idaho**, for its diamond jubilee.

► to the six members of the **first graduating class of Episcopal Theological Institute in Guatemala City.**

► to **Joe Wise**, liturgical folksinger, for making the pre-nomination list for the Grammy Awards.

► to **Mr. and Mrs. George F. Trapp** of **Trinity Cathedral, Little Rock, Ark.**, for their gift of 53 acres to their diocese for the site for the diocesan home for the elderly.

CALENDAR OF EVENTS

MARCH

- | | | | |
|---|--|----|-----------------------|
| 1 | World Day of Prayer, sponsored by Church Women United. 1974 theme is: "Make Us Builders of Peace." | 10 | Second Sunday in Lent |
| 3 | First Sunday in Lent | 17 | Third Sunday in Lent |
| 9 | "Prayer Unites for Evangelism" conference sponsored by All | 19 | St. Joseph |
| | | 24 | Fourth Sunday in Lent |
| | | 25 | Annunciation |
| | | 31 | Fifth Sunday in Lent |

Saints Sisters of the Poor, Anglican Fellowship of Prayer, Brotherhood of St. Andrew, Daughters of the King, Faith Alive, and Fish at St. John's Episcopal Church, Elliott City, Md.

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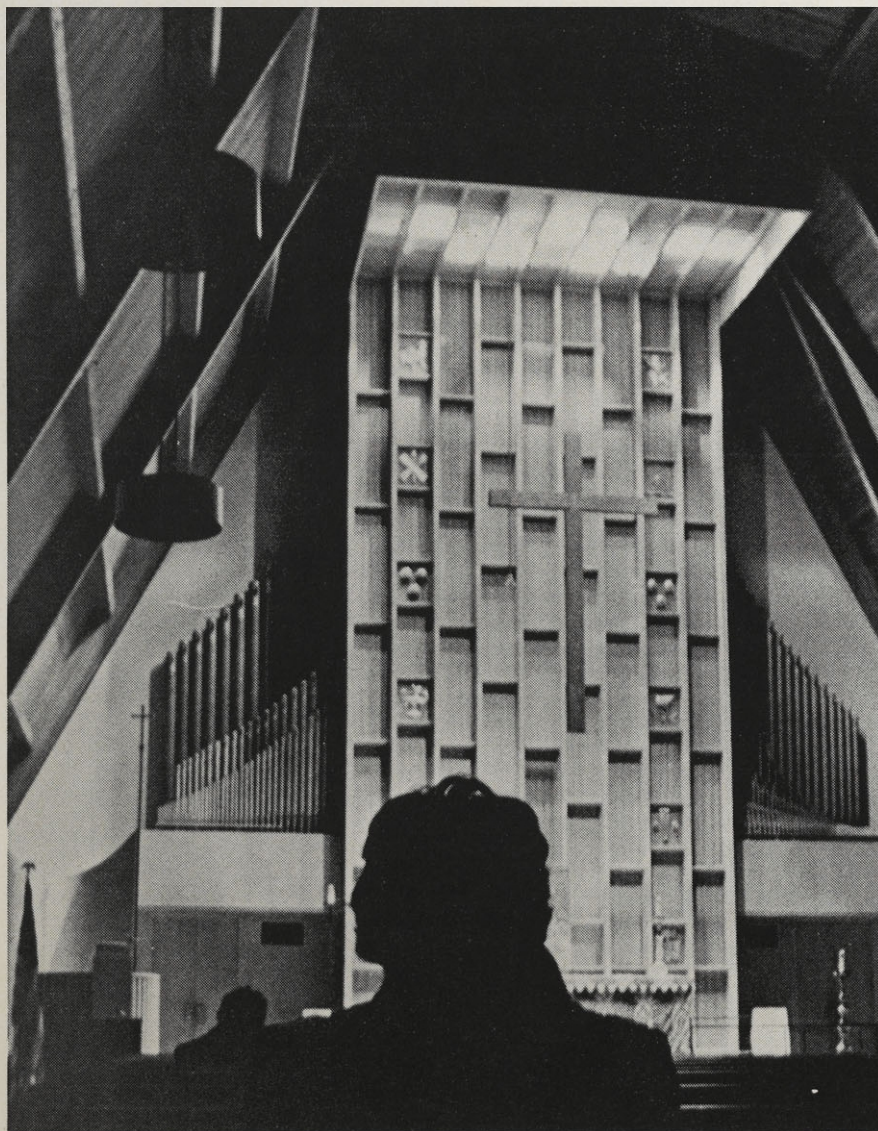
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Faith Alive: A Growing Four-Year-Old

by Jan Riemer



Parishioners at the Church of the Good Samaritan in Paoli, Pennsylvania, ushered in a four-day Faith Alive weekend with a "Watch by the Cross." Men, women, and children kept the twenty-four hour prayer vigil in half-hour shifts.

The intent of Faith Alive, a non-profit, largely Episcopal group, is to demonstrate through lay witness the peace, joy, and love each of us can experience by first seeking the Kingdom of Heaven (*see March, 1972, issue*).

Following a fellowship dinner with over 400 in attendance, Fred Gore, national president, introduced sixty-three Faith Alive followers, including teenagers who had come from many East Coast states at their own expense. These people related how their lives had been changed since they turned them over to God under the premise, "Thy will be done."

They recounted true, dramatic life stories that encompassed healing, alcoholism, broken homes, divorce, drugs, death, business problems, friendship, love, finances, selfishness, egotism, thoughtlessness, jealousy, and desires of the flesh. In many instances, God came to those in despair first.

One young man recalled, "When I hit rock bottom with drugs and was wandering along city streets, not even knowing my name, the word 'God' flashed through my mind. I told Him I needed Him, and it was then my life took form—and this is why I'm here—to tell you it can and does happen once you commit yourself to Him and His will."

The program continued all day Saturday—with "coffees" at parishioners' homes, followed by lunch and continuing discussions. One hostess said, "People were excited, and many wonderful things are going to happen because of it."

The more than fifty youths attending played a dominant part. "It brought us much

The Episcopalian

closer together," one teenager said, "and it was a crazy, happy weekend."

A woman, speaking from the pulpit on Sunday, said, "I had to lose a husband to find God." She related her story with radiance, concluding with, "Through my hopelessness I found God and eventually joy."

Those who attended the Holy Eucharist, Thanksgiving, and Response on Sunday were invited to restate their baptismal vows. "Dost thou believe in Jesus the Christ, the Son of the Living God? Dost thou accept Him and desire to follow Him as thy Savior and Lord?" At each service the congregation knelt at the altar and answered, "I do."

The Rev. Messrs. Wallace Houston, Jr., and Raymond Elden Cole, Jr., assistants at Good Samaritan, agreed with their rector, the Rev. Daniel Sullivan, when asked the purpose behind bringing Faith Alive to their church. "I wanted to have this kind of parish-witnessing mission here because I could see our potential to become more joyful and communicative Christians, by the grace of God, in catching this from other joyful, communicative Christians. Our faith is really caught, not taught."

The Faith Alive weekend had an evangelistic flavor quite foreign to some of the more taciturn Episcopalians who found it awkward to express themselves in the same manner.

Father Sullivan recognizes the old guard resistance and emphasizes, "Often our insecurity and lack of trust in God cause us to be reserved, and that can be remedied by a sharing of faith that builds trust and security."

Follow-up plans will keep the Faith Alive weekend a permanent part of Good Samaritan's church life: leadership-training groups; small Bible study and prayer groups; couples meeting on Christian marriage and family life; a



A Search for Community Begins in a Tent

As the Israelites of old, 350 participants in the "Morning Star" conference assembled in "the tent of His presence to begin together a pilgrimage" of the mind, spirit, and emotions. Thus the Rev. Richard Tombaugh, Episcopal college chaplain from St. Louis, characterized the five-day gathering in Miami in early January.

"Morning Star," sponsored by the Episcopal Society for

Ministry in Higher Education, presented a challenge and an opportunity to the participants: "We are a people, we are brothers and sisters. However, the world we experience is often one of brokenness and separation. We are searching to discover again what it is to be a people—the people of God—we are becoming."

Through group discussions

Continued on next page

study of Christian mysticism, prayer, and meditation; a springtime teaching mission; and retreats for couples and singles. An overwhelming number of people responded to the planned agenda.

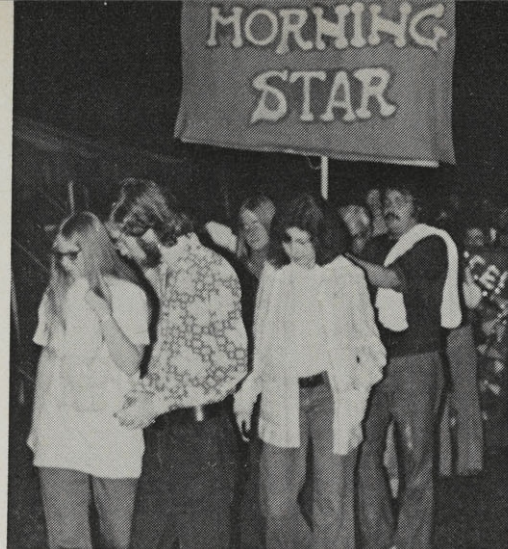
Faith Alive weekends or Lay Witness Missions were initiated in the United Methodist Church in 1961 under the leadership of the Rev. Ben Campbell Johnson. The first few weekends proved that laymen would listen and respond to each other's experiences in Christian living and thereby be helped to grow in faith.

In January of 1970, Fred Gore, then president of the Brotherhood of St. Andrew, invited about twenty-five

Episcopal men and women to meet in New Orleans to discuss how to organize a similar inspirational fellowship in the Episcopal Church. This group founded a national organization and incorporated in Pennsylvania. "The Lord has been keeping me busy since Faith Alive came into existence," said Mr. Gore.

Faith Alive has now sponsored over 350 weekends like the one in Paoli, including weekends in Roman Catholic, Lutheran, Presbyterian, and Congregational parishes. ◀

Jan Riemer, an Episcopalian who lives in Newtown Square, Pennsylvania, is a journalist and is currently working on her first book.



over wide-ranging topics; through music, dance, art, and pantomime; through liturgy and worship, the gathering grappled with and reacted to this search.

College students, faculty, and chaplains from most of the fifty states, the Virgin Islands, Mexico, and Puerto Rico—men, women, blacks, Mexican-Americans—reflected the Episcopal Church in microcosm. Morning Star gave a chance for reflection on, and free expression of, all the Church's tensions, alienations, and strengths.

In the coming together for the Great Liturgy on Epiphany, which lasted from midnight until 7:15 the next morning, and in the results and excitement that remained at the completion of the Morning Star pilgrimage, strengths seemed paramount. The conference was measurably successful—in attracting such diversity, in planning for regional follow-ups, and in organizing a group to launch a national network of students and faculty.

The complexity—and yet the ultimate hope—of the conference itself was best expressed in the final statement proclaimed by the group which explored Christian ethics and values: "There is no absolute but God, and He is among us."

—Carol Mallin

Diocese of Southeast Florida



Episcopalian professional supplement

Consider The Lilies...

A while ago, I was browsing through Edward Channing's *History of the United States* (published in 1926) when this passage jumped at me:

"In 1800 the handworker labored twelve or thirteen hours a day; the merchant and professional man worked from nine in the morning until his dinner at two or three in the afternoon. For a hundred years the handworker has constantly diminished his hours of labor and now ceases productive employment in the middle of the afternoon whereas the professional man has elongated his period of daily money-getting to ten, twelve, or fourteen hours."

The trend Channing observed is still with us. Doctors, lawyers, business executives, salesmen, government officials, college professors, and, of course, parish clergy continue to overwork themselves to the point where they suffer inordinately from illnesses related to stress and tension.

You can understand why the disease of overwork should infect doctors, lawyers, and businessmen. The additional case means additional income for the lawyer; the additional patient means more income for the doctor; the additional sale means money for the businessman. But why do clergy work themselves so hard? It doesn't pay in money or in any other measurable way.

There are a number of reasons, I suspect. First of all, clergy feel themselves engaged in a work of ultimate importance. They feel totally committed to their task because it's the Lord's work. And when you're working for the Lord, as a senior priest once suggested to me, "you don't keep your eye on the time clock."

But there are more subtle reasons as well. The relationship between input and output is very tenuous in the work of the ministry. You never really know how effective your work is because the direct results are not always visible. We don't

quite know what we mean by the quality of our work, so we settle for quantity. If you are keeping busy, you must be doing OK.

Then there is the phenomenon of guilt. We fall victim to the old jokes about preachers who work only on Sundays, so we feel we have to prove that, by God, we work as hard as any man. If we take time off during the normal working day, we feel guilty because there are so many things to do; so many people depend upon us. All those unanswered phone calls piling up back in the office. . . .

Then there are the vague and often conflicting expectations that people have of ministers. Bishops, vestries, lay members, wives (husbands), colleagues: they all expect something of us, and we are never sure whether we are meeting those expectations. But if we're at it all the time, if we are in our offices every morning, on the road every afternoon, out at meetings in the evenings, and on call all the time, then at least we can say, "I'm doing all I can do."

So thousands of clergy will preach justification by faith from the pulpit (if they're sound) on Sunday and practice justification by works all week long.

In my humble opinion, this is one of the most pressing issues facing the ministry today. Overwork cuts our effectiveness in the job. It adds unneeded stresses to family life. And it robs us of the joy of living that we are supposed to be telling people about. "Consider the lilies of the field. They toil not, neither do they spin," nor make parish calls, nor attend meetings.

Maybe it would help if some parish clergy would set about to discover systematically just how much they really do work. We could keep logs for a year and share the results with our colleagues and our vestries. Out of that might come an assessment of what a reasonable workload for clergy might be. And then

we could begin to work on setting priorities for the use of that scarce time and start to enjoy what suddenly becomes available to us.

If we were to do this with real seriousness, we could go a long way toward making the ministry more effective. What's more, we might even have some impact on those other overburdened professionals whose moral earnestness has led them to suppose God requires every last ounce of their energy to be devoted to their job. The (over) work ethic is, at least indirectly, a legacy of Protestant Christianity. Perhaps some of us who are institutional representatives of that tradition can contribute to its modification, if not its demise.

—Earl H. Brill, President

Washington Episcopal Clergy Association

Non-STOP to NASSAM

The third annual conference of the fellowship of self-supporting Episcopal clergy was held November 29 to December 1 at Roanridge Conference Center outside Kansas City, Mo. Members ratified a new name, reaffirmed action areas, strengthened links with deacons and other groups, established a helpful ecumenical linkage, came to a better understanding of the interplay of secular work situation and theology, and planned prototype regional conferences to be held in the near future.

The National Association for the Self-Supporting Active Ministry (NASSAM) is the new name of the fellowship, which was previously known as Non-STOP. The new title is considered more positive by the membership of some 300 self-supporting clergy, trainers, resource persons, ministry commission members, diocesan executives, and interested parties both clergy and lay.

As an aid to these various constituencies, the Rev. James Lowery of Enablement, Inc., Boston, reported that an accurate listing of all known self-supporting Episcopal ministers in the U.S.A.—by mailing address, church

Continued on page /PS-D

MARCH 1974 page/PS-A

News & Notes

■ The World Center for Liturgical Studies, located on the campus of Florida Institute of Technology, is committed to education for pastoral ministry for clergy and laity of all denominations. It offers: 1) intensive refresher courses for small groups concerned with the quality and efficiency of their ministry; 2) hospitality for retreat-conferences sponsored by others; 3) a distinctive research theological library, specializing in worship, liturgy, and pastoral ministry; and 4) a home for scholars-in-residence for periods ranging from a week to a sabbatical year.

The non-denominational Liturgical Center offers Worship and Unity Dialogue Weeks which have gained an international reputation. The conference-workshops for 1974 aim to provide assistance for clergy and laity who are especially concerned with problems surrounding their ministry at the local level.

The following is a partial list of the spring, 1974, workshops:

March 4-8: "Common Ground Between the Liturgical and Pentecostal Movements," led by Ralph A. Keifer, lay faculty member, St. Mary's Seminary, Archdiocese of Baltimore. This conference is co-sponsored by the Commission on Unity, Florida Council of Churches.

March 11-15: "Music in Church," led by the Rev. B. F. Booher, pastor of St. John's Evangelical Lutheran Church, Riverdale, Md.

March 27-29: "Renewal in the Small Parish," led by Bishop Stanley H. Atkins of Eau Claire; the Rev. Louis Weil, associate professor of liturgics, Nashotah House, Nashotah, Wis.; and the Rev. Frank T. Griswold, III, rector of St. Andrew's Church, Yardley, Pa.

April 15-19: "Pastoral Care of the Sick, the Dying, and the Bereaved," led by the Rev. Charles W. Gusmer, professor of systematic theology and liturgy, Immaculate Conception Seminary, Darlington, N.J.

For further information, write to: World Center for Liturgical Studies, P.O. Box 1359, Melbourne, FL 32901.

■ The Diocese of Pennsylvania, acting upon Project Test Pattern results published by Loren Mead in *New Hope for Congregations*, has announced the be-

ginning of the Consultant Network. According to Father Mead, "Third Party Consultation can increase the rate and effectiveness of change in a congregation. . . . My own experience leads me to feel that the best kinds of consultants are those who come in to help the parish discover its own questions and answers and help the congregation gain the ability to put those answers into action. Certain skills are essential. . . ."

The Consultant Network is a group of laity and clergy trained to carry out consultation along the lines Project Test Pattern found so useful. Consultants are available to congregations, groups within congregations, and other organizations of the diocese. Fees are on a sliding scale based on ability to pay.

■ *The Unitarian-Universalist Ministers Association*, having established the "Good Offices" program and revised UUMA guidelines and code of ethics, is working on setting up disability insurance and thinking over the question of malpractice insurance.

—James L. Lowery, Jr., editor
Enablement Information Services

■ Apartment dwelling is not a "new scene" in American life. The number of new apartment starts in the building trade in recent years has accelerated markedly. Urban and suburban congregations feel the pressures of this phenomenon. Some have taken it in stride while others have "run scared" or acted as though the phenomenon might "go away" if ignored long enough.

But many lay persons and clergy have expressed a concern for ways to best fulfill a ministry to persons who choose this way of living. The Church Development Task Force, Joint Strategy and Action Committee (JSAC) has sought to respond by conducting the Consultations on Ministry to Apartment Dwellers. Attempts will be made to involve local persons in the cities in which the Consultations will be held. An interdenominational study will be made several months prior to each Consultation by two research sociologists, Dr. James H. Davis and Dr. Ezra Earl Jones. Their findings will form the basis of the agenda and will also produce resource persons for the events.

The next two Consultations are scheduled for March 12-14 in San Francisco, Calif., and May 14-16 in Cleveland, Ohio. Write to: The Rev. Cecil P.E. Poettieger, Office of Urban Ministries, 475 Riverside Dr., Room 333, New York, NY 10027.

BOOK REVIEWS

Two personal reminiscences of Paul Tillich, published recently in New York, evoke images of Socrates and Don Juan. Dr. Rollo May, noted psychotherapist, has written *Paulus* (Harper & Row, \$6.95), a brief tribute to his friend and mentor. Mrs. Hannah Tillich, the second wife and widow who emigrated to the U.S. with her husband in the 1940's, presents a bold and sometimes bizarre story in *From Time to Time* (Stein & Day, \$7.95).

The tone of the two books, neither of which pretends to be a thorough evaluation of Tillichian theology, could not be more different and still deal with the same man. Especially is this true in relation to Tillich's erotic interest, which permeates *From Time to Time* but is only one theme in Dr. May's *Paulus*.

Mrs. Tillich, now 77, devotes little space to theology or to the role of her husband in twentieth century thought. She admittedly writes, at points, as a jealous wife, recollecting specific examples of that jealousy and highlighting her own diverse sexual experimentation. She covers their life both in Germany and in the U.S. after they fled Nazism. Tillich taught for many years at New York City's Union Theological Seminary, then held professorships at Harvard and the University of Chicago.

On the life of the Tillichs, Dr. May says persons must remember from where the couple came. They were "emigres from the Weimar Republic, which against a background of despair had produced a strange contradiction of exuberance on the one hand—always in the shadow of death—and decadence on the other. The culture in which they moved there was self-consciously Freudian. . . ."

While considerable pre-publication attention was caught by what is politely being called Tillich's "philandering," graphically described by Mrs. Tillich, Dr. May explores the interrelation of ideas, character, and faith in Tillich as a man. Courage in facing life and death, resilience in dealing with doubt and despair, and facility to use reason: all these qualities identified in Tillich are of as much interest to Dr. May as is eroticism and explain to Dr. May much of Tillich's influence.

Dr. May explains why many of his colleagues in psychology and psychiatry

Continued on page /PS-C

Come...live with us in **BIBLETIMES**



The
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1974



*The BIBLETIMES marketplace—a delightful place where young people
can meet their friends...“hear” the ancient musicians and storytellers
David heard...“see” the fascinating people Jesus saw...*

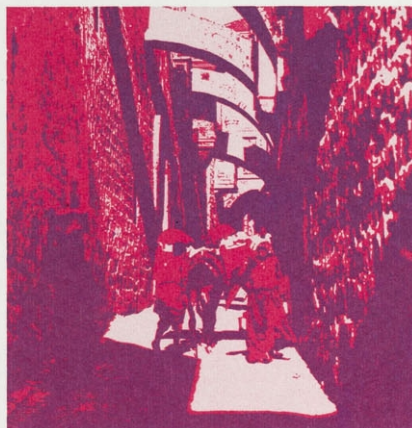


**Is the Bible real
to young people today?
Teeming with real
people? Mothers,
fathers, children,
grandparents?
Merchants, craftsmen,
farmers, fishermen?**

**People with real
problems, joys, good
times, hard times?**

Did God love them as he loves us?

**Is the land of the Bible a real place? With villages, roads,
farms, rivers and seas, trees, flowers, mountains?**



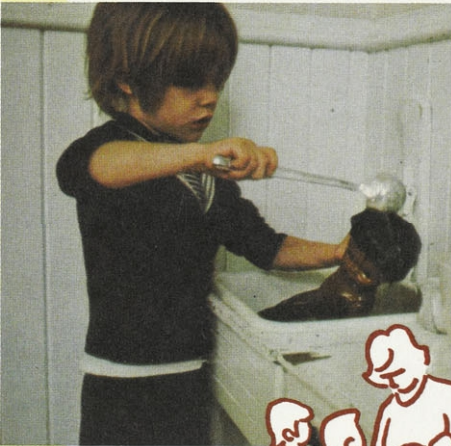
BIBLETIMES VCS Series was written and designed
to answer these and many other questions about life
during the time of David in Judea and of Jesus in
Galilee. The objective? To make the people of the
Bible come alive – and to see God at work in their
lives then...and in ours today!



***On the following pages... synopses
of grade-level courses, news on leadership training cassettes,
planning guide and promotional materials...and the
BIBLETIMES special exam kit offer. ►***

NURSERY
AGE 3

We Know That God Loves Us



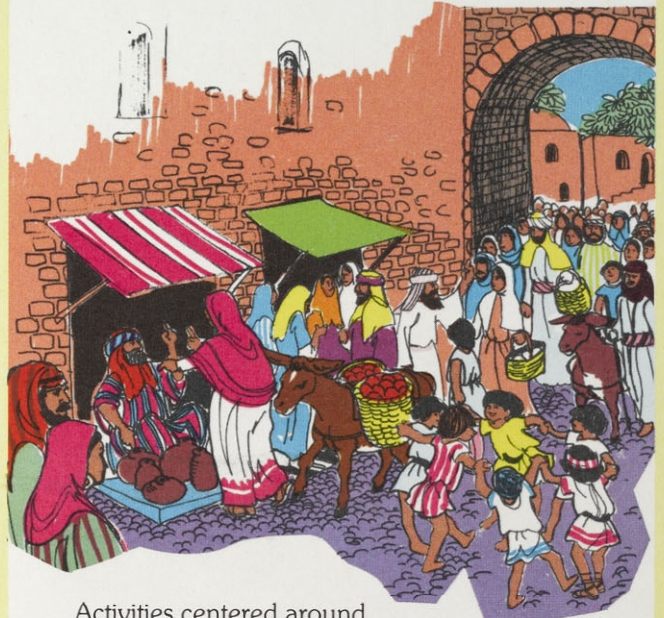
Through real-life experiences, three-year-olds learn that God loves and cares for them. The miracle of growth becomes evident as they look at and talk about a baby. God's provision is dramatized as they visit a house and "see" its facilities for shelter, sleeping, eating and playing. Many other fascinating activities.

STUDENT PAK / 3 storybooks • letters to parents
TEACHER'S CLASS KIT / teacher's edition of storybooks • 2 records • 6' x 2' panoramic scene • 2 Bible stories
TEACHER'S GUIDE / activity suggestions 3s will enjoy • many tips and helps for teaching of nursery children



KINDERGARTEN
AGES 4 & 5

Two Boys from Bethlehem



Activities centered around the BIBLETIMES marketplace help youngsters relate to the children of the Bible. Through creative learning experiences, they discover that God's children work, play, worship and pray — and that God loves *them* just as he loved children in the times of David and Jesus.

STUDENT PAK / storybook
 • storyfolder with record
 • shepherd's purse / money pouch • metallic coins • scripture card



TEACHER'S CLASS KIT / record of songs and poetry • lotto game • figures of David and Jesus • 2 filmstrips • silhouette figures for storytelling • photo cards • fingerplay cards • display poster

TEACHER'S GUIDE / activity suggestion cards • recipes • and how-to helps
 • step-by-step planning guide for individual sessions
 • background • historical information
 • description of marketplace activities



GRADES 1 & 2

David, Jesus and Me



Children practice working together as they construct a Palestinian village. Dressing up in clothing similar to that worn in Bible times will help them relate to the times of David and Jesus. They'll thrill to marketplace activities, such as weaving, molding clay, fabric designing, tasting Bible times foods.

STUDENT PAK / 2 activity-and-discussion starter booklets
• storybook and record • materials to make a spinning top • weaving dowel • loom

TEACHER'S CLASS KIT / 5 teaching posters • story-board with 12 fact cards • story building chart
• 2 filmstrips • 2 storybooks • record • Palestinian village plan

TEACHER'S GUIDE / suggestions for each session
• general helps in understanding first and second grade children • background information about Palestinian life styles • suggestions for activities
• music • games



GRADES 3 & 4



Living Together Now and in Bible Times



Planning their own harvest festival similar to those held in the time of David enables young people to express joy and thanksgiving to God. In the second unit, they "participate" in the lives of the working people in Jesus' village of Nazareth. Stories, music, murals and special projects portray the real-life aspects of people of the Bible.

STUDENT PAK / pupil's 32-page book • illustrations of village festival • resource activity cards

TEACHER'S CLASS KIT / 2 murals • record with background music and songs for class use

TEACHER'S GUIDE / plans for 5 (1st unit) and 10 (2nd unit) sessions • also suggestions for use of extra resources



GRADES 5 & 6

Sharing an Adventure Now and in Bible Times

These young people will "live" with David's men and "follow" Jesus and his disciples. They'll produce a play about David, discuss situations posed on "problem" cards, play games, solve a puzzle, and study a pictorial version of the Gospel of Mark.

STUDENT PAK / pupil's 48-page handbook • music • directions for crafts • worship helps • pictorial version of Gospel of Mark

TEACHER'S CLASS KIT / 2-foot board game with cards • set of puzzle squares • 9 "problem" cards

TEACHER'S GUIDE / historical background information • project helps, plans and schedules for 5 and / or 10 sessions.



JUNIOR HIGH GRADES 7-9

Warriors, Kings, and Servants

In Unit I, examination of David's faith will show junior high youth that belief in God affects all areas of their lives. In Unit 2, they will observe the roles of tax collectors, Samaritans, Pharisees, Roman soldiers, and others. Learning how Jesus understood them and met their needs will demonstrate how Christians are called today to understand and serve.

STUDENT PAK / 24-page brochure on David • 16-page brochure on projects • 4 cards for devotions • student poster • 40-page guidebook on 1st century Palestine • role-rating sheet

TEACHER'S CLASS KIT / filmstrip and record • 5 teaching posters • 12 role-description cards • map of Palestine in time of Jesus

TEACHER'S GUIDE / 48-page book outlining teaching objectives, procedures, description of age characteristics, course rationale.



ADULT COURSE

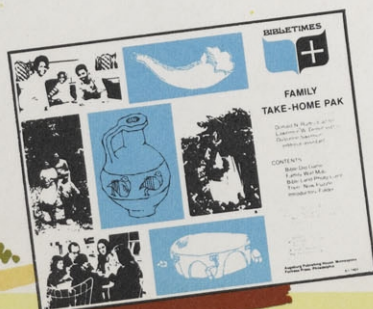
From One King to Another



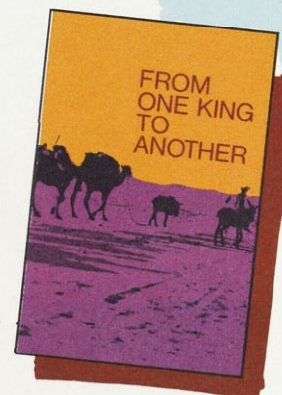
Family Take-Home Pak



These learning materials for use at home are designed to complement class activities — involving the entire family in learning about Bible times. The Pak consists of a family game, a wall map of Palestine, 10 photo cards, a Then and Now puzzle, and other helpful background information.



Adults can share in the BIBLETIMES Series through study / discussion meetings using this study guide. The guide is divided into two units — one on the life and times of David and the other on the life and times of Jesus. Two maps assist in understanding the historical, geographical and cultural aspects of these times. Material can be covered in 3, 5 or 10 sessions, which can be held informally in homes or in a fellowship room.



All-School Packet

This Packet contains very helpful resource materials to add variety and excitement to your BIBLETIMES school. An 8-page leaflet with appropriate drawings describes and illustrates the village marketplace. Five colorful filmslips with accompanying age level scripts contribute to further understanding. Other items include 48 information cards, a village plan, a map, marketplace guide, six marketplace signs, and a record with stories, music and teaching helps.





BIBLETIMES Leadership Training CASSETTES

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Gets our teachers off and running..."*

That's what VCS superintendents, supervisors and teachers say about Augsburg's VCS training cassettes. So helpful because they're prepared by experienced editors and teachers. The BIBLETIMES cassettes furnish valuable background information, offer tips for understanding students and provide step-by-step instructions on how to present the BIBLETIMES Series.

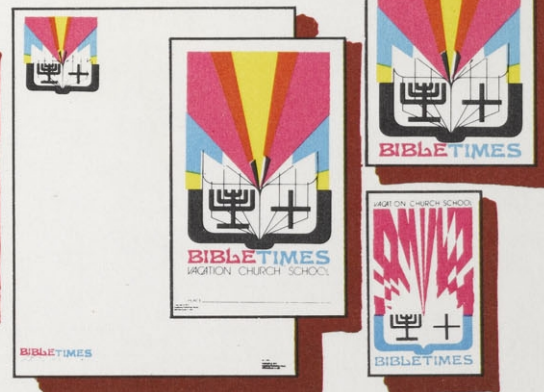
Three 60-minute cassettes covering all the grade levels are provided for teacher training. A fourth cassette gives an overview of the series for administrators, and provides two Bible simulation experiences to use for training teachers. This cassette is included in the BIBLETIMES Examination Kit (can also be purchased separately).

Set of 3 \$8.85 Set of 4 \$11.80



Series Planning Guide

This comprehensive 24-page booklet is the key to the complete BIBLETIMES Series. Contents include complete planning timetables, teaching goals and objectives for the series, overview of each course grade by grade, detailed tips and planning helps—all to assure you of a successful VCS. This Guide is included in the Examination Kit.



Promotional Aids

An array of specially designed, attractive items to promote your VCS! Among items available are an announcement banner, bulletin board poster, service bulletins, inserts or mailers, certificates, registration and attendance cards, buttons, offering envelopes, stationery.

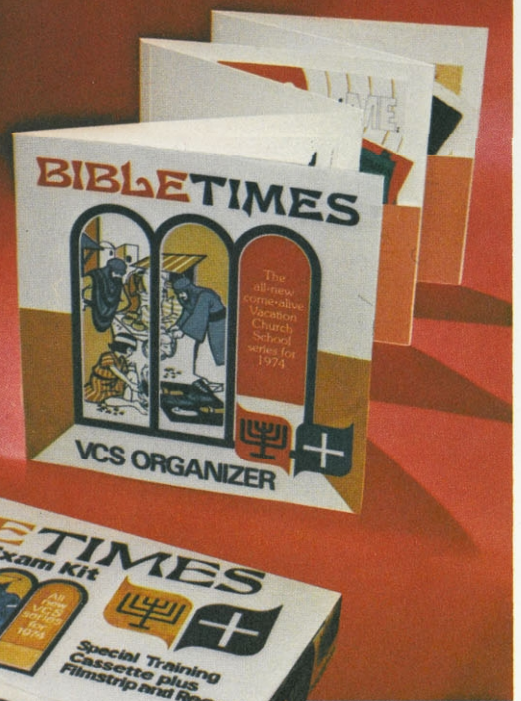
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GRADES 3 & 4 (AGES 8-10)—LIVING TOGETHER, NOW AND IN BIBLE TIMES			
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63-7463	Teacher's Class Kit	2.95	
GRADES 5 & 6 (AGES 10-12)—SHARING AN ADVENTURE, NOW AND IN BIBLE TIMES			
63-7471	Student Pak	\$ 1.25	
63-7472	Teacher's Guide	1.50	
63-7473	Teacher's Class Kit	3.50	

QUANTITY	ITEM	PRICE	AMOUNT
GRADES 7, 8 & 9 (AGES 12-15)—WARRIORS, KINGS, AND SERVANTS			
63-7481	Student Pak	2.00	
63-7482	Teacher's Guide	2.00	
63-7483	Teacher's Class Kit	7.95	
ADULT COURSE—FROM ONE KING TO ANOTHER			
63-7491	Resource/Study Booklet	1.25	
63-7404	Family Take-Home Pak (12 or more)	1.50 ea. 1.35	
63-7405	All-School Packet	14.95	
63-7400	Series Planning Guide	1.25	
SUPPLEMENTARY ITEMS			
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63-7412	Bulletin	2.75/100, 11.00/500, 20.00/1000	
63-7413	Bulletin Insert	2.25/1000	
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63-7415	Worker's Certificate	.10	
63-7416	Registration Mailer-Attendance Card	3.00/100	
63-7417	VCS Button	1.00/25	
63-7418	Offering Envelope	1.75/100	
63-7419	VCS Banner	8.95	
63-7420	Letterhead Stationery	2.75/100	

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professional supplement CHANGES

ANNIS, C. Michael P., vicar, St. Francis-in-the-Fields, Zionsville, and curate, St. Paul's, Indianapolis, IN, on sabbatical at Stanford University, Stanford, CA

ANSLEY, Larry K., from Holy Communion, Maywood, IL, to St. Luke's, New Orleans, LA

BAKER, John, to St. James, Fremont, CA

BARCUS, William H., III, from Emmanuel, La Grange, IL, to St. Luke's, San Francisco, CA

BATTIN, Robert D., from headmaster, St. Andrew's School, Jackson, MS, to Holy Nativity, Panama City, FL

BAUER, Ronald C., from River Parishes Regional Ministry, Hannibal, MO, to St. David's, Minnetonka, MN

BIGGS, John W., from Holy Trinity, Belvidere, IL, to St. Luke's, Fort Madison, IA

BIRD, Samuel B., Jr., from Redeemer, Pelham, NY, to regional officer in Westchester, Rockland, and Putnam Counties, Diocese of New York, New York, NY

BLUNT, Howard E., Jr., from St. Augustine's, New York, NY, to chaplain, St. Luke's Hospital, New York, NY

BOWER, Richard A., from St. Luke's, Metuchen, NJ, to St. Mary's, Point Pleasant, NJ

BRANSHAW, Albert J. M., from All Saints, Ft. Worth, TX, to St. Barnabas, Denton, TX

BUTWILL, Norman M., from St. Andrew's, Oakland, CA, to Ascension, Vallejo, CA

CANNON, Carl T., from All Saints, Winter Park, FL, to Holy Cross, Sanford, FL

CHRISTIANSEN, Paul J., from Campus Ministry Program, Sacramento State College, Sacramento, CA, to director, Center for Continuing Education, Sacramento, CA

CLIFFORD, Peter G., from Concepcion, Paraguay, to San Marcos, Panama City, Republic of Panama

CLOSE, David, from Diocese of Olympia, Seattle, WA, to St. Stephen's, Seattle, WA

COIT, Charles H., II, from Trinity, Fostoria, OH, to St. Luke's, Live Oak, FL

COTTER, Maurice, from St. Nicholas, Midland, TX, to St. James, Monahans; St. Peter's, Kermit; and St. Matthias, Andrews, TX

COTTRILL, C. David, from St. Andrew's, Glendale, AZ, to chaplain, U.S. Air Force

DAHM, Jay C., from Trinity, Waterloo, IA, to Project Services Coordinator, Northeast Iowa Council on Aging, Waterloo, and non-stipendiary, St. Luke's, Cedar Falls, IA

DEITCH, Richard S., from St. Paul's, LaSalle, IL, to Advent, San Francisco, CA

DUNNAM, T. Mark, from St. John's, Pascagoula, MS, to St. Andrew's, New Orleans, LA

DWYER, Martin J., from Trinity, Waterloo, IA, to St. Andrew's, Minneapolis, MN

EHART, Edward H., Jr., retired, to part-time priest-in-charge, St. Mary's, Tyaskin, MD

EMERSON, James C., from St. Andrew's, Newfane, NY, to Trinity, Marshall, MO

ENDICOTT, O. Brian, from St. Thomas, Hanover, NH, to St. Matthew's, Newton, and chaplain intern, Prairie View Mental Health Center, Newton, KS

ENGLISH, Benjamin A., from St. Timothy's, Alexandria, LA, to Good Shepherd, Lake Charles, LA

FORREST, William C., from Trinity Cathedral, Phoenix, AZ, to St. Alban's, Wickenburg, AZ

FOWLER, Warren E., from St. Luke's, Chester, and Gethsemane, Proctorsville, VT, to St. Thomas, Brandon, VT

FOX, Donald A., from St. Thomas, Medina, WA, to St. Francis, San Francisco, CA

GEMINDER, Randolph J., from St. John's of Lattingtown, Locust Valley, NY, to St. George's, Schenectady, NY

GIVEN, Davis, from chaplain, St. Luke's Hospital, New York, NY, to chaplain, St. Luke's Home of Morningside House, New York, NY

GOORAHOO, Ephraim B., from St. Matthew and St. Mary, East Bank, Demarara, Guyana, to St. Barnabas, Brooklyn, NY

GORDON, Jay H., from Intercession, New York, NY, to St. Matthew and St. Timothy, New York, NY

GUINAN, James B., from Drew School, San Francisco, CA, to the Berkeley Center for Alcohol Studies, Berkeley, and Henry Ohlhoff House, San Francisco, CA

HADEN, Robert L., Jr., from Trinity, Columbia, SC, to St. John's, Charlotte, NC

HAMILTON, Pettigrew V., from non-parochial to St. John the Baptist, Clarendon; St. Michael and All Angels, Shamrock; and St. Luke's, Childress, TX

HANCOCK, John J., from non-parochial to Holy Nativity, Westchester, CA

HAND, Chester C., Jr., from Holy Apostles, Ft. Worth, TX, to Holy Comforter, Cleburne, TX

HANNUM, Walter W., from Archdeacon of Northern Alaska to studies at School of World Mission, Fuller Theological Seminary, Pasadena, CA

HARRELSON, Ernest S., Jr., from St. Paul's, Maumee, OH, to Grace, Ravenna, OH

HARRIS, M. Hugh, from non-parochial to chaplain, Good Samaritan Hospital, Corvallis, OR

Continued on page /PS-D

BOOK REVIEWS

Continued from page /PS-B

were attracted to the theologian. "Tillich," he states, "spoke out of our broken culture, but he spoke believing. Others have spoken out of our broken culture but with defiance, not affirmation. Others have spoken with belief but from an ethereal philosophical or religious height outside our human culture. . . . Believing is caring. The most significant motive in the coming of these psychiatrists and psychologists to Tillich was their yearning for help in the capacity to care."

—from Religious News Service

Other books of interest:

New Hope for Congregations—Loren Mead, Seabury, \$2.95. Though the problems facing parishes differ, the goals of nurture and witness to the Gospel are the same. The solutions and suggestions given in this volume are intriguing and creative.

Congregations in Change—Elisa L. Des Portes, Seabury, \$3.95. Here you come face to face with the problems and difficulties faced by congregations confronted with the demands of change. Here you find clues for renewal and ground for hope.

To Come Alive—James D. Anderson, Harper & Row, \$4.95. Within local congregations of the Church can be found the potential to affect change and to allow productivity to take place. Here are suggestions of how to begin and to carry on.

The Gospel of Liberation—Jurgan, Moltman, World Books, \$5.95. The author sees the Bible—"God's word of liberation"—as furnishing insight in dealing with modern anxieties, pressures, and demands that tend to imprison man and dull his creative response.

—from WECA Newsletter

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MARCH 1974 page/PS-C

Continued from page /PS-C

HART, Robert L., from Wolvercote Parish, Oxford, England, to Grace and Holy Trinity Cathedral, Kansas City, MO
HAYES, Richard E., from All Saints, Fallsington, PA, to Deputy to the Bishop for Program, Diocese of Wyoming, Laramie, WY
HAYES, Walter L., Jr., from Christ, Coronado, CA, to St. Elizabeth's, San Diego, CA
MAAS, Jan A., to Incarnation, New York, NY
MACORT, John G., from Trinity, Ambler, and instructor, LaSalle College, Philadelphia, PA, to Bethesda-by-the-Sea, Palm Beach, FL
McCORMICK, R. Bradley, on leave from St. Anne's, Warsaw, IN, to administrative assistant and canon to the ordinary, Diocese of Northern Indiana, South Bend, IN
McKENZIE, William B., from St. Mary the Virgin, San Francisco, and graduate studies at Stanford University, Stanford, CA, to Trinity, Portland, OR
MITMAN, John L., from William Jewett Tucker Foundation, Dartmouth College, Hanover, NH, to chaplain, Michigan State University, East Lansing, MI
MOUILLE, David R., from Christ, Pelham Manor, NY, to St. Michael and All Angels, Dallas, TX
NESTROCK, Frederick R., from St. James the Less, Northfield, IL, to St. Thomas, Battle Creek, MI
PREBLE, Charles W., from St. Stephen's, Salt Lake City, and St. Barnabas, Tooele, UT, to St. Stephen's, Reno, NV
PRITCHARTT, Paul W., from St. John's, Savannah, GA, to Incarnation, Dallas, TX
REYNIERSE, Peter J., from Diocese of Lexington, KY, to Grace, Haddonfield, NJ
RICHARDS, M. Gregory, from St. Stephen's, Whittier, CA, to All Saints, Beverly Hills, CA

NEW DEACONS

BOLAND, Geoffrey A., to Diocese of Albany, NY
BOYD, John P., to St. Alban's, Morehead, KY
BROWN, Neal H., to Christ's, Rye, NY
FURMAN, James E., to St. Mark's, Glendale, CA
MORENO, Francisco, deacon-in-training, to St. Christopher's, Lubbock, TX
PARK, Stephen R., to Christ, Alexandria, VA

PROFESSIONAL SUPPLEMENT:

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Linda D'Aprile, Ass't. Editor
The Episcopalian /PS
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QUINN, Peter, to St. Michael and All Angels, Rumford, RI
REDPATH, Frederick L., to Diocese of Newark, NJ
SCARCIA, Steven A., to Diocese of Albany, NY
SHERMAN, Guy, to Christ, Seattle, WA
SHERMAN, L. Bartine, Jr., to St. Matthias, Asheville, NC
SHETLER, William L., to Diocese of Albany, NY
STEIN, Charles, Jr., to St. Luke's, Wellington, VA
STUMP, M. Phil, secretary-sales manager, Kopper Supply, Inc., Hutchinson, KS, to also Grace, Hutchinson, KS
WITTIG, Nancy H., to All Saints', Milington, NJ, and managing editor, *The Newark (NJ) Churchman*

DEATHS

BAYNE, Stephen Fielding, Jr., age 65
CAMPBELL, Donald James, age 70
CHRISTIE, Elmer B., age 73
HANSEN, Dwight T., age 70
JORJORIAN, Armen D., age 54
KERSTETTER, Theodore H., age 77
KIERSTEAD, Philip P., age 65
LANE, Henry G., age 92
LEIGH-PINK, Harry, age 68
MEADOWCROFT, Ralph S., age 69
PERSON, Allen, age 71
WARDLOW, James C., age 63
WHITE, George F., age 75

NASSAM

Continued from page /PS-A

work, secular work, geographical area, and secular profession—is two-thirds completed.

The meeting reaffirmed NASSAM's three long-standing goal areas: 1) promotion of the self-supporting ministry as a creative instrument of mission; 2) resource network for tent-makers, church structures, and ministry studies people; and 3) support system for self-supporting ministers and those interested in this mushrooming movement.

A self-supporting minister is defined, according to the retiring chairman, the Rev. Davis Fisher of Chicago, as "a bishop, priest, or deacon in good ecclesiastical standing who combines receiving the majority of his/her compensation from non-church or non-church connected sources with filling an ecclesiastical position."

The founding meeting in 1971 began as a conference of trainers for the non-stipendiary ministry, for which over two dozen local programs are available across the country, according to the Rev. Letitia Croom of the Diocese of Idaho. In 1972 the fellowship became a group in which the self-supporting ministers themselves made policy. The new directions of the 1973 meeting were ecumenical sharing and contribution and

diaconal identity.

Roman Catholics and Episcopalians shared information about the forms of their self-supporting ministries. NASSAM established a liaison with the unofficial Fellowship of Christian Ministries (FCM), formerly Society of Priests for a Free Ministry, through the presence of the Rev. Gilbert Romero, visiting lecturer in biblical studies, LaSalle College, Philadelphia. He represents a fellowship of several hundred married Latin-rite Roman Catholic priests who are ecclesiastically inhibited but who actively function in house churches and special ministries all over the country. FCM serves persons who would not turn to regular church structures.

The Rev. Robert Kerns, a Josephite who directs the Washington-Richmond Permanent Deacon Program in the Roman Catholic Church, also attended the meeting. Over 1,000 Roman Catholic permanent deacons, all older and mostly married, were estimated to be serving in the United States on January 1.

Information from the Roman programs and from the Rev. Frances Zielinski of the National Center for the Diaconate (formerly Central House for Deaconesses) in Evanston resulted in new understanding of the identity and functions of the deacon, most of whom are self-supporting in both communions. The deacon has a ministry of liturgy, a ministry of the Word, and a ministry of service. The diaconate takes its peculiar identity from the latter, which separates it from being just a "mini-priesthood."

Perhaps the most interesting portion of the conference, coordinated by the Rev. Charles Sydnor of Fredericksburg, Va., was a series of panels on the theology of the self-supporting ministry and the effect of secular work structures. This was highlighted by presentations of the Rev. Carl Praktish of Washington, D.C., and the Rev. Harry Woggon of Asheville, N.C. Plans for prototype regional conferences on the self-supporting ministry, under Father Woggon's chairmanship, grew out of these panels. One conference is planned for Dallas and another tentatively planned for Rochester.

The conferees also learned the collaborative/cooperative style of ministry, typified by the "network" style of NASSAM, as opposed to the competitive model so often used in the Church.

NASSAM'S next annual conference will be held in November, 1974.

Glossalalia:

Confusion or Blessing?

by Elizabeth C. Mooney

The Episcopal Church, as embodied by the National Cathedral in Washington, opened its doors to the charismatic movement January 18 to 19 with a two-day conference on the benefits and pitfalls of speaking in tongues. More than 1,500 people filled the cathedral to hear speakers call the neo-pentecostal movement both a fresh renewal of faith and a possibly divisive element.

Less than two hours after Dean Francis B. Sayre inaugurated the gathering, expressing hope that the conference would open doors for the established Church, a woman went to the microphone and led an eerie musical outpouring of spontaneous glossalalia that filled the cathedral's vaulted arches. The audience sat quietly until the last mellifluous tones of the undecipherable language died away somewhere in the stately shadows of the cathedral's crossing.

The conference, sponsored by the cathedral, the Roman Catholic Archdiocese, the National Presbyterian Center, and the Metropolitan United Methodist Church, was organized to inquire into the religious phenomenon in which the Holy Spirit is said to take possession of an individual and through him speak in a tongue either completely unknown or unknown at least to the speaker. Dean Sayre called it "a burning grace, primitive, holy and unexplored."

The Rev. Dennis J. Bennett, rector of St. Luke's Episcopal Church in Seattle, Washington, and a focus of the charismatic movement, was the keynote speaker. Father Bennett spoke convincingly of his Baptism in the Holy Spirit and cited Acts 19 for biblical precedent.

Restrained, engagingly sincere, his graying sideburns conservatively clipped, Father Bennett looks the antithesis of

the fundamentalist believer in spiritual phenomena. He is English by birth, a graduate of the University of Chicago, and a forceful speaker who uses the vernacular.

"The Church is coming alive with a new intensity and a new point of inner awareness," he said in a pre-conference interview. "The charismatic movement results in greater communion of Gospel. I have felt for some time our religion has been a sort of mountain-top religion."

On the speaker's dais, Father Bennett described his own experiences with glossalalia as frequent, deeply personal, and spiritually refreshing. He said he once prayed for some minutes in perfect Japanese though he knows no word of the language.

Others who shared the platform during the two days of the conference qualified their endorsement of glossalalia. Dr. Krister Stendahl, Dean of Harvard Divinity School, said the witness to speaking in tongues in the New Testament is clear and simple as well as up-to-date. He cited I Corinthians 13: "Though I speak with the tongues of men and of angels . . ." as a clear reference to the phenomenon.

Although he does not profess the charismatic experience in his own life, Dr. Stendahl said the "proper" Churches through the ages have allowed an enormously narrow spectrum of emotional expression within their walls. "The flash-light voltage of the Churches," he added, "just isn't strong enough to beat sin and drugs. A high voltage experience belongs to us all."

Dr. Stendahl urged that glossalalia be kept as part of the total Christian experience and not be looked upon as a special favor. "There are those who love the gifts of God," he told his audience, "and those who love the God who gave the gifts. It is the dividing line."

The divisive dangers implicit in too literal an interpretation of the neo-pentecostal movement were outlined by Dr. John Logan, professor of systematic theology at Wesley Theological Seminary in Washington, D. C., and Dr. J. Massingberde Ford of Notre Dame's department of theology. Dr. Ford cited the example of the Word of God charismatic community in Ann Arbor, Michigan, which locks from the church people who do not agree.

Dr. Logan warned that though the Church needs the movement's vitality, fixation on glossalalia may well become an end in itself and engender a pragmatic spirit with false goals. Many who speak in tongues attach themselves to leaders who have brought them to the experience, a dependency syndrome which could have serious consequences.

Dr. John Kildahl, a clinical psychologist at the New York Theological Seminary, looked at the psychic phenomenon with the cold eye of science. Dr. Kildahl has been engaged in a twelve-year study project, researching tongue-speaking and has compiled his findings in *The Psychology of Speaking in Tongues* (Harper and Row, 1972).

Dr. Kildahl has found several things in common among most charismatics who speak in tongues. Most had a magnetic relationship with a leader at a time of personal stress and have usually had the experience in an intensely emotional atmosphere, surrounded by supporters who believed as strongly. He stressed that glossalalia is not self-hypnosis, but the preconditions are. The community, and not the individual, should provide validation for charismatics, he said.

Dr. Kildahl does not believe glossalalia is ever a real language. Linguists point out sixteen criteria basic to all human languages, and glossalalia does not meet them.

WOMEN'S RIGHTS RAISED DURING TRINITY MEETING

The actions and gifts of the Holy Spirit were the topic at Trinity Institute's Fifth National Conference for clergy, members of religious orders, and lay people in New York City. Despite moving talks by some of Christendom's leading figures, the message of reconciliation apparently didn't reach all the 2,000 participants.

During a Eucharist on the conference's second day the Rev. Carter Heyward, a woman deacon, administered the chalice to a man who dug his fingernails into her hands and snarled, "May you burn in hell." Her hands were bleeding after the incident.

Another woman, the Rev. Carol Anderson, administering the elements with Archbishop Michael Ramsey of Canterbury, was told to "go to hell" by a male communicant. She calmly replied: "I can't. I'm busy."

In addition to the Archbishop, Cardinal Leo-Joseph Suenens, Primate of Belgium; Frere Roger Schutz of the Taizé community in France; Presiding Bishop-elect John M. Allin; and the Institute's director, Dr. Robert E. Terwilliger, participated in the services and talks at the three-day meeting.

Women's ordination to the priesthood was brought before the conference on its opening day when an ecumenical protest was staged during a Eucharist at Riverside Church. Some 50 women, carrying candles, followed the formal procession into the church and stood silently along the walls during the service.

[Some of these women participated in a late December effort to keep the issue of women's ordination before the Church. Deacons Anderson and Heyward joined Deacons Julia Sibley, Barbara Schlacter, and

Continued on page 35

Amazing Days In Pittsburgh

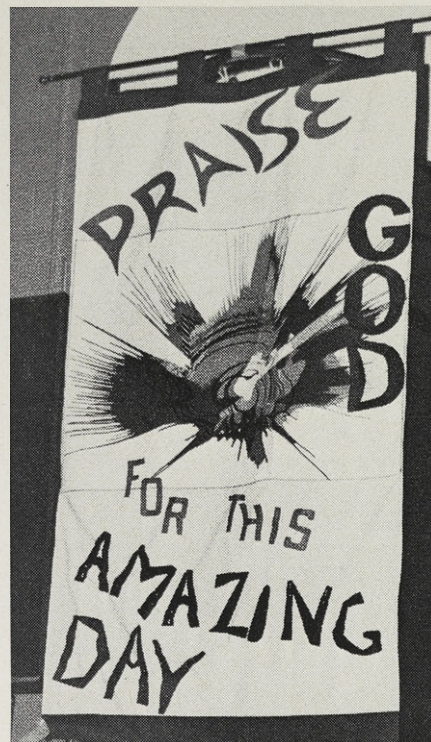
"The diocese *does* really care." "I feel alive!" "Well planned, a great day." These were among the enthusiastic comments participants made about "All in God's Family," a special, day-long, educational program in the Diocese of Pittsburgh, Pennsylvania.

In late January, over 400 persons attended thirty-six workshops planned to provide them with useful tools to better carry out their chosen ministry within or without their parishes.

The workshops marked the second time in three months that Pittsburgh has held successful diocesan-wide events. The first was a massive, evangelistic preaching mission, November 4 to 18, when 7,425 persons at twelve services heard Bishop Festo Kivengere of Kigezi, Uganda, East Africa; white South African lay evangelist Michael Cassidy; and Pittsburgh's Bishop Robert B. Appleyard (*see October, 1973, issue*).

Bishop Festo has been carrying the Good News to all parts of the world for more than thirty years. Originally ordained a deacon in Pittsburgh, Bishop Festo became Kigezi's diocesan in 1972 but still spends nearly half his time sharing his testimony of faith.

From this mission's success, Pittsburgh moved to the special family day, which, according to Canon Richard M. Barnes, diocesan director of program, took on a life of its own with the series of ninety-minute morning and afternoon workshops divided into two broad categories: those related to



living experiences and those directly related to parish activities.

The event was a family day in more than name: whole families, from pre-schoolers to grandparents, enrolled for the activities. Low fees—\$2 for singles and \$5 maximum for families—encouraged participation.

In addition to the workshops, the day included a morning "Diocesan Family Reunion" with a special presentation by the Rev. Fred Doshier, a Presbyterian, and an afternoon Eucharist celebrated by Bishop Appleyard.

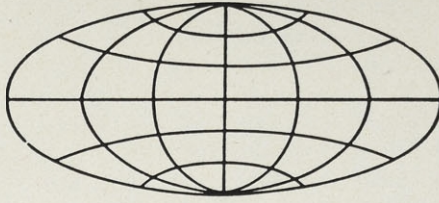
The setting of the Church of the Redeemer and St. Edmund's Academy, an urban church/school site in the Squirrel Hill section of Pittsburgh, made possible the provision of ample classroom space and lunch in the school's cafeteria.

While the spirit of the whole day was warm, some people may have had cold feet during the Eucharist: it was held on the plastic-covered ice of St. Edmund's hockey rink.

—Janette Pierce

MISSION

INFORMATION



"An exorcism must be seen to be believed. I saw twelve or so one Friday afternoon. I should state that I have only been, at most, on the fringe of the 'healing ministries,' but what I saw that day was for real, and I have been brought up in a very skeptical culture."

Quite unexpectedly last week, I ran into the missionary who had written the above paragraph. "Do you still believe those exorcisms you wrote me about are for real?" I asked.

"Absolutely," he said. "An exorcism has to be seen to be believed—and once seen has to be believed. But I'd sure appreciate it if you'd not use my name. Would you believe that believing in things like this can make it tough to get a job in this Church?"

So okay, we'll keep it anonymous, but he's for real.

"The afflicted would kneel; and Edmund John would say (in Swahili, which I translate here rather freely), 'Are you in there, evil spirits?' If there were spirits, the afflicted person would convulse and the spirits talk to Edmund. When he had prayed several times and commanded the spirits to go and made the sign of the Cross, the person would become very still. (We thought in fact that one person had died.) After a time the person would arise, often praising the Lord.

"No two people behaved in exactly the same way. One woman, after such a violent time that we had to move the benches, went flat out on the floor in the position of one being crucified. She appeared to be unconscious; then she awoke and was perfectly fine. I noticed in each instance the afflicted was quiet and normal when approaching the healer, violent during the exorcism, and then normal after it.

"Five people said they had various degrees of blindness; three were healed after prayers and the laying on of hands. That afternoon he [Edmund John] healed several others who could not talk.

"Sometimes people were not healed. Edmund John said repentance of sin, fasting, prayer, and belief are essential before one can hope to be helped.

"The noise became so great he could not control the excitement. Abruptly he told everyone to leave. Most did, but not all. Then he said: 'Now the people of this parish will gather for evening prayer.' A leader beat a great drum, and the church was packed for evensong, 1662 style.

"It is significant our Lord chose the poorest church in a poor diocese to show his love and power. Edmund John is our poorest paid worker, receiving about \$12 a month.

"The African priests who attended this service with me are young, sophisticated Africans who attended St. Cyprian's Theological College in Masasi. One, John Mwazazi, told me how he took a man who had been blind since 1957 and, in the name of Jesus, Edmund John healed him. John Mwazazi hasn't been the same since."

And from the sound, the tone of his letter, this missionary hasn't been the same either.

Meet the MRI Quintuplets: Barbados, Louisiana, Northern Mexico, Northwest Texas, and West Texas. Archdeacon Jim Brown reports from Baton Rouge:

"In 1966 Louisiana youth began a series of MRI projects aimed at getting to know other parts of the diocese by putting on vacation Bible schools. Contact was also made with Northern Mexico—not yet a separate diocese—and vacation Bible schools were held in Tampico and Monterrey, staffed by both Mexicans and Louisiana youth. Since then there have been numerous exchanges of adults and young people. Louisiana has helped Northern Mexico acquire land for new work, and, in turn, Northern Mexico assisted in the production of the Bible school curricula used by youth teams all over Louisiana for the past five years.

"In 1970 Louisiana began a similar relationship with Barbados. Our youth teams have lived in the homes of Barbadian churchmen and assisted with Bible schools there. In turn, Barbadians have helped here in Louisiana.

"The man most responsible for these contacts was then-Archdeacon Willis Henton, now Bishop of Northwest Texas. He immediately involved Northwest Texas in an intense get-acquainted program with Northern Mexico, and we began sending joint Louisiana-Northwest Texas teams to Barbados, as well as exchanging youth teams between the two U.S.A. dioceses.

"In 1973 the Diocese of West Texas entered the picture by coordinating its burgeoning youth projects with the four dioceses already involved. Louisiana, Northwest Texas, West Texas, and Northern Mexico now send representatives to an annual meeting to co-

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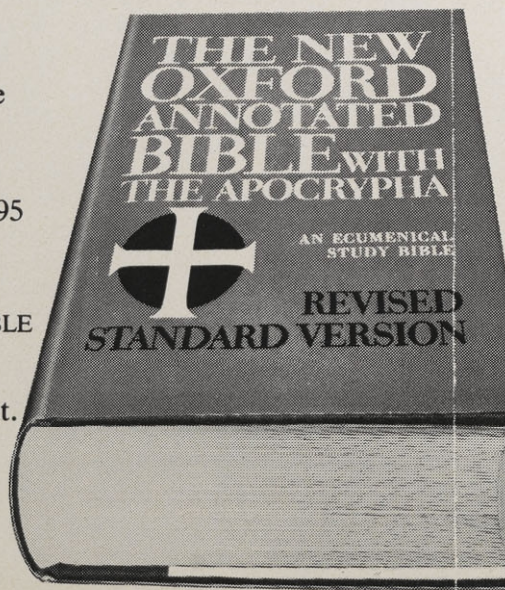
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ordinate all their youth work. West Texas sends youth teams to assist in Bible schools in the other two [U.S.A.] dioceses, who send teams to West Texas and to each other. Thus far Louisiana is the only diocese sending youth teams for Bible schools in Northern Mexico. West Texas and Northwest Texas have contacts through a camp near Monterrey. In 1974 West Texas and Louisiana will send a joint team to Barbados.

"Through working together we have learned a great deal about one another. Many strains and false starts, but we all receive more than we give."

Before making a filmstrip of the Parable of the Prodigal Son in Swaziland, the crew from the World Association for Christian Communication asked a group of Swazis how best to tell the story to a Swazi audience. Some interesting suggestions came forth.

MRI NOTE

Funds to fill MRI needs listed in the February issue of *The Episcopalian* should be sent to: Mr. Lindley M. Franklin, Jr., 815 Second Ave., New York, N.Y. 10017.

"Add a mother to the story." No Swazi father can give away a portion of the family inheritance without his wife's consent.

"Kill a fatted goat." The Swazis were shocked at the idea of killing a calf, which represents new life. Their feasting is on cows or goats.

"Wear what we wear." Pointing out that the Gospel requires a change of heart, not of dress, they suggested that the actors wear the national dress of Swaziland. And, of course, the actors should be Swazis.

P.S. The crew followed suggestions, and the filmstrip is a huge success.

Jeannie Gilks
The Episcopalian

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BISHOP ALLIN PREVIEWS PLANS

by Richard J. Anderson

Presiding Bishop-elect John M. Allin gave members of the Episcopal Church's Executive Council a glimpse of how he views the job he will assume on June 1 in his remarks during the February 5-7 meeting in Greenwich, Conn. He also announced some staff changes.

The Rev. Robert Martin, program officer; Mrs. Carman Hunter, deputy for jurisdictions; and the Rev. John Stevens, secretary of the Executive Council, will leave the staff on June 1. Bishop Allin paid tribute to all three and said his decision not to retain them was not a criticism of their past work on the Executive Council staff.

Bishop Edmond Browning of the Convocation of American Churches in Europe will become deputy for jurisdictions to replace Mrs. Hunter. Bishop Allin has asked two other bishops to serve as deputies for administration and ministry, but they have not yet accepted.

Bishop Allin said he anticipates only minimum staff changes, but if he made none, he would be "a new man in a settled group." He said he sees the Presiding Bishop as the center of staff operations at the Church Center but not as "the all-in-all." The new structure will be a group of deputies, each having specific responsibilities, instead of the previous "management team" procedure.

Bishop Allin reported he had met with the Union of Black Episcopalians and the National Committee on Indian Work and would soon meet with twelve women seminarians and deacons.

Bishop Allin plans to accompany Presiding Bishop John E. Hines on a spring trip to London where they will confer with the Anglican Executive Officer before visiting the Convocation of American Churches meeting in Rome.

Council members spent most of the two-day meeting in discussing a General Convention resolution to "arrange visits and consultations with representatives of parishes, dioceses, the national Church, and others for the purpose of developing a strategy to release the human and financial resources of the Church" and report to the Presiding Bishop and Council in 1975. The development and finance committee had proposed the year of consultations and visits.

During discussion February 6, Council members rejected portions of the

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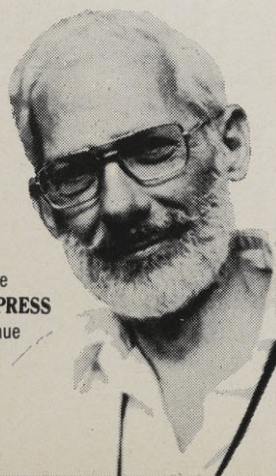
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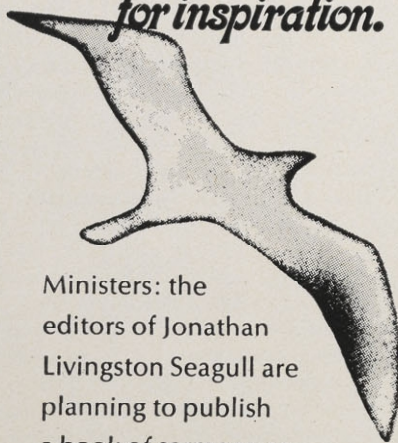
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proposed strategy for these consultations and visits, and some questioned whether to conduct more consultations with diocesan people. "I don't think we can do a blasted thing until we hear from the person in the pew what his priorities are," said Pete Rivera of Brownsville, Texas.

Suffragan Bishop Quintin E. Primo of Chicago disagreed. "I don't think we need to go back to them to ascertain what their hopes and needs are. There are those of us who are working on the streets every day. We know what the needs are. We have enough data [from the pre-General Convention diocesan visits] to last us ten years."

The development undertaking might eventually include a Church-wide capital funds campaign, which several Executive Council staff members hinted could be done in partnership with local units which would share the income.

"General Convention made many extra-budgetary needs known," said Walker Taylor, Jr., of Wilmington, N. C., chairman of the development and finance committee. He said the committee is proposing a year's investigation of how to meet these needs.

"The Church is not ready for a fundraising campaign," cautioned Bishop Lani Hanchett of Hawaii. "We should not go ahead until we communicate our goals to the people."

At the end of the day-long session on development, Council members noted they had not approved a final plan and are "beginning a year of study and data gathering."

Among other actions, the Council:

- heard that the program group on evangelism has hired the Rev. Robert Martin of Council staff as a consultant;
- heard that Mrs. Howard Bingley of New York has been appointed executive director of the Presiding Bishop's Fund for World Relief, which ended 1973 with a total of \$830,615;
- learned that Presiding Bishop John E. Hines and House of Deputies President John B. Coburn have appointed Suffragan Bishop Scott Field Bailey of Texas to be General Convention's executive officer;
- elected Bishop Philip Smith of New Hampshire to fill the unexpired term of Presiding Bishop-elect John M. Allin and received word of Bishop Wilburn C. Campbell's resignation as representative of the Third Province;
- elected Miss Eleanor Richards of New York and Suffragan Bishop Quintin Primo of Chicago as representatives to the Anglican Council of North America; and
- approved companion diocese relationships between Iowa and the Central Philippines and between Easton and Antigua.

Women's Rights Raised During Trinity Meeting

Continued from page 30

Emily Hewitt in an ordination ceremony at New York's Cathedral of St. John the Divine. With five male deacons, the women sought ordination to the priesthood from Bishop Paul Moore, Jr., who said that though he supports their cause, he could not perform the rite until the Church changes its stand.]

Deacons Heyward and Schlacter participated in the Institute's opening Eucharist while others staged the silent witness "to the immorality of theologies and roles the Church has historically put upon women."

The Archbishop made no comment on the candlelight demonstration but addressed his remarks to the evidence he sees throughout the world of the renewing work of the Holy Spirit—"sometimes within the institutional Church" and "sometimes on its periphery or far beyond it." He mentioned two particular manifestations: concern for alleviation of human suffering and hunger for prayer and contemplation.

Dr. Ramsey made no direct mention of the neo-pentecostal or charismatic movement but concentrated on linking the Holy Spirit to the spirit of self-sacrifice as seen in the Crucifixion. "The Holy Spirit renews the Church by bringing us nearer to Calvary," he said.

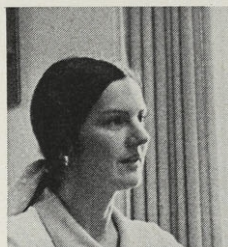
Later in the conference Frere Schutz said the gifts of the Holy Spirit are more numerous than most people imagine, adding that one of the "great gifts" is women—the gift that provides man's continuity through time and with God.

Cardinal Suenens said Christians need the Holy Spirit to bring them "from co-existence to communion." Declaring that "we are coming nearer and nearer to unity," the Cardinal said charismatic renewal could be "the first level of growing together" among denominations. ◀

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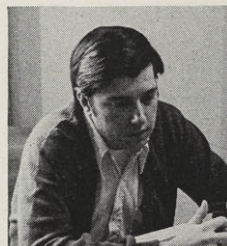


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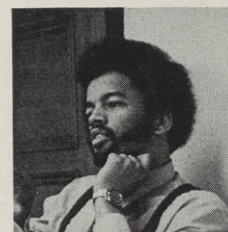
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Another Special Message About Investments For Readers Of The *Episcopalian*

Dear Fellow Episcopalians:

In last month's *Episcopalian*, I wrote to you concerning some of the history of the Committee on Social Responsibility in Investments of the Executive Council. In addition, we printed a proxy statement soliciting support for shareholder resolutions concerning Namibia submitted by various church groups. This month we are pleased to include two additional proxy statements with this letter.

The first proxy statement solicits support for shareholder resolutions which, if passed, would ask the management of each company to provide statistics concerning the racial and sexual composition of its work force as well as information concerning the corporation's Affirmative Action Program. The statistical data are essentially that which the corporation must supply to the federal government, but which has not heretofore been available to the shareholders. We believe that the public availability of this data will tend to support those corporations which are attempting to pull down the traditional barriers to equal opportunities in employment while at the same time providing a spur to those corporations whose records have not been quite as good. The resolution has been submitted by various church groups to nine corporations, one of which already has agreed to provide the requested data. The Executive Council has submitted it to General Electric, a corporation which has been under priority investigation by the Federal Equal Employment Opportunity Commission. Please read the attached proxy statement and, if you own any stock in GE, Ford, GM, Goodyear, IBM, Polaroid, Sears, or Xerox, we hope that you will vote for the resolution as it appears on each corporation's own proxy statement which the corporation will mail to its shareholders. If your stock in any of these corporations is held for you by a bank or brokerage house, you can instruct it to vote your shares in favor of the resolution.

The second proxy statement solicits support for resolutions urging three American corporations to cease operating in areas of Africa held as colonies by Portugal. It urges them to defer their activities there until they obtain new concessions from free, independent governments since their present activities tend to support the colonial system. The Executive Council and several other denominations have submitted jointly to Exxon the resolution concerning its activities in Guinea-Bissau. This resolution will appear on Exxon's proxy statement and if you are an Exxon shareholder you may vote on it there or, if you prefer, you may vote via the form of proxy provided on page 51 of the *Episcopalian*. The Bethlehem and Texaco resolutions, also described in the attached proxy statement, will not appear on the proxy statement of those corporations and if you are a shareholder in those corporations and you wish to vote on the resolution, please do so by completing properly the form of proxy to be found on page 51 of the *Episcopalian*.

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
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CHURCH PROJECT ON EQUAL EMPLOYMENT OPPORTUNITY: 1974

Proxy Statement of:
Ford Motor Company
General Electric Company
General Motors Corporation
Goodyear Tire and Rubber
Company
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Kraftco Corporation
Polaroid Corporation;
Sears, Roebuck and Company
Xerox Corporation

Church Project on Equal Employment
Opportunity—1974
475 Riverside Drive, Room 846
New York, New York 10027

February 1, 1974

INTRODUCTION

This proxy statement is provided in connection with the solicitation of proxies by participants in the Church Project for a shareholder resolution to be presented at the annual meetings of the nine corporations listed below. The resolution has been submitted to nine corporations by the participants in the Church Project on Equal Employment Opportunity ('The Project'): Ford Motor Company, General Electric Company, General Motors Corporation, Goodyear Tire and Rubber Company, International Business Machines Corporation, Kraftco Corporation, Polaroid Corporation, Sears, Roebuck and Company, and Xerox Corporation. The text of the resolution is set forth in the appendix.

Although the resolution has been submitted to each corporation and the participants in the Project presently expect to present it at each corporation's annual meeting, it is possible that one or more corporations to which it has been submitted will agree to the substance of the resolution. In any such case, the resolution will be withdrawn. The resolution calls for disclosure of statistics and other data relating to corporate equal employment opportunity programs, asking that these data be sent to all shareholders and that further information of a more specific nature be disclosed upon individual shareholder request. The data include statistics as reported to the Equal Employment Opportunity Commission for the past three years, descriptions of corporate policy and of the corporate Affirmative Action Program, and a description of the successes and problems encountered in implementing the Affirmative Action Program.

The Project is a cooperative venture of the Boards, agencies, and a congregation of six Protestant denominations, the National Council of Churches of Christ, and the Franciscan Friars of the Atonement, a Roman Catholic order. Participants in various phases of the Project include:

- 1) the United Presbyterian Church in the U.S.A.;
- 2) 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.;
- 3) the Department of Education and Social Concern of the Unitarian Universalist Association (of Churches and Fellowships in North America);
- 4) the National 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;
- 5) the American Baptist Home Mission Societies;
- 6) the National Council of Churches of Christ in the U.S.A.;
- 7) the Franciscan Friars of the Atonement; and
- 8) the Central Presbyterian Church in the City of New York.

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

themselves and to act responsibly as institutional investors.

The Project itself does not own any stock in corporations, since it is essentially an ad hoc coalition of church agencies concerned about equal employment opportunity. The participants in the Project who have submitted the stockholder resolutions and the respective corporations to which they have been submitted follow:

- 1) Ford Motor Company—submitted by the Unitarian Universalist Association (of Churches and Fellowships in North America) which owns 6,000 shares;
- 2) General Electric Company—submitted by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U.S.A. which owns 10,600 shares; jointly submitted by the Central Presbyterian Church in the City of New York which owns 1,000 shares;
- 3) General Motors Corporation—submitted by the American Baptist Home Mission Societies which own 23,000 shares;
- 4) Goodyear Tire and Rubber Company—submitted by the Franciscan Friars of the Atone-ment which own 400 shares;
- 5) International Business Machines Corporation—submitted by the National Council of Churches of Christ in the U.S.A. which owns 250 shares;
- 6) Kraftco Corporation—submitted by the United Presbyterian Church in the U.S.A. which owns 20,000 shares;
- 7) Polaroid Corporation—submitted by the American Baptist Home Mission Societies which own 11,000 shares;
- 8) Sears, Roebuck and Company—submitted by the Women's Division of the Board of Global Ministries of the United Methodist Church which owns 7,023 shares; and
- 9) Xerox Corporation—submitted by the National Division of the Board of Global Ministries of the United Methodist Church which owns 1,500 shares.

This proxy statement solicits support for proposals that will be presented at the 1974 annual meetings of these nine 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, the 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 the Proj-

ect, 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.

This proxy statement solicits support for the shareholder resolution which will be presented at each corporation's 1974 annual meeting. Assuming that the proposals are included on management's proxy, each shareholder may vote for the proposal on the corporation's proxy. No separate form of proxy is furnished with this statement.

PURPOSE OF SOLICITATION

The denominational Boards/agencies filing this disclosure resolution have long been concerned about racial justice around the world. Many of their mission dollars are spent in the struggle for human equality in the institutions of this and other societies. They are deeply concerned with the employment practices of corporations, especially with regard to women and minority group members, both because of their commitment to justice and equality among people, and because of their long-term enlightened self-interest as shareholders. Many of the participants have themselves undertaken rigorous in-house reviews of equal employment opportunity practices and have instituted Affirmative Action Programs.

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

This point of view was well stated in a November 5, 1970 speech of Mr. B. R. Dorsey, then president of Gulf Oil Corporation: "Business has a responsibility to society that transcends the traditional business purpose of making money. This responsibility is to preserve the natural environment and to do whatever can be done to enhance the social environment. (M)aximum financial gain, the historical number-one objective of business, today drops to second place whenever it conflicts with the well-being of society. The first responsibility of business, then, is to operate for the well-being of society."

A major area where business can promote the

well-being of society is equal employment opportunity. Discrimination in hiring, promotion, and training has long been a problem in the United States, and although significant progress is being made in some sectors, discrimination continues to be a problem today. Corporations can be, and have been, important actors in the struggle for racial and sexual equality.

EQUAL EMPLOYMENT OPPORTUNITY

With the advent of the civil rights movement and subsequent legislation in the early 1960's U.S. corporations have become concerned with equal employment opportunity in all aspects of employment: recruiting, hiring, training, promotion, and termination. The Civil Rights Act of 1964 (Section VII) as revised in 1972 to include women, Executive Order 11246 (1965) and Revised Order Number 4 prohibit such discrimination in employment and require corporations to develop Affirmative Action Programs to improve the position of women and minorities in the corporate labor force. Furthermore, corporations are required to submit statistical reports, on an annual basis, showing the proportion of racial minorities and women in each of nine standard occupational categories within the corporation labor force. To date, however, such information has, in some instances, been deemed confidential by the corporation. Shareholders and others have not had the means to evaluate corporate claims of progress in equal employment.

Although the government has been instrumental in effecting needed reforms in this area, governmental action is constrained in several important respects. One of the most important is that since the regulatory agencies are limited in terms of staff and budget, they must work toward the best result they can achieve within these constraints. For example, the EEOC is currently operating with a backlog of over 50,000 cases. In the opinion of the Project, such constraints lead to an over-emphasis on conciliation in lieu of complete enforcement of the law by litigation. For these reasons, groups other than the government must work on corporate equal employment if results are to be achieved.

In filing this disclosure resolution, the Project participants have two specific goals, first, to encourage public accountability of the corporation in the area of equal employment opportunity. In areas where corporate policy and the public good intersect, where corporate practices have substantial impact on the public, we believe that the corporation

should be publicly accountable. In such areas, the corporation should not claim undue confidentiality, but should be open about those practices which directly affect people's lives. We hope to change corporate behavior and awareness, through the pressure of public accountability, and desire to develop genuine equal employment opportunity. If the data requested are disclosed, it will allow public scrutiny of the employment practices of these corporations. In the opinion of the Project, corporations with good affirmative action programs which show progress will be commended, and corporations having poorer records will be strongly encouraged to change; the well-being of society will, therefore, be improved.

In this effort, we do not look upon the corporation as the malevolent oppressor of women and minority groups. Rather, the participants believe that the existence of public accountability will encourage more creative thinking about ways to overcome traditional stereotypes. It is our hope to raise the awareness of management, shareholders, employees, consumers and the general public so that equal employment opportunity becomes a reality for everyone desiring work.

The second goal of the disclosure resolution is to provide data necessary for the making of intelligent and informed investment decisions. The monitoring of a corporation's performance in the area of equal employment opportunity is important in evaluating the investment quality of a corporation for at least two reasons. First of all its performance in this area may give a clue about the overall abilities of the management. Secondly, a poor performance could indicate that material and costly litigation and settlements may occur in the future. A number of recent settlements of discrimination complaints have resulted in large payments by the corporations involved. For example, a \$4 million settlement was awarded this year against the Detroit Edison Company. Last January, the American Telephone and Telegraph Company accepted an initial court settlement of \$15 million with subsequent costs to the corporation of over \$20 million. Such large settlements against corporations in which we hold securities will have the probable effect of reducing profits with the possible further result of reducing future dividends paid to shareholders. Four of the corporations (Ford, General Electric, General Motors, and Sears, Roebuck and Company) with which the resolution has been filed have been under priority investigation by the EEOC. Two other corporations, Kraftco and Xerox, also have several complaints

of sex discrimination pending against them. Consequently, we feel that all shareholders have a financial right, as investors, to the data requested in order to obtain sufficient information upon which to reasonably base investment decisions.

Some participants in the Project have sought this information from the corporations through correspondence. Some corporations privately disclosed all or part of the information requested. In other cases, however, the corporation refused the request for the data. Reasons for refusing the request fall into two categories.

First, corporations frequently stated that the data requested were of a confidential nature, since the Equal Employment Opportunity Commission (EEOC) considered them to be confidential. This confidentiality, as stated in Title VII of the 1964 Civil Rights Act, applies only to EEOC release of this information. Companies are certainly free to release this information as they see fit.

The second reason frequently cited for this refusal was that the publication or disclosure of statistics would be misleading without an accompanying detailed explanation. We recognize that many factors influence a corporation's employment picture: labor availability, skill requirements, local demographic characteristics, etc. Such variables may impose valid constraints upon utilization of minorities and women. However, there is also the danger that such variables may be used as an excuse for a poor record of equal employment opportunity. We encourage the corporation to accompany the statistical data requested with a description, in detail, of the various socio-economic conditions affecting its labor market. It is essential that these statistical data be publicly provided, for without them as a focus, discussion of employment practices might remain on the level of public relations.

In the Project's opinion, the specific data requested are essential to a realistic and fair evaluation of corporate employment practices. Further, the consolidated data will give a good approximation of overall corporate practices and the Project believes that the disclosure of specific data relating to individual operations will provide sufficient information for detailed analysis. We feel that the disclosure of these facility data will have the secondary effect of improving corporate credibility and relations with women and with the minority communities in local areas.

We feel that this is a reasonable request to the corporation. It is the understanding of the Project par-

ticipants that the information is non-competitive and not bound by federal provisions of confidentiality. The cost of preparation will be modest inasmuch as the data are filed with the federal government on a regular basis. Several of these corporations (e.g. Ford, General Motors, and Xerox) have disclosed detailed employment statistics of this nature with respect to their operations in South Africa. We ask them to extend their public accountability to domestic operations as well.

Finally, publication of these data is not without precedent. Levi-Strauss and Bankamerica Corporation published aggregate statistics showing the employment of women and minorities in their 1973 annual reports. Xerox Corporation has published 1967-1972 annual data showing the number of minorities employed in each of nine job categories in its employees' magazine.

In conclusion, we feel that by providing this information, the corporation will enable shareholders to be better informed as they carry out both their financial and moral responsibilities as shareholders.

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 Project will seek the support of others in soliciting support for the proposal described herein. In this connection, the Project will especially seek such support from other religious denominations or groups, as well as from institutions such as universities, foundations, etc.

The cost of solicitation will be borne by the Project except insofar as participants in the Project and others who may cooperate with the Project in this solicitation may pay their own expenses. The Project derives its own funds from the 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 corporation, 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 shareholder disclosure resolution, together with a short statement in support

thereof, will appear in the Proxy Statement of each of the corporations. Consequently each shareholder of each corporation will have the opportunity to vote on the resolution. Any person giving a proxy to management may revoke it at any time prior to its exercise either by giving notice of revocation to the secretary of the corporation or by executing and returning a subsequently dated proxy.

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. The number of shares entitled to vote in the case of each corporation is not known to the Project but will be found in each 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.

WHEREAS management has expressed to the stockholders its adherence to equal employment opportunities, without regard to race, sex, or national origin;

WHEREAS (Corporation's name) has regularly filed with the federal government through its EEO-1 form, data indicating the representation of minorities and women in its workforce;

WHEREAS shareholders have the right to noncompetitive information about the Corporation's business;

THEREFORE BE IT RESOLVED that the shareholders request the Corporation to publish in its next annual report, or other publication distributed to all shareholders within one year of the 1974 annual meeting, the following information concerning equal employment opportunity:

1. employment data for each of the past three years indicating the employment of i) Black, ii) Oriental, iii) American Indian and iv) Spanish surnamed Americans, separately stating the number of males and females in each of the nine standard occupational categories defined by the Equal Employ-

ment Opportunity Commission in its EEO-1 form: officials and managers; professionals; technicians; sales workers; office and clerical; skilled craftsmen; semi-skilled operators; unskilled laborers and service workers.

2. data for each of the past three years indicating the total employment of male and female in each of the standard occupational categories defined above.
3. a statement of the Corporation's policy concerning equal employment opportunity.
4. the Corporation's Affirmative Action Program Guidelines to implement this policy.
5. an explanation of the achievements of, and the problems encountered by, the Affirmative Action Program.

BE IT FURTHER RESOLVED that the shareholders request the Corporation similarly to publish an updated report of the information requested above in each of the three years following the initial report to stockholders.

BE IT FURTHER RESOLVED that the shareholders urge the Corporation to make available upon shareholder request, Affirmative Action Plans and EEO-1 data for individual facilities in the United States for each of the past three years.

STATEMENT OF THE SECURITY HOLDER

We believe our Corporation's commitment to equal opportunity in employment regardless of race, color, religion, sex or national origin should be matched by public disclosure of information indicating progress in employment for women and minorities and concrete details of affirmative action programs.

Elimination of discrimination in employment is a primary national priority. Publication of this information would be an encouragement to our company to help meet this national priority.

In addition disclosure of such information is definitely in the best interests of shareholders. Several corporations have faced costly court challenges and settlements because of discriminatory employment practices. Shareholders need such information for a responsible assessment of our Corporation's profit picture.

Data on local operations should also be available for study by concerned local shareholders. Employment patterns of our company directly affect the lives of people in localities where the Corporation has facilities.

CHURCH PROJECT ON UNITED STATES INVESTMENTS IN SOUTHERN AFRICA—1974

Proxy Statement for:
Bethlehem Steel Corporation
Exxon Corporation
Texaco, Inc.

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

January 25, 1974

INTRODUCTION

This proxy statement is provided in connection with the solicitation of proxies for stockholder proposals to be presented at the annual meetings of three corporations, Exxon Corporation ("Exxon"), Bethlehem Steel Corporation ("Bethlehem") and Texaco, Inc. ("Texaco"), calling on each of them not to invest in exploration for, or production of, either oil or minerals in the territories of Portuguese controlled Africa on the basis of concessions granted by the colonial government of Portugal. These resolutions will be submitted at the respective corporation's annual meeting by participants in the Church Project for U. S. Investments in Southern Africa—1974 ("The Project"). The text of the Exxon resolution is set forth in Appendix I, the text of the Bethlehem resolution in Appendix II and the text of the Texaco resolution in Appendix III.

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 Concern 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 will present the stockholder resolutions to the corporations are as follows:

EXXON: Submitted jointly by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A., which owns 12,602 shares; by the American Baptist Home Mission Societies, which owns 18,000 shares; by the United Presbyterian Church in the United States of America, which owns 43,769 shares; by the Center for Social Action of the United Church of Christ, which owns three shares; by the Department of Education and Social Concern of the Unitarian Universalist Association, which owns 6,109 shares; and by the National Council of Churches, which owns 580 shares. The total number of shares owned by the submitting organizations is 81,063, which had an aggregate market value as of January 4, 1974 of more than \$7,900,000.

BETHLEHEM: Submitted by the Women's Division of the Board of Global Ministries of the United Methodist Church, which owns 1,400 shares.

TEXACO: Submitted by the World Division of the

Board of Global Ministries of the United Methodist Church, which owns 24,449 shares.

This proxy statement solicits support for proposals which will be presented at the 1974 annual meetings of these three corporations. The resolution which will be presented at the annual meeting of Exxon Corporation has been submitted to that corporation and, in the opinion of Professor Paul M. Neuhauser, counsel to the Project, Exxon will be required to include the proposal in its Proxy Statement pursuant to the proxy rules of the Securities Exchange Act of 1934. Thus, each shareholder of Exxon will have the opportunity to vote for or against that proposal on Exxon's own Proxy Statement. In addition, Exxon shareholders may vote for or against the proposal via special forms of proxy to be provided by the Project, or by attending the annual meeting in person. The resolutions to be presented at the annual meetings of Bethlehem and Texaco will not appear on those corporation's own Proxy Statements and the only opportunity to vote for or against those proposals will be on the special forms of proxy to be provided by the Project, or by attending the annual meeting in person.

PURPOSE OF SOLICITATION

INTRODUCTION

The Project is furnishing this proxy statement in order to solicit support for resolutions to be submitted at the annual meetings of Exxon, Bethlehem and Texaco urging them to cease operations in the Portuguese colonies of Guinea-Bissau, Mozambique and Angola until such time as they receive new concessions from free, independent governments in those countries.

PORTUGUESE COLONIALISM

Colonialism is essentially a system by which one country seeks to control the political and economic processes of another area of the world, refusing to grant independence and self-determination to the peoples of that land. Portugal today stands as an international anachronism, ruling from Lisbon the last old-style colonial empire left in the world. This African empire has a 500-year-old history characterized by traditional forms of colonialism—the expropriation of land and the exploitation of natural resources and of human labor. Since 1961, African independence movements have been challenging Portuguese control by armed rebellion, in a way which the Project believes is similar to the way American patriots in the 1770's revolted against overseas political control.

Until 1961 the African population was divided into two categories on a racial basis: "assimilated" Africans, who were entitled to full rights of Portuguese citizenship, and "indigenous" or "non-civilized." In order to gain "assimilated" status Africans had to be fluent in Portuguese and become "black Portuguese." After 500 years of Portuguese rule only 1% of the African people had reached this "assimilated" status. We believe that such a policy was inherently racist, based as it was on the belief in the superiority of European language and culture. This philosophy still continues. General Kaulza de Arriaga, the commander of Portuguese forces in Mozambique until 1973 said in 1968: "Our national objective is to maintain white dominance in Angola and Mozambique."

Furthermore, although racial discrimination is not enforced by law as in South Africa, we believe that Africans have been assigned de facto to be "hewers of wood and drawers of water", while the Portuguese benefit from their labor and the resources of the colony. Africans in the colonies still face conditions of poverty, illiteracy, and exploitation of labor as a result of their skin color. Political opposition in the colonies is, we believe, crushed by official government censorship, restricted voting rights, severe limitations on union activity and a highly effective secret police force.

However, the central question, in the opinion of the Project, is not solely the conditions under which the African majority lives but the fact that they are colonized in their own land. Certainly the justification for America's break from Britain in the eighteenth century was the right of Americans to tax and govern themselves. Africans in Angola, Mozambique, and Guinea-Bissau are demanding nothing less.

THE FIGHT FOR INDEPENDENCE

The African response in each of the Portuguese colonies during the 1960's was to take up arms to bring about independence and self-determination to their land.

These movements for independence have gained recognition and support during the last several years.

Direct grants of economic aid have been made by Scandinavian governments as well as by African states through the Organization of African Unity. The World Council of Churches and numerous U. S. and European church bodies have also made grants for the humanitarian work of these movements.

Diplomatic victories at the UN also indicate the growing strength of the movements.

At the 1972 session of the United Nations General Assembly the nations of the world overwhelm-

ingly affirmed that the "national liberation movements of Angola, Guinea (Bissau) and Mozambique are the authentic representatives of the people of those territories." The vote was 98 to 6.

Furthermore, representatives from the independence movements were granted the status of observers by the UN General Assembly Fourth Committee, which deals with decolonization. In the opinion of the Project this official observer status symbolized the fact that the UN felt strongly that only the liberation movements could speak for the hopes and desires of the millions of Africans living in colonized areas. The Project believes that the colonizer, Portugal, can only speak for its own interests, not with the interests of the colonized at heart.

As is described more fully hereafter, the independence movements have gained control of much of the territory of Angola, Mozambique and Guinea-Bissau. Indeed, the movement in Guinea-Bissau has been so successful that in September, 1973 the National Assembly of Guinea-Bissau proclaimed its independence from Portugal and established the sovereign Republic of Guinea-Bissau. In November, 1973, the United Nations General Assembly, by a 93-7 vote, welcomed the "accession to independence of the people of Guinea-Bissau."

An additional indication of the serious nature of the liberation movements' fight is the fact that Portugal has approximately 150,000 troops fighting in Africa against African nationalists to maintain its colonial empire.

In our opinion, the war being carried on is particularly vicious and cruel, being characterized by the use of herbicides against crops and napalm against people as well as by the forced relocation of large numbers of people into "strategic hamlets." The Portuguese troops have also been accused of carrying out the systematic genocidal massacres of villages whose residents were thought to have been sympathetic to the freedom movements. The most famous of these was the killing of some 400 persons in the village of Wiriyamu on December 16, 1972 as was reported by the Missionaries of Africa, a Roman Catholic religious missionary order of some 3,600 priests and friars.

THE ROLE OF FOREIGN INVESTMENT IN THE PORTUGUESE COLONIES

We believe that investment in Angola, Mozambique and Guinea-Bissau helps strengthen Portugal in a number of ways. First of all, these companies receive their African concessions from a foreign colonial nation, Portugal, and all of the taxes and royalties will be paid to the Portuguese authorities

for their use. Portugal, the poorest country in Europe, with a per capita income of only \$300 per year, spends almost 50 percent of its budget on defense, primarily to fight its colonial wars in Africa.

For instance, Portugal's military budget in Angola was approximately \$68,500,000 in 1971, according to United Nations figures. Tax payments and royalties of one company, Gulf Oil, a large investor in Angola, were approximately \$50,000,000 in 1972. Thus U. S. investment can have a significant impact on Portugal's ability to contain the liberation movements since such investments inevitably subsidize Portugal as it fights these wars. Payments in foreign exchange from corporations like Texaco, Exxon and Bethlehem Steel are badly needed to support Portuguese military expenditures. We do not argue that these companies voluntarily wish to support colonialism, but that by investing in the colonies they inevitably wind up economically strengthening Portugal and Portuguese colonialism.

Such investments are also of political benefit to Portugal. Such American investment provides a vested interest in the status quo in the colonies. A corporation finds itself unwilling or unable to criticize or disagree with its business partner, the government of Portugal, and therefore becomes a sympathetic interpreter of Portuguese colonialism in Africa. For example, Gulf Oil Corporation still calls the colonies "overseas provinces", a term used by Portugal to legitimize its military occupation of Africa. We believe that Gulf is unable to correctly call Angola a colony, since this would jeopardize its friendly business relationship with the Portuguese government.

In addition, U. S. investment increases Portugal's incentive to hold onto its colonies. As William R. Cotter, president of the African American Institute, has said in a 1971 memorandum to institutional investors: "There can be no doubt that the oil and mineral wealth discovered in Angola and Mozambique during the past ten to fifteen years has immensely increased the value of those territories to the Portuguese. This increase in value undoubtedly accounts in part for the tenacity with which the Portuguese are trying to hang on to their African colonies. At the same time, it is also likely that U. S. business investment. . .has directly contributed to the ability of the Portuguese to pay for the war, has strengthened the balance of payments for Portugal and has made the colonies ever so much more valuable than they would be without that (or comparable) investment."

Similarly, the United Nations General Assembly passed a resolution on January 15, 1971 stating that

"foreign economic, financial and other interests operating in colonial territories constitute a major obstacle to political independence as well as to the enjoyment of the natural resources of these territories by the indigenous inhabitants."

The Project believes that one must also consult the views of the liberation movements on the issue of foreign investment in the colonies. All of the three major independence movements have clear policies on this matter. Their position is that foreign investment only serves to strengthen Portugal as it fights against the nationalists and, therefore, such investors should be pressed to withdraw and future investment should be stopped. Amilcar Cabral, former leader of the African Party for the Independence of Guinea-Bissau and Cape Verde (PAIGC), stated in 1972, "At this moment to invest in Angola, Mozambique, or Guinea-Bissau is to support the colonial war, Portuguese colonialism, and the domination of the black majority by the white minority. In reality this becomes support for racism."

Dr. Cabral argued that companies should wait until independence comes and then ask for the right to invest. "It is not true that investment in Angola, Mozambique, and Guinea-Bissau at present is to help our people. Companies should know that at this point any investment reinforces the position of the Portuguese economically."

Dr. Neto, President of the Popular Movement for the Liberation of Angola, (MPLA), argued in a similar fashion to a representative of the United Church of Christ in 1970: "Investment by U. S. corporations such as Gulf Oil can only help the Portuguese as they fight us and reinforce their determination to stay in Angola."

In short, the Project believes not only that U. S. investment in the Portuguese colonies strengthens the hand of the colonial oppressor against the legitimate desire of the Africans for freedom, but also that to invest in an area that will be independent of the mother country in the near future, without consultation with the future governments of that territory, is to invite hostility and opposition and thus to be contrary to the long-range best interests of these American corporations.

THE PUBLIC IMAGES OF THE COMPANIES

We believe that the image and position of Exxon, Bethlehem and Texaco may suffer in independent Africa because of their investments in Portugal's colonies. Racism and colonialism in Southern Africa is a very controversial subject. It is an extremely high priority for the Organization of African Unity as evidenced by their recent request to the Arab

states to extend the oil embargo to Portugal and South Africa.

The public image of these corporations might be tarnished if they were seen as "partners in colonialism," and it is likely that opportunities for business might suffer in the vast markets of independent Africa. Indeed, several African leaders have indicated that foreign companies may have to make a choice between business in minority ruled Southern Africa and in black Africa.

These companies may also face public criticism at home for their colonial investments.

In the U. S. there has been increased concern over U. S. corporations investing in Southern Africa. On African Liberation Day, May 26, 1972, tens of thousands of black people marched in Canada and the U. S. to show their support for independence and majority rule for Southern Africa. Critical mention was made of Gulf Oil Corporation for its massive investment in Angola at rallies on that day.

Boycotts of Gulf products have arisen because of its Angola operation. The Gulf Boycott Coalition of Dayton, Ohio successfully urged the Dayton City Council to refuse a bid from Gulf because of its minority-hiring policies in Ohio and its involvement in Angola.

Black students at Harvard occupied the university administration building in 1972, demanding that Harvard sell its Gulf stock and oppose Gulf's involvement in Angola. A Gulf boycott has started in the black community for this reason. For the last three years church representatives have attended the Gulf stockholders' meetings to challenge Gulf's investment in Angola. Considerable negative publicity for Gulf has been the result.

It should also be noted that Congressman Charles C. Diggs, Chairman of the House Foreign Affairs Subcommittee on Africa, and twenty-six other members of Congress sent a letter to Gulf in 1971 calling on Gulf Oil to withdraw from Angola for many of the reasons outlined previously.

In 1973, full page ads sponsored by the Pan-African Liberation Committee appeared in *Jet* Magazine and *Ebony* urging a boycott of Gulf products because of its Angolan investments.

Such an investment also has serious international implications. The Organization of African Unity has spoken out against Gulf's role in Angola. Protests against Gulf have erupted in Holland, Denmark and Nigeria.

Shareholders should carefully evaluate the negative effects both at home and internationally that continued investments in Portuguese colonial areas will cause. We believe that management and share-

holders alike should be able to read the signs and avoid the damage to the companies' public image which continued investment in the Portuguese colonies will cause.

EXXON AND THE REPUBLIC OF GUINEA-BISSAU

On September 24, 1973, after ten years of fighting for independence, the National Assembly of Guinea-Bissau proclaimed its independence from Portugal, much as the American colonies did from Britain nearly two hundred years ago. Under the leadership of the African Party for the Independence of Guinea-Bissau and Cape Verde (PAIGC), the people of Guinea-Bissau now control over two-thirds of that small West African nation. Free elections were held in the liberated areas to elect the majority of the National Assembly. It has established administrative and judicial systems and provides social services such as health and education. In November, 1973, the United Nations General Assembly, by a 93-7 vote, welcomed the "accession to independence of the people of Guinea-Bissau thereby creating the sovereign State of the Republic of Guinea-Bissau" and demanded that Portugal desist from illegally occupying various "sectors" of Guinea-Bissau. To date the Republic has been diplomatically recognized by more than 70 countries throughout the world.

Nevertheless, colonial Portugal continues to wage war against this new government of Guinea-Bissau.

It is in this context of a continued war waged by a colonial power against the legitimate aspirations and achievements of the Africans that Exxon's concession in Guinea-Bissau from Portugal must be examined. Exxon received its first concession in the late 1950's but relinquished this concession in 1961. PAIGC began its armed struggle for independence in 1963. Exxon received another concession in 1966. It commenced drilling in 1968 off-shore Guinea-Bissau and, when drilling in shallow water was apparently unsuccessful, it received a new concession in 1973 covering deeper water. This new concession was granted a few months before the proclamation of the Republic of Guinea-Bissau, but after the PAIGC had wrested control of two-thirds of the country from the Portuguese.

The position of the new government of Guinea-Bissau concerning foreign investment is clear. The Proclamation of the Republic itself stated that

"From the historic moment of the proclamation of the State of Guinea-Bissau, authorities and organs of the Portuguese colonial State which exercise any political, military or administrative authority in our territory are illegal, and their acts

are null and void. Consequently, from that moment on, the Portuguese State has no right to assume any obligations or commitments in relation to our country. All treaties, conventions, agreements, alliances and concessions involving our country which were entered into in the past by the Portuguese colonialists will be submitted to the People's National Assembly, the supreme embodiment of State power, which will proceed to review them in accordance with the interests of our peoples."

The Project believes that the continued presence of Exxon in Guinea-Bissau operating under a purported concession from Portugal serves to strengthen the Portuguese political position. Amilcar Cabral, past leader of PAIGC, said in 1972, "At this moment to invest in Guinea-Bissau is to support the colonial war, Portuguese colonialism and the domination of the black majority by the white minority." Whether Exxon remains in Guinea-Bissau or withdraws at this time is equally to make a political statement.

The Project further believes that it is in the best long-range corporate interests of Exxon to withdraw at this time. We believe that enlightened self-interest indicates that if Exxon desires to operate in Guinea-Bissau in the future, it should consult now with the democratically elected National Assembly, as it has requested.

BETHLEHEM AND MOZAMBIQUE

Bethlehem, together with two other companies, sought and received in 1972 a mining concession of some several thousand square miles in the Mozambique Province of Tete. The concession requires certain initial payments, plus royalties and a tax of 50% on any profits. Such payments, of course, help support the colonial Portuguese government.

The Mozambique Liberation Front (FRELIMO) has been estimated to control one-fourth of the land area of that country, such controlled areas having a population in excess of 1,000,000 persons. In particular, Tete Province has seen the steady strengthening of the independence forces since military activity began there in 1968. FRELIMO's successes led the Portuguese to make Tete a military region in 1971. FRELIMO has been reported in control of Tete's major roads, thereby making the Portuguese ground travel in the Province exceedingly difficult. FRELIMO has attacked the major rail links in the region with the resultant loss of trains, freight cars and goods, and has also attacked the Tete airport.

The Project believes that the Portuguese colonial

authorities are attempting to attract foreign investments in hopes that such investments will assist in "pacifying" the Province of Tete. A commentator for a newspaper in white Rhodesia indicated on October 7, 1972 that any large scale activity by the Bethlehem consortium would seriously affect FRELIMO guerilla activity in the area and that observers in Beira, Mozambique, recall that the Cabinda district in Angola was one of the worst trouble spots in the province until Gulf Oil made a strike but with Gulf present there it turned into a peaceful area.

FRELIMO opposes foreign investment in their nation at this time. The Vice-President of FRELIMO, Marcelino Dos Santos, stated in 1972: "All investments are a direct contribution to the colonial warTo invest in Angola, Mozambique and Guinea-Bissau is to delay our independence. We are against it. . . .We will consider any agreement between Portugal and these companies invalid."

The Project believes that for both social and financial reasons it is unwise for Bethlehem to pursue its Portuguese concession in Mozambique. It was in Tete Province that the 400 African villagers of Wirihamu were massacred by the Portuguese army. This is the reality of life in this area of Mozambique. We believe that the war leaves any Bethlehem employee working there in physical jeopardy and virtually assures that development of any mining potential in the area will be a long and bloody process.

In our opinion it is in the long range interest of Bethlehem to divorce itself from the colonial regime which may soon be overthrown, rather than to support it by the payment of taxes and royalties. We believe that Bethlehem should terminate its concession from colonial Portugal and suspend operations in Tete until it receives a new concession from a future independent government of Mozambique.

TEXACO AND ANGOLA

Nationalists have been fighting for freedom in Angola since 1961. They are active in more than one-half of the districts in the colony and reportedly now control one-third of it. Dr. Agostino Neto, president of the major Angolan independence movement (MPLA) has stated that "Investment by U. S. corporations. . .can only help the Portuguese as they fight us and reinforce their determination to stay in Angola."

Texaco has since 1969 been a participant in an oil concession in Angola. Production for the last six months of 1972 was reportedly 12,000 bbpd. Texaco's consortium has recently received an extension of its Angolan oil concession.

It should be noted that the independent nations of Africa are deeply concerned about American investments in the Portuguese colonies. For example, at the 1973 Annual Meeting of Exxon, a representative of the Organization of African Unity (which comprises all of the independent nations in Africa except those Southern African nations which are white-controlled) stated to stockholders: "We are not against companies investing in Africa. But we feel that it is not opportune. . .to invest in Angola while the territory is still under Portugal. . .Exxon has many friends in Africa. . .I do not think it is the wish of any of you to cause displeasure to these friends you have made during the long period of your investments in Africa."

We believe that it is in the long-range best interests of Texaco to divorce itself from a colonial regime which may soon be overthrown, rather than to support it by the payment of royalties and taxes. It is the Project's belief that Texaco's concession from colonial Portugal should be terminated and that it should suspend operations until it receives a new concession from a future free, independent Angolan government. The cost in lost oil production would be small and would not significantly affect the energy crisis. But by doing so, the corporation's image internationally and its future ability to operate in Angola would benefit greatly.

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.

A copy of the applicable resolution, together with a short statement in support thereof, will appear in the Proxy Statement of Exxon Corporation. Consequently each shareholder of Exxon will have the opportunity to vote in favor of that proposal by indicating approval in the appropriate box on the corporation's form of proxy and by executing and returning that proxy to the management of the corporation. The resolution will not appear in the Proxy Statement of Bethlehem or Texaco.

Shareholders may attend the annual meeting of whichever of the three corporations they hold stock in and may vote their shares in person at such meeting. In addition, the Project may, in some instances, provide its own form of proxy concerning these proposals, which may be executed and returned to the Project. Any person giving a proxy to the Project may revoke it at any time prior to its exercise either by giving notice or revocation to the Project or by executing and returning a subsequently dated proxy. The effect of a shareholder executing and returning the Project's form of proxy after having already executed and returned the corporation's proxy will be to revoke the prior proxy solely as to the proposals described herein and will not have any effect on the other matters on which the shareholder has already voted via the corporation's proxy. Each share is entitled to one vote. The vote of a majority of those shares voting will be necessary to approve any of the resolutions described herein. 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. Any proxies which the Project receives will be voted at the meeting in accordance with the directions given by the shareowner.

APPENDIX I

EXXON RESOLUTION

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

Notwithstanding the foregoing, the Corporation shall not, directly or through affiliates, conduct exploration, mining, oil drilling or oil production activities in the Republic of Guinea-Bissau (Portuguese Guinea) or waters adjacent thereto, under purported concessions obtained from the Portuguese government.

STATEMENT OF SECURITY HOLDER

Exxon, which has been exploring for oil in Guinea-Bissau since the late 1950's, recently received a new concession from Portugal there. Guinea-Bissau nationalists have been fighting for independence from Portugal since 1963. Many governments, churches, and private organizations support this resistance to foreign, colonial Portuguese occupation. The independence movement (the PAIGC) has liberated three-quarters of Guinea-Bissau. In September, 1973, the National Assembly of Guinea-Bissau, freely elected by Africans in the liberated areas, declared independence from Portugal. Over seventy nations have recognized this independent government as the rightful government of Guinea-Bissau. By a 93-7 vote, the United Nations General Assembly has recognized Guinea-Bissau's independence. Any royalty or tax payments made now by Exxon to Portugal helps Portugal at a particularly crucial time.

Amilcar Cabral, past leader of PAIGC said in 1972, "At this moment to invest in Guinea-Bissau is to support the colonial war, Portuguese colonialism and the domination of the black majority by the white minority."

Exxon's concession from colonial Portugal should be terminated and Exxon should suspend operations until it negotiates new exploration rights with the new National Assembly of Guinea-Bissau. By so doing, Exxon's image internationally, and its future ability to operate in Guinea-Bissau, would benefit greatly.

APPENDIX II

BETHLEHEM RESOLUTION

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

Notwithstanding the foregoing, the Corporation shall not, directly or through affiliates, conduct exploration or mining activities in Mozambique under concessions obtained from the Portuguese government, and shall wind up any such operations currently underway in that country as expeditiously as possible.

STATEMENT OF SECURITY HOLDER

In 1972 a consortium of which Bethlehem Steel is a member received from Portugal a concession to prospect for minerals in Mozambique. Nationalists have been fighting in Mozambique for independence since 1964 and reportedly now control one-fourth of the nation. The United Nations General Assembly, Organization of African Unity, World Council of Churches and many governments, churches and private organizations support this resistance to foreign, colonial Portuguese occupation. Fighting is taking place in some parts of the concession territory, which could jeopardize company employees and investments. The press has recently reported a massacre of 400 villagers by Portuguese soldiers. It is in the long range interest of American corporations to divorce themselves from the colonial regimes which may soon be overthrown, rather than to support them by the payment of taxes and royalties. The principal Mozambique movement for independence (FRELIMO) has stated that they oppose foreign investment in their nation at this time.

Our corporation's concession from colonial Portugal should be terminated and it should suspend operations until it receives a new concession from a future independent African government of Mozambique. By doing so, the corporation's image internationally, and its future ability to operate in Mozambique, would benefit greatly.

APPENDIX III

TEXACO RESOLUTION

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

Notwithstanding the foregoing, the Corporation shall not, directly or through affiliates, conduct exploration, mining, oil drilling or oil production activities in Angola or waters adjacent thereto, under concessions obtained from the Portuguese government, and shall wind up any such operations currently underway in that country as expeditiously as possible.

STATEMENT OF SECURITY HOLDER

Texaco, which produces several thousand barrels of oil per day in Angola, recently received from Portugal an extension of its Angolan oil concession. Nationalists have been fighting in Angola for independence since 1961, and reportedly now control one-third of the nation. The United Nations General Assembly, Organization of African Unity, World Council of Churches and many governments, churches and private organizations support this resistance to foreign, colonial Portuguese occupation. It is in the long range interest of American corporations to divorce themselves from colonial regimes which may soon be overthrown, rather than to support them by the payment of taxes and royalties. As Dr. Neto, the President of the principal independence movement in Angola has said, "Investment by U. S. corporations. . . can only help the Portuguese as they fight us and reinforce their determination to stay in Angola."

Our corporation's concession from colonial Portugal should be terminated and it should suspend operations until it receives a new concession from a future free, independent Angolan government. The cost in lost oil production would be small and would not significantly affect the energy crisis. But by doing so, the corporation's image internationally, and its future ability to operate in Angola, would benefit greatly.

PROXY SOLICITED BY THE CHURCH PROJECT
ON UNITED STATES INVESTMENTS IN SOUTH-
ERN AFRICA FOR THE ANNUAL MEETING OF
STOCKHOLDERS OF EXXON CORPORATION,
BETHLEHEM STEEL CORPORATION AND
TEXACO, INC.

The undersigned stockholder hereby appoints the
Rt. Rev. John E. Hines, Ms. Florence Little, Mr.
Horace Gale, the Rev. Donald Wilson, Dr. Howard
Schoemer, Ms. Peggy Williams, Mr. Paul M. Neu-
hauser and Mr. Timothy H. Smith, and each of
them jointly and severally, proxies, with full power
of substitution, to vote on the following matters all
shares of Common Stock of the Company which
the undersigned is entitled to vote at the 1974
Annual Meeting of Stockholders of the indicated
Company and at any adjournment thereof:

EXXON CORPORATION

FOR ☐ AGAINST ☐

The Shareholder Proposal submitted by The
Domestic and Foreign Missionary Society of the
Protestant Episcopal Church in the United States of
America and other church groups concerning the
Corporation's activities in Guinea-Bissau.

Please specify number of shares held _____

Dated _____ 1974

(Signature(s))

BETHLEHEM STEEL CORPORATION

FOR ☐ AGAINST ☐

The Shareholder Proposal to be presented at the
annual meeting by the Woman's Division of the
Board of Global Ministries of the United Methodist
Church concerning the Corporation's activities in
Mozambique.

Please specify numbers of shares held. _____

Dated _____ 1974

(Signature(s))

TEXACO, INC.

FOR ☐ AGAINST ☐

The Shareholder Proposal to be presented at the
annual meeting by the World Division of the Board
of Global Ministries of the United Methodist Church
concerning the Corporation's activities in Angola.

Please specify number of shares held _____

Dated _____ 1974

(Signature(s))

For whichever corporation or corporations in which
you hold stock, please specify choice, date, sign and
return this proxy to:

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

Please sign in the exact manner in which your shares
are registered. When signing as attorney, executor,
administrator or trustee, or for a corporation, please
give your full title. For joint accounts, each owner
should sign.



The Exorcist

A small child turns into a vicious monster. A joyous and innocent face transforms into a raging vomit of filth and degradation that bolts out to cover herself and those about her. She develops strength after strength to violate all who come within her reach. Blasphemies and obscenities burst forth in conjunction with unctuous, slimy evil. All the most horrible things you can imagine your daughter's turning into blither across the screen.

This is what the current controversial blockbuster, *The Exorcist*, offers to its greedy public. Some estimate it will be a bigger box office bonanza than *The Godfather*.

The Exorcist's plot is not particularly complicated. A little girl begins to exhibit bizarre behavior which gradually takes on more violent and vicious forms. Modern scientific methods fail to help, and in desperation her mother turns to the Church for an exorcism. The priest has his own problems, is of the "new" school and rather leery. Eventually he comes around and with an older, experienced exorcist/priest takes on the devil.

On the surface the film seems to be an excuse to release some of our Freudian fears and repulsions, a chance to see the guiltless—because the child is possessed, after all, and therefore not responsible—perversion of innocence in all its gory and blasphemous detail. We can wallow in hate for the sin and still love the sinner. Evil becomes revoltingly literal in this slice of

the macabre.

On this level *The Exorcist* is a horrifyingly, disturbingly, successful film. The personification of man's dark side occurs in such vivid and real form that it makes this film a psychological experience rather than an entertainment. Some viewers have been vocally—and sometimes physically—revolted by it.

Warning for Parents

Children whose parents were unwise enough to take them to this film have sometimes reacted with hysteria. This writer was greatly disturbed after viewing it.

Frankly, this is a rip-your-guts-out-lick-them-off-the-table film. If that sounds repulsive, then you have the idea. It's rated "R," which means no one under 17 without a parent or guardian. That warning should be heeded.

Even with a parent this film is too disturbing for the average adolescent who is trying to deal with positive and negative behavior eruptions, who is trying, often desperately, to gain some

control over himself and to come to grips with outside forces over which he has no control.

This incredibly powerful, visual explication of a child ripped apart by a totally malevolent force comes too close to the teenager's already-existing psychic fears.

It's little wonder that a 19-year-old girl in New Jersey reportedly "spent the entire night [after seeing the movie] saying the Rosary with her parents." She actually needed some special assurances from a priest before she calmed.

If you are still not convinced, at least see it yourself before your son or daughter does.

—L. F.

Technical mastery in part explains the film's power. Director William Friedkin is no slouch, having previously directed such a grabber as *The French Connection*. And the cast (Ellen Burstyn, Max von Sydow, Jason Miller, Linda Blair, and Lee J. Cobb in the main roles) is sufficiently professional not to detract from the film's real forte—special effects.

Film costs were significantly over the budget, and we can see where the money went. The visuals are a combination of brute blasting and subtlety. From the spume of vomit to the subtle twisting of a staircase which matches the twisting of your stomach, the film is cinematographically crafted to evoke and intensify emotional impact.

One hospital scene, in which the child Regan is strapped to a whirling dervish of metal arms and wires, is a classic statement of the cold, arrogant, cock-sure inhumanity which modern science can become.

Beyond technical virtuosity, the film's power lies in the questions and psychic rumblings it raises.

The question of the devil and possession is indeed a knotty one for the Church. The film brings the issue center stage: that old embarrassment, the laughable, pitchfork-carrying, horned image in the red flannel underwear, has returned to haunt us just when we thought we were becoming sophisticated and "beyond all that." Just as we were moving from transcendence to immanence, from "out there" to "right here and now" with our theology about God, transcendence bursts back upon us in the person of The Enemy. And while the modern Church was doing away with original sin and an evil power to be resisted, the culture discovered Satan with a vengeance.

Indeed the discovery becomes a problem because the culture deals with such things without the insight of hope and ultimate victory which the Gospel proclaims. The humanist ethic doesn't work: some people really are rotten and evil really exists—and before you know it, we're back to witch hunts and murder squads and vigilantes

to deal with the evil our avowedly liberal-humanist social system cannot or will not control.

The Church's duplicity in this matter is summed up in what may be the only intellectually provocative line in the film. The mother in desperation has come to Father Karras to ask for an exorcism. When he responds that he might help the child "as a psychiatrist," she explodes at him: "She doesn't need a psychiatrist—she needs a priest! Jesus Christ, won't somebody help me?"

How often when someone comes to us because he really needs a priest—because his problem is religious and spiritual—have we taken refuge in other pseudogospels as Transactional Analysis and psychiatric counseling, giving a stone rather than the bread of life? Therapeutic and counseling skills are an important part of any Christian's ministry, but our calling, as the mother's words bluntly remind us, has something else to offer.

When St. Paul said, "Who will deliver me from this body of death," I suspect Transactional Analysis was not quite what he had in mind. This film may be valuable in that it articulates, if poorly, that question for us and pushes us to reconsider transcendence or knowledge that reaches beyond experience.

Unfortunately *The Exorcist* is problematic on that same point because the thinking Christian has to reject the film's portrayal of transcendence and what is required to deal with it.

A priest of our Church who was involved in a real exorcism overseas says this film is "like telling a first-year medical school class about a fictitious victim who has every imaginable symptom of all diseases that all of humanity has ever been heir to. The author took every possible symptom from any case he's ever read about and put them into one."

The end result is overwhelming, obviously alarming, and preposterous. That, with the exception of the questions it raises about the Church's attitude toward, and ability to deal with, evil is a good description of this film. ◀

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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.

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Old beehive-shape, approximately 18 inches high, new or used. Willing to pay. We have an old, handmade wooden one now that is falling apart. We have some handmade veils to fit present tabernacle so wish to have one of similar shape. Please write to: The Rev. Clark Tea, St. Christopher's Parish, 400 Utah St., Boulder City, Nev. 89005.

VESTMENTS NEEDED?

We have a host of used choir vestments for children and adults. Anyone interested may write to: Parish Secretary, St. Stephen's Episcopal Church, P.O. Box 984, Goldsboro, N.C. 27530.

RELIGIOUS COMMUNITIES OFFER SUMMER VOCATION PROGRAMS

Three religious communities of the Episcopal Church—the Order of the Holy

Cross for men; the Order of St. Helena and the Eastern Province of the Community of St. Mary for women—offer summer programs for those interested in exploring Christian vocation. The communities, within driving distance of one another, plan to share the programs.

The programs are:

Order of the Holy Cross—"Response '74," July 7-27. For young men, 18 and over. Write the Rev. Thomas Schultz, OHC, Holy Cross Monastery, West Park, N.Y. 12493.

Order of St. Helena—July 1-31. For young women, 18 and over. Write "Summer's Vocation Program," St. Helena's Convent, P.O. Box 426, Vails Gate, N.Y. 12584.

Community of St. Mary—"Discovery '74," June 30-July 28. For young women, 17 to 33. Write Sister Edith Raphael, CSM, St. Mary's Convent, John St., Peekskill, N.Y. 10566.

SCHOLARSHIP AID FOR OLDER SEMINARIANS

Applications for aid through the DuBose Scholarship Fund, with the required letters of recommendation, must be received by April 1.

An applicant must be 32 years of age or older, a postulant, and must give

satisfactory evidence that he has been successful in his former occupation. The funds are to be used only for the purpose of assisting him to attend the Episcopal seminary of his choice.

For further information write: The Rev. J. Leon Malone, Secretary, DuBose Scholarship Fund, P.O. Box 961, Mont-eagle, Tenn. 37356.

FIRST COMMUNION

St. David's Press, owned and operated by St. David's Episcopal Church in Minnetonka, Diocese of Minnesota, continues to offer its "First Communion Letters to Children." This is a series of five professionally lithographed, illustrated letters that are sent to a child to prepare him for first Communion. For a sample copy, send \$1 to: St. David's Press, 13000 St. David Rd., Minnetonka, Minn. 55343.

FUNERAL PLANS

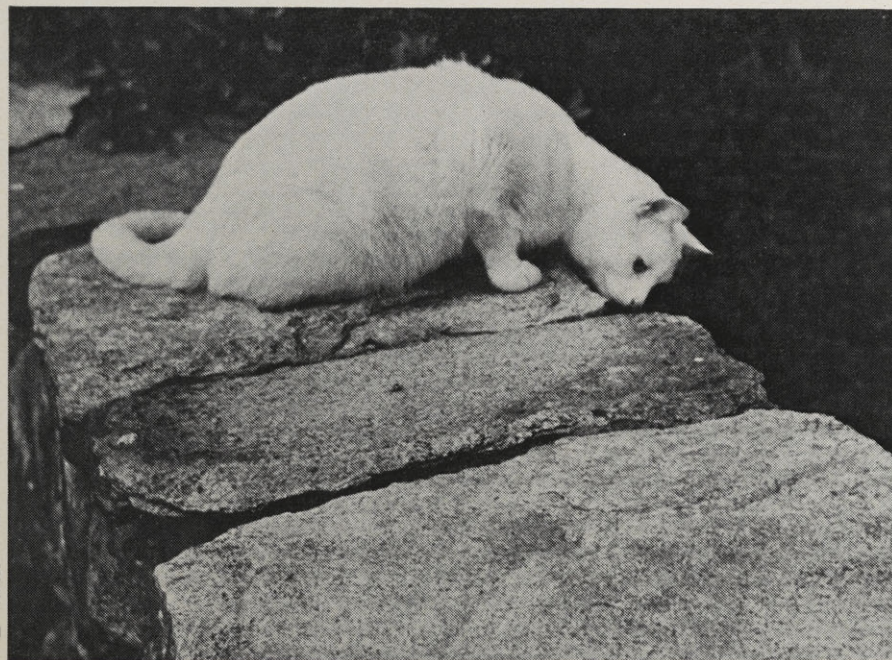
Recently, several parishioners have made arrangements for their burials and have left copies of the type of service desired with the rector.

Far from being morbid planning, this is wise. The plans will be on file in the parish office. The need to make arrangements will not be forced on grieving loved ones at a time of distress. And the individual who makes the arrangements knows his or her plans are being carried out.

To take this care off others is a loving thing.

—St. Paul's *Amanuensis*
Columbus, Ohio

THE EPISCOCATS



Clyde Willis, Esq.

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ARE HUSBANDS PARTICIPATING?

The alumnae of St. Mary's School, Springfield, S.D., are raising scholarship aid in an unusual way. A sampling of their activity calendar of events and projects for 1974 follows:

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Kick as high as possible; measure the length of your kick in inches and give one cent per inch.

April 4, 1974—Waisting for St. Mary's

Measure your waistline and give five cents an inch.

May 2, 1974—Planting for St. Mary's

Give five cents for each plant bought for your yard or garden.

June 6, 1974—Weighing for St. Mary's

Weigh yourself—give one cent a pound.

August 1, 1974—Mailing for St. Mary's

Count letters, bills, advertisements, both incoming and outgoing, and give five cents each.

December 5, 1974—Christmas Gifts

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