

Title: *The Episcopalian*, 1975

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First hunger training session held in Denver

Seventy people from the western United States, Liberia, and Latin America met at Colorado Women's College, Denver, for five days in early March for the first training session to combat foreign and domestic hunger.

Planned by the ad hoc inter-provincial team of Executive Council's task force on world hunger, headed by the Rev. Norman J. Faramelli of Boston, the meeting was the first of two. The second was being held in Louisville, Ky., as we went to press.

In workshops, films, and simulation games such as "imagine you live on an Indian reservation," participants met in small training groups. They were then asked to go back to their parishes and there to develop programs with the hope of eventual ecumenical and Church-secular cooperation.

Neither Mr. Faramelli nor the Rev. Donald Griswold, Executive Council staff member who is coordinator of the world hunger task force, would comment on the effectiveness of the sessions, saying

that would be judged by the success of parish programs.

"The world food crisis cannot be a six-weeks' fad for Churches," Mr. Faramelli said. "It must be seen as a continuing priority. Churches have to change their priorities on time and budget, or we'll be kidding ourselves if we think we're doing any good."

He said the world food crisis was basically "one of inequitable distribution of food sources. That's clear and simple." The burden rests with the U. S. "because we have

tremendous control over food supplies. We have to get people away from the idea of spontaneous acts of charity and teach them to see the crisis for what it is—a problem of justice."

Mr. Griswold said that after the training sessions, political action would have to be used. People "have to understand that political strategy is important. The Churches have to learn how to feed their messages to the government through existing lobbying groups" such as Bread for the World.

—Virginia Culver

THE Episcopalian

PROFESSIONAL
SUPPLEMENT

Seabury Press will publish Common Catechism

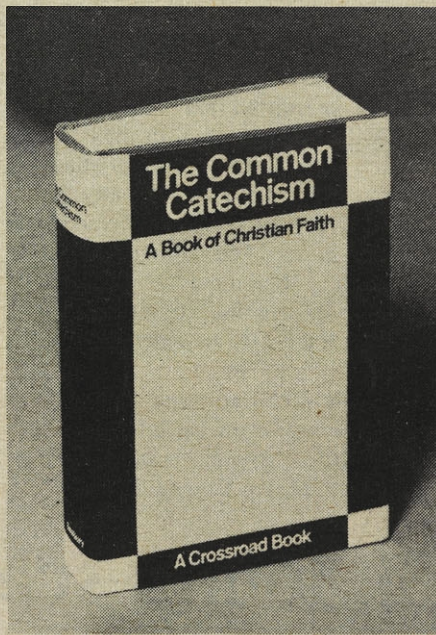
A new era in the ecumenical movement will begin with the publication this spring of *The Common Catechism: A Book of Christian Faith*. The book, to be published by Seabury Press, represents the universal Christian community in dialogue and offers the first comprehensive statement of religious faith produced jointly by Roman Catholic and Protestant theologians since the separation of the Churches four centuries ago.

The Common Catechism, in preparation for more than five years, was written by an international team of 40 Protestant and Roman Catholic theologians and educators and will be published as a 720-page, clothbound Crossroad

Book. The work was edited jointly by the Rev. Lucas Vischer, director of the Theological Commission of the World Council of Churches, and the Rev. Johannes Feiner of the Secretariat for Christian Unity and the Papal Theological Commission.

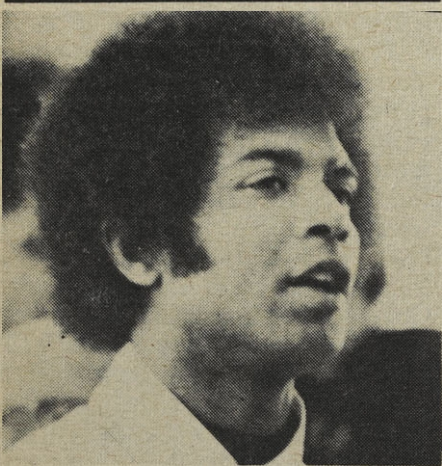
The Common Catechism complements and carries forward the ecumenical endeavor begun in the 1960's with the highly successful publication of *A New Catechism*, more generally known as the "Dutch Catechism" (originally issued by Herder and Herder and now a Seabury Press Crossroad Book). *The Common Catechism* offers both a more concise presentation of Christian faith and a more explicitly theological point of departure. Where the "Dutch Catechism" began with the primary teachings of Christian revelation, *The Common Catechism* begins with the fundamental questions of human existence and then goes on to relate them to people's religious experiences and beliefs.

The Common Catechism, available for \$10.95, features five parts which deal with such subjects as God in history, the death of God, Holy Scripture and the word of God, the Spirit and the kingdom of God, sin and redemption, God's divinity and humanity, the ministry, the tradition of prayer, the sacraments as worship, law and gospel, religious freedom and tolerance, sexuality and marriage, the equality of the sexes, grace and works, marriage and the Church, and the Pope and infallibility.



"*The Common Catechism* shows that the Holy Spirit is indeed at work among Christians. It demonstrates the ability of Christian people to affirm the transcendent Lord of creation and history in clear language. Also encouraging is the frank admission and discussion of disagreements among Churches. I'm most enthusiastic about this superb statement which marks a strong step forward in the development of the ecumenical spirit."

—John B. Coburn



IN A PRISON ceremony the Rev. Vaughan Booker, a 32-year-old inmate serving a life sentence at Pennsylvania's Graterford Prison for murdering his wife, was ordained to the diaconate. Mr. Booker, who has completed four years of postulancy, said nothing good he may ever achieve can erase his crime.

Inside This Issue

Funds: Executive Council sets two fund-raising drives (pages 4,9). Dioceses debate budgets (page 22). Coalition 14 discusses money and program (page 10).

Food: American Indians face widespread hunger (page 5). How good is our stewardship of God's resources (page 15)?

Florida: As we celebrate our 15th anniversary, we welcome more than 5,300 families in the Diocese of Florida (page 6).

Features: President Ford goes to church (page 4). Should we re-think suicide theology (page 7)? Plus Episcopocats (page 23), movie review (page 13), Switchboard (page 8), World News Briefs (page 2), and Exchange (page 23).

COVER: Christ Church Hospital, Philadelphia. Photo by Walter Holt.

Two men named to Center staff

Several changes in Episcopal Church Center staff have been announced recently.

A New Jersey rector, the Rev. A. Wayne Schwab, 46, will become Executive Council's new evangelism officer on April 7. He will work in close cooperation with both the Christian education and lay ministry offices.

The Rev. William A. Norgren, 47, recently appointed assistant ecumenical officer, will have special responsibilities for work with the National and World Councils of Churches and for relations with the Orthodox and other Eastern Churches. Mr. Norgren will continue as editor of the *Ecumenical Bulletin* and as communications officer for Episcopal Diocesan Ecumenical Officers.



A. Wayne Schwab

Fayette deMontigny, formerly Fayette McKnight and executive secretary of the National Committee on Indian Work, resigned in January. The Dakota Leadership Program has submitted the names of four men to be considered for the job.

With the Church's eyes turning to the 1976 General Convention in Minnesota, Suffragan Bishop Scott Field Bailey of Texas has accepted the position of Convention's executive officer. He has been interim executive officer since Feb. 1, 1974, supervising the work of Canon Charles M. Guilbert, secretary-treasurer, and Bob N. Wallace, manager. Bishop Bailey will continue his episcopal duties in the Diocese of Texas and as secretary of the House of Bishops.



William A. Norgren

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WORLD NEWS BRIEFS

CINCINNATI—An Episcopal Church
ad hoc committee for diocesan youth
workers met here in late February. It
planned establishment of a church-wide
network of youth workers as well as a
fall consultation aimed at building
youth programming throughout
the Church.

GUADALAJARA—The Diocese of West-
ern Mexico elected four women as the
lay deputation to the 1976 General Con-
vention in Minnesota. This is the first
time any diocese has elected an all-
woman deputation to Convention.
(Rapidas)

DALLAS—The Diocese of Dallas will
send a Cessna 170 to Botswana for
Bishop Shannon Mallory. The Rev.
Joseph Harte, Jr., son of the Bishop of
Arizona, will go to Botswana with his
wife to chauffeur Bishop Mallory
aerially on trips through the wide-
spread African diocese.

TORONTO—The National Executive
Council of the Anglican Church of
Canada committed itself to continuing
negotiations on union with the United
Church of Canada and the Christian
Church (Disciples of Christ) only days
after the Anglican bishops rejected exist-
ing union plans. The Council also called
for a poll to determine members' views
on union negotiations. Conversations
between the Churches began in 1943.

LONDON—The traditional secrecy
which surrounds the periodic meetings
of the 43 Anglican diocesan bishops
will lift—a bit. Dr. Donald Coggan,

Archbishop of Canterbury, said news
of major decisions reached at the meet-
ings will be circulated "for the informa-
tion of the General Synod." The bish-
ops meet three or four times a year. The
meetings are private and often produce
decisions which surprise English people
and the Church.

TORONTO—Hugh McCullum, editor and
general manager of *Canadian Church-*
man, resigned in February. Under his
leadership the Anglican Church of Canada
publication expanded its news cover-
age and increased its circulation. For
the past six consecutive years, the paper
has won prizes for photographic and
journalistic excellence.

CHICAGO—The National Council of
Churches' Governing Board considered
a wide range of issues during its March
meeting here. It supported the Equal
Rights amendment to the Constitution,
equal employment opportunities for
women and minorities, and civil rights
for homosexuals. It protested the
federal government's surveillance of
religious groups and hailed peace-
making efforts in Northern Ireland. It
also created a Communication Commis-
sion to supersede the former Broad-
casting and Film Commission and
Department of Information.

CHARLESTON—The Rev. James Lewis,
an Episcopal clergyman and a defender of
the Kanawha County (W. Va.) schools'
controversial English textbooks, swore
out a warrant against a local man and
his wife. The priest charged that Robert
McCune made threatening phone calls to

the Lewis home on two evenings. Demon-
strations, boycotts, and sit-ins have
plagued the county for months. Dispute
centers on two textbooks which com-
munity members find offensive. A com-
promise—students are permitted to read
the books only with parental permission—
did not satisfy opponents.

LONDON—Bishop John Naohiko
Okubo, Primate of the Nippon Seiko
Kai (Anglican Church in Japan), told a
meeting here of the United Society for
the Propagation of the Gospel that the
revitalized Japanese Church is on an
"outward-looking course" and seeks
help from foreign mission experts in
how it can aid other Churches on a
"partners in mission" basis. He sug-
gested foreign experts could be valuable
in helping to train Japanese church
people in mission techniques for the
1970's.

ALICE—The staff and students of South
Africa's Federal Theological Seminary
left this Cape Province town in March
for a temporary home on the campus of
an Anglican theological college in the
Transkei. A government order expropri-
ating the seminary caused the move. On
February 10 the rector of Fort Hare
University informed the seminary that
two of its four buildings were needed
by February 17 for university expan-
sion. The academic year was scheduled
to start February 14. All efforts to re-
verse the order failed.

FIGUEIRA DA FOZ—The Commission
on World Mission and Evangelism
(CWME), the mission arm of the World
Council of Churches, met in this Portu-
guese town to examine the need for a
radical revision of traditional mission
patterns. It asked the South African
Council of Churches to examine the use
of white missionaries. CWME members
discussed two possible ways to revise
mission: a moratorium on funds and
personnel from Western Churches and
exploration of how missionaries from
Asia, Africa, and Latin America could
be sent to Europe and North America.

St. John's school serves Guam children

The U.S. territory of Guam ap-
pears as the background for many
World War II movies and as a small
dot on maps of the Pacific Ocean.

In reality it is a peaceful, 209-
square mile mountain-top which
breaks the waves 6,400 miles west
of Los Angeles, 1,600 miles due
east of Manila, and 800 miles



BISHOP E. LANI HANCHETT of
Hawaii visits St. John's classes where he
knows many of the children by name be-
cause he confirmed them. The school
has pre-kindergarten through 9th grade.
Plans to expand through 12th grade
have been delayed by lack of funds.

north of the equator. It is the
largest island of the Marianas
chain, located in that part of the
Pacific called Micronesia.

The first known human inhabi-

tants of Guam appeared around
1527 B.C., but 3,484 years passed
before regular Episcopal worship
occurred there—in 1957 in a Quon-
set hut.

Soon another Quonset hut in
Agana, the capital, became the
home of the mission of St. John
the Divine. And in 1962 St. John's
School was founded to meet the
island's need for college prepara-
tory education. Both school and
church were destroyed by that
year's Typhoon Karen. Both have
recovered.

The school now has 400 pupils,
almost evenly divided between
children of Asian or Guamanian
descent and those of American or
European. The Rev. John Moore,
a worker-priest, heads the faculty
of 30. He also assists at St. An-
drew's by the Philippine Sea, Agat,
where the Rev. Jack Tabili is vicar
of the Filipino congregation.

The rebuilt typhoon-proof
church is the center of a school-
parish hall-vicarage-staff housing
complex. And the congregation is
growing. Former Marine Corps of-
ficer-lawyer, the Rev. Jordan Peck,
welcomed 32 new families in the
last quarter of 1974 alone.

Father Peck became vicar for
Guam and Micronesia in 1966 and
Archdeacon of Micronesia in 1973.
His appointment came from Bishop
E. Lani Hanchett of Hawaii, bish-
op-in-charge of work in the Pacific
area.

To mainland Americans or per-
haps even to Hawaiians, Guam it-
self may seem outreach enough.
But for the Episcopalians of Guam,
their responsibility to serve per-
sons on other islands, such as Sai-
pan, is much on their minds and in
their prayers.

—Jeannie Willis



SUNDAY ON THE BEACH brings all three congregations to a service and picnic.



Rick Sandora

ADMIRING A GIFT BIBLE is Elias, Metropolitan of Suma and Abkhazia (right), of the Georgian Autocephalous Orthodox Church, a member of the 20-member delegation of Russian church officials which toured the United States in February and March. With Metropolitan Elias is Robert C. Campbell of the American Baptist Convention, Valley Forge, Pa. The delegation, which stopped at the denominational headquarters en route from New York to Washington, D.C., was impressed that American denominations do their own printing. The Russian churchmen came to this country at the invitation of the National Council of Churches (NCC), returning last summer's visit to Russia by an American delegation which included Bishop Jonathan Sherman of Long Island. (See December, 1974, issue.) Early in their trip the Russians continued last summer's theological conversation during a four-day meeting at Princeton Theological Seminary, N.J. While in Washington they worshiped at the National Cathedral. And then, in small groups, they visited other parts of the country.

Ohio adopts racism report

The Diocese of Ohio, meeting in early February, adopted a 43-page document which outlines charges of—and remedies for—racial discrimination in the diocese.

In 14 proposals, all adopted, the 2-year-old Commission on Racial Justice asked:

- the diocese to assure "significant racial minority presence" on all diocesan financial and program groups;
- nominating committees to include minority persons in nominations for all diocesan councils, committees, and delegates to General Conventions and that these "minority nominees be persons who are not continually named to more than one of these organizations";
- parishes and missions to seek minority persons for elective offices;
- the bishop to enlarge the Committee on Nominations and insure that at least three minority persons are members;
- committees to appoint minority persons to each of the 15 major financial and program decision-making diocesan groups wherever Diocesan Council membership is not a prerequisite;
- predominantly white parishes and missions actively to seek and enlist the services of minority people;
- white parishes to seek non-Episcopal minority persons to serve on parish and mission committees which affect financial and program decisions, giving them voice where membership in the church and/or vestry is not a prerequisite;
- the bishop and his deployment officer to assist in placing three black curates in three non-black

parishes or missions and three black rectors or vicars in three non-black parishes or missions by December, 1978, using the services of the Black Desk and the Clergy Deployment Office at the Episcopal Church Center;

- the diocese to establish a program to recruit and financially support at least five black and other racial minority seminarians within the next three years;
- parishes and missions to adopt affirmative action programs to employ minority persons in leadership positions;
- the diocesan council and each vestry and bishop's committee to read the report and review ways to increase minority voice and vote;
- the same groups to explore ways to include minority voices in the community in their parish decision-making;
- the convention to commit the diocese's parishes and missions to open membership and increased membership of blacks and other minorities in its evangelistic strategy, recognizing the identity of black churches and denominations and "not evangelizing at their expense"; and
- the diocese, in cooperation with parishes, to increase multi-racial membership through pilot projects, urban center programs, and sharing of parish efforts toward these goals.

The Diocese of Ohio has 66,000 Episcopalians; about 3.5 percent are black or other minority persons.

The bishop and diocesan council were authorized to implement the points which they can and parishes and missions to implement those directed to them.

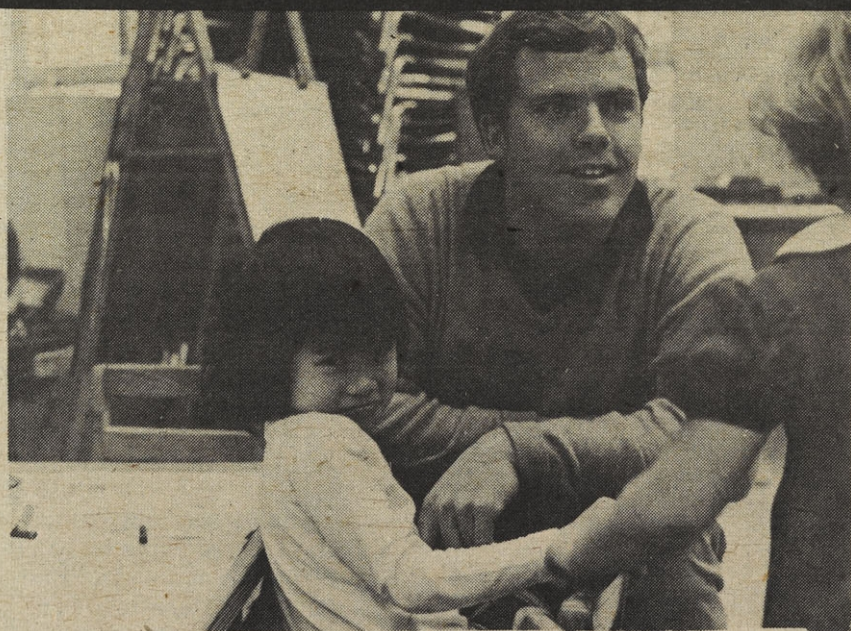
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Church sets two fund drives

Executive Council has adopted an income development program to augment the Church's program budget and has agreed to act as a Stateside board of directors for the \$3.1 million development campaign for Cuttington College in Liberia. Oscar Carr, executive for development/stewardship, is responsible for the program.

Last fall Executive Council heard requests for \$15.1 million for programs, but found it could expect only \$13.9 million from customary sources. The new income development campaign, whose aim is to develop money sources — other than diocesan pledges — to fund national programs, is designed to tap individuals, parishes, dioceses, provinces, and foundations directly.

According to Mr. Carr, he and his new associate, Canon Richard Anderson of Buffalo, N. Y., will work with teams composed of Council members, staff, and other Episcopalians to approach prospective donors who will be asked to choose from a list of program needs omitted from the current General Church Program budget.

Mr. Carr says his office will seek assistance from diocesan bishops and parish rectors in this effort. The office will also use explanatory material for bishops, including a 10-minute taped report on the income development program. A general pamphlet, "The

Servant Church," will help explain the 1975 budget.

Three bishops have already pledged support of the new program. Bishop Philip Smith of New Hampshire received diocesan approval for a \$5,000 donation to Tanzania in addition to the diocese's regular pledge to the national Church. Bishop John M. Krumm of Southern Ohio expects his diocese to approve a gift of "at least \$40,000," and Bishop George M. Murray of the Central Gulf Coast indicated his diocese's interest in participating.

While the development office expects most gifts will be earmarked for specific projects, Executive Council will decide how to disburse any undesignated funds or any additional funds if the \$15.1 budget is oversubscribed.

"The immediate need is to fund the minimum program. . . . Within the \$15.1 million budget requests are a number of special opportunities we offer for 'new' financial support by individuals or groups," explained the Rev. John Coburn, chairman of Executive Council's development committee. Dr. Coburn also serves on the development advisory committee, working directly with Mr. Carr.

The second effort—the Cuttington College development campaign — will use the fund-raising firm of Marts and Lundy, Inc., to assist Mr. Carr. Marts and Lundy's

fee for the \$3.1 million campaign could run as high as \$126,000.

At Executive Council's February meeting Bishop Gray Temple of South Carolina voiced some confusion about the two national fund campaigns: "Somewhere along the line bishops will need help. Many groups are going to come to diocesan bishops for their support, and we need [to] pull this all together. [This] should not be suddenly exploded on parishes just as they are starting their every-member canvass drives."

And Bishop John Burgess of Massachusetts said, "The people in Boston are going to see [these two requests] as requests from the same source."

Mr. Carr said he didn't think the two would "conflict if we have an orderly presentation of opportunities to give." He pointed to the low per capita giving by Episcopalians. (According to National Council of Churches' figures, Episcopalians gave \$88.24 per baptized member in 1974; a figure based on communicant giving would be higher.)

"We are more concerned about opening new ways of raising money than we are about the amount that comes in," Dr. Coburn said.

Plans are already underway for a broader program in 1976, but Executive Council members will first evaluate the current project.

President Ford revives parish custom

ALEXANDRIA—Historic Christ Episcopal Church, one of whose prominent parishioners was President George Washington, traditionally invites the nation's chief executive to worship there on the Sunday nearest Washington's birthday.

This February President and Mrs. Gerald Ford attended, the first time since 1965 that one of the Presidents has actually been present, according to Dr. Ralph Flynt, a long-time member who is interested in the church's historic past. "President Johnson was here in 1965. Nixon, too, was invited, but security problems made it impossible for him to attend."

Dr. Flynt says that both Presidents Eisenhower and Truman worshiped at Christ Church. "You see, President Truman's wife, Bess, and his daughter, Margaret, were Episcopalians, and they seemed to like being here."

"Perhaps the most historic visit

by a President was on Jan. 1, 1942—a month after Pearl Harbor had been bombed by the Japanese—when President Roosevelt and his guests, Prime Minister Winston Churchill and Lady Churchill, worshiped here on a National Day of Prayer."

President and Mrs. Ford's visit was rumored for weeks beforehand; and by 10 a.m., half an hour before the service normally begins, the building was nearly filled and security agents from several governmental offices had taken control of the grounds surrounding the building.

Rain had begun to fall when the presidential convoy arrived at 10:25 in front of the gates of the Georgian style brick church. Christ Church's rector, the Rev. C. William Sydnor, greeted the Fords and posed with them for pictures.

The service was Morning Prayer and sermon with the traditional touches one somehow would ex-



THE FORDS are greeted at the church by the Rev. William Sydnor.

pect to find at President Washington's parish church. At one point the congregation rose and sang a verse of *America*. Mr. Sydnor extended a special welcome to "old friends who now live on Pennsylvania Avenue and are with us this morning."

After the service an usher confided that President Ford had carved a place for himself in the history of presidential visitors. "He's the first President to sit right where General Washington sat. Most of the Presidents like to sit right on the aisle, but George Washington preferred to sit on the inside corner of the box pew. I don't know whether someone told President Ford about that, or even if he asked where Washington sat, but when I looked over, there he was—right where General Washington used to sit."

—Thomas R. Lamond



DURING COFFEE HOUR, President Ford chats with parishioners.

Thomas R. Lamond

Hunger No.1 problem for U.S. Indians

Americans don't need to go overseas to find the hungry. Indians in the United States are starving, and supporters fear few church people know or care.

Two organizations concerned with native Americans recently met separately in Denver, Colo.; both identified hunger as the Indians' number one problem.

The Episcopal Church's National Committee on Indian Work (NCIW) met for two days just prior to a two-day meeting of the Indian committee of the ecumenical Joint Strategy and Action Committee (JSAC).

The JSAC meeting brought together members and staff of nine denominations to explore the hunger problem's scope and to discuss ways of raising money to alleviate the problem.

NCIW also discussed hunger—some of the same persons attended both meetings—before examining native leadership training programs



Dr. Cecil Corbett

and hearing community program reports.

In discussing the food crisis, Joan Bordman, NCIW representative, said Arizona food banks were "virtually depleted" and restocking would take at least three months. "Commodities available for once-a-month allotment for each member of a family consist of one pound each of navy beans, maca-

Easter: Hear!

The Easter message proclaims the good news of the conquest over sin and death. Sin separates. Death destroys. Sin separates us from one another. Sin separates us from God. Sin is the sting of death.

The source of Christian faith is the power of the love of God revealed in Jesus Christ. The keynote of Christian faith is God raised Christ Jesus to life after death by crucifixion. Separating sin was overcome by reconciling love. Destructive death is displaced by love renewing life. The barrier of final separation has been breached. God, through Christ, has opened the way to life and reunion to all who faithfully follow the Christian way.

Christian conversion, the turning from sin and death, occurs to those who believe Jesus was raised to life again after His death on the cross.

The need to be loved and the fear of separation and annihilation are powerful dynamics in human experience. Humanitarian sympathies and appreciation of human potential are strong motives. The concept of human dignity and the ideal of justice do stimulate human endeavors for good. Lacking the hope rooted in the faithful witness of the Easter message, however, and with no experience of the love of God revealed in Jesus Christ, there is insufficient motivation to live each day with the promise of

roni, rice, flour, lard, butter, cheese, peanut butter, and a can of green beans. It might keep a person from being hungry for two weeks out of the month."

She also called the present food stamp program "impossible. Regulations on food stamps vary from state to state, but Navajo Indians must go to Window Rock [Ariz.] to apply for stamps, no matter how far away they live. I know of Indians who walked 300 miles to the Navajo capital, waited, as they must, for 30 days to find out if they were eligible, and discovered they were not!"



Lillian Vallely

Other reports indicated that in the Phoenix, Ariz., area no food aid is available for Indians. Nevada programs are mostly limited to expectant mothers and newborn infants. Minnesota Indians lost their entire food crop last season.

Elderly Indians live on two meals a day and often eat dog food. Tuberculosis, once nearly conquered, is active again: "It is the result of poor diet. We have 23 cases on one reservation," said Mrs. Bordman.

At the JSAC meeting, one day was devoted to discussing ways the ecumenical Indian committee might provide seed money for programs to alleviate hunger and other problems. Also, Lawson and Williams Associates, Inc., a New

Respond!

eternity. Lacking an experience of the love of God revealed in Jesus Christ, eternal existence becomes a devastating threat. The peace of annihilation at least offers an escape from despair and loneliness, from frustration and conflict, even if potential is never fulfilled nor justice realized.

The Easter message is Jesus Christ offers to all who believe Him the way to truth and life wherein fulfillment and acceptance, justice and peace are found. Believing Him, and in Him, is to respond to Him, to obey Him, to follow Him, to grow in His love, to experience His power. By His power comes the motivation to let our sinful ways die and be reborn, regenerated, converted to Him and in Him. Jesus Christ would gather all into communion with God and would empower us to share that blessed community with God and would empower us to share that blessed community wherein the hopes of eternity are fulfilled and the threats of isolation and destruction are forever removed.

This is the hope the Easter Message proclaims. He who was dead is alive again. Hear! Believe! Respond! Be filled with hope and know His love and peace now. Those who know His love and peace are prepared for eternal life.

John M. Allin
Presiding Bishop

York fund-raising firm, made a presentation on soliciting funds from non-governmental sources.

Technical assistance, scholarships, and economic development programs were discussed. Increasing awareness about—and proper handling of—land and water rights was another concern.

Bishop Richard C. Martin, executive for ministries at the Episcopal Church Center, attended the NCIW meeting at which Marcia Steele, new NCIW national chairwoman, presided.

The group discussed the need for developing native American leadership. The Navajo situation—where for the first time in an 80-year Episcopal ministry a Navajo is in seminary—was contrasted with the Dakota situation. Dakota priests, deacons, and lay readers have served their people for more than 100 years.

The Dakota Leadership Program, formerly an on-campus arrange-



James Crawford

ment at St. Elizabeth's Mission, Mobridge, S.D., is placing new emphasis on extension courses.

Dr. Cecil Corbett of Cook Christian Training School, Tempe, Ariz., and the Rev. Philip Allen discussed courses in Arizona and Nevada. Lillian Vallely, Northwest region, described a Nevada fish hatchery project, and James Crawford, Northern Plains region, told of his hope for ordination.

The meeting also heard reports from the Eastern, Alaska, Great Lakes, and Southeast regions.

—Salome Breck

What Can You Do for a Starving Little Girl?



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But that's not enough. Hunger lowers resistance to disease; you have to immunize from measles and influenza and cholera. You have to find fresh sources of food—cattle, seed, water.

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E-4-75

If you attend, direct, support, teach at, believe in, or have an interest in Christian Colleges, you will want to read...

THE IDEA OF A CHRISTIAN COLLEGE

by Arthur F. Holmes

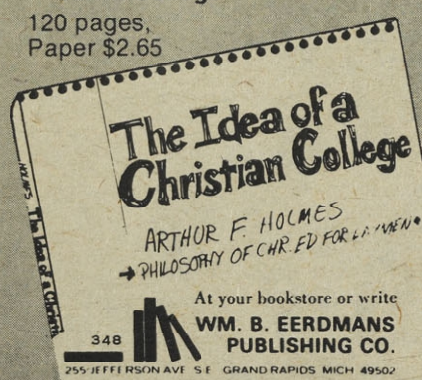
Is an expensive Christian liberal arts education worth the price? It is, but the people who pay the price need to know why.

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—Nicholas Wolterstorff
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EDITORIAL

In addition to our joy about the Risen Lord in this season of coming warmth and hope, we have much more to be grateful to God for in this, our 15th anniversary issue.

A year ago, we edited a magazine with a respectable circulation of 100,000 but no remarkable opportunities for growth of service. We were preparing, however, to change our format and style of operation to one, many persons told us, more in keeping with the needs of Episcopal Church people and one which could respond more adequately to a nation wracked by spiritual, economic, and political woes.

We miss the old magazine. So do many subscribers and a few former subscribers. They have told us so, some in rather strong terms. We enjoyed using more color. We enjoyed the clarity of 120-screen photographs. We enjoyed the more lengthy and detailed approach to editorial subjects. But we admit we enjoy the challenge of the new *Episcopalian*, the tightening of material, the fresh excitement of running a deadline, the expansion of our contacts with Episcopal communicators all over the Church.

Most of our readers and our new diocesan partners seem to agree. Since we changed to newspaper format last May, our paid circulation has grown from 110,000 to more than 170,000, the highest in our history and almost five times what we started with on that trembling day in April, 1960, when *The Episcopalian* made its debut.

This month we welcome more than 5,300 families in the Diocese of Florida. *The Florida Episcopalian*, a brand-new entry in the diocesan press network, will be going in combination with *The Episcopalian* to most parishioners in the diocese. This is the 12th such combination edition and the seventh since our changeover to the new format.

And we are happy to report the Dioceses of Maine and Missouri will be joining us next month in the combination plan, making a total of 16 different editions, including national and Professional Supplement for the clergy.

This month also, we welcome more than 5,000 lay leaders from more than 300 parishes and missions around the country. These men and women responded to a letter from Presiding Bishop John M. Allin, suggesting they take advantage of the resource offered every month through *The Episcopalian*'s pages. We hope to serve you well this coming year, and with Bishop Allin we thank each one of you for giving us this opportunity.

In this issue all of you will notice pages marked "A Report from Your National Executive Council," the first of several we shall carry for the Council this year.

These pages symbolize a new relationship between Executive Council and the General Convention-authorized agency called The Episcopalian, Inc., which publishes *The Episcopalian* each month.

At its February meeting, Executive Council received, with some appreciation, a report from its communication committee, supporting the work of *The Episcopalian* as the chief print medium for the whole Church. The committee's report was in response to a resolution from the Louisville General Convention, asking Executive Council to evaluate The Episcopalian's progress in developing an information system that could effectively serve the whole Church. We are grateful to the committee for its action and to the Council for its positive response to that action.

The appearance of Executive Council reports, prepared and edited for and by the Council itself but carried in *The Episcopalian*, as well as Armed Forces and Clergy Deployment Newsletters and a growing number of diocesan periodicals emphasizes an important, long-felt point made by The Episcopalian's Board: that one simple vehicle—inexpensively and efficiently produced—can be the carrier for many messages, each retaining its own integrity and value for reader as well as producer.

This concept, carried as far as Episcopal church people wish to carry it, can provide a system of exchanged information and ideas from many sources which, we know from experience, will greatly expedite the tasks the Risen Lord has set before us.

— The Editors

Ecumenical commission studies women priests' impact on unity

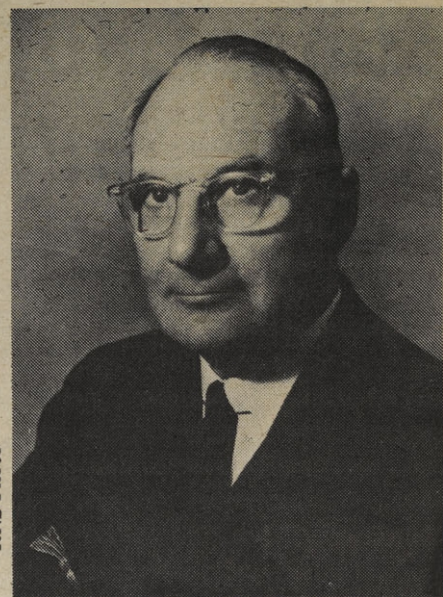
If the Episcopal Church does decide to ordain women to the priesthood, it probably won't terminate ecumenical conversations with the Orthodox, according to a recent Joint Commission on Ecumenical Relations (JCER) statement. The Commission does not feel it can "forecast exactly what the result would be" because while such ordination will provide "an additional obstacle" to conversations with the Orthodox, "our failure to admit women to these orders is, at present, an obstacle to unity" in relations with Churches of a non-episcopal tradition.

"In Anglican-Roman Catholic relations," the statement said, "it is evident that Roman Catholic

opinion can be found on both sides of the question although Roman Catholic practice is not likely to change quickly."

JCER asks that the question be considered "in an earnest search for God's will." The Commission "believes the Episcopal Church must make its decision, as the Lambeth Conference of 1968 anticipated, acting as a province of the Anglican Communion and on the basis of a widely shared conviction about the meaning and significance of Scripture, Tradition, and theological reflection."

JCER, headed by Bishop John H. Burt of Ohio, is preparing a series of studies of other Churches' significant statements on this topic.



Dr. Van Dusen

Van Dusens planned death

The deaths of Dr. Henry P. Van Dusen, 77, and his wife, Elizabeth, 80, made front page stories not just because the Presbyterian minister was former president of Union Theological Seminary and a leading figure in the World Council of Churches' early days but because the couple voluntarily agreed to end their lives.

Mrs. Van Dusen died January 28 in their Princeton, N.J., home of an apparent overdose of barbiturates. Dr. Van Dusen reportedly vomited pills he had taken and did not die until two weeks later.

The Van Dusens had frequently discussed euthanasia—both passive (withdrawing extraordinary life-sustaining techniques) and active (hastening death). And in 1946 Dr. Van Dusen signed a Euthanasia Society of America statement which said "voluntary euthanasia" is not necessarily "contrary to the teachings of Christ or the principles of Christianity." (See story, page 7).

The couple's suicide pact is explained in a letter which bears their typed names and discusses the ethical considerations of suicide and their own worsening physical conditions: Mrs. Van Dusen had arthritis and Dr. Van Dusen a speech impediment and other impairment from a stroke suffered five years ago.

While friends and family differ over the Van Dusens' actions and the moral implications, the couple apparently felt their deaths carried no burden of sin, rather the promise of afterlife. Their letter ended: "O Lamb of God, that takest away the sins of the world, grant us Thy peace."



TOUT VA BIEN as Presiding Bishop John M. Allin accepts one of the 12,000 copies of a French edition of the *Book of Common Prayer* from the Rev. Canon Charles H. Osborn, executive director of the American Church Union (ACU). The books were sent to Bishop Luc A. J. Garnier of Haiti.

Theologian proposes new thinking on traditional view of suicide

Suicide has long been an emotionally charged subject which has brought with it the specter of "the unforgivable sin" and the possibility that the victim was beyond the state of salvation. Families and friends who suffer through a suicide are left with feelings which range from anger and sorrow to guilt and shame.

A lay theologian, Professor Chalmers MacCormick of Wells College, Aurora, N.Y., met recently with a small group of area clergy to share two papers he has written on "A New Theology of Suicide."

"Just how, short of death itself, can one enable a suicidal person to experience death—and thereby have a rebirth of life?" asks Dr. MacCormick.

In his teaching Dr. MacCormick has found himself involved in counseling and sharing with college students their own perceptions about life and death. He recently taught a course on "Death and Dying" which was an attempt to put those acts in perspective and bring out of the whispers and shadows some concrete ideas about life and also about death as a part—the last part—of life.

The traditional sanctions against suicide Dr. MacCormick holds, don't take into account specific circumstances in which suicide may at least be an understandable if not rational and well thought-out act.

Many denominations start with the premise that suicide is initially sinful because it is the willful taking of a life; additionally, because it is a final act—one from which there is no turning back once it is committed—suicide leaves the victim in the state of having committed a major sin, with no possibility of confession, absolution, and the ministry of the Church's sacraments.

Traditional views fail to accept the idea that a rational person might view suicide as desirable under specific conditions, says Dr. MacCormick. "Consider, for example, an older, terminally-ill person for whom continuation of life carries with it great pain, expense, and financial burden. Essentially we are arguing for a kind of euthanasia, but suppose no doctor would agree to take responsibility for this person's death? Would he not have a right to act for himself?"

Counseling and inclusion of clergy or family or friends are part of this decision-making process, Dr. MacCormick says. "This is not a decision one should make alone, but rather it is made in a community of the people who will have to deal with the reality of that person's death whenever it does in fact occur, be it naturally or through suicide."

He includes laity and clergy alike in his consideration of a revamping of theology regarding suicide because we "must help alleviate a perennial crisis: suicide is an ongoing problem which the Church cannot avoid and to which theological reflection should be directed."

"The old or traditionalist theology is a mixture of good and bad elements, but it is so bad on the whole that it cannot be overhauled but must instead be replaced."

Salvageable from the old the-

ology and usable in a rethought statement about the theology of suicide is "the recognition that life is a gift of God and therefore is fundamentally good; with this comes the corollary that the repudiation of one's life by suicide is an affront to God and therefore a grave sin."

The old theology, Dr. MacCormick finds, is too harsh and punitive; he also finds that traditional views place greatest emphasis on the deed, judging it apart from the life that preceded it and for which it was a last act.

The theological stance that would be necessary to address suicide in a new and hopefully more pastoral way, he notes, is built first on the idea that God's love includes the characteristic of compassion fully as much as the characteristic of retribution or punishment.

The second element is derived

from the restatement of the old theology: that God's creation and life are fundamentally good and that suicide is a sin.

The third element states that the belief in personal existence after death implies a continuing relationship between human beings and their maker such that pardon, absolution, reconciliation, and restoration are all within the framework of possibilities for the deceased person.

The final point Dr. MacCormick makes is traditional theology has long considered the Christian community as composed of both the living and the dead. "Because of the union of the living and the dead within the scope of the whole Church, one who takes his own life is not irretrievably sundered from God; there is a continuing vital connection between those who have not died and those who have. The Church effectually loves



Professor Chalmers MacCormick

and exists for all out-casts, all exiles, all deserters.

"If baptism is a perpetual dying and rising with Christ, then we may be baptized on behalf of the dead and, armored by prayers and fastings, may descend unsinged but not unmoved into other people's hells."

—Thomas R. Lamond

The shocking truth about minister retirement.

Recently, Ministers Life financed a study to determine the attitudes and problems of retired Protestant ministers.

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Because they had the good sense to provide for a retirement income beyond Social Security and pension plans, an overwhelming majority reported their incomes were adequate to meet their needs.

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What you should know about fire and casualty insurance

by MORGAN SMITH

Vice-President and Manager
of The Church Insurance Company

If you haven't reviewed your property values this year, you may be in trouble should you have a loss. If you haven't reviewed them in several years, you will be in trouble if you have a loss. Replacement costs for buildings have risen from a modest annual rate of from 3 to 5% to a current annual rate of 10 to 15%. At this rate of increase, your insurance coverage could be 30 to 45% too low.

Your immediate reaction perhaps is to think "... that I'm paying more than I can afford now for insurance. If I increase my coverage, it will cost me more money." True. However, as prices of everything else have been going up insurance costs have stayed relatively stable. As a result most insurance companies lost money last year. Obviously no business can survive long losing money. So whether or not you decide to increase your coverage, you probably will find your premium costs going up. Why not face the problem head on and increase your insurance coverage to fit today's replacement values.

Church Insurance Company can assist you—and you may be pleasantly surprised how easy it can make it for you.

Have you a question?
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Switchboard

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

COIN AS PARIAS?

Does anyone know of a parish which has refused to accept pledges from parishioners who [are employed by] corporations which operate in a manner the Executive Council cannot accept? Would the national Church decline a gift from a stockholder of such a corporation?

John F. Elsbree
Brighton, Mass.

LOOKING AHEAD

Communicants of historic Union Church of West Claremont, N.H., wish to compliment the editors on their imaginative treatment of a number of old churches. It has helped us to feel a comradeship with others who revel in a glorious past. But chiefly it inspires us to make a better past out of all that looms in the future.

John H. Evans
W. Claremont, N.H.

Many thanks for including us in the February issue of *The Episcopalian* as one of four historic churches. As our nation's bicentennial approaches, and being the national capital's only colonial church, we are [happy] to receive visitors and to make them feel welcome.

I know I am speaking for our vestry and all of our parishioners in expressing our appreciation to your fine periodical for assisting us in making [the parish] known.

E. Pinkney Wroth
St. Paul's Episcopal Church
Washington, D.C.

THE WHO AND WHAT OF FOOD

I was outraged by your article on hunger to read of members of [a church] pledging to abstain from meat one day a week. They are well meaning though misinformed and short-sighted. Only livestock can take food from hay, pastureland, grasses, corn husks, and convert it to high protein which can be eaten by humans.

In case the news has not reached the East, farmers who have livestock—and this is most of them—[have been] suffering the worst depression in history over the last 18 months. It costs approx-

Coming up

APRIL

- 1 Tuesday in Easter Week
- 2 Wednesday in Easter Week
- 3 Thursday in Easter Week
- 4 Friday in Easter Week
- 5 Saturday in Easter Week
- 6 Second Sunday of Easter
- 7 The Annunciation of Our Lord Jesus Christ to the Blessed Virgin Mary
- 13 Third Sunday of Easter
- 14-16 Annual National Conferences on Religion and Architecture, Hilton Palacio del Rio, San Antonio, Texas. The exhibit will focus on new design and/or renovation of religious facilities as well as projects sponsored by the religious community (nursing homes, retirement centers, educational buildings, etc.). For information write to: 1975 National Conference, c/o GRA, 1777 Church St., N.W., Washington, D.C. 20036.
- 14-16 Annual meeting, Episcopal Communicators, Memphis, Tenn.
- 19 Guild of All Souls' annual Mass and meeting, St. Luke's Cathedral, Orlando, Fla.
- 20 Fourth Sunday of Easter
- 25 St. Mark the Evangelist
- 27 Fifth Sunday of Easter

imately 50¢ a pound to get an animal ready to market, and farmers receive about 30¢ a pound.

The way to feed the hungry of the world is not by driving the American farmer out of business. Without them food aid to foreign nations would be impossible. The only way the average consumer can help the farmer is to eat more meat and sacrifice some of his/her luxury items to contribute to world hunger funds.

Mrs. Norman Waitt
Sioux City, Iowa

BCP AND REVISION

After watching and listening to William Buckley's *Firing Line* TV program on February 2, I can't help wondering if the Rev. Leo Malania knows what democracy is. He claims the process of revising the *Book of Common Prayer* is democratic whereas in reality it is anything but.

Little heed is being paid to the desires or objections of the laity in spite of what he says. Their wishes are not being seriously considered. Polls in parishes are ignored.

Actually the hierarchy of the Church is insisting on these changes. General Convention is dominated by bishops and clergy who are being authoritarian to the detriment of the Episcopal Church.

The *Book of Common Prayer* can stand some revision but not to the radical, mundane, pedestrian services being offered to us.

Mary L. Tucker
Providence, R.I.

WHOSE TURN NOW?

The scatter gun approach of Dick Comegys ["My Turn Now," February issue] makes it difficult to know where to begin to make a response. I assume the essence of his lamentation is he needs room to do things as he wants to do them; he is concerned lest that be not "Episcopalian"; even if it is not, he will persist anyway. He reminds me of the old jazz band stomp, "Momma don't 'low no trombone playing in here (repeat). But we don't care what Momma don't 'low, gonna play that trombone anyhow."

If that is genuinely his state, then he needs to understand more thoroughly the great tradition he is in. [We] in the Anglican Communion have a greater freedom than many in denominations which are supposed to be more free. The strength of our commonly accepted liturgy (Prayer Book or other) diligently accepted enables rather than restrains freedom. The discipline of our Episcopal obedience and canonical life gives the firm base which freedom needs. Otherwise freedom becomes selfishness.

Ronald Nevin
Claymont, Del.

Thank you very much for Dick Comegys' comments on being the Church; that was a marvelous piece of theological fresh air. On the same day I read that column, I also ran across a splendid commentary on the Green Book, women priests, etc., in, of all unlikely places, a book by Erving and Miriam Polster, *Gestalt Therapy Integrated*; it runs as follows: "Change for the sake of change, even though directionless and unformed, reawakens the energy in the system and shows that a live organism is reviving. Time enough to worry about the directions after the liveliness is restored. This is, of course, a risky philosophy on the order of Frankenstein's monster. . . . Nevertheless. . . energy must be released." Praise be to the Lord of risk, energy, and change.

Michael Ellis
York, Pa.

The article prompts me to think that maybe it's my turn now.

After wading through it, I have two reactions: (1) sincere sympathy for the bemused and bothered writer, and (2) recollection of W. S. Gilbert's Bunthorne who lays bare his soul thus:

If you're anxious for to shine in the

high aesthetic line as a man of culture rare,

You must get up all the germs of the transcendental terms and plant them everywhere.

You must lie upon the daisies and discourse in novel phrases of your complicated state of mind,

The meaning doesn't matter if it's only idle chatter of a transcendental kind.

W. Clark Hanna
Philadelphia, Pa.

NEW FORMAT COMMENTS

This is a note of appreciation. I had strong reservations when you changed to your new format and policies. However, the January issue has convinced me you are on the right track and publishing the right kind of magazine for the Church.

I am particularly struck by the space you are giving to the order of the laity which I feel has been long neglected in previous publications. I also appreciate and wish to thank you for sending this publication free, as I believe you do to all the clergy. This is particularly appreciated by a retired person of limited means. I think you now deserve the full and vigorous support of the Church.

Paul R. Abbott
South Padre Island, Texas

We hesitated to renew [our subscription] because the paper is now less satisfactory in format. The type is harder to read, and we much prefer a smaller, magazine-type of page that one doesn't have to fold and spread out to read.

What was a pleasure is now an effort that is less often made.

Joyce Noone
Elverson, Pa.

TO LIGHTEN THE DELEGATES' LUGGAGE?

The letter, "What Do You Think," by Gene A. Rose in the February issue, should be noted, read, and thoroughly digested by every clergyman and lay person in the Church.

The second paragraph—"The only persons who will be heard at the Convention will be delegates from each diocese. The votes taken will reflect their personal feelings and not that of the over 3 million members of the Episcopal Church"—is a true statement.

At one [diocesan] convention between 90 and 100 resolutions were to be voted on; few were clarified and many were voted on without a clear knowledge of their meaning.

If conventions are to be truly representative, a pre-convention format should be sent to each parish (if a diocesan convention) or to each diocese (if a General Convention) with only the most pressing matters to be voted on and all at the parish level.

Paul H. Stricker
Portsmouth, Ohio

Union sets cuts

Union Theological Seminary, New York City, has adopted a 1975-76 austerity budget, but other groups disapprove of the plans to cut six from the faculty in practical studies; reduce faculty research and travel funds; reduce library, secretarial, and maintenance services; eliminate an audiovisuals library and a quarterly publication.

The cuts, totaling \$557,000, reduced the originally projected \$750,000 deficit to just over one-quarter million, which should be absorbed in 1976.

Contributing to the interdenominational institution's financial plight was last year's \$8 million drop in its investment portfolio and a sharp decline in student enrollment. The seminary currently has 400 students, down from 550 in 1971.

Executive Council: Funds, grants, communication

Two fund-raising efforts were the topic of discussion at the February 18-19 Executive Council meeting in Greenwich, Conn. (see separate story, page 4).

In other action, Council members tabled a motion by Philip Masquelette of Houston, Texas, requesting the Council to send a letter of apology to Bishop Thomas Fraser of North Carolina for Community Action and Human Development (CAHD) staff errors in grant processing.

CAHD staff members did not send a copy of field appraisals to Bishop Fraser in connection with grants to North Carolina community programs because, they said, they were not aware that CAHD's charter required diocesan bishops' approval.

Copies of the appraisals have since been made available to Bishop Fraser, Presiding Bishop John M. Allin reported. Several Council members noted a "great sensitivity" in North Carolina due to problems that resulted from a General Convention Special Program grant to Malcolm X University in 1969.

The Rev. John Spong, Richmond, Va., moved to table the Masquelette resolution after learning that Bishop Allin and others felt suitable apology had been made. Mr. Masquelette later asked that his vote against the motion be recorded. He expressed sharp criticism of Mr. Spong's move to table the matter.

The Episcopalian

The Episcopalian isn't receiving any direct financial subsidy from the national budget this year, but the Rev. Robert R. Parks of New York City, chairman of the communications committee, praised the tabloid publication at the Council meeting. He said his committee has decided *The Episcopalian* is able to fulfill all the requirements of being the print media backbone of a general information delivery system for the Episcopal Church. He said the communications committee has dropped plans for any alternatives to *The Episcopalian*.

Dr. Parks mentioned his own positive reaction to the new format and recent circulation increase of the tabloid and said his feeling "is shared by many throughout the Church."

The Episcopalian editor, Henry McCorkle, reported that 1,600 new subscriptions were received in the first eight days following a letter from Bishop Allin which urged vestry members to subscribe to the paper.

Dr. Parks also commended "the Church Hymnal Corporation and Seabury Press for their efforts to provide quality and economy" in the publication of future editions of the Prayer Book. He said his committee hopes Seabury will do the printing for the Church Pension Fund on the draft edition of the proposed Prayer Book now being edited.

Rochester-Costa Rica Gift

Bishop Robert R. Spears of Rochester and Bishop Jose Antonio Ramos of Costa Rica presented \$950,000 to the Council, earmarked for world hunger relief. The money, from the estate of Margaret W. Strong, was voted by

the diocesan convention after Bishop Ramos outlined the crucial needs in this area. Rochester and Costa Rica have a companion diocese relationship.

The two bishops made several suggestions about how the money might be used, including the establishment of a low-interest, revolving development fund to relieve human distress.

Council members voted a motion of thanks and appreciation. Bishop Allin said, "You have provided us with great freedom and have put upon us great responsibility."

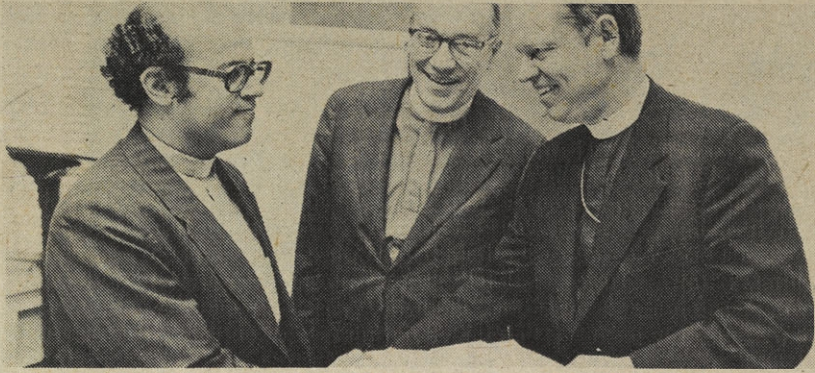
Black Leadership

A report from Jean Jackson, Portland, Ore., about a "partnership in mission" consultation she attended in the West Indies in February drew strong response from Bishop John Burgess of Massachusetts.

Mrs. Jackson was one of three

U.S. Episcopalians who visited the Church in the Province of the West Indies with Church of England and Canadian representatives. Bishop Burgess objected to sending three

black Episcopalians which it ought to use more in leadership capacities, and he questioned whether black talent was being used in the fund-raising drive for Cuttington



FAMINE RELIEF check from Bishop Ramos, left, and Bishop Spears, center, is accepted by Presiding Bishop John M. Allin.

white Americans to a West Indies consultation. "We have capable blacks who know the West Indies backward and forward," he said. He noted the Church has 150,000

College in Liberia.

The Council also:
● postponed choosing Episcopal Church representatives to the Anglican Council in North America and the Caribbean;

Continued on page 13

This mother has no time to explain the hunger crisis



Her child is dying

There's no time for talk. No time to discuss the whys. No time to debate what could or might have been done. Hunger has done its work. For this desperate mother, words are meaningless at the edge of death.

What can you say to a hungry family?

Like thousands of Christians you've read about the hunger crisis. About the 10,000 people who will die today and every day from starvation and diseases that come from poor nourishment. You sense the urgent need. You want to help. But how?

There is an answer

It's an answer that goes beyond words. It's Christian love and compassion in action. For just \$15 you can reach out and personally help a hungry family. Your gift will provide high-protein food supplements, vitamins, personal hygiene supplies and

other materials to help meet needs that exist at the time your gift is distributed. And part of your gift will be used to reclaim flooded land, build dams, wells, and support other projects to help provide long-term solutions to the hunger crisis.

Now you can do something! Now you can put feet to your prayers.

Don't think of the hunger crisis as millions of hungry people. Think of one starving family waiting for your help.

Time is short. Hunger is doing its deadly work. Today, with one act of Christian compassion, you can help stop the pangs of hunger for one family. You can bring hope and life.

For their sake. For Jesus' sake. Go beyond words.

Please act now!

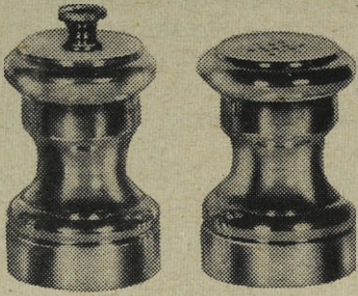
Give to Project FAS^t today.

Dr. W. Stanley Mooneyham, President World Vision International Box 0, Pasadena, California 91109		"When you did it to these my brothers you were doing it to me!" (Matthew 25:40)	
Yes, I want to bring life and hope to a hungry family.		NAME _____	
I want to help demonstrate the love of Christ to the suffering.		ADDRESS _____	
<input type="checkbox"/> I am enclosing \$_____ to help families through World Vision's Family Survival Program. I understand that \$15.00 will provide help to an entire family for one month.		CITY _____	
<input type="checkbox"/> I will send \$15 each month during 1975 to help hungry families.		STATE _____ ZIP _____	
<input type="checkbox"/> Please tell me how my church can participate in your Family Survival Program.		J54-K54	

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Women's task force: ERA, abortion

The Triennial Meeting of Episcopal Churchwomen speaks with authority, but often its soft voice doesn't carry throughout the Church.

An affirming echo of Triennial's stand on equal rights for women and for choice in the matter of abortion came from a recent meeting of the Task Force on Women, part of Executive Council's Lay Ministries Program Group.

The Task Force endorsed Triennial's decision to "work and pray for the ratification" of the Equal Rights Amendment to the Constitution and Triennial's hopes for freedom to allow women "to exercise their own conscience in the matter of abortion."

The Task Force, under Varian Cassat's leadership, will seek Executive Council support for these positions. It is also preparing a recommendation on women's ordina-

tion to the priesthood for presentation to the Program Group.

The Program Group asked the Task Force to study sexism in the Program Group and the Task Force itself. The study is in response to the Ministry Council's request for such studies from member agencies.

The Task Force on Women was organized in January, 1974, following a national consultation. It is an advocate group for all Episcopal women who are seeking to exercise their ministries, whether through the Episcopal Churchwomen structure, as professional church workers, or in the ordained ministry.

The Task Force meets regularly, usually every other month. Members include Episcopal Churchwomen, church professionals, religious, and a woman who is seeking ordination. In addition,

other churchwomen who have special viewpoints or insights are invited to participate in certain meetings.

At each session time is set aside for reports of women's news and the exchange of information on publication or other resources.

While the Task Force has discussed women's ordination to the priesthood, that is not the group's principal concern. One of the Task Force's first projects was a survey of diocesan groups studying the role and status of all women in the Church. The survey response showed a number of groups already at work and no demand to design a pilot program.

On the Task Force's recommendation, the Lay Ministries Program Group funded last summer's ecumenical project which brought African women to the United States for a three-months' tour.

Two groups may join Coalition 14

Coalition 14 may become Coalition 15 or, as Bishop David R. Thornberry of Wyoming, its past president, describes it, "Coalition 14 plus."

The dioceses in the Coalition, whose name causes confusion as its members change (it lost a member when Hawaii became financially independent in 1973), are not confused about the Coalition's mission: to coordinate activities of dioceses which the national Church aids and to submit a joint funding request to the General Church Program.

Two new groups considering joining the Coalition are the Diocese of Alaska, headed by Bishop David Cochran, and the Navajo Episcopal Council, formed early in 1974 to coordinate Navajo work under Bishops Otis Charles of Utah, Richard Trelease of Rio Grande, and Joseph Harte of Arizona.

At its January 30-February 2 meeting in Boise, Idaho, Coalition 14 announced it had ended 1974 with \$31,765 in reserve funds, of which \$30,401 will be applied to the 1975 budget. The Coalition is asking the Church for \$1,198,901 to bring the 1975 budget to \$1,229,302.

Bishop Trelease told Coalition members that although the Dio-



TWO NEWLY-ELECTED OFFICERS of Coalition 14's Board are the Rev. Hunter M. Morris (front center, left) and Bishop William Davidson (front center, right). Bishop David Thornberry, past president, is included with executive committee members (left to right): Paul Chalk, the Rev. Robert Herlocker, Bishop Walter Jones, Bishop George Masuda, Robert Gordon, Bishop Thornberry, and Canon Victor Richer.

cese of the Rio Grande became self-supporting this year and has the resources to leave the Coalition, he and the standing committee would like to remain part of the group for another year. "I feel the Coalition is more than a money dividing group," he said. "It gives us encouragement and guidance. We are also enriched in the love and fellowship of its members." Since Rio Grande has been successful in achieving financial independence, he added, perhaps it can help others in the Coalition to do the same.

Bishop William Davidson of Western Kansas was elected president, and the Rev. Hunter M. Morris of Arizona was re-elected secretary, both for one-year terms. Executive committee members to serve until 1976 are the Rev. J. Robert Herlocker of Eastern Oregon, Bishop Walter H. Jones of South Dakota, and Bishop George T. Masuda of North Dakota; those to serve until 1977 are Paul Chalk of Nevada, Robert M. Gordon of Utah, and Canon Victor G. Richer of Montana.

—Ellen Thompson

To see more clearly: 'Blow out the candle'

"Lord, after the ferment of these times, send us times of assurance. After so much going astray, let us see the day break." Dietrich Bonhoeffer's prayer suits us and our times nearly as well as it fit his own. I, too, am tired of ferment, eager for the dawn of a new spirit in the world.

But I'm reminded of a puzzling story told by a French revolutionist named Diderot: "Astray at night in an immense forest, I have only a small light to guide me. A stranger comes along and tells me: 'My friend, blow out your candle so as to see your way better.' This stranger is a theologian."

At first, Diderot's story seems to say that theologians are fools. But then I wonder: what would happen if he *did* blow out the candle? Of course—his eyes would adjust to the dark, he would probably see more than he would with the glare of flame keeping his eyes

narrowed to his small circle of light.

I think of this story when I become tired of trying to see God when the world looks dark. To see the Divine Spirit in the world when things are going smoothly is easy. But a certain conditioning is necessary to see Him in the light that is available, however dim.

When life becomes confusing, I am tempted to cling to that miserable small candle called security. I am more at ease in my cozy group of friends than I am when I venture out to meet people who may not support my views. But I cannot help—or be helped by—those people I do not dare to meet.

I am happy with my suburban life. I know my way around this small world of mine. But it is only a small world. I can't really have a realistic view of life if I do not see those crumbling city ruins so many

people know as home. My small suburban world is connected to those vast urban worlds whether I choose to see the connection.

I have been rudely shocked to find that a small, moody country in the Far East can drastically affect my daily life. I might have known that already if I'd been paying attention to more than my own small circle of light.

Blowing out the candle takes courage. It takes faith. And it takes a certain conviction that I *will* find a greater light by blowing out my lesser one.

When I start clinging to my small, secure, warm circle of light, I try to remember the story of the man in the forest. God, who fills the forest with His spirit, will help me to see my way if I do not insist on limiting my vision, blinding myself to all but those things nearest to me.

—Diane Emberlin



Income Development Program Adopted

At its February meeting in Greenwich, Conn., the Executive Council of the Episcopal Church formally adopted a church-wide Income Development Program. The Rev. John B. Coburn, chairman of the Council's development committee, presented a detailed proposal for the program, the goal of which is to secure funds over and above those received from diocesan apportionments, "opening new channels of giving."

The first phase, to take place in 1975, is to provide opportunities to bridge the \$1.2-million gap between the \$13.9-million expected from apportionments and the \$15.1-million budget considered necessary by the Council to meet minimum program needs.

Each diocesan bishop will receive a case book which describes the overall budget and suggests at least three opportunities for funding which might be met by individuals, parishes, or foundations within his diocese.

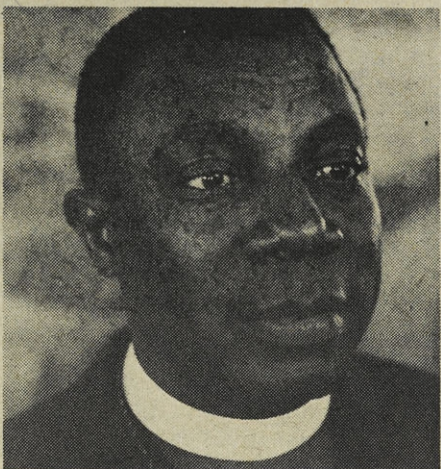
Care will be taken to coordinate this search for new income with other fund raising drives which may be going on in the diocese.

Meanwhile, interpretation of the entire 1975 budget will be "upgraded" through a brochure (*The Servant Church*) and person-to-person presentation.

The Income Development process is being counseled by an advisory committee which includes Henry Bessire, development officer

Christian Training and Service.

Oscar C. Carr, executive for development/stewardship on the Council staff, will administer the program, and any questions should be addressed to his office.



Bp. Browne

Cuttington College Development Supported

The Council voted to proceed with a \$3-million capital fund drive for Cuttington College, Liberia. Before taking this action the Council heard a presentation by John I. Carlson and Tozier Brown, vice presidents of Marts and Lundy, the New York-based fund raising firm, who outlined the necessary elements of a successful capital fund campaign.

They said that such a campaign must center around a compelling and urgent (but not desperate) cause, such as Cuttington. Strong leadership is of the utmost importance. Mr. Brown remarked that "raising capital funds from individuals is a very personal thing." He said that a sufficiently large number of well informed and highly motivated volunteers is essential to the campaign's success. These volunteers would concentrate on personal contact with potential donors.

Brown and Carlson noted that, based on previous experience, half of the \$3-million total must come from less than 1% of the donors. They added that the great majority of gifts should come from individuals rather than foundations or large corporations.

Underscoring the necessity for committed leadership, Mr. Carlson told the Presiding Bishop and Council that it was their responsibility to assume this role and to enlist the aid of bishops and certain parish rectors as volunteers in the search for donors.

The Council's supportive vote authorizes the development office to proceed with detailed plans for the campaign, which will include the services of Marts and Lundy. Mr. Carr told the Council that campaign materials, including a film on Cuttington College, will be ready for distribution in the very near future. Cuttington was founded by the Episcopal Church in 1889.

Allin Urges 'Coordination' of Church's Efforts

In his message from the chair, Presiding Bishop John M. Allin discussed his recent travels and shared his feelings of hope after "meeting so many dedicated people with faith who work through difficulties—a source of renewal for all of us."

The theme of the Presiding Bishop's address was coordination. Speaking of world hunger and other needs and opportunities facing the church, he said that his major concern is to develop means and motivation to coordinate the personnel and material resources of the church. "How can we voluntarily improve the coordination of our talents, our planning, our efforts and the multiple agencies of the church?" he asked.

Bp. Allin said that one of his major goals for the office of Presiding Bishop "is the coordination of the functions of the office to enable and develop the Church Center as a service center... for all of the church. The need for cooperative help in this endeavor is no more obvious to anyone than to me. With more humility than I know, I request that help from you."

Bp. Allin pointed out that everyone—staff, Council and church-at-large—is on the same mission. While each may have a unique responsibility, all "are meant to share the others' functions. Accomplishment depends upon our community of faith and our willing coordination."

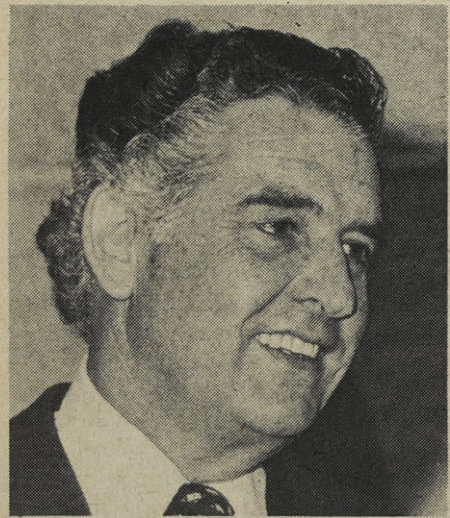
If Christian mission offers life to us, it must be shared with others. This means accepting interdependence, striving for cooperation and coordination."

The Presiding Bishop closed his message by returning to the problem of world hunger. "Certainly there can be no resolution without a coordination of resources, spiritual and physical, personal and material, beyond our present experience. . . . People must be informed accurately, and understandings must be increased among us in breadth and depth. What can be done and how to do it are the questions whose answers must be shared." In the meantime, he said, "our coordination must be sufficient to deliver effectively the funds received. It may be necessary for us to become engaged more directly in a delivery system. At least we have the capability of feeding some people. Let's be certain we do. We have life to share."

Council/Staff Relationship Discussed

Immediately after the message from the chair, several Council members asked for a general discussion of the responsibility of Council staff as distinct from Council members. It was generally agreed that policy decisions rest by Canon with the Council, as well as with the Presiding Bishop, while staff administers programs and policies and presents Council committees with researched recommendations and options for consideration and action.

Continued



Mr. Carr

for Princeton University; Edmund Olivier, planning officer for the Corning Glass Works; Robert Duke, a professional fund raiser who has worked with several dioceses; and clergy such as the Rt. Rev. Furman Stough, Bishop of Alabama; the Rev. Canon Ebert Hobbs of the Diocese of Ohio; the Rev. Canon Ray Averett of the Diocese of Maryland; the Rev. Loren B. Mead, executive director of the Alban Institute, Washington, D.C.; the Rev. Herbert Donovan, parish priest and consultant from the Diocese of Newark; and the Rev. Theodore McEachern, a Methodist, who heads the Association for



Bp. Allin



Bps. Ramos, Spears and Allin

Diocese of Rochester Presents World Hunger Gift

The Rt. Rev. Robert R. Spears, Bishop of Rochester, and the Rt. Rev. J. Antonio Ramos, Bishop of Costa Rica, Rochester's companion diocese, presented the Executive Council with a check in excess of \$950,000 to be used to combat world hunger.

In his remarks to the Council, Bp. Spears said that the gift, a bequest to his diocese from the estate of Margaret Woodbury Strong, had "no strings attached" other than its use "to relieve human distress." He said, however, that the delegates to Rochester's diocesan convention (Nov. 1974) had made several recommendations as to how the funds might be used.

It was hoped, he said, that most of the money would be used for long-range developmental solutions to the hunger problem, and not exclusively for immediate relief. The diocesan convention also urged the initiation of education and consciousness-raising programs for Episcopalians, with the aim of changing American life-styles. The convention urged the formation of a planning committee to report to Council by the end of 1975 with an outline for use of the gift, and asked Council to consider creating a revolving low-interest loan fund to support consciousness-raising programs in both domestic and overseas dioceses.

Bp. Ramos said that Costa Rica's co-sponsorship of the gift was an example of how "rich and poor can be partners in a world in which it appears that they have no way to be partners." He emphasized the need to engender attitudes of self-reliance and self-sufficiency among underdeveloped peoples in dealing with problems of hunger, nutrition and health, and cautioned against fostering a "new paternalism" in our attitudes toward the poor. He also said that the food shortage dilemma cannot be divorced from the fact that life-styles in rich countries must be changed.

In thanking the two bishops, Bp. Allin asked that Rochester's recommendations for the gift's use

be formally entered into the minutes of the Council. The Council also passed a resolution of "profound thanks" on behalf of the whole church and voiced its determination for "responsible, enlightened and compassionate use" of the gift.

PB's Fund Board Reports Large Hunger Response

Approximately \$400,000 earmarked for world hunger has been received to date by the Presiding Bishop's Fund for World Relief in response to Bp. Allin's Christmas/Epiphany appeal and to special appeals issued by many bishops in their own dioceses, according to George T. Guernsey, Council member and member of the Fund's board. Gifts are still pouring in at a gratifying rate.

Mr. Guernsey emphasized that 100% of the receipts will be allocated for the feeding of the hungry, with none of the money being used for administrative overhead.

CAHD North Carolina Grant Discussed

Questions were raised from the floor about the status of three Community Action and Human Development grants made in the Diocese of North Carolina. Bp. Thomas A. Fraser, the diocesan, had protested that agreed-upon procedures were not followed in making the grants. In the case of a radio station grant, which originated in the General Convention Special Program, George Guernsey, chairman of the ministries committee, conceded that no field appraisal had been sent to the bishop. Mr. Guernsey said that this has now been done, and no further action is needed. In the case of further funding for a child development center, the CAHD advisory committee has declined to consider additional grants. In the case of a proposed grant for the Joseph Waddell Free Ambulance Service in Winston-Salem, the request was reported in the press as funded, even before a field appraisal had been sent to Bp. Fraser. Mr. Guern-

sey said that the appraisal is now in the hands of the diocese for consideration and that no final action will be taken until all proper procedures are followed.



Dr. Franklin

Treasurer's Report: '74 'Most Successful Year on Record'

Dr. Lindley M. Franklin, treasurer of the Executive Council, reported that 1974 was the most successful fiscal year in the history of the Episcopal Church. Dr. Franklin said that 99.7% of dioceses paid on their pledges, and 98.2% paid their assessment quotas.

Dr. Franklin Plans Retirement

Dr. Franklin also announced his intention to retire on August 1, 1975, after 29 years of service on the Council staff. The Council will extend special thanks and recognition to Dr. Franklin at its May meeting.



Mrs. Jackson

Program Committee Reports — Highlights

Mission: heard a report from Mrs. Jean Jackson on a partnership consultation with the Church of the Province of the West Indies, sponsored by ACNAC (Anglican Council of North America and the Caribbean); approved new companion diocese relationships between S.E. Florida/El Salvador and Upper S. Carolina/Guam; deferred election of PECUSA representatives to ACNAC until May, pending further information on nominees, including name, residence, age, sex, race, occupation, length of service (if any) on ACNAC.

Communication: offered full support to *The Episcopalian* magazine as the accepted information-delivery vehicle for every Episcopal household; received the first draft of a staff report on a long-range communication plan for the Episcopal Church; commended the ongoing discussions of The Church Hymnal Corporation and The Seabury Press in planning for the publication of the Proposed Book of Common Prayer.

Social Responsibility in Investments: presented a resolution, adopted by Council, supporting legislation to prohibit strip mining in Appalachia; presented a resolution, defeated by Council, calling for a "social audit report" on General Motors in such areas as fuel conservation, pollution control, consumer service and equal employment.

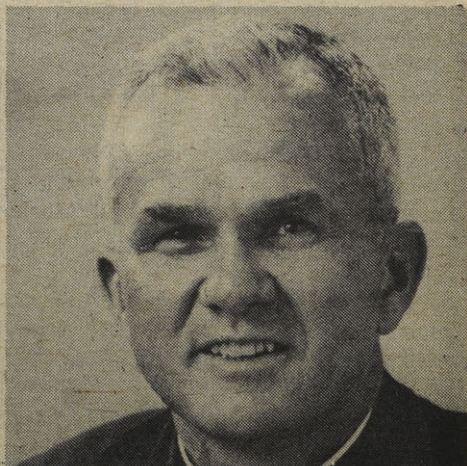
Evangelism: announced the appointment of the Rev. Wayne Schwab as evangelism officer on the Church Center staff, effective April 7.

Education: reported on a planned Christian education consultation for Province IX, to be held in May; announced the forthcoming production of a 25-minute film on Christian education in the 70s-80s; reported on the participation of Christian educators in planning the two national consultations on domestic and world hunger.

Social Ministry and Concerns: gave a report on the church's activities in President Ford's clemency and earned re-entry program.

Lay Ministries: announced funding (\$3,000) for Operation TEAM, the shared-ministry program directed by Bp. William Gordon; presented a resolution, adopted by Council, co-opting Mrs. Carter C. Chinnis, presiding officer of the Women's Triennial, as a full voting member of the lay ministries committee.

—Frank Tedeschi
for the Communication Staff



Bp. Gordon

Rochester sets leave guidelines

Guidelines for diocesan clergy study leaves have been adopted by the Diocese of Rochester. The diocesan convention approved them last November.

According to the guidelines, every ordained person eligible for continuing education grants made by the Board for Theological Education and the diocesan commission on ministry will have written into his or her contract or working agreement a two-weeks' annual study leave with pay. The two weeks are not to be considered vacation. Study leave may be taken annually, or equivalent time and pay may be accumulated through a period of six years.

Each ecclesiastical employer of an ordained person who meets the eligibility requirements for continuing education grants is to set aside \$200 annually for approved advanced study, plus the expense of a supply during his or her absence. At the beginning of each calendar year, \$200 is to be deposited in a continuing education escrow account for such purpose. If unused, the money will compose a local continuing education fund for future use.

All programs for study leave must be submitted to the commission on ministry for comment and counsel. All programs which require additional funding must be approved by the commission and the Board for Theological Education. (The Board has its headquarters in Rochester.) Professional development plans should center on any educational experience which includes a disciplined structure. Programs need not be limited to educational institutions but will normally be expected to be formally organized with clearly-stated purposes and with a sufficient number of former participants so some judgments can be drawn about effectiveness. Some programs may involve study over a period of two or more years. These are to be encouraged when they do not seriously limit the performance of professional duties and can be adequately funded.

In view of the guidelines, all the diocese's ordained clergy are strongly urged to undertake continuing education projects. Copies of the guidelines have been circulated to all diocesan clergy and vestries. They have also become part of the diocesan standards concerning compensation and benefits for clergy in the employ of the diocese, including its parishes, missions, programs, and administration.

The Rochester guidelines are similar in many ways to the continuing education program developed last year for clergy in the Diocese of Iowa.

Leadership to be agenda

The pastor as professional leader is the subject of a conference planned for April 14-18 at the Yokefellow Institute, Richmond, Ind.

According to publicity information /PS has received, the conference is planned "on the assumption that the pastor is one of the leaders in the congregation but regarded by most as *the* professional leader and that he is expected to be equipped with leadership skills in planning, decision-making, policy formation, communication," and other skills.

Lyle E. Schaller, parish consultant in leadership development, will lead the workshop. He is a member of the Yokefellow Institute staff.

The fee is \$125, including meals and housing. To register send \$25 to the Yokefellow Institute, 920 Earlam Dr., Richmond, Ind. 47374. The deposit will be applied to the fee.

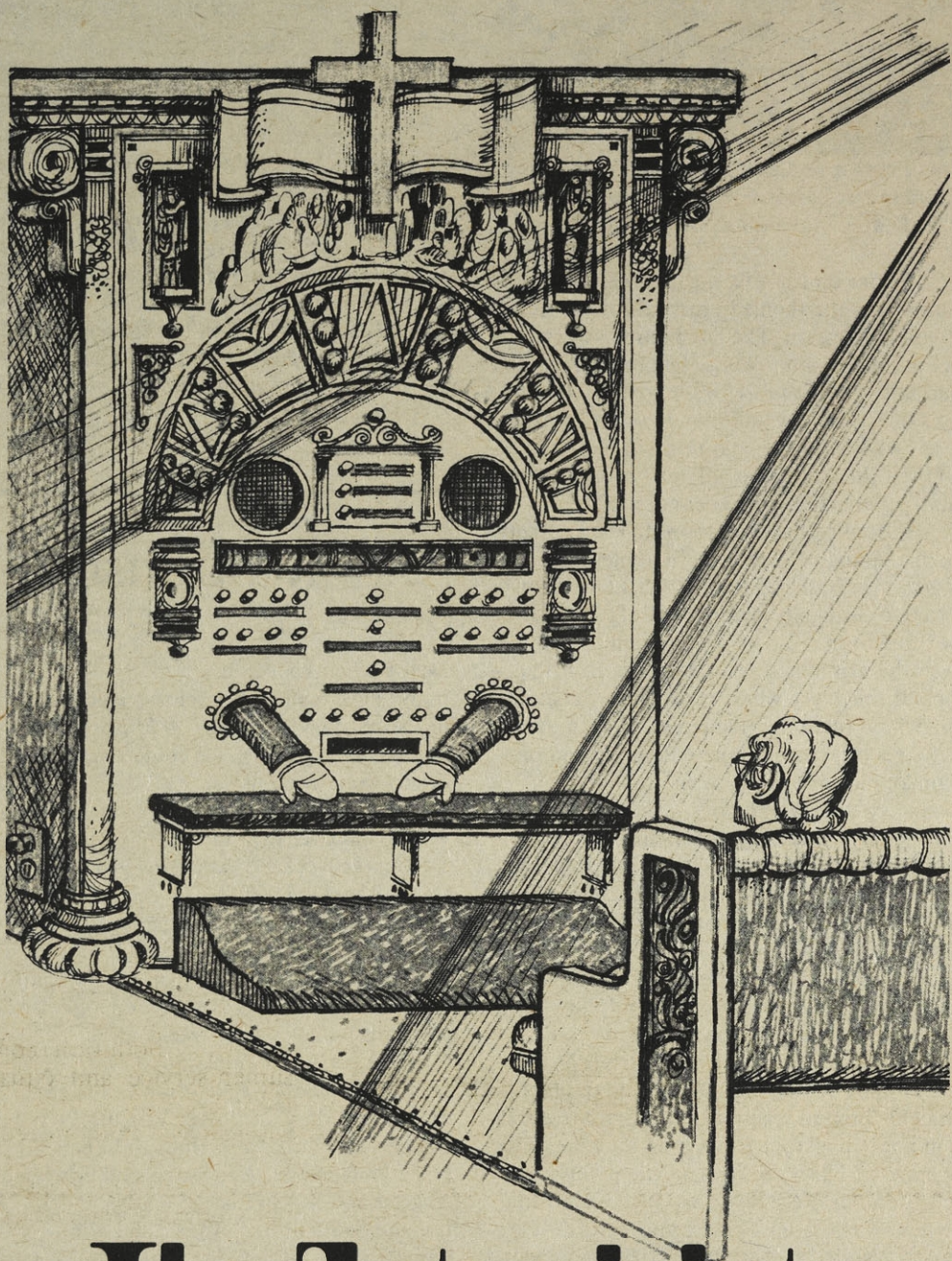
/P S . . . about us

In this issue you will find *Practical Matters* a column written by the Rev. James L. Lowery. It is the first in a series of such columns /PS will publish on a regular basis.

As many of you know, Jay Lowery is executive director of Enablement, Inc., in Boston, Mass. For many years professional development of clergy has been one of his major concerns. Since he also writes well and is willing and able to share his good ideas, he seemed to us a natural choice for a regular /PS columnist.

We think you will agree.

Dick Anderson



The Autominister

By Gilbert E. Hoffman

George Agress threw open the front door of the sanctuary, then paused before stepping into the quiet, somber twilight of its emptiness. He glanced briefly at the empty pews, assuring himself that he was the only visitor. A creeping sense of the mysterious came over him, and he felt as if needles were racing up and down his spine. Each step that brought him nearer the chancel rail was slightly slower than the preceding one, but he kept pushing forward, reminding himself that he simply must present his troubles to the Autominister.

Finally he stood at the very altar of his church. The kneeling pad gave willingly to the weight of his knees, and he gripped the velvet-covered extended hands of the Autominister firmly in his. His eyes quickly found the instructions to communicants carved in laminated plastic on the face of the altar.

When you are ready to speak to the Autominister, remember to speak distinctly and clearly. Do not shout as it may disturb the delicate balance of the mechanism. Be honest. Do not hedge as the Autominister will only provide information based on the facts you give. Follow these simple steps:

1. Push button marked Start of Interview.
2. Index the type of problem you have according to the switches on your right: Marital, Alcoholism, Grief, Illness, Confusion, Infraction of Moral Law, etc.
3. When you have finished speaking, press the button marked 2 and wait quietly for your answer which will appear on a 3x5 card, clearly typed and personalized with your name. An offering may be made in accordance

with the instructions on your answer card.

George Agress said, "Damn," ever so softly to himself when he remembered he had forgotten to get small change before coming to the church.

George pushed button 1 and began speaking into the microphone before him. He talked slowly and distinctly. He told of the trouble at the plant, the strike the men had made against automation there. He spoke of his trouble with his wife, blushing as he admitted he had slapped her mouth for calling his private computer, the one he kept in the master bedroom, a mechanical mistress. He spoke of the misgivings he still had over the dismissal of the Rev. Ed Stevens. Then George Agress sat on a foam-cushioned chair to await his answer card.

It was quiet in the sanctuary. The whirring of the Autominister, the soft background music of the recorded choir, and the soft flickering of the little lights on the front of the Autominister lulled George into a semi-sleep. His mind drifted. He remembered the night First Church decided to change to automation. He recalled the eloquence with which he had presented the findings of the special committee. That had been a night to remember.

The chairman of the administrative board, Jack Do-thinker, rapped the gavel and said, "Now, fellow Christians, we have a report by the special committee to investigate automation for First Church. Mr. George Agress, chairman of the special committee, will present the report."

A slight wave of curiosity rippled through the meeting as George snapped to his feet and walked briskly to the speaker's lectern. He carried a sheaf of notes—facts,

Continued on page four

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Effective preaching is aided by groups that critique sermons

"On a 5-point scale we decided your sermon rated about a 2.8," reported the spokesman for a small group which had just spent 20 minutes reviewing my most recent sermon as part of a sermon planning and critique process involving a dozen parishioners.

When I organize a sermon critique group, that is not the kind of criticism I ask for or expect. People who agree to participate in such groups, however, always find a way to make their feelings about my preaching quite clear. If their feelings are warm and positive, I feel appreciated and affirmed. If their comments are extremely negative, I feel hurt and betrayed. What is hardest to take, though, is their opinion that a sermon was mediocre, just 2.8.

Sometimes when I'm feeling hurt or let down, I wonder why I subject myself to the criticism of members of my congregation. It takes so much effort to listen and not behave defensively that I wonder if such an expenditure of effort is really worthwhile. I have to stop and remind myself often of the reasons for setting up the groups and for continuing them.

I set them up in the first place because I knew perfectly well people were developing attitudes and opinions in response to my sermons but that I was getting little genuine response from people when greeting them at the door, or at the coffee hour, or even downstairs in the pub later on. Only those rare individuals who are deeply moved or stirred to anger tend to let me know how a sermon struck them. If we do not have critique groups, I wonder where the sermon landed. Sometimes in the pulpit I feel as if I am all by myself, like a disc jockey chattering away, happily unaware the power has been shut off and his voice is not leaving the confines of his tiny studio. I know such a feeling is inappropriate since people are listening and reacting, and from experience I know they do talk about sermons among themselves if not with me. In order for preaching to be a real communication process, I have to find out what people hear and how they react.

The other reason for critique groups is perhaps even more urgent: I need to understand where the members of my congregation are having trouble and where they are having fun, what is giving them satisfaction and what is troubling them. Being a healthy, middle-aged professional with teenage children, it is easy for me to forget



what it's like being young and single or retired and in poor health or just starting out in married life with a new baby, a new job, and a large mortgage. If my preaching is to be relevant, I need help from the people to whom I am preaching.

Except in those extreme moments of wounded pride, I realize that preaching effectively would be impossible for me without sermon-critique groups. I have been working with them for a number of years and have gradually worked out a format which seems to suit me and the congregation.

When we have a block of time during which we can follow a consistent theme, such as Lent or the month of August, I invite a group of 10 to 14 people to meet with me in order both to plan and to evaluate the series of sermons. For instance, last Lent the series was based



on the nature of corruption as it appears in society, in the Church, and in our personal lives. Last August, the group and I dealt with St. Paul's Epistle to the Philippians.

The process begins on the first night as we get acquainted and explore the theme in general for the first half of the two-hour session. The last hour we work, actually planning the sermon. While the group reacts to either the particular theme or the Bible passage, I take notes, asking a question now and then in order to make clear for myself what they feel and think in regard to the subject. Often the discussion will lead people to remember a newspaper article or a poem or a piece of music which is related to the discussion. In the "corruption" group, one young woman proudly remembered how her congressman boss had forced the Internal Revenue Service to re-examine its dealings with ITT. Later in the week she brought in a file of clippings on the subject. My notes from the planning session, plus the contributions of people through the week, constitute the basic material from which the sermon emerges. My job then is to organize the material into a coherent whole and present it on Sunday morning as the sermon.

When a sermon planning and critique group reconvenes at its subsequent meetings, the members begin by telling me how they think I handled their material. Our usual custom is to divide into two or three groups with the question, "Where did the sermon hit the mark for you, and where did it miss?" After 20 minutes or so, each group comes back with a summary of its responses. I find the critique is much sharper when we follow this system than when all the people try to tell me about their reactions in a large group setting. People who are relatively new to the congregation tend to be timid about giving me straight-forward reactions; they seem to speak more freely in a group of four to six than they do sitting in the larger circle of 10 to 14. With a little practice, however, by the end of the series most of them are able to give quite honest reactions. Since I know the development of their capacity to give accurate criticism depends on my willingness to accept it, I have to work hard at not becoming defensive and not offering excuses for poor performance.

When the evaluation is over, we plunge into the subject for the following Sunday, trying to build on experience. We not only try to build from the subject matter but also from my way of handling it. For instance, after two sessions in which the group found that my conclusions left people hanging rather than with a clear sense of direction, we spent some time on how to bring the sermon to a fitting close.

At the conclusion of the series, we evaluate the last sermon as well as try to evaluate the whole experience.

Most people find it rewarding to have a chance not only to talk back to the preacher but also to air their thoughts and feelings in a group. Many of them attest to their discovery that they learned to listen to sermons in a way they never did previously. In spite of their often heavy criticism, most of them also have learned to appreciate the difficulty of dealing with an emotion-laden, complex subject within the 15 minute limits of a normal sermon in an Episcopal church. In other words, after the experience of a sermon critique group, people are in my corner whenever I mount the steps to the pulpit.

The benefits for me, besides developing deeper relationships with members of the congregation, have been enormous for my preaching. From sermon critique groups I have learned the importance of letting the congregation know what I feel about my subject matter. It's



not enough to describe the changing roles of women in our society; I must let people know what I feel about the particulars, such as ordaining women to the priesthood, in order for what I say to be credible. They also have taught me how important it is for even the most skeptical to relate what I'm saying with theological symbols. If I am going to mention the collapse of the Nixon administration, they want to know what that has to do with the justice of God. Finally, they have taught me that sermons are important to them. No matter what their previous disappointing experiences, with me or other preachers, they continue hoping to find something of value in what the preacher says.

—James R. Adams

The Rev. James R. Adams is rector of St. Mark's Church on Capitol Hill, Washington, D. C., a parish that for several years has been on the cutting edge of renewal in many areas of parish ministry, organization, and liturgy. This article was first published in the *College of Preachers' Newsletter*, a publication we can heartily recommend as being highly useful for parish and non-parochial clergy alike. You can subscribe for \$2 per year by writing to the Rev. H. Barry Evans, Coordinator of Program and Communications, College of Preachers, 3510 Woodley Rd., N.W., Washington, D.C. 20016. Newsletter is published quarterly.

Response

Dear Father Anderson:

We have read with interest the letters by clergy wives in the last two issues of *The Episcopalian* Professional Supplement. We wish we could share with them and others some good news.

One can be a husband and a priest, too, and there is a way to discover this. In the Episcopal Church, Marriage Encounter Weekends are being given regularly in 11 states. These weekends help couples to relate to themselves, each other, the Church, and God. In 44 hours, husband and wife encounter each other in a completely private way. Although as many as 30 couples attend each weekend, this is not a group experience, and each couple is jobless on the weekend.

The Episcopal expression of Marriage Encounter is presently holding weekends in Connecticut; Maine; Massachusetts, Maryland, West Virginia, New Jersey, Long Island, New York City, Hudson Valley, and Binghamton, N.Y.; Philadelphia, Lancaster, and Pittsburgh, Pa.; Los Angeles and San Francisco, Calif.; Wichita, Kan.; Houston and San Antonio, Texas; and Windsor, Ontario, Canada.

The brochure states that the weekend is not like any other experience clergy may have had. It is not sensitivity training or marriage counseling. More than 150 Episcopal priests and their wives have attended Marriage Encounter in the past three years.

We will be happy to answer any inquiries and to accept reservations for weekends. We would appreciate your mentioning Marriage Encounter in the Professional Supplement. We are anxious to share Marriage Encounter in new areas and welcome inquiries from other places.

Collier and Susan Carmiencke
6 Commonwealth Blvd.
Bellerose, N.Y. 11426

Dear Mr. Anderson:

The letter from an anonymous clergy wife in the February issues again brought home the pressing need for communication among us. She is certainly not an isolated case, yet there have been few avenues to effectively reach each other. I, too, am the wife of an Episcopal priest and have experienced a wide range of feelings from highs to lows. Thanks to some good friends, we are now undertaking to publish a journal exclusively for the wives of clergymen. Built around the premise of a shared dialogue, perhaps we can at last really talk openly and creatively. Published quarterly beginning in June, 1975, we hope to speak to the particular interests and needs unique to our situation. I would welcome hearing from those interested in sharing thoughts, comments, and suggestions.

Clara Binford
8907 Eldora
Houston, Texas 77055

Associations to meet

The Rev. Robert N. Wainwright of Rochester, N.Y., reports that the National Network of Episcopal Clergy Associations will meet in St. Louis on May 13-15, 1975. The Association's executive committee will there outline proposals for NNECA participation and presence at the Minnesota General Convention in 1976.

Any clergy who serve in a diocese without a clergy association may become NNECA at-large members by sending a check for \$10 to Carl Shannon, 120 N. Military, Dearborn, Mich. 48124.

Clergy education needs planning

The Rev. John W. Bishop, rector of St. Thomas' Episcopal Church, Rochester, N.Y., has outlined what he calls "some neglected first steps in planning continuing education." In the hope that many of our readers are now preparing for summer continuing education programs or even more long-range undertakings, /PS is happy to pass these suggestions on to you.

1. The first step involves helping a vestry to recognize that continuing education for the clergy is an impor-

tant part of the congregation's responsibility. The vestry needs to understand that both for the sake of the clergyman and for the congregation the continual upgrading of the clergyman's professional competence is a necessity. Once this principle has been established, the greatest part of the battle is won. I was fortunate: that principle was established with the vestry before I arrived and was written into the contract on the basis of which I was engaged as rector.

2. When I decided on the course of study which particularly interested me, I went first to the senior and junior wardens. We discussed the particular program (it was a two-year course leading to a Doctor of Ministry degree in Marriage and Family Counseling). We discussed at length my motivation for this study and its implications for me and the congregation. In particular, we tried carefully to analyze what effect this expenditure of time over the next two years would have on the accomplishment of my work in the parish. We reached an agreement that this project was a sound one for me and that the cost in time, energy,

and money was one which, with some help, both the congregation and I could afford.

3. Armed with the wardens' support, I then went to the vestry and presented the plan. A considerable part of that vestry meeting was devoted to continuing the discussion about the costs of the program, time out of the parish, energy expended, and the benefit of the program both for me and the congregation. At the conclusion of that discussion, the vestry expressed unanimously its support and encouragement.
4. One other parochial component needed to make possible the successful completion of this program was the support and cooperation of the other members of the staff with whom I work. During the first year of the program, when I was away sometimes up to two days a week, that meant additional work and effort for others. Talking this over with them as well as with certain other key lay persons was the final step of preparation as far as the congregation consultation was concerned.

—John W. Bishop

/ P S . . . Practical Matters: a column for professionals

by James L. Lowery, Jr.

My predecessor in my last parish was a devoted, dedicated, holy man. As I learn more about him, I find he made four moves in his career. Each came after a new child was born and more bread was needed on the family table than the present parish provided. The study of his career is that simple.

Or is it? We really don't think so. There is no doubt, however, that practical facts affect our ministries and careers. This column will be used to surface the practicalities of ministry and try to deal helpfully with them. We intend to roam from placement to vocation, from clergy surplus to new uncharted fields, with stops in between. We hope to cover both large fields and provide detailed information.

Perhaps, like Paul in Galatians, we had best state our authority. We have some experience in the clergy development and ministry studies field. Much in the way of learnings, data, and people is available to help clergy if they know where to put their fingers on it.

Background

Our work is in clergy ministry development. We run a small ecumenical agency called Enablement, Inc., whose center is at 8 Newbury St., Boston, Mass. 02116. We provide information services to clergy groups and support systems from Singapore to Sweden. We provide consultative services to ministry support groups and jurisdictions across the land. And we provide start-up services to organizations before they are able to manage on their own but once they have decided on their course of action. We work 100 percent of the time with the clergy, and we still have some religion left! In fact, we think they are quite an amazing bunch.

The 1950's and 1960's saw the appearance of a new interdisciplinary field—ministry studies. It is one part sociology of occupations, one part psychology of careers, one part management and planning sciences, and one part ecclesiology and missiology. As a result, much information and theory are available about the skills, experiences, and dynamics of ministry. Our function is to switchboard these resources from this field to persons who can use them. This column can help.

But the column will really only succeed if it becomes yours. We hope for regular feedback, criticism, praise (!?), and new information from you. Your suggestions may determine new directions. This column can become an exciting switchboard, linking those on the front line with resources, and those with needs. Our basic axiom is the local place of ministry is where the action is and where help is to be found if it can be shared. We hope to enable such a sharing process. For we devoutly believe that the parson who has done anything more than survive in this most difficult time (and most have!) is one of the most creative, talented, exciting resources around.

Ministry Helps

Practical things to use will be a part of each of these columns. To begin with, *Ministers Life Information Services Corporation* is at 3100 W. Lake St., Minneapolis, Minn. 44416. Call (612) 926-5150 and ask for Donald D. Moore. The organization provides a means through which small and large congregations can keep track of each person's talents in relation to the parish's needs, have up-to-date membership and mailing lists, records of pledges and contributions, and other data very inexpensively through computerization.

June 18-20 are the dates of an *interfaith symposium on women, racism, and problem drinking*. Place is Rockhouse Mountain Farm-Inn, Eaton Centre, N.H. Cost is \$150; some scholarship help is available. Clergy in pas-

toral relationship and social service posts are invited. For further information, write to the Rev. David A. Works, North Conway Institute, 8 Newbury St., Boston, Mass. 02116, or phone (617) 262-2433. This symposium is the theme of NCI's 21st assembly. A Boston-based interfaith association for education on alcohol and other drug-related problems, NCI began in the Episcopal rectory in North Conway, N.H., in 1951 and has been interfaith and national in scope since the late Cardinal Cushing encouraged it to establish headquarters in Boston in 1962.

Stress

It is always with us, but at certain periods in a person's 40-year work career, it is most likely to be a burden. And, through definite helps, 85 percent of all stress is successfully resolved.

The first period of stress is *4-14 years out*. Have the expectations of ordained life been fulfilled? What gaps in ministerial skills or theology have turned up? What is the right kind of parish ministry or ministerial specialty for me? What effective steps can I take to settle into the proper kind of position? We call this cluster of tension *establishment-stress*, connected with finding the proper kind of place in the ministry and establishing oneself in it or else moving into another endeavor.

The second tension period is *mid-career stress*. It comes 15-25 years after ordination. It is concerned with *middlescence*, or a mature acceptance of limitations and talents, and *generativity*, or concentrating a bit less on one's own ministry-growth and a bit more on passing experience, skills, and inspiration to the next generation. This may be a great crossroads, a time for a change in career goals. (It also used to be the period of most clergy marriage breakdowns, but nowadays more of them come earlier, in the establishment-stress phase.)

The third general stress period is that of *pre-retirement*, which is faced from 26-39 years out. Its characteristics are a *slowing down* of physical and mental processes and a *having-to-let-go*. Simple life maintenance demands more attention; this is frustrating. This crisis period comes earlier now, due to earlier retirement provisions and the Episcopal Church's clergy surplus.

Successful resolution of this stress, which can also be classified as personal, family, job, and career tension, comes through four methods. You should remember that, no matter what the focus, the most stressful times are still *work-related*.

The first kind of successful coping is *religious*—through prayer and meditation; this method is used one-sixth of the time. Two-thirds of the time the successful way to cope is by *self-steps*, which half of the time means a change of position. One-sixth of the time the method is *informal consultation* with family, friends, clergy peers, religious superiors. A final one-sixth of the time stress is successfully coped with through *formal consultation* with religious, medical, or mental health practitioners. (This all adds up to more than three-thirds because some people use multiple methods.) Formal help is more used for marriage or personal matters than for job or career matters.

Present outside resources (the formal and informal consultation) are networks for pastoral counseling, for career development, and for continuing education in order to make formal help more available.

For further contact with the whole network:

1. Pastoral counseling network—Office of Pastoral Development, Suite 210, 116 Alhambra Circle, Coral Gables, Fla. 33134.
2. Career development—Career Development Council, Room 760, 475 Riverside Dr., New York, N.Y. 10027.

3. Continuing education—Society for the Advancement of Continuing Education in Ministry, 341 Brook Rd., Richmond, Va. 23227.

For further reading:

1. Mills, Edgar, and Koval, John; *Stress in the Ministry*; IDOC-North America, New York, 1971.
2. Rouch, Mark; *Competent Ministry*; Abingdon, Nashville, 1974.
3. Stewart, Charles; *Person and Profession*; Abingdon, Nashville, 1974.

Clergy Support

Salary income and attitudes. Studies were completed in 1964, 1969, and 1974 for the National Council of Churches. Data on 1973 subjects for the Professional Church Leadership Program Commission sampled 4,635 clergy in 19 denominations, including the Episcopal Church. Aims were: 1) find out existing pattern of ministerial compensation; 2) learn the proportion of ministers receiving sufficient total package to carry on an effective ministry; 3) relate compensation to denomination, size of congregation, type of community, years of experience, education, region, etc.; and 4) assess clergy attitudes towards compensation and work.

Preliminary findings reveal the following: 1) median salary, church income, housing, and utilities allowance together totaled \$10,348; 2) 14 percent of pastors received less than \$6,000, 11 percent more than \$15,000; 3) the average minister received fringe benefits totaling \$1,175 but paid out of his own pocket professional expenses of \$1,134, mostly automobile; 4) 45 percent of clergy spouses work (double the 1963 figure); 5) 22 percent of clergy are secularly employed in addition to the congregational pastorate; and 6) female pastors are older, more often single, with fewer secular or theological degrees, and serving smaller congregations as well as receiving markedly lower compensation and fringe benefits.

Clergy report high rates of job satisfaction but see their compensation as too low, especially with respect to other educated persons, in relation to personal and family needs. A disparity exists between the factors clergy think ought to be used in setting compensation and the ones which actually influence compensation levels.

We believe this study proves something about the pastor with which we began this column. The chief cause for a move is work-and-ministry challenge. But, right behind, in number two place, is financial support, which may be the actual occasion of the move. Also, we should like to see further study of the Episcopal sub-sample, comparing it with the rest. Let's see what develops on this!

—James L. Lowery, Jr.

NEXT TIME: Either placement or continuing education.

Fabian Bachrach



The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., in Boston, Mass. His column appears regularly in *The Professional Supplement*.

The Autominister

Continued from page one

figures, and data supporting the decision to install an Autominister in the chancel of First Church.

"Friends, I have nothing but gratitude in my soul to night," he began buoyantly, "for the assignment you have handed to me and my committee. I don't mean it was easy. No, sir! Nothing comes easy these days. But I do mean it has been gratifying to work on such a meaningful project and to be able to bring to you tonight such a positive approach to the problems of supplying First Church with a minister. I think you will readily agree, when you have heard all the facts, that the proposal of the committee is the only sane, sensible, and economical answer for dear old First Church."

He paused, cleared his throat, grinned broadly, and continued: "First, let me say that I have only the highest regard for our dear friend Ed, er. . .uh. . . Reverend Copper. . . Oh, excuse me, I guess that was the one before Reverend Stevens. I have nothing but the highest regard for him and consider him a very dear friend—in fact, I might say, a personal friend. So nothing I say here should be construed by anyone at this meeting to be a personal criticism against Ed, oh, Reverend Stevens.

"But you people who are hardheaded, hardworking executives like myself realize that in these days of stiff competition, increasing costs, and mounting shortages in the field of qualified, dedicated, and fully ordained men—well, we have to be sensible, sane, and look at this thing in a clear-minded way."

Once again the murmur rippled through the rows of folding steel chairs. George assessed the murmur as being favorable and shifted into full speed with the report.

"We have discovered"—he was almost threatening in his tone of voice—"that for just a little more than we are now paying in salary plus insurance, housing, garage rental of the church study, and other items too numerous to list, that we can improve the facilities of the office of minister of dear old First Church by over 100 percent!

"The Autominister will provide us with 52 of the world's best sermons for our divine worship services. A screen like the one on your own TV at home will animate the lecture each Sunday, sometimes using professional speakers as models, but other times using animated cartoon characters because they can be more carefully controlled for better presentation of the subject matter. Each June we will receive a new library of sermon tapes.

"We will also have the benefit of such programs as personal counseling; training of youth for church membership; nonpartisan opinions on such issues as socialized medicine, the World Council of Churches, Protestant unity, and others. By preprogramming the Autominister we can feed into it short lectures, such as 'How to Use the Tithe in the Computation of U.S. Income Tax Form 1040,' 'How to Pray Effectively,' and so on."

George continued for 45 minutes. He was proud of the positive approach he had taken to the matter, and he gained confidence as he drove home each saving in cost, each gain in efficiency, each advantage of the Autominister over what he now called the "older way" of ministering to persons.

Then he came to the clincher. "After all," he concluded as his face flushed from the passion of his presentation, "you good people of dear old First Church realize that your children are already being taught in school by autoteachers. If it is good enough for our precious little children, it is good enough for dear old First Church!"

The committee cheered George as he walked to his seat. Then, just before being seated, George added, "Mr. Chairman, I move that we install a medium-rental priced Autominister on the first Sunday of the new conference year. I further move that we ask the district super—no, change that to the bishop, to consecrate the Autominister."

The Rev. Ed Stevens cleared his throat and rose from the seat where he had been sitting as the very picture of calmness and poise through all of the committee's presentation. "Mr. Chairman, I would like the privilege of speaking against the motion."

Jack Dothinker smiled nervously and said, "Why yes, yes, of course, Ed, oh, Reverend Stevens."

"My good friends, I know you will understand that what I have to say now is not out of any jealousy for my job. I would be the very first to step down to another man if you needed someone other than me. I told you when I came, and I have repeated many times from the pulpit, that when I came here I was replaceable, and I repeat tonight for the record: I am expendable in the kingdom of God and dear old First Church! I have great respect for the work of the committee, but. . ."

But the committee had anticipated every objection and met each one with a blizzard of "undeniable facts."

The committee had already secured a majority vote. The motion was passed before Ed Stevens could collect his thoughts.

The only relief in the whole evening for Pastor Stevens was when Mrs. Loneliver rose indignantly to say as she left the meeting, "Well, when I want a preacher, I want somebody I can speak right up to without worrying about his delicate mechanism!"

The tiny tinkle of a bell startled George Agress from his reminiscing. The taped choir had finished singing, and a 3x5 printed card with George's problem solved for him had been deposited on the chancel rail.

George rose unsteadily to his feet, approached the Autominister, and kneeled. He congratulated himself that he had influenced the board to get the medium-priced model with the softer kneeling pad, the 12 great choirs singing the classics of the ages in 12 world languages, and the option to buy after leasing for five years. George took the card and looked at the printing. He was startled at the answer, but his dedication and faith that the machine would present the truth kept him reading.

"The complex world in which we live sometimes brings little burdens to all of us. Read the 23rd Psalm and the 14th chapter of John's Gospel and cheer up. An offering to support the minimum cost of this service is \$5 (five dollars). Of course, communicants are encouraged to give as much as they may choose, remembering that God loves a cheerful giver. This answer prepared for George Agress.

"*+!\$"

—Gilbert E. Hoffman



The Rev. Gilbert E. Hoffman is superintendent of the Pittsburgh District of the Western Pennsylvania Conference of the United Methodist Church. He has written several articles for publication, and his Check List for Ushers at a Church Wedding is widely used in several denominations.

/ P S . . . about clergy changes

ALLEN, Gordon, from St. John's, Sanbornville, NH, to St. John's, Portsmouth, NH

BABCOCK, Harold R. M., from Christ, Port Antonio, Jamaica, to St. Paul's, Lancaster, and St. Mark's, Groveton, NH

BAILEY, Theodore H., III, from Cathedral Church of the Incarnation, Baltimore, MD, to St. John's, Tappahannock, VA

BALDWIN, John S., OHC, from Holy Cross House, Church Divinity School of the Pacific, Berkeley, CA, to Holy Cross Monastery, West Park, NY

BIRD, Jack O., from non-parochial to St. Mark's, Berkeley Springs, WV

BOYLE, Patton L., from St. Paul's, Meridian; St. Mary's, Enterprise; and Trinity, Newton, MS, to Emmanuel, Lake Village, AR

CARNEGIE, Lester, from St. Mark's, Limon, Costa Rica, to St. Mary's, Siquirres, Costa Rica

EVANS, John F., from Our Saviour, Brookland, Washington, DC, to Ascension, Silver Spring, MD

FAIRMAN, Henry F., from priest-in-charge, Calvary, Wilkes-Barre, PA, to rector, Upper Valley Parish: St. James, Pittston; Trinity, West Pittston; and Calvary, Wilkes-Barre, PA

FARMER, Gary C., from Epiphany, Newton, NC, to St. Stephen's, Richmond, VA

FITZHUGH, William J., from St. Andrew's, Marianna, AR, to St. Mary's, El Dorado, AR

FLOYD, George W., from St. Martin's, Houston, TX, to St. Luke's, Livingston, and St. Paul's, Woodville, TX

GARNER, Thomas G., from St. James, Leesburg, and Our Savior, Oatlands, VA, to St. Mary's, Tampa, FL

GEARHART, Robert J., from St. Stephen's, Clifton Heights, PA, to St. Peter's, Neligh, NB

GLANDON, Clyde, from Advent, Kenmore, NY, to St. James, Batavia, NY

GWINN, Thomas W., from Trinity, Emmetsburg, and St. Thomas's, Algona, IA, to St.

Andrew's, Waverly, and Grace, Charles City, IA

HARGROVE, Robert J., Jr., from St. Andrew's, Grand Prairie, TX, to canon to the ordinary, Diocese of Dallas, TX

HARMON, John R., from St. Matthew's, Mexico, MO, to St. Paul's, Chestnut Hill, PA

HUBBARD, A. Flint, from St. Augustine's, St. Louis, and St. Thomas' for the Deaf, St. Louis, MO, to Epiphany, Houston, TX

KLICKMAN, John M., from St. Clement's, El Paso, TX, to St. Timothy's, Lake Jackson, TX

KLINE, John W., from St. Matthew's, Sunbury, PA, to St. John's, Sharon, PA

KOSCHESKI, Nelson W., Jr., from chaplain, U.S. Military Academy, West Point, NY, to St. James the Less, Ashland, VA

LEIDEL, Edwin M., Jr., from Christ, Whitefish Bay, WI, to St. Timothy's, Indianapolis, IN

LUCKETT, Robert L., from All Saints, Jackson, MS, to Epiphany, Laurens, SC

MacNAIR, Roy E., from Trinity, Washington, DC, to Grace, Providence, RI

MAINER, J. Colin, from St. Paul's, La Porte, IN, to All Saints', Elizabeth, NJ

MARTIN, William R., from chaplain, Old Dominion University, Norfolk, VA, to chaplain, Culver Military Academy and Culver Academy for Girls, Culver, IN

MASTER, John M., from Grace, Lake City, PA, to Trinity, New Castle, PA

MATHIESON, James W., from Emmanuel, Chatham, VA, to St. Andrew's, Rocky Mount, NC

MERCHANT, John E., from St. Matthew's, Wheeling, WV, to St. Andrew's, Barboursville, WV

MINER, James S., II, from St. John's, Youngstown, OH, to St. Paul's, Medina, OH

MOODY, Robert M., from St. James, River-ton, WY, to Grace, Alexandria, VA

MURRAY, Roderic L., II, from St. Andrew's, Maryville, TN, to St. Paul's, Augusta, GA

PRESTON, Robert G., from San Jose, Jacksonville, FL, to St. Benedict's, Plantation, FL

PRICE, Darwin L., from Holy Spirit, Orleans, MA, to St. George's School, Newport, RI

PRICE, George H., from St. Andrew's, Rome, NY, to St. Luke's, Fairport, NY

PULKINGHAM, Graham, from Redeemer, Houston, TX, to Holy Spirit, Millport, Isle of Cumbrae, Scotland

REDMON, William J., from Christ, Fairmont, WV, to St. Michael's and All Angels, Baltimore, MD

RICHARDSON, Grady W., from Grace, Cullman, AL, to St. James, Alexander City, and St. Barnabas, Roanoke, AL

SABA, Duane T., from Holy Communion, Memphis, TN, to St. John's, Helena, AR

SCHUSTER, Richard L., from Holy Trinity, Middletown, CT, to St. James, Derby, and Immanuel, Ansonia, CT

SIENER, Richard G., from St. David's, Gales Ferry, CT, to Christ, Exeter, NH

STENNETTE, Lloyd, from St. Mary's, Siquirres, to St. Mark's, Limon, Costa Rica

STEVENSON, James P., from rector, St. James, Pittston, PA, to associate rector, Upper Valley Parish: Calvary, Wilkes-Barre; Trinity, West Pittston; and St. James, Pittston, PA

THOMAS, Wayland, from St. Mark's, Orchard Park, NY, to St. Mark's, North Tonawanda, NY

THOMPSON, Paul, from St. James, Bowie, MD, to St. Michael's, Brattleboro, VT

TONTONOZ, David, from Trinity, Milford, MA, to St. David's, Wilmington, DE

TWELVES, Paul D., from All Saints, Chelmsford, MA, to St. Peter's, Glenside, PA

UPTON, John G., from St. Augustine's, Lawrence, MA, to St. Mary's, Provincetown, MA

WEST, Stewart B., from Wicomico, Wicomico Church, and St. Mary's, Fleeton, VA, to St. John's, Columbia, VA

NEW DEACONS

HEAD, Steven A., to Diocese of Georgia, Savannah, GA

LINDUSKY, Eugene M., to Diocese of Los Angeles, CA

MAYHOOD, Gary W., to Diocese of Long Island, Garden City, NY

PHELPS, H. Neal, to Diocese of Georgia, Savannah, GA

WILLIAMS, Larry C., to Diocese of Georgia, Savannah, GA

RETIRED

CARSTARPHEN, Perry E., from St. Martin's, Perry, IA

HAMMOND, Blake B., from Somerset Parish, Princess Anne, MD, on May 30

LIND, Gordon W., from St. John's, Gloucester, MA, on January 31

RESIGNED

DAVIS, Raymond W., from Truro, Fairfax, VA, on Dec. 1, 1974, for medical reasons

DYSON, Leo W., from Archdeacon of Rochester, NY, on Dec. 31, 1974. He will continue as rector of St. James, Hammondsport, and vicar of St. Luke's, Branchport, NY.

FORD, James W., from Redeemer, Ansted, WV, on January 8

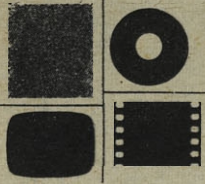
PATIENCE, Alexander T., from St. Michael and All Angels, Denver, CO, on Dec. 8, 1974

DEATH

BEALE, William G., age 63

STODDART, David A., III, age 32

SUTTON, Fred P., age 72



Waldo Pepper: Fear of not flying?

In 1926 aviation was moving from exuberant, boisterous youth into late adolescence and adulthood.

Barnstormers and flying circuses were still setting up shop on every piece of flat green geography they could find, playing upon the romance of the Lafayette Escadrille and World War I heroics while giving the locals a little fast talk and "the greatest five minutes of your life" for \$5. Flying was becoming big business, and people were beginning to look askance at the broken bodies and bloody landscapes the stuntmen left behind as often as thrills.

The crunch between being a flyer—a brave, dashing, free spirit with the touch of glory—and a pilot, a chauffeur—a person in a job less romantic and more attuned to, and part of, the world down below—was coming.

The Great Waldo Pepper, the film from the makers of last year's award winner, *The Sting*, tells the story of one of those glorious, attractive, short-lived young men for whom life above the clouds was more fulfilling than anything down below.

We find Waldo (Robert Redford) selling rides to Nebraska locals, displaying "death-defying" aerobatics for a few dollars, and spinning wistful tales of the great German war ace, Ernst Kessler, whom he idolizes and pretends to have known. He regales listeners with a tale of an historic dogfight in which Kessler saluted an adversary whose guns had jammed and let him live out of respect for his flying prowess. For Waldo, that respected adversary "should have been me."

Flying is life for Waldo, and all else must fall by the way in his run for glory. The film takes us through his adventures and tragedies with stunt flying, the death of friends, his banishment from the air by the then-new Civil Aeronautics Board,

and his final encounter with idol Kessler. In the process it shows us an era and a way of life.

This film's value to Christians is its provision of good ground to explore the tension of the scriptural injunction that we should be "in the world but not of it." *Waldo Pepper* is about flying, both physical and metaphorical.

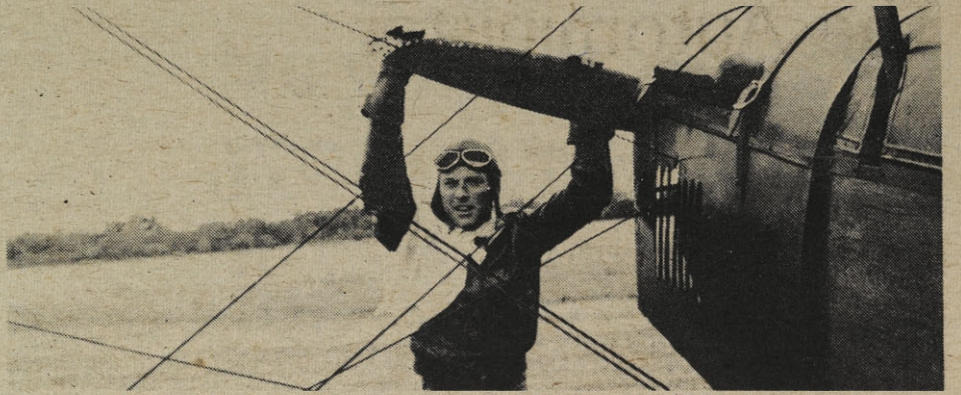
Something about flying has always intrigued people. Long before—and long after—we discovered the way to propel ourselves beyond the earth's confines, people looked to the skies and longed to soar, to fly free of the encumbrances and cares of the world below. Flying represents a physical acting-out of the desire to rise above life's muck and mire, to do something pure and clean and, most of all, free.

Ernst Kessler (Bo Brundin) puts it well: "Life is clear for me up there all alone. I found—even in my enemies—honor, courage, and chivalry. On the ground. . .?"

These men have a romance and purity that is attractive, a bit Christ-like in their wholehearted commitment to an alternative realm of life. One almost wants to be like them. But Waldo's single-minded fanaticism raises a basic unease. Intuitively one agrees with Waldo's ex-employer in the flying circus, Doc Dillhoefer: "You're not a bad sort, Waldo—you're just dangerous."

Waldo's other world is no Kingdom of God but a children's world where alternatives are limited, clear-cut, and deadly in their consequences.

When Waldo hears about new government flying regulations, he responds, "I'm not a chauffeur, I'm a flyer!" Both of those alternatives, if they are the only ones open, are destructive. The film repeatedly reveals that the simple naivete of the flyer is dangerous—both to himself and to those around him. Waldo's friends die,



WALDO PEPPER (Robert Redford) and his World War I fighter plane.

and a subtle note at the film's end hints that Waldo himself will not survive long. The slogging banality of the chauffeur—a hireling, an operative—has a kind of death about it that ultimately kills the human spirit, too.

One road presents the image of a short life—albeit a nominally glorious one, the other a long but empty one.

The Good News of being "in the world but not of it" is those are *not* the only choices open to us. The other possibility is one can remain to work and live in the real world while having one's head and heart in the clouds. This option is exemplified by Waldo's flying companion, Axel Olsson (Bo Svenson), who admires Waldo and revels in flying but who clearly grows during the film, recognizing that they've indeed been up to "kids' stuff." He works through his life and dreams to a marriage, a pilot's job with the newly burgeoning airline industry, and still manages to keep his love of flying clear and active.

"Guess who's alive! Me!" he shouts exuberantly after a bit of stunt flying. And that, in a nutshell, is this film's message.

Axel is alive in a way Waldo is

not because he chooses to relate his flying to the rest of the world. Waldo is in his own dream, a nice one, but it has no connection to anyone else around him. He, like idol Ernst Kessler, is great, but the greatness is a child's greatness: it never grows up and out of itself. Waldo can't make the transition from the flights of his romantic vision to the world as it is. Thus he can make no contribution to what it will become.

The film implies that Axel, like another of Waldo's old buddies, Newt, who becomes part of the new Civil Aeronautics Board, *will* make a contribution because he has chosen to be part of the world, bringing the impact of his hopes and dreams to bear on it while Waldo will float blissfully but emptily above.

The film's tension lies in how to hang on to one's dreams—to find and keep something above and beyond the banalities of the world as it is—while keeping one's feet metaphorically on the ground.

The Great Waldo Pepper is a "must" film for those who would like to reflect on alternatives to flying or giving up.

—Leonard Freeman

Ecumenical Bulletin expands

Ecumenicity is flourishing throughout the Church, but if you're not in the immediate vicinity of activity, sometimes you miss the greening.

To help spread the word about ecumenical programs, *Ecumenical Bulletin* begins a subscription plan with its May-June issue.

Bulletin covers international, national, and local ecumenical news. It tells what dioceses are doing—good and bad, recommendations and pitfalls—and includes resource

lists. While focussing on diocesan ecumenical officers' programs and needs, *Bulletin's* editor, the Rev. William A. Norgren, hopes other clergy and laity will take advantage of the new subscription offer. Under the new plan, a single six-issue yearly subscription is only \$4; a special group rate for five or more subscriptions is \$3 each.

Orders should be sent to: The Seabury Bookstore, 815 Second Ave., New York, N.Y. 10017.

Executive Council takes varied action on programs

Continued from page 9

- learned that about \$400,000 has been received so far through the Presiding Bishop's special Christmas/Epiphany offering for world hunger relief;
- heard Dr. Lindley M. Franklin, Jr., treasurer, report that 1974 was one of the best financial years in the Church's history with 99.7 percent paid on pledges and 98.2 percent paid on assigned quotas, leaving a \$320,854 lapsed balance;
- learned that Dr. Franklin plans to retire as treasurer on Aug. 1, 1975; he has not missed a single Executive Council meeting since February, 1946;
- elected Presiding Bishop John M. Allin, Edward J. Birmingham, John P. R. Budlong, Hodding Carter, III, Lindley M. Franklin, Jr., John C. Goodbody, the Rev. Charles M. Guilbert, Bishop John E. Hines, Werner Mark Linz, George A. Murphy, Dr. Manning Pattillo, Jr., Warren H. Turner, Jr., J. Randall Williams, and Bishop Milton L. Wood to the board of trustees of the Seabury Press;
- elected Bishop George Masuda, the Rev. Robert R. Parks, the Rev. Stewart Matthews, the Rev. Stuart Wood, and Walker Taylor, Jr., to the Council's

steering committee;

- learned that the Rev. Wayne Schwab of Montvale, N.J., and the Rev. William Norgren of New York have been named to Council staff positions—Mr. Schwab will be evangelism officer and Mr. Norgren will be assistant ecumenical officer;
- referred to the development committee the proposal from the House of Bishops that \$5 million be raised to help overseas dioceses become financially self-supporting;
- sent greetings to Bishop E. Lani Hanchett of Hawaii who is seriously ill;
- received an invitation from Bishop William Frey of Colorado to hold the May Council meeting in Denver; a decision will be made as soon as the difference between the cost of meeting in Denver and meeting in Connecticut can be determined;
- elected Mrs. B. L. Acton and Mrs. Margaret Lockwood as assistant secretaries of the Executive Council;
- learned that the education committee is investigating the bad delay in distribution of 1975 Church School Missionary Offering materials;

- received a recommendation from the social ministry and concerns committee that the Executive Council take further action to urge Congress and the President to enact legislation to provide full reconciliation of exiled Americans, avoiding military service, with their families and country if response to the President's re-entry program continues to be minimal;
- learned a decision will be made before May on whether Executive Council teams will visit dioceses prior to the 1976 General Convention;
- approved companion diocese relationships between Southeast Florida-El Salvador and Upper South Carolina-Guam;
- appropriated \$50,000 from the E. H. Woodward legacy for the Gulf South Research Institute of New Iberia, La., for "armadillo" leprosy research projects;
- agreed to provide a directory of information about companion diocese relationships after the Diocese of South Carolina requested it;
- supported a stockholder resolution which asks for a "full written report" on

Pittston Company's "strip mining activities in Appalachia" but voted against supporting another resolution which requests a social audit report from General Motors;

- voted to ask overseas bishops to suggest an overseas project for next year's Church School Missionary Offering;
- heard the Rev. John Coburn and the Rev. Page Bigelow review the activities of several church groups which are preparing for the nation's Bicentennial, including plans for General Convention and preparation of suitable music and liturgical materials; Council voted to increase the number on the Bicentennial committee to 25, including five council members; and
- learned from Peter Braun of the management consultant firm of McKinsey and Co. that Episcopal Church involvement in ghetto loans and investments is one of the best such programs among American denominations; he presented a summary of what 10 denominations have done in the field of minority and poverty investing and said only three—including the Episcopal Church—of the 10 are continuing their programs.

—Richard Anderson

Change ringing art gets boost for 1976

"The art of change ringing is peculiar to the English and, like most English peculiarities, unintelligible to the rest of the world. To the musical Belgian, for example, it appears that the proper thing to do with a carefully tuned ring of bells is to play a tune upon it. By the English campanologist [student of bell ringing], the playing of tunes is considered to be a childish game, only fit for foreigners; the proper use of bells is to work out mathematical permutations and combinations. . . . To the ordinary man, in fact, the pealing of bells is a monotonous jangle and a nuisance, tolerable

only when mitigated by remote distance and sentimental association."

So wrote the late Dorothy L. Sayers in 1934 in *The Nine Tailors*, a Lord Peter Wimsey mystery based on change ringing. Apparently Miss Sayers herself had a more tolerant view of change ringing for she said in the book's preface, "It seems strange that a generation which tolerates the uproar of the internal combustion engine and the wailing of the jazz band should be so sensitive to the one loud noise that is made to the glory of God."

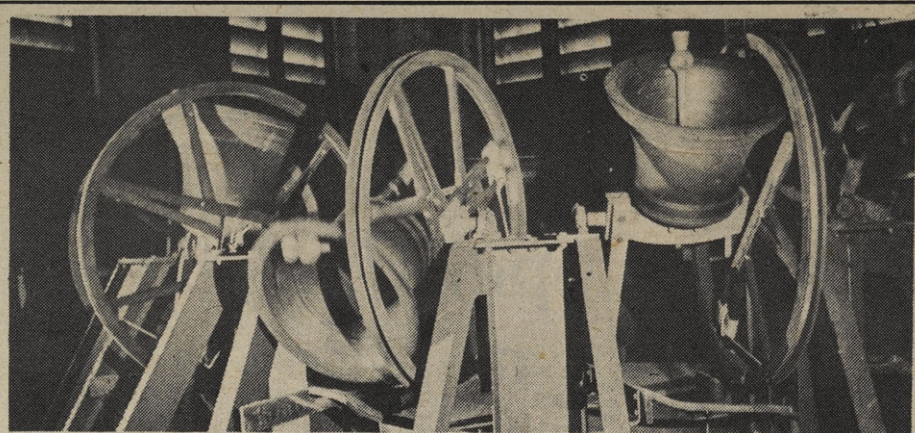
Using bells to "make a joyful noise unto the Lord" is, as Dorothy Sayers points out, uniquely English, but some Episcopal churches in this country have sets of bells which can be run full circle by rope and muscle.

With the Bicentennial's approach, interest in change ringing has increased; and with the interest comes controversy. Some charge that cast brass bells—a set of which can weigh up to 75,000 pounds—hanging in old towers are a potential danger. Others cite the noise level. (Philadelphia residents who lived near the Liberty Bell once petitioned the Colonial Assembly, claiming the bell was a "lethal object" and "might prove fatal to those afflicted with sickness.") And carillon makers claim their electronic, smaller, and cheaper method is much better.

Traditional campanologists refute all these arguments. "A friend who is an acoustical engineer is incensed by the suggestion that electronic simulators can make the same sound as bells," says the Rev. Geoffrey C. Davies, ringing master of the Church of the Advent, Boston, Mass.

In January Mr. Davies taught a course on change ringing at Massachusetts Institute of Technology. He says interest in the old art is increasing and that his class formed a guild.

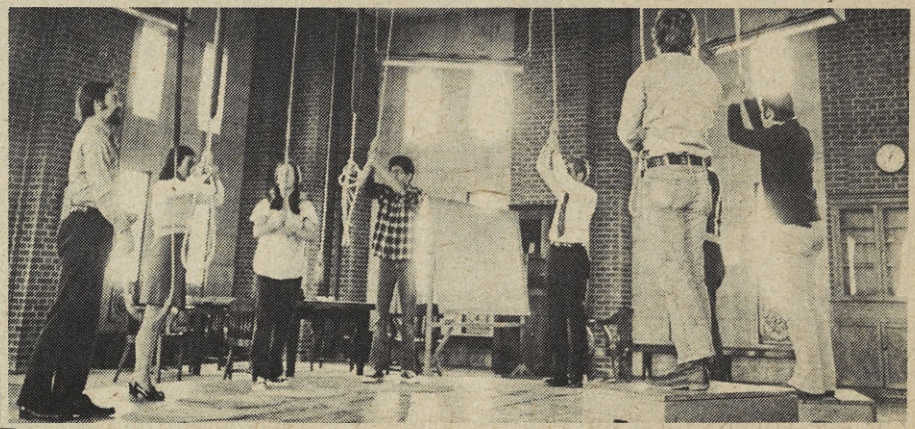
Mr. Davies cites the interde-



TWO VIEWS of the peal of bells at the National Cathedral, Washington, D.C., show their bell chamber, above, and the ringers in their chamber just beneath.

Dorothy Sayers, in *The Nine Tailors*, provides this description of a change ringing practice session: "To any disinterested spectator, peeping in upon the rehearsal, there might have been something a little absurd about the eight absorbed faces; the eight tense bodies poised in a spell-bound circle on the edges of eight dining-room chairs; the eight upraised right hands, decorously wagging the handbells upward and downward; but to the performers, everything was serious and

Photos by Morton Broffman



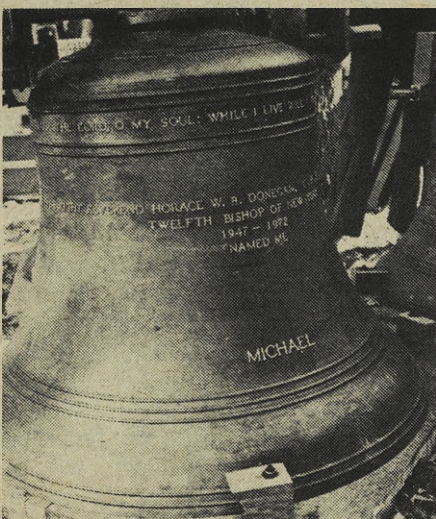
pendence and fellowship of the art of change ringing as one of its attractions. "If any one of the ringers has not done his or her homework, then the ringing collapses like a pack of cards, and the result is a din."

Advent's is one of 10 peals of workable bells in this country. The others are at the National Cathedral, Washington, D.C.; Immanuel Church on the Green, New Castle, Del.; Melrose School, Brewster, N.Y.; St. Thomas' Church, Houston, Texas; Kent School, Kent,

Conn.; Groton School, Groton, Mass.; Smith College, Northampton, Mass.; Memorial Tower, Hingham, Mass.; and Perkins Institute for the Blind, Watertown, Mass. Boston's Old North Church is reactivating its bells, which are currently fastened into fixed position and unringable, for the Bicentennial.

Membership in the North American Guild of Change Ringers signifies an individual has qualified as a change ringer. The Guild has 218 members. Its general secretary is Michael Simpson, 1107 Southglen Dr., S.W., Calgary, Alta., Canada.

—Judy Mathe Foley



CALL ME MICHAEL. Bishop Horace Donegan, former Bishop of New York and visitor of the Community of the Holy Spirit, named one of the eight-peal Melrose bells at the community's Melrose School, Brewster, N.Y., to honor former Archbishop of Canterbury Michael Ramsey. Dr. Ramsey dedicated the peal in 1974. Under the direction of Frank Eric Roberts, Master of the Melrose Ring, the bells are rung by the Melrose Band, comprised of pupils at the school as well as parents and friends. Bell ringing and naming bells date from early times. St. Jerome mentions the ringing of bells for monastic Matins c. 422. The Venerable Bede reported that bells were heard to ring of their own accord when St. Hilda died in 680.

Handbells: Ring on the "x"

Handbells originated in England about 200 years ago to allow ringers of church tower bells a chance to practice without disturbing the whole town.

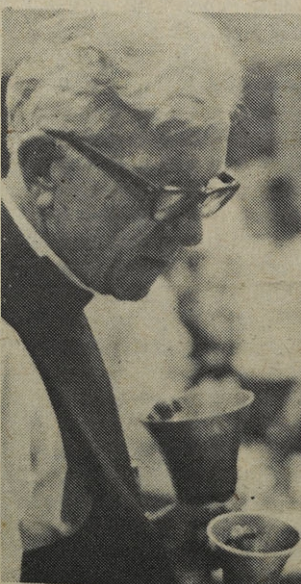
The handbells played in the 1800's were cast with about 77 percent copper and 23 percent tin, the higher tone bells having more tin, the lower tones less. Today's bells have more tin and perhaps a more brilliant sound.

P. T. Barnum brought bell ringers to this country from Lancashire, England, in 1841. They read musical notations, but many groups now use a counting system similar to drum music: once the count is established, even a neophyte can ring on the "x."

The Rev. J. Greenlee Haynes, rector of St. John's in the Wilderness, White Bear Lake, Minn., has a group of young people who give bell ringing concerts during the Christmas season for shut-ins, nursing homes, and St. John's congregation. Mr. Haynes inherited the two sets of bells St. John's ringers use.

—Mark Peacock

THE OLD AND THE NEW: An early group of bell ringers included Mr. Haynes' grandfather, at extreme right. Below, Mr. Haynes and his bell ringers practice.



How change ringing works

Change ringing, sometimes called English ringing, derives its name from the change of order in which a set—or peal—of bells is rung. The bells are mounted so they swing from a mouth-upward position full circle. The clapper strikes the bell only once in this arc, and the change ringer's skill derives from timing the instant at which the clapper strikes the bell during its swing so it can be coordinated with other bells in constantly changing sequences.

The size of the peal, traditionally four to 12 bells, determines the number of changes. Changes rung on eight bells are called Major, with some 40,320 changes possible, but the ringing would take over 24 hours and a great deal of mental and physical stamina. Sequences which last from a few minutes to two or three hours are the most common performances.

The Episcopalian

Reflecting on the faith

Christian Whole Earth Catalog

Perhaps at no other time in our history has the need for environmental preservation been so critical. During recent years Americans appeared able to meet the challenge of ecological betterment. Conservation groups led drives to prevent loss of additional land to jetports. Strip-mining was under attack. Fragile ecosystems were protected from destruction by pipeline construction. Offshore drilling was being curtailed.

Suddenly the concern for preservation is of secondary importance. The energy crisis caused shortages of goods and gadgets basic to the American way of life. Under pressure from citizens who demand goods and services and industries which provide them, environmentally-concerned persons retreated. Standards regarding the burning of highly pollutant fuels have been relaxed. Offshore drilling is being increased. The Alaskan pipeline is being constructed. What toll will this new onslaught exact on our already ravished planet?

Surely the Christian must ask: "What is my responsibility in the face of this bewildering dilemma?" On one hand are demands for earth preservation and on the other, demands of a technological

society. The Christian can turn for guidance to the Bible, the Christian's *Whole Earth Catalog*.

An early biblical passage which gives God's ecological plan for humanity reads, "Then God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth and over every creeping thing that creeps upon the earth.'" (Gen. 1:26)

Some people use this verse to blame Christians for the ecological folly of the past. To argue thus shows a basic misunderstanding of scriptural teachings for the responsibility of stewardship goes with the gift of the earth's resources.

The stewardship theme runs throughout the Bible. David is filled with thanksgiving to the Creator for the gift of the earth and all that is in it (Ps. 104). Another Psalm teaches of God's ownership of all things: "For every beast of the forest is mine, the cattle on a thousand hills. I know all the birds of the air, and all that moves in the field is mine." (Ps. 50:10-11)

Nor are stewardship teachings

confined to the Old Testament. Christ, in the parable of the talents (Matt. 25:14-30), teaches accountability for the use of possessions entrusted to us. In Luke (12:42) the same lesson is given. Christ used the flowers of the fields and the birds of the air in His illustrations: while people are the most important creation, even the impudent little sparrow has value (Matt. 10:29-31).

But not all persons or organizations agree our environment is endangered. Some denounce the environmentally-concerned as prophets of disaster, suggesting they suffer from a doomsday syndrome.

To test ecological conditions, we can examine our own record. In 1973 the Department of the Interior determined that 109 species of wildlife and fishes were endangered in America alone. Most of us are familiar with the whooping crane, the American crocodile, the California condor, and the black-footed ferret, all on the verge of extinction. Perhaps not so familiar are such species as the passenger pigeon, the Carolina parakeet, the heath hen, the Eskimo curlew, and Meriam's elk, which all disappeared in this century. The evidence shows us to be poor stewards of our fellow creatures.

People, God's chief creation, are also members of the biosphere and need ecological consideration. We need to feel concern for the drought-stricken hordes of starving Africans and for our ethnically different neighbors. Too often we pass by on the other side, bringing the condemnation Christ pronounced (Luke 10:30-35).

America stands at one of history's crossroads. The route we choose will decree the quality of life on our earth; it may well determine how long planet earth will support man and his fellow inhabitants.

The ecologically concerned may not be able to save the earth. But the Christian, in the light of scriptural teachings, is constrained to try. Christians realize the relationship between man and his ecological community, understand the God-entrusted obligation to conserve and wisely utilize the earth's resources.

We but hold the earth which we inhabit for a season as a trust: "The earth is the Lord's and the fullness thereof, the world and those who dwell therein. . . ." (Ps. 24:1)

—Paul F. Long



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Epiphany's renewal works

For one congregation on Manhattan's Upper East Side, renewal has meant transition from philanthropy to activism.

The Church of the Epiphany, on York Ave. at E. 74th St., has three activities which rely on parishioners' significant, personal involvement in the community. A clothes recycling effort has resulted in an every-Monday rummage sale which is much more than just a sale.

Rector Ernest E. Hunt, III, describes the project: "Our Monday ladies group, largely senior citizens, joined with our rummage committee, and soon we were in weekly business with the parish hall transformed into a supermarket of used items. The older women shattered the myth of their fragility and have proved the hard-working mainstays of the weekly sale.

"What is more, the sale has become a kind of community center, and parishioner volunteers have learned how to meet people and to help meet their problems. Friendships have developed; many of our neighbors who had been untouched by church programs have become our friends."

As another community service, the parish established a housing clinic, open 10 a.m. to 8 p.m. every Tuesday, to advise and assist with landlord-tenant problems. An experienced social worker, Helen Siegrist, heads the clinic and is director of community services. She retired in 1974 as director of social services at New York Hospital's Payne Whitney Clinic.

The third project is the Yorkville Luncheon Club, developed with neighboring Jan Hus Presbyterian Church under a federal grant. Beginning April 6, the parishes will provide 150 hot lunches

daily in Jan Hus' new dining room as well as 25 daily meals-on-wheels to area shut-ins. Sister Alice Stebbins, Order of St. Helena, is the Club's director.

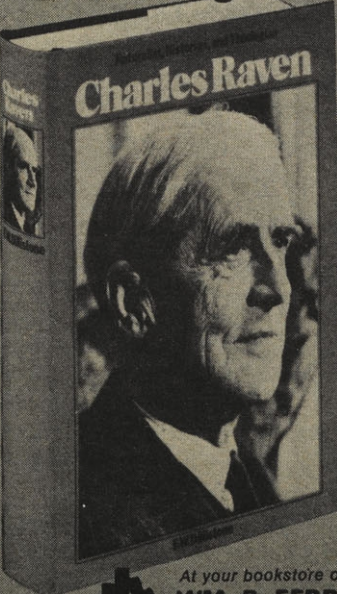
The new dining room has also led the two parishes to consider an evening program for young singles. Mr. Hunt points out, "Singles and senior citizens are the dominant population groups in our area."

—Janette Pierce



TO HELP PARISH members know each other better, All Saints' Church, Fulton, N.Y., has a Family Tree which displays pictures of parish people, families, and activities. Designed in wood by Ginny Crissy and painted by Karen Crissy, the Tree is "dedicated to the on-going Body of Christ, rooted in God's love and concern for all." Ginny Crissy says, "In Old Testament times the people of Israel were conscious of their lineage from the first patriarch, Abraham, to King David." The colorful All Saints' Family Tree introduces the parish to the many civic groups which use the parish hall where it's located.

Introducing...



Charles Raven: NATURALIST, HISTORIAN, THEOLOGIAN

by F. W. Dillistone

Charles Raven, whose career spanned nearly 60 years, has never received in this country the recognition he deserves. Yet he was one of the most influential figures in the Anglican Church of the twentieth century. "From 1910 to 1960," writes biographer F. W. Dillistone, "he was never far from the place where the most important issues about the relation of Christianity to the twentieth-century world were being hammered out."

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An investment message

Dear Fellow Episcopalians,

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

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

On the following pages you will find a Proxy Statement soliciting support for a resolution requesting International Business Machines to cease selling computers to the South African Government. The Executive Council of the Episcopal Church, in submitting this resolution to IBM, has been joined as co-filers by the United Church Board for World Ministries; American Baptist Home Mission Societies; the Province of St. Joseph, Capuchins; Christian Church (Disciples); National Council of Churches of Christ in the U.S.A.; Franciscan Friars of the Atonement; Reformed Church in America; Women's Division, Board of Global Ministries, United Methodist Church; World Division, Board of Global Ministries, United Methodist Church; National Division, Board of Global Ministries, United Methodist Church; Mt. St. Joseph Ursuline Academy, Inc.; Sisters of Charity, Cincinnati; and Home Mission Sisters of America. As you can see, the Executive Council has been joined in this resolution by a broad spectrum of Protestant and Roman Catholic organizations.

We ask you to read carefully the reasons why this shareholder resolution was introduced so you will understand the plight of our brothers and sisters in Africa.

If you own any stock in IBM, we hope you will vote for the resolution. The resolution will appear on the Proxy Statement mailed to you by the corporation and, if you support it, you should vote for it on the corporation's proxy form. If your stock is held for you by a bank or brokerage house, you can instruct it to vote your shares in favor of the resolution. Alternatively, you can vote on this resolution by clipping out the ballot to be found on page 19 of this issue of *The Episcopalian* and returning it to the Church Project on U.S. Investments in Southern Africa—1975, 475 Riverside Drive, Room 566, New York, N.Y. 10027.

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

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

CHURCH PROJECT ON UNITED STATES INVESTMENTS IN SOUTHERN AFRICA—1975

475 Riverside Drive, Room 566, New York, N.Y. 10027 March 15, 1975

INTRODUCTION—This proxy statement is provided by the Church Project on United States Investments in Southern Africa in connection with the Solicitation of proxies for a proposal to be presented at the stockholders meeting of International Business Machines (IBM) calling on IBM to stop selling, leasing or servicing computers and parts or software to the Government of the Republic of South Africa.

This resolution will be submitted to the Annual Meeting by participants in the Church Project for United States Investments in Southern Africa—1975 ("The Project"). The text of the resolution is set forth in Appendix I.

The Project is a cooperative venture of boards and/or agencies of seven Protestant religious denominations, six Roman Catholic orders, the Unitarian Universalist Association and the National Council of Churches. Participants in 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 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; the National 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;
7. The United Christian Missionary Society of the Christian Church (Disciples of Christ);
8. The Department of Education and Social Concern of the Unitarian Universalist Association (of Churches and Fellowships in North America);

9. The National Council of Churches of Christ in the U.S.A.;
10. The Home Mission Sisters of America (Cincinnati);
11. The Province of St. Joseph of the Capuchin Order;
12. The Reformed Church in America;
13. The Glenmary Home Missionary (Cincinnati);
14. Mt. St. Joseph Female Ursuline Academy, Inc. of Kentucky;
15. Sisters of Charity (Cincinnati).

Not all of the Project participants acted as filers in the IBM resolution. Moreover, each of the 14 religious bodies filing the resolution with IBM 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 only 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 14 participants in the Project who filed this stockholder resolution with IBM are as follows (and the shares of IBM common stock listed beside the filers reflect shares held as of January 3, 1975):

1. United Church Board for World Ministries—1,035 shares.
2. American Baptist Home Mission Societies—6,800 shares.
3. Protestant Episcopal Church—10,620 shares.
4. The Province of St. Joseph, Capuchins—250 shares.
5. Christian Church (Disciples)—1,037 shares.
6. National Council of Churches of Christ in the U.S.A.—480 shares.

7. Franciscan Friars of the Atonement—2,028 shares.
8. Reformed Church in America—1,575 shares.
9. Women's Division, Board of Global Ministries, United Methodist Church—11,300 shares.
10. World Division, Board of Global Ministries, United Methodist Church—14,922 shares.
11. National Division, Board of Global Ministries, United Methodist Church—1,875 shares.
12. Mt. St. Joseph Female Ursuline Academy, Inc.—500 shares.
13. Sisters of Charity, Cincinnati—1,613 shares.
14. Home Mission Sisters of America—13 shares.

The resolution will be presented at the IBM annual meeting. It has been submitted to that corporation and will appear on its Proxy Statement. Thus, each shareholder of IBM will have the opportunity to vote for or against that proposal on IBM's own proxy statement. In addition, IBM shareholders may vote for or against the proposal via a special form of proxy presented by the Project, or by attending the annual meeting in person.

PURPOSE OF SOLICITATION

INTRODUCTION—As noted earlier, the Project is providing this proxy statement to solicit support for a resolution to be submitted at the IBM annual meeting. The resolution is in Charter Amendment form and calls on IBM to cease the selling, leasing or servicing of computers, computer parts or software to the Government of the Republic of South Africa or any of its agencies or instrumentalities.

The church bodies filing this resolution have long been concerned about the particular form of racism in South Africa known as apartheid. They believe that apartheid dehumanizes the black majority in South Africa and that any support for this dehumanization whether by a U.S. corporation, or otherwise, must be called into serious question.

THE SITUATION IN SOUTH AFRICA

The Project believes the following is an accurate portrayal of the situation in South Africa. The description is based on a report prepared for the United Nations Unit on Apartheid by Julian R. Friedman entitled "Basic Facts on the Republic of South Africa and the Policy of Apartheid" (August, 1974). Professor Friedman is a professor of political science at Syracuse University, has written books on international law and politics, and has written several background papers for United Nations seminars.

A great deal has been written about the characteristics of apartheid. It is a constant issue at the United Nations. A sizeable majority of the United Nations General Assembly felt so strongly about South Africa and its apartheid system that it called for the expulsion of South Africa from the United Nations. In the Security Council a triple veto by the United States, France, and Great Britain prevented South Africa from expulsion.

It seems clear to the Project that apartheid is an issue of major international importance.

The South African Government categorizes all people by race. There are almost 4 million Whites, over 16.2 million Africans, over 2.1 million Coloured (mixed blood) and almost .7 million Asians. Whites amount to less than 20% of the population, yet make all the national laws that determine the destinies of the black population.

The South African Government has decided that 13% of the land should be set aside as reservations or Bantustans for the 16.2 million Africans. All the rest of the land is considered "white" and Africans live or work there only by permission of the white government.

Obviously, the Bantustans have inadequate land and jobs for the African population. Therefore, the majority of Africans live and work in the cities in the white areas.

To control the influx of Africans into these cities the South African Government has instituted a series of controls.

Africans who are allowed to live and work in the cities face many forms of discrimination. Most public facilities are racially segregated. Most of the best jobs are set aside for whites only.

Africans must live in racially segregated areas often far removed from the cities. They are not allowed to own land or their houses in these areas. Often families are separated, with men coming to work in the cities (they are classed as useful "labor units") and their wives and families forced to stay in the Bantustans. The strain on normal family life is enormous.

African workers are not allowed to form registered trade unions which can represent them in collective bargaining. Strikes are illegal.

Without registered labor unions African workers face extremely low wages, often below the starvation line or Poverty Datum Line.

Africans are not permitted to vote for representatives in Parliament and are prohibited from forming political parties. Two of the major African political parties were banned in the 1960's. In fact Africans who try to organize politically face many severe laws. "Troublemakers" can be arrested and detained for 180 days without trial. Under the Terrorism Act the crime of terrorism is so loosely defined to allow the Government to prosecute anyone it so wishes. Critical books and publications can be banned at the Government's will.

In the opinion of the Project South Africa has many of the markings of a police state where the white minority uses the law to maintain political power and control.

EDUCATION

It seems clear to the Project that the system of education systematically discriminates in favor of whites and against blacks. In 1972, the average expenditure for an African pupil was \$28. For every dollar spent on the education of an African 20 to 25 dollars have been spent on the education of a white child.

INCOME

In 1972, Africans had an annual per capita income of \$154, while whites had a per capita income of \$2,958. The gap between white and black wages has been growing over the last decade. The majority of African families seem in fact to be living below the subsistence level or Poverty Datum Line. Africans working on white farms earn even less than those working in the cities.

All of these facts have led the Project participants to try to assess carefully the ways in which U.S. corporations may be strengthening the system of apartheid or white minority rule.

Since 1970, church stockholders have filed numerous stockholders' resolutions with corporate investors in South Africa. A series of these resolutions requested reports to be sent to shareholders with answers to specific questions about wages, working conditions, relations to the Government in South Africa. Numerous companies agreed to prepare these disclosures.

Based on these disclosures church stockholders have tried to evaluate and assess the role specific companies play in South Africa and whether they have been a force for change and social good or a force supporting the status quo.

SOUTHERN AFRICA

The Project believes that what is happening in South Africa must be seen in the context of events in Southern Africa. Since April 25, 1974, when the Portuguese Government was overthrown, history has moved at a remarkable pace

in Southern Africa.

A transitional government has been established in Mozambique and on June 25, 1975, it will become a fully independent country. This is the culmination of ten years of armed warfare in Mozambique as African nationalists fought for independence.

In another Portuguese colony, Angola, a transitional government leading to independence has also been established.

Both of these newly independent countries bring the reality of independent black African countries just that much closer to South Africa.

In Rhodesia Africans have also taken up arms to fight for majority rule. At present, Africans and the white Rhodesian Government are considering a conference which may lead to a transfer of power.

Finally, in Namibia (South West Africa), which the United Nations and International Court of Justice have declared illegally occupied by South Africa, the South African government is also discussing the granting of independence.

Thus, the rim of white states around South Africa is melting away. South Africa seems deeply concerned about this and has raised its defense budget almost 50%. This reaction, the Project believes, is meant to protect militarily the white minority from losing power.

Therefore, Project participants have been extremely wary of any cooperation by U.S. corporations which could enhance the military strength of South Africa. In addition to IBM, we have also expressed this concern to ITT which services one of South Africa's military installations.

ARMS EMBARGO

Fearful that South Africa may be a threat to world peace, the United Nations Security Council has called for an arms embargo against South Africa. The United States Government has agreed to the principle of that embargo and does not allow the sale to South Africa of any overtly military equipment.

However, the Project believes that there are many products which may have a military use while they are not obviously weapons of war and that the computer is one of these products.

HEARINGS

Based on these concerns, the National Council of Churches convened a special set of Open Hearings in New York City on IBM in the Republic of South Africa in November, 1974. Over a two day period almost 20 witnesses submitted written and oral testimony on the role of IBM in South Africa. Two IBM Vice-Presidents were present, as were economists, computer experts, representatives from the United Nations and Organization of African Unity, the former legal counsel to the House Subcommittee on Africa, a representative of Polaroid Corporation, speakers from South Africa, a professor of ethics.

The hearings sought to assemble the facts regarding IBM in South Africa. Based on these facts, church bodies wished to assess carefully IBM's role there and consider future actions concerning this great American corporation.

At the hearings, a number of pertinent points were brought to the panel's attention. IBM Vice-President W. Burdick testified that IBM was in South Africa for three basic reasons.

"First: IBM is perfectly willing to do business where the United States Government lets us. We don't make U.S. foreign policy. As you know the State Department's position is that U.S. companies should remain in South Africa and it is encouraging businesses there to improve pay scales and working conditions.

"Second: IBM is in South Africa because it makes good business sense. IBM South Africa is profitable and has a potential for future growth.

"Third: IBM has found that it can provide

dignified employment for all its South African employees."

Few participants in the hearings questioned IBM's employment and labor practices. However, it became clear to many church panelists that a serious issue existed in the use of computer products in South Africa. IBM's Vice-President Burdick argued that it was unfeasible and impractical to monitor the use of its computer equipment in South Africa.

However, several church panelists argued that it was unethical to provide the South African Government with equipment which could obviously be used for repressive purposes.

Polaroid's Community Relations Director, Harry Johnson, speaking to the panelists, said: "We have a responsibility for the ultimate use of our product. In response to the charge that our ID identification system was used in the Pass Book program, Polaroid articulated a very strict policy of refusing to do business directly with the South African government. We articulated in 1973 a policy which says that we as a corporation will not sell our product in instances where its use constitutes a potential abridgement of human freedom.

"It seems to me that we can respond to the hopelessness of the violence of apartheid with the equally hopeless comfort of doing business as usual or we can respond and affirm creatively, supportively to the new life among the black majority in South Africa."

Polaroid's testimony, therefore, came down on the opposite side of the fence from IBM and encouraged panelists to believe that corporations can make moral choices about product use and misuse.

IBM itself has expressed a similar concern in advertisements in the U.S.A. One IBM ad in *Foreign Affairs* talks about the Four Principles of Privacy. In the ad, IBM endorses four principles, including: 1) individual access to record-keeping systems; 2) the ability of individuals to "correct or amend an inaccurate record"; 3) their ability "to prevent information from being improperly disclosed or used for other than authorized purposes without his or her consent unless required by law"; 4) the custodian of sensitive data should "take reasonable precautions to be sure that the data are reliable and not misused."

In the opinion of the Project these commendable IBM principles proposed for the U.S.A. are contradicted daily in South Africa since there are a number of ways in which the minority Government can and does use computers in ways that infringe on the privacy of black persons and control their freedom of movement within the country.

The Project believes the passbook system is a key to control of the African population. Every adult African must carry a passbook which must be produced on demand. In this passbook, which is known as a badge of slavery to many Africans, all relevant facts of an African's life are included. In particular, the right to live and work "in a white area" (all major urban centers are classed as white) is stamped in the passbook.

If this stamp is not in order, Africans can be arrested, fined, jailed and sent back to their Bantustans. Literally, hundreds of thousands of Africans are arrested each year on passbook offenses.

This system is set in motion by the white Government to limit the number of blacks who are allowed to live and work in the cities. It is a form of "influx control." Of course, such a ponderous system finds the computer an extremely helpful tool for storing this information and producing vital statistics on a moment's notice. Computers help make the passbook system efficient and effective. Presently, ICL, the British computer company, provides the

computer for the storage of information on millions of Africans.

The passbook system is being expanded. Similar books will be given to Coloured, Asians and Whites. These books are euphemistically called the "Book of Life." To many South Africans, the reality is that they become a book of pain and despair.

An IBM 360/50 computer is storing the information and providing it when requested for the appropriate South African authorities for this expansion of the passbook system.

Since IBM's policy is that it will not restrict or control sales in South Africa, an IBM computer could be converted to do the work pertaining to the African passbook system in lieu of a British computer.

The Project believes that IBM's refusal to set any limits on sales or leases in this area is in direct contradiction to its stated policy in the U.S.A. that IBM is concerned about the rights of privacy of the individual.

The question of invasion of privacy in South Africa and the role of computers in keeping the black population in an oppressed condition was discussed at length during the hearings.

Dr. Charles Powers, ethics professor at Yale University, made the following comments on that subject.

"You've heard a great deal that IBM has considerable concerns about the right of privacy and the misuse of information which can be generated and maintained and kept by computers. Therefore, it seems to me to be recognizing the point that there is some kind of uniqueness to its product which can be used directly for good or for evil. Therefore, to have recognized that within the American context would also require that IBM look quite carefully at the way in which its product is used overseas. . . .By virtue of the very nature of the product the lessor or the buyer must maintain close working relationship with the company. This is necessary in terms of computer programming, with new technological innovations relevant to the product, and servicing which are not present in the case of most other sales and manufacturing. . . .Instead, by virtue of that necessary relationship between customer and corporation, continuing over the whole process, IBM has a very close knowledge of precisely what its products are doing. Therefore, it seems to me to have a much greater responsibility than is the case with most products.

"It seems to me that any company which has declared itself to have concern for the misinformation and the invasion of privacy in this country has a corresponding responsibility for how its products are used in South Africa. And when, in fact, we find that computers are being used as a primary means of keeping track of both the 'Book of Life' and, at the present time, the Pass Laws, we can raise very, very grave questions about the viability of the whole IBM argument there. It seems to me, at the very least, this would be a clear case where you would have the kind of violation of international and domestic laws which relate to health, safety and basic freedoms which we can hold IBM clearly responsible for."

Norman Faramelli of the Boston Industrial Mission argued that we must look at the use of computers in the total context of South African society. He argued in his testimony:

"Perhaps the most significant threats to personal freedom are presented by the inevitable linking of computers to existing surveillance devices for monitoring people and their communications.

"In a word, the advent of the computer means that more knowledge and, therefore, powers are at the disposal of the government for good or evil. It is not a particular IBM 360, but its integration into the total social, economic, and

political fabric that challenges personal freedom.

"The computer is only an instrument that makes democracy a bit more difficult and, conversely, it makes it easier for governments to engage in surveillance, monitoring, manipulation and repression.

"As industrialization progresses in South Africa, the computer will play an increasingly prominent role, just as it has elsewhere. The real impact of IBM in South Africa, however, cannot be seen in tracing the work and impact of one of its 360 computers. The computers IBM sells are just one part of the entire social, cultural, political and economic fabric. It is no surprise over 25% of IBM's business is with the South African Government. . . .that the identity document 'Book of Life'. . . is buttressed by IBM's computers. The white South Africans are concerned that the new system will be an invasion of their privacy. Imagine the concerns that blacks can legitimately express.

"The computer in South Africa gives the apartheid government knowledge and, hence, power to enhance oppression. To speak of the computer being used as a tool to liberate black people is a vain hope. . . .Computers can be used to enable more efficient means of surveillance, monitoring, manipulation, and repression."

The question of providing technology for use by the South African Government was also carefully discussed at the hearings.

Mrs. Golar Butcher, formerly Counsel to the House of Representatives Subcommittee on Africa, spoke about this. She said:

"But, the most pernicious involvement of foreign investment is that which has resulted in a transfer of technology to South Africa, and of this most significant has been that investment which is not just a joint venture capacity with South Africa, but is a handing over to South Africa of the implements of science and technology to do with them as it will.

"International Business Machines, by its presence in South Africa, enables the South African Government to perfect its system of enslavement of the majority. This is through the Pass Laws, Book of Life apparatus, and so forth, which is helped by the computer. . . .It enables the minority to develop and strengthen its military potential with respect to the majority and even more with respect to the neighboring states in the region."

The strategic importance of computers in general was underlined in a January 16, 1975, *New York Times* story which stated that a communist espionage ring against IBM had been broken in West Germany. The *Times* reported that persons had been arrested when they "were caught microfilming computer maintenance manuals in an industrial concern in Frankfurt."

In the end, nine persons were arrested "on suspicion of disclosing secrets about Western electronic data-processing techniques" to East Europe.

It seems obvious to the Project that data-processing techniques are important and strategic. The Project wants to make sure that similar data-processing techniques will not be shared with the South African Government. This is one reason why the resolution has been filed.

Furthermore, the Project is aware that the Atomic Energy Board of South Africa has an IBM 370/155 computer. In filing this resolution, which would stop the sale of computers to all South African Government agencies, including the Atomic Energy Board, the Project wants to insure that IBM computers are not used in any way to assist in building South Africa's nuclear strength.

Several IBM computers are also lodged in the Department of Defense of South Africa. Three computers are reported to be used for personnel, financial, and stock control. The Department of Finance, the Department of Health, the Depart-

ment of the Interior, the Department of National Education, the Department of Prisons, Department of Social Welfare and Pension, Department of Statistics, Department of Transport, Department of Water Affairs, all use IBM computers. Two IBM computers in the Department of the Interior are listed as serving for the "computation of the population register, electoral rolls and immigration statistics."

Computers have numerous other strategic uses that the Project believes assist in building the white minority's military might and aid in oppressing the black majority. For instance, computers are used in many nations in production control of aircraft and military equipment. Furthermore, a computer sold for one purpose might easily be transferred for use for a more strategic purpose.

The Project believes that computers are a growing and essential part of the infrastructure and administration of most agencies of the South African Government. One-third of IBM's sales in South Africa are to the Government. There is a severe manpower shortage in South Africa. One of the major contributing factors is South African law and custom which reserves all senior jobs for whites only. The Government has a plan to use computers to reduce the need to promote blacks to jobs where there are not enough whites to fill them.

MILITARY IMPORTANCE

The Project believes that computer sales to South Africa can be very helpful to the military.

The question of support to the South African military has been an issue of high importance at the United Nations. On August 7, 1963, the United Nations Security Council called on all states "to cease forthwith the sale and shipment of arms, ammunition of all types, and military vehicles to South Africa." The United States supported this resolution and instituted an arms embargo against South Africa.

The Security Council emphasized the arms embargo on a number of other occasions as well.

On July 23, 1970, the Security Council passed a resolution (with the U.S. abstaining) expanding the arms embargo which calls upon all states "to strengthen the arms embargo. . . .

B). . .by withdrawing supply of all vehicles and equipment for use of the armed forces and paramilitary organizations of South Africa. . . .

C). . .by prohibiting investment in or technical assistance for the manufacture of arms and ammunition, aircraft, naval craft, and other military vehicles."

It is the position of the Project that computers can be used for military purposes which violate the spirit of the arms embargo and this Security Council resolution.

IBM computers are being used by the South African Department of Defense. Computers are also very useful in the research and production of weapons. IBM refuses to set any limits on what it will sell beyond restrictions set by the United States Government. It is our belief that the spirit of the arms embargo is undermined by this IBM position.

Furthermore, the Project is aware that Police Departments in South Africa are actively interested in using the computer. At a recent law enforcement seminar in Johannesburg, Sperry Rand made a major presentation to 100 top ranking police and provincial administration officials. A Sperry Rand computer system was displayed to demonstrate the ease of information retrieval and its advantages to law enforcement.

The Project believes that the police departments of South Africa, which are all white run and dominated, serve a very repressive function in that state. It is the white police that enforce the pass laws, plant police informers, make political arrests, help extract confessions from prisoners and, generally, help the white minority

maintain control by spreading an atmosphere of fear. In a society where it is a criminal offense under the Terrorism Act to do anything "to embarrass the affairs of the state," we believe that the police are not merely law enforcement officers, but play a highly political role. There are also numerous charges that police torture prisoners who have been arrested for political purposes.

In a series of widely used advertisements, IBM tells the story to American readers of how its products "are helping find the answers to some of the world's problems."

In an ad appearing in a November, 1974, *Time* magazine, IBM explains that computers can help catch criminals. The section argues: "Wanted criminals are finding out that New Orleans is no place for them to be. When they are arrested in that city, police can tell, almost instantly, if they are wanted for another part of the country."

While this system may be a helpful aid to responsible law officers in the United States, in South Africa such equipment can be used to administer the pass laws and to imprison Africans for purposes that are far different from fighting crime.

The Project opposes the provision of any equipment which would help make this repressive police force work more efficiently.

Computer equipment for police forces does not fall strictly under the arms embargo, but nevertheless plays a role of helping to control the black majority.

The Project believes IBM should not sell equipment in South Africa which may be used for repressive purposes.

SUMMARY

1. The Church bodies filing this resolution are deeply concerned about white minority rule in South Africa.
2. The Project feels duty-bound to examine carefully ways in which U.S. corporations may be partners in the system of apartheid by helping the South African Government maintain its control.
3. In studying IBM's operations in South Africa, the Project felt that computer products could and were being used by the South African Government in questionable ways, in ways that strengthened apartheid and white rule rather than eroded it.
4. Examples of these questionable uses of IBM products include: three IBM computers leased to the South African Department of Defense, one provided to the Department of Prisons, one rented to the Atomic Energy Board, two computers in the Department of Interior.
5. In addition computers are increasingly used by the South African police and other government departments. The Project believes IBM may well attempt to service these markets in the future.
6. While IBM has refused to regulate or monitor the use of its products in South Africa, the Project is aware that Polaroid Corporation has established criteria in this area and as a result has refused to sell equipment to the South African Government.
7. The Project is aware that the United States has joined in an arms embargo against South Africa and believes that the sale of certain computer products undercuts the spirit of that embargo since computers play such a strategic role.
8. The Project believes it is a reasonable and sensible request to put to IBM that it cease from selling or leasing computer products to the South African Government. This position has been conveyed in numerous meetings and conversations with top IBM management and has been filed as a stockholder resolution for a vote by all shareholders.

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 solicitation other than donated services is not known but is not expected to exceed \$3,000. 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 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 contributions of participants and of others interested in its work.

The Project will not attempt to disseminate this Proxy Statement to each shareholder of IBM corporation since to do so would be too costly. It will seek to contact selected shareholders of IBM 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 International Business Machines, Inc. Consequently each shareholder of IBM 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.

Shareholders may attend the annual meeting of IBM corporation and may vote their shares in person at such meeting. In addition, the Project provides its own form of proxy concerning this proposal, 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 of 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 proposal described here 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 the shares outstanding will be necessary to amend the Articles of Incorporation. The number of shares entitled to vote at the IBM annual meeting is not known to the Project, but will be found in the corporation's own Proxy Statement. The record date for determining which security holders are entitled to vote at the annual meeting is also to be found in the corporation's Proxy Statement. Any proxies which the Project receives will be voted at the meeting, April 28, 1975, in accordance with the directions given by the shareowner.

APPENDIX I

RESOLVED, that Article Second of the Certificate of Incorporation of the Corporation shall be amended by adding the following new subparagraph at the end thereof:

Notwithstanding the foregoing, neither the corporation nor any of its subsidiaries shall henceforth make or renew any contracts or agreements to sell, lease or service computers, computer parts or software to, or for the use of, the Government of the Republic of South Africa or any of its agencies of instrumentalities.

STATEMENT OF SECURITY HOLDER

Computers themselves are morally neutral and may be used for good or ill.

In South Africa, the black majority is controlled and oppressed by a white minority. Unfortunately, computers have become part of the equipment of oppression.

The United States Government has placed an embargo against arms shipments to South Africa. While not under the literal terms of the embargo, we believe computers sold to the South African Government ostensibly for peaceful purposes are of real assistance militarily and strategically. Thus, the spirit of this arms embargo is compromised. Furthermore, computers markedly increase that government's ability to control its citizens, infringe on their privacy, and implement its policy of white supremacy. For instance, computers are used to control where blacks can live and travel.

IBM management refuses to set any restrictions on computer sales and leases within South Africa, even where equipment obviously helps control and oppress blacks.

However, Polaroid has refused to sell photographic equipment to the South African Government, knowing its products can be used in conjunction with the "pass system" established to control the black population's freedom of movement.

We believe IBM must similarly take moral responsibility for uses of computer equipment in South Africa.

PROXY SOLICITED BY THE CHURCH PROJECT ON UNITED STATES INVESTMENTS IN SOUTH AFRICA FOR THE ANNUAL MEETING OF STOCKHOLDERS OF IBM.

The undersigned stockholder hereby appoints Ms. Florence Little, Mr. Horace Gale, the Rev. Donald Wilson, Dr. Howard Schomer, Mr. Paul M. Neuhauser 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 1975 Annual Meeting of Stockholders of the indicated Company and at any adjournment thereof:

IBM CORPORATION

FOR ☐ AGAINST ☐

The Shareholder Proposal submitted by 14 religious bodies concerning the Corporation's activities in South Africa.

PLEASE SPECIFY NUMBER OF SHARES

HELD _____

DATED _____ 1975

(Signature(s))

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.

Return this proxy by April 28 to:

Church Project on United States
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Anointing of the sick: A sacrament of pilgrimage

During the Middle Ages the months of travel to and from Canterbury, Rome, or Jerusalem were more important for the well-being of the pilgrim's soul than the few days he actually spent at the shrines. Through the joys and hardships experienced on the road—shared meals and conversation with other pilgrims, townsfolk, and tradesmen as well as bad weather, disease, and highway mayhem—the pilgrim discovered the meaning of his journey. And either his spirit was dampened and his heart hardened before he reached the shrine, or he received along the way the blessings and gifts he sought.

In the same way, life's journey is worthwhile both for its final goal and for its experiences. While most of the journey is a time for growth and joy, we also encounter toil and spiritual struggle, suffering and bodily illness. At these moments, the Anointing of the Sick can comfort and heal the journeyman for it is meant to be a sacrament of pilgrimage, a source of healing and nurture.

In the past, Anointing has been a sacrament for those in *extremis* rather than for those on pilgrimage. Baptism marked the beginning of our spiritual odyssey, so we sought a sacrament for the ending. But Anointing is not so much the sacrament of the deathbed as the sacrament of the recovery room.

Many links between the sacraments and communal life have been broken. Once sacramental worship's communal dimension was neglected, the place of the sacraments became obscured.

A few years ago the Eucharist was believed to be a purely "personal communion" between God and the communicant, baptism an exclusive and final act of individual salvation, and penance a private confession of sins to God alone.

The Anointing of the Sick suffered the same distortion. Only the dying person was anointed, and only in loneliness was he anointed. Death was a private transaction between him and his God, and his anointing was delayed until the transaction was settled.

Today the road of life is not the public thoroughfare it once was. We no longer see sick, crippled, and old people in our company—not because they do not exist but because they are hidden from our sight. We are told that the sick are quarantined for their own health and comfort. But a more truthful reason is our society's fear of the shadow of illness and—behind it—the fear of death.

Formerly the chronically ill, the maimed and crippled, and the wrinkled old shared in the fullness of life and the warmth of human companionship as much as their sick bodies permitted. Only those stricken with contagious diseases were isolated.

Sickness has always been a problem for a healthy person's conscience. We may have hope in the power of medicine, but we rarely have faith in our own healing power, the power of our presence.

The Liturgy of Anointing
The Christian is concerned with the redemption of the whole man,

both body and soul. Our failure to overcome the sick person's agony and loneliness is not because we have no theology of sickness but because we have failed to recognize the importance of the rites of healing, especially the Anointing of the Sick.

The stricken Christian needs our assurance that he is not alone in his troubles, that his illness is not senseless suffering. He cannot be comforted by the Christian message if we will not bring it to him. In joining him in public prayer, the healing of the whole person begins.

The whole Christian community would benefit directly if Anointing were restored to a prominent public place. The setting of our worship reveals the Church's priorities and is the most effective



ANOINTING THE SICK in body and in spirit, St. Martin's Church, Boothwyn, Pa.

means for the religious education of children and adults. A Church which prays for the sick but not with the sick teaches that the sick have no proper place in the community, forgetting that Jesus Himself said He did not come to cure the healthy.

How do we meet the need? Healing requires a communal setting, a human "touch," and a religious dimension.

The Healing Touch

Both hospital bed and home sick room are on the fringes of communal life, isolated spaces where the sick are placed alone. Yet these lonely people inwardly long for a circle of warmth and human kindness.

A communal circle of loving care forms naturally for an Anointing when our often inadequate private words of comfort are replaced by the rich language of healing prayer and our awkward feelings are forgotten. At home the whole family can join the priest around the sickroom bed. In the hospital, patients and their visitors can assemble in the chapel or around the hospital bed as a larger community circle. In either case, we make our concern visible and remind the sick person he is not alone.

A gentle touch brings comfort to a sick person even if it does not cure the illness. It reveals our care and consideration more than most words can. If the Anointing, with its prayerful touch, only brings comfort and peace, it has already healed.

Among the Orthodox more than one priest does the anointing. They are aware that God heals the sick through the hands of the whole community, which the priests represent, not through just one man.

In the western Church—until

the eighth century—laity anointed the sick with oils the bishop had consecrated. Thus a stricken person's kinsman would journey a distance to obtain the blessed oils from the bishop and, returning, would join others in anointing different parts of the body. They might also apply additional soothing oils and salves to a feverish body and encircle the sick bed as they reverently prayed.

Today the blessed oil is applied solely by the priest if he is present or by a licensed person if he is not, but family and friends may extend their hands over the sick person in prayer at the same time. And the touch which soothes the sick heals the well, relieving the healthy person of his awkwardness.

The Healing Church

In the ancient Coptic community, the sick were brought to church on Monday of Holy Week for a public Anointing. Today we need the same public witness of

the Christian community's care for its stricken brethren, not a quarantined ceremony removed from the mainstream of Christian life.

Holy Week in the ancient Church was a time for spiritual as well as bodily healing. The whole man was freed from his ties to a fallen world whether his body was anointed or his sins forgiven. Hopefully renewal of public Anointing will be accompanied by the renewal of public penance rites.

Imagine a Saturday evening vigil, held in the cathedral in the bishop's presence. At the end of the old week the people prepare for the new creation of the Sunday liturgy. Many of the sick have been brought from home by friends and family while others have come from nursing homes and convalescent hospitals. They occupy a special section toward the front but are certainly not the only ones who have come for healing. The cathedral is filled with the rest of us, the well in body but sick in spirit, who have come for the forgiveness of our sins.

Pilgrims share the joys of the road as well as the toil. At the end of a hard day's journey ancient pilgrims not only rested and healed their weary bodies, they also found comfort at the inn for around its dinner table they found friends. The same is true for us: our toil is followed by healing of mind and body, but beyond that is the promise of fellowship and joy at the Table of the Lord.

—Robert Bela Wilhelm

Robert Bela Wilhelm, Th.D., is a theologian who is currently at Cambridge University writing a book on liturgical celebration.

Intramont discusses new ministries

The first-century concept of ministry shared by both ordained and lay people has found a 20th-century advocate in Bishop William J. Gordon, Jr., former Bishop of Alaska and now head and only staff member of TEAM: Teach Each a Ministry.

Bishop Gordon brought his message to 25 Episcopalians who attended a mid-January conference sponsored by Intramont, the ministry-training arm of Appalachian People's Service Organization (APSO), at Kanuga Conference Center, Hendersonville, N.C.

"Our Lord calls all His people to go out in mission and ministry," Bishop Gordon told his audience. "We seminary-trained clergymen ought to take as our prime function the equipping of lay people to minister."

He said people drop out of the Episcopal Church each year "because we give them no meaningful way to respond to the Gospel."

"We lock small missions into a pattern of dependency, keep them forever on a kind of spiritual welfare roll, needing outside people and dollars to stay alive. We make mercenaries out of our clergymen, paying them to do for us ministry tasks everyone should be sharing. And the mission which can't afford to support a full-time priest feels trapped because it can see no prospect of becoming financially self-sustaining."

In contrast, he proposed that dioceses become on-going seminaries, making their most able people—ordained and lay—available to train a lay person to do one ministry task: preaching, counseling, visiting the sick, evangelizing, teaching.

Since 1966 the Diocese of Alaska has ordained more than 30 sacramentalist priests under Title III, Canon 8. These local men, chosen by their own congregations, receive first-class training in the theology and administration of the sacraments. After passing examinations in only these two subjects, they become priests whose sole task is to preside at the altar.

Intramont conferees, who have

been working in these directions for over a year, discussed with one another the progress they see and foresee. The Very Rev. George Kahlbaugh of Albany, N.Y., head of Intramont and conference chairman, saw signs of encouragement in the reports. He works with St. Paul's, Middleburg, a mission whose people are "identifying things missing and learning that all that needs doing they must and can do themselves."

At Rutherfordton, in Western North Carolina, the Rev. William Austin of St. Gabriel's mission has two candidates ready for Canon 8 ordination. "Five lay people are trained to be licensed as preachers," he said, "and I've stopped preaching entirely. I called my last sermon 'Never on Sunday.' Thirteen different aspects of ministry are being handled by lay people now."

The Rev. Billy Burns described how the old/new plan is working in Valle Crucis, in Western North Carolina. "One man is in the process of seeking candidacy for ordination," he said. "He's highly educated, has a master's degree. Our commission on the ministry hasn't decided whether he should follow Canon 10 and become non-stipendiary in the familiar sense or follow Canon 8. We hope to show that the sacramentalist priest concept fits a corporation president as aptly as a person with limited schooling."

The Rev. Peter Fulghum and the Rev. Ed Bushong told about their work in three Washington County, Md., missions. With a consultant trainer, they have begun a three-year team effort to enable the congregations to become self-sustaining in ministry and in money. Each mission will determine its own path toward this goal.

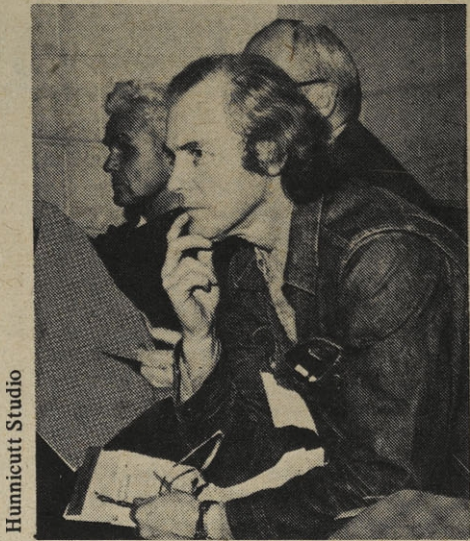
The Rev. Hugh Cuthbertson said that in West Virginia's McDowell County work is developing under the wing of the Atlanta Training Center. Two missions are involved—the one in Northfork is composed mainly of native people who have little formal education while the second, in Allandale,

consists of mining company executives and their families. National church grants provide the services of consultants in the experiment, and "things are beginning to move."

These two joined with two more missions in observing Lent. One great worship service was planned for the whole county on the Sunday after Easter; during the service each communicant had the opportunity to place in the alms basin a written pledge to undertake some specific ministry.

Other encouraging reports came from Capt. John Haraughty, Church Army, of St. Paul's, Amherst, Va.; from the Rev. John Rivers of Cherokee, N.C.; and, by way of APSO executive R. Baldwin Lloyd, from Grace House on the Mountain and St. Stephen's, Nora, both in Southwestern Virginia.

Mr. Burns described a summer internship program which Intra-



APSO DIRECTOR R. Baldwin Lloyd listens to ministry discussion.

mont will sponsor June 2-July 31 for seminarians who wish to immerse themselves in community life and the Church's work in Appalachia. They will live and work at one or more of the Intramont training centers mentioned above. Details are available from Mr. Burns at Box 45, Valle Crucis, N.C. 28691.

—Isabel Baumgartner

Breakfast makes friends

Trinity Episcopal Church, San Jose, Calif., has found a way to help its members become more than nodding acquaintances. For 10 years the parish has served breakfast between the 8:00 and 10:30 a.m. services.

Begun by a young university student who enticed her student friends to attend the early service by serving coffee and rolls afterward, the breakfast idea grew.

Five teams of two each prepare the meal; each couple cooks only once a month. During the early service, following Communion but before the meditation, the rector asks for a show of hands of those who are staying for breakfast. The custodian takes the count to the cooks, who are already setting tables and preparing food. Typical menus are bacon, eggs, and hashed brown potatoes, homemade bread and coffee cake, or meat loaf, scrambled eggs, and sweet rolls. Juice, coffee, and milk are always

available. The breakfasts are served for 50¢ per person.

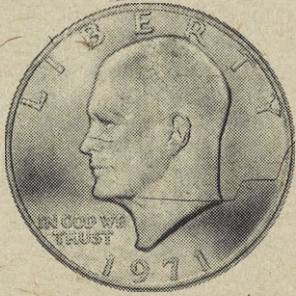
These breakfasts give parishioners a chance to make strangers feel welcome and to visit with friends they may not see often.

Grant helps alcohol course

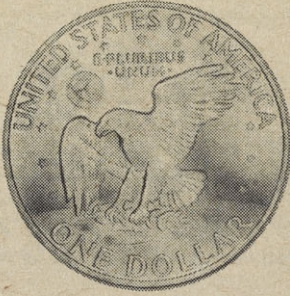
A Public Health Service training grant will allow establishment of a Pastoral Institute for Training in Alcohol Problems at Episcopal Divinity School, Cambridge, Mass., to serve the eight Roman Catholic and Protestant theological schools affiliated with the Boston Theological Institute.

The 5-year-old basic course in ministering to alcoholics and their families, which drew students from other seminaries, will be expanded to include new courses and research as well as workshops for laity and parish clergy.

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IN THE DIOCESES

WESTERN KANSAS—Meeting in Liberal, diocesan convention delegates passed a \$136,963 budget and a resolution imposing a minimum clergy salary of \$7,500 with a \$300-per-year increase for each year of experience up to five years. They heard Bishop Edmond Browning, executive for mission (pictured), speak and told Bishop William Davidson, in a "table-talk" session, their concerns for diocesan programs. Other resolutions commended implementation of canonical procedures against participants in the July 29 service, designated Thanksgiving offerings to the Presiding Bishop's Fund, and amended the constitution to provide for a youth representative on diocesan council.

WEST TEXAS—Presiding Bishop John M. Allin, Bishop Harold Gosnell, and Suffragan Bishop Earl Dicus spoke at the diocesan convention in Del Rio. Delegates authorized a central committee on hunger, adopted a 1975 budget of \$696,000 (increased \$50,000 over last year), elected deputies to General Convention, and set a special convention in September to elect a bishop coadjutor.

WESTERN MICHIGAN—The diocesan convention passed resolutions giving up to \$3,500 aid to needy seminarians, authorizing a study of diocesan organization, initiating a pastoral care and counseling program, developing a commission to plan for diocesan and national Bicentennial celebrations, called upon Congress to amend the social security law so senior citizens can marry without financial penalty, and approved the principle of women's ordination.

WASHINGTON—In late January, the diocesan convention passed a resolution—by a vote of 121 to 78—supporting Bishop William F. Creighton "should he at any time decide to proceed with the ordination to the priesthood of any women deacons recommended by the standing committee." Delegates also asked each family in the diocese to give at least \$1 each month for world hunger relief.

CENTRAL FLORIDA—Diocesan convention delegates listened to Presiding Bishop John M. Allin and Bishop Anselmo Carral-Solar of Guatemala and Bishop-in-Charge of Honduras (pictured); approved a \$641,432 budget, which includes \$10,000 to support a priest for Honduras; and adopted five-year diocesan objectives.

VIRGINIA—Delegates to the 180th annual convention debated budgets and finally adopted one of \$860,000, the same dollar figure as last year taxed 12 percent by inflation and \$40,000 below the national Church asking. The convention elected General Convention deputies, debated amnesty and women, and passed a resolution reaffirming a commitment to women's ordination to the priesthood. Delegates asked General Convention to adopt a modified form of proportional representation, established a study committee on finances, and asked Bishop Robert Hall to set up a clearing house for ideas for world hunger relief.

LOS ANGELES—Diocesan convention approved a resolution urging women's ordination; similar resolutions had been rejected in the

previous two years. Delegates defeated—by two votes—a resolution on general amnesty; approved a resolution affirming the "constitutionally guaranteed right of every woman to make an informed, conscientious, and prayerful decision on the question of abortion"; passed a \$995,000 budget; and elected deputies to General Convention.

MISSISSIPPI—Delegates to the 148th diocesan convention adopted a \$466,035 budget, heard a presentation on the pros and cons of women's ordination, commended Bishop William Gray's announcement of plans to publish a history of the diocese, and authorized a Bicentennial observance committee. The convention also established a new division of stewardship, heard two presentations on stewardship techniques, and amended the canons to permit election of women to the standing committee.

MISSOURI—In his last diocesan address before his mid-April retirement, Bishop George L. Cadigan asked Missouri Episcopalians to work and pray for unconditional amnesty for draft evaders and deserters; to support the United Farm Workers; and to fast, pray, and contribute to hunger relief. Delegates adopted a \$421,000 budget; elected General Convention deputies; agreed to a joint venture between *The Episcopalian* and the diocesan paper, *Interim*; and named an ad hoc committee to manage a world hunger appeal.

CENTRAL GULF COAST—In late January the diocesan convention approved a \$532,987 budget; heard Bishop George M. Murray report that in 1974 the diocese sent \$36,000 to the Presiding Bishop's Fund;

and turned down a proposal by Bishop Murray and the standing committee to reduce the number of lay and clerical deputies to General Convention but adopted a resolution asking General Convention to consider reducing its size.

SOUTHWESTERN VIRGINIA—The 56th diocesan convention elected General Convention deputies; passed a \$439,258 budget; asked General Convention to "provide for the needs of all worshipping Episcopalians" in Prayer Book revision; initiated a diocesan hunger program; authorized a fundraising campaign for a retirement home; and reaffirmed that the priesthood should be open to women but opposed validating the illegal ordinations of the 11 women in Philadelphia.

GEORGIA—The diocesan convention passed two resolutions supporting Bishop Paul Reeves' position that prompt canonical action be taken against the four bishops and 11 women who participated in the Philadelphia ordination service and that General Convention would be acting beyond its power if it undertook to open the priesthood to women. The convention passed a budget of \$348,122, elected deputies to General Convention, and established a task force study group on human life and women's ordination to the priesthood.

Northern California celebrates 100th

May 10 will be a banner day for the Diocese of Northern California: it then celebrates its 100th birthday.

Members of the diocese will gather at 8 p.m. in the Expo Plaza amphitheater on the grounds of the California State Fair and Exposition in Sacramento. Bishop Clarence R. Haden, Jr., will celebrate the Eucharist, and Presiding Bishop John M. Allin will give the centennial address.

Education Guide

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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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St. Paul's Church, 1710 E. Superior St., Duluth, Minn. 55812, has **red velvet covered cushion kneelers** to give to a small church or mission. Fourteen each in 48" and 52" lengths. Write to the above address.

Trinity Church, St. Louis, has available free of charge a complete set of **14 Stations of the Cross**. Each Station is approximately 24" x 41" x 4½". Recipient must arrange to pick up or ship. Write to the Rev. Richard F. Tombaugh, Trinity Church, 600 N. Euclid, St. Louis, Mo. 63108.

A complete set of **violet vestments** (chasuble, dalmatic, tunicle, three stoles, three maniples, burse, and veil) are free, but recipient must arrange to pick up or ship. Write to the Rev. Richard F. Tombaugh, Trinity Church, 600 N. Euclid, St. Louis, Mo. 63108.

Mrs. T. Schweim, 11 W. Maryland Ave., No. 5, Phoenix, Ariz. 85013, has a pair of solid **brass five-branch candelabra** to give to a small church or mission. Center height is approximately 10½"; width is 10".

WANTED...

Copies of the 1971 Trial Service Book (Green Book). St. Matthew's copies are worn out, and the parish can't afford the newer 1973 Zebra edition. Anyone having copies of the Green Book who would like to donate or sell them at a modest price should write to the Rev. Robert Lyga, St. Matthew's Episcopal Church, Lowry Ave. at Fillmore St., N.E., Minneapolis, Minn. 55418.

CHARISMATIC RENEWAL INFORMATION

Write to NET TAPES, a division of The Fishermen, Inc., P. O. Box 18648, Houston, Texas 77023, for a catalog of cassette tapes, books, and pamphlets which are now available by mail order. The material is especially recommended to anyone who desires a better understanding of "corporate charismatic renewal."

SUMMER PROGRAMS OFFERED BY RELIGIOUS COMMUNITIES

In July three religious communities of the Episcopal Church—the Order of St. Helena, the Community of St. Mary, and the Order of the Holy Cross—will offer their annual Summer Vocations Programs for young men and women, 18 and over, who are interested in exploring the possibility of commitment through a religious community.

Participants will live for a month as temporary members of one of the three communities at its mother house. In addition to taking part in special study programs, they will share with the brethren and sisters in their worship and work in an effort to have an authentic experience of life in an Episcopal religious community.

For application blanks and further details about the program, write:

Summer Program, **Convent of St. Helena**, P.O. Box 426, Vails Gate, N.Y. 12584

Discovery '75, **St. Mary's Convent**, John St., Peekskill, N.Y. 10566

Summer Program, **Holy Cross Monastery**, West Park, N.Y. 12493

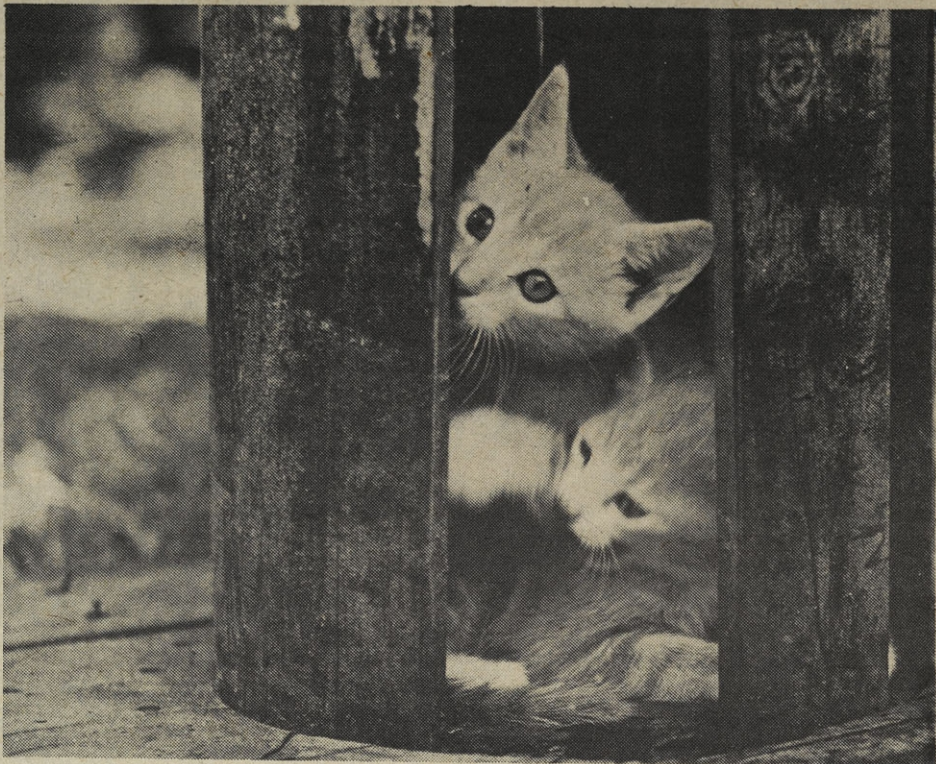
April, 1975

PRAYER FOR THOSE WITH MONEY PROBLEMS

Father,
Your Son told us to consider the lilies of the field.
But it's hard not to worry when the rent comes due just at income tax time.
The antics of an 8-year-old add to the doctor bills, and a teenager breaks a tooth.
The old car is falling apart, and how will the kids get to school without another one?
Teach me to use my income responsibly.
Show me how to share what has been given me with those who have a lot less.
Drive home to me what Jesus meant when He said to lay up treasures where neither rust nor moth consumes. Amen.

—From St. Alban's *Chronicle*
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Answer

Here's What You Do:

- Fill out your name and address on the coupon.
- Indicate your preference of boy or girl, and country, or:
- Check the box marked "Choose any child who needs my help."
- Enclose your first monthly check.

And here are answers to some other questions you may have:

- Q. What does it cost to sponsor a child?**
A. Only \$15 per month, tax deductible.
- Q. Will I receive a photograph of the child?**
A. Yes, along with information about the child, and a description of the Home or Project where the child receives assistance.
- Q. How long before I learn about the child?**
A. About two weeks.
- Q. May I write to the child?**
A. Yes. You will receive the child's original letter and an English translation, direct from the Home or Project. (Staff workers help children unable to write.)
- Q. Why does CCF use a sponsorship plan?**
A. To provide children with long-term, person-to-person relationships.
- Q. What does the child receive because of my sponsorship?**
A. This depends on the Project. You will receive detailed information. In general, CCF aid supplements other resources to help provide clothing, shelter, health care, spiritual guidance, education, school supplies, food—and love.
- Q. May I send an extra gift?**
A. Yes, if you wish to send \$5 or \$10 for a Christmas or birthday present, the entire amount is forwarded, and the money is used according to your instructions. You will receive a "thank you" letter from the child.
- Q. How often will the child write me?**
A. This depends on how often *you* write. Children are not natural born letter writers! So it is up to the sponsor to initiate. Instructions how to correspond with the child will be sent to you.
- Q. May groups sponsor a child?**
A. Yes, church classes, office workers, civic clubs, schools and other groups sponsor children.
- Q. Is a financial statement available?**
A. Yes, upon your request and we will be glad to answer any questions about how your gifts are used.
- Q. What types of Projects does CCF assist?**
A. Children's Homes and Family Helper Projects, plus homes for the blind, homes for abandoned babies, day care nurseries, vocational training centers, and many other types of projects.
- Q. Who supervises the work overseas?**
A. Regional offices are staffed with nationals and Americans, and all personnel must meet professional standards—plus have a deep love for children.



- Q. Is CCF independent?**
A. Yes, working closely with missionaries, welfare agencies, and foreign governments, helping youngsters regardless of race or creed.
- Q. Is CCF registered with any government or child welfare agency?**
A. Yes, with the U.S. State Department's Advisory Committee on Voluntary Foreign Aid, (No. 080), and is a member of the International Union for Child Welfare, Geneva.
- Won't you sponsor a child?** Thanks so much! Sponsors are needed right now for children in Brazil, India, Guatemala and Indonesia.

Write today: Verent J. Mills
CHRISTIAN CHILDREN'S FUND, Inc.
Box 26511, Richmond, Va. 23261

I wish to sponsor a ☐ boy ☐ girl in
(Country) _____

☐ Choose any child who needs my help. I will pay \$15 a month. I enclose first payment of \$ _____. Send me child's name, story, address and picture.
I cannot sponsor a child but want to give \$ _____.
☐ Please send me more information.

Name _____
Address _____
City _____
State _____ Zip _____

Canadians: Write 1407 Yonge, Toronto, 7. EP15NO



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