

Title: *The Episcopalian*, 1975

Digital Copyright Notice

Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

THE Episcopalian



In Burlington, Vt., the congregation of the Cathedral Church of St. Paul participates in three programs: the Office of Economic Opportunity's local Emergency Food Shelf; the Vermont Ecumenical Council's drive to send the proceeds of weekly meatless meals to CROP, the agricultural development arm of Church World Service; and the Presiding Bishop's Fund for World Relief's hunger appeal which needs cash contributions.

The Cathedral's dean, the Very Rev. Donald E. Boyer, said, "We thought participation on the local, national, and international levels offered us a more adequate approach to the problem."

Fast for the Poor is the Episcopal Church of St. Francis' method for combating world hunger. Each Friday the small parish in Moab, Utah, holds a noonday service from the Green or Zebra Book, followed by a soup-and-homemade-bread lunch. Different people make the weekly soup donation (using a method similar to securing altar flowers). Others attending give cash. Since the program's inception in late October, this congregation, which has normally supported the Presiding Bishop's Fund with a \$25 annual plate offering, has sent \$700 to the Fund. Average attendance at the Friday service is 20 people, some of whom are Roman Catholics, Baptists, and Mormons who feel this is a tangible way to help relieve world suffering. The Rev. Sanford E. Hampton, vicar, believes the program proves a small congregation can make an impact on world hunger relief.

Preparing a recipe booklet of low budget and meatless meals is the special effort of the small congregation of St. James' Church, McLeansboro, Ill. By selling *Loaves & Fishes and Other Dishes*, parishioners hope to raise more money for hunger relief than even generous per capita giving could provide.

To order the booklet, send \$2 (\$1 will go to the Presiding Bishop's Fund), payable to St. James' Church, 109 N. Pearl St., McLeansboro, Ill. 62859.

Ohio's diocesan convention, after four hours of workshops and films on world hunger, voted to send \$50,000 to the Presiding Bishop's Fund for World Relief. The money, sent immediately after the early February convention, will be replaced by July 1 through parish contributions to the diocesan budget.

Two Illinois parishes—St. George's, Belleville, and Trinity, Mt. Vernon—send miniature grocery bags with their monthly newsletters. Each family is asked to use these for offerings. On the third Sunday of each month St. George's makes a special collection, using full-sized grocery bags.

A major conference on hunger, planned for April in Sacramento, Calif., scheduled Sen. John Tunney as a featured speaker. Also major was the request that each participant bring \$100—which he/she had collected or earned—as an expression of concern for hungry brothers and sisters.

Inside This Issue

WOMEN AND MINISTRY—in the news again: the Board of Inquiry has ruled (page 1); trials are scheduled for this spring (page 9); and Province V held a conference on the subject (page 3).

HUNGER CONTINUES to occupy the Church's attention, and parishes are actively raising relief money (pages 1, 2, and 3).

WE WELCOME THE DIOCESE OF MAINE with this issue. *The Northeast* joins us with its some 9,000 families, pushing *The Episcopalian's* total circulation in all editions this issue to more than 180,000.

May, 1975



A YOUNG GIRL flees with her grandmother from Dau Tieng, South Vietnam.

CWS hopes to aid refugees

As the refugee situation in Indochina continued to worsen, U.S. church relief agency personnel tried to assist the millions who were fleeing for their lives. The Rev. Boyd Lowry, Church World Service (CWS) director for Southeast Asia, said that despite military campaigns and political chaos in both Cambodia and Vietnam, he did not expect ecumenical relief work to be discontinued.

Marion Bingley, director of the Presiding Bishop's Fund for World Relief, has access to CWS telex communication with Saigon and Bangkok. She confirmed the Churches' commitment to relief work among refugees.

Christian relief agencies funnel aid through Vietnam Christian Service (VNCS) and the World

Council of Churches' Fund for Reconstruction in Indochina. Since 1971 both agencies have sought links with all area governments. "The question was not whether a government is right or left; right or wrong; good or bad," Mr. Lowry said. "The question was: 'Who hurts and who, in the name of Jesus Christ, should the Churches minister to?'"

The World Council of Churches (WCC) has launched a \$1 million refugee aid appeal. The WCC's Commission on Interchurch Aid, Refugee and World Service authorized \$200,000 for refugees. Jean Fischer, acting director, said, "Local aid agencies in the areas are working at capacity and need our support as rapidly as we can get it there."

Inquiry Board says ordination is doctrinal question for bishops

The 10-member Board of Inquiry appointed to handle charges against the four bishops who participated in the July 29, 1974, ordination service in Philadelphia has ruled that "the core of the controversy is doctrinal" and that the "proper forum" for discussion is the House of Bishops.

By a vote of 8 to 2, the Board reported to Presiding Bishop John M. Allin in late March that "at least three of the four accused bishops wilfully and knowingly violated the Canons and the Constitution of the Episcopal Church" but that "the charges against the accused bishops are inextricably bound with doctrinal issues [so that] we cannot make a determination that the violations of order as charged should be tried alone."

In the case of three of the accused—Bishops Robert L. DeWitt, resigned of Pennsylvania; Edward R. Welles, III, retired of West Missouri; and Daniel Corrigan, retired head of the Home Department—the eight-member majority said that were it not for "the mixed nature of the issues, our judgment

Continued on page 9

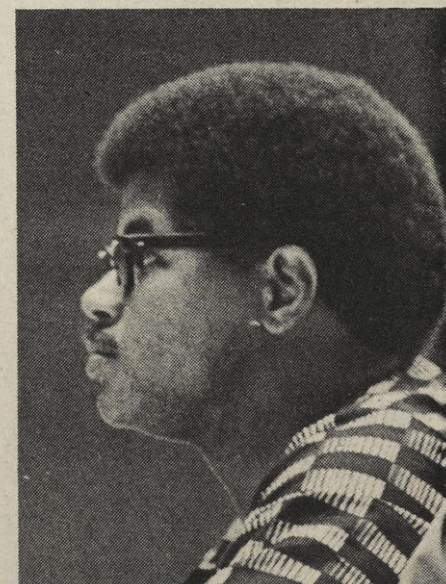
FBI reveals GCSP grant investigation

The FBI apparently worked hard to discredit a black Baptist clergyman who was working on a civil rights project in 1969, but it failed to delay or defer Episcopal Church funding of the program for which the clergyman worked, the Jackson (Miss.) Human Rights Project.

In response to a lawsuit, the FBI recently released its file on the Rev. Donald W. Jackson, now known as Muhammed Kenyatta. The records show that an unnamed "churchman" contacted the FBI's Jackson, Miss., office at least once in August, 1969, asking for information on Mr. Kenyatta and that the organization cooperated with him. The FBI apparently referred the churchman, whose name is deleted, to local police and other agencies.

The FBI documents also say that in September, 1969, the Jackson office notified J. Edgar Hoover that church funding had been "discontinued. . . due to development of derogatory information" collected by the unnamed churchman.

Mr. Howard Quander, Executive Council staff officer, was head



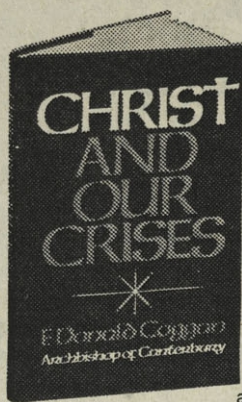
Muhammed Kenyatta

of field services for the Episcopal Church's General Convention Special Program (GCSP) at the time of the Mississippi grant. He said his office did not authorize an FBI investigation. He conducted the field appraisal before Executive Council approved—by a vote of 13 to 12—a \$6,600 grant to the Jackson Human Rights Project in May, 1969. Presiding Bishop John M. Allin, then Bishop of Mississippi, had no objections to the grant at the time.

Mr. Charles Crump, a Memphis, Tenn., lawyer and Executive Council member in 1969, opposed the grant and charged members of the Project with advocating violence.

Continued on page 5

**You
can find
strength
in the
midst of
crisis**



\$2.95

at your bookstore

BY F. DONALD COGGAN
The New Archbishop of Canterbury

To everyone who has felt life's personal crises—fear, doubt, success, disillusionment, and death—Christ offers a way through... to a place of ultimate victory and a faith that sustains.

Here is a sympathetic understanding of those things that cripple the human spirit and a refreshing grasp of the healing work of Christ.

CHRIST AND OUR CRISES will help you find strength, a new affirmation of life and a deepened trust in the faithfulness of God.

For all who wrestle with life's realities and care about others who do.

The Most Reverend F. Donald Coggan is the newly installed Archbishop of Canterbury, the head of the 64-million-member Anglican Communion. Dr. Coggan was a coordinator of the New English Bible translation and is a noted scholar in Semitic languages. CHRIST AND OUR CRISES is Dr. Coggan's first book to be published in America.

Send this coupon to your favorite bookstore or to Word Books, Box 1790, Waco, Texas 76703.

Please send me _____ copies of CHRIST AND OUR CRISES (80392), by F. Donald Coggan, at \$2.95 each. My check is enclosed. Satisfaction is guaranteed.

Name _____
Address _____
City _____
State _____ Zip _____

WORD BOOKS
PUBLISHER, WACO, TEXAS 76703

444055



IN SUNNY FLORIDA



enney
retirement
community

**AN ACTIVE RETIREMENT
IN A CHRISTIAN ATMOSPHERE**

Write:

Dr. Paul Hagen, Executive Director
P.O. Box 555
Penney Farms, Florida 32079



WORLD NEWS BRIEFS

NEW YORK—Nearly one out of every four Americans, 14 years old and over, did some volunteer work in 1974. According to a survey by ACTION, a federal agency for voluntary service, religion was the most popular category, attracting over 50 percent of all volunteers. The statistics show voluntarism higher among those persons with greater education and income. Sixty percent were active at least once a month and 36 percent once a week or more. Women account for 59 percent of all volunteers.

EAST LANSING—A meeting designed to prepare North American church leaders for the World Council of Churches' Fifth Assembly in Nairobi next fall was held at Michigan State University in April. According to Dr. Paul Crow, chairman of the meeting's planning committee, more than 80 percent of the Americans will be attending a world ecumenical conference for the first time. The Rev. Charles H. Long, Jr., an Episcopalian and executive secretary of the World Council's New York office, hoped the meeting would "help North Americans understand what it means to belong to the Council."

SAN ANTONIO—Bishop Harold C. Gosnell of West Texas resigned from all committees of the ecumenical Texas Conference of Churches because he cannot support a resolution which urges boycotts as a means of helping farmworkers. "I cannot accept the boycott as a Christian tool," Bishop Gosnell said he would have withdrawn completely from the conference but could not do so without diocesan consent.

PITTSBURGH—Gulf Oil Corporation, several times the target of stockholders' actions by religious groups, has nominated a Roman Catholic nun as the only woman to serve on its board of directors. Sister Jane Scully, R.S.M., in 1972 named "Man of the Year in Education" by Pittsburgh's Junior Chamber of Commerce, is a college president. The most recent religious challenges to Gulf involve the company's strip mining activities in Montana.

LONDON—Laypeople are the "untapped resources" of the Church, according to Suffragan Bishop David Sheppard of Woolwich, Bishop-designate of Liverpool. He believes parishes are most effective "in direct proportion to the degree in which their lay members are committed to Christ and... to caring about the whole community in which they are set."

MEMPHIS—Episcopal communicators gathered here in April for their yearly business meeting. The Rev. D. Williams McClurken, New York, and Dr. Richard M. Brown, Tennessee, ran workshops for the church reporters and editors. The Rev. Canon E. M. Soukup of Chicago is presiding officer of the Communicators.

BUENOS AIRES—The Young Men's Christian Associations (YMCA's) will hold their next world council in this Argentinian city in 1977. The President's Committee of the World Alliance of YMCA's directed that the meeting be held in South America. The agenda will focus on social issues; national and local YMCA's will be actively involved in the preparatory period.



An all-out parish effort by members of St. Cyprian's Episcopal Church, Boston, resulted in a \$2,600 donation to the Presiding Bishop's Fund for World Relief. The money was earmarked for drought victims in Niger, West Africa.

At least 150 parishioners skipped one meal a week and placed the money saved in bright red LOVE boxes received from the Presiding Bishop's office. Parish youth at-

tracted over 300 spectators to a benefit basketball game between young churchmen and members of the New England Patriots, a pro football team.

On March 9 Dick Gregory spoke at a special service. The Mass setting was *Missa Lubba*, written for Christians in the Congo, and the priests' vestments sustained the African theme. Some of the overflow crowd saw the service on closed-circuit TV.

THE Episcopalian

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

DIRECTORS

Hiram W. Neuwoehner, Jr., President
James Milholland, Jr., Vice-President
Inez Kaiser, Vice-President
George T. Guernsey, III, Vice-President
Arthur Z. Gray, Secretary
Samuel W. Meek, Treasurer
John M. Allin, Richard J. Anderson,
Isabel Baumgartner, Polly Bond,
William McK. Chapman, L. Philip Ewald,
John C. Goodbody, Robert L. Hartford,
Kennett W. Hinks, Marion Hood,
Howard Hoover, Ralph E. Hovencamp,
Robert E. Kenyon, Jr., William S. Lea,
Elizabeth B. Mason, Elliott D. Odell,
John W. Reinhardt, Robert A. Robinson,
Dean T. Stevenson, Jean Anne Vincent,
Samuel G. Welles.

EDITORS

Henry L. McCorkle, editor-in-chief
Judy Mathe Foley, managing editor
Jeannie Willis, editor-at-large
Emmaretta Wiegart, production editor
A. Margaret Landis, associate editor
Janette Pierce, associate editor
Harriette M. Padgett, assistant to editor

CONTRIBUTING EDITORS

Richard J. Anderson, Polly Bond,
Leonard Freeman, Salome Hansen,
Martha C. Moscrip, Mary Morrison,
Babs Green Zimmerman

PROFESSIONAL SUPPLEMENT

Richard J. Anderson, editor
Barbara McClain, ass't editor

DIOCESAN EDITIONS

The Arizona Church Record:
Bill Woodruff, Jr., editor

The Churchman:
Central Pennsylvania
Kermit Lloyd, editor

The Florida Episcopalian
Florida
Eve Heaney Piker, editor

Iowa Churchman:
Mary Halstead, editor

The Bishop's Letter:
Kentucky
David Reed, editor

The Northeast: Maine
Howard Hopkins, editor
Judi Riley, associate editor

The Desert Churchman: Nevada
Jana Preble, editor

The Church in Hiawathaland:
Northern Michigan
Thomas Lippart, editor

Oregon Trail Churchman:
Eastern Oregon
Letitia Croom, editor

Diocesan News: Pennsylvania
Marion Hood, communications

Jubilate Deo: South Carolina
George Chassey, Jr., editor

Southern Cross: Southwest Florida
Joyce C. Smith, editor

The Highland Churchman:
Western North Carolina
C. A. Zabriskie, editor

BUSINESS DEPARTMENT

Leila Seitz Cooke, advertising manager
Helen Kingan, business manager
Marcia Petzold, circulation manager
Anita Spence, ass't circulation manager
Jean B. Weir, parish consultant

Subscription service phone:
215-564-2010, ext. 29

The Episcopalian, May, 1975
Vol. 140, No. 5

Published monthly by The Episcopalian, Inc.,
1930 Chestnut St., Philadelphia, Pa. 19103.
35¢ a copy, \$4 a year; two years, \$7. Foreign
postage add \$1 per year. Second class postage
paid at Philadelphia, Pa., and additional mailing
offices. ADVERTISING OFFICE: 1930
Chestnut St., Philadelphia, Pa. 19103. Copy-
right © 1975 by THE EPISCOPALIAN, Inc.
No material may be reproduced without
written permission. Manuscripts or art sub-
mitted should be accompanied by self-ad-
dressed envelope and return postage. Publishers
assume no responsibility for return of un-
solicited material. THE EPISCOPALIAN be-
long to National Diocesan Press, Associated
Church Press, and Religious News Service.
SUBSCRIPTION ORDERS, CHANGE OF
ADDRESS, other circulation correspondence
should include old address label and zip code
number. All postal returns are to be sent to
Box 2122, Philadelphia, Pa. 19103.

The Episcopalian

Province V discusses women in priesthood

"We make our decision about ordination of women to the priesthood at the gut level and then look to find reasons to back it up," said the Rev. Winston Crum during the wrap-up sessions at the Province V conference on Women and the Priesthood. The three-day meeting in Evanston, Ill., attracted 98 laywomen, seminarians, and clergy as well as a few laymen to hear scholars and theologians offer documentation for either side.

Dr. Ruth Barnhouse, a Jungian psychiatrist with a degree in spiritual direction, suggested that Judeo-Christian religion reflects the patriarchy of the culture from which it evolved but that patriarchy is not a necessary aspect of a monotheistic religion.

Dr. Barnhouse believes that in the late 20th century human development is moving beyond the need for authoritarian patriarchy. She urges the Church to lead in forming a new order—not matriarchal but androgynous. "Patriarchy is destroying civilization. . . . The Church will be remiss if it allows society to take leadership in this change because the secular arm is too self-serving."

Since she sees the Eucharist as the Church's central expression, she stressed the importance of including women in the rite as a means of expanding the image of God.

Medieval church people did *not* see God and Jesus in exclusively masculine terms, according to Dr. Eleanor McLaughlin, an historian only recently involved in research on women and the Church. In documenting her concept of "Christ, My Mother," she cited passages from medieval contemplative lit-

erature which described Christ's giving birth to the souls of the faithful, Christ's feeding the faithful from His own body in the manner of a nursing mother.

The Rev. Dr. Howard Rhys, School of Theology of the University of the South, and the Rev. Reginald Fuller, Virginia Theological Seminary, presented biblical perspectives on ordination.

Dr. Rhys cited texts which discuss male-female relationships: "The distinction between men and women is as much a part of God's plan as is their equality, but there is nothing to say they are called to the same tasks."

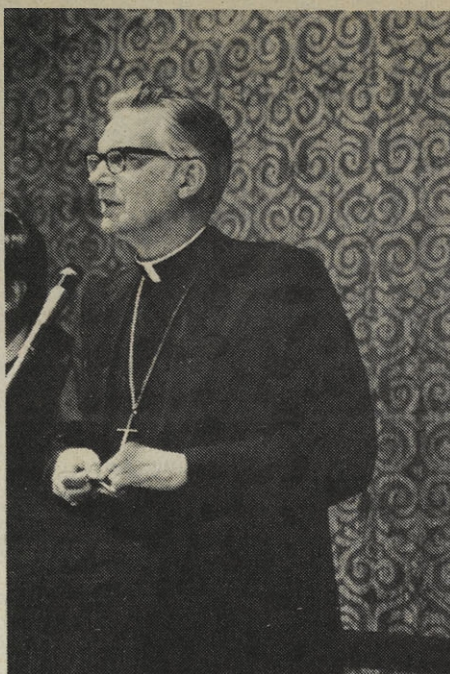
"Sex should not be a criteria for ordination," stated Mr. Fuller.

He also mentioned Paul's concern about the Church's impact on outsiders. He quoted the New Testament passage—"There is no such thing as Jew and Greek, slave and freeman, male and female" (Gal. 3:28 NEB)—and said the early Church had dealt with the Jew-Gentile question, the 19th century Church with the slavery question, "and maybe in the 20th century male and female is the issue."

On the conference's second day Bishop Arthur Vogel of West Missouri and the Rev. James Steele presented the theological and ecumenical considerations for and against women's ordination.

Bishop Vogel's advocacy of ordination was based on an understanding of the Trinity as a loving community of Persons which will be better represented by a male-female priesthood than by a single sex.

Mr. Steele opposed women's ordination as a "divisive step" which could set back church union and



BISHOP ARTHUR VOGEL ponders question from floor, following his talk.

could possibly cause the American Church's expulsion from the Anglican Communion.

The Rev. Edward Sunderland, a graduate of Harvard Law School, discussed the canonical and constitutional issues. He dissented from the view that the several dioceses could exercise "local option" on the question.

But many delegates wished for some way to reconcile the two positions and "live with the dissent and ambiguity."

Individuals, groups, or dioceses interested in obtaining the conference tapes should write to the Rev. Arthur Lloyd, St. Francis House, 1001 University Ave., Madison, Wis. 53715.

Provincial organizations, the Episcopal Women's Caucus, the Committee on the Apostolic Ministry, and the Episcopal Church Center's Youth and College Ministries Program supported the conference.

—Janette Pierce



"After a month I can already tell the difference IT'S ALL ABOUT JESUS makes in our home. . . ."

"It's written so even three-year-old Jamie can understand. Every night we have a Bible story about Jesus. We read about Him. Talk about Him. Pray to Him. Share His life together. We're starting to see ourselves as His special people! It's the perfect resource to unite us as a Christian family."

GET YOUR COPY TODAY, AND SEE WHAT A DIFFERENCE IT MAKES IN YOUR FAMILY'S LIFE!

Especially for families with grade school age children. 56 New Testament devotional readings, questions, prayers. With contemporary illustrations. By Allan Hart Jahsmann, coauthor of *LITTLE VISITS WITH GOD* and *MORE LITTLE VISITS WITH GOD*—in use in over 600,000 homes.

It's All About Jesus

ALLAN HART JAHSMANN

Coauthor of Little Visits With God

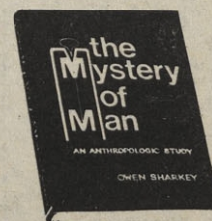


Hardbound edition, order number 6U1153, \$4.95
Paperback edition, order number 6U1157, \$2.95



the Mystery of MAN

by Owen Sharkey



An Anthropologic Study

This very impressive study is written from the viewpoint of man's self-awareness and seeks to define man through religious insight. Owen Sharkey confronts problematical man and perceives him as an integral part of the whole of reality and therein discovers his true identity.

\$10.95 from your bookseller or directly from:

FRANKLIN PUBLISHING CO.
Philadelphia, Pa. 19103

Twenty-three churches fight hunger

SPRINGFIELD—This Illinois city has one of the lowest unemployment rates in the nation. Yet both Christ Episcopal Church and Grace Lutheran Church here have received an increased number of calls for help from the unemployed and the elderly.

"We were one of the churches which kept food on hand, and all

of a sudden we became aware that there were a great many people in Springfield who came into this city from the outside and were falling into the public aid system," says the Rev. Hobart H. Heistand, rector of Christ Church.

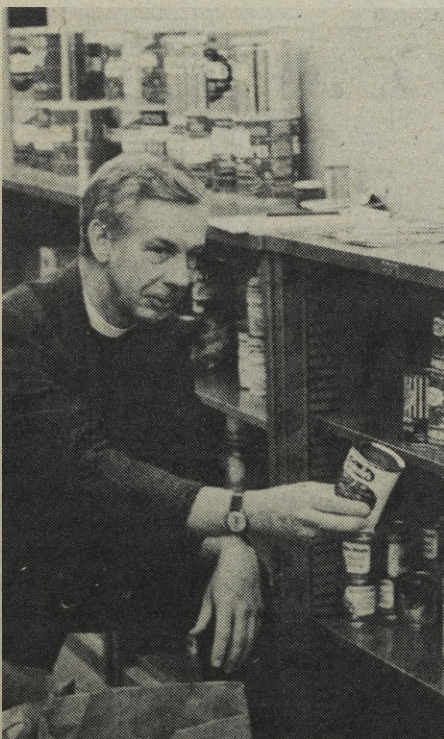
Christ Church had been collecting food from parishioners once a month and stocking storeroom shelves, but suddenly this once-a-month collection was not enough. "In the past six months we probably served 500 to 600 people," Father Heistand says. Many of the people are referred by the public aid office, many by parishioners who have learned of misfortune. "At present we are averaging about \$150 to \$200 worth of canned goods a week."

At Grace Church parishioners had been donating food on the monthly Communion Sunday for about two years. Pastor Kenneth Ahlstrand noticed the same increase in need and asked parishioners to bring food each week if possible. "Right now we are handing out about \$100 in food a week, and it has become a little more than our people can handle," he says.

In late January, Springfield Churches United, successor to the local Council of Churches, organized city-wide participation in food collection and distribution. The 23 churches in the organization collect food. Several fraternal

and business organizations, as well as the Boy Scouts and Girl Scouts of America, have joined the effort. Christ and Grace Churches are the food distribution points.

—Dan J. Cronin
Reporter, *The (Springfield) State Journal-Register*, from which this article was adapted.



STACKING FOOD on shelves at Christ Episcopal Church is the Rev. Hobart Heistand, rector.

Photos by Charles Bilyeu, *The State Journal-Register*



CHECKING THE STOCK at Grace Lutheran Church are Mary Lou Kanberg and Pastor Kenneth Ahlstrand.

Four Summer Sessions at

*The Church Divinity
School of the Pacific*
Berkeley, California

July 7-11

The Quest for Spirituality

SAMUEL GARRETT:

17-18th Century
Anglican Devotion

MAX PEARSE:

Eastern Religions and
Christianity

JOHN BOGART:

Prophecy and Glossalalia
in 1 Corinthians

July 14-18

Keeping Current in Bible

EDWARD HOBBS:

Synoptic and Pauline
Literature

DONN MORGAN:

Old Testament

JOHN BOGART:

Johannine Literature

August 4-8

Marital Counseling

RAY SMITH:

Pre-marital and crisis
counseling—case studies

August 11-15

Parish Administration

THOMAS CUMMINS:

Organizing the Parish
and leadership styles

For further information
write the

Director of Continuing Education

2451 Ridge Road
Berkeley, CA 94709

TIMELY FOR THE BI-CENTENNIAL CELEBRATION

Professor Jim is the story of a former slave whose self-emancipation led him to a life of exciting adventure, seldom experienced by any man, black or white. He was witness to historical events which proved the whereabouts of Aaron Burr immediately after the famous Burr-Hamilton duel. He fought in the War of 1812 and served as a revered counselor to students of Trinity College from the time it was founded and for 50 years thereafter. *Professor Jim* is not an "Uncle Tom" story. It is rather the fascinating story of an adventurous man of independence, intelligence and dignity.

HARD BOUND COPIES of *Professor Jim* are priced at \$3.50 each. Size: 4 1/2" x 7", 79 pp and introduction.

PAPERBACK COPIES of *Professor Jim* are priced at \$1.95 each. Size 4-7/16" x 6 1/2", 79 pp and introduction.

Standard dealer and library discounts available.

Order from:

Robert F. Crase
P. O. Box 531

Gig Harbor, WA. 98335

(Teacher Study Guides available at no charge.)

Switchboard

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

WOMEN PRIESTS:

FORUM CONTINUED

Were the 11 women and four bishops right in disregarding the rules of the Episcopal Church? Certainly ecclesiastical disobedience (like civil disobedience) is closer to a last than a first resort. It is not to be lightly undertaken.

To answer the question, many people find their memories going back to a tired black woman coming home from work in Montgomery, Ala. She was told to get up and move to the back of the bus. The command of the driver was backed by law. But something in the mind and heart of the black woman snapped. She was being pushed around once too often. She disobeyed, was arrested, and the Montgomery bus boycott was launched. Thanks both to massive civil rights campaigns in the South and the decisions of federal courts, the status of blacks was never the same again. She disobeyed a law for something higher than human law. Call it conscience and self-respect.

Already a majority of Episcopalians favor the ordination of women, knowing that only in this way will the full variety and richness of the ministry be made real. At the last General Convention, only the Church's archaic voting rules (as effective as a Senate filibuster) frustrated the convictions of the majority. But there is no hiding place. The question was once swept under the rug, but now it is swept out again and will not go away.

Sometimes a sense of time and history is healthy. I am quite sure that a century from now the descendants of those in the Church now roaring for the blood of the 11 and four will wonder what all the tumult was about. Meanwhile, it is a time for moving ahead to solve the problem in the only way it can be solved: by changing the canons of the Church so that priesthood is not left as society's one remaining haven for male chauvinism. In the light of this priority, bishops, priests, and laymen can find better uses for their time than seeking to discipline the women and clergy who were indeed "illegal" but also profoundly and prophetically right in what they did. Conscience and courage are not in great supply anywhere. We should give thanks for these precious gifts, not punish the men and women who possess them.

Chad Walsh
Beloit, Wis.

I see Bishop [John H. Burt] of Ohio "has announced his intention to resign if the 1976 General Convention does not vote to open the priesthood to women" (March issue). It seems to me Dean Guthrie of (then) E.T.S. made a similar threat some time ago.

I am forced to wonder why our Lord didn't quit because He couldn't get His way.

I wonder what such men were doing with their heroic dramatics while others among us were risking our personal freedom and our positions in our parishes by demonstrating for peace in Vietnam. I wonder why they don't use such heroic dramatics to focus our attention on the multitudes dying daily from hunger in so many lands. I wonder why they don't use such heroic dramatics to protest against our arming to the teeth so many nations of the world.

The matter of ordaining women is an important problem, but can the priesting of a relatively few women be as important as the matter of life and death for millions?

Ernest D. Thompson
Cambridge, Mass.

It is with profound shock that I respond to Bishop Burt's announcement. With him, several other diocesans have stooped to episcopal blackmail. I am grieved by such threats from our Fathers-in-God. They failed to deal with rebellion in the

House when the late Jim Pike called their bluff with his heresy. They are now incapable of exercising discipline and control over their own rank.

If our unhappy bishops want to "stand up for conscience," then let's see them start defending the Faith rather than setting the example of anarchy.

Philip E. Weeks
Miami, Fla.

INDICTMENT

I work as part-time secretary at my parish and recently [saw the December, 1974, issue]. Since I am interested in Indians, especially the Navajo, and have visited and supported St. Christopher's Mission to the Navajo here in Utah, I took it home to read.

The article, "Tragedy in Farmington," upset me deeply. It is horrible to believe that such things can still occur in this day and age. That our society and churches and schools are doing such a poor job of teaching humans to get along with each other is awful to consider. That our laws and courts of justice can be made such a mockery of is an indictment of our whole American way of life.

Pat Graves
Kaysville, Utah

See page 8 for other letters

COMMUNICATION:

IT TAKES TWO

During the years I have been in the ministry of this Church, I have had many occasions to write to priests in various parts of the nation, referring parishioners who had moved to their communities or referring college students to them for pastoral care. The majority of these letters have never been acknowledged. I have never known whether any pastoral work was done. In some cases a second letter has also gone unanswered.

As the theological seminaries are retooling, may I urge a short course in letter-writing, or possibly simple courtesy?

Howard R. Kunkle
Sedan, Kan.

FANCY THAT!

I was shocked to discover that Frederick Warnecke, retired Bishop of Bethlehem, has suggested a revolution (March issue). The very next thing you know, someone will suggest changing the liturgy!

Laurence J. James
Athens, Ohio

FOR THE RECORD

Your statement (March issue, page 5) that the Society for the Preservation of the Prayer Book "was started... by three Vanderbilt University professors—Drs. Walter Sullivan, John M. Aden, and H. L. Weatherby" is incomplete.

Other founders included Dr. Howard Rhys of the School of Theology; Dr. Andrew Lytle, then editor of the *Sewanee Review* as well as of the English Department of the college; and the Rev. William Ralston, Jr., also of the English Department of the college.

Quintard Joyner
Sewanee, Tenn.

"CHARITY" BEGINS WHERE?

The "Open Letter to McDonald's" by Peter F. Casparian in the February issue, which suggests the Church has a responsibility to challenge the business community in meeting the needs of the world, reminds me of what two well-known writers had to say about people who are anxious to force their own ideas and convictions on others. C. S. Lewis in *Letters to Malcolm* cautioned, "Take care. It is so easy to break eggs without making omelettes." Will Rogers in a similar vein opined, "We are all

ignorant. Only just about different things."

[I am amazed at] the way a good many well-intentioned people can become concerned about the world's food shortage and then be so unconcerned about the people who are on the front lines of any war on hunger, namely the American farmer-stockman. We, as concerned churchmen, are supposed to feel personally responsible for all those starving millions even when the root causes are obviously beyond our control.

But when a consumer-oriented Congress and a President, desperately trying to get a handle on rising food costs, adopt policies that bring thousands of American farmers to the point where every head of livestock they own is a liability (for example, dairy specialists at O.S.U. have estimated a well-managed dairy herd of 80 cows will lose \$125 per head at today's high costs and today's disastrously low farm milk prices), then we are apparently supposed to resign ourselves to meatless hamburgers and tap-water milkshakes and ignore what is going to happen to the millions of acres of pastureland and land too hilly or otherwise unsuitable for cash crops that farmers and ranchers now use for livestock or dairy enterprises.

I have been an Episcopalian and a dairy farmer for over 25 years, and even though I'm the only farmer in our small parish, I've never felt the slightest need to apologize for my vocation. Take care, Mr. Casparian, that I don't have to apologize to my fellow dairy farmers for being an Episcopalian!

Woodrow W. McCalla
Amber, Okla.

St. John's has super Tuesdays

You'd need to conduct a serious search to find a match for the diversity of the Tuesday night schedule at the Cathedral of St. John the Divine, New York City.

A free "soup-in" starts at 6 p.m., followed by a poetry reading; then in the Cathedral itself are Sufi dancing, a meditation, power circle, and finally the Eucharist. This is not a one-time event. It is planned for the first Tuesday of every month except August.

In a more traditional effort, competition for the first annual Aubrey Cartwright Prize for Religious Art is open now through June 30. First prize is \$5,000 and a one-man show at the Cathedral in the fall.

Entries and requests for information should be sent to the Rev. Richard Mann at the Cathedral, 1947 Amsterdam Ave., New York, N.Y. 10025.

Coming up

MAY

- 1 St. Philip and St. James, Apostles
- 1-2 Anglican Fellowship of Prayer national convention, Atlantic City, N.J.
- 4 Sixth Sunday of Easter
- 8 Ascension Day
- 11 Seventh Sunday of Easter
- Sunday after Ascension Day
- 13-16 Annual Associated Church Press Convention, New York, N.Y.
- 14-16 Quarterly meeting, Executive Council of the Episcopal Church, Denver, Colo.
- 18 Pentecost Sunday (Whitsunday)
- 25 First Sunday after Pentecost
- Trinity Sunday
- 31 The Visitation of the Blessed Virgin Mary
- 31 Confraternity of the Blessed Sacrament annual mass and conference, St. Mary's Church, Asheville, N.C.

The Episcopalian



Kent Fulcher

A. Wayne Schwab

"Evangelism is not a program. It's a whole orientation. We need to become more aware of, and articulate about, our own religious faith."

So says the Rev. A. Wayne Schwab, recently appointed to be

the Episcopal Church's first evangelism officer.

An evangelistic emphasis—historically not an outstanding characteristic of the Episcopal Church—has recently seen a resurgence with a number of people and groups active within the Church. "By appointing an evangelism officer, we legitimate the activity in a way we've never done before," Mr. Schwab says.

This symbol of the Episcopal Church's move into evangelism parallels a move on the part of other American denominations and agencies, particularly groups previously known for their "liberalism," such as the United Church of Christ, the Lutheran Church in America, and the National Council of Churches.

Mr. Schwab is aware of the tension between those who espouse evangelistic concerns and those who view this emphasis as a flight from the "gospel of the world at work."

"People concerned with social justice are wary that this is an escape from social action," he says, "and the people concerned

for evangelism are wary that the alternative is an escape from Jesus, the support and root of our faith and action.

"My job is at least partly to help these groups to give to and receive from each other. Because I believe they *both* have something important to contribute. The two go together—the proclamation of the gospel and its living out are inseparably linked. But there's no question that we have had real difficulty in being articulate about our faith and need some work on it."

Mr. Schwab hopes to begin by meeting people. "I'll be doing a lot of traveling, getting out to talk with—and listen to—the people who have been active in evangelism around the Church, including the House of Bishops' committee on evangelism. We'll be holding some conferences to map out what we are currently doing and where we want to go. We hope also to visit seminaries."

He says he is "not *the* evangelist for the Episcopal Church. I am here to help the Church become more evangelistic. We need leader-

ship to draw these things together and to enable people to develop and exercise their own evangelism efforts."

Ecumenical and lay ministry efforts have been a particular concern of Wayne Schwab's work in the Church. He and his wife, Betty, helped develop the Seabury Series experimental fifth and sixth grade courses in 1954-56. The 46-year-old priest worked on curriculum revision for Morehouse-Barlow and was chairman of the Diocese of Newark's Christian education department for six years. He was also a Project Test Pattern consultant and is an organizational development consultant.

An accredited pastoral counselor, Mr. Schwab has helped develop training institutes and initiated the Pascack Valley Center, an ecumenical association of clergy and laity for social action in upper Bergen County, N.J.

Mr. Schwab came to the Episcopal Church Center from St. Paul's, Montvale, N.J., of which he had been rector since 1957. The Schwabs have four children.

—Leonard Freeman

FBI reveals investigation of GCSP grant Continued from page 1

He presented a file of information to back his charges.

In a telephone interview, Mr. Crump told *The Episcopalian*: "Never at any time did I either give or receive any information from the FBI regarding any grant." He said the source for his information on the Project was a Jackson clergyman whose name he did not remember.

Once Mr. Crump contacted the FBI to verify information he had received about a proposed GCSP grant. "But," he said, "I was advised that such verification could not be obtained. That was the only time I spoke to anybody at the FBI about a grant."

Mr. Quander has released financial records which show that GCSP gave an additional \$20,000 to the Project in October, 1970, and made two further grants in March and October of 1973, bringing total Episcopal Church funding to over \$60,000.

The Jackson Human Rights Project centered on voter registration

and welfare work at the time of GCSP's initial grant; it has now expanded into development of community models and local health care programs.

Mr. Kenyatta left the Project before the Episcopal Church money arrived because he received

a threatening letter which, FBI files show, was approved and sent by the federal agency. The subject of a considerable dossier assembled by the FBI's Counterintelligence Program (Cointelpro), now disbanded, Mr. Kenyatta became known to Episcopalians when in

1969 he presented the Black Manifesto and demanded reparations from the Church at its South Bend General Convention. He now works with the Black Economic Development Conference in Philadelphia where he is a candidate for mayor in the spring primaries.



All dressed up and no place to go.

These girls and 4,000,000 other refugees wait and wait . . . in Vietnam, in Laos and Cambodia. Four million people who can't go home. They've no place to live, no food, no drinking water, no livestock or chickens, or seed for planting. And scant hope.

We can give them something to strengthen their hope — through the Presiding Bishop's Fund for World Relief, working with Vietnam Christian Service, Asia Christian Service and the World Council of Churches' Fund for Reconstruction and Rehabilitation in Indochina. We can give food, medicine, housing, a means of livelihood. Won't you send a check or money order, with the coupon below, to the Presiding Bishop's Fund?

As Christians we owe them that much, don't you agree?



Here's my contribution to:
**THE PRESIDING BISHOP'S
FUND FOR WORLD RELIEF**

Name _____

Address _____

City & State _____

(Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N. Y. 10017.) Contributions are tax deductible. E-5-75

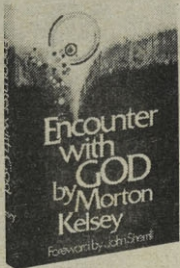
Two conferences draw 100 people

Two Episcopal groups concerned with parish life and liturgy attracted over 50 persons each to recent conferences.

In Racine, Wis., the Association for Creative Theology heard the Rev. Dr. Robert Terwilliger speak on theological vocation. The association, basing its positions on the Anglo-Catholic tradition, promotes discussion of theology and Church issues.

In Washington, D.C., the Episcopal Center for Evangelism sponsored a training session for clergy and lay people interested in conducting parish preaching missions. Canon Bryan Green of England and the Rev. Robert B. Hall, director of the Center, led the classes.

For The Thinking Man...



WHO IS WEARY OF ARID RELIGIOUS THEORIES AND ANTI-SUPERNATURAL RATIONALISM

ENCOUNTER WITH GOD
by Morton Kelsey
foreword by John Sherrill

"This could become one of the major books of our era. It points people to a discoverable reality..." Larry Christenson
\$5.95 At Your Bookstore

BETHANY FELLOWSHIP
6820 Auto Club Road
Minneapolis, Minn. 55438

Book Publishing

Manuscripts invited for prompt review and terms of publication. All subjects. Professional editing, design, production and marketing since 1920. Send inquiry or manuscript, or call (215) 563-3553. Ask for free *Authors' Guide H-16*.
DORRANCE & COMPANY
1617 J.F. Kennedy Blvd. Philadelphia, Pa. 19103

Save up to 80% on
Religious Books!

write for free catalog

Rocky Mtn. Discount Books

Dept. A-12/P.O. Box 11208
Pueblo, Colorado 81001



We're flying high!
Our circulation is up. For better results place your next ad in the new **EPISCOPALIAN**.
Write Leila S. Cooke, Adv. mgr.
1930 Chestnut St. Phila. Pa. 19103
or phone 215-564-2015

APRIL SPECIAL

8½x11 Stationery-20lb. Stock
One Color Black Ink-\$9.95 per M
Two Colors - \$14.95 per M
For 25% RagBond Add \$1.00M
Sorry - Minimum Order 5,000 sheets at these prices. Send clean sample with order form:

Our Parish News, Inc.
214 Wooster Street
New Haven, Conn. 06511

CASSETTE TAPES

of
Outstanding Charismatic Leaders
in
Testimonies, Sermons, Teachings

Inspirational Tape Club offers you the opportunity to buy hundreds of never-before available tapes. No obligation to buy any tapes... but you're kept up to date with reviews of new ones which become available each month.

Introductory membership only \$1... for which you also receive the late Peter Marshall's "Some Things I Know"... now a collector's item.

Send \$1 with your name and address to:
Inspirational Tape Club, Dept. EP-8
41 East Main St., Mesa, Arizona 85201

Reflections on Uganda from a returned missionary

In 1968 Darcy James, 38, went to Uganda with her husband, the Rev. Paulding James. She taught New Testament and supervised field work as a volunteer at Bishop Tucker College in Mukono where her husband taught. She also taught a few courses in a subsidiary school for seminarians' wives and gave birth to the Jameses' second child on the holiday between terms. The Jameses left Uganda after the coup which brought General Idi Amin, a Muslim, to the Presidency. They are now at St. Paul's, Burlingame, Calif., where Father James is associate rector and Mrs. James a lay volunteer. Following are Mrs. James' reflections on the five years she spent in Uganda.

Uganda is on the equator, an independent nation with half the area and population of California. It has some 15 separate tribes with different cultures and languages and uses English as its national language.

Although formed less than 100 years ago and autonomous since 1960, the Anglican Church of Uganda, Ruanda and Burundi (now the Church of Uganda, Burundi and Boga-Zaire) has as many members as our own Episcopal Church in the U.S. Anglicans and Roman Catholics claim as members more than half of Uganda's 10.1 million population.

The Church of England provided the growing Church of Uganda with bishops, pastors, doctors, teachers, administrators, funds, translations of Scripture, and—to our dismay—the 1662 version of the Prayer Book. We arrived near the beginning of a new era in the Church of Uganda, led by African priests and bishops, and were startled to find the people discussing the same problems we had just left behind—youth, stewardship, Christian ethics in a changing society.

Bishop Tucker College, the only theological seminary for this great Church, was one of the few institutions where foreigners still outnumbered Africans. My husband prepared students for the parish ministry and helped train those

who would take over as theological tutors. As far as the contract was concerned, I came along to look after the baby—then 14 months old.

Diverse as the tribes of East Africa are, they have in common a deep tradition of hospitality, and we felt we were truly welcome in spite of our white skins and uncouth ways. At first the Ugandan government welcomed outsiders.



STUDENTS ENACT passion play, above right. Above, Canterbury visits.

too, but even after government policy turned cold in 1972, we experienced no change in the warm courtesy we met on the streets.

But the able young clergy felt their Church was being stunted by a lingering religious colonialism, and we met with ambivalence among them. Indeed, many of us, black and white, complained that the first missionaries had imported English culture under the label of Christianity. For example, if a man with several wives wanted to be baptized, he had to send all but one away. No thought was given to what was to become of the dismissed women.

The new search for a truly African expression of Christianity will surely benefit the whole Church, Western as well as Eastern. We were exhilarated to watch it and contribute a little, but we also caught some of its backlash. As with every minority, we were held accountable for the faults of anyone who looked like us, past or present. Once I was cut out of a staff discussion with the rebuke, "As an expatriate, you will never be able to understand our culture." Even the church leaders who most genuinely welcomed continuing help from overseas regretted having to rely on it so much.

When I look back, what strikes me most is the unity in which God wrapped all our differences: during the serious illness in our family when we were held in loving prayers in all the languages and accents of our college community; African women who at various times took my children in their arms and blessed them and who entrusted their own babies to me.



PRESENTATION of women workers, above, left. Children, above, walk among granaries and a hen house (raised building).



During a period when the government published warnings that "some so-called missionaries are CIA-Zionist spies in disguise," we sometimes stood in a circle—Ugandan, Irish, English, American—with our hands joined and prayed for each other with all our hearts.

When the government began to press for total "Africanization" of the Church in Uganda, the bishops replied, "We will always need the expatriates, not because they are experts or because they bring money but because we are one in Christ."

Our last year in Uganda was difficult for the whole country because of economic problems,



Darcy James

wars and rumors of wars, people disappearing and dying—not a family untouched, someone said. By that time we were the last Americans working in the Church there.

We left in the summer of 1973 with regret but with a sense that it was God's time for us to come home. Our students and colleagues seemed to share those mixed feelings. Thirteen Africans and three foreigners were then teaching at the college, a kind of symbol that our part of the work was done.

The Church of Uganda is strong. If necessary, Ugandan Christians will be able to stand entirely on their own. But what I experienced there, and what I pray we will feel deeply here, is no part of Christ's body is ever independent of the other parts.

As we prepared to leave Mukono, nearly every person who said goodbye gave us a message for you, and it was always the same: "Tell our brothers and sisters in America that we are praying for them."

PROVINCE I

Norman Faramelli, Cambridge, Mass., 617-491-6350; Jan Putnam, Wellesley, Mass., 617-235-4369; Ronald Woodruff, West Hartford, Conn., 203-521-6462; Stephen W. Foote, Falmouth, Maine, 207-781-3366; William Gates, Norway, Maine, 207-527-2176; Helen Ebbeson, Rye, N.H., 603-436-1987; Al Sears, Boston, Mass., 617-742-4720; Dick Cockrell, Woodstock, Vt., 802-457-1727; Eric Ebbeson, Rye, N.H., 603-436-1987.

PROVINCE II

Gerterlyn Dozier, New York, N.Y., 212-286-9150; Mark S. Sisk, Kingston, N.Y., 914-331-0962; Walter D. Dennis, New York, N.Y., 212-UN 5-3600; Robert C. Harvey, Bergenfield, N.J., 201-384-0286; Dayrell M. Spence, Buffalo, N.Y., 716-839-4478; Stephen T. Lane, Rochester, N.Y., 716-473-2977; Jan Nemier, Adams, N.Y., 315-232-2663; Susan Thompson, Barrington, N.J., 609-547-4961; Charles Laffin, Farmingdale, N.Y., 516-420-2145.

PROVINCE III

Peter Greenfield, Hershey, Pa., 717-534-1514; Margaret Rex, Erie, Pa., 814-838-1643; Mary Miller, Baltimore, Md., 301-788-2502; Lloyd Addington, Annandale, Va., 703-986-9336; Douglas Scott, Wayne, Pa., 215-293-0427; Fletcher Lowe, Richmond, Va., 804-355-3251; Michael K. Thompson, Radford, Va., 703-639-3494.

PROVINCE IV

Frank Vest, Charlotte, N.C., 704-333-0378; Richard Kim, Sheffield, Ala., 205-383-2014; Thomas Tiller, Jackson, Miss., 601-948-5954; Tom Dukes, Albany, Ga., 912-436-4731; Tyrrel Dear, Hialeah, Fla., 305-888-1623; Austin Ford, Atlanta, Ga., 404-525-5948; Allen L. Bartlett, Jr., Louisville, Ky., 502-587-1354; Charles F. Duvall, Fayetteville, N.C., 919-484-9322; John C. McCutchen, II, New Roads, La., 504-638-8656.

PROVINCE V

Betty Weeth, La Crosse, Wis., 608-784-5027; William Brown, Cleveland, Ohio, 216-771-4815; Gary Evans, Gladstone, Mich., 906-428-9537; Joie Upton, Wheaton, Ill., 312-665-5027; Charlotte L. Alderson, Chicago, Ill., 312-787-6410; Lena J. Harris, Indianapolis, Ind., 317-253-9101; David Evans, Mt. Clemens, Mich., 313-465-4573; John Lathrop, Columbus, Ohio, 614-221-5351; Mary S. Gould, Peoria, Ill., 309-691-1484.

PROVINCE VI

Barbara Lee, Denver, Colo., 303-322-3207; Pat Washburn, Denver, Colo., 303-355-5546; Richard Hayes, Laramie, Wyo., 307-745-3593; Patti Hawn, Aurora, Colo., 303-343-6728; Mary Wallace, Rochester, Minn., 507-288-5853; Paul Garrett, Denver, Colo., 303-388-0088; John Stanley, Omaha, Neb., 402-588-5373; John Harris, Des Moines, Iowa, 515-277-6165; Correne Fossum, Minot, N.D., 701-838-4404; John L. Dreibelbis, Huron, S.D., 605-352-3511.

PROVINCE VII

William Powell, Stillwater, Okla., 405-372-3357; Fred Howard, Amarillo, Texas, 806-373-9624; Curt Junker, Tulsa, Okla., 405-348-0710; Emery Washington, Little Rock, Ark., 501-372-2168; Rob Matthews, Lawrence, Kan., 913-841-5346; Fernando H. Salazar, Mesilla Park, N.M., 505-526-2389; Madge Brown, Little Rock, Ark., 501-666-7360; Julie Brown, 502 Elmwood Place, Austin, Texas; Sally Brown, Tulsa, Okla., 918-743-1450.

PROVINCE VIII

Ruth Mitchell, Box 201, Ft. Defiance, Ariz.; Marjorie Cope, Mill Valley, Calif., 415-388-6105; Lillian Vallely, Fort Hall, Idaho, 208-237-6047; Yvonne S. Reed, Phoenix, Ariz., 602-955-7900; Be Herrera, San Francisco, Calif., 415-661-3478; Rosalio Munoz, Los Angeles, Calif., 213-222-1322; Doris Phelps, San Anselmo, Calif., 415-454-3684; Dick Gillett, Pasadena, Calif., 213-796-7176; Robert Baxter, Tacoma, Wash., 206-JU8-1455; John Bright, Lake Oswego, Ore., 503-636-5619; Virginia Ram, Los Angeles, Calif., 213-222-1322; Eric Julien, Turlock, Calif., 209-632-3272; Margaret Benally, Bluff, Utah, 801-672-2241; Lydia Davis, Corona del Mar, Calif., 714-673-0511; Ruth Velozo, Seattle, Wash., 206-324-8177; Marybeth Downs, Palo Alto, Calif., 415-323-3153; John D. Harrison, Palm Desert, Calif., 714-346-2697; Joan Bordman, Newark, Calif., 415-797-8341; Wesley Frensdorff, Reno, Nev., 702-747-4949.

May, 1975

Norman Faramelli: 'Justice, not charity'

Some 80 people, including participants from Province IX, received training in two March meetings on how to begin parish programs to combat hunger. (See list, this page.) The Rev. Norman Faramelli, chairman of the Episcopal Church's Hunger Task Force, led the sessions and tells here how he views the Church's task.

"Poor distribution of resources is our principal and immediate problem. Hunger is not simply the result of bad weather or too many people in the world or 'the will of God.' Rather it is the result of the ever-widening gap between the rich and poor of the world. . . . Now we must look not only at the symptoms but deal squarely with the problem itself."

Fasting and sending money saved to the poor is fine but "shortsighted," Mr. Faramelli says, because it's not enough. "However, let's not apologize for relief methods. We must do it this way to buy time. The question is, what are we going to do with the time we buy?"

"We have expected poor people to bear the brunt of our foreign policy. We have urged dependent nations to expand industrially at the expense of developing their own agricultural methods. The U.S. must move toward providing countries with food-producing aid rather than jets and weapons."

"And this means church people will have to get involved in politics and economics. . . . The Church, for the most part, has simply bypassed and ignored politics and economics."

"We have to begin with a theology of common humanity. The virtue we must develop is justice, not charity. Love based on charity produces dependency. Love based on justice does not, and it is not sentimental and destructive."

"The Church is mission, and this means giving—not because of moral obligation or because it makes us feel good. We've got to give because our very salvation depends on service to other people."

—Salomé Breck



Norman Faramelli

Here's How You Can Sponsor A Child

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," allowing us to assign you a child from our emergency list.
- Enclose your first monthly check. The cost is only \$15 each month to help a child who needs you.

Here's What You Will Receive

- In about two weeks you'll receive a Personal Sponsor Folder with photograph and information on the child you sponsor and a description of the project where the child receives help.
- Later on . . . a "welcome letter" from the overseas field office.
- Progress reports on the child when you request them.
- A Christmas greeting from the child.
- The opportunity to write directly to the child. You will be given the mailing address and detailed instructions on mail to your child's country.
- Letters from the child answering your correspondence. You receive the child's original letter and an English translation from an overseas office. (Staff workers help children unable to write.)
- And the satisfaction that comes from helping a deserving child.

Here's What Your Sponsored Child Receives

- In children's homes: supplementary food, clothing, medical care, and dedicated housemothers.
- In Family Helper Projects: school supplies and clothing, medical assistance, emergency food and shelter, and family guidance from a trained child care worker.
- Special aid depending on the country and the type of project.
- Psychological support because the child knows *you* care.

Sponsors are urgently needed 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, mailing address and picture.
I cannot sponsor a child but want to give \$ _____
☐ Please send me more information.

Name _____

Address _____

City _____

State _____ Zip _____

Member of International Union for Child Welfare, Geneva. Gifts are tax deductible. Canadians: Write 1407 Yonge, Toronto, 7.

EP 1950



What you should know about Life Insurance

by CHARLES DOCKENDORFF
Vice President
Church Life Insurance Corp.
Faculty, The College of Insurance

To assist you with planning your family's financial future, Mr. Dockendorff answers questions that come across the desks at Church Life and welcomes additional questions from readers.

Q. It has been suggested to me that my wife should have more insurance on her life. She now carries a \$1,000 policy purchased before we were married. We have two children, ages 5 and 3.

A. It is unlikely that her present \$1,000 policy would cover the expenses which you would confront immediately at her death. I refer to funeral and burial expenses, plot, marker, perpetual care, and other similar type expenses. There may also be doctor and hospital bills accumulated from a final illness. I would recommend that at least \$2,000 additional be provided toward all of these potential last expenses.

There is another area of need, however. In case of your wife's death, while your children were young, who would take care of them for you? How much would this care cost? Would part-time household help be as motivated to economize with household expenses as your wife would be? There may also be other extra expenses which you would face.

While you cannot place a dollar value on a wife and mother, neither can you afford to underestimate the added financial burden that you would have to take on in the event of your wife's death.

Q. My next question, then, is what can I do about income for me in case of her death? It sounds very costly.

A. Since this is a temporarily increased need, the cost of meeting it can be remarkably low. For example, if your wife is now age 30, you could assure yourself of \$400 per month from the time of her death until your youngest child is 18 at a premium of only about \$120 per year. You certainly would be well advised to proceed with this type of an addition to your overall family protection program.

Have you a question?
Send it today to:

Mr. Charles Dockendorff
Church Life Insurance Corporation
800 Second Ave., New York, N.Y. 10017



New Directions

Program of the Joint Commission
on the Church in
Small Communities

This Program is currently providing:

- Consultant service to dioceses desiring to revitalize their work in rural areas, towns, and small cities.
- Advisory service and assistance to clergy in planning and arranging for continuing education.
- Diocesan and regional conferences and workshops for clergy and laity.
- Opportunities for advanced education and training for archdeacons, rural dean, directors of regional programs, and others with regional responsibilities.
- Assistance to diocesan schools and programs for theological education.
- Publications and other tools for learning.

For more information on these or other services

WRITE

The Rt. Rev. William Davidson (Dept. A)
P. O. Box 1383
Salina, Kansas 67401

or

The Rev. H. Boone Porter (Dept. A)
9200 N. W. Skyview Avenue
Kansas City, Missouri 64154

Readers respond to Buckley views

Recent articles by "outsiders" in regard to Prayer Book revision (including "Anglican Agony: An outsider's view" by William F. Buckley in the March issue) have made assumptions I consider to be unworthy of cultured users of the English language, to wit:

1) *That The Book of Common Prayer, being a pillar of the English language, can have no equal in contemporary speech.* Language is a living creature, and its use by educated and self-disciplined speakers keeps it fresh, appealing, and alive. Whether the English of the proposed rites is such a proper use of English may be one thing, but to say that contemporary speech is by definition less majestic than Elizabethan prose is to take a narrow and pedestrian view of the possibilities of our splendid tongue. Rites proposed for use in the rest of this century do not have to be wooden, ungraceful, and unappealing to the spirit of those whose ears are spoiled by good English.

2) *The fear that the new rites will supplant or replace the old ones, polished as they are with a steady four centuries of daily use.* The proposed rites no more replace the Prayer Book than does a footprint replace the foot that made it.

The function of pillars is to support, not to be an end in themselves. The language pillar on which the revision of the liturgy is raised is of such strength and constancy that wherever cultured and sensitive speakers of the English language use it, they will know they stand upon the soundest and most worthy linguistic foundations.

I feel our sense of responsibility, as those who inherit by our prayer life the most splendid example of polished speech, should be not to stifle development out of fear that we will "lose something of value" but rather to explore widely out of confidence that we do stand on solid linguistic footings.

James P. Blackburn
Claremore, Okla.

It took the comments of an outsider to push me into writing about the Trial Liturgies.

To begin with, one of the first things taught in public speaking is never talk down to your audience. The new forms of service seem to have been prepared with the basic idea that Americans are too stupid and too poorly educated to understand the old English forms of speech. As Mr. Buckley points out, *The Book of Common Prayer* is one of the gems of the English language. The Trial Liturgies appear to be an attempt by poorly educated glory-seekers to thrust this book onto a shelf beside the works of Shakespeare, to be read only by students of philology.

Some of the changes indicate a lack of knowledge of the English tongue. In the new form of the Nicene Creed the words "seen and unseen" have been substituted for "visible and invisible." Seeing is one of the senses of man. Visibility or invisibility is an attribute of all forms of matter and energy. God made many things that are invisible, that will never be seen by man. Too often the changes seem to have been made for the sake of change, not for improved understanding.

The Prayer of Humble Access has been dropped from the Second Service. Does this mean we are now worthy of a seat at the table? What has happened to the old order: we kneel to pray, we stand to praise, and we sit to learn? There now seems to be no meaning to the standing, sitting, and kneeling. The supreme insult is the flippant approach to God and His Son by eliminating the use of the second person singular form which has become over the years the very special form of addressing the Deity.

Henry P. Walker
Tucson, Ariz.

At last! I understand why the Episcopal Church has been offered a Trial Liturgy.

Just as we need evil in order to appreciate good, hatred to contrast with love, sin to enjoy forgiveness, we must have a Trial Liturgy to understand more

fully the beauty, timelessness, and correct theology of *The Book of Common Prayer*.

Too bad some Episcopalians are so blinded by the propaganda of having a "new, relevant, and parishioner-catching liturgy" that it takes outsiders—in newspaper columns and TV interview shows—to point out the true situation.

The Church has brought us this far in 400 years of using *The Book of Common Prayer* (with small revisions, not a total rejection). I have faith the Prayer Book can continue to do the job for another 400 years. Let's not sell our Church's precious heritage for a mess of wordage.

Sheila W. Martin
Hatboro, Pa.

"Rabbits don't lay eggs" proclaims the headline at the middle of page 5, March issue. But this bold affirmation is invalidated by the article immediately above. Lay-an-egg is precisely what the rabbit did when William Buckley wrote that silly piece on Prayer Book revision.

Mr. Buckley puts the Prayer Book on a par with *Hamlet*, *The Iliad*, and *The Divine Comedy* as one of the masterpieces of literature.

Two things must be remembered: 1) revision is not being considered because the Prayer Book is literature but because it is liturgy; 2) revision or no revision, the 1928 Prayer Book will go on being literature—along with the revisions of 1549, 1552, 1559, 1604, 1662, and 1789 (to name but a few).

Joseph B. Tucker
Camden, Ark.

I've read with interest William F. Buckley's article, and for once I find myself in agreement with him.

But probably there are a few outworn expressions that should be changed or omitted—for example, the clause in "A Catechism" (*The Book of Common Prayer*, page 580), which reads: "To order myself lowly and reverently to all my betters."

Jed H. Taylor
Mansfield, Pa.

In the March issue you claim that, regarding the Society for the Preservation of the Book of Common Prayer, "Society members... oppose the proposed revisions on grounds of style, grammar, and word selection." The inference being, of course, that we care not an iota for theology.

While that statement is not an absolute lie, it certainly isn't the absolute truth, either. While fully 100 percent of the Society's membership would undoubtedly agree with Mr. Buckley's comments, a great number of us take the issue much further... into a realm where the layman cannot tread as nimbly as the academician but where the layman can easily see theological changes are being proposed.

Michael O. Willson
Louisville, Ky.

Greatly appreciated Mr. Buckley's article. He hit the point with the replacement of "thou" by "you" in the new-lingo Mass. Has anyone tried setting "you" to music? "Thou" lends itself easily to a musical sound, besides being full of intimate and mystical connotations. "You" sung by a choir sounds like a soup commercial.

For my part, yoga turning-out is not enough. When the modern-day Lord's Prayer is being recited, I merely recite it the way I know it, in all its ancient cadential glory. Whatever this out-of-step mumbling does to the people sitting next to me, I cannot say.

I'd like to hear more from Mr. Buckley or from any responsible critic on such things—and about the state of recent music written for the Church.

Elena Acquafiglia
Swarthmore, Pa.

Right on, William F. Buckley, Jr.!

Marion C. Palmer
Cuba, N.Y.

I read with anger the article by William Buckley. I wonder how many times he's missed Mass since the new Roman Catholic liturgy came out.

I have attended Roman Catholic and Episcopal churches from childhood. Both the Latin liturgy and that of the 1928 Prayer Book are beautiful when they are said and/or sung in a reverent manner. However, they are an outrage when sung poorly or said by a priest wanting to whip through the service, whether it be Mass or an Anglican service, as fast as possible.

New liturgy or old, for either to have meaning it should be done in a reverent spirit so worship will be a complete and relevant experience on the part of worshipers and celebrants.

Ruth B. Morgan
Phoenix, Ariz.

William F. Buckley reveals a most insightful perception of the dangers involved in the proposed radical alteration of *The Book of Common Prayer*. Should this occur, the noble, spiritually uplifting liturgy which our branch of Christ's Holy Catholic Church has retained these many centuries would be desecrated. Moreover, as Mr. Buckley points out, attendance at the Roman Mass has declined significantly since the liturgical changes of the 1960's. Could we expect contrary developments?

Let us pray that, before any final decisions are arrived at, much more thorough consideration of all facets of this most crucial question will be made. Such consideration should not ignore the fact that a very large number of Episcopalians are far from favoring the ill-conceived proposals which have been allowed to masquerade as "improvements."

R. E. Kelly
Buffalo, N.Y.

My response to Mr. William F. Buckley is in the words of Achish, King of Gath, in I Samuel 21:15:

"Do I lack madmen, that you have brought this fellow to play the madman in my presence? Shall this fellow come into my house?"

Have we not enough people within the Episcopal Church who are sufficiently ignorant of the function and purpose of liturgy without importing the medieval Roman views of one who regards the Mass as a time to tune out everything he hears and to commune with his Maker?

John H. Lacey
Sewanee, Tenn.

I was perplexed that you printed the column by William Buckley. I do not see how his irrelevant and uninformed opinion can have any good or positive effect on our Church. Mr. Buckley is a lapsed Roman Catholic and certainly no appropriate person to be giving liturgical advice to Episcopalians! His remarks do serve to inflame some of the irrational fears of our conservative members.

The most destructive deceit lies in the suggestion that our liturgical choices will be either BCP or an entirely revised liturgy. This is a blatant falsehood. The present [Trial] Book includes the BCP liturgy almost intact as the First Service. Certainly any Prayer Book authorized by General Convention will also include this option. I think it is important to see that revision of the Prayer Book permits many more options and variations in our worship practices than BCP ever allowed.

Edward O. Waldron
Washington, D.C.

William F. Buckley's "Anglican Agony: An outsider's view" is also true of this insider's view. Mr. Buckley is always superb but never more so than on this subject!

Nancy White
Louisville, Ky.

Three cheers for Mr. Buckley's "Anglican Agony." He says what I'm thinking, only he says it so much better.

Donna A. Skinner
Pinedale, Wyo.

The Episcopalian

Two spring trials set in women dispute

Presiding Bishop John M. Allin has been subpoenaed to appear as a defense witness at the first ecclesiastical trial growing out of the disputed July 29,

Inquiry Board

Continued from page 1

would be that upon the evidence presented to us there is more than sufficient grounds to put [the three bishops] on trial."

That statement, however, was not included in the report on the fourth bishop, Antonio J. Ramos of Costa Rica, who has maintained he did not "ordain."

Though the Board declined "jurisdiction in the circumstances," its report said the decision "should not be interpreted as condoning alleged conduct which constitutes substantial breach of order."

The doctrinal question, the majority report said, was "not simply whether women should be ordained. . . but rather whether this Church's understanding of the nature of the Church and the authority of the episcopate permits individual bishops, by appealing solely to their consciences, to usurp the proper functions of other duly constituted authorities in this Church."

The charges against the four bishops had not included doctrinal issues. Such charges would have to be filed by "10 bishops exercising jurisdiction" and would require a two-thirds vote of the House of Bishops to be sent to a court of bishops for trial. Such a procedure would mean that new, doctrinal charges would need to be drawn and a new legal procedure set in motion.

Bishops Albert W. Hillestad of Springfield, Stanley Atkins of Eau Claire, William Brady of Fond du Lac, and Charles Gaskell of Milwaukee had charged the bishops with ordaining women in violation of canons, without diocesan standing committee approval, and without the permission of the bishop in whose diocese they performed the service.

Bishop Brady told *The Episcopalian* the Board of Inquiry "exceeded its responsibility. It was only to review the charges—and its own report admits they are true—but then it introduced an entirely different subject. They apparently had made up their minds not to have a trial."

He said that if the House of Bishops were to consider doctrinal issues as suggested, it would "be upstaging the General Convention."

Bishop Brady said that since no appeal can be made to the Board's decision, an entirely different approach will have to be taken. "Something should be done. I have nothing specific in mind, but I have specifically in mind that something should be done."

Board of Inquiry members Clifford P. Morehouse of Sarasota, Fla., former House of Deputies' president, and the Rev. Edwin A. Norris, rector of Ascension, Chicago, Ill., filed a minority report. The two men said the doctrinal issues were separable from the legal violations. "We believe ourselves duty-bound to recommend presentment according to the canons."

In addition to Messrs. Morehouse and Norris, Inquiry Board members are: the Rev. Charles G. Newbery, chairman, rector, St. John's of Lattingtown, Locust Valley, N.Y.; the Very Rev. Roland Foster, dean of General Theological Seminary, New York, N.Y.; Jean Jackson, Executive Council member, Lake Oswego, Ore.; the Rev. Edward W. Rodman, assistant to the Bishop of Massachusetts for urban affairs, Boston; the Very Rev. John D. Spear, dean of St. James' Cathedral, Fresno, Calif.; Cynthia Wedel, former National Council of Churches president, Alexandria, Va.; Martha Wilson, Executive Council member, Savannah, Ga.; and Sherwood W. Wise, attorney, Jackson, Miss.

The Board of Inquiry, convened in late 1974, met three times before rendering judgment. At a February meeting the four accused bishops appeared and submitted a statement of their position.

1974, ordination service in Philadelphia.

The Rev. William A. Wendt, rector of St. Stephen and the Incarnation, Washington, D.C., goes on trial April 30 on charges of disobeying his bishop in allowing the Rev. Alison Cheek to celebrate a Eucharist in his parish on Nov. 10, 1974.

Mr. Wendt's attorneys—William Stringfellow, Block Island, R.I., and Edward C. Bou, Washington, D.C.—were also preparing subpoenas for other witnesses, including Bishop Robert L. DeWitt, one of the ordaining bishops, and the Rev. Paul Washington, rector of Church of the Advocate, where the ordination service was held.

Eighteen Washington priests brought charges against Father Wendt, charging him with violation of Title IV, Canon 1, which says a priest must conform to the "doctrine, discipline, and worship of this Church."

In their original charges, the 18 priests said, "It is not our intent to make any judgment on Father Wendt's integrity nor to question his belief that his action was right. . . ."

"It is not our intent to argue either the principle or the desirability of the ordination of women to the priesthood or to the episcopate."

Mr. Stringfellow, however, has said he considers the question of the validity of Mrs. Cheek's ordination central to the case. The defense hopes to argue that her ordination is valid and that Father Wendt did not, therefore, violate a lawful order by permitting her to conduct a Communion service. E. Tillman Stirling, an attorney for the diocese, has said evidence bearing on the validity of the ordinations will "be objected to if it is offered."

In other Washington action on women priests, Bishop William Creighton, who had hoped to avoid a trial in the Wendt case, sent letters to all diocesan bishops, saying he will not ordain anyone to the priesthood in his diocese until General Convention acts on women's ordination. "To continue to ordain men who are deacons while being compelled to refuse ordination to women who are deacons has become conscientiously impossible and a form of injustice of which I can no longer be a part," he said.

At an April 1 press conference, Bishop Creighton said three seminarians who had expected to be ordained to the diaconate in June, 1975, had expressed approval of his decision and sympathy for the women deacons' dilemma even though the decision means the men will

not be ordained to the priesthood in this diocese within the usual period.

Bishop Creighton said his decision would not "resolve our basic dilemma, but it will at least place all deacons on a basis of equality until the General Convention acts."

In Ohio 13 laymen and seven priests have brought charges against the Rev. Peter Beebe, whose trial is scheduled for May 13 at Grace Church, Sandusky. Mr. Beebe's lawyer is John Rea of Lakewood, Ohio; Sterling Newell, Jr., chairman of the diocesan committee on canons, will serve as diocesan counsel.

The charges against Mr. Beebe, rector of Christ Church, Oberlin, are similar to those brought against Father Wendt, and the Ohio participants expect the results of the Wendt trial to set a precedent.

In Rochester three clergymen charged the Rev. Merrill Bittner after her celebration of a Eucharist at Calvary-St. Andrew's on February 23. The charges were given to a five-person committee.

Ms. Bittner, who resigned as assistant at Church of the Good Shepherd, Webster, N.Y., after Bishop Robert R. Spears announced he would not regularize her ordination, continues her ministry with Women's Jail Project. Her attorney is Emmlyn Logan-Baldwin.

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 FAST 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-K55	

A program of **World Vision International**, Box 0, Pasadena, California 91109
SINCE 1950. HELPING THE WORLD OF PLENTY. HELP THE WORLD OF NEED

ADELYNROOD

BYFIELD, MASS.

Conference and Retreat Center

under auspices of
**The Society of the Companions
of the Holy Cross**

OPEN June 1-September 30
to individuals, groups, organizations,
for conferences, workshops, retreats.

Inquire: Mrs. John B. Guild, Program
Coordinator, 6A Halcyon Drive, West
Yarmouth, MA 02673.

WILDERNESS RE-CREATION

Time and place for renewal, spiritual growth,
study, in volunteer ecumenical community.
Seminar credit possible from Iliff School of
Theology. Explore trails, mountains, foot,
horseback. Share work, worship, companionship.
June through August. Individuals, families.
Write for session details to:
Executive Director
RING LAKE RANCH
Dubois, WY 82513

Adult Bible Study Groups? Yes!

IF You have good questions
You use Study Guides by:

NEIGHBORHOOD BIBLE STUDIES
Dobbs Ferry, New York 10522

— Send for Catalog —

de-liberation

Box 6428 Coralville, Iowa 52241

8 ISSUES — \$2

Women's ordination/Whole ministry

Honoring diversity amidst debate

PHOTOS - NEWSBREAKS - TOOLS

INTEGRITY:

GAY EPISCOPAL FORUM
10 ISSUES/\$5.

LOUIE CREW, PH.D., Editor
701 ORANGE ST., NO. 6,
FT. VALLEY, GA. 31030



ST. MICHAEL'S MASS

Music for Eucharist - Rite 2

For Unison Voices & Organ

An easy setting in joyful dignity by

THE REV. BENJAMIN HARRISON

2211 South Bluff Street, Wichita, Kansas 67218
Send \$1.00 for examination packet for Priest,
Organist/Choir and Congregation.

Free Booklet on Wills

This free booklet, published by The Episcopal Church
Foundation, tells you how to evaluate gifts in relation
to the latest Federal tax laws—how to make
Uncle Sam your partner in giving—how benefits to
you as donor can be substantial. Just tear out this
message and mail with your name and address to THE
EPISCOPAL CHURCH FOUNDATION, Dept. EP-575,
815 Second Ave., New York, N.Y. 10017.

MARY MOORE
Box 3394-F Davenport, Iowa 52808
FINEST OLD WORLD CRAFTSMANSHIP
Fair Linens Chasubles Communion Linens
Chalice Palls. Funeral Palls. Needlepoint Pieces.
**HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE**
Write For Our Catalog



The one agency of
the Episcopal
Church whose sole
business is to lend
funds to churches
who must build,
expand or repair.

EPISCOPAL CHURCH BUILDING FUND

1990 SOUTH SPROUL ROAD
BROOMALL, PA. 19008

Formerly American Church Building
Fund Commission

Children learn Christian faith; teach adults, too, at Virginia chapel

About 45 "important persons" were recently baptized at Eastern Shore Chapel, Virginia Beach, Va., by the Rev. Howard Hanchey, associate rector. Their names ranged from Hester (a girl bear) to Duck and Baby-Alive.

Three-, 4-, and 5-year-olds brought their favorite dolls and stuffed animals to the special baptism service; the congregation was the confirmation class, there for a lesson in the dynamics of a church community.

The young children gathered around the baptismal font. Mr. Hanchey passed a silver bowl of water so they could feel the water. Then he said, "Okay, now hold your dolls and animals up high. They're important persons to lots of us."

Then one by one the animals and dolls were baptized: "I baptize thee snake," Mr. Hanchey intoned in all solemnity.

Experiential learning, such as the baptism and involving the small to teach the older, is an integral part of Eastern Shore Chapel's innovative Christian education curriculum. "I don't think anyone there could help but be touched by the children's excitement as they came together in a community," Mr. Hanchey commented. "The children had an experience of being loved, the biblical definition of faithfulness."

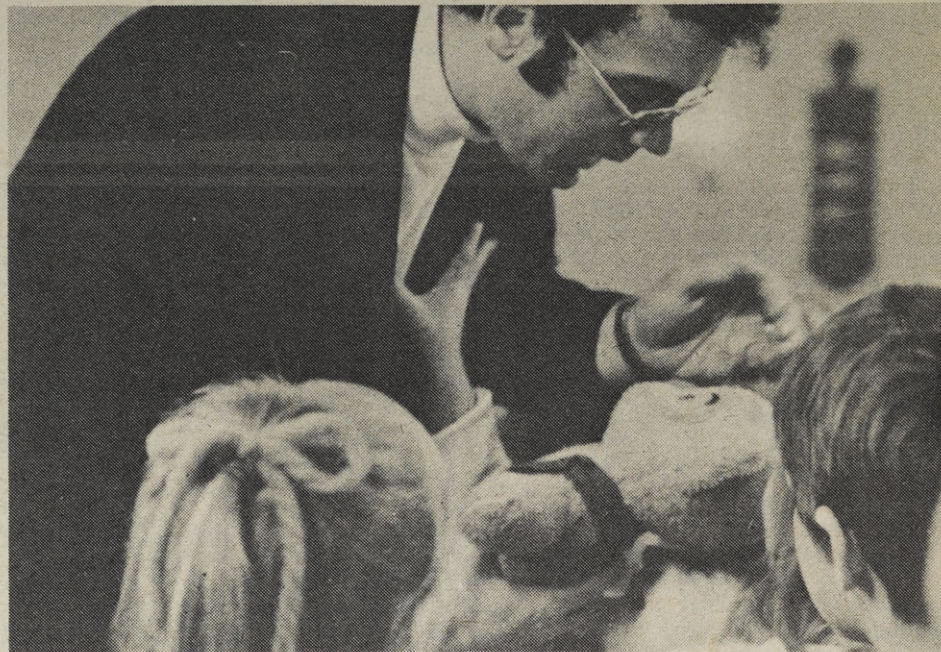
"Talking about God is not enough. What I'm looking for is an experience of the holy. That's where faith is rooted. Moses experienced it at the burning bush. Our job is to enable persons to experience the faithfulness that already is among us."

Mr. Hanchey, a supervisor of clinical pastoral education and part of a three-person team at Eastern Shore Chapel, has been criticized by local fundamentalists for breaking the law in his teaching. He contends he is not breaking the law but bending it in order to explore what develops "faithfulness" in children and adults.

The "baptism" of the animals and dolls was part of the Epiphany block of the parish's Christian education curriculum, which divides the church school year into five time blocks from All Saints through Ascension. Mr. Hanchey, the Rev. Charles M. Riddle, III, rector, and Carrollyn Cox, Christian education consultant, used the Church's Common Prayer heritage, narratives from the Old and New Testaments, and the church year calendar as well as the experiential learning atmosphere in developing this curriculum, which they hope to publish.

Each block's learning culminates in a major festival Eucharist. The Epiphany block, which focused on baptism/confirmation/Eucharist, ended with the baptism of 13 children and the confirmation of 52.

"Our special festival Eucharists become our 'cathedral worship' as opposed to our normal house worship which takes place Sunday after Sunday," Mr. Hanchey says. "We've found the Form II Eucharist is dialogical enough that small children can participate. We call part of the action of the Peace a 'wobble time,' the time to respond to the children's enthusiasms and



CHILDREN WATCH Teddy Bear receive baptism from the Rev. Howard Hanchey.

questions and allow for some appropriate acting out."

Mr. Hanchey believes whole families should have a stake in, and responsibility for, parish education. "We admit baptized persons of any age to the Lord's table. I see that as central to our success. One doesn't love by just reading or seeing it. One loves because one experiences love. People don't keep returning to an empty table. They come to a place where they know they'll be fed."

During the All Saints block church school members learned about important persons in biblical narratives, in church history, and among modern-day saints—the latter included a visit from police force and rescue squad members, complete with fire engine. At a family Eucharist, sixth graders presented a play about Queen Esther's saving the Hebrew people. The block-end festival Eucharist

opened with a parade in which the children carried banners they made about the saints; a real dog accompanied St. Francis, and the younger children were costumed as modern-day saints.

A Lenten block included study, by both adults and children, of death and dying, including one instructed Burial Office which Mr. Hanchey calls "one of our most powerful Christian expressions."

An elderly Eastern Shore member, now in her 80's, remarked after one of the festival Eucharists, "You know, these children aren't learning what I learned in Sunday school. All I remember is I didn't like it."

"Eighty years is a long time to live with that appreciation of Christian education," Mr. Hanchey says. "We want to change that. We're not willing to lose one of our children."

—Mary Reid Barrow

Ministry Council sets goals

At its March meeting, the Ministry Council decided not to disband for lack of funds but to use its limited budget to provide direct services to diocesan commissions on ministry through a resource directory, diocesan consultations, and assistance in recruiting and placing women professionals.

By July 1, member agencies plan to distribute a directory of their services through the Council's provincial representatives and through Episcopal Church Center staff members who serve as links to dioceses.

Bishop David Richards and participating Council members discussed extending Bishop Richards' pilot program of consultations with diocesan commissions and bishops. Provincial representatives who attended several of the meetings warmly endorsed the program.

The Council has plans for a part-time woman staff member, reporting to the Clergy Deployment Office (CDO), to facilitate employment of women and to educate the Church concerning women's ministries. The program's goal is to supply immediate service and to gather data and support for a full-time position during the next triennium.

Talk of disbanding came with

members' distress that tasks the House of Bishops and the General Convention had assigned are left undone because a 1975 budget cut eliminated a proposed staff position.

The bishops had referred to the Ministry Council canons on cross-ordination, canonical residence, and the dissolution of pastoral relationship, as well as a study of the diaconate. General Convention had mandated coordination of member agencies and the design of a church-wide ministry support system.

To begin these tasks, the Council authorized Bishop Richard Martin, executive for ministries and Episcopal Church Center staff for the Council, to chair coordinating meetings of member agencies' staffs. Also, the Ministry Council asked its chairman, Bishop Robert Spears of Rochester, to name a committee to draft a preliminary ministry support plan.

Another motion directed preparation of a report for the House of Bishops' 1975 meeting in Portland, Maine. Members agreed that Council agencies should report their activities through the Council to emphasize their cooperative approach to ministry planning and support.

—Janette Pierce

PRIESTS IN UNIFORM



SPRING 1975

THE MINISTRY OF THE EPISCOPAL CHURCH TO THE ARMED FORCES AND THE VETERAN'S ADMINISTRATION

KOREA TO GUAM

by William A. Johnson

My distinguished predecessor as the Canon Theologian of the Cathedral Church of Saint John the Divine, Howard A. Johnson, several years ago wrote a book entitled *Global Odyssey*. In it he described his adventures (and sometimes misadventures) as he visited churches and churchmen of the world-wide Anglican communion.

In January of this year, I accompanied the Rt. Rev. Clarence E. Hobgood, Bishop for the Armed Forces, as he visited churches and churchmen and his chaplains in the Far East. In fact, this was the second successive year I had made my own "global odyssey" in company with Bishop Hobgood, who has been doing this sort of thing every year since his election.

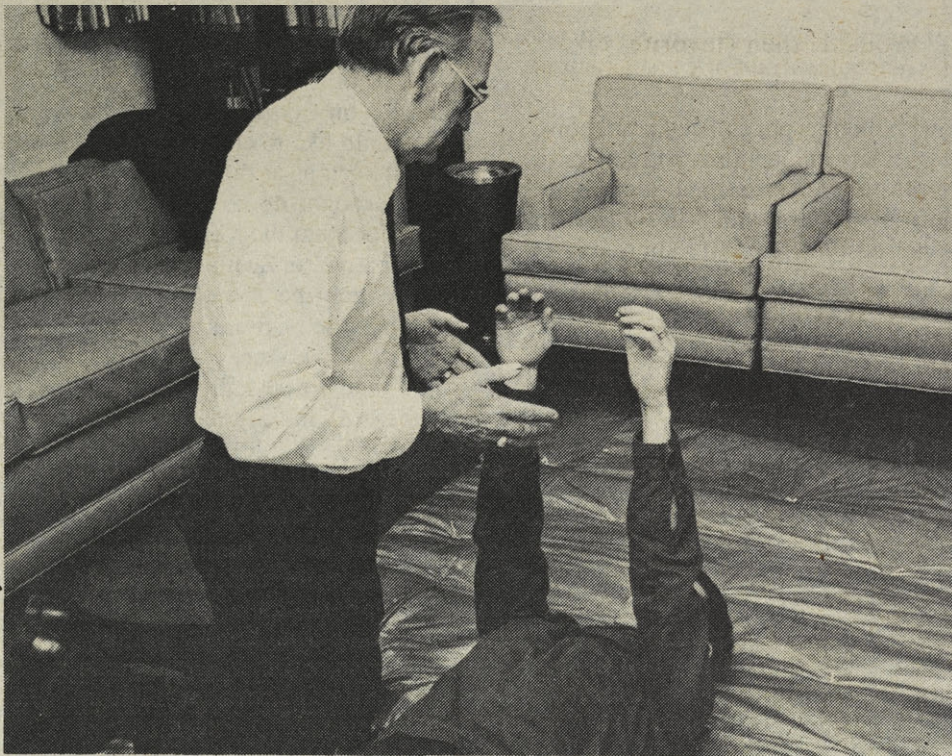
This year the itinerary included Hawaii, Japan, Korea, Taiwan, the Philippines, Okinawa, and Guam. It was a journey filled with new experiences for me, some of which were completely unanticipated, with an expanded vision of what the church is doing as it ministers to people in the farthest reaches of our globe, and of the commitment to mission and ministry of the Bishop for the Armed Forces and his chaplains.

Here are a few of the highlights:

- St. George's Church, Pearl Harbor, Hawaii. In the distance is the monument to the *Arizona*, sunk on December 7, 1941 with the loss of thousands of American lives. St. George's has a cross on the main altar made from the hull of the *Arizona*. The rector is the Rev. Homer Vanture, a retired chaplain. An impressive "Day of Recollection" here.
- The Sanno Hotel, downtown Tokyo; the annual Chaplain and Lay Reader's Conference. Thirty men and women attended, from all parts of the Orient. I lectured 10 times between Tuesday evening and Friday morning on the topic, "The Christian Way of Death," and talked about Kübler-Ross, and the new *Humanist Manifesto*, and the Christian affirmation of the Resurrection, and the Church's ministry to the dying. Chaplains Philip Jerauld and Douglas Colbert, both of whom are stationed in Japan, were our hosts. We met representatives of the Holy Catholic Church of Japan (Nippon Sei Ko Kai) a church which is an integral member of the Anglican Communion, including Fred Honaman, an American lay missionary from the state of Pennsylvania. We flew in a helicopter in the twilight to the foot-

continued

Photo taken by PH2 James Blackwell, USN



A patient reaches out to Chap. Black for help. Many alcoholics find it difficult to reach out to another person, physically or emotionally.

HELP FOR THE ALCOHOLIC

Mary E. Savage

This is the story of one chaplain's duties—only a part of his duties really, because he also carries out assignments for his diocesan bishop.

When the Navy Chaplain Corps was established almost 200 years ago, chaplains served aboard American war ships to provide divine services. Services were held twice daily, and, depending upon weather conditions, a sermon was preached on Sunday.

The Chaplains Corps has changed a lot since the days of John Paul Jones, when flogging was a burning issue to the young American fleet. There are new issues now and a new breed of chaplains. Lieutenant Commander Roy W. Black is one of this new breed. An Episcopal priest, Roy is the chaplain-psychologist of the Alcohol Rehabilitation Center (ARC) on the Norfolk Naval Station in Virginia. He brings together the spiritual resources of the church and the scientific methods of psychology in a unique blend of therapy to aid alcoholics on their road to recovery.

Problem drinking

The question, "What shall we do with the drunken sailor?"—once sung by sailors of the John Paul Jones era—is now being sung in the Pentagon; but to a different tune. Alcoholism is a personnel management problem. It is no less of a headache to the Navy than it is to the business world. Alcoholics usually stay longer in hospitals, have more accidents on the job, and are absent from work more days out of the year.

The cost of alcoholism runs up quite a tab for the Navy, to the tune of many millions of dollars annually. But Chaplain Black is more concerned with the personal price. Alcohol, used abusively, is corrosive. It will eat the man and leave the uniform.

Almost all the people coming to ARC Norfolk for treatment are ordered there by their commanding officer. Their drinking has usually caused them some problems on the job, with their family, or with the civilian or military authorities. They are confused, sometimes hostile, and have bottled up their emotions. The atmosphere of Roy's therapy sessions can be potentially explosive.

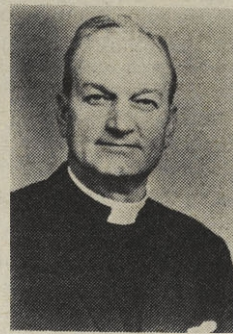
The treatment

Conducting as many as three two-hour therapy sessions a day, Roy helps alcoholic men and women open the door to a cluttered closet of emotions. "The theme of this therapy is change and the goal is personal growth," Roy comments.

Chaplain Black uses bio-energetic analysis in his daily therapy sessions. For the eight weeks that the patients are in ARC, they attend group discussions which include role playing and psychodrama. According to Mrs. Elizabeth "Betsy" Noell, his assistant, "Therapy sessions encourage people to share their feelings openly with others, talk over their problems and learn new patterns of behavior."

"We use some Gestalt therapy," Roy adds, "and try to get the individual to face here-and-now situations."

continued



Bishop Hobgood

The Bishop's Corner

Let me share a quotation from a recent correspondent concerning the fine work of our licensed lay readers:

My husband and I are leaving in a few days to visit our daughter and her husband and children who are stationed overseas. . . . The chaplain is a priest of our church, but the story of how one layman called together the Episcopalians on the base and had services months before he came as chaplain, and how our daughter wrote to the bishop to see if there was any way they could have someone come to give communion, and of how the bishop and chaplain asked the Anglican bishop who in turn connected the little group with a nearby civilian priest . . . and of the Anglican Bishop himself who later came to confirm a group including our son-in-law . . . all because one layman "started something" . . . is really great!

Words are inadequate to express my joy and appreciation for the outstanding ministry of our faithful and dedicated lay readers. Trained by our Episcopal chaplains in our own correspondence course, there are several hundred licensed lay readers currently serving the church in the military community, and their number continues to increase.

All lay readers serve under the supervision of a chaplain (often a non-Episcopalian) and are licensed, as in a civilian parish, for a given period and a particular assignment. Their duties cover the whole range of lay functions including, where the circumstances warrant, the administration of the chalice. They serve aboard ship, in hospitals, and on posts, bases and stations—wherever Episcopalians are assigned. Despite their geographical separation, there is among them a keen sense of a lay apostolate, perhaps unparalleled in the life of the church today.

I know you will want to join me in saluting these fine men and women, and in expressing thanks to God—for their years of loyal and loving service to the church, for the joy which is Christ's and the joy which is theirs to serve in his name.

"It makes no more sense to keep people in prisons without treatment than to keep patients in hospitals without doctors; pure custody is both expensive and unproductive." Chief Justice Warren Burger

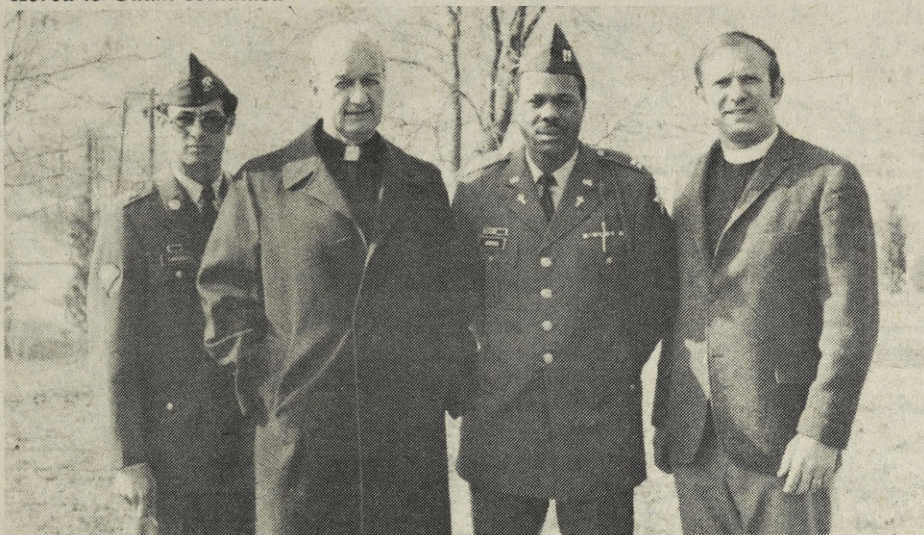
THE ARMY CHIEF OF CHAPLAINS WRITES TO HIS MEN

Though we come from a variety of backgrounds, cultures and theological doctrines, we have in a genuine spirit of fellowship blended and coalesced into a unique American ecumenism. . . .

At the same time, we remain conscious of our obligations and loyalties to our own denominations. Ecumenical blandness endangers our affection for our church. . . .

I urge all chaplains to maintain close ties with their respective denominations. All chaplains should strive to attend denominational conferences, retreats, workshops, synodal, diocesan, or district meetings. These opportunities for fellowship with our denominations that do not interfere with nor disrupt our normal mission requirements should be supported. We have no right to expect the loyalty and support of our denomination unless it is reciprocal. Loyalty is a strong virtue in American life. We look for and expect loyalty in the Army. Our various denominations have a right to look for and expect loyalty from their chaplains.

Korea to Guam continued



Sgt. Ramirez, Bp. Hobgood, Chap. Johnson and Canon Johnson (the author) at Camp Casey in South Korea.

hills of Mt. Fuji as the sun set—a marvelous sight!

- Camp Casey, near the DMZ, on the border between North and South Korea. I was invited to preach the Martin Luther King Memorial sermon at the base chapel. Met a black man I knew from Georgia and the Civil Rights movement. A strange incongruous feeling in that isolated place, near a pass used by the North Koreans in their incursions into the south, to preach about the great American apostle of liberation.

- All Souls' Episcopal Church, Makiminato, Okinawa, the rector the Rev. Dr. (his PhD is in chemistry) Peter Arvedson. Another "Day of Recollection." And on the Sunday Eucharist I preached on the text "Behold the Lamb of God who taketh away the sins of the world!" Met Bishop Paul Makamura, who had been trained as a kamikaze pilot in World War II, was converted to the Christian faith, baptized in 1951, and who now is the Bishop of the Nippon Sei Ko Kai in Okinawa. His moving statement on "Why I Became a Christian" has been published and ought to be made available for everyone. First authentic Chinese meal, prepared by Dee Hynek, wife of the Episcopal chaplain, Lt. Col. James Hynek.

- Clark Air Base, Republic of the Philippines. Episcopal service of Instruction and Confirmation, with Chaplain Major Walter D. Edwards, the Lay Leader Dr. (Col.) John W. Gaines, and Bishop Hobgood confirming. Nine confirmands. Bp. Hobgood preached. I spoke at another "Day of Recollection." Saw places with

memorable names, Bataan, Corregidor, Leyte, Mindanao. Clark Field had been captured by the Japanese in W.W. II, recaptured by U.S. Forces. The Vietnam POWs were repatriated here. The Philippines are a beautiful but troubled land.

- Agana, Guam, St. John's Church. Back in the U.S., although 6,000 miles from the mainland. In one day the ecclesiastical fare included:

7:45 A.M.—Confirmation and baptism at St. John's.

9:15 A.M.—Sermon and concelebration at the Philippine Independent Church (which meets at St. John's).

10:30 A.M.—Sermon during the major Eucharistic celebration at St. John's.

7:30 P.M.—Lecture, 100 people, ecumenical gathering, on topic "Recovering our Faith."

The Ven. Jordan Peck is the rector and the Archdeacon of Micronesia, ably assisted by the Rev. John Moore, and their wives. A visit to the *Ethan Allen*, a nuclear Polaris submarine.

And so it was. Thirty days in the Orient. From the sub-freezing weather in Seoul, Korea, to the 90 degree tropical climate of Guam. 50,000 air miles and 10 ports of call; hundreds of Episcopalians and others; 12 sermons and 25 lectures. And I can report with absolute certainty that the church cares for its men and women in the far-away places of God's world.

Comment on Amnesty

President Ford's amnesty proposal has given new hope to thousands of young men and their families but also presents some dangers of which we in the religious community should be aware. First, many of these men have settled in other countries and do not wish to return on a permanent basis. They would like to come home on occasions, such as at the death of a parent, but cannot do so without facing arrest. For them the "opportunity" to do alternative service is meaningless.

There may be a tendency for the government to be more lenient toward the exiles, who are predominantly white, than toward those struggling with the life-long stigma of a less than honorable discharge, a group which includes a much larger representation of minorities. Those in the second group often discovered the truth about the Vietnam War after they were in the service. Many have "served" their country in combat and have already suffered a great deal trying to find employment, housing, etc., in civilian life. We should see that amnesty includes all those who need it.

We must work to attain an amnesty which does not imply that those who resisted the war or refused the draft were wrong. The majority of our nation has finally come to see what a terrible mistake our involvement in Vietnam has been. Many young men have suffered for years because they were ahead of the majority. If we call their actions "wrong", we have failed as a nation to learn from our Vietnam experience.

Let us continue to press for an unconditional amnesty, one which will not aid some while ignoring others and one which will allow our nation to learn from the mistakes of the past. Only a true amnesty will help to heal the nation's wounds and allow us to move forward in a spirit of reconciliation.

(The Rev.) William D. Persell.
St. John's Episcopal Church,
Los Angeles

Capt. Janet Lewis, USN, (here holding her godchild), the senior woman line officer in the Navy, frequently serves as a lay reader at religious services at the Newport (R.I.) naval base with Chap. Herbert W. Bolles, CAPT., USN.

Alcoholic continued

The spiritual side

As his job title, chaplain-psychologist, implies, it is difficult to divorce the spiritual from the psychological phases of therapy. "Our bodies house our human-ness," Roy continues, "Inside this frame is housed body, mind, and soul as a single unit; that unit is man." Chaplain Black doesn't treat the patients at ARC as sick people, nor does he heal or cure them. They are already functioning as a human unit; they are in therapy to learn how to cope with their humanity.

Even today, in some circles, alcoholism is still thought of as a moral disease afflicting those people with little character or no will power. The seed of guilt has been planted early in the mind of the alcoholic by concerned parents, well-meaning clerics, and even by the alcoholics themselves. Roy's job is to stop the finger pointing. He helps the individual deal with guilt feelings and accept his alcoholism as the physical disease it is, rather than a moral affliction.

Accenting the positive

"I try to tap into the beliefs of their childhood," he says, "or find new ones to replace the old." The average alcoholic has negative feelings toward organized religion. Feeling like an outsider looking in, according to Chaplain Black, the alcoholic feels that the church has left him behind because of his drinking.

Roy looks for the strongly held positive beliefs the individual holds, and plays them against the negative beliefs which have predominated for so long. This is an exercise in positive thinking. He wants to aid the alcoholic in finding a working balance within himself. Chaplain Black hopes to reach the human core of each individual patient. "Our first goal in life should be to be human," Roy stresses.

Too many of us picture God as outside the human condition, looking in occasionally to evaluate and pass judgment. During Roy's therapy sessions, God becomes a part of the human condition.

These men and women at ARC Norfolk may or may not find a belief in God; that isn't the point. The important thing is that they have learned that it is all right to be human. And when you come right down to it, whether you're an alcoholic or not, that's a pretty good lesson.



California parish celebrates 'Fifty Days to Pentecost'

Pentecost is a special time to invoke the Holy Spirit and to share Him.

Last Easter Day, St. Luke's Church, Merced, Calif., began "50 Days to Pentecost," a seven-week study of the Holy Spirit prepared by Ben Johnson for the Lay Renewal Institute of Atlanta, Ga.

The program consisted of:

- Seven sermons on the Holy Spirit.

- Seven weeks of small group study; the groups focused on *Breakthrough* by Allan Walker, using the tape study guide as well as tapes on the Holy Spirit by the Rev. Robert Terwilliger of Trinity Institute and the late Rev. Samuel M. Shoemaker.

- Seven weeks of daily readings from *In Quest of the Spirit* by Langdon H. Garrison, a creative and challenging presentation of the Holy Spirit's ministry, based on selected Scriptures.

- Fellowship and celebration on Pentecost weekend, including a study of The Reality of the Holy Spirit, a specially-designed seminar in three sessions. The weekend climaxed Sunday morning with a jubilant Pentecost celebration of

the Holy Communion.

- Evaluation of the 50 days by all participants on the seventh Sunday night and planning for concrete expression of the new things they discovered.

The program's unique and challenging facet was the laity led it with help from the taped study guide and printed literature. The priest's part was to preach and teach.

The parish's mid-week prayer and Bible study groups were incorporated in the 50 days program. People who had not previously participated in mid-week groups became involved.

On Pentecost morning the nave and sanctuary were bright with red banners appliqued with black and white doves, flames, crosses, and people. The opening hymn was "Hail Thee, Festival Day" by Ralph Vaughan-Williams. The Merced College Brass Ensemble and the organ joined in a real affirmation of "make a joyful noise unto the Lord." The combined Junior and Senior EYC's and the Canterbury Club performed Draesel's *Rejoice Folk Mass* with guitars. The closing hymn was "God

of Our Fathers."

Program chairman Ray Olivera thinks the Holy Spirit is always a good subject.



Ray Olivera, left, and the Rev. Edward E. Murphy.

"We need to talk about the Holy Spirit because *He* is the agent of all of God's action in the world. The Holy Spirit was the agent in creation, inspired the prophets, was the mediator of Christ's birth, equipped the Apostles, raised Christ from the dead, makes Christ personal, and renews the Church.

"Remember, the Holy Spirit is a gift from God. He cannot be bought or earned; He can only be received by those who make themselves open and available."

Allen Breed and Ralph Donald co-chaired the weekend.

—Lorraine Murphy

Books

Zoo of the Gods, *Animals in Myth, Legend, and Fable*, Anthony S. Mercatante, \$8.95, Harper & Row, Publishers, New York.

This is one book I am glad to see in hardback rather than paper for it belongs on the reference shelf. In truth a modern bestiary, Mr. Mercatante's *Zoo* covers the ages, as well as the face of the earth, as he traces the myths and legends attached to various animals in assorted cultures. He includes dragons and unicorns, foxes, bears, wolves, and many more. In addition to the tales, which may depict a creature as almost an angelic friend in one corner of the globe and absolutely diabolical in another, Mr. Mercatante's discussions, which follow each legend, are intriguing and informative. To add to the reader's enjoyment, the author includes his own unusual drawings. —Martha C. Moscrip

A Celebration of Cats, *An Anthology of Poems*, compiled and edited by Jean Burden, \$10, Paul S. Eriksson, Inc., New York.

Episcopate admirers and other cat lovers please attend! For you Jean Burden has gathered together over 200 poems which celebrate the multiple facets of our feline friends' personalities. The poets represented range in time from an 8th century monastery student to such 20th century writers as Vachel Lindsay, Marianne Moore, and Ogden Nash. Examples from the years between include John Keats, Thomas Gray, and Geoffrey Chaucer.

In her introduction Mrs. Burden states, "A dog, I have always said, is prose; a cat is a poem. Cats speak to poets in their natural tongue and something profound and untamed in us answers." Her book is full of illustrations of how frequently and how well some of our most gifted poets have answered. —Martha C. Moscrip

Solemn High Murder, Barbara Ninde Byfield and Frank L. Tedeschi, \$5.95, Doubleday and Co., Garden City.

How could a mystery set in an old, well-endowed New York parish where the

Archbishop of Canterbury's representative unmasks the murderer of the wealthy and influential rector help but appeal to an Episcopalian mystery lover? In addition, the book offers the reader the opportunity to do some detecting of his or her own: exactly which church provided background for this tale of parish relationships and church politics? Although I came to no conclusions, the exercise was amusing. Co-author Tedeschi, who now works for Executive Council's communications department, will probably receive many questions regarding his sources!

Solemn High Murder's literary quality does not match some of the giants in this genre, but it is a good, fast-moving story, written with wit and a few good-natured pokes at some of our beloved institution's more humorous frailties.

—Martha C. Moscrip

This Hebrew Lord, John Shelby Spong, \$5.95, A Crossroad Book/The Seabury Press, New York.

Rediscovering the Christ, John R. Yungblut, \$7.95, A Crossroad Book/The Seabury Press, New York.

A watershed moment occurred not too long ago—some say 1963, the year *Honest to God* was published—when people became unhappily aware they could no longer hear the voice of the mighty Christ of tradition.

Two Crossroads Books from The Seabury Press deal with this moment and its aftermath. Both are written by men named John; both explore why it came about and where it is taking us; and both are eloquent in saying what a hopeful and creative moment they think it is.

John Spong sees the mighty Christ of old as having been lost in the crack between two words, "religious" and "secular." He turns to the Old Testament for the tradition of wholeness and oneness of life that produced a man who was whole and one, Jesus of Nazareth. "Learning to Think Biblically" is one of the finest chapters in the book; and it leads John Spong to the moment when he can make a fresh approach to what he calls "the Christpower" and hear it speak to him, saying the great

Hebrew word, *Shalom*, "May you be whole."

John Yungblut holds that the traditional Christ has been swept away by two powerful streams of modern thought, evolution and depth psychology. He finds his point of fresh reference in the concept that what he calls "The Christ Myth"—the full meaning of the life of Jesus of Nazareth—will grow and deepen in our minds and in our culture (if we will let it), following the principles of evolution as seen by Teilhard de Chardin and the insights of depth psychology as seen by Carl Jung. He too meets a newly-risen Christ and shows Him to us.

If you are a member, willy-nilly, of the category "Modern Humanity" with all that implies in the way of contemporary brands of knowledge and ignorance, one of these books is likely to speak to you, and you'll be glad you listened.

—Mary Morrison

Give! Who Gets Your Charity Dollar? Harvey Katz, \$6.95, Anchor Press/Doubleday.

If you have trouble in deciding which of the many charities seeking your help should receive your charity dollars, read *Give!* In 1972 each dollar donated to CARE produced nearly \$10 worth of overseas services; and for each dollar given to the Damon Runyon-Walter Winchell Cancer Fund, \$1.25 went for cancer research. Other charities, however, do not manage nearly so well.

Harvey Katz has investigated dozens of groups—not touching lobbies, patriotic organizations, colleges, Churches, and hospitals. In *Give!* he relates his findings, telling which charities are well managed and free from fraud; which are disorganized, wasteful, and deceitful. He also tells how to evaluate before giving and discusses state and federal laws which contribute to vague charity organization reports.

Mr. Katz appends a list of charities. The list is incomplete, and inclusion "is not to be regarded as an endorsement." It is, however, a beginning to responsible giving which should make charities aware they must become responsive and accountable to their supporters.

—A.M.L.

YOU'LL ENJOY LIVING AT HEALTHFUL

Estero Woods Village

for the Best of your life...

A Refreshing New Concept for Wholesome and Healthful Retirement.

As a program of the Michigan Baptist Foundation, Estero Woods Village will provide affordable retirement (from little more than \$179 per month for two persons) with countless features and fringe benefits...including scenic golf course, nursing and medical care advantages. It's a brand new retirement community emerging about 13 miles south of the Fort Myers airport on US 41 in sunny Florida.

"It's a load off our minds to be sure of our health care."

Write for FREE

"Packet of Facts"



Estero Woods Village

PHONE (813) 992-1141 P.O. BOX 311

ESTERO, FLORIDA 33928

A Ministry of Michigan Baptist Foundation wholly owned by American Baptist Churches of Michigan

You'll never know how much good you can do until you do it.

If you can spare even a few hours a week, you can help people.

Call the Voluntary Action-Center in your town. Or write:

"Volunteer," Washington, D.C. 20013.

Volunteer.

The National Center for Voluntary Action

A Public Service of This Newspaper & The Advertising Council



SCHOOLS, CHURCHES, SORORITIES, WOMEN'S CLUBS, D.A.R. CHAPTERS, and other groups interested in home decoration and group memories or commemoration will find the

PICTORIAL MEMORY PLATE

of personal value.

The things of beauty for which you stand, the buildings where you have labored to establish a background of either individual or group progress, the places where ancestral foundations were laid, and many other memories that live in mental pictures, are brought to life and established, in their own right, as heirlooms, pieces of art, and a lasting utility through the Pictorial Memory Plate.

These plates are the best quality of American Porcelain. They are old ivory in color, and carry a decorative raised border.

The commemorating picture is a genuine hand-made etching. We work from good, clear photographs, furnished to us as copy, and leaving out all unsightly objects or any intrusive note, we design the most artistic composition for portrayal of the object of commemoration.

This etching on the plate is then put into the kiln and fired, burned onto the porcelain, to make these beautiful Memory Plates. The etching is in one of the four colors you select to hold all the delicate lines and soft effects of the picture.

"If I could hold, in later years, The memories of my youth, I could be sure, that those to come Would clearly know the truth."

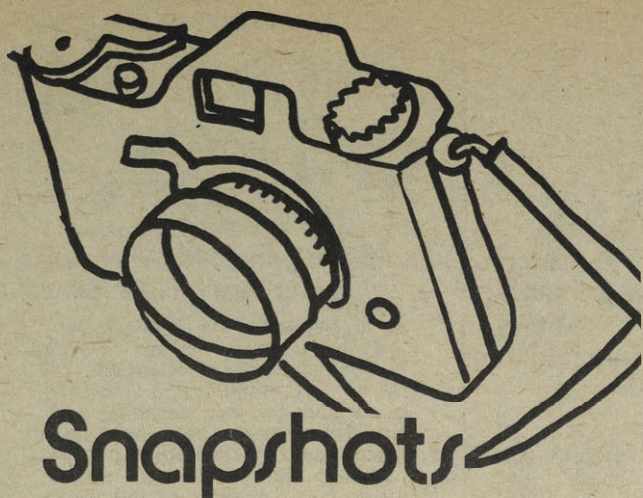
Memory Plates, Inc.

2505 GAINES COURT, N.

AUGUSTA, GEORGIA 30904

TELEPHONE 404-736-6977

Free Catalogue



EPISCOPAL LAWYER Margaret Bush Wilson of St. Louis is the first black woman chairman of



RNS Photo

the National Association for the Advancement of Colored People (NAACP). She is not the first woman to hold the post: a white woman, Mary W. Ovington, one of NAACP's founders, also served as chairman.

Mrs. Wilson, active in the NAACP for many years, does not see her election as a victory for women's liberation. Nor does she consider herself a feminist. "Sex and race are accidents of birth," she says. "I take them for granted." She did, however, tell a reporter she considers herself "an aristocrat. Character, competence, accomplishment: that's my definition of aristocracy."

A native of St. Louis and a graduate of Tulalaga College in Alabama and Lincoln University Law School, Mrs. Wilson is a specialist in real estate law and has held posts in city government.

Mrs. Wilson is an active member of All Saints' Church, St. Louis, and according to her rector, the Rev. W. James Walker, serves without fee as legal counsel to the vestry. She served the national Church as parliamentarian for the 1964 Triennial meeting in St. Louis and the 1967 meeting in Seattle.

Bishop George L. Cadigan of Missouri calls Mrs. Wilson "one of the most distinguished and honored citizens of St. Louis." In 1963 he gave her the Bishop's Award for her service to Church and community.

PERSONALLY YOURS: The Rev. Robert B. Hall, 56, executive director of the Episcopal Center for Evangelism, Miami, Fla., believes the Good News is infectious but that Episcopalians have for too long asked merely for an inspection of Christianity.

"I heard about a fellow who came into an Episcopal church once," says Bob Hall. "He was sitting in the back, and he said, 'Hallelujah, I love Jesus. Praise God.' Of course, the ushers came immediately to him and said, 'Sir, you have to be quiet, we've got a service going on here.' To which he replied, 'Hallelujah, I've got religion.' The ushers said, 'Well, sir, you didn't get it here, and now you're going to have to go.'"

The former parish priest advocates personal, adult surrender to God, a commitment to Christ in and through the Holy Spirit. But, he says, "some people baptized in the Holy Spirit think the experience makes them into overnight biblical scholars and theologians. They often spout off all over the place. When people have an experience and they tell about it, that is a witness. If they draw some conclusions about it, that is theology. If they say this is the only way it can happen, that's dogma. For some people, going from experience to dogma takes only seven seconds. This is a problem area."

Father Hall is also author of *Receiving the Holy Spirit* and *There's More: Beyond the Baptism and Gifts of the Holy Spirit*.

In Person

Work and words helped Edith Mize, a communicant of Christ Church, Massapequa, N.Y., recover from her son's death from cancer. She is an American Cancer Society volunteer and has participated in an international conference on thanatology—from the Greek, *thanatos*, meaning death. She has attempted to explore and clarify her grief at the sudden death of her 26-year-old actor son, Ron, by writing poetry which appears weekly in a local newspaper. . . . The Rev. Paul McCleary, 44, a former United Methodist missionary and missions executive, is the new executive director of Church World Service, overseas relief agency for Protestant and Orthodox Churches. Mr. McCleary had served in Bolivia for 12 years and was assistant general secretary for Latin American Affairs of the World Division of the United Methodist Board of Global Ministries. . . .

In the autumn the Rev. Edward P. Todd, course director at St. George's College, Jerusalem, will succeed Canon John Wilkinson as dean. . . . The Rev. William Maxwell, rector of St. John's, Tulsa, Okla., will coordinate committees, caucuses, and open hearings for the Minnesota General Convention in 1976. . . . The Rev. Darby Woods Betts, 62, is bishop's canon to the elderly in the Diocese of California. He also serves as full-time president of the Episcopal Homes Foundation, which operates three retirement residences for the elderly. . . .

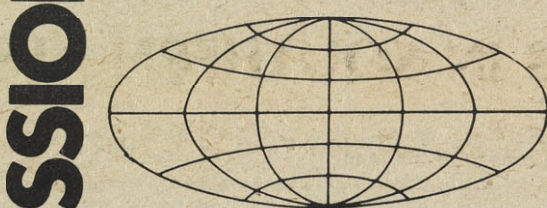
Margaret L. Sonnenday, a United Methodist from St. Louis, Mo., is the new national president of Church Women United. . . . Robert M. Ayres, Jr., a San Antonio, Texas, businessman, is taking a year off from his position as senior vice-president of an investments banking firm

to serve as chairman of the Million Dollar Program for his alma mater, the University of the South, Sewanee, Tenn., and to raise money for world emergency relief. . . . The Rev. Thomas John Collar, ordained in 1905, marked his 100th birthday at a festival Eucharist celebrated by Bishop Ned Cole of Central New York. . . . The Rev. Robert Eggenchiller, rector of Christ Church, Lockport, N.Y., addressed a White House Prayer Breakfast on March 11 at President Gerald Ford's invitation. . . .

James McCracken, former executive director of Church World Service, will head an interreligious developmental organization, Coordination in Development, focusing on spiritual and economic growth in Third World nations. . . . The Diocese of Taejon, Korea, elected the Rev. C. Dale David Doren, rector of St. Paul's, Mt. Lebanon, Pa., to be suffragan bishop. Dr. Doren was the Diocese of Pittsburgh's MRI representative to Korea. . . . A chalice, paten, and ciborium created from the late Bishop Stephen F. Bayne's ecclesiastical jewelry have been presented to St. Mark's Cathedral, Seattle, Wash. (Diocese of Olympia), in compliance with his will. . . .

Time magazine and the National Automobile Dealers' Association have honored Don McDougall, St. Mark's, Oakes, N.D., president of McDougall Chevrolet, Inc., for "exceptional performance" in business and community service. . . . Two women hold important posts at St. James' Cathedral, Fresno, Calif.: Meda Peck is the first woman senior warden in the cathedral's history, and Dr. Frances Bailey is director of Christian education. . . . Bishop Robert C. Rusack of Los Angeles last winter appointed the Rev. Donald Behm, rector of All Saints, Long Beach, Calif., to be diocesan archdeacon. . . . Xavier University, Cincinnati, Ohio, has awarded an honorary Doctor of Laws degree to Bishop Henry Wise Hobson, retired diocesan of Southern Ohio.

MISSION INFORMATION



A mission director is needed for work among the Quichua (pronounced Kichwa) in Ecuador's Oriente, east of the Andes. Begun in 1972 at the invitation of the people in the area, the mission's headquarters is in Tena.

This missionary's responsibility will include being priest-in-charge of 20 mission stations, reached by river (three to four days) and/or by foot (two to three days); supervising the work of 11 catechists, eventually to be ordained sacramentalists; and training people for an agricultural extension project. And at the end of two to four years he will have worked himself out of a job by having fully trained his Quichuan replacement.

He must know Spanish and should learn Quichua; opportunity for language study can be provided in Quito. Personal qualities needed, comments Bishop Adrian Caceres of Ecuador, are "patience, maturity, love of farming and rural-jungle life." Basic salary is \$4,500 per annum, and housing is provided.

Candidates—volunteers?—please contact the Rev. Sam Van Culin at 815 Second Ave., New York, N.Y. 10017.

St. Peter's, Lusaka, needs a priest for at least the next three years. The strongest and most sophisticated Zambian congregation in this city of about a million people, St. Peter's is quite ready to accept an expatriate.

Responsibilities include being pastor of St. Peter's congregation; care of a nearby Chawama congregation—soon to build a church; regular

calling in a large teaching hospital; and direction of the Waddington Community Centre unless a lay warden is found in the meantime. This priest will be directly responsible to the Very Rev. Louis Pitt, Dean of Lusaka Cathedral.

In addition to English, he will need to learn Chinyanja, studied on arrival in Central Africa. And he will need to be "adaptable, patient, understanding, open-minded, willing to work long and hard."

Basic salary, depending on years in the priesthood, is \$2,500-\$2,900, paid by the Zambian Anglican Church. A furnished house and utilities are provided by the parish, also a car and its expenses.

For further information, contact the Rev. Sam Van Culin, 815 Second Ave., New York, N.Y. 10017.

A full-time lay director is needed at the Waddington Centre in Lusaka, Zambia. This community center has a number of programs to help teenage boys get off the streets and learn a trade. The great majority of young people are unable to obtain jobs and are unprepared for any kind of employment since Zambian secondary schools have room for only one out of every five children. Vocational training—carpentry and auto mechanics—is supplemented with instruction in English and mathematics. The Zambian government has promised to erect a small classroom building in the next few months.

The warden, as he is called in Zambia, should have manual skills, administrative ability, and be understanding and patient. The center needs a creative person at the helm, not a trained social worker, but that person must be practical and want to help people.

Also needed: financial support for this person, \$3,000 for each of the next three years. The Zambian Anglican Church will provide a house and a car.

For further information, contact the Rev. Sam Van Culin, 815 Second Ave., New York, N.Y. 10017.

Jeannie Lillis
The Episcopalian

An investment message

Dear Fellow Episcopalians:

In last month's *Episcopalian*, I wrote to you, giving some of the history of the Committee on Social Responsibility in Investments of the Executive Council. In addition, we printed a Proxy Statement soliciting support for a shareholder resolution submitted to IBM by the Executive Council and 13 other Protestant and Roman Catholic church organizations. That resolution called upon IBM to cease selling computers to the South African Government.

This month we are pleased to print a Proxy Statement pertaining to a resolution submitted to the Southern Company by the United Church Board for World Ministries, which owns 6,489 shares of Southern Company common stock. The resolution requests the Southern Company to cease importing coal from South Africa in view of the oppressive conditions imposed by the Apartheid system on the black miners who work the South African coal mines.

If you own any stock in the Southern Company, 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 The Southern Company, 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 17 of this issue of *The Episcopalian* and returning it to the Church Project on United States Investment in Southern Africa, Room 566, 475 Riverside Drive, New York, New York 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 20, 1975

Introduction

This proxy statement is provided by the Church Project on U.S. Investments in Southern Africa in connection with the solicitation of proxies for a stockholder resolution that asks the Board of Directors of The Southern Company (the "Company") to stop "the purchase of coal from the Republic of South Africa as long as the government of that country maintains racially discriminatory employment policies and practices through apartheid laws and regulations." The resolution has been submitted to The Southern Company by the United Church Board for World Ministries, which holds 6,489 shares of The Southern Company common stock, and will be duly presented at the Annual Meeting of The Southern Company at Baxley, Georgia, on May 28, 1975.

The full text of this proposal and the Supporting Statement, as set forth in the Company's Proxy Statement, reads as follows:

Stockholder Proposal

RESOLVED, that the stockholders of The Southern Company request that the Board of Directors establish a Southern System Companies policy which would prohibit the purchase of coal from the Republic of South Africa as long as the government of that country maintains racially discriminatory employment policies and practices through apartheid laws and regulations.

Supporting Statement

We commend management's statement to the 1974 Stockholders' Meeting that The Southern

Company is "committed to compliance with the provisions of the Equal Employment Opportunity Laws" and "maintains Affirmative Action Programs and other procedures designed to ensure non-discrimination, not only in hiring and promotion but in all other areas of the business as well."

In an action morally incompatible with these principles, the Company has entered into a \$47,000,000 contract, importing 2-1/2 million tons of coal from South Africa. Under ultra-segregationist practices, this coal is produced through the "contract labor" of black miners who average \$45 monthly, less than 1/4 of the wages of the white miners placed over them. While the latter have subsidized family housing, most black miners are compelled to leave their families behind on reservations during their year-long contracts. Regardless of ability, they are relegated to the bottom-bracket jobs. By South African law, no black miner can supervise a white or belong to a recognized trade union. Forbidden citizenship and the vote in South Africa, blacks have few normal means to improve their lot.

The Southern Company should stop forcing free American miners to compete with coal produced by South Africa's oppressed and drastically underpaid laborers.

Sponsorship

The United Church Board for World Ministries is a participant in the Church Project on United States Investments in Southern Africa--1975 (the "Project"). The Project is a cooperative undertaking of boards and agencies of seven Protes-

tant denominations, of six Roman Catholic orders, of the Unitarian Universalist Association, and of the National Council of Churches of Christ in the U.S.A. It includes the following participants:

1. American Baptist Home Mission Societies.
2. Committee on Social Responsibility in Investments of the Executive Council of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U.S.A.
3. National Division, Women's Division and World Division of the Board of Global Ministries of the United Methodist Church.
4. Reformed Church in America.
5. United Christian Missionary Society of the Christian Church (Disciples of Christ).
6. United Church Board for Homeland Ministries, United Church Board for World Ministries, and Center for Social Action of the United Church of Christ.
7. United Presbyterian Church in the United States of America.
8. Franciscan Friars of the Atonement.
9. Glenmary Home Missionary (Cincinnati).
10. Home Mission Sisters of America (Cincinnati).
11. Mt. St. Joseph Female Ursuline Academy, Inc. (Kentucky).
12. Province of St. Joseph of the Capuchin Order.
13. Sisters of Charity (Cincinnati).
14. Department of Education and Social Concern of the Unitarian Universalist Association (of Churches and Fellowships in North America).
15. National Council of the Churches of Christ in the U.S.A.

Each of the Project participants has on the national level a variety of boards, agencies, pension plans, etc. No attempt has been made to can-

CHURCH PROJECT ON UNITED STATES INVESTMENTS IN SOUTHERN AFRICA--1975

475 Riverside Drive, Room 566, New York, N.Y. 10027, March 20, 1975

vass all these boards, agencies, etc., to invite them to join the Project or to support this stockholder resolution. Participants in this Project are not attempting to speak for or represent other national boards/agencies or local churches or individual church members but to speak only for themselves as they seek to act responsibly as institutional investors. The Project itself does not own stock in any corporations. It is an ad hoc coalition of church agencies that are shareholders, and that are concerned about the role of U.S. corporations that have operations in Southern Africa.

THE SOUTHERN COMPANY'S CONTRACT TO BUY COAL MINED UNDER THE SYSTEM OF APARTHEID

On December 20, 1973, Gulf Power Company, a subsidiary of The Southern Company, signed a contract to import 2.5 million tons of coal over a three-year period at a cost of approximately \$47,000,000 from the Transvaal Coal Owners Association Proprietary Ltd., a corporation in the Republic of South Africa. The Mannesmann Pipe and Steel Corporation, a German corporation with its principal U.S. office in Jacksonville, Florida, made the sales arrangements between The Southern Company subsidiary and the South African coal producers. Shipments of this imported coal began to arrive in Mobile, Alabama, by the middle of 1974.

The Project believes that, according to newspaper accounts, The Southern Company is the only corporation in the United States involved in the importation of coal from South Africa. In view of the company's outspoken commitment to non-discrimination "not only in hiring and promotion but in all other areas of the business as well," as publicly affirmed at the 1974 Annual Stockholders' Meeting, the Project feels this contract with apartheid is incomprehensible and should be terminated.

WHY THE PROJECT BELIEVES THE IMPORTATION OF SOUTH AFRICAN COAL IS INCONSISTENT WITH THE PRINCIPLES OF AMERICAN SOCIETY

The white minority government in South Africa is internationally known for its apartheid policy. Apartheid is defined as "racial segregation; specif.: a policy of segregation and political and economic discrimination against non-European groups in the Republic of South Africa."

Mining has been the foundation of the economy of the Republic of South Africa. The Project believes the mining industry has been built and maintained through legislation which guarantees to white employers an inexhaustible black labor supply. These workers are without national political suffrage, without recognized trade unions, without the right to bring their families from the reservations to the mines, and commonly without any alternative way to earn the money for food indispensable to survival. The Project believes the whole complex of laws and regulations thus designed to maintain the black majority of the population in perpetual political and economic subjugation to the white minority is the primary reason why it is possible for South African mining companies to produce coal at the pithead for approximately \$1.93 a ton compared with over \$7.00 per ton in the United States.

Black labor in South African mines is indentured migrant labor. Although at home on their continent of origin, black miners—like other black workers—are classified by the whites-only government of the Republic as "migratory labor." Even though blacks comprise 71% of the population,

they are legally obliged to call reservations, which comprise but 13% of the land, their "homeland." The Bantu Labor Act of 1964 requires the licensing of all persons who procure or engage blacks for employment in any mine, and all those recruited for mine work, to have a contract. African work-seekers in the reserve must register with a government labor office when they come of age and can leave the reserve only if they have obtained contracts of labor. The Project feels this contract labor is "economically forced labor," and the resulting wide profit margins of employers in such labor-intensive industries as mining permit South African coal to compete unfairly in the United States market in spite of transport costs.

In the Project's opinion the following are the most important restrictions and inequalities through which black miners in South Africa are exploited:

1. The backbone of the South African mining industry is the core of about 650,000 contract laborers permitted each year to leave the reservations or enter the country from neighboring nations to work for white owners and managers. If for any reason they quit their jobs, they may be subject to various sanctions. At the very least, they must find another employer within a few days or be "endorsed out," i.e., ordered by the police to return, to the reservation.

2. The basic law determining work conditions for contract mine labor is the Mines and Works Amendment Act of 1911, with subsequent additions. It limits access to most of the skilled occupations in the mining industry to "Europeans, Cape Coloured and Mauritius Creoles or St. Helena persons." In plain American language this means that black Africans, although they comprise 71% of the population and 87% of the labor force in mining, cannot be considered for any but the lowest levels of mine employment. And, under strict practice, a black person is not permitted to supervise a white person.

3. The average cash wage paid blacks in the coal mining sector at the end of 1973 was about \$45 a month for four 44-hour weeks. By contrast, white miners averaged \$640 a month, or 14 times more. The Project believes that African wages are extremely exploitative, considering the back-breaking labor required in the mines.

4. At a typical mine, white managers and supervisors live with their families in comfortable subsidized, or even free, housing. In contrast, the black contract laborers are compelled to live twelve to a barrack room, often hundreds of miles from their families, for the six, twelve, or eighteen months of their contracts.

5. Black miners, like all of the 17.7 million Africans among South Africa's 25 million inhabitants (the others are 4.2 million whites, 2.3 million coloureds or people of mixed descent, and 709,000 Asians), must at all times carry a "passbook," which outlines their whole life-history, listing any crimes or irregularities of which they have been accused. Last year an average of 1,400 Africans were arrested each day for such violations as failing to carry their passbooks at all times.

The Project feels these five characteristics of the apartheid system show how South Africa is able to produce the world's cheapest coal, in monetary terms, but the world's most expensive coal when measured in terms of human dignity and workers' rights.

American miners have also made clear their feelings on the subject. The June 1-15, 1974, issue of *The United Mine Workers Journal* stated:

"Just days after UMWA members learned of the South African deal (with The Southern Company), more than 90% of the 8,000-man district walked off the job in protest.

"The protest occurred May 22, the day that stockholders and the board of directors of The Southern Co. held its annual meeting in Birmingham. About 500 miners established a picket line around the Kahler Plaza Hotel where the meeting was held. They carried signs protesting the South African coal imports."

The article ended with a quote of an Alabama local member.

"Slavery in the South went out a long time ago. We don't believe in slavery. Slave labor in Africa is real cheap, and it is my information that this coal is produced under slave labor conditions.

"Our people feel pretty much the same about this importing of coal from South Africa: one ton or fifty million tons, it's got to be stopped. Not tomorrow but today."

Until October, 1974, South African laws made a breach of the labor contract a criminal offense, punishable by imprisonment. Such repressive laws were altered only after the United Mine Workers of America and the State of Alabama commenced an administrative proceeding with the U.S. Customs Service to stop the importation by The Southern Company of South African coal to the United States on the grounds that it violated the Tariff Act of 1930 because of the conditions under which the coal was produced. The South African Government responded by repealing the penal provisions of the Master and Servants Act and 41 similar pieces of legislation that included "slave-like" criminal sanctions. The Project believes the repeal of the penal provisions of such legislation, so blatantly oppressive of human rights, was not prompted by any desire to improve the lives of black workers in the country. But rather, the repeal was forced upon the South African Government because its mining and certain other exports to the United States were clearly prohibited by Section 307 of the U.S. Tariff Act of 1930 (19 U.S.C. 1307). That Section specifically prohibits the importation into the United States of any products mined, produced or manufactured by forced or indentured labor if they are mined, produced or manufactured in the United States in such quantity as to satisfy domestic consumptive demand. The UMWA and the State of Alabama were unsuccessful in the original petition. An appeal is currently being prepared. Since the resolution of this case has not reached a final determination, the Project urges stockholders to consider the spirit and intent of Congress at the time when this Tariff Act was passed, with the amendment containing this prohibition.

Senator Blaine, the sponsor of Section 307, made these statements during the Congressional debates in 1929:

"By this amendment I propose to carry out the conscience of the world as expressed in treaties. I propose this amendment to reflect the spirit of the men and women who have sacrificed in order that slavery might be banished from the world. The form of labor inhibited by this proposed amendment is slavery, nothing short of slavery. Are we at this moment going to retrace our steps? Are we going to deny that which we have professed in the past? If so, we would better charge the Lincoln Monument with dynamite, tear down the noblest institutions in our country, and destroy the spirit of freedom. If there is any opposition, it seems to me the opposition can come only from technical objections. . . . I understand that we might suffer some economic loss, but we cannot afford any economic gain at the sacrifice of the degeneracy and death of the natives, amounting to millions of men and women who should be under the guidance of a

CHURCH PROJECT ON UNITED STATES INVESTMENTS IN SOUTHERN AFRICA--1975

475 Riverside Drive, New York, N.Y. 10027, March 20, 1975

civilization that will give them an opportunity to attain the heights they may attain. . . . Such situations of poverty and degeneracy involve a moral question. But aside from that, American agriculture and the American worker, from the standpoint of our economic security, should not be placed in competition with forced and indentured labor wherever it may be found."

This is also the position of the Project in seeking shareholder support for ending The Southern Company's ill-conceived contract to import coal mined under apartheid. Although the South African Government has rescinded some of the laws which most glaringly affirm the white supremacy in the economic sector, the basic political structure of apartheid remains intact, and many voiceless, voteless African miners still have no alternative to their servile role other than utter privation, or even starvation, on their assigned reservations.

SOUTH AFRICAN COAL AND U.S. PUBLIC POLICY

Representatives of the United States Government in the United Nations and in South Africa have made clear, in speaking of U.S. private investment, that our country's official policy is in sharp opposition to apartheid principles and practices. The State Department "does not encourage U.S. private investment in South Africa, contrary to our promotional activities elsewhere."

The Project feels there is no reason why U.S. policy should be any less opposed to the import of South African coal. The Southern Company has stated:

"In an effort to comply with Florida Coal Board regulations on sulfur oxide emissions, Gulf Power was forced to seek a supplier of readily available low-sulfur/high BTU coal. After exhausting all domestic possibilities, the world market was searched for adequate supplies of low-sulfur coal, and a source was found in South Africa."

But the United States contains abundant coal resources, including low-sulfur grades, and is even now a net exporter of coal to the world.

Other alternatives also exist to importing the type of coal produced in South Africa. Alan G. Kirk, Assistant Administrator for Enforcement and General Counsel of the Environmental Protection Agency, states:

"On a national basis, we do not believe that imports of coal have anything of significance to contribute in realizing the goals of the Clean Air Act. It is doubtful these imports could be expanded enough to make a difference in the next few years. After that, it should be possible to burn domestic coal and meet all applicable air pollution standards either by opening new mines for low-sulfur coal or by use of FGD (Flue Gas Desulfurization) equipment."

In the light of the known public position of both the U.S. State Department and U.S. Environmental Protection Agency, the Project believes The Southern Company's contract to import coal mined under the apartheid system cannot be justified.

CONCLUSION

The Church Project on U.S. Investments in Southern Africa feels that underlying principles of U.S. law and U.S. policy, as well as The Southern Company's own stated commitment to equal employment opportunity in all areas of business, are clearly violated by the importation of South African coal. It believes that the Company should immediately negotiate the termination of its present contract with the South African suppliers and affirm as a matter of basic Company policy that it will make no further

purchases from South African sources as long as apartheid and the contract labor system remain the essential features of the South African economy. The Project believes only a decisive, principled action to end this unprecedented importation of South African coal will guarantee that this mistake is not repeated by The Southern Company or any other corporation.

VOTING INFORMATION

The Project invites all concerned stockholders to vote for the resolution which the United Church Board for World Ministries has introduced for decision at the 1975 Annual Stockholders' Meeting.

Every stockholder will have the opportunity to vote by mail for or against this proposal, using the Company's own proxy card. Alternatively, stockholders may attend the Annual Meeting to vote their shares in person or use the special form attached to this Statement giving the Project authority to vote the shares at the Annual Meeting. Any person giving a proxy to manage-

ment or to the Project may revoke it at any time prior to its exercise on the day of the Annual Meeting, May 28, 1975, by giving notice of revocation or by executing and returning a subsequently dated proxy. The record date for determining which security holders are entitled to vote, and the number of voting shares outstanding, will be found in the Company's Proxy Statement. Any proxies which the Project receives will be voted at the meeting in accordance with the directions given by the stockholder.

The Project has requested each of its participants to solicit support for this resolution as proposed to The Southern Company. The Project will not attempt to disseminate this Proxy Statement to each shareholder since to do so would be too costly. The cost of the personal solicitation by the participants in the Project is not known but is expected not to exceed \$2,000. The Project will seek the cooperation of others in soliciting support for this resolution, especially that of other religious groups, universities, foundations, and concerned institutions and individuals.

Proxy Solicited by The Church Project on United States Investments in Southern Africa for the Annual Meeting of Stockholders of the Southern Company

The undersigned stockholder hereby appoints Dr. Howard Schomer, Mr. Paul M. Neuhauser, Mr. Timothy H. Smith, and Mr. Dudley E. Thompson, and each of them jointly and severally, proxies with full power of substitution, to vote only on the following matter 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:

THE SOUTHERN COMPANY

FOR _____ AGAINST _____

The Stockholder Proposal sponsored by the United Church Board for World Ministries concerning coal mined by the Republic of South Africa and purchased by The Southern Company.

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 May 28 to:
Church Project on United States Investments
in Southern Africa - 1975
475 Riverside Drive, Room 566
New York, N.Y. 10027

Can you tell me?



Q: Can you tell me what you think the Church teaches about death?

A: The question asks me what I think, so I shall try to answer it in a somewhat personal way. Death is the end of our earthly lives. We shall no longer be able to walk down the street, say hello to our neighbors, make love, read a book, or just scruff through the fallen leaves on a crisp autumn afternoon. When we die, we come to the end and are no more. Death comes to us all regardless of wealth

or station in life. It is as inevitable as taxes and corns on the feet. The anxiety produced in all of us as we contemplate our own deaths can either produce despair or great deeds.

I am reminded of words from the introduction of Arthur Miller's *Death of a Salesman*: "Above all, perhaps, the image of a need, greater than hunger or sex or thirst, a need to leave a thumbprint somewhere on the world. A need for immortality and, by admitting it, the knowing that one

has carefully inscribed one's name on a cake of ice on a hot July day."

I sometimes feel this way until I am again called to my belief in the Resurrection. Perhaps Christians can face the reality of death so honestly because "on the third day He rose from the dead" and "those who are baptized into His death shall also be partakers of His resurrection."

That is why Christians ought to be buried from their parish churches—the place where they were baptized. The Resurrection gives us hope that out of finality comes a new beginning. The flowers on the altar—the only ones we need—commemorate a new beginning, the new life in Christ which extends beyond the grave.

I wish to be buried from my parish church with that magnificent service from the *Book of Common Prayer*. I do not want any other prayers added from any other books! I want no eulogies. That lesson from the Book of Romans will suffice, thank you.

If I must have a coffin, it must be the cheapest my family can buy. I want it covered with my parish church's blue and red pall.

No visits will be made to my grave because I wish to have my ashes scattered on the sea—the sea from which the good God brought forth all life, the sea my son can fish in, splash in.

I suppose what I think the Church says about death is not as important as to understand that the Church believes in the "sure and certain hope in the resurrection from the dead."

CONFERENCE CALLS may solve the problem when meetings are scheduled but people can't attend because of inclement weather, baby-sitting problems, or other hindrances. St. Alban's, Washington, D.C., used a conference call successfully for the committee on spiritual renewal. Conference calls are expensive—based on mileage between parties—but might be an answer in an emergency.

Education Guide

SCHOOLS FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys whose natural mother and father are no longer living together. Sons of active military personnel and clergy excepted from this requirement. Grades 7 through 12. Tuition, room and board \$700.00 per year. Learn to study, work and play on a 1700 acre campus.

25 miles west of Philadelphia

Write Headmaster

BOX S, PAOLI, PA. 19301.

Live and learn

Always busy. Classes... field trips... sailing... concerts. Teachers and students reacting and interacting.

This is Christchurch School. A college preparatory school educating students from grades 8 through 12.

A great place to live... and to learn.

For more information contact: Director of Admissions

christchurchschool

box c christchurch, virginia 23031

An Episcopal Boarding and Day School *girls day students only

COEDUCATIONAL SCHOOLS

All Saints' Episcopal School

2745 Confederate Ave.
Vicksburg, MS 39108
Tel: (601) 636-5266

Coed gr. 7-12. For 125 students—gifted, average or with certain learning problems. Our noted Educational Evaluation Center identifies needs & capabilities, and individual programs are designed to achieve appropriate goals. Est. 1908. Fully accredited. Olympic-sized pool; new gym. Six-week academic summer session. June 23—August 2.



PATTERSON

Coed College Preparatory
(Girls, Day only)

Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Advanced placement courses.

Post Graduate. Gym, sports, lake.

Summer camp for boys 6 to 16 years. Outpost Camp, skiing, other water sports. Periods 2, 4, or 6 weeks. Write

THE REV. FLOYD W. FINCH, HEADMASTER
Box F, Lenoir, North Carolina 28645

COEDUCATIONAL SCHOOLS

SEWANEE ACADEMY

Formerly Sewanee Military Academy

The College Preparatory School
of the University of the South... Est. 1868

Coed Boarding and day, in Grades 9-12. Fully accredited. Independent study program. Academy and University students share 10,000 acre mtn. campus and 200,000 volume library. Full sports program.



Write or call: Dir. of Admissions

SEWANEE ACADEMY

2502 Tennessee Ave.

Sewanee, Tennessee 37375.

615/598-5646

SHATTUCK

Est. 1858

ST. MARY'S

Est. 1866

ST. JAMES

Est. 1901

COED Grs., 7-12. 45 mi. S. Twin Cities. 300 acres—2 campuses. Combines structured & creative study. College prep. Stu-Fac. ratio 5 to 1. Full athletic & extra curricular program. Ctl. Dir. Adm., 53 Shumway, Box 218, Faribault, Minn. 55021. 507/334-6466

SCHOOLS FOR GIRLS

Margaret Hall

A small college preparatory school for girls in Kentucky's Bluegrass region. Programs in Mexico and England. Emphasis on developing essential academic skills, fine arts, riding, indoor pool. Episcopal, but all faiths welcome. Founded 1898. Write: The Rev. Colley W. Bell, Jr., Headmaster Box E, Versailles, Ky. 40383



College Preparation for Girls.

Fully Accredited. Grades 7-12. Complete academic program plus music, art, dramatics. All sports. On beautiful Rappahannock River. Coed Summer program. Episcopal. Open admissions. Some scholarship aid available. Est. 1920. Catalog: Dir. of Adm., Box 158-E

St. Margaret's School
TAPPAHANNOCK, VIRGINIA 22560

To be a 21st century woman...

How can she prepare for that unpredictable world? What schooling will give her both the specific skills and the inner resources that will help her to grow to her fullest potential?

Saint Anne's School.

- Fully Accredited
- Grades 7 through 12
- Teacher-Student Ratio: 1-5
- Wide-Interest Curriculum
- Elective and Required Courses
- Off-Campus Internships
- Greater Boston Area
- Boarding and Day Students

Write today for our descriptive catalog.
"An encounter for growth."

SAINT ANNE'S SCHOOL,
EPISCOPAL

18 Claremont Avenue
Arlington
Massachusetts 02174



COED CAMP

CAMPING WITH A DIFFERENCE

DISCOVER GOD'S EXCITING WORLD



IN A NEW BOYS AND GIRLS
AGES 8 - 18

ENVIRONMENT

CAMP ARROWHEAD

OFF ROUTE 24

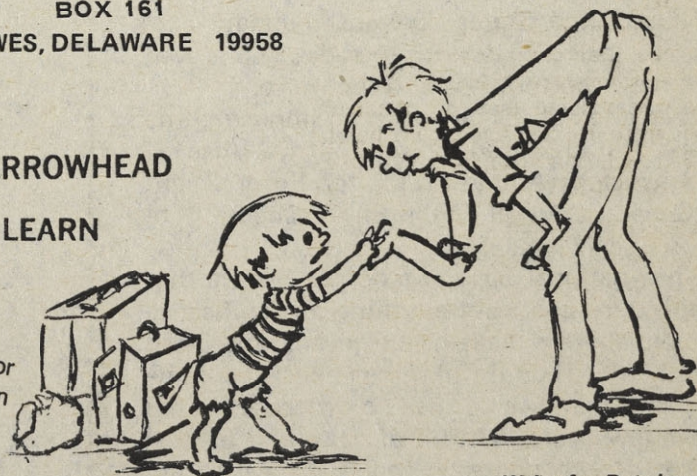
BOX 161

LEWES, DELAWARE 19958

AT ARROWHEAD

YOU LEARN

Camp Director
Tom Alderson



Write for Brochure

ABOUT YOURSELF AND YOUR NEIGHBOR.

Art, Rifle, Sailing, Canoeing, Swimming - Back packing

TO PARENTS

The Director is pleased to accept at Camp Arrowhead

any young person regardless of race, color or creed between the ages of 8 and 18 years.

	Homestead	\$130.00	Eight Week
	Pioneer	140.00	Season
	Outpost	160.00	Four - Two
	Outpost Long Distance	170.00	Terms
	Wilderness	185.00	

TUITION FEES: --

6/23 to 8/16

HOME STUDY PROGRAM

TRAIN WITH CONFIDENCE

If you cannot go away to a resident school enroll in a HOME STUDY course, and earn your diploma or degree from a school which has been approved by the Department of Education and is affiliated with the Florida Association of Community Colleges. Write for catalog E10.

AMERICAN BIBLE COLLEGE
Pineland, Florida 33945

CAMP FOR GIRLS

ST. MARGARET'S CAMP

FOR GIRLS (ages 7½-12) Duxbury, Mass. under the direction of The Sisters of St. Margaret (Episcopal)

For information write to:

CAMP DIRECTOR
St. Margaret's Convent
17 Louisburg Square
Boston, Mass. 02108

Historical footnote: Evolution of vestry power

While the role of laity in both parish administration and in ministry is being debated around the Church, it's intriguing to look backward to see how far the U.S. Church has come since its founding. A booklet from Christ Church, Lancaster County, Va., provides some historical perspective.

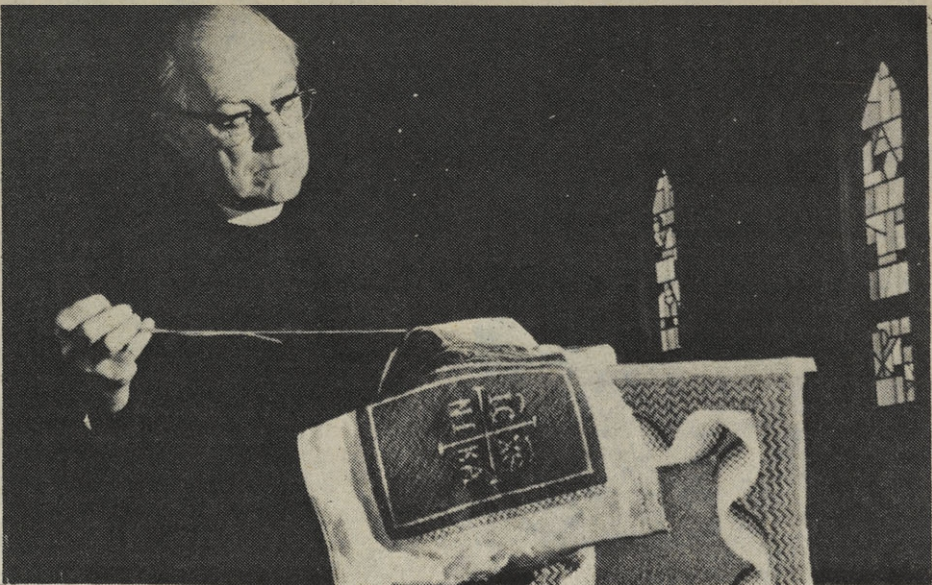
"The vestry was the unit of authority in the Church of England in the colonies. It looked after the sick and the poor (every person thus supported wore a shoulder patch, indicating the parish on which he was dependent). It was responsible for all church property, for assessing and collecting, in tobacco, necessary funds for the minister's salary and other expenses. The vestry in turn appointed two or more wardens whose business it was to observe, report, and correct the morals and manners of the congregation.

"In their responsibility for preserving the discipline and proper conduct among the parish members, if calling offending members before the vestry for discipline was not effectual, the wardens hailed the culprits before the County Court and collected for the church the fines imposed. It is recorded by some historians that fines of Church of England mem-

bers were usually paid in tobacco while the fines of dissenters were demanded in sterling.

"The vestry made the 'aristocratic assumption' that they knew better than the majority what was good for the whole; they made no bones about expressing the belief that their 'inferiors' were unfit to serve on the vestries and denied a proposal of election of vestries on the grounds that 'all freeholders and housewives would be voting and like enough to carry the election in favor of such as themselves!'

"The vestry, according to English custom, once appointed, was a self-perpetuating body; it selected each new member to fill the place of one who died or resigned. During the Commonwealth period, between the beheading of Charles I and the restoration of Charles II, Cromwell decreed the method of electing the vestry from the con-



RNS Photo

NEEDLING RECTOR: The Rev. Edward Chandler demonstrates the skill that recently won him first place in a needlework show in Cincinnati, Ohio, where he is rector of St. Michael and All Angels. He says, "When I read about Rosie Grier's needling, I thought, 'Why not?'"

gregation every three years, but the self-perpetuating method was soon resumed until the adoption of today's method—election for a specific term and the filling of vacancies each year by election

from the congregation."
—from *Christ Church, Lancaster County, Virginia, 1732, and the life around it*
by Louise Belote Dawe

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

NEEDED

Members of a small mission at Schroon Lake, N.Y., are seeking 25 to 30 individual cushion-type kneelers. Do you know where some may be obtained? Please write to St. Andrew's Church, Box 371, Schroon Lake, N.Y. 12870, or call (518) 494-3534.

SEARCHING FOR...

A small missal of devotions and thanksgivings, *The Practice of Religion* by R. C. Knowles, published by Morehouse-Barlow. If you know where one can be found, please write: Sheri Mitchell, 1924 Avenue E, Del Rio, Texas 78840.

RELIGION AND SAFETY WORK TOGETHER

The North Carolina Motor Vehicles Department has asked ministers across the state to promote "10 Commandments of the Road" as part of a Traffic Safety Sabbath Weekend.

Among the commandments are:

Thou shalt remember the Sabbath day, with its promise of eternal life, but be not too eager to enter into it at 90 miles an hour.

Thou shalt not kill, neither upon the left hand side of the road nor upon the right, nor even by demanding thine own privileges, for the one who may get killed may be thyself, and thou wilt be as dead as though thou were wrong.

Thou shalt not commit adulteration by mixing alcohol with thy gasoline, nor by demonstrating a double standard of road morality, nor by looking upon a new speed record to lust after it.

Thou shalt not covet the place ahead of thy neighbor, nor his space on the other side of the white line, nor his horsepower, nor his smirk as he passes thee, nor his date with the mortician, nor anything that is thy neighbor's.



Three out of every four
Episcopal Churches
protect their properties with
"Church Insurance"

In doing so they enjoy two major advantages.

Once their properties are covered, The Church Insurance Company automatically increases the amount of insurance to be certain protection continues adequate for current values. With today's rapidly rising replacement costs this can make the difference between simply being "insured" and really being "protected." This is a service of Church Insurance that most churches accept with great appreciation.

At the same time The Church Insurance Company's premium rates are usually lower than these churches could obtain from commercial carriers.

When you combine the kind of protection available with the very favorable premiums, it is easy to see why 3 out of 4 Episcopal churches insure their property with The Church Insurance Company. It is a company that year after year continues to receive an A + rating from Best's & Dunne's Review, the highest rating any company can be given.

Write or call today to put all this protection to work for you.

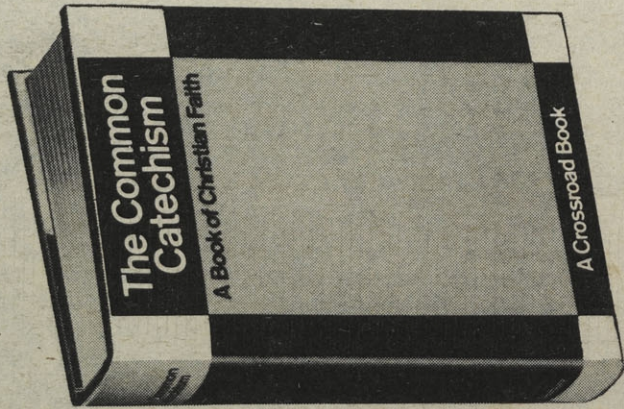
THE CHURCH INSURANCE COMPANY

Insurers of Episcopal churches and property owned by Episcopal clergy since 1929
A Contributing Affiliate of The Church Pension Fund of the Episcopal Church

800 Second Avenue, New York, N. Y. 10017
Area Code 212-661-6700



After four centuries of conflict, Catholics and Protestants have a COMMON CATECHISM



NEW A new era in the ecumenical movement will be ushered in by the publication this spring of *The Common Catechism: A Book of Christian Faith*. The book offers the first comprehensive statement of religious faith produced jointly by Catholic and Protestant theologians since the separation of the churches over 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 Crossroad Book* by The Seabury Press. The work was edited jointly by The Reverend Lucas Vischer, director of the Theological Commission of the World Council of Churches, and the Reverend 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 Crossroad Book* at The Seabury Press). *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 man's religious experiences and beliefs.

UNIQUE in content and approach, *The Common Catechism* presents a carefully planned, extraordinarily broad perspective on today's theological thinking, as this partial Table of Contents indicates:

GOD—God in History: Nature and the God question. Faith and hope. The medieval world. The Reformation. Faith and the world. The Marxist challenge. Critical study of history. *The God Question Today:* Man's denial of God. Humanistic atheism. The question of meaning. I and You. The death of God. God and evolution. God as a person.

JESUS CHRIST—Scripture: The word of God. The God of Israel. Kingship and messianic expectation. The scandal of the cross. Jesus' resurrection. Jesus proclaimed as the Christ. *Christ the Salvation of the World:* The

Spirit and the kingdom of God. God, Son, Spirit. God's Divinity and Humanity. The creed and secularization. The salvation of all men.

THE NEW MAN—The New Creation: Salvation. Spirit and faith. Sin and redemption. The Community of the faithful. The ministry. *Life Before God:* The tradition of prayer. Worship and preaching. Baptism and the eucharist. The sacraments as a form of worship. Christians and non-Christians. Christian mission.

FAITH AND WORLD—Man in History: Belief in creation and evolution. The providence of God and the responsibility of man. Bible and Christian ethos. Authority and conscience. The grace of God and human freedom. *Faith and Love:* Truthfulness in action. The equality of the sexes. Responsible parenthood and birth control. Protecting the life of the unborn. Suicide and euthanasia. Protection of the environment. Peace and order.

QUESTIONS AMONG THE CHURCHES—Scripture and tradition. Grace and works. The Sacraments. Marriage and the Church. Mary. The Church and its authority. The Pope and infallibility. The significance of denominations today.

THE COMMON CATECHISM

A Book of Christian Faith

Published as A Crossroad Book by The Seabury Press, *The Common Catechism* is a 720-page, clothbound book, available now at the Special Introductory Price of \$10.95.

Books are ready. Take part in this unique publishing event which occurs on Easter, 1975 and represents the universal Christian Community in dialogue.

To your bookstore or THE SEABURY PRESS 815 Second Avenue, New York 10017	A8
Please rush _____ copies of THE COMMON CATECHISM @ \$10.95, postpaid. Check for \$ _____ enclosed.	
NAME _____	
ADDRESS _____	
CITY _____	
STATE _____ ZIP _____	

THE Episcopalian

MAY, 1975

Change•Women's Ministry•Ecumenism

78705LB**606RATCO SEP74 9A
THE CHURCH HISTL LIB
606 RATHERVUE PL
AUSTIN TX 78705