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"LET US GO TO BETHLEHEM AND SEE THIS THING THAT HAS HAPPENED WHICH THE LORD HAS MADE KNOWN TO US." Luke 2:15

# THE Episcopalian

## Born again lyrics set to rock and roll beat

*Gimme that new old-time religion;  
I want to feel it in my soul.  
Let me hear those born-again blues  
And that righteous rock 'n' roll.*

by Leigh Weimers  
Knight-Ridder News Service

**SAN FRANCISCO**—You haven't heard those lyrics before—I just made them up—but don't be surprised if music with a similar message crosses your consciousness soon. Loud music. Amplified, with guitars, bass, and drums. Rock 'n' roll. But with a third "R" added—religion.

It's the latest in a centuries-old tradition of melding current music with religious belief. Bach's organ fugues were new stuff once, and now it is rock 'n' roll's turn.

The rock-religious practitioners and advocates seem to share a common background. They are young. They grew up with rock music and became born-again Christians in the late 1960's or early 1970's. They are moved little or not at all by the music they hear in church, and they are equally turned off by the sex-and-drug lyrics of what they call "secular rock."

Ron Woodruff, 34, began producing Christian rock shows in the San Francisco area this year. A former "roadie" (traveling technician with rock bands) who last toured with singer Eddie Money, he is thrice-married and divorced and a former drug user.

"See, it's like this," he says earnestly.

*Continued on page 5*

## Nacimientos

**Nacimientos**, *Nativity Scenes by Southwest Indian Artisans*, from which the illustrations at top and on cover come, is a delightfully colorful and rich book by Guy and Doris Monahan who have here gathered the work of 17 artisans from New Mexico and Arizona. Printed in English, German, and Spanish, the book's nativity scenes reflect regional and cultural differences. The one shown above, by Dorothy Trujillo, reflects her native Jemez in the chongo knot hair styles. Her wise men bring rabbits, ears of corn, and a platter of bread. The book is \$16.50 in cloth and \$9.95 in paper and can be ordered from Northland Press, Box N, Flagstaff, Ariz. 86002. Add \$.80 for postage and handling.

## Presiding Bishop's Christmas message

### 'May we see the unseen'

"It's 10:20 and the boys are supposed to be there early for the choir. . . . hurry up, Dad, and make certain the tree lights are turned off. . . . everybody out to the garage and into the car. . . ."

And so another family leaves for church on Christmas Eve. They drive down Elm Street, passing a brightly lighted house where neighbors are giving a party. These neighbors won't be going to church. As the family car enters the business district, an old man is seen hovering under a street light, a small cup in his hand that is outstretched to the few who are passing by. The signs in a department store proclaim the post-Christmas bargain sale that will begin on December 26: "Where wise men and women are led by the stars after Christmas. . . ."

The car is parked in the lot behind the parish house and the organ music is heard as they climb the steps to the old stone church building. They enter a pew, guided by the candles that flicker in the chancel and along the aisle. Fresh greens fill the air with pine scent. Old Mrs. Drindle chatters loudly to those near her in the first pew.

It is Christmas Eve and this family has become a part of that larger family—the Christian Church at worship—as they gather to sing praises to the babe of Bethlehem, hear His holy word proclaimed and receive Him in the sacrament.

My hope is that as we gather before the altar this Christmas, we will not forget we are part of a world that includes the neighbors who stay at home, the old man begging for coins, the department store cashing in and old Mrs. Drindle who chatters loudly. In truth, may the light of Christmas enable us to see the unseen faces of the refugees and outcasts, the hungry, neglected, forgotten people in the shadows of the world. That is the world the babe of Bethlehem came to save. We gather at God's altar to enable us to be the messengers who carry the Good News and power of that salvation. May you be richly blessed at this Christmastide as you serve the one who came among us by serving those He came to save.

—John Allin

## Church giving just paces inflation

For the second year in a row, 1978 per capita giving to 10 major Protestant denominations kept pace with inflation—but just barely. While individual giving was up 11 percent, drops in membership held the total contributions to an 8.5 percent gain, according to figures the National Council of Churches (NCC) recently released.

NCC Spokesman Constant H. Jacquet expressed concern that the 1979 figures might well run behind this year's higher inflation. "I don't see how giving can keep up. Churches are running harder and harder just to stay in the same place."

The Episcopal Church was one of the major denominations the NCC surveyed. Jacquet noted that contributions to these 10 totaled \$4,251,978,628 in 1978 while the denominations suffered an aggregate membership decline of just over one-half million persons.

Last year the average giving of all denominations surveyed, not just the 10 major ones, showed that an average contribution was \$176.37, up \$17.04 from 1977. To show the ravages of inflation, the 1978 contribution of \$176.37 bought only as much as a contribution of \$90.31 would have bought in 1967. Unless churchgoers have more than doubled their pledges within the last decade, their giving has not even kept pace with inflation.

According to Jacquet the amount of money appropriated for use outside the local church has remained at about 20 percent of total funds, but recently more of this has gone to regional and local programs rather than to the national level, creating shortages in the national agencies of certain denominations.

The NCC publishes the financial statistics each year and distributes them to the Churches. The statistics are also published in the annual *Yearbook of American and Canadian Churches*, prepared each spring.

## Christian educators to meet

Christian educators will gather in San Antonio, Texas, January 28-31 for the North American Event for Church Educators, sponsored by the ecumenical agency JED (Joint Educational Development). An Episcopal priest, the Rev. Douglas Cooke of Connecticut, is chairman of the event.

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in South Africa are what Hays Rockwell brought home from his visit.



# WORLD NEWS BRIEFS

**GREENWICH**—Avery Rockefeller, Jr., publishing executive and vice-chairman of the Church Pension Fund, was killed in an automobile accident near his home in this Connecticut community. Rockefeller, 55, was a great-grandson of William Rockefeller, one of the founders of Standard Oil. An active Episcopal layman, he held an honorary degree in canon law from Episcopal Theological Seminary in Lexington, Ky. He is survived by his wife Anne, two children, and two grandchildren.

**MT. SINAI**—Bishop John T. Walker of Washington was among guests President Carter invited to attend special ceremonies Egyptian President Anwar Sadat held here to commemorate the second anniversary of his visit to Jerusalem. Sadat laid the cornerstone for an interfaith chapel and said the site—where Moses received the Ten Commandments—would henceforth be open to people of all faiths "without any limitations or formalities."

**NEW YORK**—Three Episcopal Church proposals for housing for elderly and handicapped persons have been approved by the federal Department of Housing and Urban Development. According to housing officer Howard Quandar, these three projects—two in New York and one in Utah—will provide 243 housing units. The Church now has 100 projects in 70 dioceses providing over 13,000 living units, Quandar said.

**PHILADELPHIA**—An interfaith delegation of religious leaders from this city visited Pennsylvania senators in Washington, urging their support for a nuclear moratorium as an amendment to the SALT II Treaty.

**LONDON**—During his last appearance—as Archbishop of Canterbury—before

the Church of England's General Synod, Dr. Donald Coggan said he had spoken at length with Basil Cardinal Hume on the Roman Catholic Church's attitude toward women's ordination. Coggan said the Cardinal will discuss the question with Pope John Paul II.

**NEW YORK**—The Rev. Charles A. Cesaretti, Episcopal Church staff officer for hunger, has been appointed the Church's public issues officer, a post left vacant by the death last summer of the Rev. Alfred Johnson. A search is presently underway to replace Cesaretti in the hunger post.

**CLEVELAND**—A seven-member delegation of Russian Christian leaders visited the Diocese of Ohio, at Bishop John Burt's invitation, to see a typical American diocese. The Russian churchmen are in this country for discussions with the Episcopal Church on the common mission of the Christian Churches of both countries. Presiding Bishop John Allin, who was a guest in Russia in 1978, invited the Russians to this country.

**EVANSTON**—Seabury-Western Theological Seminary will be one of the cosponsors of the Ecumenical Center for Stewardship Studies. The proposed center, to be based in this Illinois community, will concentrate on giving laypeople and clergy practical background in economics, church management, financial support, natural resources management, and conservation.

**KRAKOW**—This Polish city was the

site of the 1979 meeting of bishops of the Old Catholic Churches of the Union of Utrecht. This year the eight member Churches celebrated the 90th anniversary of the Union which in 1889 brought together the Old Catholic Churches of the Netherlands, Germany, and Switzerland. The eight present members have half a million communicants, are in full communion with the Anglican Communion, have fundamental unity with the Eastern Orthodox Church, and have growing cooperation with the Roman Catholic Church.

**PROVIDENCE**—The Rev. George N. Hunt, III, 48, executive officer of the Diocese of California, was elected Bishop of Rhode Island on the second ballot during a special convention on November 30. Hunt, a native of Louisville, Ky., will succeed the late Bishop Frederick H. Belden who died November 4.

## Southwest Florida adds to Venture pledge

The Presiding Bishop's Fund for World Relief will benefit from an additional \$1 million the Diocese of Southwest Florida has pledged to raise through its Venture campaign.

Venture in Mission, the Church's development and renewal campaign, was top priority for Southwest Florida's convention late in October. The diocese had previously proposed to raise \$2.5 million with \$1.8 million for a local conference center and the remainder for domestic and foreign mission. Convention delegates raised the goal to \$3.5 million, with the additional amount for world relief. Bishop Paul Haynes also said the diocesan council would match the convention offering and that the money would be sent to Cambodia.

Alfred Priest, Church of the Ascension, Clearwater, chairs the diocesan Venture campaign.

## THE Episcopalian

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To a weary world

## Unto us, this day, a Savior

by Andrew Fiddler

The night was unusually cold. A wet snow was falling as it sometimes did that time of year in the high country around Jerusalem. The sheep were nervous, bleating and milling about, their wool damp and stinking from the melting snow. The shepherds were weary. They had been up all night trying to keep the herd together.

Cold, shivering, and weary, the shepherds began to curse the stinking sheep, to curse the weather, to curse their poverty, to curse their weariness, to curse the almost unbearable weariness of their lives.

Suddenly an angel of the Lord came upon them, and the glory... the glory... "The glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, 'Fear not for behold, I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord.'"

Christmas, then and now, is a time of contrasts, a contrast between weariness and glory.

Possibly the cause of weariness is the weather at this time of year—the cold short days, the "bleak mid-winter." Maybe it's the pressure of the holiday season itself. But whatever the cause, people grow weary.

Perhaps more than ever this is a time of year when people need to believe in angels—in miracles—when people need to rediscover a lost sense of glory.

Andrew Greeley wrote a theological review a few years ago of the science-fiction movie, *Close Encounters of the Third Kind*. He said it seemed to address a universal human hunger for angels and miracles, a hunger for glory which modern religion no longer seems to satisfy.

I saw *Close Encounters*, and strangely enough the special effects were not what moved me most. What did affect me profoundly were the simple and recognizably human scenes: a lost child returns; a stranger from another world opens his arms, in a gesture of peace, and smiles.

The special power of the Christmas story also resides not in the special effects of the heavenly host of angels or in the glorious light that shown round about them. Rather, the power and the glory of the story reside in its simple message: "For unto you is born this day a Savior." Those words are addressed not only to the shepherds, but to us as well.

We live in a weary world, and sometimes we have difficulty in finding a reason to hope. I'm weary. I'm weary of poverty and suffering in the cities. I'm weary of high school graduates who can't read. I'm weary of racism—not just that of others, but that which with horror I sometimes discover within myself. I'm weary of crime, of muggers and purse-snatchers and burglars who seem each year to grow in numbers and in boldness.

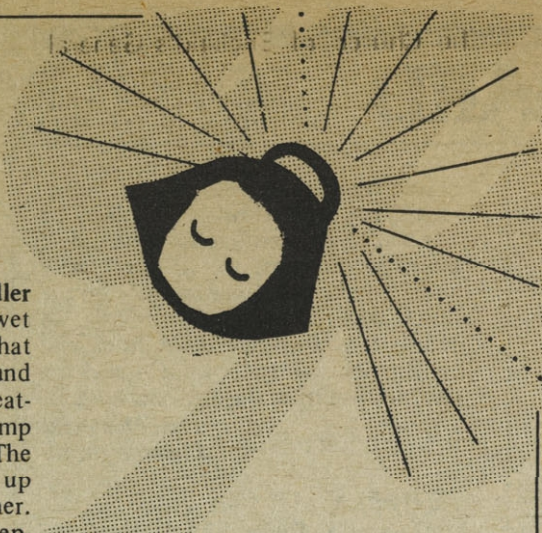
Why should we hope? Why not just throw in the towel?

Because we have a Savior. Not a Savior who takes us away from our problems or who solves them for us, but one who gives us the strength and courage and hope to do everything in our power and in His to make a better world in which to live.

Speaking for myself, I've never had a close encounter with an angel. But I have encountered Jesus the Christ, personally and directly and frequently—and without special effects.

For unto us. This day. A Savior. Christ the Lord. Alleluia.

The Rev. Andrew Fiddler is rector of Trinity Church on the Green, New Haven, Conn.



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

### RELEVANT MESSAGES ARE NEEDED BY ALL

The clergy and vestry members probably wonder (especially at every member canvass time) why the average layperson is not more enthusiastic about the practice of religion. One possible explanation is the banality of many parish programs.

Today I went to church after a week of depressing news including starvation in Cambodia, projected mass starvation in all Third World countries by 2000 A.D., and the seizure of the U.S. Embassy in Tehran.

Last week I served on a jury which heard a difficult criminal case which affected us to our emotional cores. I went to church—the place where we expect to find a link between our everyday lives and God's purpose for us.

Laypeople are told over and over that the clergy depend on us to be missionaries and that we must bring Christ to others by our actions and words. How are we prepared for this onerous responsibility? During adult education, we were offered a talk on the parish book collection!

That Sunday's experience was, unfortunately, typical. How can the laity be expected to show enthusiasm when adult education programs are so trite? Why should I make a financial sacrifice for the church when it settles for activities so irrelevant to the religion of Jesus, the problems of our modern world, and the traumatic events in our personal lives.

Fred Mansfield  
Champaign, Ill.

### WE REPLY

As George W. Dargan does (November issue), I also feel "Who We Are—The Average Episcopalian" (August issue) painted a too-bright picture of our denomination. I have seriously considered leaving the Episcopal Church many times although I have not yet found anything better. But I read Mr. Dargan's letter with as much horror as I remember reading a few summers ago about being charismatic or dead in 10 years.

I have found that, as individuals, we grasp different aspects of the truth, just as the spiritual gifts in I Cor. 12 are distributed in the body of believers. I re-

member serving as organist in a mission congregation of mostly retired people in rural Missouri while in college a few years ago. We did not understand each other totally. But I learned from these people what a quiet, constant, patient, long-suffering faith is. This lesson reminds me not to make overly rash statements about the majority of the people in the Episcopal Church. Also, these people opened up to me as I opened up to them; it really works!

I long for the day when we can and do speak unafraid of God's saving power in our lives, when Holy Scripture is faithfully studied by all and not explained away or dogmatized, and when the sacraments and other rites are approached expectantly instead of mechanically. Meanwhile, I pray for continued growth in grace and understanding until my life's end.

Robert R. Chapman, Jr.  
Maplewood, Mo.

As another Episcopal Christian who counts herself joyfully among those in the renewal experience, I must take exception to a portion of G. W. Dargan's highly judgmental letter re the spiritual state of our Church. Although all churchmen need to resist complacency and poor teaching and truly must "live their faith" by embracing all God has to offer, I cannot for a minute agree that my baptism into Christ's Church wasn't valid as a "welcome into the family."

Part of the Church's teaching brought me to realize I must be born again and commit myself to service to Christ. Our Scripture-based Prayer Book was the foundation that prepared me to turn my eyes, life, and all that I will become to Him. Also, my "second" baptism—for the release of the Holy Spirit—was a natural, joyous progression. But at no time was I instructed to judge. Just to love and forgive.

Jan Ream  
Phoenix, Ariz.

I have been considering for some time the letter Mr. Dargan wrote. I realize that ours is a free country and one may express his opinions.

I resent his criticism of our denomination and stating that 50 percent of all Episcopalians are spiritually dead. I do not believe this is correct. God's Holy Word which we hear each Sunday does impart daily strength.

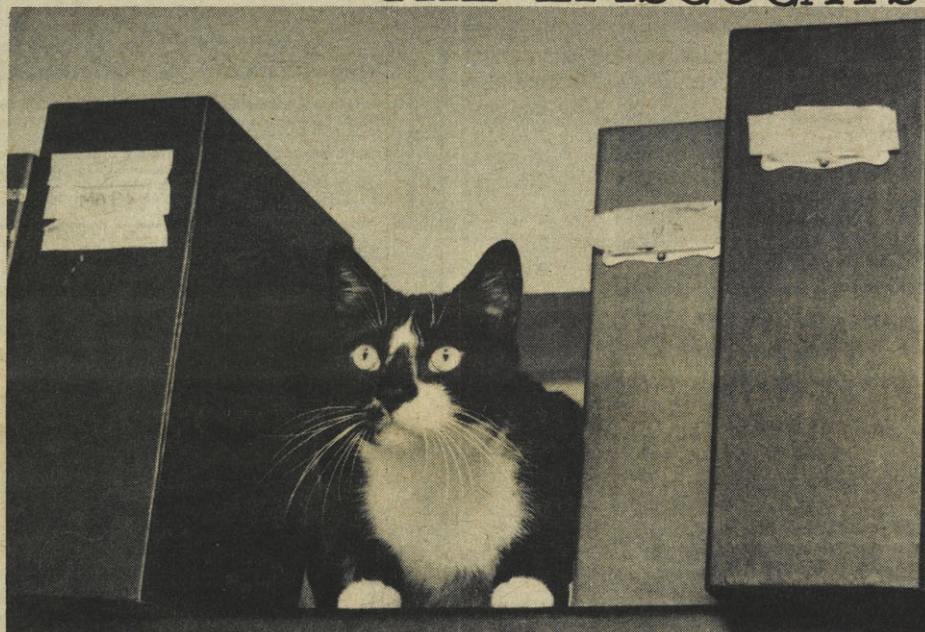
I do not believe that our use of *The Book of Common Prayer* is a sign of idolatry. It is for our help in worshiping and lends itself to our daily living.

Mr. Dargan further states that we shun the word evangelism. Does he not hear/read of our missions?

Finally, I do not think Mr. Dargan should write in judgment of the "worldly life style" of the laity/clergy. God is the one to do that, and He is loving and forgiving.

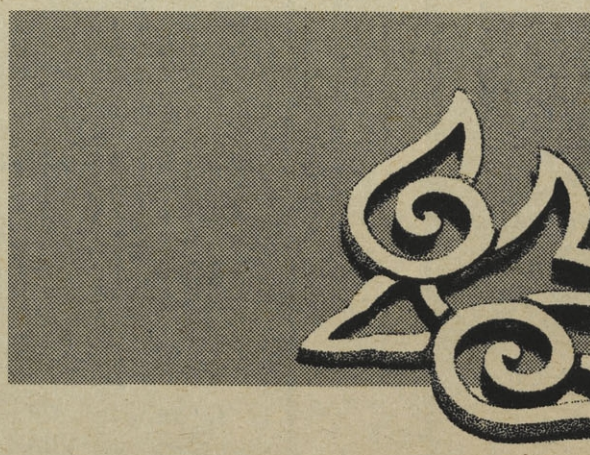
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Seattle, Wash.

## THE EPISCOCATS



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### ST. NICK AVAILABLE ON ALASKA COVERS

Thank you for the previous coverage you gave our stewardship project. We had a good response to it.

The Alaska Diocesan Stewardship Committee is now selling cacheted covers for the secular Christmas stamp issued at North Pole, Alaska. The cachets contain an insert which gives the history of St. Nicholas and the legend of Santa Claus.

They may be ordered from Veva Richmond, Episcopal Diocese of Alaska, Box 441, Fairbanks, Alaska 99707. Send a stamped, self-addressed envelope. Prices are \$.75 for singles; \$1.50 for plain blocks of four; and \$2 each for plate blocks of four. All moneys go to the work of the Church in Alaska.

Nicki J. Nielsen  
Anchorage, Alaska



# PB'S OPEN LETTER

## Happy is the person who is rooted in faith



Etched in my memory is the image of an evergreen tree, a scrawny, scraggly fir of some sort I chanced upon, growing out of a cleft in the rock

high on a bare and storm-lashed section of a mountainside. All around that tree, which alone marked the horizon in that barren stretch, was raw rock and no other sign of life. Weather-beaten and lonely there, the tree prompted the passerby to wonder how it survived. A companion on the trail shared this observation: The root of that tree reaches through the roughness and around the obstructions to the life source.

On a recent morning in reading Morning Prayer, I came to the 118th Psalm. I was using the Psalter in the new Prayer Book. The refrain in the first four verses echoes through the rest of the psalm: "His mercy endures for ever."

I called to the Lord in my distress,  
the Lord answered by setting me free. . . .

It is better to rely on the Lord  
than to put any trust in flesh. . . .  
The Lord is my strength and my song,  
and He has become my salvation.

I shall not die, but live,  
and declare the works of the Lord.  
The psalmist, like that weather-beaten fir tree marking the horizon, has sunk his roots into the source of life. The words of this psalm proclaim a clear ring of faith and reverence and adoring, thanksgiving love. Happy—yea, blessed—is the human being who, like the hearty evergreen and the psalmist's witness, has touched and is rooted in the source of such faith and love.

"God is" is the witness, and hell and high water, changes and deserts, threats and attacks, atomic or otherwise, cannot destroy those whose roots are rooted in the source of life.

Words from Job in the Prayer Book come to mind: "I know that my Redeemer liveth, and that He shall stand. . . upon the earth. . . whom I shall see for myself. . . and not as a stranger."

Again from the Prayer Book, "We brought nothing into this world, and it is certain we can carry nothing out. . . . Blessed be the name of the Lord."

The basic point, the major premise, the prime source of religious faith and life is to put the roots of one's trust in God, not in any substitute person, system, or book.

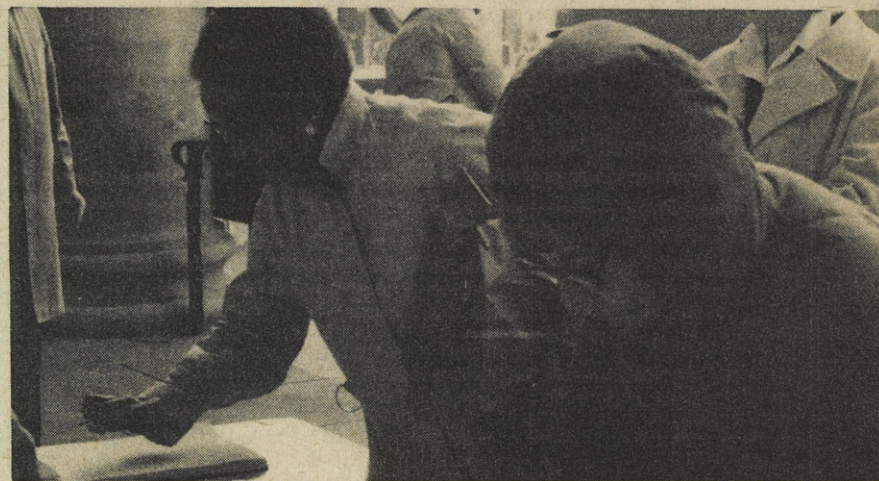
Recognize the Redeemer. Believe in His power to save.

"Give thanks to the Lord, for He is good; His mercy endures for ever."

—John M. Allin



On the Monday before Thanksgiving, Bostonians gathered on Boston Common (above) in response to a citywide interfaith effort to stem the rising tide of racial unrest that has plagued the city. Highlight of the service at which Episcopal Bishop John Coburn gave the invocation was the signing of a Covenant of Justice, Equity, and Harmony by Roman Catholic, Protestant, Jewish, Islamic, and black church leaders as well as community representatives. After the service citizens lined up four deep at St. Paul's Episcopal Cathedral, which faces the Common, to add their signatures. In the weeks following, copies of the covenant were available for signing in places of worship throughout Boston's ethnic communities and were gathered together at a special service late in December.



## Rock and Roll

Continued from page 1

"My life was ruined. I was in the gutter. My brother went the same way, and he's dead—we buried him. When you play around with drugs, it's a difficult game. But then when I saw the Lord, it convinced me. This is what pulled me out."

Now Woodruff works for a glass company in Oakland and runs Shama Productions of Castor Valley in his spare time. Its aim: to bring rock music to people who like the beat but who don't usually get the Christian message. Woodruff's groups play in parks, prisons, and on shipboard.

Randy Stonehill, 27, is on the performing side of the movement, an up-and-coming new star in a galaxy that includes B. J. Thomas and Billy Preston. He is a recording artist in Los Angeles.

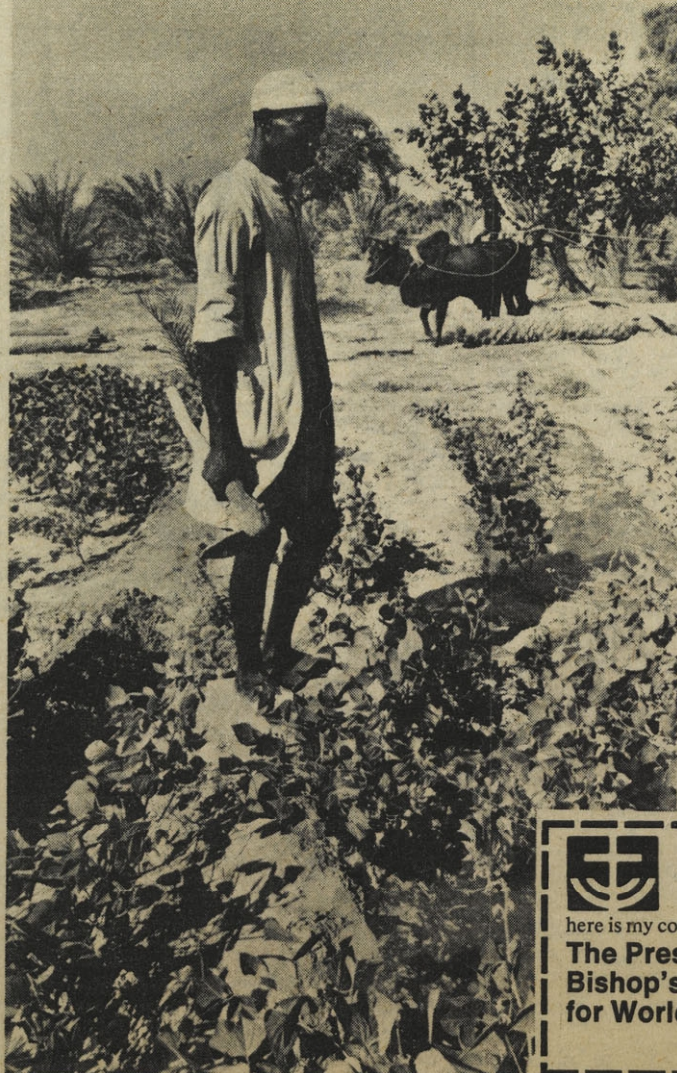
Stonehill heard the call, he says, when he went to Los Angeles to pursue his musical career and ran into a friend, Larry Norman, who had had a national hit—"I Love You"—with a group called People in 1968.

"Here was a guy who seemed to have a personal relationship with God that seemed to be affecting every area of life," Stonehill recalls. "Through our friendship and watching his life I finally came to that point in my own life."

Now Stonehill sees his performances as half ministry and half entertainment. "I don't think I'd be happy with any less of either," he says. "I'd feel funny about just leaving people with a good time if I were strictly an entertainer, and I'd also feel funny about just getting up there and doing some joyless repent-or-perish trip. I feel there's got to be a balance."

Pureness and simplicity are the new rock groups' stock in trade. They wear no sequins, but neither do they wear sackcloth and ashes. And many of the groups worry about walking the tightrope between simplicity and success.

# Gardening is not a hobby in Niger.



## It's literally a matter of life and death.

That's why this experimental growing laboratory is so vital to this country in the heart of the drought area of sub-Saharan Africa where hundreds of thousands have recently died. Here, with the aid of the Presiding Bishop's Fund and some other Christian agencies, they are learning to grow food in once-barren earth.

Your contributions to the Presiding Bishop's Fund support numerous hunger-fighting projects in the food-short areas of the world—from irrigation projects in Bangladesh to fish hatcheries in Haiti.

Your check is more needed now than ever.  
May we hear from you? Soon?



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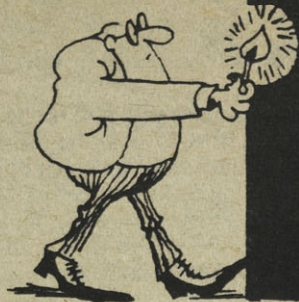
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(Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.) Contributions are tax deductible.

E-1-80



# ENERGY AND THE CHURCH



Reprinted from the Bulletin of the Atomic Scientists

## Whose boat is sinking?

by Andrew Fiddler

According to an ancient Greek legend, a group of men once boarded a boat to travel from one island to another. The stern of the boat was reserved for the men of higher rank. There, for the reasonable fare of several drachmas, they could enjoy the luxury of a small but well-appointed cabin and protection from the elements. The bow, on the other hand, was set apart for the poor. For the price of a single drachma they could suffer the indignity of sitting out in the open, soaked by the spray that came over the bow, burned by the sun, and drenched by the sudden showers that often arose on the Aegean Sea.

On this particular day the middle of the Aegean was relatively calm, a steady breeze filling the sails, and the rich men were lounging inside the cabin, enjoying some excellent cheese, olives, and wine.

But the bow of the boat suddenly sprang a leak. An ominous geyser of water shot up through the deck's planks, and within moments the boat clearly began to sink, bow first.

The captain ran to the stern and cried to the first-class passengers, "We're sinking, we're sinking, abandon ship."

One of the men of rank, a wealthy Greek merchant, rose from his sumptuous meal and peered out the cabin door. Sure enough, the bow was nearly submerged. He turned to his comrades and confidently assured them, "Have no fear. It's only *their* end of the boat that's sinking."

This story has much to say about our lives in a shrinking energy situation. Within the solid old institution of the Episco-

pal Church the poorer churches first discovered they could no longer afford both to heat their buildings and run their programs. In the cities of the northeast most of us complained about rising fuel prices, but in those neighborhoods where oil is delivered on a "cash only" basis, the poor shivered in the cold. In nearly every institution, in fact, the people in the bow are usually the first to notice the waters around them are rising.

Consider the different perspective of a boat of the Gospel crossing the Sea of Galilee. Darkness fell, a storm blew up, and the disciples began to fear for their lives. In that storm-tossed boat on the Sea of Galilee, Jesus fell peacefully asleep as the disciples began to panic. "Do you not care if we perish?" they screamed at Him as they shook Him awake.

"Why are you afraid?" said Jesus. "Have you no faith?"

We have every reason to be afraid as our old way of life based on cheap energy sinks. The storm we are experiencing is real and unless we change the way we live and the way we use our resources, we shall soon go under.

God doesn't test His people on smooth waters, but on dark and stormy seas. Yet I can hear Jesus saying to us, "Why are you afraid? Have you no faith?"

In the chaos of the present storm the Lord may well be working out a new creation. Let us pray that God's new creation will take place not only in our universe, but in our hearts.

ANDREW FIDDLER is rector of Trinity Church on the Green, New Haven, Conn.

### Nuclear waste

## Risk analysis for eternity?

by Welsey Frensdorff

"A risk/benefit assessment is what's needed," a nuclear engineer told me in Pittsburgh during the Three Mile Island crisis. The *New York Post* headline: "Aides Wonder If Contamination May Close Plant Forever." Forever? A risk/benefit assessment related to eternity?

In Nevada we are especially conscious of atomic concerns and problems related to nuclear testing and waste disposal. We have read the stories of increased cancer incidence in southern Nevada and Utah resulting from the above-ground tests in the 1950's and heard the news from a trial related to two leukemia deaths allegedly caused by "venting" (breaking through the earth's surface) of an underground test in the 1970's. These have

raised our concerns and consciousness. The Department of Energy, which operates the test site, works hard at responding to these concerns, explains its program and its safeguards, but also usually points out how many jobs are involved for southern Nevada.

At a clergy conference last year we saw a film about the program which is experimenting with nuclear waste disposal, in my mind the major problem and one which is given least publicity. Our Nevada desert is one of the possible atomic waste dumping grounds for the world. We are also the location for the underground testing for all atomic weapons.

The nuclear arms race with all of its potential and incredible destruction has

made me a pacifist—almost. All violence is evil—rarely the lesser. But can this possible, but unimaginable, destruction and potential death and suffering ever be the lesser evil to anything? I doubt it. Alternatives are complex in geopolitical terms. I, however, perhaps naively opt for unilateral disarmament. But did Jesus say something about little children?

That is not the only question anymore. Now we are also fighting the consequences of peaceful uses such as atomic electric generation. Since Three Mile Island we are all more aware of the possible results of nuclear accidents and plant failure.

Vast sums of money are being spent for experiments and tests on how to store nuclear waste, a worldwide problem nowhere near solution. At the Nevada test site they are encasing "spent" rods, with a radioactive half-life of 24,000 years or something like that, in steel and burying them in granite tunnels in the desert. How can we know what will happen to them in 24,000 years ("in human terms, roughly five times the span of recorded history or the equivalent of almost a thousand generations of men. . . .", says the *New Yorker* magazine)? What might earthquakes or other natural forces, unknown to us today, do with this atomic garbage? How do we make a risk/benefit assessment for eternity, or pretty close anyway?

In recent months some of these concerns have become more focused and more real for me; in fact, they have become more personal as I talk with southern Nevadans who live in small towns on the edge of the test site and whose children and parents have died of cancer. And I happened to be in Pittsburgh at the time of the Three Mile Island panic.

At a Lay Ministries Weekend I found myself talking with several nuclear engineers and atomic scientists who were a part of the conference. Some were a bit defensive, but all were deeply concerned, even more than they dared admit. One was particularly angry at the half-truths both the government and the electric company had issued.

He was the person who told me we really need a risk/benefit assessment for the use of atomic power. Since then, estimates of radioactive damage have in-

creased, according to former HEW Secretary Califano. He also pointed out that no one knows yet the long-term damage of low-level radiation. Risk/benefit assessments. Possible? Impossible? Who dares approach this task?

Indeed! Exactly! In the meantime, how about a moratorium? Our lack of knowledge of long- and short-range consequences is considerable, to say the least. The possibility of human error in design and operation has been demonstrated. No one knows how to dispose of the worldwide, steadily increasing amount of atomic waste which will remain radioactive "forever," for all practical purposes.

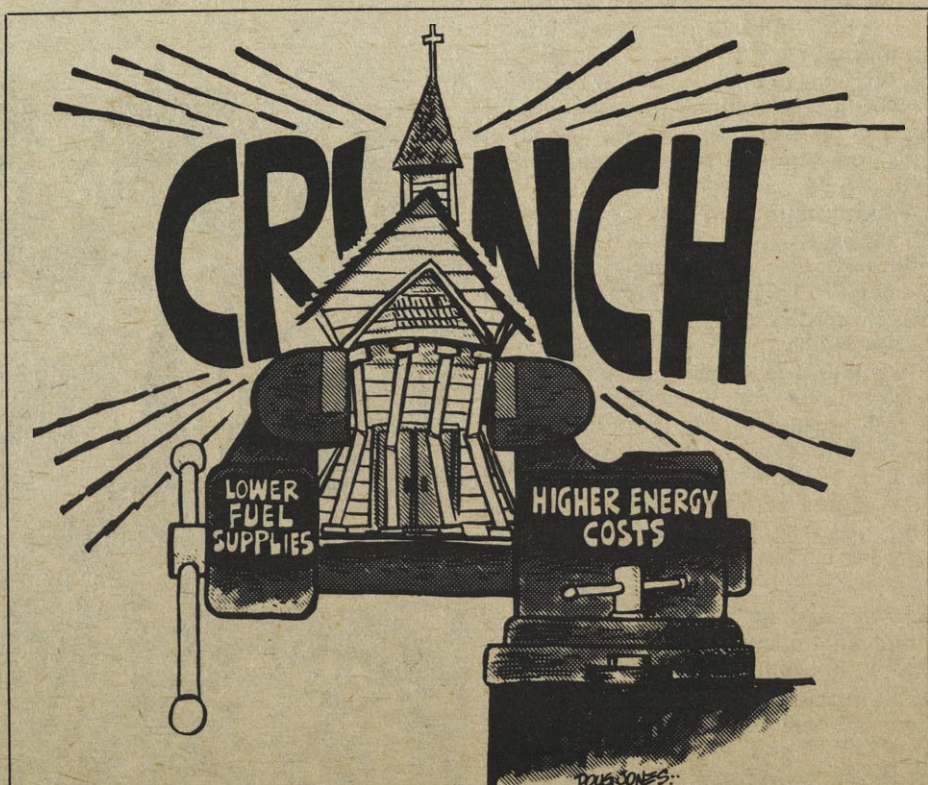
Have we really explored and invested in alternative sources of energy? Coal, oil, gas bring problems of supply and pollution, but what about solar, wind thermal, and tidal energy? I have difficulty in believing that comparable investments would not bring discoveries and new technologies. And if not, we'll just have to reduce our energy consumption and go back to the "good old days" for which so many long.

Risk/benefit assessment clearly comes out on the side of "It's not worth the risks." How much potential suffering is involved "forever"? At how much potential benefit for the "now"? Says the *New Yorker* (April 16, 1979), not exactly a theological journal:

"In almost every enterprise—for example, in air travel—mistakes are somehow tolerated, but in this one case they cannot be because the losses, which include not only the lives of tens of thousands of people but the habitability of our country and of the earth, are so high and are 'forever.' At the deepest level, then, the human error in our nuclear program may be the old Socratic flaw of thinking that we know what we don't know and can't know. The Faustian proposal that the experts make to us is to let them lay their fallible human hands on eternity, and it is unacceptable."

Lord, do not bring us to the test!

WESLEY FRENSDORFF is Episcopal Bishop of Nevada.



**TRY FANS:** St. Stephen's Cathedral in the Diocese of Central Pennsylvania has several large ceiling fans which turn slowly and noiselessly during services. Dean Arnold E. Mintz hopes they will save from 10 to 30 percent on annual heating costs. Trinity Church, Renovo, Pa., also uses fans. Contact Dean Mintz, 217 N. Front St., Harrisburg, Pa. 17101, or the Rev. Ogden R. Ludlow, Trinity Church, 137 3rd St., Renovo, Pa. 17764.

**THE WORD IS PLASTICS,** according to General Electric's plastics division which claims that its trademarked Protect-A-Glaze polycarbonate sheets installed over windows can cut fuel consumption almost 40 percent in one year. They're a translucent, pebble finish glazing material. For information, General Electric Co., Plastics Division, Specialty Plastics Department, Sheet Products Section, 1 Plastics Ave., Pittsfield, Mass. 01201.

Religious News Service Photo



# They lit a solar candle

by Richard F. Shepard  
The New York Times

As a beneficent sun beamed down outside, the Rev. Lee H. Poole, pastor of the First Presbyterian Church in Washingtonville, Orange County, N.Y., sat down to lunch and said grace.

"Thanks, Father, for solar heat and for a church that can give it out to people who need it," he prayed, and minutes later he was again deep in the subject that has been close to his heart for more than a year. Poole and his congregation in the little, white wooden church built in 1841 have been dealing with a national problem and have found a way to do more than deplore it from the pulpit.

The problem is energy, and the First Presbyterian Church has a solar heating system, a system so simple it may be the last word in sophistication. It does not replace the church's oil heating system but is subsidiary to it. On the first anniversary of its installation the church elders found they had saved \$660 in heating oil, offsetting the system's \$650 installation cost.

But the point of all this is not to talk about the church's savings for itself. Poole and his 173 church members want to turn their project into an activist sermon and shed light, if not spread the word. The church is obtaining a patent on its system, not to make money on it, but so no one else can charge for it. The First Presbyterian is giving away the plans for its solar heating.

Poole, an intense, fair-cheeked man credited by members with a persuasive way of putting things, explains, "This is a Christian church concerned about people. The church helps people in real life. We are trying to give people hope in a moment of economic stress—as well as save on heating bills. Christians want to help."

He paused and continued in a strong pulpit voice, "We want to light a candle in the darkness instead of cursing the darkness."

### Recycled Beer Cans

It all began a year and a half ago when Poole read a piece in *The Newburgh Evening News* about an article several years earlier in *Popular Science*. The author had the idea of using beer cans to make the aluminum cups for the heater. Poole broached the concept to his board of trustees which greeted it with mixed emotions but figured nothing much could be lost in approving the building of a solar heater.

The pastor and about 15 members, including children, built it in a couple of Saturdays in the back yard of Sayre Cooper, board chairman. Each of the three units consists of an outer box filled with insulation and an inner box in which rows of aluminum cups made from sliced-in-half beer or soda cans soak up the sun's heat after it goes through two layers of glass.

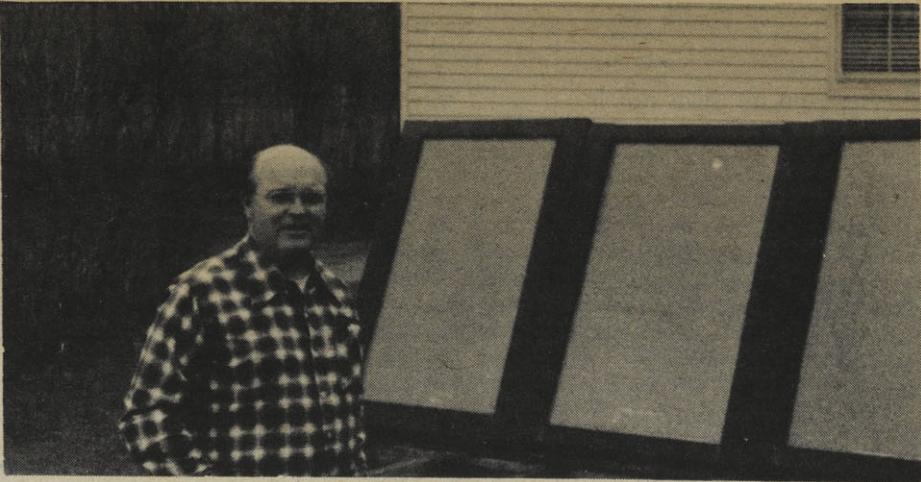
The glass—the kind used for patio doors—was bought at bargain rates from a shop that couldn't sell them because the doors leaked. The first unit built was leaned against a wall at 4 p.m. on a Sunday, but there was no way to measure the heat until Mrs. Cooper's meat thermometer was pressed into duty and registered 173 degrees.

Two more units were built, and all three were placed at the southwest corner of the church center where the heat was fed through a short duct through a window of Fellowship Hall, the parish house attached to the church. From the window a fan blows the heat through 46,800 cubic feet, warming the hall's two floors, the vestibule, and the chapel.

The more heat it supplies, the less is needed from the oil-heating system. Its creators believe it is ideal for other churches, libraries, schools, buildings that are not constantly in full use and can turn thermostats down in idle hours.

### WANT TO DO IT YOURSELF? SEE PLANS ON PAGE 8

One member found a church in Vermont that has heeded the call to solar heating, and St. Ann's Episcopal, a Washingtonville neighbor, is building another system.



The Rev. Lee H. Poole and First Presbyterian's solar system.

So successful was this first venture, now called Solar I, that the church is already building Solar II, which will consist of not three, but nine units and is expected to be a hot item.

Supplies of sun are not expected to run short, whatever the political conditions in the Middle East. February, for example, is not only the coldest of the

Continued on page 8

## CAN YOU HELP SALLY STRUTHERS KEEP HER NEW YEAR'S RESOLUTION?

"I know of hundreds of children all over the world who are hungry, poor and without hope for the new year. That's why I am resolved to find someone to help every one of them.

"If you can help me, I can promise you 1980 will be a very special year.

"You can bring an extra measure of joy to your life this year. You can do it the way I did, through Christian Children's Fund.

"It started five years ago when I began to sponsor Marites. She was an eight-year-old who was forced to go to work just to survive.

"Since I became her sponsor, I know she has regular meals, warm clothing, and the chance to go to school. Plus something even more important. The comfort of knowing someone cares.

"I received something very special in return. The richness, the satisfaction of giving to a child who desperately needs my help.

"You can receive that same satisfaction. You can become a sponsor through Christian Children's Fund. All it costs is \$15 a month—just 50¢ a day—but you help give a child whatever the child needs most to live a healthy, productive life.

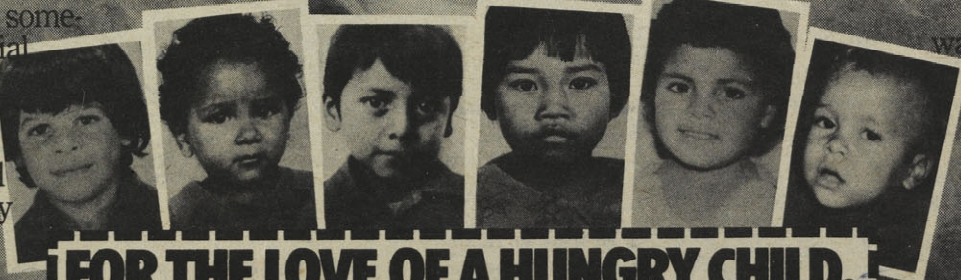
"You needn't send any money now. First learn about the child who needs you. Just send the coupon.

Christian Children's Fund will send you a child's photograph and tell you about the child's way of life. The child's age, interests and family background. We'll also tell you how this child can be helped, and give you detailed instructions on how you can exchange letters and share a very special part of this child's life.

"After you know more about the child and Christian Children's Fund, then you can decide if you want to become a sponsor.

"Simply send in your first monthly check or money order for \$15 within 10 days.

"There's never been a better way to start a new year."



### FOR THE LOVE OF A HUNGRY CHILD.

Dr. Verent J. Mills  
CHRISTIAN CHILDREN'S FUND, Inc., Box 26511, Richmond, Va. 23261 PEPN10

I wish to sponsor a ☐ boy ☐ girl. ☐ Choose any child who needs help.

Please send my information package today.

☐ I want to learn more about the child assigned to me. If I accept the child, I'll send my first sponsorship payment of \$15 within 10 days. Or I'll return the photograph and other material so you can ask someone else to help.

☐ I prefer to send my first payment now, and I enclose my first monthly payment of \$15.

☐ I cannot sponsor a child now but would like to contribute \$\_\_\_\_\_.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

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## CHRISTIAN CHILDREN'S FUND, INC.



Find out how much God has given you and from it take what you need; the remainder which you do not require is needed by others. The superfluities of the rich are the necessities of the poor. Those who retain what is superfluous possess the goods of others.

Augustine

## Solar candle

Continued from page 7

winter months, but it is also the sunniest, and as long as the sun is hitting the solar plant, the heat feeds in at 90 to 110 degrees. On a sunny noon, it may even go to 130 degrees.

Poole read from the logbook he keeps: "Dec. 28. Brilliantly sunny day all day, snow all around, reflecting. Overnight temperature was 20 degrees outside; highest outside temp. 25 degrees. Building not used all day for any program, hence oil furnace was not used at all. Building temperature at 9 a.m. was 49 degrees. Unit turned itself on after the sun shone on it for about one hour. Blowing into building: at 10:15, 87 degrees; at 11:15, 92 degrees. When turned off at 3:45, building temperature was 54 degrees."

The people at First Presbyterian have been taking their message to other church groups. It is a message rooted in the theology of sharing, but it speaks in dollars and sense. The converts are increasing in numbers, and even the church's own oil supplier is an enthusiast. They have sown the seed and are reaping the sun.

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'Churches must decide where our priorities are and not wait to be coerced by some government decree or rationing plan. As Christians, under the doctrine of responsibility, we should take a lead in the community to encourage stewardship of God's created resources.'

—Jerry Privette, Southern Baptist Conference building program supervisor

### A FEW OTHER ASSISTS

The National Council of Churches has a Church Energy Kit which includes liturgical aids, energy management tips, and a bibliography. Available for \$.90 each for 1-24 copies, \$.75 each for more than 25. Write Energy Education Project, NCC, 475 Riverside Dr., New York, N.Y. 10027.

The Energy Efficient Church, *How to Save Energy (and Money) in Your Church*, is available from Pilgrim Press, 287 Park Ave. S., New York, N.Y. 10010, for \$4.95. It includes 20 ways to cut fuel bills, how to stop wasting heat, how to reduce air-conditioner loads, and how to document energy use.

# BUILD YOUR OWN SOLAR SYSTEM

## NOTES

- 1) The most expensive part of the system is the thermopane glass. First Presbyterian used "leaky" patio doors bought at discount, thus its units are 5'x9' which is standard door size. If you use two pieces of plate glass, they must be put together with a shim to allow dead air space between.
- 2) The most time-consuming part of the job is attaching the cans. First Presbyterian dipped the cans in black paint, attached them, and used the paint that dripped to paint the frame. Using spray paint as suggested here would cut the time. Use long-nosed pliers to hold nails while hammering.
- 3) The most important part of the system is insulation—not only inside the unit, but around the ducting that goes into the building. Poole says they built boxes around the ducting in addition to wrapping it with insulation; the new units they're building will have the ducts built in for less heat loss. For the box you can use three layers of two-inch foam and one layer of fiberglass insulation.
- 4) Adapt the ducts to your own situation—whether it's a window installation and according to the length needed. The First Presbyterian system required 7 feet of 4"x14" ducting.
- 5) Apply roofing tar generously to seal the glass to the box. Don't use plastic. It cracks and yellows and decreases efficiency.
- 6) Install the unit on the ground, not the roof, for easier maintenance (scraping off snow, etc.) and because hot air pumps up more easily than down.
- 7) The angle of the unit's installation is important. Poole suggests installation at 1 p.m. daylight saving time (or noon standard time) to obtain high noon efficiency, tilting the unit (in his area) to 51° angle. A general rule to determine the angle of installation is: your latitude plus 10.
- 8) For temporary installation, support the system with an A-frame; for permanency, build a foundation below frost-line.
- 9) Install fan at hot air exhaust duct. Set thermostat. Plug it in and turn it on.
- 10) Pray for sunshine!

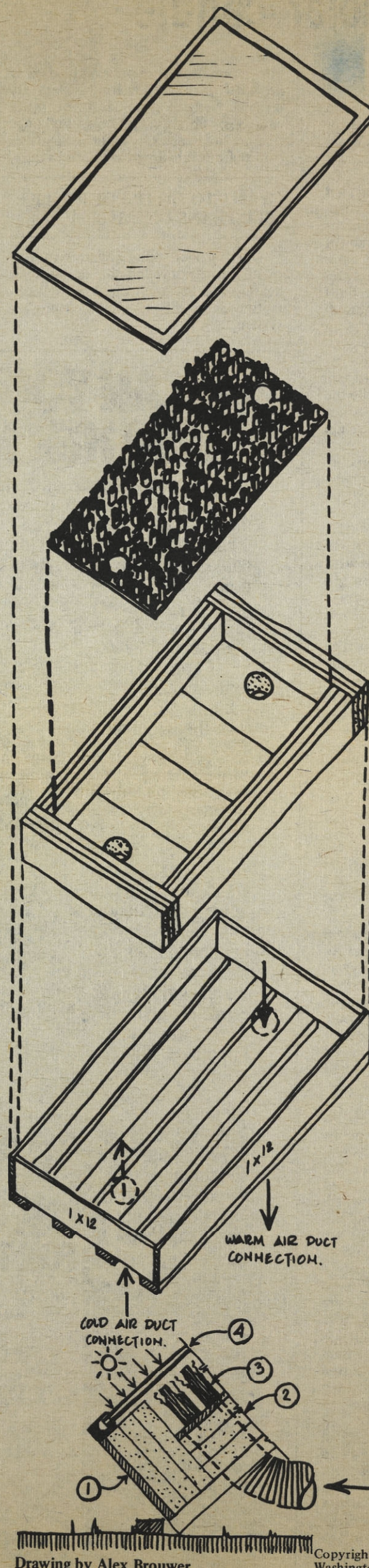
"We want to give this system away because in Christ's love and mercy we feel we can be helpful to other churches and individuals as they struggle with their own heat bills," Poole says.

## MATERIALS NEEDED PER UNIT

- 476 aluminum can halves
- 5 10-foot 2x4's
- 1 gallon exterior flat black paint
- 1 4x8-foot sheet 3/8" exterior grade plywood
- 3 10-foot 1x12's
- 1 5x9-foot thermopane patio door or 2 pieces plate glass
- 500 1-inch aluminum roofing nails
- 1/2 pound ten-penny nails
- 1 roll spun fiberglass insulation
- 3 4x8-foot sheets of 2-inch styrofoam insulation
- Sheet plastic
- 1 attic fan (14" blades rated at 1200 cubic feet per minute) with thermostat
- Ducting (see note 4)
- Ducting tape
- Roofing tar

## TOOLS LIST

- Hammer
- Tin snips
- Gloves
- Keyhole saw
- Long-nosed pliers
- Paint sprayer or brush
- Measuring tape



## STEP 4:

COVER WITH A 5 FOOT BY 9 FOOT BUBBLE GLAZED PATIO DOOR OR 2 LAYERS OF PLATE GLASS WITH AN AIRSPACE IN BETWEEN. SEAL ENTIRE ASSEMBLY WEATHER TIGHT.

## STEP 3:

PLACE A 4 FOOT BY 8 FOOT SHEET OF PLYWOOD, TO WHICH THE ALUMINUM CAN HALVES HAVE BEEN NAILED INSIDE THE BOX AND SPRAY PAINT EVERYTHING BLACK.

## STEP 2:

LINE THE INSIDE OF THE FRAME WITH 6 INCHES OF INSULATION USING 3 LAYERS OF 2 INCH FOAM INSULATION BOARD SO THAT JOINTS OVERLAP.

## STEP 1:

BUILD A 5 FOOT BY NINE FOOT WOOD FRAME OUT OF 1X12 INCH BOARDS AND 2X4'S.

## STEP 5:

PLACE PANEL ANGLED TOWARDS PREVAILING WINTER SUN, MAKE SURE IT IS NOT SHADED BY TREES OR BUILDINGS. CONNECT COLD AIR DUCT TO LOWER END, HOT AIR DUCT TO TOP OF PANEL.

Drawing by Alex Brouwer

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# BOOKS

**Needlework in America: History, Designs, and Techniques**, Virginia Churchill Bath, \$25, Viking Press, New York, N.Y. Comprehensive and inspirational, this book gives history and how-to and is a perfect gift for all those needlers on your list. It has 250 photographs, 170 designs and patterns—many of them historic—and 120 diagrams of stitches and techniques for silk embroidery, Indian beading, samplers, crewel, applique and quilting, rug hooking and lace making as well as needlepoint.

**The Holy Bible, New International Version**, \$17.95, Zondervan, Grand Rapids, Mich. More than 100 scholars, linguists, and translators of different ages, backgrounds, and theologies worked 10 years researching and writing this version. They worked directly from the most recently available original Hebrew, Aramaic, and Greek texts, consulting scientists and grammarians. Edwin Palmer, executive secretary for the Committee on Bible Translation, says the committee wanted the new translation to be accurate, beautiful, and clear, usable in the pulpit, for Bible study, and for the intellectual, but it didn't want a "stuffy" Bible—the Holy Spirit did not speak in a "500-year-old attic style." The resulting translation meets the criteria. I find it grand reading. —A.M.L.

**My Personal Prayer Diary**, Catherine Marshall and Leonard LeSourd, \$11.95, Chosen Resource Book, Lincoln, Va. Daily Scripture guidance, a prayer for each day of the year, and a page to log prayer requests and answers for each day are all included in this book by husband-wife team LeSourd and Marshall. One hour, a Bible, and an open mind are what the authors ask to make prayer an important part of your life.

**The Last Cathedral**, Ty Harrington, \$19.95, Prentice-Hall, Englewood Cliffs, N.J. A celebration of the National Cathedral, Washington, D.C., "almost certain to be the last great Gothic cathedral that will ever be built." Harrington, a former writer/editor for *National Geographic*, captures the building's beauty and the history of the people who helped make it so.

**Abbeys and Priors in England and Wales**, Bryan Little, \$17.50, Holmes and Meier Publishers, New York, N.Y. Little, an architectural historian who has visited most of the buildings in this book, details both the medieval foundations suppressed by Henry VIII as well as communities which have survived. A gazetteer on the history and architecture of those abbeys and priories worth visiting today is a helpful addition.

**Religious Buildings**, compiled by the editors of *Architectural Record*, \$24.95, McGraw-Hill, New York, N.Y. The head of your building committee might like this "dream" book which has ideas for the flexible use of space, renovation, restoration, expansion, and interior design for both country and city scapes. Church of the Epiphany, Houston, Texas, and St. Barnabas, Marshallton, Del., are among the Episcopal parishes shown.

**The Crosswick Journal (A Circle of Quiet, The Summer of the Great-Grandmother, and The Irrational Season)**, Madeleine L'Engle, \$5.95 each, Seabury Press, New York, N.Y.

**The Time Trilogy (A Wrinkle in Time, A Wind in the Door, and A Swiftly Tilting Planet)**, Madeleine L'Engle, \$23.85 the set, Farrar, Straus, Giroux, New York, N.Y. L'Engle fans will like these special

reissues for holiday giving. "The Crosswick Journal" books are in paperback; "The Time Trilogy" comes in a boxed set.

**Christmas Crafts**, Carolyn Meyer, illustrated by Anita Lobel, \$5.95, Harper & Row, New York, N.Y. Somehow we missed this delightful 1974 book which has crafts to do for each of the 24 days before Christmas. The projects—of varying degree of difficulty—begin with an Advent banner and end with a chocolate Yule log. In between are pomander balls, God's eyes, wrapping paper, gingerbread houses, birds' trees. The author remembers the December saints—Nicholas, Lucia, Thomas—and includes customs ranging from the Scandinavian *klockstrang* to the Mexican *pinata*. Each of the simple, step-by-step illustrated instructions is prefaced by a history or legend about the project to be done. —A.M.L.

**Best Recipes from the Backs of Boxes, Bottles, Cans, and Jars**, Ceil Dyer, paperback \$4.95, McGraw-Hill, New York, N.Y. No Brand X here. Instead we have Hershey's Chocolate Sauces, Planter's Peanut Oil Corn and Pepper Fritters, Argo Cornstarch Lemon Meringue Pie, and Pet Milk vegetable ideas from the depression. From appetizers to desserts Dyer, who has written two other cookbooks, chooses the familiar standbys that are fast, easy, and, in most cases, economical.

**Thankfulness Unites, The History of the United Thank Offering**, Frances M. Young, \$2 or \$1.25 for 25 or more, Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 54202. In writing the 90-year history of the United Thank Offering Young has done much more. She not only puts the UTO into historical church perspective, but the Church into the world perspective of social events. And, of course, the book chronicles the growth and contribution of women's ministry in the Episcopal Church. UTO flourished, Young says, because "it is not a budget to raise, but an offering to share." And another woman quoted captures its additional attraction, "It is so intensely personal when it is dropped into each individual's Blue Box, yet it becomes so universal when it is allocated all over the world." —J.M.F.

**The Shroud of Turin**, Ian Wilson, \$10, Doubleday, Garden City, N.Y.

**Cross Current**, C. Terry Cline, Jr., \$8.95, Doubleday, Garden City, N.Y. Two books from the same publisher—one non-fiction, the other a novel—are compelling detective stories with a base in Jesus' crucifixion.

For centuries the Shroud of Turin has been regarded by many as the actual cloth in which Jesus was wrapped as He lay in St. Joseph of Arimathea's tomb. Using historical documents, art, and scientific reports, Ian Wilson painstakingly explains his conclusion that the Shroud is indeed that of Jesus. Wilson's knowledge of the subject is deep and his sources are impeccable, thus the conjecture he uses to fill historical gaps is logical. The story is fascinating.

*Cross Current*, the novel, is about an Episcopal priest—Joshua McDavid—in a small Alabama town who in his early 30's begins to have epileptic-type seizures. Each is preceded by an aura which includes sights, sounds, and smells which convince him they have religious significance. While the finest modern medical skills are employed to treat the disease, McDavid's fiancée locates clues to his past and learns the cause of a family curse. In the process she reconstructs a

genealogical chart going back to the days of ancient Rome. The story—rich in symbolism—moves easily from the scientific to the holy, from the rational to the unexplainable. It is also a story of the triumph of faith. —A.M.L.

**The Real Prayer Book: 1549 to the Present**, William Sydnor, paperback \$3.95, Morehouse-Barlow Co., Wilton, Conn. A member of the Church's Standing Liturgical Commission has written a most interesting history of the successive Anglican Prayer Books from Thomas Cranmer's original work of 1549. He discusses each of the eight revisions, from 1552 to 1979, and notes how each differs from the preceding book. His quotes from supporters and opponents in each revision process are amusingly similar. —A.M.L.

**When It's Your Turn to Decide**, David R. Belgium, paperback \$3.50, Augsburg, Minneapolis, Minn. Belgium, a hospital chaplain, has written an important and upbeat book aimed at helping people learn to make hard decisions which involve ethical and moral issues. —P.B.

**Pilgrim's Regress: Cartoons from The Critic**, edited by Joel Wells, \$8.95, Thomas More Association, Chicago, Ill. Playing "the most dangerous game," five cartoonists from the Roman Catholic literary magazine take good-natured pokes at the Church, warts and all. "Religious people, in fact, may need the therapeutic power of humor more than most," says Wells in his introduction.

**Pilgrims on Strange Strands**, David Horsman, \$7.95, Vantage Press, New York, N.Y. Horsman, an Episcopalian, calls this an historical-liturgical novel. Written in the present tense, it tells the story of Peter Abelard in the French setting of the first half of the 12th century. Try to ignore the too-long introduction and Latin that appears throughout, and it's an interesting experiment in making the reader part of the action.

**Charismata: God's Gifts for God's People**, John T. Koenig, paperback \$4.95, Westminster Press, Philadelphia, Pa. Are charismatic gifts necessary for mature Christian life? Should we seek these gifts? Koenig thoroughly searches the Old and New Testaments to find and examine the origins of spiritual gifts. He sees charismatic gifts as a "gracious challenge to the faith lives of traditional Christians" and accepts the experiences as valid but warns against the dangers of misinterpreting what they signify in Christian lives. —P.B.

**Introducing the Lessons of the Church Year**, Frederick Houk Borsch, \$8.95, Seabury Press, New York, N.Y. Rare is the lay reader so well versed in the Bible, so at ease at the lectern, that he or she will not benefit from this guide. The book has sentence summaries of all the lessons in the three-year cycle of the lectionary. —J.A.C.

**Handel's Messiah: A Devotional Commentary**, Joseph E. McCabe, paperback \$4.95, Westminster Press, Philadelphia, Pa. Around *Messiah's* familiar cherished text McCabe has built a series of meditations for Advent (whether as few as 22 days or as many as 28). Both individuals and study groups will find the book of value not only during Advent, but at any time of the church year when Handel's words and music give fitting expression to faith. —J.A.C.

**Turning East: The Promise and Peril of the New Orientalism**, Harvey Cox, \$8.95,

Simon and Schuster, New York, N.Y. Cox says this book is not about traditional eastern religions because in most cases what we see in western society is distinctly different: an adaptation which has taken on the commercial and narcissistic aspects of our society. In fact, practitioners usually do not know or understand the traditional eastern religion they are practicing. So Cox concentrates on what the East Turners seek and what they find in the neo-Oriental religions as they exist here.

Cox, himself an East Turner, does not find this contrary to Christianity.

Cox discovers individuals turning east for: (1) friendship and a supportive community; (2) immediate, direct encounter with the holy as opposed to mediated teaching; (3) absolute authority and truth; (4) a less male dominated heritage; and (5) health, ecology, and conservation. With compelling arguments he tells why people searching for the last two will not find them in any religion and why the third, while perhaps workable for a few outside the mainstream of society, is not possible in society at large. Cox also shows that our response to the selling of neo-Oriental spirituality in the western world should be directed at the underlying causes of our society's malaise. In the long run the new Orientalism may stimulate us to challenge deep-seated values and powerful interests and return to an appreciation of our own religious heritage. —P.B.

**The Christmas Pageant**, illustrated by Tomie de Paola, \$5.95, Winston Press, Minneapolis, Minn. Using the framework of a children's Christmas pageant, de Paola tells the story from Matthew and Luke in poetically simple language. He accompanies the text with charming watercolor illustrations. A book especially for 5- to 9-year-olds but one parents will enjoy as well. —A.M.L.

**Let's Begin Here**, \$2.50 postpaid, Evangelical Education Society, Suite 301, 2300 9th St. S., Arlington, Va. 22204. As several new studies have shown, a good Christian education usually produces the foundation of a productive life. But planning a good Christian education program? That's a continuing parish problem. Changes in available material have been rapid in recent years, spurring the "build-it-yourself" movement. Where does one find help? One of the best resources we have seen is this clear, compact, no-nonsense booklet. Produced as a guide to "Scripture-centered" Christian education by a veteran in the field, it includes succinct suggestions for curriculum planning, selection of materials, a precis of available materials, and a four-page list of publishers—invaluable even to those who are completely satisfied with their current church school and adult programs. —H.L.M.

**A Season with the Savior**, Edward Sims, paperback \$3.95, Seabury Press, New York, N.Y. With Lent fast approaching and all of us in need of reflection in the midst of fast-moving crises and human tragedy, we recommend a second season for one of 1979's best-regarded books for meditation. Based on the Gospel of St. Mark, Sim's book is perfectly suited for daily personal use with morning and evening readings, one to a page. The author's brisk and revealing insights, however, may move you halfway through the essays—or more—in one encounter. You will even leaf through the book, looking for subject matter that fits a special concern. At times you will feel uneasy, at times frustrated, but you will never be bored with these terse, light-filled commentaries. Sims, rector since 1972 of innovative Christ Church, Cincinnati, and a churchman active on the national scene for many years, fortunately will be heard from again in a field where many are culled but few are chosen. —H.L.M.



# One Prayer Book or two? Question is still a live one

Denver is gone, but the question lingers: Does the Episcopal Church have one Prayer Book or two? Must priests obtain the diocesan bishop's permission to use "liturgical texts" from the 1928 Prayer Book now that General Convention has authorized the 1979 version?

The Society for the Preservation of the Book of Common Prayer, which urged Convention to retain some use of the 1928 book, proclaimed to its constituency after Convention: "The triumph is yours!" Society president the Rev. K. Logan Jackson said the "careful wording" of Convention's Prayer Book guidelines means "you are entitled to use the services from the traditional *Book of Common Prayer*."

In a letter dated October 5 Jackson said those guidelines "definitely [do] not make the use of 'the liturgical texts from the 1928 Prayer Book' dependent upon the permission of the bishop. The phrase 'under the authority of the bishop' neither states explicitly that it does nor even implies, unarguably, that it is so."

This view of Convention's guidelines, which state "liturgical texts from the 1928 Prayer Book may be used in worship, under the authority of the bishop as chief pastor and liturgical officer,"

## Primates set guidelines on women

The first meeting of the primates of the Anglican Communion established guidelines for visits by women priests to Provinces that do not ordain women, took a sober view of ecumenical progress, and heard reports of church life in Iran and China. The heads of the national Churches, including Presiding Bishop John M. Allin, met with the Archbishop of Canterbury, Dr. Donald Coggan, in England in November.

The text of the guidelines was not available at press time, but early reports indicate they reaffirm the Lambeth statements on Provincial autonomy. The guidelines ask that usual procedures be observed and that visitors abide by Provincial regulations. In those Provinces which have made no formal decisions about women priests, the directions of

angered many.

Gilbert L. Braun, lay deputy from Eau Claire, stated this disagreement by saying Jackson "conveniently picked one phrase...to rationalize the Church's continued use of the 1928 Prayer Book as if the 1979 book never existed."

The Rev. William Sydnor of Washington Cathedral said it was only reasonable to think a priest who wanted to use material from older books would have to obtain the bishop's permission. "President Jackson is playing fast and loose with his ordination vow," Sydnor said.

In an attempt to resolve the dispute, four bishops and four priests met with Presiding Bishop John M. Allin late in October. Bishop Otis Charles of Utah, chairman of the House of Bishops' Prayer Book Committee, and Jackson were both present. But the meeting apparently resolved little.

Meeting the next month the more than 100 diocesan liturgical and music commission officers—who were not represented at the meeting with Allin—unanimously passed a resolution asking the Presiding Bishop to "use the authority of your office to carry out the will of General Convention." The officers said the Society's mailings "are distorting the clear voice of this Church in Gen-

the diocesan bishop, made after he has consulted his primate, should be followed.

In a statement on ecumenism the primates noted that "the tide was not flowing strongly for inter-Church conversations" but encouraged all ecumenical efforts.

The primates heard a report by Bishop Hassan Dehqani-Tafti of Iran and later communicated confidentially with the Iranian ambassador in London.

In a post-meeting press conference, Coggan said the primates had received news from China of church reopenings and services but that an overall picture was difficult to obtain. The future of the Christian Church in China will be decided by that country, "which does not want to be told how by enthusiastic people in the west," he said.

eral Convention and creating damaging confusion." In response, Canon Richard Anderson wrote a letter saying "the Presiding Bishop does not feel it is appropriate for him to make official responses to pronouncements from informal organizations of Episcopalians."

That response angered the Rev. Canon Vincent Pettit, president of the liturgical officers group which has been meeting for the past 10 years to assist in Prayer Book revision. Pettit thinks his group is as "formal" as the Society whose president was among those who met with Allin at the previous meeting. Pettit is seeking a personal meeting with Allin to discuss the group's concerns.

The liturgical officers voted to incorporate to promote the 1979 Prayer Book. Incorporation as the Liturgical Conference of the Episcopal Church, expected to be complete soon, will give the Church "a liturgical voice," Pettit

said, and will allow the group to raise money not now available for liturgical assistance to dioceses.

The Standing Liturgical Commission, Pettit said, cannot be such a group because its task is revision only, and it can't speak on liturgical issues. The diocesan officers have seen the need for such a lobbying group in the past. In 1975, for instance, they asked the Executive Council to become an advocate for Prayer Book revision. The new Conference, which will include others in addition to diocesan liturgical officers, will be able to act as a counterforce to the Society's pressure.

In the meantime four bishops are gathering information on how dioceses are implementing Convention's resolution.

The responses will be shared at a January meeting Allin intends to call.

—Judy Mathe Foley

## Iran's Anglicans: ugly ordeal

"I am a Christian. That is the problem. It won't be long before they go after the Christians and the Jews—anyone who is not Muslim." This comment in December by an Iranian student living in California points up another aspect of the Iranian revolution in February—religious persecution.

If the experience of the tiny Episcopal Church in Iran is typical, then persecution of religious minorities in Iran isn't about to happen—it already has. The 1,000-member Anglican Church, product of Church of England missionary work in the late 19th century, reported in 1976 having eight parishes and congregations and nine service institutions (hospitals, schools, hostels, and training centers) served by a bishop, nine priests, and scores of doctors, teachers, and nurses, including 25 foreign missionaries.

Today, according to reports from England and other Christian centers in Europe, the Anglican Church in Iran has been decimated by attacks, threats, seizure and burning of property, and the near assassination of the bishop and his wife. The work of the Church, centered south of Tehran in the cities of Isfahan and Shiraz, has virtually ceased, with most of the priests and institutional staffs being forced out of the country or into what amounts to house arrest.

The known incidents include:

1) The Church's senior priest, the Rev.

Arastoo Syah, was found brutally murdered in Shiraz the week after the revolution.

2) The two major hospitals in Shiraz and Isfahan were seized and confiscated.

3) A medical clinic near Isfahan was closed.

4) A center for work with the blind was confiscated and a German missionary and his family expelled from the country.

5) The diocesan office and bishop's residence in Isfahan were attacked in August, with official records and personal possessions confiscated and burned.

6) Bishop Hassan Dehqani-Tafti was taken from his home in October and detained for several hours by members of the Isfahan revolutionary council who demanded that the bishop turn over church institution operating funds. The bishop refused.

7) At 5 a.m., October 26, three gunmen entered the Dehqani-Taftis' bedroom and fired five shots point blank at the bishop and his wife. Mrs. Dehqani attempted to shield her husband and was shot in the hand. Other bullets hit the bishop's pillow and the wall behind the bed but did not strike him.

At latest report, Bishop and Mrs. Dehqani, their family, and a few church staff members were safe on the grounds of St. Luke's Anglican Church, Isfahan, some 200 miles south of Tehran.

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# Total ministry gets boost

Alternate forms of parochial ministry are alive and well in various places in the Episcopal Church. And if participants at a recent ministry conference have their way, these varied styles of ministry will become diocesan policies, not just isolated programs.

The conference, sponsored by Intramont, the educational arm of APSO (Appalachian Peoples Service Organization), highlighted ministry ideas from Atlanta to Albany with speakers from a wider geographical range, including Bishop Wesley Frensdorff of Nevada. One of the models was from rural Vermont.

The phrase, "Total Ministry," used at the conference includes not only the idea that all church members have ministry responsibilities, but also planned efforts to identify, train, and enable those ministries—lay or ordained. Total Ministry includes education, support systems, and new models of congregational life.

Economics brings Total Ministry to many congregations when they can't afford a full-time, seminary trained clergyman or woman. But "the results go far beyond mere survival," says Frensdorff. "God works through crises." Total Ministry, he said, allows "each person to offer gifts" and affirms the congregation's autonomy and ownership. He admits to problems, too, but says "changes take time and patience."

Lay and clergy presenters told of the regional ministries for small rural congregational clusters in the Dioceses of East Carolina and Vermont, community outreach in a Tennessee parish, and a diocesan ministry development strategy underway in the Diocese of Bethlehem. Their enthusiasm proved Frensdorff's concept of congregational "ownership."

At a final session on "next steps," some themes emerged:

- Total Ministry needs diocesan commitment as a way of life, not just as a special program.
- Regional cooperation may be enhanced by a proposed meeting of the Dioceses of Atlanta, Tennessee, and Western North Carolina with the University of the South.
- Diocesan teams said they would present the Total Ministry concept to diocesan leaders.
- Some suggested that Total Ministry might be seen as anti-clerical and proposed a clergy support group to "lower the threat."

If the enthusiasm generated at this Atlanta meeting is as contagious as it seemed, the ministry of the Episcopal Church may be deepened, expanded, and renewed by Total Ministry in the years to come.

—Janette Pierce



**SNOW WAS FALLING THE NIGHT** the Rev. Greg Carlson-Bancroft was installed as rector of St. Andrew's, McCall, Idaho, so the gift of a pair of skis was appropriate. But more than that, the skis Patty Boydston Hovdey, right, a parishioner and former Olympic skier, presented were symbolic of the parish's place in this resort town which is home for several Olympic skiers. During the installation ceremony members of the congregation presented the 27-year-old Carlson-Bancroft with a Bible, a stole, and oil saying, "Be among us as a pastor and priest." Hovdey presented the skis saying, "Be among us as a member of the community."

## Roman bishops vote no on word changes

Two proposals to eliminate all-male imagery from the Roman Catholic liturgy failed to achieve the necessary two-thirds majority during votes taken at the November meeting of the National Conference of Catholic Bishops in Washington, D.C.

The first proposal, similar to one Episcopalians adopted at General Convention, would have dropped the word "men" from the eucharistic prayer phrase "for you and for all men." While a majority of the bishops voted in favor of the change, voting 157-98, the vote fell 32 short of the 189 needed.

The second proposal would have allowed priests, at their discretion, to substitute inclusive words such as "human race," "all people," or "men and women" wherever "men," "all men," or "sons" are used.

Archbishop Rembert Weakland, chairman of the liturgy committee which proposed the changes, said he will resubmit them but that they cannot be considered again until November, 1980. He urged Roman Catholics to write to their local bishops, expressing their support for the changes.

Some of the bishops opposed the proposals because they felt changes disturb people and they "did not see it as a sensitive issue for women," Weakland said.

Dolly Pomerleau, an observer from the Women's Ordination Conference, said, "The real problem is the hierarchy doesn't believe women are alienated by what goes on in the Church."

Sister Theresa Kane, who had addressed Pope John Paul II on the subject of women's ordination during his U.S. visit, said the fact that 157 bishops had voted for the change was hopeful.

## Olson's Europe 1980

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# What you should know about Life Insurance

by LEON LEVONIAN  
Guest Columnist This Month  
Assistant Vice President  
Church Life Insurance Corp.

**Q. I am a salaried lay employee of an Episcopal Church. I understand that part of my salary can be put away regularly to provide me with additional income after I retire. And, I'll pay less income tax now. How does this work?**

**A.** The tax law permits you, as a salaried church employee, to have your employer reduce your salary, and use the amount of the salary reduction each month to purchase an annuity for your retirement. Since your salary is reduced before income taxes are calculated, the amount of money that goes toward the purchase of your annuity is free of current income taxation.

**Q. What is the benefit to me of "deferring" payment of these taxes until after I retire?**

**A.** After age 65, you will probably be in a much lower income tax bracket, and will have the double personal exemption given to individuals age 65 and over. Therefore, taxes on the money you receive from your annuity after retirement should be considerably lower than you would have had to pay had you taken the money during your working years. And aside from the current income tax savings, you will be building up a substantial sum of money over the years which will guarantee an additional measure of financial security for your retirement.

**Q. Our employees are covered by Social Security through the Church. If I reduce my salary and income taxes now, won't that lower my social security benefits, too?**

**A.** No. The reduction is for the purpose of purchasing your annuity only. Your original unreduced salary is still used in the calculation of your social security benefits.

**Q. Would employees of other Church organizations, (such as the Diocese, or a church school) be eligible for this type of annuity?**

**A.** Yes, any salaried church employee — either full-time or part-time — is eligible.

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# MISSION INFORMATION



by Onell A. Soto

The World Council of Churches' news service described the visit of Pope John Paul II to the United States in these terms: "Americans of all creeds received the head of the Roman Catholic Church enthusiastically as a non-controversial international hero whose quest for peace and justice was beyond reproach and whose charm bedazzled them all through his visit to the United States. Toward the end of the trip, as his speeches began to leave an impact, unbridled adulation of the Pontiff wherever he went and whenever he spoke gave way to thoughtful attentiveness, and there were some in the audience during the last days who stood out because they did not join in the applause."

The famous missiologist from Sri Lanka, Dr. D. T. Niles, once said: "We must move from the stage where the younger Church decides what it wants and the missionary society gives it to the stage where the Churches in the east and the

west decide together what is wanted and then stand by one another in doing it."

An ecumenical conference held in Bali, Indonesia, in November studied the theme "Asian realities and Christian response—the search for a new community." On the mission of the Church in Asia, the conference discussed the meaning of proclaiming the Good News to the poor and oppressed, working with people of other faiths and ideologies, and developing self-reliant, self-sustaining churches and communities.

The newly formed Latin American Council of Churches (CLAI) has written a letter to the National Council of Churches (NCC) in the U.S.A. "with firmness, but at the same time with charity," in which it exhorts the American Churches to "begin a critical revision of their history, of their values, of their priorities, of their life style" in relation to the problems of the world and especially Latin America. The NCC acknowledged that "we are very conscious of our collective participation in the social sins which have—among others—misused power that has historically befallen our nation."

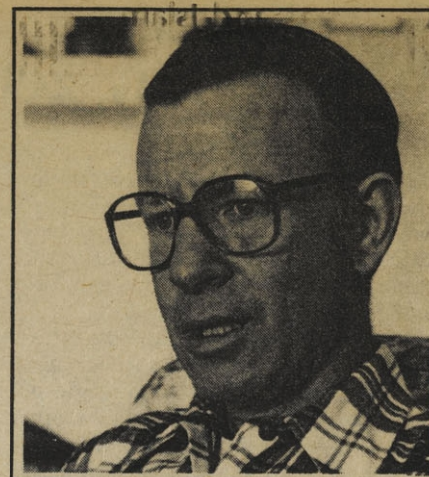
The NCC asked CLAI that "you also find ways to implement this same norm in the life and testimony of Latin American Christians."

A report of the Inter-American Development Bank estimates that Guatemala's unemployment rate is 42 percent, second only in the Americas to Haiti. Its illiteracy rate is the highest in Central America, and the infant mortality rate is only second to that of Honduras. The Church is ministering there in spite of many other difficulties.

The 1979 Anglican Appeal of the Anglican Church of Canada has this to say about training for ministry: "When we hear these words, we usually think of theological colleges, . . . and these are usually located in big cities or university campuses. But for many in remote parts of the world, studying at a theological school is too costly and non-practical. The answer, in many cases, is tailor-made programs to fit particular needs and situations."

The Episcopal Church, through a United Thank Offering grant, joined in partnership with the Diocese of Lesotho, Africa, to implement a training program equipping lay and ordained leaders for their Christian ministry. Seventeen men are studying for the self-supporting ministry, six clergy are taking refresher courses, and four laypeople are receiving theological training. All this is possible because many Episcopalians put a few coins in the familiar Blue Box.

More from our Lambeth Fathers: "We appeal to leaders and governments of the world to participate actively in the establishment of a new economic order aimed at securing fair prices for raw materials, maintaining fair prices for manufactured goods, and reversing the process by which the rich become richer and the poor poorer."



THE WINTER OLYMPICS will have a Religious Affairs Committee cochaired by the Rev. William D. Hayes, rector of St. Eustace Episcopal Church, Lake Placid, N.Y., where the 1980 Winter Games will be held in February. Composed of 10 local clergy, the Committee will provide emergency human services, religious entertainment, and chaplaincy. "God is a real part of everything we do," Hayes says. The Committee hopes its activities will help demonstrate that.

## World Day of Prayer set for March 7

World Day of Prayer is celebrated each year on the first Friday in March by women in 150 countries and islands throughout the world. The 1980 celebration takes place March 7.

This year's World Day of Prayer service on the theme of freedom was written by four people in Thailand: Moree Soman, a chaplain in a church-related school; Warunee Swanson, a teacher; David Love, principal of Bangkok Institute of Theology; and Prakai Nontawasee, then president of Thailand Theological Seminary.

The committee focused on the meaning of freedom and kept returning to the question, "Is the name of our country, Thai, which means 'free,' enough to guarantee our freedom?"

Church Women United is the official U.S. sponsor of World Day of Prayer. Local groups interested in observing it should contact CWU, Room 812, 475 Riverside Dr., New York, N.Y. 10027. A packet of materials is available from the Service Center, CWU, Box 37815, Cincinnati, Ohio 45237.

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# Light of hope for our own dark sides

If ever we needed a bright star in a dark world, we need it now. We're a weary nation, says Andrew Fiddler (page 3), desperately in need of the hope the Savior's birth promises. Yet even as we anticipate that event, we are confronted with violence and a breakdown in international trust done in the name of religious freedom.

As the Muslim new year dawned, Iran's Shiites, a minority sect including less than 15 percent of Islam, were holding American hostages in our embassy in Tehran, and the "holy war" threatened world security.

As the world's 968 million Christians enter the 1980's, 546 million Muslims begin their 15th century with new fervor, praying to Allah for "a rediscovery of our Islamic identity."

As we recall a star leading wise men, Muslim holy men, from the Philippines to Morocco, search the dark night for the crescent of the new moon. The sighting marks the beginning of a new century in the Muslim calendar which began in 622 A.D. when Mohammed fled from Mecca to Medina to avoid persecution and propagate a new faith.

As that propagation takes on alarming tones in our 20th century, it raises discussion within the Muslim world. One Arab commentator fueled the fires by saying Pope John Paul II's trip to the U.S. might "unfold the age-old Muslim-Christian belligerency—the Crusades." But a Muslim professor in Beirut, Lebanon, cautioned, "The oil war could well take on an undue religious twinge if our

clergymen resort to beating the drums of *jihad* [holy war]. Islam means submission to the will of Allah, cultivating peace among mankind."

Americans face their new year as a nation of hostages—hostage to the reality of a shrinking globe that brings other cultures and problems quickly to our doorstep; hostage to our own past riches and a world of depleting natural resources; and hostage to our feelings of powerlessness in a world we thought we dominated.

Forced into a defensive posture, Americans strike back. In the anti-Iran rallies and the retaliatory round-up of Iranian students in this country, we come dangerously close to using scapegoats on which to vent our frustration.

Perhaps the most devastating act the Ayatollah Ruhollah Khomeini committed was the invasion of a foreign embassy. Like human life, international diplomatic relations are extremely fragile, and to violate the sanctity of a foreign embassy is to step over the crucial line that separates civilization from chaos.

The Rev. James Bevel, a protege of the Rev. Martin Luther King, Jr., once said, "Your self-preservation depends not on how much protection you have, but on the degree of my civilization." It is that degree of civilization Khomeini devalued. In reaction we must not participate in that devaluation.

In commenting on "this sad game, beating up on others to cool ourselves off," columnist Garry Wills says retaliation could force us all to "sell out. . .



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not to some foreign power, but to our own dark side, the blind urge to hit back, to feel good by hurting others even if that hurts ourselves most of all in the long run."

As we Christians celebrate the Christ's birth, we should remember that Jesus comes as a Prince of Peace and Joy. We should remember, too, that He comes as a fragile, newborn baby. Our responsibility is to see that the message of hope He brings is told and shared—not only to lighten the world, but to permeate our own dark side. —The Editors

## Colorado priests protest sex book

A year after its publication two Colorado priests have condemned a sex education book from Seabury Press. The Rev. Edmund Gray of St. Mark's Church, Denver, and his assistant, the Rev. Louis R. Tarsitano, are distressed both by the contents of *The Sex Atlas* and the fact that a church-related agency would produce it.

The 500-page book, which has sold over 100,000 copies, is a collection, not new studies. The priests particularly condemned sections on homosexuality, bestiality, and child molestation and objected to the book's diagrams, charts, and photographs.

Werner Mark Linz, president of Seabury, said the book had been well received by professionals in the field, including church professionals. He called 95 percent of the response to the book "highly favorable."

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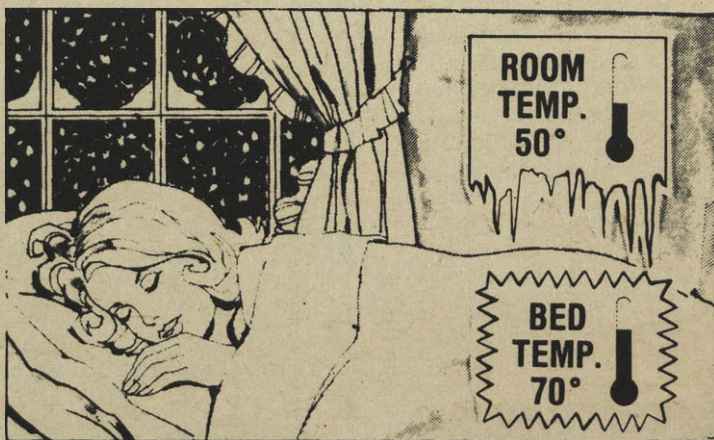
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# Faces of hope under siege

by Hays H. Rockwell

The photographs of our summer trip came back from the developer the other day.

In one way they were ordinary, the usual record that a modern traveler makes of two weeks spent in a foreign place: a few landscape shots, some solemnly recorded samples of the local architecture (the traveler's wife posing obligingly in the foreground), one or two pictures of the indigenous flora, and a few self-conscious faces of people met along the way. It's all ordinary. Except that these pictures were taken in South Africa. In that place, in spite of certain appearances, nothing is ordinary.

Of course, the real images we brought back from South Africa will not go into photograph albums. The real images are fixed in vivid memories. They are the images of a land of almost unbelievable promise in which the fundamental promises of human rights are almost unbelievably denied to most people. They are the memory pictures of a society besieged by uncertainty and fear and, most of all, by the burgeoning frustration of the huge majority of the population, people from whom education and opportunity and even freedom of movement are withheld. Against that ominous backdrop we hold onto some memorable recollections of individual South Africans, human beings of such astonishing resiliency that they even dare to be hopeful.

Harry Mashabela is one of those. Harry is a journalist. A couple of years ago he was covering the story of the black student movement in rebellion against an oppressive and narrowly restrictive educational system. Mild by the standards of free countries, the protest so threatened South African authorities that even writing about it in the columns of a daily newspaper made the governors uneasy. Harry wrote about it.

One evening, on his way out of the offices of the Johannesburg *Star*, he was picked up by the Special Branch police and detained. He was never charged with anything at all, but he was held for several weeks. When he emerged from detention, his neck had been damaged so that, even after surgery, it is unlikely that he will ever again have lateral movement of his head. That experience has deepened Harry Mashabela's commitment to build a just and equitable society, but—incredibly—it has not made him vengeful.

We didn't take a photograph of Harry, but I can see his face clearly in my mind's recollective eye. He is sitting in a room full of black writers like himself, listening to one of their number talk about his craft. His face is lit by a smile of serene determination and—could it be?—by forgiveness.

Something of all that is in Tom Man-

thata's face, too. Tom has been a leader in the black student movement, a contemporary of the martyred Steve Biko. He has been detained in solitary confinement on three separate occasions, once for 230 days, another time for nearly a year. He has never been charged, never appeared in any courtroom.

Even in the American press Tom Manthata has been called a "radical," and clearly his own government is not happy when he is free, but what I remember is the sight of him saying his prayers with his pastor, giving thanks for friendships, asking strength in adversity. Given that memory, to believe the suggestion that he is a vindictive revolutionary, an atheistic Communist agent, is indeed difficult.

Then the strong, benign face of Beyers Naude. His is a white face, and he is descended from a pure line of Afrikaners. Until not too many years ago Dr. Naude was a member of the inner circle of the ruling class, the Afrikaners *brodbund* from which the nation's leadership has been drawn for three decades. He was himself a principal figure in the all-white Dutch Reformed Church, the body which has supplied the "theological" rationale for apartheid.

By the early 1960's, however, Beyers Naude began to feel uncomfortable about that rationale, and he made his discomfort public in clear and certain prose. First he lost his congregation, and the leadership of the wider Church was removed from him. Then the government moved on him, and for the last two years he has been banned.

South Africa has degrees of banning ranging from strict house arrest—often in a house far removed from one's own district—to a set of restrictions resembling those imposed by our probation system. Naude is confined to the city limits of Johannesburg; he may not use the research facilities of any library or university; he may not speak in public nor prepare anything for publication (his previously published works have been removed from the public domain); he may not meet socially with more than one person at a time.

He is a man of rich and mature intellect in whom the qualities of leadership are immediately apparent, and he has been systematically removed from society by his government. He has not been told what his crime is nor whether the five-year banning order will be renewed.

To imagine the fires of frustration and bitterness raging in someone in those circumstances is not difficult. Nor is it hard to believe a banned person might be spending considerable time planning an escape from the country, as banned editor Donald Woods did last year. That is not the case for Beyers Naude. He is determined to stay in his beloved South Africa and to be whatever force he can



Bishop Desmond Tutu

be, however small, for peaceful, radical change.

We *did* bring home a photograph of this distinguished man. He is posed with his wife in the exquisite little garden outside his home. One cannot mistake in that face either his determination to stay in his homeland or his commitment to make of it a just and peaceful place.

Probably the clearest face in our summer memories is the face of Desmond Tutu. He is an Anglican bishop and the General Secretary of the multi-racial South African Council of Churches. His is a strikingly expressive face, alternately full of serious purpose and high mirth, often moving from one to another of these expressions in a trice.

As in the face of Dr. Naude, one sees in Bishop Tutu's countenance the character of leadership. Nor is that any illusion. One has only to walk the streets of Johannesburg with Desmond Tutu and watch black South Africans come up in admiration to greet him, or call out in glee at recognizing him, to know that his leadership is genuine. Moreover, it is leadership that is more and more turning up in the highest circles of South African government and business. Cabinet ministers have been listening to Dr. Tutu;

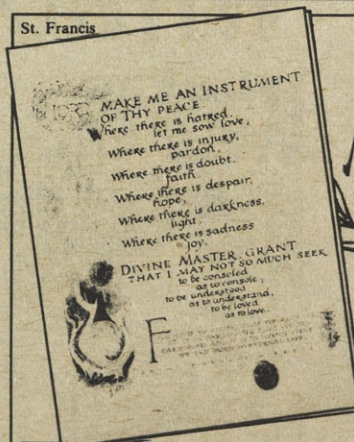
businessmen, like the IBM officials who are struggling to find ways to be socially responsible in a repressive society, are looking to him for counsel. Beyond South African borders he is becoming something of a "notable"; Harvard, calling him a man of "great faith and courage," gave him an honorary degree last June.

In spite of all this attention his leadership is untouched by the poisons of demagoguery. He is a man of God who is not likely to confuse himself with the one he worships, and so in him is a splendid freedom which is a rarity in anyone and a gift of great value in a leader.

Still, whether Desmond Tutu will be truly attended to by the people who are right now deciding the fate of South Africa is not clear. Nor is it clear that any of the large company of bright and brave and peaceful believers in the pressing necessity for change in that land will be included in the process of decision making. One can only be sure that if they are not included, an immense opportunity will be lost. If that happens, the way will be open to a quite different cast of characters.

THE REV. HAYS H. ROCKWELL is rector of St. James, New York, N.Y.

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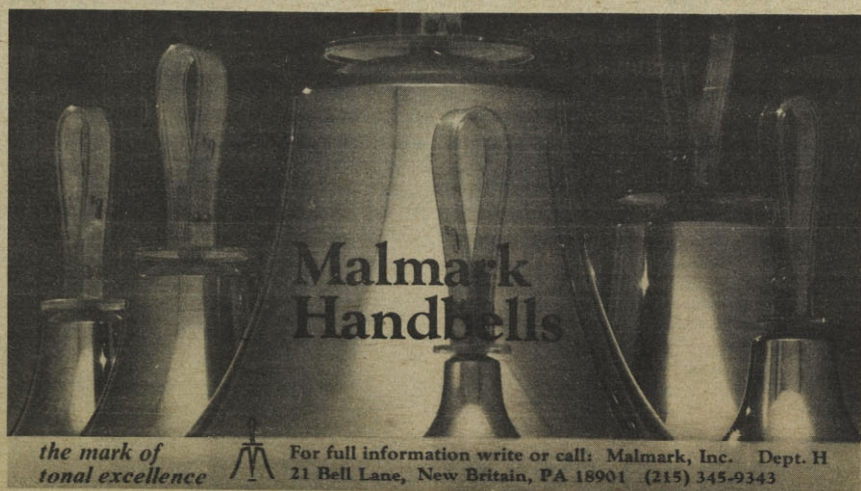
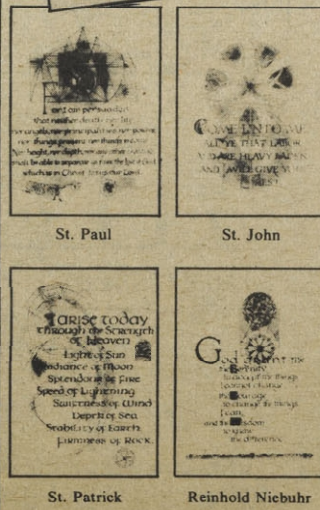
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# IN PERSON

The Rev. Carol Anderson, rector of All Angels', New York City, is the first woman to hold a rectorate in the Diocese of New York. . . . The Rev. James Wall, editor of *The Christian Century*, was the banquet speaker during the Diocese of Central New York's 1979 convention. . . . John Alexander, a member of St. Andrew's, Madison, Wis., received a National Award from Religious Heritage of America for his work with InterVarsity Christian Fellowship, and Zenobia La Dage, a member of St. John's Cathedral, Wilmington, Del., received a Community Leader Award from the same organization. . . .

Hamilton Fish, publisher of *Nation* magazine, delivered the first John Bard Lecture of the current academic year at Bard College, Annandale-on-Hudson, N.Y. . . . June M. Dickinson, a member of St. Michael's, Geneseo, N.Y., was honored for her work in compiling a collection of manuscripts and memorabilia of composers Robert and Clara Schumann. . . . Gretchen Franz is the new associate choirmaster at All Saints', Pasadena, Calif. . . . The Very Rev. Martin James Dwyer was installed as the new dean of St. Michael's Cathedral, Boise, Idaho, in mid-October. . . .

Dr. Michael Ramsey, former Archbishop of Canterbury, was the celebrant at the 150th anniversary Mass at Christ Church, Green Bay, Wis. . . . Mother Esther Mae Scott, a member of St. Stephen and the Incarnation, Washington, D.C., and a singer who charmed many at the General Convention in Louisville, died late in October following a stroke. . . . The Rev. Lewis P. Bohler, Jr., rector of Church of the Advent in Los Angeles,

has been appointed to the California State Board of Education; he previously served on the Los Angeles Board of Education. . . .

A traveling exhibit of the religious art of Dr. Edward Carlos of the art department of the University of the South will be seen in Texas and Arkansas during the winter before returning for a show at All Saints' Chapel, Sewanee, Tenn., in April. . . . Dr. Gordon S. Price, rector of Christ Church, Dayton, Ohio, has been appointed a Companion of the Order of the Cross of Nails. . . . Dr. Pauli Murray received an honorary degree from Cedar Crest College, Allentown, Pa., for "scholarship and activism in the service of indivisible human rights." . . . At the annual academic convocation of Virginia Theological Seminary Cynthia Wedel, currently one of the six presidents of the World Council of Churches, received a Doctor of Divinity degree. . . . The Rev. Mark A. Pearson of York, Pa., was keynote speaker at the Renewal Rally Days held in the Diocese of Central Pennsylvania. . . .

E. Ochola Ongombe of Cambridge, Mass., and Paul Francis Matthew Zahl of New York City were among those the Jaycees chose to include in the 1979 edition of *Outstanding Young Men of America*. . . . Lillian Block, editor-in-chief of Religious News Service, will retire January 1 after 37 years of service and will assume the post of editor-in-chief emeritus. . . . Emily Russell became editor of *The Eastern Shore Churchman* of the Diocese of Easton (Maryland) with the December issue. . . . Carol Hosler of Rupert, Idaho is the new editor of *The Messenger*, Idaho's diocesan news-



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paper. . . . Dr. Philip E. Hughes of Trinity Episcopal School for Ministry in Pittsburgh, Pa., heads a new publishing venture called The Canterbury Press. . . .

In June four men—Orlando, Jorge, Pedro, and Jacinto—were clothed as novices of the Fraternity of the Holy Cross in Guayaquil, Ecuador, during a service at which Bishop Adrian Caceres presided. . . . At about the same time Sister Barbara Jean made her life profession in the Sisterhood of the Holy Nativity, Fond du Lac, Wis., and Sister Barbara Lee made her life profession in the Order of St. Helena, Vails Gate, N.Y. . . .

Dr. James L. Jones is the new executive assistant in the Office of the Suffragan Bishop for the Armed Forces at the Episcopal Church Center in New York City. . . . The Rev. Sherrill Scales, Jr., executive vice-president of the Episcopal Church Building Fund, is the new president of the National Interfaith Forum on Religion, Art, and Architecture. . . . The Rev. John R. Herlocker, formerly of Eastern Oregon, began his duties as administrative assistant to Bishop Hanford King of Idaho on October 1. . . . Dr. Lindley Franklin, former treasurer of the Episcopal Church, accepted on the Church's behalf a scroll of appreciation for Episcopal support of International Christian University in Tokyo, Japan.

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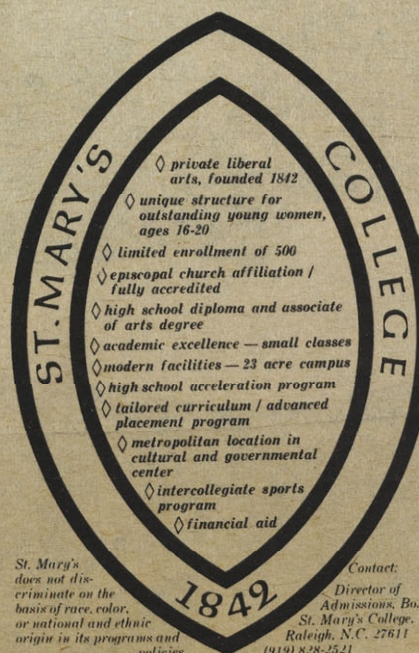
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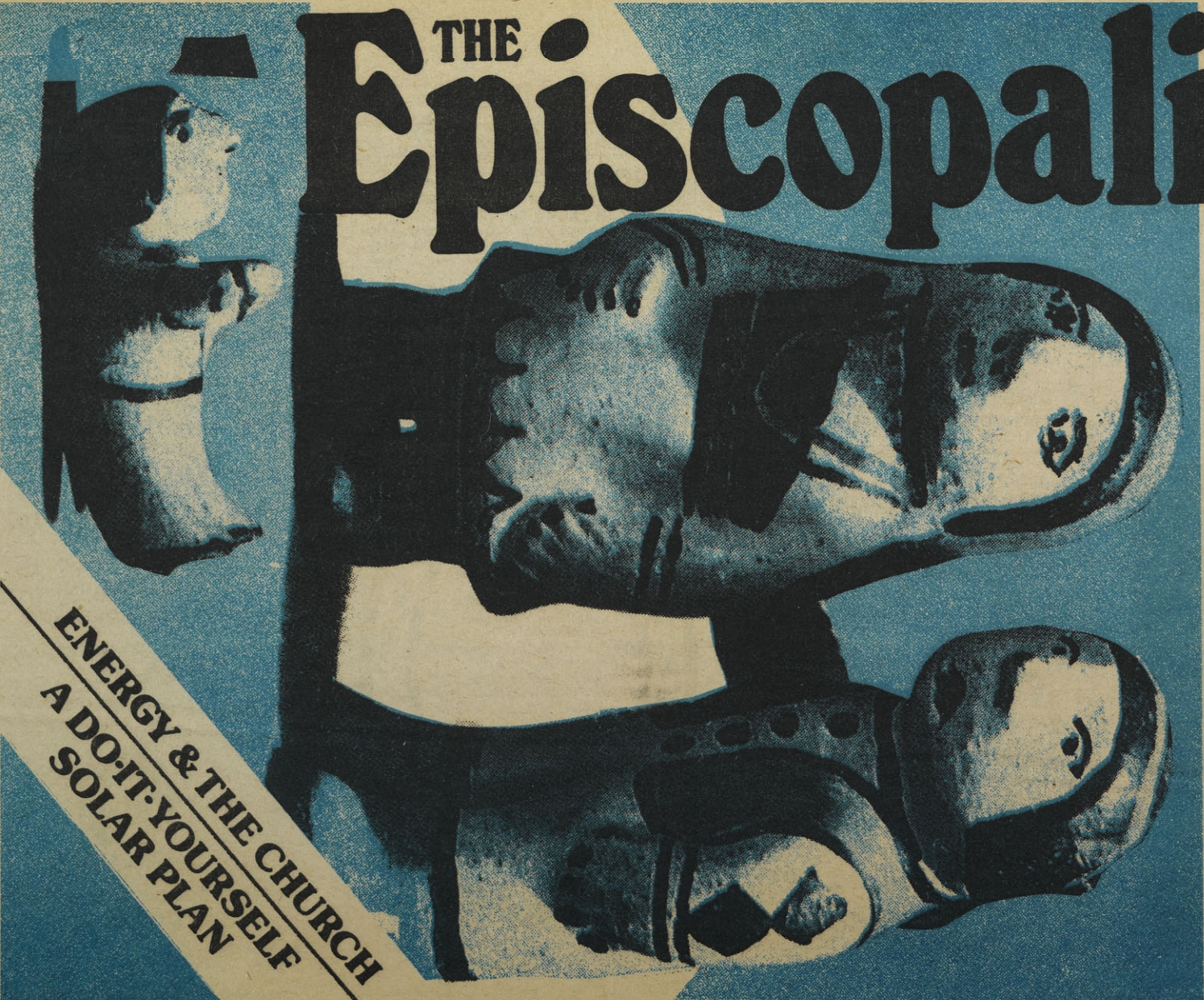


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