

Title: *The Episcopalian*, 1981

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THE **Episcopalian**

JANUARY, 1981

Every star shall sing a carol;
every creature high or low
Come and praise the King of Heaven
by whatever name you know.

Who can tell what other cradle
high above the Milky Way
Still may rock the King of Heaven
on another Christmas Day?

Every star and every planet,
every creature high and low
Come and praise the King of Heaven
by whatever name you know.

Holy is the name I know,
Holy is the name I know.

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World News Briefs



NEW YORK

A veteran woman newswriter for the *Flint (Mich.) Journal* received the 1979 William E. Leidt Award for Excellence in religious news reporting. Betty Brenner was cited for a six-part series that examined the development and influence of the black religious community. The award and its \$100 honorarium is given by the Episcopal Church's Executive Council to encourage editorial treatment of religion as legitimate news. Mary Ann Pikrone of the *Richmond (Va.) News Leader* was the 1979 runner-up for her series, "Jesus: God, Man, or Both?"

BLUEFIELDS

The Rev. Willie Allen, a deacon in the Episcopal Church in Nicaragua, has been released following his arrest here for alleged participation in a demonstration opposing Cuban presence and influence in Nicaragua. Allen, 53, was ordained in 1967 with five other community leaders to provide pastoral care for the small villages in the area surrounding Bluefields, a strong Episcopal center in Nicaragua.

PERTH

Following an affirmative vote in a recent Provincial synod, the Episcopal Church in Scotland will be the first Anglican Province in the British Isles to permit remarriage of divorced persons in the Church. The new canon, passed by a vote of 44 to 16, will give the diocesan bishop authority to approve or disapprove applications for remarriage forwarded to him by the parish priest.

NEW YORK

Dorothy Day, 83, a leading social activist and loyal daughter of the Roman Catholic Church, died on the eve of the first Sunday in Advent. Day founded the Catholic Worker movement with Peter Maurin in 1933

ALTERNATIVE ENGLISH PRAYER BOOK CRITICIZED

Publication of the Church of England's *Alternative Service Book* has provoked the usual storm of criticism that has attended liturgical renewal throughout the Anglican Communion.

The new book will be used as an alternative to the English *Book of Common Prayer* which dates from 1662. This is the first time the English Church has revised its Prayer Book since the 17th century because previous moves to update it were blocked in Parliament which controls liturgical revision and other facets of the established Church.

Like the new American Prayer Book, the *Alternative Service Book* provides easily understood language and optional forms of service. Unlike the American book which supplanted the 1928 version, the new English book is a proposed supplement to the historic 1662 book.

English intellectuals, government officials, and such as Sir Laurence Olivier have signed petitions opposing the new book. Even George Gallup has been brought into the controversy, traditionalists pointing to a Gallup poll which says the majority

and established hospices, soup kitchens, farms, and a newspaper, *The Catholic Worker*, which still costs just a penny a copy. Her political and social advocacy antagonized many, but in her later years her work was officially recognized. In 1972 she added Notre Dame's Laetare Medal to her many other honors.

NEWARK

Bishop John Spong has called upon political leaders to move with wisdom to protect the holiness of life but to oppose a constitutional ban on abortion. He asserted that his opposition should not be considered as support for total freedom of choice, but he said in certain circumstances abortion should remain a legal option. He also opposed any limiting legislation that does not include a mandate for wider dissemination of birth control information. He said he will actively oppose any total ban on abortions "in the public arena as a Christian and as a bishop."

ANCHORAGE

Alaska's diocesan convention has chosen the Rev. George Clinton Harris, 55, to be diocesan bishop, succeeding Bishop David R. Cochran who will retire next year. Harris, a native of Brooklyn, N.Y., is the director of the Dakota Leadership Program in Mobridge, S.D., as was Bishop Cochran at the time of his election. Before his present position in ministry development with the Indians in North and South Dakota, Harris served schools and parishes in the Philippines, New York City, and Hazelton, Pa.

WASHINGTON

Archbishop John R. Roach of St. Paul-Minneapolis is the new head of the National Conference of [Roman] Catholic Bishops. Bishop James W. Malone of Youngstown, Ohio, is the vice-president. Both are

considered moderates on doctrinal issues and progressives on social issues. Malone has worked closely with Episcopal Bishop John Burt of Ohio on the steel plant closing issue in that state.

GREENWICH

Meeting at Seabury House in this Connecticut suburb, the Triennial Planning Committee elected Betty Thomas Baker of Kansas to be Presiding Officer of the 1982 Meeting of Episcopal Churchwomen in New Orleans. The Assistant Presiding Officer will be Martha Abbot Comstock of New Hampshire. Both women have a long history of active church involvement.

NEWPORT


The oldest Jewish house of worship in the U.S. will be represented on a postage stamp in a series commemorating historic religious buildings. The series beginning in February, 1982, will honor this Rhode Island city's Touro Synagogue, dedicated in 1763; San Jose Mission near San Antonio, Texas, a Spanish mission founded in 1720; Gloria Dei Episcopal Church in Philadelphia, Pa., founded by Swedish Lutherans in 1642; and St. Paul's Episcopal Church in Mt. Vernon, N.Y., completed in 1790 but connected with the trial of John Peter Zenger in 1733.

HAVANA

More than 500 people joined Anglican bishops from throughout the Americas at the consecration of Bishop Coadjutor Emilio Hernandez of the Episcopal Church of Cuba. Cuba was once a missionary district of the Episcopal Church in the United States, and Bishop William H. Folwell of Central Florida represented Presiding Bishop John M. Allin, who also sent personal greetings to Cuba's diocesan, Bishop Jose Gonzalez.

MOBILE

The Diocese of Central Gulf Coast, in a special meeting in this Alabama city, elected the Rev. Charles F. Duvall, rector of Church of the Advent, Spartanburg, S.C., to be bishop. Duvall will succeed Bishop George Murray, who has served as diocesan since Central Gulf Coast was formed in 1971 from parts of Alabama and Florida, when the latter retires later this year. Duvall, 45, is a native of South Carolina and was educated at The Citadel and Virginia Theological Seminary.



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In This Issue

ON THE COVER

"High above the Milky Way . . ." The words of Sydney Carter's hymn bring the wonder of space-age technology and the wonder of Christ's birth together, tumbling down the walls that separate faith and science. The computer-assembled mosaic of Saturn's rings brought to earth from 15 million miles away in outer space awakens the awe and majesty of that birth in Bethlehem which brought the Christ Child to live among us for eternity. With the help of Voyager II, we can more deeply appreciate the vastness of His creation at this joyous time. Sprinkled throughout this issue are other seasonal thoughts.

POST-ELECTION REFLECTION: MORAL MAJORITY AND US

Do Episcopalians have a legal or theological disagreement with the Moral Majority? Or is it just a question of whose ox is being gored, as some suggest? The recent emergence of this new political voice raises once again an old church/state debate.

Page 10

FOUR YEARS LATER WITH FEMALE PRIESTS

Four years have passed since the Episcopal Church sanctioned ordination of women to the priesthood. We surveyed dioceses to see where these women are now.

Page 14

ISSUES: THE ARMS RACE



How secure are we, and what does the arms race have to say to Christians who have an obligation to pray for peace?

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PLUS:
WORLD NEWS BRIEFS 2
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ESSENTIAL INGREDIENT

A frame without a picture,
A name without a face,
Such is the Christmas pageant
Without the Prince of Grace.
A feast with food forgotten,
A jest without the fun,
A night without the dawning,
Christmas without God's Son.

Thomas John Carlisle

Meeting Briefs: Peace, ministry and urban affairs

- The Episcopal Peace Fellowship met recently and established four priority programs: support for the Church's Joint Commission on Peace, cooperation with existing church groups in opposing the arms race, recruitment of new members, and opposition to the annual Air Force Association exhibitions of nuclear weapons. Information contact: EPF Executive Secretary, Hearst Hall, Room 252, Wisconsin Ave. and Woodley Rd., NW, Washington, D.C. 20016.
- A three-day conference on urban/inter-urban ministries for Appalachians addressed ways of helping Appalachians claim aid and recognition available to minorities. Participants also visited programs serving urban poor. Information contact: APSO, Box 1007, Blacksburg, Va. 24060.
- The 10th anniversary meeting of the National Association for the Self-Supporting Active Ministry (NASSAM) welcomed a delegation from the Association of Evangelical Lutheran Churches, considered a

report on factors affecting worker-priesthood, and discussed new self-supporting ministry arrangements. Information contact: The Rev. James Lowery, 14 Beacon St., Room 715, Boston, Mass. 02108.

- A conference on ministry for women in Province III (Middle Atlantic) affirmed the importance of networks and support groups for active churchwomen. Information contact: Sally Park, Wits End, Howard Place, Wheeling, W.Va. 26003.
- The Episcopal Theological Seminary of the Southwest and 14 Austin, Texas, congregations invited parish teams to come together to explore shared ministry and develop training and support for both clergy and laity. Information contact: Dean Gordon Charlton, Episcopal Theological Seminary of the Southwest, Box 2247, Austin, Texas 78768.
- The Southwestern Network for Women's Ministries helped participants in its fall conference discern and develop their gifts for ministry and trained them to con-

duct similar workshops in their own parishes. Information contact: Lauralyn Bellamy, 14694 H, Perthshire, Houston, Texas 77079.

Chinese Church revives

Despite 30 years of intermittent repression and total suppression of religion during China's Cultural Revolution, visitors now report that Christianity in China is showing signs of new life.

Forbidden links with overseas denominations, Chinese Protestants are organized into the Three-Self movement (self-administration, self-support, self-propagation) and recently held their first national assembly in 20 years. The independent (of Rome) Chinese Catholic Church has recently ordained its first priest since the mid-1960's.

Both Protestants and Roman Catholics are making plans to reopen churches and seminaries.

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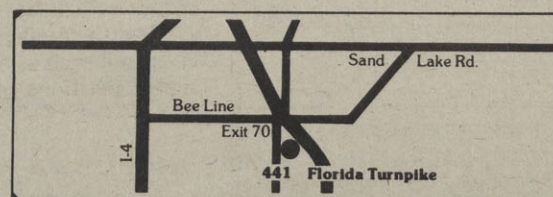
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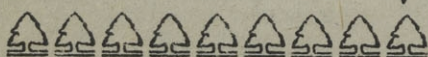
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Switchboard

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

WHEN IN NEED

The series of letters [September, October issues] concerning the draft and/or draft registration seems to have missed a vital and related issue: registering and drafting women. The current all-male draft registration program has been struck down as sexually discriminatory and unconstitutional by a lower court in Philadelphia. A final decision by the Supreme Court is being awaited now by the Selective Service System.

I can testify to the capability of women in uniform. While stationed in a southeast Asian war zone (1970-71), it was my privilege to serve under an excellent squadron commander who was a WAF captain.

Women are citizens of this country and are entitled to the rights and responsibilities which that citizenship entails. While I oppose the draft on general principle, I recognize its possible necessity in time of genuine national emergency when the efforts of all citizens are required.

Kent W. Mersereau
Plano, Texas

ANOTHER POINT OF VIEW

According to the national Church's recent resolutions and the [apparent] editorial policy of *The Episcopalian*, there is no longer a place within the Episcopal Church for the Christian New Right, The Moral Majority, and others. As a member of what the press calls the Christian New Right and a life-long Episcopalian, I have to disagree with evangelical Jim Wallis and writer Janette Pierce (November issue).

Jesus Christ is alive and well within the hearts of those who are working to remove abortion from our country, to remove X-rated sex education from our schools, and to restore voluntary school prayer. We of the Christian Right love everybody—including homosexuals—and therefore want to share heaven with them. That is the reason we are against gay rights. We believe pretending homosexuality is not a sin as the liberals do is being unkind to gays, not

helpful. Ignoring sin as the liberals do tends to keep sinners from repenting and receiving eternal life.

Contrary to Janette Pierce's article, we New Righters especially love the poor. Who is poorer than an unborn child about to be executed at an abortion clinic?

To those who do not know what secular humanism means to the Christian New Right, it means man doing his own thing instead of obeying God's laws. We are all Bible believers and obey God's laws rather than "whatever is in."

Molly Bull
Riviera, Texas

CORRECTION

In the November issue a typographical error in a report on hunger changed the statistics. The statement that population is declining by 1.7 percent should have read "declining to 1.7 percent," down from 2 percent, and is less than the percentage increase in food supply.

SILENCE: A POLITICAL STATEMENT

The Episcopal Church has maintained a position of national and diocesan monastic silence over the actions of two priests [the Rev. Messrs. Joe Doss and Leo Frade, see September, October, and December issues] rescuing 430 Cuban refugees from uncertain fates. These two priests indicate by their actions they uphold, preach, and practice a Christian life and witness.

An emergency fund exists, but as a private fund neither established, condoned, nor supported by the Church incarnate. Indeed, national and diocesan congregations seem determined to stand above the fray as disinterested observers—displaying the same concern as politicians who decide sides of political issues to support by public opinion polls. Silence in this instance is a political response. Our Church and its priests, and the souls committed to their charge, deserve better care, better leadership, and a better Church.

Douglas A. Martz
Fort Sheridan, Ill.

The Episcocats



"...And all through the house..."

NAME DISTINCTION

It is a bit late to be commenting on the April Mission Information, but some of your readers will be interested to know that the Evangelical Church in Germany (with more than 25 million members in Western Germany—Lutheran and Reformed or Presbyterian) has not been actually state-supported for many years.

The Church's support today comes chiefly from a tax, graduated according to income, and this tax is levied by the Church itself. By agreement between Church and government and by the wish of the Evangelical Church itself, the tax is collected through the government tax offices. The Roman Catholic and other Churches have similar arrangements. The Churches compensate the government for the administrative costs involved.

The distinction is important since the state has no authority or control over the uses to which the money is put. Further important Church support comes from members' voluntary contributions.

The correct name of the Church comprising all of the Lutheran, Reformed and united regional Churches is the Evangelical Church in Germany [E.K.I.D.]. This designation was adopted in the Church's constitution when the Church was reorganized after World War II and replaced the former name, German Evangelical.

Raymond E. Maxwell
Mullheim, West Germany

Exchange

The Episcopalian invites you to make use of the Exchange column. Send items to Exchange, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

WANTED

David Sumner is looking for historical materials, documents, and suggestions for a book he is preparing on Episcopal Church history since World War II. He will pay postage and copying costs. If you can help, write to him at St. Gabriel's Episcopal Church, 2924 Clays Mill Rd., Lexington, Ky. 40503.

St. Thomas' Mission needs 10 pews with kneelers and two pew fronts, all 10 feet long. If you can help, please write or call the vicar, the Rev. Charles Threewit, St. Thomas' Church, P.O. Box 1467, Hereford, Texas 79045, or telephone (806) 364-0146.

E. Lasa would like to receive memorabilia (or memories) to share for a history of St. Jude's Mission (1909-59). The mission was on W. 99th St. in New York City. Write to E. Lasa, 788 Columbus Ave., New York, N.Y. 10025.

James A. Mulliken is searching for a copy of *The Gingerbread Church* by Edith B.D. Mather. The book was published in 1970 and is a history of St. Peter's-by-the-Sea, Cape May, N.J. The church's 100th anniversary is being celebrated this year. If you know where the book can be obtained, write to Mr. Mulliken at 215 E. 5th St., Lansdale, Pa. 19446.

COLLECTION OFFERED

The Rev. J. Greenlee Haynes offers to any accredited seminary, university, college, or theological school a 30-year collection of *Church Historical Magazine* beginning in the late 1940's, *Forward Day by Day* from the first issue through the early 1960's, and other fairly rare and unusual volumes and magazines for their libraries. In exchange he wants an itemized receipt and shipping costs. Those interested should write to him at 858 Leisure World, Mesa, Ariz. 85206.

NINE-YEAR SERVICE ENDS

The Missions Guild of Grace Church in Hinsdale, Ill., reluctantly announces the closing of its program to aid needy missions and requests that no more boxes of church supplies be sent.

Barbara Riebmam/FUR Fund

Christmas Cat among Cats

by William L. Hicks

The cat was a Christmas gift which, under the circumstances, turned out to be appropriate. A beautiful, deep brown Burmese with golden eyes, she was shy, having lived with a bachelor who was away all day and who was the only person she ever saw. When we brought her home on Christmas Eve, she immediately ran under a chair and didn't come out, at least in our presence, for several days. We tried to talk to her and let her know she was in a loving household and would not be harmed, but it did no good.

We put food out at night, and in the morning it was gone. Occasionally a brief flash of brown would pass our range of vision as she dashed from one piece of furniture to another. No one could stroke her glossy fur, and no one could scratch her head.

If we could only communicate with her and let her know no harm would come to her. If only I could be a cat for a little while so she would trust me and learn we loved her. If only. . . .

God had a similar communication problem. He wanted to let us know He is a loving God who wants only good things for us. But how could He do it? Bolts of lightning would frighten us. A voice from the sky, however gentle, would intimidate.

Only one way was possible: He had to come to us on our own level. To be a man among men and women just as I had wished to be a cat among cats. And that's what God did in the Incarnation we celebrate at Christmas. But some still do not completely receive the message. Some still are not completely relaxed and trusting with it. Like the cat.

Gradually in the weeks after Christmas she came to trust us a little more although she still had a hard time understanding our message of love. She now sleeps on my daughter's bed and last week she let me scratch her head.

Having made this great leap of faith, she seems unable to have enough head-scratching. At night, just when we are settling to sleep, she jumps upon the bed, rubbing herself against my hand and demanding to be scratched. She thoroughly enjoys this time of association with the humans with whom she lives. Indeed, she is more demanding than I would like.

At other times she is different. In the morning she will perch on the back of a

living room chair, looking out the window at the birds. If I approach her, intending to stroke her back and scratch her head, she runs for cover. When I come home from work and she is in the hall, she will not let me approach her and pick her up.

The transition is not complete. She has not fully accepted us.

The parallel with human response to God in Jesus Christ remains. I have heard God's message of love for mankind. Jesus came as the bearer of that message, and I have received it. At marvelous times the association is thoroughly enjoyable. On a Sunday morning, for example, everything is just great. I sing those hymns and say those prayers, and the relationship with God is close. It is a happy time.

At other times, which sometimes include Sunday mornings, I am not so close. I still harbor distrust and suspicion, reluctant to move in or to let Him move closer to me.

"Love your enemies," He said. That's hard to do. "Turn the other cheek." Who finds that easy? "Love your neighbor as yourself."

One thing the cat has going for her, in spite of her distrust, is our continual love and care. The time of caressing and purring is enjoyable, but it is only symbolic of what can be when we reach some kind of goal which seems to be still in the future. Whether rubbing or running, the cat is the object of our love, and we are trying to exercise the infinite patience this love requires.

I have the same thing going for me with God. He continues to love me and meet my needs in spite of my occasional distrust and reluctance. I enjoy those marvelous times when I seem lifted up above the depths of life and bask in the joy of relationship with Him. Sometimes, when I can't reach out the way I would like, thanks be to God, He reaches out to me through Jesus Christ our Lord.

William Hicks is rector of Church of the Resurrection, Greenwood, S.C.



Pension Fund increases benefits

Robert A. Robinson, president of the Church Pension Fund, has announced an increase in benefits to beneficiaries now on its rolls as well as an increase in prospective benefits of now active clergy and dependents.

These benefit improvements will add about \$30 million to the Fund's past service obligations and about \$12 million to its future service obligations for a total of \$42 million, said A. E. Statius, the Fund's special actuarial consultant.

Present clergy beneficiaries will generally receive a 6 percent increase, pensioned spouses 7½ percent, and pensioned children 8½ to 13 percent, depending on age. The regular retirement pension on or after Jan. 1, 1981, will be increased by 4 percent as will the regular benefit for surviving spouses of those who retire from or die in the active ministry after that date.

Bishop James W. Montgomery of Chicago, chairman of the board, said the development was "made possible by the recent favorable investment experience of the Fund evidenced by the reduction of the unfunded past service obligations to about \$8.5 million on Mar. 31, 1980. This

is the lowest it has been since 1968."

A new minimum benefit, which Robinson described as "an effort to help the lower-paid clergy of the Church," will go into effect January 1 and will increase the minimum benefit from \$100 to \$120 per year of credited service for clergy and from \$67 to \$72 per year of credited service for surviving spouses, with a maximum of 40 years. A series of adjustments will be made for those qualifying for minimums.

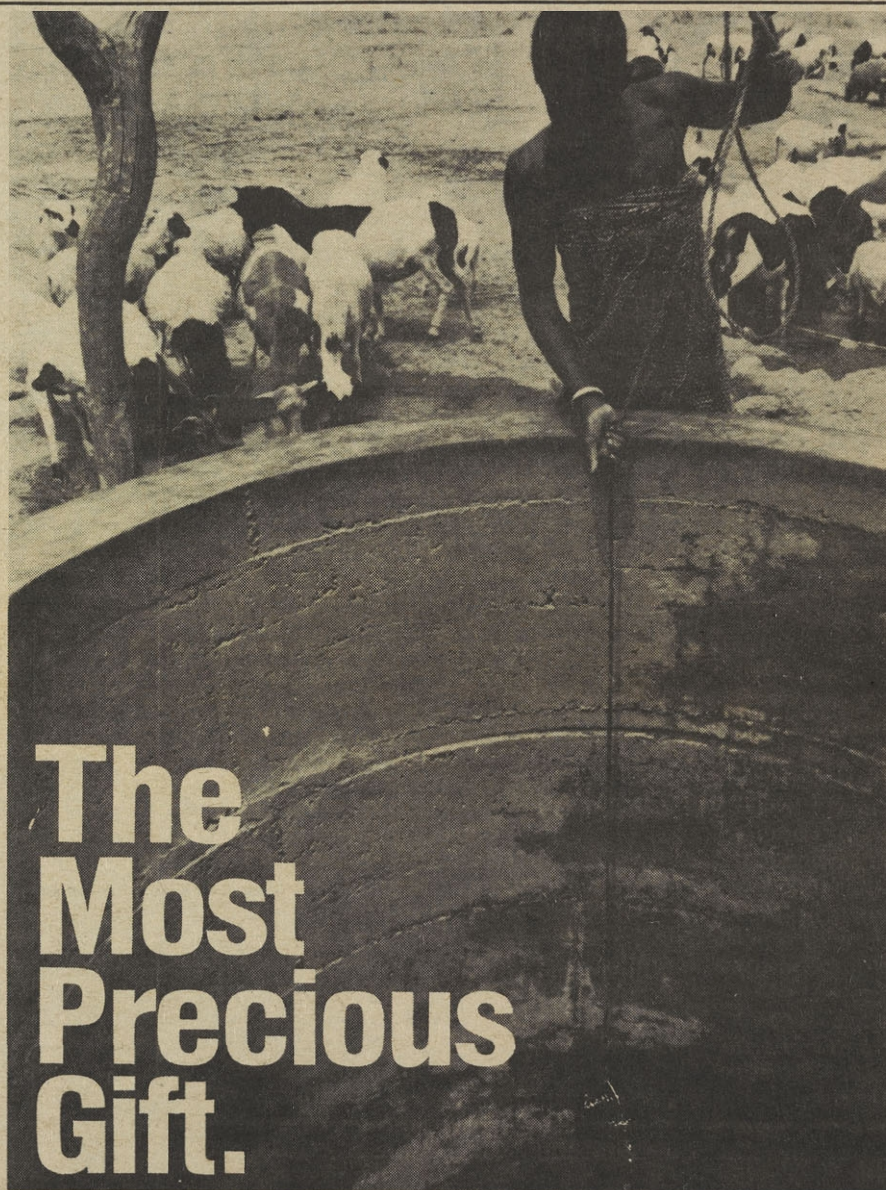
HOME OF VEXED MINDS

In *River of Years*, what Kenneth Longsdorf of Lancaster, Pa., calls a "book for discouraged Christians," the late Joseph Fort Newton wrote:

"Midway between an arid liberalism and an acrid literalism, [the Episcopal Church] keeps its wise course, conserving the eternal values of faith while seeking to read the Word of God revealed in the tumult of the time. If its spirit and attitude were better understood, it would be at once the haven and the home of the many vexed minds torn between loyalty to the old faiths and the new truth."



During 1979 United Thank Offering grant money helped expand Carriage House, a mobile counseling ministry, which goes to shopping centers in Topeka, Kan., so young people can visit it and three staff members. In 1980 UTO granted \$1,948,036.42 to 91 projects in the U.S. and overseas.



Often it's a simple well, dug in a few days.

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by Elaine Haft

What do you give a loved one for Christmas when the electric bill is sky-high, the kids' tuition is due, and nothing is left over? Something is always left over. It costs dearly and it costs nothing to give. "It" is the precious commodity no one has enough of—time.

Time. When we are old and our days are numbered, we hold on to it with the tenacity of Midas clinging to his gold lest treasured nuggets slip through our fingers. When we are young, time doesn't matter because we are the richest of those possessing that natural resource and spend it carelessly. But while we are misers or spend-thrifts with our own time, one thing we intrinsically value above all else is the time those we love spend with us.

Nothing can substitute the warmth of human companionship. God knows this and sent His Son to live within the confines of time and space, allowing Him to touch, laugh, eat, and drink with real people as a loving person. He was Emmanuel, "God with us." While His life in the spirit is unbounded by eternity, His life on earth was bounded by 33 years. As is ours—more or less.

An all too familiar parable of our age

concerns the busy executive who gives his son all kinds of elaborate toys for Christmas—the best that money can buy. The father is barely home long enough for the boy to unwrap them before he is off again to another business meeting. He works hard to see that his family lacks nothing, but instead it lacks everything it wants and needs most. The little boy, surrounded by his spectacular toys, cries softly, wanting nothing more than his daddy's lap and a good story or a game of catch together.

What a contrast with another story. God's time, through His son, became our time. Jesus knew how precious that time was and wasted none of it, yet He gave it all away. The only hours reserved for himself were spent with God the Father, refreshing His soul. With that respite He was able to go back and give more to the begging hands which greeted Him. He had no money, no goods. His ever-loving time was what He offered.

The Lord is no longer with us physically but is with each one in spirit. God proved His love for us by becoming flesh and blood, reaching out and caring. Now we are the human forms that house that spirit of His love. He uses us as friends, neighbors, and family to reach out to one another. But to do so takes time.

We hear the well-worn expressions, "Time is money," "All I need is time," and "Time is of the essence." In a sense, they are all true. Time is of superlative value and, well spent, can bring rich rewards. All anyone needs is time to witness the miracles God performs when His people give of themselves to Him and to others. And time is certainly of the essence, being the true substance and quality of any gift we give. Preferably, it is the gift itself.

Perhaps you cannot buy the elderly woman down the street a present, but you can offer her a cup of tea and an hour. Maybe you can't give your parents a trip to Europe, but you can give them a weekend in the garden. You might not be able to endow a nursing home or hospital, but you can spare a few minutes now and then for those who need the healing balm of a quiet visit.

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Executive Council elects two

by Janette Pierce

During its November 12-14 meeting, Executive Council elected two priests to fill unexpired terms, tentatively approved a \$17.1 million budget for 1981, established an ad hoc committee on affirmative action, and began work on its long-range planning process.

At Seabury House in Greenwich, Conn., Council elected the Rev. Barbara Schlacter 35, of New York and Canon Edward Rodman, 38, of Massachusetts to the seats vacated by Bishop Coadjutor Herbert Donovan of Arkansas and Bishop Maurice Benitez of Texas. Both men were elected to Council as priests and resigned when elected to the episcopate.

Rodman, Massachusetts' diocesan missionary to minority communities, has been a member of the bishop's staff since 1971. He is also on the staff of St. Paul's Cathedral, Boston. He has been a university lecturer and a member and vice-president of the Episcopal Black Ministry Commission.

Schlacter, the first woman priest elected to Council, is assistant rector at St. Bartholomew's Church, White Plains, N.Y. She has served on the faculty of the Masters School in Dobbs Ferry, N.Y., and is a co-founder of the Episcopal Clergy Couples Organization and co-founder and first president of the Episcopal Women's Caucus.

Rodman and Schlacter will both serve until the 1982 General Convention.

Council passed the \$17.1 million budget for 1981 without opposition although Joseph Hargrove of Shreveport, La., expressed "dismay" that the budgets for the Coalition for Human Needs and the aided domestic dioceses in Coalition 14 were barely higher than in 1980.

Overall, the budget represents a 9 percent increase. It allocates \$2.6 million to Education for Mission and Ministry programs such as lay ministry, evangelism, youth work, and Christian education. National Mission in Church and Society will receive \$4 million for its work, which includes the Coalition for Human Needs, the Church's last remaining grants program. The overseas mission of the Church will receive \$6.2 million through the World Mission in Church and Society allocation. Communication will receive \$716,836, Finance \$910,307, Stewardship \$414,535, and Administration \$2 million.

No one dissented when Presiding Bishop John Allin said he would name an ad hoc committee on affirmative action. This is Council's first step toward implementing the 1979 General Convention directive to initiate affirmative action programs at all levels of the Church.

Council also responded to Canon Junius Carter, a Council member from Pittsburgh, Pa., who expressed strong disappointment that no black administrative executive has been appointed since Bishop Richard Martin retired. "There is no black person making policy or structuring programs," he said.

Carter applauded the recent appointment of a black priest, Canon Edward Geyer, to be the Presiding Bishop's executive assistant, but he added, "This does not satisfy the requests that a black be appointed to an administrative position. The Church is not making use of the talents and abilities of blacks—not at the Council level, not at the diocesan level. We urge industry to consider equal employment opportunities and civil rights, yet we in the Church do not adhere to those same principles."

Harry Griffith of Winter Park, Fla., chairs the 10-member ad hoc committee which will report to Council at its February meeting.

Council also examined its long-range planning process and was reminded that the goal is not to develop a long-range plan, but to develop a system that will help future General Conventions "make policy decisions with long-range capabilities and effectiveness."

Council members seemed unclear about how best to proceed to prepare for an initial 1982 report or even how to spend the extra days added to its June, 1981, meeting. They did, however, consider seriously the results of a survey on future issues and expectations which the Rev. Richard Gary, national mission strategy officer, presented. The survey had been sent to all dioceses and church-related agencies.

Council agreed to a revised schedule for the planning process and asked the Presiding Bishop and Dr. Charles Lawrence, House of Deputies President, to take leadership in managing the long-range process

and to present updated plans at its February meeting.

In other actions during the meeting, Executive Council:

- declined for the fourth time to join the National Coalition for Abortion Rights;
- learned of a 46 percent rise in contributions to the Presiding Bishop's Fund for World Relief and approved the Fund's 1981 budget of \$3 million;
- agreed to seek further information on the conviction and internal exile of the Rev. Gleb Yakunin in the Soviet Union;
- urged U.S. acceptance of Cambodian refugees held in camps in Thailand;
- sought clarification of Third World marketing practices by manufacturers of infant formula;
- authorized stock action with firms engaged in trade with the Soviet Union, requesting that the firms not lease or sell materials that might be used to violate hu-

man rights;

- heard that Venture in Mission pledges now total \$108 million with \$38 million for national projects, \$49 million for diocesan projects, and \$20 million for local work;
- designated the Church and the city as the focus of the 1982 Church School Missionary Offering;
- directed staff to help the Diocese of North Dakota acquire funds for a native American alcoholism program;
- continued stockholder actions with several firms concerning their business in and with South Africa;
- reaffirmed its commitment to the 1981 observance of the Year of the Disabled Person; and
- adopted resolutions of appreciation for the lives and ministries of the Rev. William B. Gray and Mrs. Harper Sibley, who died recently.

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Two views on ministry to young

Theological education has traditionally had a brief moment in the spotlight each January when the Church observes—or ignores—Theological Education Sunday, this year on January 25. Until quite recently equating theological education with seminary training for the ordained ministry was equally traditional.

With new understanding of lay ministry and the desirability of a theologically literate laity, the traditional definition is being expanded. While the need for challenging adult education programs has gained acceptance and the role of church school training for children is better understood, some still feel the Church may be taking its responsibility to young adults too lightly. The Rev. Scott N. Jones is the Episcopal chaplain at Northwestern University in Evanston, Ill., and the Rev. Stephen T. Lane is coordinator for draft-related counseling in the Diocese of Rochester, N.Y.

Confirmation is not graduation

by Scott Jones

For many young people confirmation is graduation from the Church.

This is partly because many are confirmed too young to make thoughtful and responsible confirmation of the vows taken in their name at baptism and because their parents, having gotten their children "done," relax from their religious obligations. Often confirmation is more a rite of passage to nowhere than a step toward religious maturity within the community of the Church.

By unhappy coincidence, confirmation often precedes the mid-teen years when our young people begin to question severely the basic faith assumptions they were offered in their religious instruction. This time of questioning, of rebellion, and of emerging intellectual formation is an essential part of their maturation. Their elders—parents, priests, educators—should support, encourage, and understand this necessary development to adulthood.

Probably the best we can say of our ef-

fort is: "We try." But that's not enough.

As they mature, from their mid-teens, young people drop out of active participation in the Church. For the last quarter century their departure has been more a heavy flowing hemorrhage in the Body of Christ than a steady trickle. To hope that once they marry and settle down they will return is mere fantasy, if not intentional self-delusion. Some do; most do not.

The Church need not have inappropriate guilt about young people's need to ask hard and honest questions, but perhaps it should have grave guilt about the content and methods—and timing—of its confirmation instruction and about its willingness to turn over these young people at such a crucial time in their development to anyone who can be talked into managing the youth program.

As our young people reach college age, their religious muscles are at best flabby and unformed. They are in no condition to run the race with other philosophies or religions and are often battered and beaten by them. At a time when they make some of their most important decisions—what to do with their lives (vocation), what to believe (religion), and with whom to express their intimacy (marriage)—most young people are equipped only with a pre-adolescent hodgepodge of religious feelings.

Such young people, in the midst of ideas competing for their allegiance, are highly vulnerable without religious resources that have muscle and tone. Bombarded from all sides, they can go in one of several directions. They can tilt and be taken over by one of the religious cults—some mild, some dangerous—so abundant these days.

Some of these religious groups, on campus as well as off, are heavily fundamentalist. Others are excessively charismatic. And others are only marginally religious. All are quite aggressive, and all insist on a narrow understanding of Christian faith and life and often a strict and mindless obedience to their own delimited tenets.

Students can also move toward conscious and deliberate reexamination of religious thought and belief. Such students are fewer these days. They do not necessarily ask their questions and seek the answers within the Christian community, and they do not return to active participation in a Church which does not address their most fundamental religious concerns.

The vast number of young people go in no direction at all religiously. They are repelled by both the cultic groups and the

traditional Churches. Religion either failed them in coping or was fraudulent in promising the hope that they could. A kind of cynical paralysis enchains the present and future lives of many of our young; the 1980's hold little promise, and the years beyond even less. Can we wonder that an often severe form of narcissistic disorder is evident in the lives of so many of today's young people?

The Church can no longer afford to fear her young people and conduct rites of passage to nowhere. The Church can no longer hope her apostate young will return to the fold when they "regain their senses" in adulthood. The Church must learn how to be faithful to her young people at one of the most critical times of their lives. The Church must learn—not sometime later, but now.

Let's help children make decisions

The following is excerpted from remarks the Rev. Stephen T. Lane made when presenting a resolution on draft-related counseling to the Diocese of Rochester's 1980 convention.

This resolution asks convention to affirm the action of the 66th General Convention [in Denver] which called for the provision of pastoral support and counsel for young people in the event of the resumption of a registration for a military draft. The resolution is based on three assumptions: first, that the requirement to register raises issues of faith and civic duty which may be in conflict; second, that the Church has the obligation to minister to its children whether or not they decide to participate in military service; and third, that many of our children are ill-prepared to make any decision.

We are both members in the Body of Christ and citizens of a nation. Both make legitimate claims upon our lives. When those claims conflict, the Church always asserts that Christ requires the higher allegiance. At the same time, the Church recognizes the right of each person to resolve such conflict according to the dictates of his or her own conscience. Each person must stand before God alone, and to God alone belongs judgment.

The development of an informed and thoughtful conscience is a lifelong process. It requires much study, much reflection, and much testing of belief. How many of us

are sure of our beliefs? How many of us could give clear and theologically sound answers, answers on which we would risk our lives, to questions like the proper methods for resolving human conflict, the appropriate context for the use of force, the meaning of faithfulness, the meaning of patriotism, the priority of the call to be peacemakers? Yet we ask our 17-year-olds to do so.

Let's not kid ourselves. This is a life-and-death matter. The act of registering for the draft upon one's 18th birthday might well lead to an early death. Congress has legislated a standing army of 2.1 million which will require the participation of one in every three 18-year-olds by the end of the decade. It is incumbent on every parent, teacher, and pastor to prepare the children in their care to make the decision they alone can make.

If we rear our children to be conscientious, will we be with them in their hour of conscience?

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Contestant 2: Episcopalian, eh-ah! Wasn't he a center fielder for the Yankees?

Announcer: No, I don't think so.

Child: An Episcopalian is just a member of the Episcopal Church—people caring about other people and sharing the same faith and tradition.

Announcer: You're absolutely correct!

Contestant 2: You mean they're regular people like us?

Child: Yeah.

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Bethlehem

by William S. Lea

There was a time when I longed to walk the streets of Jerusalem. When at last I saw the city and entered it by Stephen's Gate, there were filth and hatred mixed with pride. And I looked into the eyes of ugly people and I remembered that Stephen said, as they stoned him long ago, "Lord, do not hold this sin against them." Today the peace of Jerusalem is an almost forgotten dream.

It will be different in Bethlehem, I said. And so I thought it would as down

that ancient road I went to the City of David. Twisting and turning, it runs between the lines of Arab and Jew, each spitting anger and threatening violence, past the shepherds' field and into town.

Peace in Bethlehem?

There is no peace in all this barren land, no safe place for a little child. And yet to just such a place God sent His son so long ago. In the distance, a shout, and then a scream. And tomorrow news of some other child, an Arab or a Jew, whose blood will add further stain to this wounded soil, this Holy Land.

Can we still believe that peace will come when hatred has been burned from human hearts, and our self-will has sobbed to silence, its fury spent? When forgiveness looks for good beyond

the evil so long remembered—"forgive us our trespasses as we forgive those who trespass against us. . .?"

Is this a dream, this holy hope that someday we shall see our brothers and sisters as the Lord God sees us all—as little children lost and alone in the dark forest of our selves until at last we find each other? "In His will is our peace."

God left His little son upon the doorstep of our world, in Bethlehem. Was it because He knew that someday, somewhere, someone would take Him in? O when! O where! "O Jerusalem, that slayest the prophets." "O little town of Bethlehem. . . the hopes and fears of all the years are met in thee tonight."

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Survival is a daily struggle for thousands of children in the poorest areas of India, Haiti, Rwanda and other "third world" countries. Many die from hunger or lack of medical care. But most live on—knowing that they will always be hungry, uneducated, untrained and hopelessly trapped in poverty and pain.

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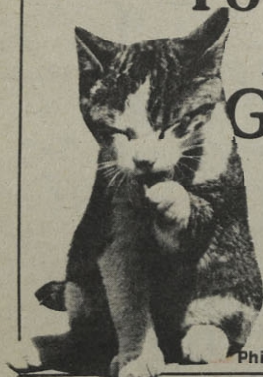
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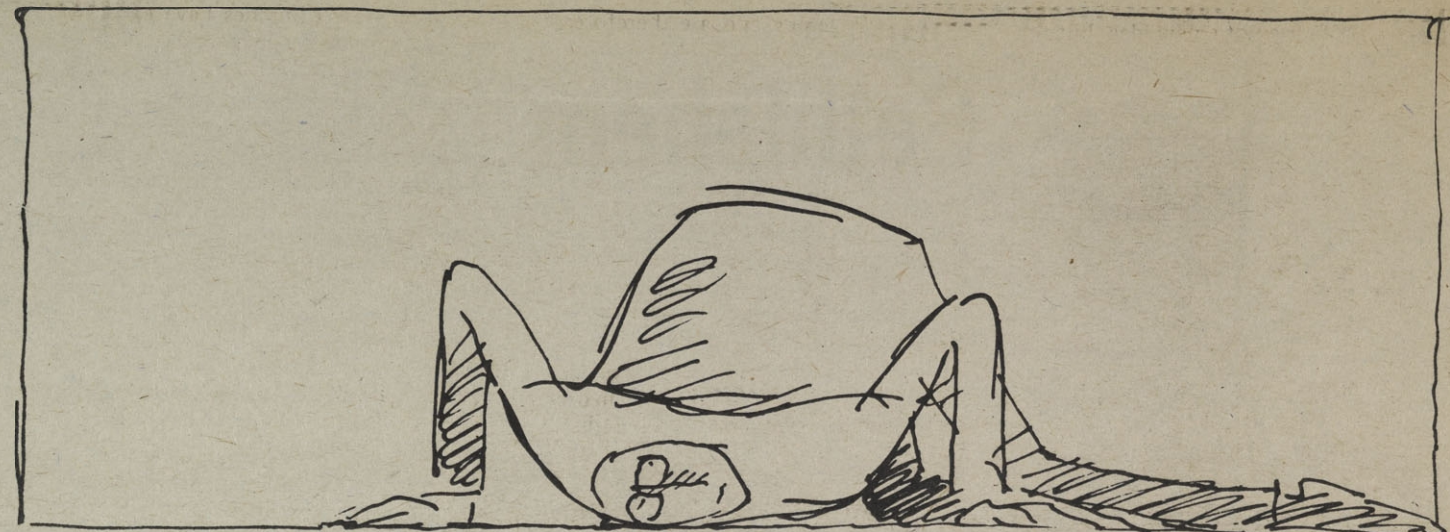
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by Judy Mathe Foley

Is it safe to come out now? With the ballots all counted and the Presidential decision sealed for another four years, can one discuss Church/state tensions without being accused of political partisanship?

"The political campaigns this fall touched off a dispute between religious groups that goes beyond the ballot box to central questions of how Christians should define biblical ethics and how to shape a theology of citizenship," Kenneth A. Briggs wrote in *The New York Times*.

This political season Moral Majority leader and TV evangelist Jerry Falwell plucked the taut string of biblical literalism set to an electoral tune. When his song appeared to be climbing the Top Ten charts, other believers sang a weak protest chorus.

Moral Majority adherents called this sour grapes, citing Protestant, Jewish, and Roman Catholic participation in the peace and civil rights movements of the 1960's.

Episcopal bishops decried the endorsement of "particular candidates in the name of God," a move they said threatens "American religious freedom." But the bishops tacitly approved religious influence in political matters by noting that conventional Churches are partly to blame because they were silent while this "new coalition of strident voices" grew.

One need not go further than the 1979 General Convention to find evidence of Episcopal discomfort with political involvement. Again and again in deliberations there the Church/state dilemma arose. The women's Triennial Meeting said meddling in constitutional matters is improper and would not take sides on the Equal Rights Amendment to the U.S. Constitution. A resolution asking Episcopalians to "join groups working politically to bring about changes in the U.S. policies" was changed to "encourages members... to be aware of and active in the legislative process." Another resolution to "express our concern to government" became "urges... study [to] help members of the Episcopal Church to determine their own positions."

One speaker suggested that reticence to speak on matters of state denied the historic reality of Church involvement in social movements, beginning with the American Revolution and continuing through debates on slavery, the sale of alcoholic beverages, women's suffrage, and the death penalty. But another speaker countered, "We can't dictate to the federal government. We jump over the Church/state line whenever we want yet hold the government in abeyance in religious matters."

The Moral Majority may have been the most strident religious voice in politics this past election, but it was certainly not the first such voice in American history. The tension between religion and politics in this country dates to Roger Williams' founding of Providence, R.I., in 1636.

LIVE AND LET LIVE

When Anglicans, Baptists, Calvinists, Dutch Reformed, Lutherans, Puritans, and Quakers found themselves on New World

Sounds of Silence or Strident Morality?

Post-election reflection

soil without the strength in numbers to establish and impose their beliefs on others, they had to settle for a live-and-let-live policy. In *The Lively Experiment*, named for the Rhode Island experience, historian Sidney Mead says the different religious groups, wrenched from a 1,400-year tradition of state Churches, disagreed with each other on matters of faith, "but all were practically unanimous on one point: each wanted freedom for itself, [and] the only way to get it for themselves was to grant it to all others."

In 1791 that idea was codified in the First Amendment: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Through the centuries this solution-by-default has been refined and interpreted, but the Moral Majority debate of 1980 proves once again that the problem has not been settled.

Indeed, that very tension may be the genius of the American religious experiment. It is at least what Thomas Jefferson had in mind when he presented his "Bill for Establishing Religious Freedom" which Virginia passed in 1786. Truth is great, he wrote, and will prevail unless "disarmed of... free argument and debate."

That is, Mead says, "in order for the truth to emerge at all, conflict of opinions is essential. This implies a responsibility for each man to contend for the truth as he sees it."

STUDIED AVOIDANCE

And contend Americans have—continuously. The word *church* does not appear in the U.S. Constitution at all, *religion* appears only once in the First Amendment, and *religious* occurs only in Article VI. To these sparse references the courts have gone when trying to handle the conflicts inevitable when Church and state collide.

From late 19th-century cases involving Mormons and polygamy through compulsory prayer in schools during the 1960's to the three dozen Church/state cases on the Supreme Court's 1978-80 docket, the courts have been reluctant interpreters. As Judge Gerhard A. Gesell has said, "The dividing line between what is and what is not a religion is difficult to draw... The [Supreme] Court appears to have avoided the problem with studied frequency."

The constitutional argument boils down to the old saw: "We don't agree with what you say, but we defend your right to say it." Charles M. Whelan, Jesuit and lawyer, states, "The First Amendment has protected... the lukewarm as well as the zealous, the doubters as well as the devotees, and

the sinners as well as the saints." In this case he might add "the literalists as well as the liberals."

The government cannot promulgate an official truth, an official religion, says another Church/state lawyer, Jeremiah Guttman. "There cannot be an orthodoxy imposed by the government... Everything is up for intellectual examination by all of us."

The strength of the Moral Majority's orthodoxy comes, of course, not from the government, but from the electronic media through which Falwell's *Old Time Gospel Hour*, one of several such programs, raised \$56 million last year. Some might argue that TV's ability to persuade, shown in public opinion polls to be second only to the U.S. Presidency, constitutes a pervasive influence that could push one religious viewpoint over another. But without the government's enforcement powers, one cannot make a legal argument for violation of First Amendment freedoms.

LIKE MESSAGE, DIFFERENT MEDIA

During a time of demonstrations for civil rights and against the Vietnam War, the Charlotte, N.C., *Observer* said, "A growing number of U.S. churchmen have moved beyond the pulpit... to better relate the Gospel's teaching to the troubled world outside." In 1980 the Moral Majority used similar terms to state its case but different tactics to achieve its goals.

Disestablishment, Mead suggests, did not reject the importance of religious principles in a democratic society. It did reject the coercive power of the state behind a religious institution. "The essence of the Revolution was, then, the rejection of coercion in favor of persuasion."

When a religious institution's persuasion turns political, the Internal Revenue Service moves in. Tax exemption for Churches dates to biblical Palestine and was translated into the American experience in state statutory or constitutional provisions. The Internal Revenue Code discourages political activity by Churches and other tax-exempt institutions by requiring that "no substantial part" of an organization's activities include "carrying on propaganda or otherwise attempting to influence legislation."

Mainline Churches have lived uneasily with this ruling, sometimes arguing that tax exemption should be abolished because it "buys off" the religious witness. Others say it's necessary because "the power to tax is the power to control." Most churchpeople have been reluctant to risk either the financial or religious liberty limitations that might arise should this tradition be discontinued.

Those who formed the Moral Majority did not engage in this debate. The Federal Election Campaign Act of 1972 limited individual contributions to a federal candidate's campaign committee to \$1,000 per candidate, per election. This stricture made political action committees (PAC's), to which an individual can give \$5,000 per calendar year for several candidates, a more attractive way of raising political

money. PAC's are not a new idea, but the Moral Majority put them to extensive use to separate the Lord's money from Caesar's.

Religious social activists previously left their pulpits and did legislative advocacy in the streets, relying on resolutions passed by their ecclesiastical bodies. Falwell kept his pulpit and put it on television as a new way to build a mass constituency for electoral candidates with no ecclesiastical structure to confine him.

In Moral Majority clergy training sessions, Falwell asked, "What can you do from the pulpit?" And answered, "You can register people to vote. You can explain issues to them. And you can endorse candidates, right there in church on Sunday morning."

Religious endorsement—"the sudden emergence of aggressive religious partisanship in the political arena"—brought vehement reaction from Episcopal bishops. The Episcopal Church, like its mainline counterparts, has often taken positions on legislative issues, but never on candidates. This tradition was stated in a 1964 General Convention resolution which "reaffirmed [a long-accepted] policy of strict neutrality toward all candidates for any and all offices at any level of government."

SO WHAT'S THE DIFFERENCE?

If the U.S. Constitution or the Internal Revenue Service does not draw the line which separates the Moral Majority's political approach from that of its mainline Christian counterparts, what does? Only reticence and a tradition of viewing personal evangelism as less than savory versus fundamentalist fervor and an unabashedly evangelistic tradition? Perhaps. But the Jeffersonian beliefs in the free play of ideas and fear of authoritarianism also intrude. As the faculty of non-denominational Union Theological Seminary said, "We believe no Church or religious group has an exclusive claim upon Scripture interpretation, ethical insight, or political wisdom."

Or, as the Episcopal bishops said, "our understanding of reverence for Scripture compels us to resist any narrow or bullying use of biblical texts."

Perhaps the reticence comes from our collective Anglican memory of how far wrong we can go, suggests the Rev. Everett Francis, an Episcopal priest who was involved in Episcopal social action in the 1960's. The first canon of 1640, he points out, upheld the divine right of kings, granting them "supreme power... clearly established by express texts both of the Old and New Testaments."

Churches have erred in matters of faith

December Twenty-Sixth



Three wise men of history
Came and left in mystery.
They offered gifts and slipped away,
Gone before the break of day.
Didn't know of Joseph's vision,
How he made a quick decision.
Off to Egypt through the Sinai
So the Baby wouldn't die.
Too bad the sages didn't stay
And help the family on its way.
Three camels and a caravan
Could ease a trip through desert-land.
Now our turn the Child to greet,
And history will indeed repeat
If we make our gifts today
Then on our camels ride away,
Leaving Him to ask in sorrow,
"Who will go with me tomorrow?"

—Colleen Ivey Hartsoe

and social teaching and are therefore reluctant to proclaim absolute positions. "We must recognize that not only might we differ and err in the content of justice and God's will for society," but also that Christians will carry out their responsibilities in varying ways, Francis says.

Some political pragmatism may also enter the debate. A Church founded on the Bible, reason, and tradition cannot expect to move its members by pronouncement and fiat but must rely on teaching. In the recent past mainline Protestant denominations have neglected this teaching ministry, mired as they have been in dwindling memberships and internal discussions, including the social action/evangelism debate.

While a member of the Moral Majority was working to elect 42 members of his congregation to the Alachua County (Fla.) Democratic Executive Committee, the General Conference of the United Methodist Church approved \$25 million to buy at least one television station. With that

exception, few Churches have expressed interest in doing battle by cable and satellite. Dialogue on "a theology of citizenship" is difficult to find.

If a challenge to Moral Majority efforts to legislate social behavior—constitutional bans on abortion and affirmative action, institution of school prayer and opposition to women's equality—comes, most likely it will come for non-religious reasons. As columnist David Broder suggests, this social agenda carries risk of "alienating the high church Protestant voters" who oppose "having the government dictate what they read or think or say—or how and where their children pray."

The efficacy of the Moral Majority agenda has not yet been proven, but its emergence on the political scene beamed a spotlight into a dark corner. Perhaps the reason that light was so blinding was no other theological assessment of the public dimension of faith existed.

The National Council of Churches has stated that an "exclusively Christian vote"

is not evident in the U.S. and that "single issue political pressures [don't] serve the interests of our total society." If that is true, who will act to create the "conflict of opinion" that both Church and state need to help unloose the truth?



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Aluminum gives old church new life

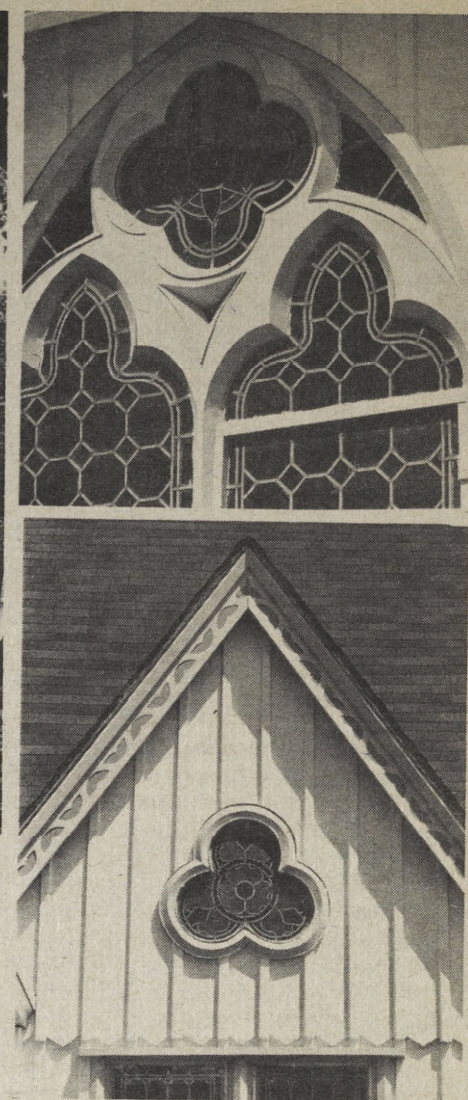
If you have a cypress board-and-batten church built in 1863 and want to retain its original appearance yet eliminate the need for periodic repainting, what do you do? In Boonton, N.J., St. John's Episcopal Church accomplished this seemingly impossible objective by wrapping the whole building in aluminum!

After three contractors said the wood strips on the hand-formed vertical panels would have to give way to standard horizontal aluminum siding, church officials found an artisan with the skill to duplicate the panels and intricate scrollwork. The job required 15,000 feet of aluminum coil stock, all custom cut and bent to fit snugly over the original board-and-batten surfaces in one piece; it was handcut elsewhere to cover intricate detailing.

Senior warden Edward Walsh said burning the old paint and repainting the building would have cost one-third as much as the new aluminum siding, but "every four or five years we could look forward to going through the same procedure again at still higher cost because of inflation."

The hand-formed aluminum siding installation took three months and cost approximately \$36,000, but now the restored church, being considered for landmark status, looks as it did a century ago with the added advantage of being maintenance-free.

The congregation's 200 families financed the project through a six-month subscription plan and through sale of church-owned property. Originally the land was to be the site of a new church, but parishioners wanted to retain the old building and new construction proved too costly.



Erected in the 19th century to accommodate people brought from England to work in Boonton's rolling mills, St. John's has been extended over the years but always in keeping with the original architecture.

As the pictures show, contractor Dan Mills of Rockaway, N.J., had to duplicate intricate trim around the windows, arches, bell, cross, and the three steeples as well as duplicate the gray and white colors of the wood, coming close to the original grays. Much of the patterning was cut by hand. Each window required complicated scrollwork: some windows had cloverleaf patterns, some triangles, and others stylized arches.

A leaded glass double window presented special problems, and a protective aluminum surround was installed in the frame before the scrollwork was done. Even the rusting metal strips that protect the windows were covered.

Single sheets of aluminum—one 12 feet long—were used to cover the old wooden steeple and the original wooden bell casing. The three crosses were covered with aluminum that has a gold epoxy resin coating. Only the oak doors remain wood, and those were refinished.

Prior to exterior renovation, insulation was blown into the walls. When money is available, the congregation will add a new roof. Mills also covered the rectory, an octagonal building, with aluminum.

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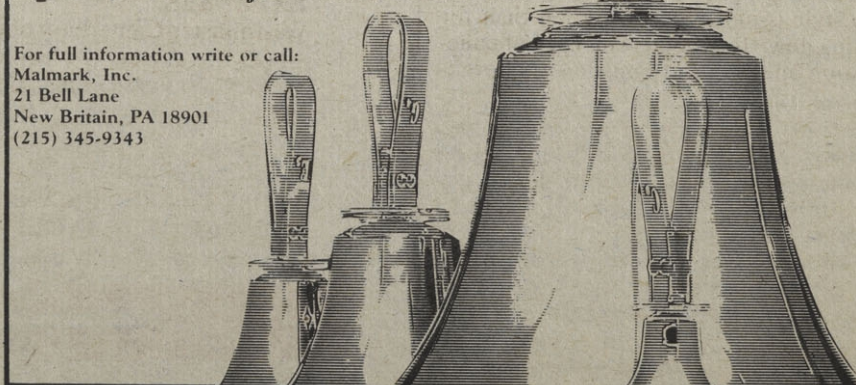
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Reviewed by staff members.

Algonquin Cat, Val Schaffner, illustrated by Hilary Knight, \$9.95, Delacorte Press, New York, N.Y. "Hamlet found the Algonquin surpassingly mnrhnh," which in the subtle language of cats means genial—and without dogs. Not without a touch of egotism, Hamlet is fond of eating well and dreaming, and his dreams bring good luck to the literary and theatrical personages who populate his world at the Algonquin Hotel where he uses a cat-sized door marked "Rusty" for the tortoiseshell tom who lived there at the time of the legendary Round Table. For literary freaks and Episcocat lovers, this book should prove exceedingly mnrhnh.—J.M.F.

The Fantasy Stories of George MacDonald, paperback set of four in slipcase \$12.95 (or \$2.95 each), Wm. B. Eerdmans, Grand Rapids, Mich. Fantasy lovers will be glad to know the shorter works of "the grandfather of us all," as Madeleine L'Engle calls him, are now available again. *The Golden Key*, *The Wise Woman*, *The Light Princess*, and *The Gray Wolf* all contain other stories, too, by the master who was a friend of Lewis Carroll and an inspiration to C. S. Lewis. The only drawback to these volumes is the typeface, which presents a "fantasy feeling" but makes reading difficult.—J.M.F.

Stories of Our Favorite Hymns, compiled by Christopher Idle, \$10.95, Wm. B. Eerdmans, Grand Rapids, Mich. In a remote County Wexford, Ireland, parish Henry Francis Lyte wrote "Praise, my soul, the King of heaven" after an encounter with a dying friend. On a cargo ship at the height of a storm John Newton called out for God's mercy, after which he wrote "Amazing Grace." When in 1972 the word came out of China that the "this I know" people were well, those in the know knew it was a reference to those who sang "Jesus loves me," written by Anna Warner. Blind American singer and musician Fanny Crosby wrote "To God be the glory!" which Billy Graham popularized. These and other stories Idle has collected about hymns, the music that "needs people to bring them to life."

Another note for hymn lovers: *More Hymns for Today*, the second supplement to *Hymns Ancient and Modern*, is now available from William Clowes, 16 Commerce Way, Colchester, Essex CO2 8HH, United Kingdom, for £1.25.—J.M.F.

The Vineyard Bible, edited by Avery Brooke, \$12.95, Seabury Press, New York, N.Y. An introduction—not a translation—*The Vineyard Bible* uses familiar lines and passages from the King James Version to carry the Bible's central narrative thread. Concise headings let the reader know to what the passages refer, and Bible references tell where to go for the complete story. Language and format are poetic, but the style is more for meditation than for sitting down for a good read. Lack of punctuation and frequent omission of a speaker's name detract from clarity and raise questions—which may send one to the nearest Bible. The book includes a good gazetteer and large key word index.

—A.M.L.

Angels and Other Strangers, Katherine Paterson, \$7.95, Thomas Y. Crowell, New York, N.Y. A perfectly delightful collection of Christmas stories by an award-winning author. These modern tales are

filled with characters and situations that ring true to life. Spiritual insights shine subtly through the plights of not-so-perfect humanity.—E.H.

Reverend Randolph and the Holy Terror, Charles Merrill Smith, \$10.95, G. P. Putnam's Sons, New York, N.Y. Randolph has fought the wages of sin and the avenging angel, and now he's taking on marriage and a downtown Chicago parish where he is looking for a killer who has already murdered four Chicago clergymen. Randolph is next on the list. Drawing from his own experience as a United Methodist pastor, Smith has woven another mystery for Randolph fans.—J.M.F.

Godric, Frederick Buechner, \$10.95, Atheneum, New York, N.Y. Godric, a 12th-century hermit and saint, is not a household name, but that situation might change now that Buechner has written his life. The au-

thor, a Presbyterian minister, has developed astyle as bawdy and poetic and vivid as the century itself. Godric takes little seriously except his love of God, and even that is not a gentle love. The reader is drawn quickly into the story and carried along until Godric's final dip in the River Wear by which he has spent most of his 95-year long life. The story and the style will delight readers of Buechner's other books, such as *Lion Country*, *Wishful Thinking: A Theological ABC*, and *The Hungering Dark*.—J.S.P.

Burl Ives Tells Bible Times Stories, \$12.95, David C. Cook, Elgin, Ill. In six books—*Creation*, *Noah*, *Joshua*, *David*, *Jonah*, and *Daniel*—children can read along with Burl Ives on cassette or record as he rollicks through these familiar tales with his wonderful voice. The accompanying music—a jazz piano for Joshua's battle at Jericho, carnival music as the animals board the

Ark—as well as the sound effects—buzzing bees, the king's men conspiring against Daniel, the raging storm that lands Jonah in the drink—bring the stories alive. The rhyming verse will delight children. Before God created the world, Ives says, there were "no fish, no birds, no chimpanzees, no macaroni and cheese, no puppies, no guppies." And God tells Jonah on the beach, "Jonah, you're going to find after this episode that the city of Nineveh is still on my mind! So Jonah, hit the road!" One negative note is the publishers miss the mark of perfection by using the patriarchal Genesis II story with Adam and Eve instead of the equitable Genesis I account. And guess who cooks for the elephants, peacocks, and bears when they arrive on Mt. Ararat? Right, Mrs. Noah!—J.M.F.

George Bush: A Biography, Nicholas King, \$7.95 (paperback \$5.95), Dodd, Mead,

Continued on page 19

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Ordained women: Where are they now?

compiled by Janette Pierce

Four years ago this month the Episcopal Church began to ordain women to the priesthood. Recently *The Episcopalian* asked each diocesan bishop to bring us up to date on the number of clergywomen canonically resident in their dioceses, the number employed in their dioceses, and their own policies on ordination. We received answers from all but one of the bishops of the 95 domestic dioceses and Navajoland. The Bishop of Long Island would not participate.

Overall the bishops reported 257 female priests and 155 deacons for a total of 412 clergywomen in the United States. Another female priest is canonically resident in the Convocation of American Churches in Europe, an area outside the bounds of this survey. The bishops also reported that 308, or 75 percent, of clergywomen are employed in parochial or church-related jobs in their dioceses.

The survey shows a mixed picture of acceptance across the country, with the greatest concentration of women in New England and the middle Atlantic states, followed by the upper midwest and California.

Also in these areas one finds the least episcopal opposition to women priests. In the 28 dioceses from Maine through Virginia,

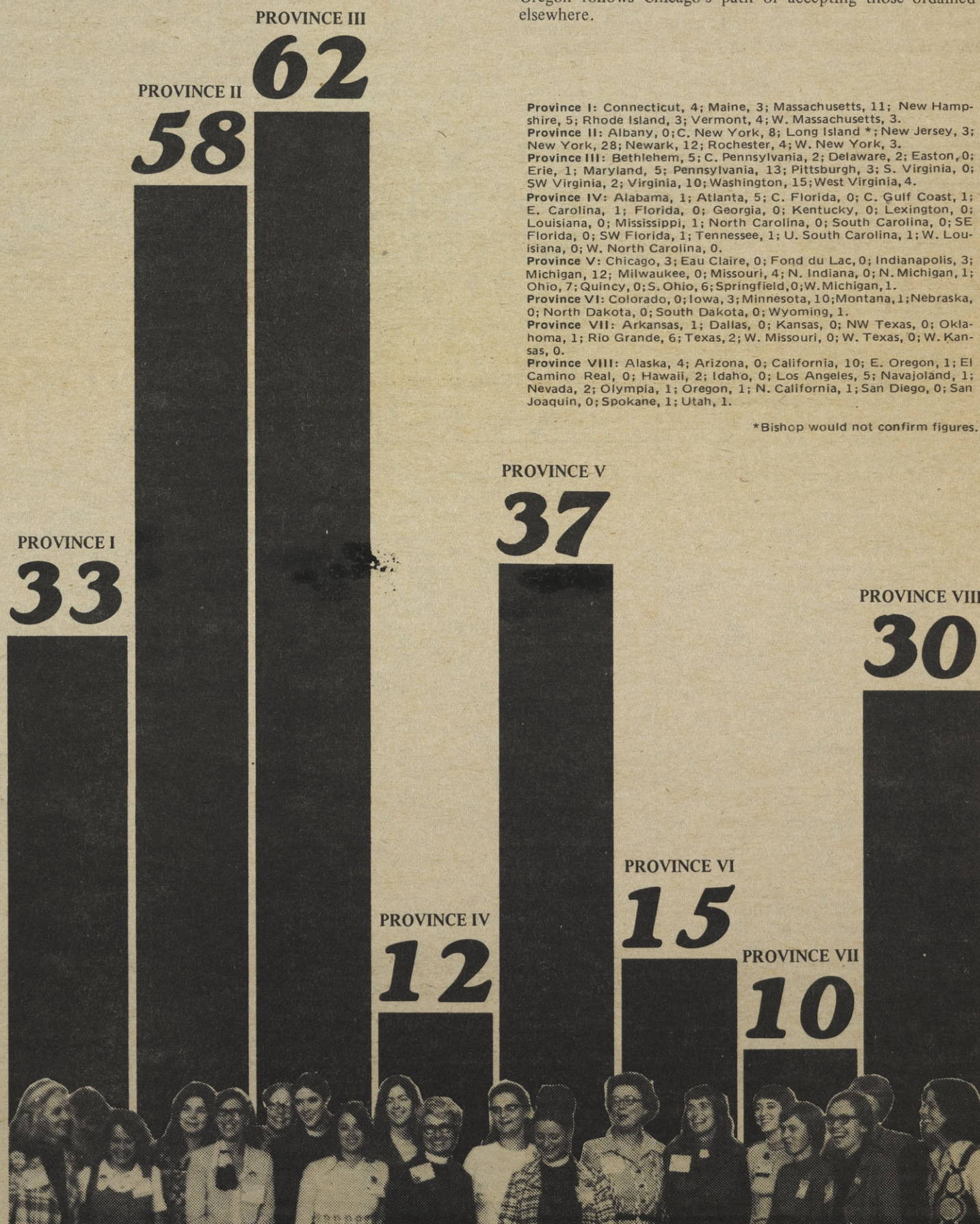
only three bishops—in Albany, Southern Virginia, and Easton (Maryland)—have reservations about ordaining women to the priesthood. Only Southern Virginia and Easton report no clergywomen at all. All other dioceses have female priests, and Albany has women deacons.

By contrast, in the 19 dioceses of the so-called Old South, over half (11) report no women priests, and seven diocesan bishops say they will not ordain women to the priesthood.

In the upper midwest, Michigan and Minnesota have large numbers of female priests, but they are exceptions. Of the 22 dioceses between Ohio and Montana, north from Missouri to Canada, eight diocesan bishops will not ordain female priests and three—Quincy, Nebraska, and South Dakota—will also not ordain women to the diaconate. But Chicago's diocesan, while opposed, is willing to have others ordain females; the three women priests who work in that diocese were ordained either by the suffragan bishop or outside the diocese. Fond du Lac's new bishop has not yet stated his policy.

In the 10 dioceses of the southwest, three diocesan bishops will not ordain women priests, and one diocesan commission on ministry is opposed so the bishop says ordination is "unlikely."

Of California's six dioceses, two—San Diego and San Joaquin—will not ordain women priests. Nor will Idaho's diocesan, but Oregon follows Chicago's path of accepting those ordained elsewhere.



THE EPISCOPAL CHURCH LOOKS AT

ISSUES:

THE ARMS RACE

Will we get through 1981 without a major war? The recent collapse of détente, the shelving of the SALT II agreement, the Russian invasion of Afghanistan, and calls for a new arms buildup have added strains to the tension that already exists between the United States and the Soviet Union. The two superpowers are now locked into a hostile "action-reaction" cycle that could easily end in a military collision of unparalleled proportions, an infernal machine which has grown too large and too complex for either side to fully control.

The revival of the Cold War has its roots in several developments: the failure to ratify SALT II, concern in Western Europe over the buildup of Soviet SS-20 missiles; intense U.S. pressure on NATO countries to increase their military spending and deploy a new line of strategic weapons; U.S. rejection of Soviet offers to negotiate mutual troop reductions, and Soviet support of conflicts in Angola, Ethiopia, and South Yemen. These developments, coupled with the tension created by the emergence of militant Islamic movements and the Iranian revolution, have created in both the U.S. and the Soviet Union a policymaking climate of fear, anger, and frustration, lending support to military expansionism.

The budget of the U.S. Department of Defense for 1980 was \$129.9 billion, an

increase of \$3.9 billion over 1979 and \$12.2 billion over 1978. Military outlays continue to increase year after year although experts admit that no amount of arms spending can increase our security or end our vulnerability to a nuclear strike. Indeed, U.S. arms expenditures of over \$1 trillion during the last 35 years have resulted in the net fact that we are less secure now than we were at the end of World War II. Were either superpower to send its missiles against the other, and were a counter-strike ordered, such a nuclear exchange could cause an initial 140 million American and 113 million Soviet casualties, with countless millions dying soon afterward from the effects of radiation.

The "peace issue" — a term which includes questions of war, arms control, defense policy, the draft, military spending, and the ethical implications of these issues — is becoming a major concern among many religious bodies in this country. It is increasingly difficult for twentieth century Christians to deny or give lip-service to what the Episcopal House of Bishops in 1962 called "the imperative obligation (of Christians) to pray and work for peace among men and nations."

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THE REIGN OF UNREASON

By Joseph T. Vitale

On Monday, August 6, 1945, at 8:16 a.m. on a cloudless morning, a man — his name forever unknown to us — was standing in front of the Sumitomo Bank in Hiroshima, Japan, perhaps waiting for it to open. A moment later he, like 70,000 of his fellow residents, was vaporized, obliterated in a brilliant flash by the first atomic bomb used in wartime. Our unknown citizen may have disappeared that day, but he left a haunting reminder for the modern world: his shadow, seared into a nearby granite wall by the light of the blast. The shadow is fuzzy today, and dim, under a plaque that marks "a memento of the first atomic bomb explosion," but although it is dim and faded, it is still there if you look closely enough, though hardly anyone does.

THE SHADOW ON THE wall at Hiroshima is mute testimony to the thirty-five years that man has lived with the means of his own destruction. It is a silent reminder of the human factor in the arms race, a point that is often lost amid talk of "megatons" and "delivery systems" and "rapid deployment forces."

For when we discuss armaments and the sophisticated systems they have spawned, when we talk of "mobile basing modes" and ICBMs and MIRVs, we are still fundamentally talking about ways of killing human beings. And, although the distance between victim and executioner is now measured in thousands of miles, it is the same

primordial impulse that forced Cain's hand against Abel, the mystery of evil that is as old as man himself.

As we begin the ninth decade of the twentieth century, there is a price on the head of every man, woman, and child on earth. Since Hiroshima, a destructive force equal to several tons of TNT has been allotted to each of us. Whether that total is three or twenty (as has been variously estimated) seems of little significance. What does matter is that it is always there, hanging just above our heads like the sword of Damocles.

The power of the world's nuclear arsenal has increased several million-fold since Hiroshima. The awesome strength of today's weapons makes that small initial blast resemble a flickering match held against a raging furnace. And yet, after more than three decades, the arms race continues unhampered.

"We have all been conditioned," writes disarmament activist Alva Myrdal, "to live with the dangers to our lives and our civilization, as we live with the inevitable personal catastrophe of our own death, attending in an unconcerned way to daily duties and pressures."

Those born after 1945 have never lived a moment free of the danger of imminent destruction. We have become psychologically conditioned to the threat — like victims of a lingering disease which will inevitably, we know, kill us. This psychological conditioning deadens the senses, makes us unaware of or unable to respond to the increasing effects of militarism in our lives. There are times, however, when sudden events shock us into recognition. The Cuban missile crisis of 1962 gave us a glimpse of the brink and, most recently, in September 1980, the accidental explosion of a Titan II in its Arkansas silo reminded us of the existence of these weapons around us, in the very earth beneath our feet.

Today, the superpowers — the United States and the Soviet Union — are engaged in an intense, increasingly expensive, and highly dangerous arms race. A relentless search for an elusive "nuclear superiority" and attempts to forestall an opponents' gaining it add fuel to the fears that drive the race. The ultimate toll, however, has little to do with weapons. It is measured in food, housing, education, medical care, and the well-being of more than half the earth's population.

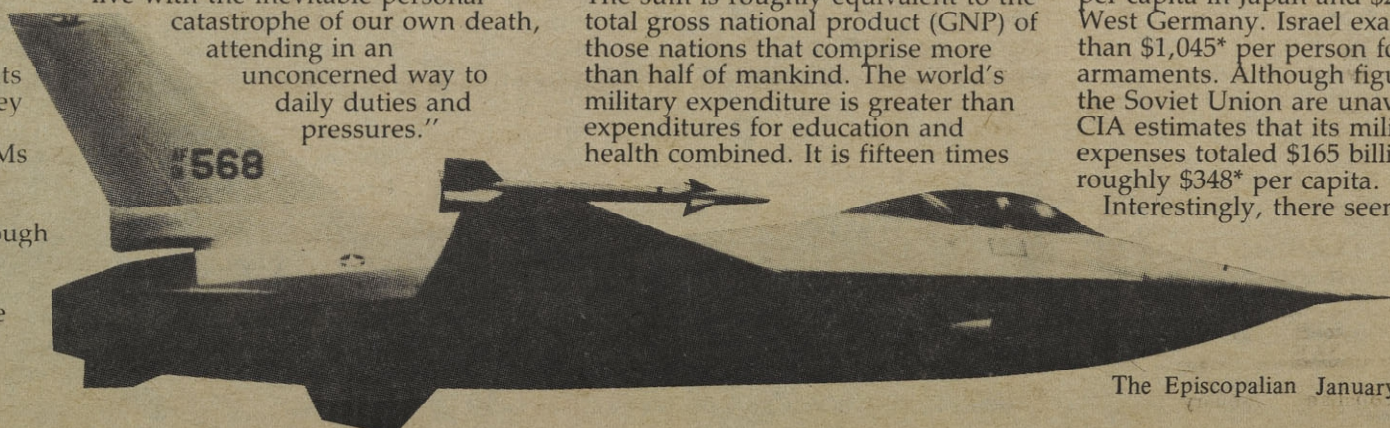
Every year, more than \$500 billion is spent on armaments worldwide. The sum is roughly equivalent to the total gross national product (GNP) of those nations that comprise more than half of mankind. The world's military expenditure is greater than expenditures for education and health combined. It is fifteen times

larger than the aid provided annually to underdeveloped countries, and is equal to the combined GNPs of all the nations of Africa, the Middle East, and South America.

Although these figures are staggering, they are certain to increase in the years ahead. In the coming decade, world military outlays promise to top \$600 billion a year, even under the unreal assumption that price inflation will be checked. The outgoing Carter Administration had asked Congress for \$696 billion in federal funds for fiscal 1981. Of this amount 47 percent is earmarked for the military, with 32 percent going for current expenditures and 15 percent to cover the cost of past wars (5 percent for veterans' benefits and 10 percent for interest on the national debt, two-thirds of which is estimated as war-incurred). Of the remainder, 29 percent of the budget goes for human resources (education, manpower, social services, etc.); 11 percent for agriculture, transportation, and the environment; and 13 percent for all remaining expenses (revenue-sharing, international affairs, and overall government operations).

Currently, the United States asks its citizens to pay \$129.9 billion (roughly \$465 per capita) for military expenses. This compares with \$60* per capita in Japan and \$282* in West Germany. Israel exacts more than \$1,045* per person for armaments. Although figures from the Soviet Union are unavailable, the CIA estimates that its military expenses totaled \$165 billion in 1979, roughly \$348* per capita.

Interestingly, there seems to be a



direct relationship between military expenditures in percent of GNP and the annual rate of growth in manufacturing productivity. Among major industrial countries, the highest rates of military spending are associated with relatively low growth of productivity, the lowest rates of military spending with high gains in productivity.

The largest military spenders per GNP, the U.S. and the United Kingdom, have both suffered from the loss of competitive edge in world markets. During the period from 1960 to 1978, the United States, which spent roughly 6 percent of its gross national product on the military, experienced less than a 3 percent growth in manufacturing productivity. The Soviet Union,

1974 to an estimated 25 percent in fiscal 1980. All this without a corresponding increase in their share of the world's financial resources. The ramifications are clear: in many poorer nations, military expenditures are preventing development in vitally needed areas (housing, medical care, etc.) and contributing to an unstable political climate. This instability in turn brings about an even greater danger: that Third World countries which have spent an increasing amount on sophisticated weaponry (much of it nuclear) will be the first to use it.

Although several nations are racing to develop their own "bomb," the heart of the arms race is still the U.S. — USSR military rivalry. Since 1970, these two nations alone have



according to the most recent CIA report, exceeded the U.S. in defense spending for most of the past decade and its economic growth declined to the lowest rate since World War II. Conversely, Japan spent only 1 percent of its GNP on the military and had more than an 8 percent growth rate in productivity while West Germany spent only 4 percent and had a 4½ percent rate of growth. Little wonder that many European nations are now asking the United States to pick up an even larger percentage of their military tab.

Military expenditures are in competition with other government budgets which do a considerably better job of creating employment opportunities. Non-defense needs tend to be less capital-intensive, more labor-oriented. Official calculations for the U.S. economy indicate that, for the same expenditure of funds, up to twice as many people can be employed in schools, health services, the building trades, and municipal services.

According to statistics compiled by SANE (Citizens Organization for a Sane World), the cost of two Trident submarines is \$3.42 billion, equal to the total federal funds for elementary and secondary education in the U.S. for one year. Eight Lance tactical surface-to-air missiles cost \$1.01 billion, the same as the total federal funds appropriated for alcohol, drug abuse, and mental health for one year. Six hundred fifteen Phoenix air-to-air missiles cost \$323.5 million, equivalent to the total operating expenses of our national park system in fiscal 1980. Twenty-two F-15 fighters cost \$382.58 million, roughly equal to the total federal funds appropriated for solar energy last year.

But perhaps the most dramatic (and unfortunate) trend in the arms race over the past decade has been the increase in military expenditures by underdeveloped nations. The Third World contribution to global military resources rose from 3.2 percent in 1955 to 12.3 percent in

accounted for a majority share (58 percent) of the world military outlays and, with their alliances (NATO and the Warsaw Pact), for 80 percent of the total.

In the light of all this, it seems absurd that President Carter shelved the SALT II Treaty (regardless of the Afghanistan invasion) and that President-elect Reagan has threatened to scrap it entirely, claiming it robs the U.S. of its "margin of safety." Thomas Halstead, spokesman for the U.S. Arms Control and Disarmament Agency, believes such a "margin of safety" is theoretical at most. "The problem is," said Halstead, "how do you measure it and how do you keep the other side (the Soviets) from preventing you from getting it?" Halstead believes, however, that Reagan will not want to throw out the entire treaty once he assumes office. "After all," he said, "it was negotiated by three different administrations (two of them Republican) over 10 years. We obtained many significant concessions from the Soviet Union."

But SALT, at best, can only slow the rate of the arms race, not stop it.

According to figures assembled by disarmament activist Ruth Leger Sivard, the U.S. will have 14,000 to 17,000 nuclear weapons by 1985 without a SALT II agreement and 11,500 to 11,900 even with SALT in effect. The Soviet Union will possess 12,000 to 13,000 weapons without SALT II and 10,000 with it. This represents an increase of 2,300-2,700 nuclear weapons for the United States and 4,000 for the Soviet Union over the next five years even with some sort of arms limitation agreement in place.

PROPOONENTS OF THE arms build-up often point to areas of Soviet "superiority." For example, it is claimed that the Soviets have more missile launchers and greater missile "throw weight" or "megatonnage" of explosive power.

But most military experts agree that these figures alone do not accurately reflect real military strength. "It's warheads, not launchers, that kill people," Henry Kissinger once said. The U.S. now has twice as many warheads as the Soviets, and it is generally agreed that U.S. delivery systems are far more accurate, reliable, and consequently more deadly than anything the Soviets have. Also, Soviet weapons are more vulnerable because they are mostly land-based, and many would be destroyed in a nuclear attack. The U.S., on the other hand, relies more heavily on submarine-based missiles, which are less vulnerable to a Soviet strike.

"Most people are unaware," said disarmament activist Father Nathaniel Pierce, "that one U.S. Trident submarine can fire all 16 of its missiles, each with a multiple warhead, from 200 feet below the surface of the ocean while constantly moving and never surfacing. The chances of knocking out one of these submarines is virtually impossible."

Current U.S. plans call for spending over \$1 trillion on the military from 1981 through 1985. That figure would increase dramatically if President-elect Reagan goes ahead with his plan for "beefing up" the defense budget by an estimated \$20-\$40 billion a year.

The new surge in military spending would also include massive funding for counterforce or "first-strike" nuclear weapons systems. This relatively new strategy consists of targeting "attack missiles" against an opponent's military forces (air fields, land-based missiles, etc.) rather than against civilian populations as in the traditional "balance of terror" strategy. Inasmuch as nuclear forces would be virtually invulnerable once launched, this strategy presupposes the first use of nuclear weapons rather than a retaliatory strike. Presidential Directive 59, revealed in August 1980, shifted U.S. strategic forces to a counterforce capability rather than one of MAD (Mutual Assured Destruction). What was once unthinkable has now become not only thinkable, but feasible as well: that the United States might be the first nation to use nuclear weapons.

It is difficult to assimilate at one sitting the mind-numbing data of the arms race. This report has not even touched upon such crucial areas as the draft, the effects of arms sales, and the Pentagon's plans to develop

a Rapid Deployment Force (RDP) for lightning armed intervention abroad. But what is most important to remember is that the world is entering a new and even more dangerous era brought on by the "cybernation" of the arms race. More and more, computers are taking over the planning (and conceivably the "fighting") of a nuclear war. These highly accurate and delicate systems (in operation in both the U.S. and USSR) demand that both sides keep their forces at a constant state of "readiness". For in a world where missiles are programmed to hit other missiles, the premium is on being able to shoot first.

The United States and the Soviet Union, which have spent billions to guard their respective ways of life, have now all but given up the "red button" to their computers.

In November 1979, and twice in June 1980, a malfunction in the U.S. defense system signaled a massive Soviet attack on the United States. The false alarms were set off by a short-circuit in a computer chip the size of a dime and worth less than half a dollar.

The June "mistakes" were considerably more dangerous than the one in November since tensions between the U.S. and USSR had heightened due to the Afghanistan invasion and the American threat to intervene should the Soviets move into the Persian Gulf. The computer warned that Russian missiles had been fired from submarines close to American shores. The alert time was a mere three minutes.

As military technology becomes more sensitive and complex, we may arrive at the day when computer chips replace commanders-in-chief and decide when we go to war. If that day comes, we may never know if the threat to us was real or imagined.

Today at dusk in Hiroshima's Park of Peace, lovers lie in the summer grass, under the willows weeping down to the river bank. Schoolchildren shut their paint boxes and tenderly roll up their pictures of the cenotaph—the city's monument to the dead. In the river, gay red and blue rowboats glide across the green water. In Hiroshima today, the shadow of the man on the granite wall keeps watch, but so do the lovers, content and at peace.

*Equivalent in U.S. dollars.

THE CHURCH RESPONDS

BECAUSE OF THE nature of the Christian faith, we have an imperative obligation to pray and work for peace among men and nations." With those words, the 1962 House of Bishops committed the Episcopal Church to put into practice the Christian mission of peacemaking. Today, there is a growing awareness that it is important, even mandatory, for the Church to address the "peace issue."

In the nuclear age, with the sophisticated weaponry of mass destruction, a decision on the "justness" or "unjustness" of a war would have to be limited to perhaps three minutes. It is therefore

important, many Christians feel, that such a decision be made in advance or not at all.

In 1962, the House of Bishops issued a Pastoral Letter on "War and Peace." While noting a lack of clarity about what constitutes a "Christian" view of the question, especially in our era, the bishops declared that "it is still possible to affirm an approach . . . which is grounded in the basic truths of the Christian Gospel." Since that time, the attention given to the issue by the Church has waxed and waned. After Vietnam, the Episcopal Church turned inward—to questions of prayer book revision and women's ordination. But now, in the light of growing international tensions and an

increasing awareness of the heavy burden of militarism, the issue is once again "center stage."

At the 66th General Convention held in Denver in 1979, the Rev. Nathaniel Pierce of Idaho presented a resolution resurrecting the 1962 statement and seeking to establish the machinery for implementing it. As a result, the Convention established a 12-member Joint Commission on Peace and authorized it "to present a comprehensive program for implementing the 1962 House of Bishops' Pastoral Letter as it pertains to peace and war to the 67th General Convention of this Church for consideration and further action."

The Joint Commission on Peace, chaired by Bishop William C. Frey of Colorado, held its first meeting in May, 1980. It will prepare a theological statement to stimulate discussion within the Church, seek to identify the international and domestic implications of current U.S. policy, and suggest educational and pastoral programs for the Episcopal Church which will facilitate its ministry of peace and reconciliation.

Frey explained that the Commission will establish three subcommittees — one on Biblical and theological issues, one on international implications, and one on domestic concerns. He stressed that the commission will begin with a Scriptural foundation and work from that, rather than, in his words, "beginning with a position and looking for a Biblical quotation here and there to support it."

Although the Commission was created for only a three-year period (its work, theoretically, will be complete when it submits its report to the 1982 Convention), Frey would like it to continue as a permanent structure, challenging the Church to place the question of peace and war at the center of its life. "I think these issues should be vital concerns to all Episcopalians and all Christians," said Frey. "There is a lot of heat but very little light on this question — I'd like to see the Commission shed some of that light. Everyone in the Church says: *I'm against war and for peace*. But my question is: *How?*"

One group seeking to answer that question is the Arms Race Task Force of the Episcopal Urban Caucus. Created at the same 3-day meeting in Indianapolis in February, 1980, at which the Urban Caucus was formed, the task force will study the effects of the arms race on urban areas.

"People in the urban centers of this country are hungry, and sick, and living without basic human services and their impoverishment is directly tied to the arms race," said the Rev. George Regas of Pasadena who heads the task force. "You cannot give the type of priority to armaments that we have without it seriously affecting the quality of life."

Regas wants his task force to be an "action oriented" entity, not only to place the arms race issue on solid theological ground (like the Joint Commission) but to create a grass roots movement within the Church as well. "We want to develop a study-action educational program that relates the arms race to the general economic ills of this country," he said, "and we'd like to see it adopted by the Church."

Regas stresses the "activist" nature of the task force's mission. "We in the Church must be protagonists in the struggle to reorder our country's priorities," he said. "Out of our Christian commitment, we must preserve the planet."

The Rev. William L. Weiler, the Church's Washington affairs officer, feels that the concept of disarmament has moved center stage in the awareness of the religious community. "Arms control and reduction will soon take on the role that hunger did only a few years ago," he said.

The growing urgency of the problem was echoed at the October 2-9 meeting of the House of Bishops in Chattanooga. The bishops agreed with the pleas of bishops Otis Charles of Utah and Wesley

requested establishment of "alternative forms of volunteer national service in order that young people may demonstrate their desire to serve their country in a variety of ways."

One of the strongest voices for peace in the Church over the last 40 years has been the Episcopal Peace Fellowship (EPF). Established in 1939, just before the outbreak of World War II, the EPF initially limited its activities to draft counseling. In the past several years, however, the EPF has broadened its

said Giardina. She explained that one of her tasks, and one of the tasks of the EPF in general, will be to educate the Church in all the ramifications of the arms race issue. "The problem is more technical and less emotional than the Vietnam war was. It's harder for people to get involved on a gut level," said Giardina. But she is quick to point out that the consequences are even greater. "It won't be a question of watching it on TV this time," she said.

In doing its work on the "peace



United Nations Photo by SYGMA

"Episcopalians must come to realize that disarmament and peace will not be achieved by merely passing resolutions. The Episcopal Church has affirmed every disarmament conference since it supported Tsar Nicholas II of Russia's call for a peace conference in 1898. It is time for commitment, leadership, and risk." — Charles A. Cesaretti, Public Issues Officer of The Episcopal Church.

Frensdorff of Nevada and urged a churchwide study "of the MX system, the ability of the system to achieve its purpose of 'protection and peace,' and its potential effect on the people and environment of Nevada, Utah, and the nation." Bishop Charles also sponsored a more general resolution calling on the House to agree to a major exploration of arms issues at its next interim meeting in 1981.

The bishops voted unanimously to urge the U.S. to redirect its foreign policy in ways that foster national and international security by economic rather than military means. They also reaffirmed the 1979 General Convention's stance "opposing peacetime conscription or any form of compulsory military service unless a national emergency is declared by Congress," and

activities to include the whole range of "peace and justice" issues. Funded by some 1,200 members nationwide who make voluntary contributions, the EPF was instrumental in bringing the "peace issue" before the General Convention in 1979.

"Reinstitution of military draft registration and the prospect of massive new weapons expenditures demand a Christian response," said EPF national chairman the Rev. John M. Gessell. In October, the organization also announced the appointment of its first full-time national executive secretary since the Vietnam War era, the Rev. Denise Diane Giardina.

"The appointment of a full time staff person indicates an intensification of the peace and justice issue in the years ahead,"

issue" in the weeks and months ahead, the Church will have to steer a course between simplistic anti-militarism on one hand, and ineffectual generalities on the other. For many, both in and outside the Church, the future appears dark, but a glimmer of hope lies in the fact that more and more Christians are saying a definite "no" to the preparations for war, "no" to military priorities that drain human and financial resources.

The cost of discipleship has always been high, and Christians may once again have to bear a heavy burden for their beliefs. But it is only such beliefs — along with prayers that God will stay the hand of humanity — that may yet save the human community and the planet entrusted to its care.

THE HUMAN FACTOR

Nathaniel Pierce and Leonard Anderson find themselves on opposite sides of the disarmament issue. Nat Pierce has spent the greater part of his adult life struggling against war and the development of weapons. Leonard Anderson has spent the greater part of his adult life working in the very industry that produces those weapons. However, both view their work as extensions of their religious faith. Father Pierce sees a deep and fundamental dichotomy between the arms race and the Gospel of Jesus Christ. Mr. Anderson believes that a militarily strong America can serve as a bulwark of freedom and morality. In the conflict between the views of Nat Pierce and Leonard Anderson lies the heart of the issue: two Christians with equally valid and conscionable reasons for believing what they do. It is important, ultimately, to see the arms race in human terms because it is in human terms that it is run. As John F. Kennedy said, on the occasion of signing the Nuclear Test Ban Treaty in 1963, "We all breathe the same air, we all inhabit this small planet, we all cherish our children's futures, and we are all mortal." The future of the arms race will ultimately be decided by us. We will follow the Biblical call to steward over the earth, or perish by our own hand.

There is a poster in Father Nat Pierce's office that reads: "Join the Army; travel to exotic, distant lands; meet exciting, unusual people, and kill them." That poster and its message is indicative of both the style and content of Nat Pierce's approach to the arms race. His work combines serious commitment with a life-affirming and, at times, self-deprecating wit.

The bearded, pipe smoking Pierce is rector of Grace Church in Nampa, Idaho, and until early this year, national chairman of the Episcopal Peace Fellowship. A self-described "child of the 60s," he walked his first picket line in front of Woolworth's in 1959 (to protest racial segregation) and has been walking the line for a number of causes ever since. Pierce was on the East coast during much of the 1960s, first as a student at Cornell University, then as a graduate working in the civil rights movement and counseling draft resisters who were on their way to Canada. A former consultant to the World Without War Council, he was recently appointed to the Episcopal Church's Joint Commission on Peace. Married with three stepchildren, Pierce divides his time between diocesan activities and his work on disarmament.

"My view of social action was formed during the 1960s when one believed that no problem, no matter how complicated, was insoluble and that individual contribution counted for something. In that sense, I guess I can still be called a 'child of the 60s.' I believe that problems are solvable and that what the individual does makes a big difference.

"The Episcopal Church at the last General Convention opposed peacetime conscription for the first time in its history; it created the Joint Commission on Peace and

adopted as its own the Lambeth Statement on War and Peace which is a very radical statement. Those were legislative victories that six years ago would never have been dreamed of. Maybe that was all an aberration or maybe it was the beginning of a trend. I don't know. That's why the events of the next General Convention become so important.

"When the Church is serious about a particular issue it responds by committing money and staff. That's what I'd like to see come out of the next convention together with a real program for peace education on the grass roots level.

"When Reagan talks about the United States developing a first strike capability, most of us don't feel educated enough or knowledgeable enough to stand up and say, 'That's a lot of garbage.' At the 1979 Convention, The House of Bishops adopted a resolution endorsing the SALT II Treaty. It came before the House of Deputies and it was voted down because they claimed they didn't know enough about it. I don't think a reasonably educated person should say, 'I don't know enough about SALT II.' These are, after all, life and death questions.

"Most people, for instance, don't know that the United States has never stated publicly that it would not be the first nation to use nuclear weapons. This country has resisted stating that even though it has been called upon to make such a commitment. What I would like to see the Church developing over the next few years is a program of education, a coherent policy on the arms issue, and a commitment to advocate that position in the public arena.

"My own commitment to these issues stems from my understanding of what God's all about. I think as people grow in their understanding of God they grow in their relationship with God and they become aware of how radically divergent our national policy is from any understanding of the Gospel. What I'm gambling on is that people will begin to sense that there is a radical dichotomy between the arms race and the Gospel of Jesus Christ. My hope is that they will ultimately come to honor the Gospel more than they honor the arms race. I think that's the critical issue that the Church needs to raise with people in a loving, pastoral way.

"One of the things the Romans knew about Christians was that there's nothing more dangerous than a thinking one. That's why they threw them to the lions. And that mentality persists today with our government. When Christians begin to ask questions that spring from their faith the state gets apprehensive. When Christians start asking, 'Is it really being Christian to support the arms race?' the state gets uptight.

"One phrase characterizes me, I think — the loyal opposition. There are three kinds of critics, you know: the unloving critic, the uncritical lover, and the loving critic. I consider myself a loving critic. What we need today are more loving critics, affirming all of us as human beings, but criticizing where needed."

Take Route 84 out of Hartford, Connecticut, drive three miles east, and you will come to the little town of Manchester, nestled in the gently rolling hills of southern New England. Leonard Anderson has lived in Manchester for 26 years, and for 26 years he worked for Pratt & Whitney Aircraft, Inc., a subdivision of United Technologies. Leonard Anderson is a tall, rugged man in his mid-sixties with a shock of gray hair and a ready laugh. The father of four children, he is an active member of the local Episcopal Church, St. Mary's, where he sings in the choir and is a member of the vestry. For most of his life, Leonard Anderson has worked in what many might call the "armaments industry." During World War II, he was employed by Brown & Sharp, a manufacturing company which produced rifle barrels and machinery for weighing out and separating .30 caliber shells. In 1952, he joined Pratt & Whitney, a supplier of aircraft engines for the military. He retired in 1978 as an assistant foreman. Listen to Leonard Anderson speak and you'll detect the "down East" twang which denotes his Rhode Island upbringing. Hear his words and you'll understand the warm-hearted humanity of the majority of the American people. If there are villains in the story of the arms race, you won't find one here.

The reason I got my first job was because of the war. The Second World

War was coming on in Europe and there was a need for skilled workers. If the war hadn't started I probably wouldn't have gotten the job. My father was a skilled sheet metal worker and I had a skill that was needed. The war produced a need: a need for jobs, a need for manpower.

"I wouldn't describe myself as a 'hawk.' During the Vietnam War, for instance, I had very mixed feelings. While we were there, I wanted us to either do something definite or get out. I didn't like to see the spread of Communism, however, and I still don't. I'm pretty strong about that. But when I saw that the people themselves (the Vietnamese) didn't seem to care one way or the other, I felt it was time for us to get out.

"As far as our need for armaments is concerned, I believe that we must be prepared. If we don't struggle to keep ourselves strong, we're going to lose our spirit, and if we lose our spirit we're going to lose our freedom.

"America must be strong, not only for ourselves, but because we are the protectors of so many little nations. They depend on us. I feel that the work I did at Pratt & Whitney contributed to our preparedness.

"I consider myself an active Christian. My wife and I belong to the local Episcopal Church. We were presidents of the married couples club. I sing in the choir on Sundays and I'm a member of the vestry. My religion means a lot to me. I don't see any conflict between my religious commitment and the work I did in the armaments industry. I looked upon it as a commitment to my fellow man. My friends, my family, my countrymen — who were fighting to protect me — depended on the work I did. I believe that America has always defended the way of God and the way of freedom. We're the only bulwark of freedom left in the world.

"I know that during the Vietnam War, many priests, many bishops, actively protested the war. I always respected their right to protest although at times I felt that they were putting our boys in an

awkward position. But I tried to understand their position. It was tough working in a plant and knowing that people were protesting right outside your gate. I felt that if they had a right to be outside, I had a right to be inside.

"My commitment has always been to the individual — my fellow human being — who is depending on me to supply him with the things he needs. I don't want to take that rifle, or that bullet, or that jet engine, or that tool away from him because that will make him weaker than his opposition.

"If anything has gone wrong in this country during the last twenty-five years I think it has been the morality of our leaders — not the morality of the average working man who happens to be in the armaments industry. Our power may have been misused by certain individuals during the last few years but that doesn't mean that we are fundamentally immoral because of it. We have always stood for the downtrodden and the weak and I think that is fundamentally a moral and a Christian position. I feel that what I did helped to defend America, and by defending America, I was defending Christianity and the Gospel of Christ as well."

Resources for Action

The Episcopal Peace Fellowship

The Episcopal Peace Fellowship is an independent society of Episcopalians working for reconciliation between people and nations, and pledged to renounce participation in war so far as possible.

For literature or information contact: The Reverend Denise Giardina, The Episcopal Peace Fellowship, Hearst Hall (Room 232), Wisconsin Avenue and Woodley Road, N.W., Washington, D.C. 20016. (202) 363-5532.

The Fellowship of Reconciliation

Parish resources are available to assist in studying and addressing the arms race; of particular emphasis is nuclear weapons control.

For information contact: Mr. Dan Ebener, Fellowship of Reconciliation, Box 271, Nyack, New York 10906 (914) 358-4601.

Coalition for a New Foreign and Military Policy

The Coalition unites forty-three national religious, labor, peace, research and social action organizations working for a peaceful, non-interventionist and demilitarized U.S. foreign policy.

For information and literature contact: Coalition for a New Foreign and Military Policy, 120 Maryland Avenue, N.E., Washington, D.C. 20002 (202) 546-8400.

American Friends Service Committee (AFSC)

American Friends Service Committee (AFSC) advances non-violent action for change. Activities stress programs on conversion and dependency on defense spending.

For information and study material contact: American Friends Service Committee (AFSC), 1501 Cherry Street, Philadelphia, Pennsylvania 19102. (215) 241-7177.

Institute for Policy Studies

Institute for Policy Studies is a research and public education organization concerned with international issues and regularly publishes materials on disarmament.

For information and publications contact: Mr. Alan Geyer, Institute for Policy Studies, 1901 "Q" Street, N.W., Washington, D.C. 20009. (202) 234-9382.

ISSUES: The Arms Race was designed by Rachael Bickhardt.

Books

Continued from page 13

New York, N.Y. If you've been wondering who George Bush really is, the new made-for-the-recent-campaign biography by admirer and former staff member Nicholas King won't be much help. But it will tell you where Bush has been: Andover, Yale, U.S. Navy, Texas oil fields, and political and diplomatic arenas. As the preface admits, this story of Bush's life is "favorable all around." His Number Two spot in the Reagan administration has transformed this stereotypical Episcopalian "from a probable footnote in history to a possible chapter." Apparently the only problems which have beset Bush are the death of a 4-year-old daughter from leukemia, dealt with in three paragraphs, and his discomfort while chairing the Republican National Committee during the closing days of the Nixon administration. One senses that Bush may be a more rounded and attractive person than the author's characterization of him as a "career aristocrat," "a son of capitalism," or "a paternalist liberal," but you will have to look further than this book to find any direct evidence.—J.S.P.

Christ and the Media, Malcolm Muggeridge, \$5.95, Wm. B. Eerdmans, Grand Rapids, Mich. A veteran journalist and BBC television interviewer, Muggeridge pulls few punches in blasting his former colleagues for the depths to which the mass media have sunk. A collection of his three thought-provoking lectures delivered at the 1976 London Lectures in Contemporary Christianity, the book includes the sticky questions and answers posed after each lecture and asks whether television is a redeemable medium of communication.—E.H.

The Meaning of Saints, Lawrence Cunningham, \$9.95, Harper and Row, San Francisco, Calif. What makes a saint? Not necessarily chaste living or a martyr's death. In this well-written, theologically insightful book Cunningham travels through the history of how Christians have determined who is or is not a saint; an explanation of Roman Catholic canonization or "the bureaucratization of sanctity"; a discussion of popular devotion to saints and saints as catalysts; the "hidden" witness of modern Christians and the significance of the desert. Along the way he discusses with incisive wit and understanding saints old and new, canonized and not, probable and improbable, Roman Catholic and Protestant, and gives his definition of saint.—A.M.L.

Adventure Inward, Morton T. Kelsey, paperback \$7.95, Augsburg Publishing House, Minneapolis, Minn. Kelsey, an Episcopal priest and theologian at the University of Notre Dame, has kept a journal for 30 years. In the process he has learned much about the value of journal writing in his attempt "to grow into the fullness of Christ." Here he presents a practical, specific, step-by-step guide to Christian journal keeping. "Many of us," says Kelsey, "have far more to write about than we thought. As we dig wells into our own inner beings through keeping some kind of record of those selves, we find that there is living water within each of us. We can tap into it directly. We do not need to rely solely on others for the water of life." —A.M.L.

Alpha Centauri, Robert Siegel, illustrated by Kurt Mitchell, \$9.95, Cornerstone Books, Westchester, Ill. A delightful new fantasy of journey and quest which transports an American girl, Becky, and her English horse, Rebecca, through the "Eye of the Fog" into ancient England where the First Ones have called her to undertake a perilous mission that alone can save a beleaguered race of noble centaurs. Siegel's delineation of this magic world is aided by Mitchell's full-color illustrations. Madeleine L'Engle, C. S. Lewis, Dr. Tolkien, meet Robert Siegel. He may be moving into your select circle.—J.S.P.

Education Guide

Because this is a time of greatly increased demand for better schools and educational standards, The Episcopalian reserves this section for listing of qualified institutions of learning. To list your school contact Advertising Manager, 1930 Chestnut Street, Philadelphia, Pa. 19103, or phone (215) 564-2010



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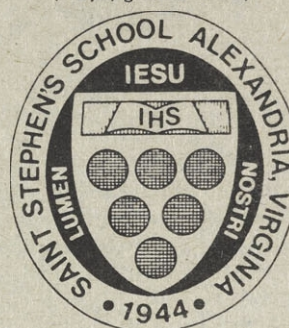
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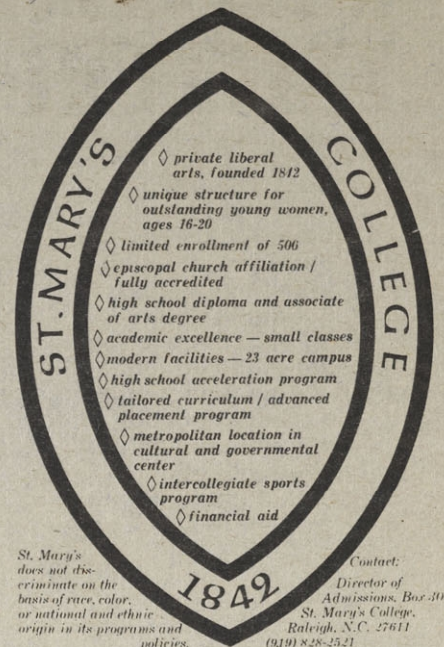
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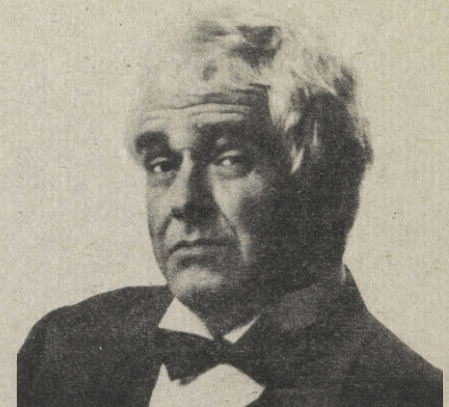
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Have You Heard

THE REBUS RIDES AGAIN

The rebus, that perennial puzzle favorite in which pictures or symbols suggest words or phrases, is again making the rounds. We recently received a sheetful courtesy (?) of Assistant Bishop Brooke Mosley of Pennsylvania. After puzzling out a majority of those stumpers, we decided to produce some of our own (and will gratefully accept submissions from our readers). We'll help you with the first one, but for the other three you are on your own. The first is "life after death," but of course, you'd already figured that out, hadn't you?

death/life	mission cccc cc c
God One nation	YYY men

SOUNDING SYMBOLS

We are deeply grateful to Marc R. Stanley of Austin, Texas, who put the whole recent election into perspective via his letter to the editor in the Dec. 1, 1980, issue of *Time* magazine. Stanley wrote:

"Someone ought to inform the Rev. Jerry Falwell that if Jesus had wanted His followers to support Republicans, He would have ridden into Jerusalem on an elephant."

WHINE WHEN YOU SAY THAT, PARDNER

California linguist John J. Ohala says the human smile is just a remnant of our ancient ancestors' expressions of submission. Originally the facial expression was secondary to a cry, similar to the whine of a submissive animal when confronted by an older or dominant animal. Does that mean the real message of the smile button is "I surrender"?

MAKING THE ROUNDS

So good it keeps popping up: "An honorary doctorate, like the curl in the tail of a pig, serves no useful function. But it does tickle the ham to which it is attached." (Clyde G. Steele)

GETTING OUT THE WORD

The New Yorker found this announcement in the bulletin of Christ Church, Nashville, Tenn.: "On the cover of last week's bulletin, we announced that next Sunday will be George and Grace Gross day at Christ Church. The time of the reception has been changed. It will not be a part of our regular Coffee Minute following the late celebration, and not from 3 to 5 as originally planned. Please change your calendars and plan to attend. Help us honor George and Grace." *The New Yorker* added, "We can tell when we're not wanted." We were also struck by a Coffee Minute: They must drink and talk fast in Nashville.



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