The Provincial Synod of 1968
Synod of 1968

What it Did and Did Not Do

The Synod of 1968 of the Southern Province may well be remembered for what it did not do as well as for what it did do.

First of all it did not vote to elect the President of the Provincial Elders' Conference by a direct, popular vote of the delegates. Prior to synod this proposal had been widely and openly discussed throughout the province. It was thoroughly debated by synod itself. In the end synod rejected all of the proposals for a change and reaffirmed its confidence in the present system that allows the five members of the Conference to choose one of the number as president.

It did not approve the organization of a Moravian Peace Fellowship to be associated with the Fellowship of Reconciliation. It did not authorize a special fund for the use of the Commission on Social Concerns. It did not give final approval for merger with the Northern Province.

On the question of the merger or union of the two provinces, synod did not allow the proposal to be defeated. The proponents of merger, realizing no doubt that a three-fourths vote was not possible, did not ask for outright final approval. Instead synod was asked to approve merger "in principle" and to elect a committee to draft a constitution for the projected Moravian Church in America. This constitution will be laid before the Synod of 1971.

In the areas of positive action synod improved salaries and pensions for ministers, ordered the construction of a Home for the Aging, adopted some far reaching statements on social issues, and called for a study of a way to coordinate overlapping efforts by different agencies in home missions, social concerns and evangelism.

Finally synod, in a move that surprised many, voted for a special synod in 1969 to be devoted to a discussion of the mission of the Southern Province in present day society. This synod, if adequate and thorough preparation is made for it, can be the most important single act of the Synod of 1968.
Elections by the Synod of 1968


Election of members of provincial boards and agencies is always one of the time consuming tasks of synod. The Synod of 1968 was in this regard no exception. This tedious and meticulous task was guided by one of New Philadelphia’s delegates, Reuben Hughes, who was chairman of the Committee on Nominations and Elections. Assisting him was a corps of volunteer tellers headed by Herbert A. Vogler.

The delegates patiently marked hundreds of ballots and listened to long lists of tallies as the boards and agencies of the province were chosen.

The election process was enlivened by the balloting for a bishop of the Unity and two new ministerial members of the Provincial Elders’ Conference.

At the end of seven ballots Br. Samuel J. Tesch was elected bishop. Br.
REUBEN HUGHES reports the results of a ballot. At the left is Edwin L. Stockton, secretary, and at the right is Richard F. Amos, chairman of synod.

Tesch is one of the veteran pastors of the Southern Province and a leader in provincial programs such as the development of Laurel Ridge and in the work of Foreign Missions.

He was a member of the original Board of Directors of the Conference Grounds that chose the site and developed Laurel Ridge and he served for several years as the president of Foreign Missionary Society of the Southern Province. He was a delegate to the General Synod of the Unity in 1957.

Br. Tesch retired from the ministry of the Southern Province in 1962 after serving as pastor of Friedberg, Enterprise, Christ Church, Immanuel and Friedland congregations. His consecration took place at Home Church on Sunday, December 29 at 3:30 p.m.

**Provincial Elders' Conference**

All three incumbents on the Provincial Elders' Conference were re-elected. They were the Rev. Clayton H. Persons and the Brn. Thomas A. Kimball and C. T. Leinbach, Jr. Elected for one term, subject to re-election for two terms, was the Rev. J. Calvin Barnes, pastor of the Calvary Congregation. The Rt. Rev. George G. Higgins was elected for one term expiring in 1971. He fills the unexpired portion of the term of eligibility to which the Rev. Richard F. Amos had been elected. Br. Amos asked not to be re-elected to the conference.

Dr. R. Gordon Spaugh, who had served as a member of the conference for 21 years, fifteen of these years as president, was in-eligible for re-election. Br. Spaugh's years of service were recognized at the Recognition Dinner on Friday evening during the session of synod.

**Financial Board**

The new lay member elected to the Provincial Financial Board was Charles W. Miller. Re-elected were Wilson E. Edwards and Jack M. White. The five members of the P.E.C. are also members of the Financial Board.
A Special Synod
To Ask Some

Basic Spiritual and Theological Questions
Jack M. White

The special Synod of 1969 will give the Moravian Church an opportunity to become a leading force in returning our society and our nation, in fact the world itself, to its rightful position of one world "Under God."

In so many ways, the Christian Church has drawn itself into its own tight little shell, and shielded itself and its program from the problems of the world and the needs of mankind. It has disturbed me for sometime that we in the Moravian Church like so many other of our sister denominations, have allowed ourselves to spend too much time on the necessary "housekeeping" chores of our Church organization, but were not willing to take the time to ask some basic spiritual and theological questions. I feel that by the approval of a Synod for 1969, the purpose of which will be to discuss the plan and program of the Southern Province of the Moravian Church in our present day society, we have taken a step forward which could eventually cause our denomination to become a leader in translating Christian principles into Christian action.

Free of Organizational Matters

In order to accomplish this we must be very realistic with ourselves, in evaluating all the programs which we now have as well as looking at possible areas of concern and work which we may not be meeting. In this synod we will be free of the necessary elections and organizational matters, which due to the time they consume, have prevented us, in the past, from considering some of the more important and I feel pressing questions.

SYNOD IN SESSION showing delegations (first row) from Bethania and Christ Church, (second row) from Friedland and Fairview and (third row) from Calvary and Messiah.

January, 1969
It is my feeling that never before in history has the world needed the guidance and working of Christ and organized Christianity as it does now. Our community, our nation and our world, has stopped looking to God through the Church for guidance; and the blame too often is that of the Church, in not offering the leadership nor speaking to the problems which confront us. As individuals and as organizations we are all seeking help, but too many times we must look elsewhere than the Church to get it, due to the Church's lack of response and realistic programs.

If this Synod of 1969 is to meet this high purpose and need, if our Church is to retain its rightful place as a leader in the Christian World, if we as Moravians are to return and continue our reliance on the Chief Eldership of Christ, then we must put forth the effort necessary to make this synod a meaningful experience.

Each of us between now and November, must through prayer, Bible Study and much thought prepare ourselves, in order that we may make this Special Synod a milestone in our personal relationship with Christ, and a step toward the involvement of our Church in the problems of mankind and its needs.

Home for the Aging Approved
Mrs. Douglas G. Kimel

The Synod of 1956 expressed its concern about the need for a Home for the Aging in the Southern Province, and every synod since that time has reaffirmed the fact that there is a continuing need for such a facility.

There will be a growing need in the future, as our society will include an increasing percentage of elderly people.

We have looked after our Young People, and provide for their needs, with our wonderful conference grounds, ministering to all categories of youth, but we have no program for the aging. We are lacking in this phase of the ministry of the church. It is not only a matter of finance, but also a matter of compassion and service that such a home should be an integral part of the church.

The Synod of 1965 instructed the Provincial Elders' Conference to appoint a committee to make a comprehensive study of the following:

1—Cost of construction of a home, with architectural consultation, and preliminary drawings.
2—The continuing cost to the church for operating such an institution.
3—Federal and local monies available for construction and operation, both for the institution and the individuals who may use such a facility.

Plans were presented to and passed by the Synod of 1968 for a home with a capacity of 50 residents, with a section to be used for nursing care, and provisions for future expansion.

Instructions to Proceed

The synod also instructed the Provincial Elders' Conference to form a corporation, with tax exempt status, as soon as possible for the purpose of
The Board of Directors of this corporation will have complete authority to construct and operate the Home for the Aging, to adopt and amend By-laws, to elect its officers, to establish policies for admission, administration and operation, to appoint administrators, to set charges to be made, and to do all other things customarily done by directors of business corporations.

This corporation will have authority to raise the necessary funds for construction and operation through the means of borrowing, and, with the approval of the Provincial Financial Board, to conduct a fund raising program within the province for construction costs and permanent endowments for operations.

The synod also instructed that before construction is started cash on hand and in pledges, receivable, should total not less than $550,000.

In an enabling resolution the synod authorized the Provincial Elders' Conference in the interim between synod and the appointment of the Board of Directors to "accept contributions and acquire land, if the opportunity arises, to proceed with construction plans and any other business matters prior to the forming of the corporation."

Never in the history of the province has it undertaken any major project with nearly 40% of the projected cost already on deposit. Surely 16,000 Moravians can see this project through.

Attention should be given to the fact that the women of the Province have shown, and will continue to show their interest and support in the specific area of financial assistance and volunteer service for the Moravian Home.

"Do not cast me off in the time of old age; forsake me not when my strength is spent." Psalms 71:9
Ministers' Salaries and Retirement

C. T. Leinbach, Jr.

The Committee on the Ministry of synod, after carefully studying the salaries paid to our ministers and how they relate to other professions requiring equal training, including the salary schedules for the ministers of the Northern Province, realized that our men are underpaid. The Synod of 1965 set the minimum salary for a beginning minister at $4,800 plus living quarters, with an annual increase of $100 per year for the first five years of service, bringing the salary for a man with five years of service to $5,300. The Committee's survey of current salaries revealed that many were still very close to the required minimums.

The Committee recommended that the new beginning salary start at $5,500 plus living quarters, and increase by $200 per year for each year of service until a minister with five years of service would be receiving $6,500. The minimum travel allowance remains at $500. Synod, realizing the fact that the increase in the cost of living affects the minister just as much as it does the layman, readily approved this resolution. As a matter of interest, 26 of the 49 ministers in active service in the Southern Province are currently being paid at less than the new schedule.

Retirement and Pension

The Committee on the Ministry also recommended that the retirement benefits be improved. First, it proposed that the retirement age be reduced from age 70 to age 65, with the minister having the option of early retirement at age 62 without any penalty. A minister could continue to serve, however, at the request of the Provincial Elders' Conference or the local church board on an annual basis or less than annual basis until he reaches age 70. The second improvement increased the retirement allowance from $2,800 to $3,600 per year, computed on
the basis of $120 per year for the first 30 years of service. The increased allowance would be paid to those already on retirement, including the widows of deceased ministers. Widows receive \( \frac{3}{4} \) of the pension to which their husband was entitled. Again, synod readily approved these changes in the Retirement Plan.

Both salary and retirement resolutions become effective July 1, 1969.

**A Fraternal Delegate**

**Looks Back at Synod**

John S. Groenfeldt

During the discussions of the proposed merger of the two provinces of the Moravian Church in America, the point has often been made that “merger” is not quite the right word, as we are already really one Church. What we are now attempting is merely to unify our administrative structures so the common work of the two branches of the Moravian Church in America can be carried on more effectively.

The truth of this statement was illustrated for me on numerous occasions during the recent Synod of the Southern Province, when synod wrestled with the very same issues that have been before us in the district conferences and Provincial Synod of the Northern Province in recent years.

**A Special Synod to ask “the big questions”**

One such instance was the discussion of the need for a special synod to consider the **mission** of the church. Several speakers mentioned the necessity of doing this in a situation where the delegates would not be inundated by all the elections and other business of a regular synod. “We know this routine is necessary,” said one delegate, “but the result is that we get so involved in the details that we never do have time to ask the big questions about the mission of our Church in the present era.”

As I listened to these words I found myself thinking that this is exactly the same concern that led to the development of the district conferences in the...
interested in this particular action of synod, which we believe may in the long run be one of the most significant matters to be brought to the floor.

The Church's responsibility for the aged — particularly for those who need nursing care — has also been before both of our synods, and Dr. Milo Loppnow, president of the Western District, was able to share with the committee the steps that led to the decision of our Western District to establish the new nursing home in Watertown, Wisconsin, which is now under construction.

The fact that the major set of resolutions dealing with race relations began with a quotation from the statement on The Ground of the Unity, adopted at the 1957 Unity Synod, indicates clearly that this subject is one of general concern throughout our worldwide Moravian Unity. (Northern synods have — and will — wrestle with these same perplexing issues.) The comprehensive nature of the report brought in by the Social Concerns Committee of the Southern Synod may well serve as a model for the parallel committee of the Northern Synod in 1970.

The revisions of our pension system and the search for new administrative structures have also been before recent synods of the Northern Province. Because of the larger number of pensioners involved in the Northern Province, we are currently making an actuarial study both of our present pensioners and of our ministers in active service in the hope that we can move our pension program in the direction of the progressive action taken by the Southern Synod.

Attitude on Merger

The action on merger was, of course, the specific subject of greatest interest to those of us representing the Northern Province. We had agreed in advance that if we were asked about the attitude the Northern Province took on this question we could honestly say that while we believed the overwhelming majority of our Northern Province members would favor such action, it should certainly not be undertaken unless both provinces on the whole were genuinely and enthusiastically in favor of it. If this were not true we would lack the climate of good will and cooperation essential for the success of such a union.

In the Committee on Unity, the question of the attitude of the Northern Province was asked by several of the lay delegates and both Dr. Edwin Sawyer and I gave essentially this reply. The question was not raised publicly on the floor, however, but when we saw that the Committee-of-the-Whole approved merger, in principle, by a two-to-one margin, we felt assured that both provinces agreed this would be a step in the right direction. At the present stage there is naturally some difference of view on the details of the structure through which this union of the two provinces can best be carried out. But the main direction seems clear enough. We all desire to strengthen our Church not as an end in itself, but in order that we may be more effective in the service of Him whom we name as our Chief Elder. This is the reason I believe it is so significant that in both provinces we have expressed our concern not only for uniting our structures, but that we, like our spiritual forefathers, also ask seriously what obedience to Christ demands of us in our own time and situation.

The Wachovia Moravian
As we seek "to serve the present age," many questions and many issues will confront us. I am eager to have the Moravian Church in America face these questions and issues together, rather than as two semi-independent provinces, each of which might be inclined to find its own answers and to go its own way. I believe that a united American Moravian Church will help us carry out our mission in the world more effectively, and that this being true we can depend on the Holy Spirit to lead us step-by-step in the days ahead.

Homeland Missions
Social Concerns

Coordination a Subject for Study
Fred P. Hege

The Synod of 1968 instructed the Provincial Elders' Conference to study the areas of concern submitted to the synod in the form of a resolution for a Board of Homeland Missions to replace the Board of Church Aid and Extension. These areas of concern were social ministries and inner-city work. Also included in the directive as subjects for study were the inner-city committee of the Board of Church Aid and Extension and the Commission on Christian Social Concerns of the Board of Christian Education and Evangelism.

To bridge the gap between the Synod of 1968 and the Synod of 1971, synod stated in another resolution that the Board of Church Aid and Extension shall appoint a Committee on Inner-city Work to serve in the interim. Still other action called for the Committee on Christian Social Concerns to be elevated to commission status on the Board of Christian Education and Evangelism.

The resolution calling for a Board of Homeland Missions was one of several emphasizing the need of planning in this area. In addition to proposing the reduction of the size of the present Church Aid Board to nine laymen and three clergy it suggested the following:

The task of the board: "The board shall have as its sphere of responsibility the establishment, staffing and supervision of new congregations; aiding congregations in need toward self-sufficiency; and the development of missionary efforts in all sectors of our society."

The organization of the board: "To this end the board shall appoint three commissions:

a. "A Commission on Extension which shall establish the need of new congregations, purchase land and construct buildings, and staff new congregations.

b. "A Commission on Church Aid which shall assist and supervise congregations in need until such time as they become self-sufficient. This commission shall also recommend to the Provincial Elders' Conference the closing of any congregation or the abandonment of any area.

c. "A Commission on Special Missions which shall seek to establish and staff non-congregational ef-
forts to win souls for Christ in all sectors of our society."

The resolution, according to its author, had as its purpose the meeting of the needs expressed by the Board of Church Aid and the Board of Christian Education and Evangelism for an agency to express the concern of the Moravian Church in the lower socio-economic strata of our society, those living in major apartment complexes, etc.

The synod was confronted with many resolutions on the subject. One such presented by the Committee of Christian Social Concerns suggested the hiring of personnel in this area. Another suggested the creation of a Board of Homeland Ministries combining evangelism, inner-city work and social concerns. As a result of these varied thrusts and differing suggestions it acted to require the study by the P.E.C.

The resolution regarding the study stated that the Provincial Elders' Conference should report to the Synod of 1971, making its recommendations at that time.

Other Considerations

Synod moved toward greater implementation of the work of the Board of Church Aid and Extension by emphasizing the critical need of a director of extension. To meet this need it acted to secure one third of the time of the assistant to the president of the P.E.C., should such a person be hired, for service as director of extension. Should this arrangement be realized synod instructs that the Board of Church Aid and Extension pay one third of the salary from its budget.

Synod also directed the Board of Church Aid and Extension to act to eliminate the debt of $49,000 remaining on the property of the province at Laurel Ridge. According to the resolution the Financial Board indicated that it had secured commitments for $19,000 toward the debt elimination. Synod, therefore, directed the board to include $10,000 per year for three years in the budget of the Extension Building Fund beginning July 1, 1969. This action represents the first assistance given Laurel Ridge by this fund or its predecessor, the Building and Expansion Board.

Finally, the rules of the board were changed to permit any member of the Provincial Elders' Conference designated by the conference to sit as its representative on the Church Aid Board. This action was taken to simplify matters in the event of the inability of the president of the P.E.C. to attend.
The Synod of 1968 approved a major change in the organizational structure of the Board of Christian Education and Evangelism which will enable the Board to do more work, better work, and work more efficiently.

The board will now operate through FIVE COMMISSIONS — Adult Work, Youth Work, Children’s Work, Evangelism, and Social Concerns; ONE COMMITTEE — a Committee on Publications; and TWO BOARDS OF DIRECTORS — The Board of Directors of Laymen’s Seminary and the Board of Directors of Laurel Ridge, Moravian Camp and Conference Grounds.

Executive direction will be given by THREE FULL-TIME EMPLOYEES—a General Secretary (The Rt. Rev. George G. Higgins), a Secretary of Youth Work (The Rev. Frederick P. Hege), and a Secretary of Children’s Work (Mrs. Edith T. Vaughn).

The new organizational structure is based on (1) age groupings, (2) subject matter involved, and (3) the obvious needs, emphases, and responsibilities, within the total work of education and evangelism in the province. It reflects more nearly and correctly the actual operation of the board. The work of the board can be more efficiently and effectively accomplished, because we now have a better and more equal distribution and delegation of responsibilities and duties.

Purpose and Emphasis
The philosophy, purpose and emphasis of the board is clearly shown in the new organizational structure. The work of the board is primarily educational in nature. Its responsibility is to establish policy, to build programs, to set standards, to promote effectiveness, to encourage, to urge, to challenge, to help local congregations in the province to build, maintain and improve their work of education and evangelism.

How is the new organization better than the old? Look at the old, and look at what has happened since the former organization was established! The Synod of 1959 authorized the board to operate through four commissions: evangelism, camps and conferences, leadership education, and publications. Since that time the work of the board has continually expanded and developed. New personnel has been added to the executive staff. Successive synods have given more authority and added more responsibilities. The work of dedicated members and executives of the board has created more interest, more concern, more opportunity and more demand.

Areas of Progress
Look at what has happened, what has been added, what progress has been made since 1959. The Laymen’s Seminary was established, and this synod recognized it “as an agency whose purpose is to offer quality education to the laity . . . that will progressively equip them in leadership ability and in the understanding of the Christian faith.” The property, program, and development of the facilities of Laurel Ridge have greatly increased and expanded since 1959.

The board is responsible for develop-
ing and conducting training programs for Sunday School superintendents, Christian Education Committee members, and Trustees and Elders of local churches. A new curriculum has been developed through inter-denominational cooperation. Youth Work and Children's Work has been greatly expanded. A Social Concerns Committee was added by the Synod of 1965, with specific duties and responsibilities. The Wachovia Moravian has been changed in format, increased in the amount of material it includes, and has expanded its circulation with the growing membership of the province.

A Book Room has been built, stocked, and made available to Moravians and to the public. It offers up-to-date materials, pamphlets, booklets, and books on a variety of Christian subjects and concerns. The Book Room is open daily and provides immediate help and opportunity for personal growth in the Christian faith to any leader, teacher, or individual. These are but a few, by no means all, of the more obvious accomplishments and added responsibilities of the board in the past few years.

Social Issues
Dealt with by Synod

Peace, Politics, Race Relations
William E. Gramley

The Social Concerns Committee initially offered only one proposal to synod in the area of peace, and that was a proposal to permit individual Moravians to form a Moravian Peace Fellowship.* This was intended to be a new and creative fellowship composed of persons who wish to work and witness against war.

Since I submitted the idea for this, I can say that my purpose was to form a group within the Moravian Church which could wrestle with the question of war and peace. I could easily have submitted various resolutions about the war in Vietnam, the draft, or conscience-

*Note: The resolution referred to called for the formation of a Moravian Peace Fellowship "to be associated with the Fellowship of Reconciliation," an interdenominational peace agency.

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tious objection, or even policy statements on other world conflicts, but these would have seemed negative and technical and somewhat removed from our local situations. Better to be positive and full of faith, I thought, than to go around condemning this or that.

Naturally I was disappointed at the resounding defeat (22 for it, 170 against it) that synod gave to the idea of a Moravian Peace Fellowship. I was not prepared for some of the insinuations that were made during the floor debate on the proposal. Probably most of the delegates of synod thought that if they gave approval to the idea of a Peace Fellowship, then it meant that the Moravian Church was officially against war. As much as I wish it were the case, that was not the issue. The issue was about "openness," of allowing individuals of our Church to work and witness as peacemakers. But synod was right about one thing: it had to choose whether it would permit such a fellowship to exist. There could be no compromise or evasion of this point. Synod saw that permission could not be granted for such a fellowship, and so the Moravian Peace Fellowship died before it was born.

It is only because the Lord took hold of the Rev. Alan Barnes and used him in a special, surprising way that we have anything positive to report from synod on the important subject of peace. He made a resolution that calls on our pastors to minister to those who are confronted with the question of participation in war. The P.E.C. will examine all who say they are conscientious objectors, register them as such, and refer them to appropriate spiritual and legal counsellors. The resolution also encourages young people who oppose war to volunteer for service in the Medical Corps, the Peace Corps, or other fields of compassionate service.

I believe that it is good for our Church to go on record in this way so that our young people know where we stand. Until this time, individuals who wished to be conscientious objectors mostly had to work through this thing on their own. Of course, synod could hardly have turned down this resolution, since the Military Selective Service act of 1967 permits a person "who, by reason of religious training and by belief, is conscientiously opposed to participation (in combat training and service) in any form" to register as conscientious objectors.

A Fusion of Faith and Life
Henry E. May

The Synod of 1968 will go down in history as the synod which attempted to fuse Christian faith and Christian life. In addition to its appointments and elections through which the synod has traditionally ruled the church, the Synod of 1968 struggled to give its members some creative ideas which may be applied out where the rubber hits the road. Many of these ideas came from the Committee on Christian Social Concerns under the sterling leadership of the Rev. James Johnson of Charlotte.

For instance, this struggle crystallized when the War and Peace resolution came to the floor of synod. It was hotly debated. The crux of the debate forced the delegates to look seriously at their commitment to self, country, and God. It was tragic that the resolution was defeated.

The resolution on Political Participation was another attempt by the synod...
1968 passed two resolutions dealing with this problem, the problem of the church and race neglect.

A Matter of Attitude

The first of these resolutions deals with the attitude of the individual congregation and individual Christian toward members of other races. Synod asks every member of our church to re-examine and re-evaluate his attitude toward members of other races in the spirit of our Lord's teaching on the brotherhood of all mankind. Growing out of this self re-examination, hopefully will come increased contact with members of the other races. One of the principal reasons for the strife between races is found in lack of knowledge, breeding ignorance in both races. We sincerely believe increased contacts in the church, in the office and factory, and in the home will replace ignorance with the spirit of love. The goal of every congregation should be plainly understood, that is, to serve all human brothers who happen to live within the specific congregation's community. We would hope this would include church membership. Let us remember through interchange comes understanding, through understanding comes love. The first resolution urges "every minister, every teacher, and every leader in the local congregation to actively espouse in his position of leadership our Lord's teaching on brotherhood."

Change in Attitude Toward Race

Richard G. Spaugh

One of the unique features of Christ's ministry was his ability to find and deal with people who were hurt and suffering. We of Christ's Church, because of His name, bear also the responsibility of His ministry. In every age we are to find and deal with people who are hurt and suffering. "Feed my sheep" is both a command and a challenge we are bound to accept.

It is a pity the Moravian Church, South, has taken so little notice of a large segment of Christ's sheep. Synod
A Matter of Involvement

The second resolution is focused on definite steps the Moravian Church, South, will take in the area of racial justice. Our church is instructed to actively support "equal opportunity in housing, employment, and education and other legislative and social action designed to give opportunity for increased understanding between the races. The resolution instructs the Board of Christian Education and Evangelism to hold workshops, at least once a year, consisting of members of our church and members of the Negro community. Local congregations are challenged to initiate a program of education in Christian attitudes toward race relations. Materials for these programs will be prepared by the Board of Christian Education and Evangelism. The resolution places every Moravian under obligation to actively strive for love and understanding between the races in every capacity they hold and with every talent they possess.

It is a universal fact that words and ideas, however noble, aren't worth the paper on which they are written, unless they manifest themselves in change of attitude and action. It is the desire of the Synod of 1968 that the words and ideas concerning relations between the races will result in bringing a new understanding concerning an area which has suffered from neglect and ignorance. If our service to the age in which we live does not include the area of race relations, our service will not be acceptable to Christ who came that all men might have life and have it more abundantly.

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JANUARY, 1969
First Time Delegates

Tell of Their Experience

Seven Words of Synod

Seven key words spring to mind in describing the recent Provincial Synod of the Moravian Church in America, South, 1968. They are: Orderly, Industrious, Friendly, Serious, Progressive, Beautiful, Christian. For a newcomer to the synod, the impact was tremendous, and I found that upon reflection the strength of the impressions grew, to the extent of an other-worldly feeling, almost of awe.

Orderly? In my work I attend many professional meetings, but never previously have I been a part of one so well-conducted, so completely organized, and yet so inconspicuous of structure that freedom of action and expression seemed complete.

Industrious? The combined work of general sessions and committees took long hours, and there was no shirking. Further, the industry produced results.

Friendly? "I was a stranger, and ye took me in." This literal friendliness was combined with a practical spirituality in a unique and effective blend.

Serious? The order and industry before noted combined with a depth of purpose to convey an underlying seriousness of intent and achievement which pervaded the whole. Yet there was good humor without frivolity everywhere.

Progressive? Reared in the West, and having spent the past thirty-six years in the South, I was deeply pleased at the progressive Christian attitudes and actions of the synod.

Beautiful? Here it is hard to escape being lyrical — but the magnificent singing and the moving setting of Old Salem can only be described in beauty. A chilly morning walk with early sun streaming through the great trees of God's Acre — the charming small campus and the five pipe organs of Salem College — the two hundred good voices raised in singing worship — all these and many others are permanent treasures of memory.

And most of all, Christian! I felt a new deep sense of brotherhood in Christianity, a renewed faith that when Christians band together in work and love, God is in His Heaven, and the world can be made right!

Every layman should have the experience of synod. I cherish that I had.

Harvey K. Meyer
Boca Raton Congregation

Sense of History and Destiny

Many reports will be made about the recent Triennial Synod — to the worldwide unity, to the province and to the local congregations. These reports, and rightly so, will center on the action taken. We approved the principle of merger of the Northern and Southern Provinces, we elected a bishop and enacted legislation touching almost every area of the Church's concern.

We did not always agree, but debate was tempered with Christian love and understanding.

We were pampered by the gracious and thoughtful Hospitality Committee. Salem College fed us Sunday dinner twice a day.

We shared the delightful wit of Bishop Kenneth Hamilton and the emotion of a bishop-elect.

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We would be remiss, however, if we did not report the very real sense of history and destiny shared by so many, if not all, of the delegates. From the opening communion service to the closing hymn the air was electric with this sense of responsibility to those who elected us and to our individual conscience.

Whether our call to responsibility was answered with the will of the Holy Spirit or the will of man will be the judgment of the future.

Wayne C. Shugart
Calvary Congregation

Impressed by Work Done
Prior to Synod

I found my first triennial Provincial Synod to be a true experience in Christian cooperation. This was true both in the work of the committee to which I was assigned and the general sessions of the synod. Of course, not everyone was in agreement on many of the matters that came before synod. I felt, however, that those taking differing positions did so, for the most part, in the belief that they were doing what was best for the Southern Province rather than what was best for them or their individual congregations.

I was further impressed by the amount of work that had obviously been done prior to synod by the various committees, commissions, and boards. Frequently, one is not aware of the tremendous amount of effort and energy, as well as divergent opinions, going into each report or resolution submitted to synod, but I qualitatively saw that only through the work of these groups were we able to cover the many items that must be presented to synod if our Church is to continue to function in the best manner.

As I left the synod, my reaction to the entire experience was a feeling that it is unfortunate that every member of each of our congregations cannot attend at least one synod, for it is there that the purpose and spirit of the Moravian Church is most clearly seen.

Thomas L. Norris, Jr.
Raleigh Congregation

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JANUARY, 1969
Big Day for Guyana

October 27 was a day to be remembered in Guyana for Moravians. Between four and five hundred people gathered from all congregations at the newly-constructed Tabernacle Moravian Church at Beterverwagting. The new building was dedicated and then a son of the congregation was ordained to the ministry. The two pastors were consecrated as presbyters. Not only were these events times of rejoicing, but they were significant marks of progress and of deepening spiritual experiences which have been frequent in the life of the Moravian Church of Guyana.

The church was built with the financial help of the Women's Fellowships of the Northern Province of the American Church. A great deal of the labor was donated by the people of the community. Even the pulpit furniture and the pews were built locally and without cost to the congregation. An attractive and adequate church has been made possible for the expenditure of a little more than the equivalent of $12,000 in U. S. currency.

Ordained as a deacon of the Moravian Church was Errol Grant. He is a son of the Tabernacle Church and completed his theological studies at the Union Theological College of the West Indies in Jamaica. His first assignment will be to the Mt. Tabor Church in Barbados. This assignment represents a plan of the Guyana and Eastern West Indies Provinces to exchange pastors. Next year a graduate of the seminary from the West Indies will be assigned to Guyana.

The Rev. Gordon Sommers and the Rev. Roger Kimball were consecrated presbyters of the Moravian Church. Kimball has served in Guyana since 1960 and Sommers since 1961.

The officiating bishop was the Rt. Rev. Edwin W. Kortz, Executive Director of the Board of Foreign Missions, who visited the province for this occasion and also participated in the Provincial Conference (Synod) which was preceded by a spiritual retreat for all delegates.

Stortz Retirement Announced:
To Live in Winston-Salem

Dr. and Mrs. Howard H. Stortz, having served in Nicaragua since 1926, will retire from active service in the summer of 1969. After visits to family and friends the Stortzes will settle in Winston-Salem, N. C.

After training at Moravian College and Theological Seminary and a medical course at Livingston College in England, the Stortzes served a wide
variety of churches in Nicaragua. They were pioneers in organizing the Instituto Bíblico for the training of a national ministry and in starting the work in Honduras. Every phase of the church’s work—stewardship, youth conferences, organization—felt their leadership. In 1948 Stortz was appointed superintendent to succeed the late Adolph Danneberger and remained in this position until retirement. Their 42 years in Nicaragua is the longest continuous service on record for that province.

New Buildings for Nicaragua

The Board of Foreign Missions recently approved a number of extensive projects for Nicaragua. Plans are already underway for the replacement of buildings at the Thaeler Memorial Hospital and for the building of a new sanctuary in Managua. Now plans are being developed for expansion at the Colegio Moravo in Bluefields and at the Instituto Bíblico in Bilwaskarma.

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January, 1969
The Colegio Moravo had a new building constructed almost 15 years ago, but it was not completed. Now the Bluefields Congregation has agreed to assume full responsibility for the Primary School (lower grades) including the erection of a building for this purpose. When this building has been completed, the primary classes will be withdrawn from the concrete building now known as the Colegio. This Colegio building will then be completed for use of the Secondary School (high school). A gym is also planned as part of this expansion program.

The Instituto Bíblico in Bilwasrarna is planning to expand its program and facilities. There is a need for additional faculty and for additional courses. Young women are interested in training in Christian Education. This will require living quarters for women. An expanded program will require additional houses for faculty, classrooms, larger library, chapel, etc. A thorough study of theological education for Nicaragua and Honduras will be made before the major building program is launched. In the meantime renovations of present buildings will take place in order to make a beginning in Christian Education.

Another Film-Strip Available

"Go and Teach" is a new filmstrip telling the story of Christian Education in Nicaragua. It has been prepared by the Board of Foreign Missions for distribution through the Boards of Christian Education and Evangelism. (Southern Province: 500 South Church Street, Winston-Salem, N. C.)

The pictures were taken by I. B. Southerland, III, of Home Moravian Church in Winston-Salem and the

THE WACHOVIA MORAVIAN
script was prepared by Bishop Edwin W. Kortz.

New Thaeler Hospital

Final plans are now underway for the construction of the new buildings at the Thaeler Hospital in Bilwaskarma. Electrical and plumbing layouts are being completed and materials for these phases of the construction will be ordered by the end of the year. There has been a good response to the request for competent foremen to assist with the various phases of construction work. Two electricians, two general contractors, one mason and one plumber have volunteered. The schedule for their serving in Nicaragua will be set by Kenneth Kant who is coordinating the construction schedule.

Dr. Peter Haupert reports: “You will be happy to know that yesterday the first voluntary work has begun in the new hospital with the arrival of 22 people from the community of Wasla, moving in for a week and beginning the task of transporting sand and gravel from the nearby river beds for the making of the cement blocks. This work is 75% voluntary with our supplying the food. The people are delighted to take part in this project and it is encouraging to us to see this. It seems to me that in a very real way they will feel that the new hospital is a building that they have built.”

Approval has been given for the purchase of a much-needed combination truck and personnel carrier to be used during the construction and which can also be used for the operation of the hospital. It is hoped that some group will underwrite the cost of this truck which will be $3600.

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January, 1969
"Manipulation" of the Church May Kill It, New Book Claims

The traditional church is so alive with "manipulation" that it may soon be dead, according to two clergymen and a psychologist who collaborated in writing a new book.

"The Manipulator and the Church" (Abingdon Press) has as a subtitle, "A Call to Christian Actualization." Authors explain that "manipulation is that which destroys a man as a man. Actualization in its fullness is the experience of the kingdom which God means for all of us to enter."

Cooperating in the preparation of the volume were the Rev. Maxie D. Dunnam, minister of the West Anaheim (Calif.) United Methodist Church, Orange, Calif., Dr. Everett L. Shostrom, director of the Institute of Therapeutic Psychology, Santa Ana, Calif.

A church riddled with manipulation, the authors state, makes "man the means for the end — the church" while a concern for actualization projects a "life program" requiring that the church be a means rather than an end.

Devices for manipulation used by laymen which the book cites are: cancel the pledge, cut off attendance, coerce through committees, create dis­sension, cover up with cliches, control the curriculum, close the mind and control the minister.

A clergyman can, in turn use the power of his profession, the weight of authority, the prestige of his training, the power of privilege, scarcity of his kind and deck-stacking.

No simple answer for overcoming manipulation is suggested by the authors. It is, however, pointed out that Jesus is the "model" for a genuinely Christian style of living which mini­mizes manipulation. (RNS)
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LETTER

Dear Interim Editor,

I would like to compliment you on the November, 1968 issue of The Wachovia Moravian.

Your editorial is one of finest preparations of a very serious problem faced by all congregations everywhere that I have seen.

I have had our minister preach a sermon asking our brethren to test themselves according to the test you suggest by a look at the quotations on the cover sheet.

I was most especially thrilled at the grand experiences of Miss Becky Harris in Berlin and overjoyed to know that at such a young age she had that

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January, 1969
rare thrill of seeing a congregation where the brethren actually like each other. The thing, however, that really moved me about her article was seeing such a young person with the courage to speak out with the truth.

I am not sure we did well on our test, particularly so in regards to the last sentence of Miss Harris’s part, but I have enjoyed the November issue of your magazine more than any other church magazine that has come to my attention during my 84 years.

With Christian Love,
Lenard Stockburger
Waco, Texas
November 21, 1968

DEATHS


Faw, Mrs. Inez Sapp (Fred L.), born June 27, 1917; died October 14, 1968.


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The Wachovia Moravian
Provincial Boards at Work

Provincial Elders' Conference

Br. Samuel J. Tesch was consecrated a bishop of the Moravian Church in a service held at Home Moravian Church on December 29. The Brethren Kenneth G. Hamilton, George G. Higgins and W. Herbert Spaugh were the officiating bishops.

The Rev. Alan H. Barnes has accepted a call to become pastor of the Friedland Moravian Church. He will be installed on Sunday, January 29 by the president of the Conference.

The following appointment have been made of members of the conference to serve as representatives on the various boards of the province:

- **Board of Foreign Missions and Foreign Missionary Society**
  - Br. Clayton H. Persons

- **Board of Church Aid and Extension**
  - Br. Thomas A. Kimball

- **Board of Christian Education and Evangelism**
  - Br. C. T. Leinbach, Jr.

- **Executive Committee, Trustees, Salem Academy and College**
  - Br. J. Calvin Barnes
    - Clayton H. Persons, President

Board of Christian Education & Evangelism

The Board of Christian Education and Evangelism reorganized immediately after synod by electing the Rev. William H. McElveen, chairman; the Rev. George A. Chiddie, vice chairman; and Mrs. Charles S. Kimel, secretary.

Commission Chairmen were appointed as follows:

- **Adult Work**—The Rev. John M. Walker
- **Youth Work**—The Rev. Henry E. May
- **Children’s Work**—The Rev. George A. Chiddie
- **Evangelism**—Ralph Siewers, Jr.
- **Social Concerns**—The Rev. James L. Johnson

The Brethren Walker, May and Johnson become members of the board by virtue of their appointment. The other chairmen are elected members of the board.

George G. Higgins,
General Secretary

Charles W. Miller Elected Chairman of Salem Trustees

Under the new regulations approved by the Provincial Synod of 1968, the Board of Trustees of Salem Academy met on December 5 and elected its officers for the next three years.

Charles W. Miller, an insurance executive and a member of Home Church, was elected chairman. In the past the President of the Provincial Elders' Conference has been ex officio chairman of the trustees. Other officers elected were Calder W. Womble, vice chairman; C. T. Leinbach, Jr., secretary; and Louis F. Owen, III, treasurer.

Two trustees at large were elected for a first term. They are P. Huber Hanes, Jr. and Dr. S. Clay Williams, Jr.

The Photograph used on the front cover and the group picture of the Provincial Elders' Conference were made by Allie Brown. The other photos of synod were by Thomas L. Norris, Jr., a delegate from the Raleigh Congregation.
The Power of Your Will

The names around us at Salem College—on buildings, for scholarships, endowment, and special funds—are constant reminders of our benefactors of the past. They are endeared to us forever.

Because of the enormous demands and complexities of modern education, the need for your continuing support has become more pressing. We must have assistance in meeting our purpose—which is the same now as it was almost 200 years ago—the enrichment of the individual student for useful life, intellectually, vocationally, culturally, morally, physically and spiritually.

People do not give to institutions like Salem College to escape taxation. Rather, they give to sustain warm personal attachments. But gifts—particularly gifts through your will—do involve financial planning. Your attorney or accountant can help you with this. Salem will help you extend your influence.
FEBRUARY 1969

The Moravian Church Southern Province

In the Vault
Moravian Music Foundation

In This Issue . . .
- Music Festival, 1969
- Moravian Music Sunday
- Passion Week Services Explored
The Moravian Music Foundation

The Moravian Music Foundation serves the Moravian Church in a variety of ways. This issue points up some of these ways. It edits and publishes music for the Moravian Music Festivals; it sponsors and offers suggestions for Moravian Music Sunday. Through the foundation, music is made available for the enrichment of all services of worship.

The purposes of the foundation as stated in its charter are:

"To develop and perpetuate research in the discovery, publication, and distribution of Early American Moravian Music and other such music as is complementary of it.

"To do or have done the following: Record, copy, print, publish and distribute music, pamphlets, books and other material which the Foundation may own or control.

"To assist in the promotion of musical festivals, seminars, recitals and concerts.

"To create and develop an interest in the composition and rendition of religious music.

"To encourage and assist in every manner the study of music and the playing of all musical instruments and to assist students in their musical studies by granting scholarships, teaching fellowships or otherwise."

The foundation possesses in the music stored in its vaults a unique treasure. Its very significant task is to make this music available for use in churches of all denominations "to the glory of God."
Music Festival 1969

Will Be Held in New York

Robert E. Sawyer

THE RIVERSIDE CHURCH where some of the activities of the festival will be held.

For the first time since the Moravian Church began presenting the festivals in 1950, the Early American Moravian Music Festival will be held in New York City from June 16 to 22, 1969. Under the general chairmanship of Mr. and Mrs. Edward Rondthaler, formerly of Winston-Salem and now living in Croton-on-Hudson, N. Y., the festival will be held at the world-famous Riverside Church.

As in the past, the festival will be under the direction of Dr. Thor Johnson, Conductor of the Nashville Symphony Orchestra. The son of a Moravian minister and a native of Wisconsin, Dr. Johnson was the first American-born, American-trained musician ever named conductor of a major United States symphony orchestra when he was appointed music director of the Cincinatti Symphony Orchestra. Since then he has served as Director of Orchestra Activities at Northwestern University and has organized the Chicago Little Symphony. He has given his inspiring leadership to Moravian Music Festivals since the first festival in 1950.

Soloists

A panel of outstanding soloists has been chosen to participate in the festival. Included are British soprano Lorna Haywood, tenor Charles Bressler, and William Lathon, bass-baritone from Nashville, Tennessee. They will join the Seminar Chorus for services of music on Thursday and Friday evenings. For the final service, on Sunday afternoon, the soloists and chorus will be augmented by members of local church choirs from throughout the metropolitan New York area.

For those who register for the full festival program, a series of seminars and workshops is also being arranged. The leaders will include Alec Wyton, Master of the Choruses at the Cathedral of St. John the Divine, who will conduct a lecture-workshop on "How to Sing," especially designed for directors and members of local church choirs. Also on the seminar program will be Lee Bristol, President of the Westminster Choir College in Princeton, New Jersey.
The festival services of music will be held at several locations throughout New York City. The first service of the week will be on Tuesday evening, June 17, at the First Moravian Church, Lexington Avenue at 30th Street. Pianist Ralph Votapek will perform three keyboard sonatas by Christian Ignatius Latrobe. David Moritz Michael's "Partitas for Wind Instruments" will also be given by a chamber ensemble, as well as several Bach sinfonias.

A service with chorus and orchestra will be held at the Brick Presbyterian Church, Park Avenue at 91st Street, on Thursday evening, and will be repeated on Staten Island the following evening. The closing service will be at the Riverside Church on Sunday afternoon, June 22, at 4 P.M. and will feature Latrobe's "Dawn of Glory." Joining the Seminar Chorus will be full orchestra, the Festival Chorus, and Frederick Swann at the Riverside organ. At these services, new anthems by Giesler, Antes, Gregor, Latrobe and Mueller will also be presented.

Sightseeing Opportunities

The New York Music Festival will present many opportunities for participants that other festivals have not been able to offer. Special efforts have been made in planning the program to allow visitors to New York to attend other concerts, plays, museums, and the many other activities New York has at hand. The visit to New York gives the chance for sightseeing and to see the work of the Moravian Church in the inner city. And from June 13 to 22, Billy Graham will be holding a New York Crusade, with services each evening at the new Madison Square Garden. Festival participants can hear him preach the first weekend or both Saturday and Sunday evenings of his closing weekend.

Housing Arrangements

Festival housing will be at Columbia University, which is adjacent to the Riverside Church. All travel arrangements necessary during the week will be made. For those who wish to drive to New York from out of town, parking for the week will be available at the New Dorp Moravian Church on Staten Island, with bus transportation to Manhattan provided. This is strongly recommended, since parking and driving on Manhattan are very difficult.

The entire Early American Moravian Music Festival and Seminar is open to anyone, regardless of religious affiliation. The four services of music will be open to the public free of charge. Anyone desiring additional information on any aspect of the festival, or who would like registration forms, please write to the New York Moravian Music Festival, c/o The Rev. Robert E. Sawyer, First Moravian Church, 154 Lexington Avenue, New York, New York 10016.
Moravian Music Sunday

Margaret Leinbach Kolb

Moravian Music Sunday will be observed in the Moravian churches in the United States and Canada on Sunday, February 16, 1969. The recent Synod of the Southern Province and the Provincial Elders' Conference of the Northern Province have designated the Sunday before Ash Wednesday for this observance.

Moravian anthems are frequently sung by many of our church choirs. However, a service planned to include a wider participation of musicians with all the music as well as words contributing toward a spiritual experience is the purpose of the Sunday. A bulletin insert is being prepared and will be made available to Moravian Congregations in both provinces.

An Expression of Faith

The use of musical talents for the glory of the Lord has given the Moravian church a unique position in Protestantism. From the publication of the first Protestant hymnal in 1501, the use of original hymns and tunes, and the inclusion of instruments in church services at a time when this was unusual and even considered sacrilegious in the American colonies, to our more recent concerts and festivals of Early American Moravian Music the Moravian Church has given expression of its faith through music.

Music was a natural and important means of worship to the leaders and members of our church. Many of our favorite hymns were written by Moravians. Many of our best-loved tunes and chorales have deep roots in our heritage. These hymns and tunes are easily accessible in our hymnal, but they are only part of our musical tradition.

A large portion of our heritage of anthems and instrumental music still remains in manuscript form in the Moravian Music Foundation collections in the Bethlehem Archives and in Winston-Salem. Many of the same Moravians who have given us hymns and tunes have also left a legacy of anthems and other works for our inspiration and enjoyment.

Serving A Growing Interest

The Moravian Music Foundation is serving this growing interest in church music by making available in modern edition an increasing number of these anthems by Moravian composers. Anthems for publication are chosen for their musical and theological usefulness in worship services of today. The historical significance of the music or composer is of secondary importance to the practical application for church choir use.

Music Sunday is an opportunity for us to reemphasize our worship experience through the use of our own music. Moravian hymns, anthems, and solos can be chosen to amplify the spiritual thought of the service — as can band chorales and special organ selections.

As one of its services, the Music Foundation was asked to conduct a workshop to develop the idea of co-
ordinating Moravian choral and instrumental music into the theme of the service for Moravian Music Sunday. The theme selected is "The Lamb of God."

Dr. Ewald Nolte, director of the foundation, reviewed anthem material and conducted a reading session of recently published anthems in the Moramus series. Mrs. Paul Kolb, a trustee of the Foundation, discussed some Moravian hymns and tunes.

Moravian Music Sunday emphasis on worship through music can bring new inspiration, as in the words of Paul, "Addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart" (Ephesians 5:19).

Materials for Music Sunday Are Reviewed at Workshop

The Moravian Music Foundation held a workshop for pastors and musicians at the foundation’s headquarters in Winston-Salem on January 14. The workshop presented “Suggested Music for Moravian Music Sunday, February 16, 1969.” Approximately 50 persons were present and 22 congregations were represented.

A five page mimeographed brochure on the observance was distributed. Copies of this will be sent by mail to all pastors in both provinces.

Announcement was also made that a printed insert for the bulletin for February 16 will be offered the congregations for Music Sunday.

The Synod of 1968 of the Southern Province designated the Sunday before Ash Wednesday to be observed annually as Moravian Music Sunday as a means of giving recognition “to the growth of and interest in Moravian Music as a vital part of our worship experience.”
Value of

Passion Week Services Explored

In the winter of 1968, a committee appointed to study the Moravian observance of Passion Week presented its report. The members of the Interprovincial Board of Christian Education to whom the report was rendered ordered the material distributed to the ministers of the Moravian Church in America.

This happened only a short while before Easter and offered little or no opportunity for consideration in the 1968 Passion Week observance. In approaching the Lent and Easter season for 1969, it might be of value to look again at this report and some of its suggestions.

The committee in its study limited itself to the practices in the Southern Province and made no pretense that its findings were representative of the entire Moravian Church in America. Much of its report, however, which offered suggestions and included resource materials, is valid.

Observance “in Trouble”

The committee voiced a feeling based on its findings that the present observance is in trouble as a meaningful service in the church year. Most congregations hold nightly reading services the week before Easter Sunday. Holy Communion is observed on Maundy Thursday with a lovefeast on Palm Sunday night or at the end of the week, usually on Friday.

Poor attendance for the reading services was the general rule. The archaic language and the repetitions of the present manual were objects of criticism. Doubt was expressed that a new edition in a modern version would result in improved attendance. There was some expressions of “dissatisfaction with the present format because it does not meet the needs of the Twentieth Century.”

By way of contrast many ministers felt that “these were the most important services of the church year.” Among the laity there were expressions of approval such as:

1. “The readings gave the person the feeling of being where he belonged during this special week.”
2. “This was where they learned the Bible passages that meant much to them.”
3. “The readings brought anew the awareness of what Jesus had done for them.”

Questions as to Purpose

Because of the divergence of opinions the committee suggested that ministers and Boards of Elders “ask themselves a few questions as to the purpose of any Passion Week observances that are held.” Among these suggested questions were:

1. What is the church trying to communicate during Passion Week?
2. The Passion Week readings present the only time in the church year when the service is devoted simply to the reading of the Scriptures. Is this of value? Why?
3. Through your services is the congregation able to think through what the atonement really means to them?
4. How do you bring the meaning of this week and these events to bear on our life today? Is there any relationship?
The committee emphasized that, by the questions it asked, it had no intention of being "critical of the churches by seemingly casting stones at what is now done; but motions with no meaning can be deadly."

"There could be great value," the report added, "in the drama that can unfold by simple readings of the last week of Jesus’ life and of His death. A good reader could be the key to this."

**New Approaches**

The committee devoted part of its report to developing "new ways of observing Passion Week . . . ."

In the use of the manual it was suggested that "instead of reading every word of the manual, selections could be made for each day’s reading" to emphasize a particular theme. Another possibility would be to hold the readings in the homes of the members or in small groups in the church. This would allow opportunity for discussion of what was read.

Variety could be achieved by other means such as dialogue or choral reading or illustrations of the passage through the use of slides and filmstrips.

Music, the committee pointed out, is a resource for the enrichment of the services. A list of Passion Week Choral Music selected from published Moravian Music was prepared by the Rev. James Salzwedel and is a part of the report. This list suggested solos and anthems suitable for adult and children’s chorus.

Resources in drama, moving pictures and filmstrips were also compiled.

**Selected Anthems and Solos**

**For Passion Week Services**

Anthems and solos for use each day during Passion Week are suggested in a

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EDWARD W. LEINBACH (1823-1901)
composer of "The Leinbach Hosanna."

list compiled by the Rev. James V. Salzwedel, associate minister of music at the Home Church. The anthems below are for adult choirs.

**Palm Sunday**

"Hosanna"—Leinbach
"Lord Christ, when first Thou cam’st to men"—Unitas Fratrum, 1566

**Monday**

"Precious Name of Jesus"—Antes

**Tuesday**

"Thy guiding hand"—Reissiger

**Wednesday**

"When we in spirit view Thy passion"—Freydt

**Maundy Thursday**

Solo: "For my transgressions"—Grimm
"Go, Congregation, Go!"—Antes

**Good Friday**

"O Sacred Head, now wounded" — Kellner

---
Great Sabbath
Solo: "O What Love is here displayed"—Grimm
Large Choir: "For me, O Lord my God"—Wolle
Average Choir: "Resting in the silent grave"—Antes
"Blessed are all they"—Soerensen

Youth Comments on
The Passion Week Services

The editor on a last minute impulse asked a few young Moravians to write on "What the Passion Week Services Mean To Me." There was no design to ask young people who would be representative of a cross section of the youth of the province. No effort was made to determine in advance what their attitude would be. Their replies are printed below.

"My understanding increases"
For me, The Passion Week Manual readings are an excellent end for the Season of Lent. This week of readings refreshes my memory of the last actions of Christ and makes each Easter more meaningful for me. Every year, my understanding of The Passion Week Manual readings increases. I feel that it is necessary to have the readings every year because a full understanding of the material cannot be achieved in one or even two readings.

Lee Sloan
Miss Lee Sloan is a member of Christ Church and a senior at Reynolds High School.

"Once I heard a man pretend . . ."
Passion week isn't bad, but sometimes I get tired of hearing the same old thing every year. I wish they could think of different ways to present the story.

Once I heard a man pretend that he was a Roman soldier. He told about Jesus' crucifixion as he had witnessed it. I thought that was excellent, and it held my attention.

They could present the story by having someone read a few verses out of the Bible and then a group of folk-singers could sing a song related to the verses.

People should use their imaginations to think of ideas to make things interesting.

Beverly Vaughn
Miss Beverly Vaughn is a member of Home Church and an eighth grader at Wiley Junior High School.

"Ought to be more . . . participation"
The principle behind the services is excellent but the services aren't. Not by a long shot. During the service the minister reads, the congregation responds occasionally, and stands to sing pretty often but that's all. It gets boring. Only the Lovefeast and Communion have any meaning for me.

There ought to be more congregational participation during the services. I think the following is a good idea. Announce at a Sunday service prior to Passion Week that the minister would
like volunteers to read designated parts out of the book on specific nights. I don't think these volunteers should be used during Communion or Lovefeast. The volunteers could stand from their pew to read their parts when the right time came. This could also lead to more alertness during services. By picking a wide range of age groups to read, it would also involve more people such as youth, who seem to be constantly left out of things.

Teri Mills

Miss Teri Mills is a member of New Philadelphia Church and a ninth grader at Southwest Junior High School.

"Maybe some parts could be made into a play"

Passion week to me is important. I feel everyone needs to know the story of Christ's suffering and death to save us from our sins. But I also feel that the way that it is presented each year should change once in a while.

Everyone should be interested because the Easter story has a different meaning to all and it is not something that should not be thought of as a tradition that I've got to go to all week. It should be something you want to go to.

Maybe some parts could be made into a play and be narrated by someone.

Kaye Vaughn

Miss Kaye Vaughn is a member of Home Church and a seventh grader at Wiley Junior High School.

"They tell . . . how it happened"

Each year I look forward to two church events: Christmas and Easter. Being a Moravian, these events are a little more special. The Passion Week Readings at Easter are very meaningful and help me to get in that joyful mood that should come when I think that Jesus Christ died on the cross and saved me from my sins and the sins of the whole world. They tell the story exactly how it happened.

These readings are very meaningful. They help me to understand why Jesus died and to love Him more. It just makes me feel mournful, but yet I'm really happy deep down inside because He loves us that much. I think that the music and hymns all the way through help to tell the story a little bit better. I hope that whoever writes the new Passion Week Manual can make it as meaningful or even more meaningful to help us realize what really happened at Easter and why.

Ann Beeding

MISS Ann Beeding is a member of Olivet Church and a ninth grader at Southwest Junior High School.

New Passion Week Manual
In Revised Standard Version

A Passion Week Manual using the Revised Standard Version for the Biblical text will be available for this year's observance. The new manual was published by the Interprovincial Board of Christian Education and Evangelism with the approval of the Joint Provincial Elders' Conferences.

Shipment from the Bethlehem, Pennsylvania publisher is expected by the Moravian Book Room in February.

In preparing the new text many of the duplicate passages have been eliminated producing a briefer and more readable account. Hymns are interspersed as in past editions. In addition a number of hymns which can be used in opening and closing worship are included in a preface.

The Rev. Robert W. Woosley, chaplain at Moravian College, was the editor.

THE WACHOVIA MORAVIAN
The cover is green with gold imprint. The title on the cover is “Readings for Holy Week” with “Passion Week Manual” as a subtitle on the title page.

The quantity price to the congregations is $1.00 and the single copy price is $1.25.

Moravian Missions – currently speaking

Moravian Music on St. Thomas

The combined choirs of the three Moravian Churches on St. Thomas, Virgin Islands, (Memorial, New Herrnhut and Nisky) presented a festival of Moravian anthems and chorales in the Memorial Church. Mrs. Leona Benjamin was the director and Mrs. Norman Prochnau was the organist. Mrs. Benjamin is the organist and choir director of the Memorial Church and Mrs. Prochnau is the wife of the pastor. The chorus was made up of 29 sopranos, 9 altos, 11 tenors and 6 bases and was accompanied by a brass quartette. The attendance was over 500.

A Church Seeks Unity

The Rev. Stedman Bent, pastor in Bluefields, Nicaragua, wrote to his congregation on the subject of church unity: “As the churches of Bluefields met for the special service on Bible Day, we could not help feel that Christ is at work and is bringing about that for which He prayed, ‘That they may all be one.’ Although many have doubts in their minds from what is taking place, I believe that this can be none other than the work of God. Christians should be humble to follow the leading of the Holy Spirit is this period of awe and wonder.

“At present there is a Clergy Association here made up of the pastors from the Episcopal, Baptist, Catholic and Moravian Churches. This association seeks to correct some of the injustices and evil practices prevalent in this community. Our hope is that through this united effort, God’s Kingdom might become real to many.

“Before we can see the results of an ecumenical movement there must be some things we must do within our own circle. We must stand firm for the faith in Jesus Christ (I Cor. 16:13). There are many people who do not know where they stand when it comes to Jesus and the famous saying is true, ‘if you do not stand for something, you are going to fall for anything.’ We must stand behind the principles for which our Church has stood over these five hundred years.

“In seeking unity with other churches, the laymen must meet the laymen of another Church. We must turn to the Bible for study and meditation. We must know the history of our own Church. We are confident that when these things are done, we will be ready to seek unity and be humble enough to learn from one another.”

Dr. Maynard Visits Nicaragua

Dr. G. Oliver Maynard, president of the P.E.C. of the Eastern West Indies Province, visited Nicaragua in January. The purpose of his visit was to participate in a retreat for Nicaraguan Moravian pastors. It was also of importance for him to see this other Caribbean Moravian Province to which his own people have been sending financial assistance and where a member of the West Indian Province, Yvonne Francis, is serving as a missionary nurse.
West Indies Synod

A Synod of the Eastern West Indies Province has been called for February 10th to the 18th and will be held on the Island of Antigua. The delegates to synod will be housed in the Stephendale Guest House near the Spring Gardens Church where the sessions will be held. The president of the PEC, Dr. G. Oliver Maynard, will call the synod to order. The Rev. John Knight will be the chaplain for synod and will conduct a short retreat for the delegates before the opening business session. There will be delegates from the U. S. Virgin Islands, St. Kitts, Antigua, Barbados, Tobago and Trinidad. Fraternal delegates will represent the Guyana, Jamaica and Surinam Provinces and the American Mission Board.

Missionary Furloughs

Miss Elizabeth Marx, principal of the Colegio Moravo in Bluefields, Nicaragua, will begin furlough in March and plans to visit relatives in East Germany before any extensive visit to the United States.

Miss Ethel Scutter, Nurse at Ahuas, Honduras, will begin furlough in Alberta, Canada, in March. She will visit the churches of the Unity of the Brethren in Texas enroute home. These churches have been responsible for her support.

The Rev. and Mrs. Wilfred Dreger have returned to their duties in Bluefields, Nicaragua, after spending furlough in the United States and Canada.

Appreciation From Nicaragua

"With deep gratitude for all that the Lord has done for our Church in Nicaragua we again approach Christmas Day. We rejoice that the promise is to all men of peace upon this earth to

men of good will and we thank God that He has given us the opportunity to give testimony of His love to men and preach the gospel of life.

"In our work in Nicaragua the Moravians of the USA through you have a vital part. Almost daily we are reminded in our work of the interest of American Moravians in the Nicaraguan Church, through equipment we use, financial aid given here or there, the hospital and school work, or countless other phases of the work. At this Christmas time we would like to thank the Moravian Church in the USA for all that is done for us and above all for the prayers which are behind these material gifts and which undergird the work we do.

"We would like to express our gratitude also to the members of Mission Board for your constantly sympathetic concern not only for the work in general, but for the welfare also of each worker, be he a national or a foreigner. It is a concern without which our work as a church and as individuals would not be possible.

"For all this we thank the Lord and we praise His glorious name.

"It is our prayer that the Lord might bless you richly this Christmas time and that the star of Bethlehem might guide you and us in the new year as we continue to serve Him together in this world."

(Signed)
The Provincial Elders Conference
The Moravian Church in Nicaragua
Howard H. Stortz, Supt.
Elizabeth Marx, Act. Treas.
Stedman Bent
Waldemar Bushey
Wolfram Fliegel

THE WACHOVIA MORAVIAN
Laymen's Seminary

Classes Begin in February

The Seminary for Laymen will hold its Winter session in February and March at the Fine Arts Center of Salem College. Four courses will be offered. Classes will be held weekly on Tuesdays from 7:30 p.m. to 9:30 p.m. The first class is set for February 18 and the last on March 18. As a rule, registration for each class is limited to 25 students.

Two of the classes, “Old Testament Survey” and “Christian Doctrine,” are a continuation of studies begun in the fall semester. Registration for both courses, however, is open to all who are interested and is not limited to those who attended in the fall.

The Old Testament course picks up the survey with the period of the Divided Kingdom. Dr. E. W. Hamrick of the Wake Forest University Department of Religion is the teacher.

The course on Christian Doctrine is recommended for teachers and students of the adult CLC book, “Christian Doctrine” by Guthrie. The winter class will continue the study of this book beginning with Part II, Chapter 8. A team of Moravian pastors are leading this study. They are the Rev. Harold D. Cole, pastor of Konnoak Hills, and the Rev. George A. Chiddie, associate pastor in Christian Education at New Philadelphia.

You and Youth

“You and Youth” is a new course which will be led by the Rev. Malcolm Anderton, Jr., Minister of Education of Highland Presbyterian Church. Within this course of study attempts will be made to determine particular norms and models for effecting a dynamically vital ministry. With Bible study, the recognition of some basic principles, and the awareness of the challenges before us, participants will be led into devising strategies in Youth Ministry. At a juncture in the seminar invited young people will participate in the study. This course will be of interest to leaders of youth, Directors and Ministers. Suggested reading material: “Youth, World and Church” by Sara Little.

Understanding People

“Understanding People,” a study in relationships, will be led by Chaplain L. L. McGee of the Department of Pastoral Care of the Baptist Hospital. This is one of the most popular courses in the seminary curriculum and every time it has been offered has had a capacity enrollment.

Registration for these courses should be made in advance with the Board of Christian Education and Evangelism, Box 10488 Salem Station, Winston-Salem, N. C. 27108. (Telephone 722-8126). A fee of $5.00 is charged which may be paid on opening night.

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FEBRUARY, 1969
... The Sermon

... The Charge

... The Consecration
A Bishop Is Consecrated

The Rev. Samuel Jones Tesch was consecrated a bishop of the Renewed Moravian Church on December 29, 1968 in a Sunday afternoon service in the Home Moravian Church. The service was conducted by the three bishops residing in the Southern Province, W. Herbert Spaugh, Kenneth G. Hamilton and George G. Higgins.

Bishop Spaugh presided, offered the prayer and spoke the words of consecration.

Bishop Hamilton delivered the charge to the bishop-elect calling upon him to be "a bishop of souls." The charge was built around the reference in 1 Peter 2:25 to Christ as "the shepherd and bishop of your souls."

Music for the consecration was under the direction of the Rev. James V. Salzwedel, the organist and Minister of Music of the Home Church. The Moramus Choir, a provincial choral group, sang "Now Thank We All Our God" (Pachelbel) and "Supplication" (Cowell). Bill D. Hutchins, tenor, sang as a solo the hymn, "Holy Spotless Lamb of God." Both anthems were accompanied by the organ and a brass quartet.

Bishop Higgins delivered the sermon. He emphasized that the office of a bishop is a spiritual office. "This involves," Bishop Higgins stated, "more than the absence of ecclesiastical authority. It involves the presence of a spiritual task. It may be that no greater spiritual task is ours today than that of reaffirming the majesty and primacy of God."

In summation, Bishop Higgins concluded, "The office of the bishop is a spiritual office. To him alone is given the power to ordain and consecrate. He is the teacher of sound doctrine. He is pastor to other pastors and their families. These are the things that a 'bishop as a steward of God must be.'"

Bishop Tesch is married to Edith Neligh. They have four daughters, Mrs. Alan H. Barnes, Mrs. Edith Vaughn, Mrs. Dirk French and Mrs. James V. Salzwedel.
Provincial Boards at Work

Provincial Elders' Conference


Br. Alan H. Barnes was installed as pastor of the Friedland Congregation during the morning service on Sunday, January 26, by the president of the Conference.

A meeting of the Joint Provincial Elders' Conferences of the Northern and Southern Provinces will be held in Winston-Salem on February 28 and March 1.

Br. Persons made an official visit to Fort Lauderdale, Florida, during the month of January for the purpose of meeting with the Boards of the Coral Ridge Congregation. While in Florida, he also had conferences with Br. Christian D. Weber in Boca Raton and Br. David R. Burkette in Orlando.

Clayton H. Persons, President

Mission Board Sponsors

August Caribbean Tour

A tour of the Southern Caribbean will be sponsored next summer by the Board of Foreign Missions of the Moravian Church in America. The dates are August 2 to August 18.

The group, which is limited to 40 persons, will assemble at the Kennedy Airport in New York on Saturday, August 2, and will fly direct to Paramaribo, Surinam, South America.

Other Moravian centers that will be visited are Guyana, Trinidad, and Tobago. The trip is planned to allow plenty of time for relaxation and the enjoyment of the beauty of these countries.

The cost is given at $725 per person. Registrations, accompanied by a deposit of $200, are to be sent to Theodore F. Hartmann, Board of Foreign Missions, 69 West Church Street, Bethlehem, Pa. 18018.

Board of Directors Named For Laymen's Seminary

A Board of Directors for the Seminary for Laymen of the Southern Province has been appointed to direct the work of the seminary until the Synod of 1971. The appointment of the board of directors was authorized by the Synod of 1968 and made by the Board of Christian Education and Evangelism.

Mrs. Douglas G. Kimel was named Chairman of the Board of Directors. Other members are the Rev. Harold D. Cole, the Rev. Graham Rights, the Rev. Elmer Stelter, Mr. William Adams, Mr. John DeWese, Mrs. L. D. Fulp, Mr. John Kiger, Mr. Emory Tesh, Mrs. John Walker, and Mrs. Miles Carter.

The Moravian Seminary for Laymen had its beginning in 1961. Until 1968, it was operated by the Commission on Leadership Education. During these seven years it made steady progress in the curriculum offered and in enrollment. At first it was limited to Moravians, but in recent months more and more members of other churches have been attending the classes.

A factor working for the success of the seminary is the fact that it can draw

THE WACHOVIA MORAVIAN
for its faculty not only upon Moravian ministers but members of the faculty of Wake Forest University and Salem College. The Salem Fine Arts Center furnishes ideal arrangements for the classes.

The primary purpose of the Laymen's Seminary as stated by the Board of Christian Education and Evangelism “is to offer quality training to the largest possible number of laity that will progressively equip them in leadership ability and in the understanding of the Christian faith.”

Foreign Missionary Society
The Board of Directors of the Foreign Missionary has elected the following officers to serve for the next three-year period: President, the Rev. James C. Hughes; Vice-president, the Rev. Graham H. Rights; Secretary, the Rev. John H. Kapp; Treasurer, Dr. E. L. Stockton.

Synod passed a resolution authorizing the Board of Directors of the Foreign Missionary Society to select one of its members to serve as a member of the Board of Foreign Missions. Br. Lewis Kanoy of the Fairview congregation was chosen to fill that position.

A total of $3,600 has been received by the society toward the special offering for new buildings at the Thaeler Hospital in Bilwaskarma, Nicaragua. Thus the goal of $3,000 has been greatly exceeded. The society is most grateful for the fine response from throughout the province to this offering.

F. Herbert Weber

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FEBRUARY, 1969
Yarborough Brothers
Honored in Service

Two brothers who are members of the Park Road Congregation have distinguished themselves in military service. They are Sp/4 Walter Yarbrough and GM/2 Thomas Yarbrough, sons of Mr. and Mrs. W. L. Yarbrough, Charlotte, N. C.

Walter Yarbrough is in the U. S. Army and is stationed in Germany since August, 1968. As a soldier he won in his platoon and battalion the award of Soldier of the Month in Europe. For this he received a bond and leave along with a promotion. Walter will remain in Germany until he returns home with his wife next December. He plans to become a student for the Moravian ministry.

Thomas Yarbrough is serving in the U. S. Coast Guard in Vietnam. He graduated from Groten Coast Guard School in Connecticut as a gunners mate. He was in the Honor Guard at Cape May and served on the weather-watch ship “Absecon” in the Arctic region. In Vietnam he is on the Coast Guard cutter “Point Partridge.” When he returns home April 1, he plans to enter the forestry profession.

Henry E. May, Jr.

Looking for Manuscripts

The Boards of Christian Education and Evangelism of the Moravian Church, North and South, are always on the lookout for good manuscripts that might be publishable in the church journals or as pamphlets or leaflets. Some examples of leaflet needs are Marriage (teen-age directed), Infant Baptism, the Call to the Ministry, Confirmation, the Lord’s Supper. All manuscripts are subject to editorial review and revision. Those interested should write to the B.C.E. & E. offices: 5 West Market St., Bethlehem, Pa. 18018 or 500 South Church St., Winston-Salem, N. C. 27108.
OBITUARY
The Rev. Douglas C. Schattschneider

The Rev. Douglas C. Schattschneider, who served as a missionary in Alaska from 1931 until illness forced him to retire from active service in 1967, died in Bethlehem, Pa., on Sunday, January 19. He was 64 years of age.

Born in Hector, Minn., he was the son of the late Rev. William C. and Sarah (Fleckenstine) Schattschneider. He graduated from Moravian College in 1926 and from Moravian Theological Seminary in 1928. He was pastor of the Coopersburg Moravian Church until leaving for Alaska in 1931.

On June 7, 1928, he was united in marriage to Grace E. Miller of the West Side Moravian Church of Bethlehem. Mrs. Schattschneider assisted with the bookkeeping work of the Alaska mission over the years and is presently working in the office of the Provincial Treasurer in Bethlehem. Brother Schattschneider served for many years as Warden of the Alaska mission, which made him responsible for all construction and business affairs of the mission.

Surviving, besides his widow, are a daughter, Mrs. Terry Rader of Dryden, N. Y., two grandchildren, and a brother, the Rt. Rev. Allen W. Schattschneider of Lititz, Pa. The funeral service was held in the Old Chapel on January 21, with the Rt. Rev. Edwin W. Kortz officiating. The Church extends its sympathy to the family of Brother Schattschneider and gives thanks to God for his faithful life of service.

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DEATHS

Weavil, Howard Clewell, born May 2, 1895; died December 14, 1968. Fu­neral conducted by the Rev. Richard F. Amos and the Rev. O. E. Snow. Inter­ment in the Friedland Graveyard. A member of Friedland Moravian Church.


Rodden, Hobart Byrd, born March 12, 1921; died December 14, 1968. Fu­neral conducted by the Rev. Elmer R. Stelter and Dr. Samuel J. Tesch. Inter­ment in Salem Moravian Graveyard. A member of Ardmore Church.

Enochs, Miss Bertha M., born Au­gust 25, 1907; died December 25, 1968. A member of Immanuel Church. Fu­neral conducted by the Rev. Lewis B. Swaim. Interment in Waughtown Cem­etery.


THE WACHOVIA MORAVIAN
Pitts, William Clyde, born September 28, 1897; died November 8, 1968. A member of Immanuel Church. Funeral conducted by the Rev. Lewis B. Swaim. Interment in Salem Moravian Graveyard.


Heard, Hubert J., born May 17, 1900; died January 6, 1969. A member of the Little Church on the Lane. Funeral conducted by the Rev. James

February, 1969
Johnson. Interment in Sharon Memorial Park, Charlotte, N. C.

LETTERS

Dear Mr. Editor,

The Wachovia Moravian as well as The Moravian have been coming to my address faithfully, month after month, for how many years, offhand I do not remember. And there never was a bill, or even a suggestion that I ought to subscribe. While I still was a Preacher-Orchardist, my time for reading was limited. But since I have completely retired from orcharding and also am no longer able to substitute in the country churches, as I was called on to do in our earlier years here, I have time to read and as a rule I read The Moravian and The Wachovia Moravian from cover to cover (passing over duplications). I am very interested in the world wide Missions of our Church. The two papers keep me up on what is being accomplished in our various provinces and the problems that must be faced. Reports on the world wide synod in Czechoslovakia were most interesting and we are thankful that our pastors over there are so far allowed to continue their work and that none of them had been harmed or unduly harassed.

I have been so remiss in offering any word of thanks for something that I really appreciate, so when I read the November number, in which the interim editor questions whether the church is holding its youth and then answers the question by a splendid number of The Wachovia Moravian telling of youth activities by the young people themselves. All their articles have the ring of sincerity and ENTHUSIASM.

The letter describing the visit to an East Germany congregation is most touching and is heartwarmingly written.

The building of the clinic in Nicaragua is a splendid example how young people are interested in the practical application of our faith and their being able to get there and spend some time is the fact of rapid air travel today. Our Province Alaska used to be a once a year possibility — the only schooner of the season and then no further communication save by an occasional, very occasional, pioneer prospector. Now, Seattle is only a day away! And so all over the world. Today as I write this we have heard how our three astronauts made their “splash down” in the Pacific Ocean just as it had been planned and the distant moon had been circled! The Creator had made this possible with the immutable laws on earth and in the heavens.

It is possible for Christians in all parts of the states to literally go into all the world to help out in special emergencies in the nearer Mission Provinces. Architects from the midwest and

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doctors in the east can readily be consulted and master carpenters are enabled to lend a hand.

And for our restless eager Youth, there is an adventure in responding to the Call of our Christ for modern needs—and very practical ones with the possibility of happy accomplishment.

And for The Wachovia Moravian, I thank you.

Thankfully yours,
Arthur F. Butzin

Hood River, Oregon
December 27, 1968

Dear Editor,

As manager of the Moravian Book Shop I was heartened by the action of the Interprovincial Board of Christian Education in changing the wording on the cover of our annual daily text book from the “Daily Texts of the Moravian Church” to “Daily Texts 1969.”

For a number of years, in the sale of various devotional books, I had continuously noticed that customers when browsing over these books seemed to shy away from our devotional one because of the designation “Daily Texts

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“Our Moravian forebears created great music solely for the glory of God; it is our responsibility to utilize this priceless legacy for no less exalted a purpose.”
of the Moravian Church” seeming to feel that this book was for Moravians only. This concerned me because I felt that our texts were as good or better than some of the other denominational books.

Having had contact with the publication of the daily text book in Germany, England and Denmark I found that the title they use is simply “Daily Text Book.” These books in Europe are widely used and bring much comfort and inspiration to many people other than Moravians. So when I thought over this general title I began to mull over the idea of checking into having our text book name changed. I felt that in this way, without the specific word Moravian, more people might possibly feel freer to buy it and thereby gain some sort of comfort, solace and inspiration as so many of us Moravians do year after year.

As in all ages, and in this age in particular, it is very necessary that the divine words of the Bible reach as many people as possible, and I feel that this is a way in which the Moravian Church may be able to help spread the gospel.

These are the reasons that I am pleased that the Board and all those concerned approved and implemented this change.

Margaret Danneberger
Bethlehem, Pennsylvania

Dear Editor,
I want to tell you how precise and informative your January issue of “The Wachovia Moravian” was concerning “The Provincial Synod of 1968.”

This meant much to me since I am a Moravian, temporarily living away from Winston-Salem, but still very interested in the progress of our church.
The things that were accomplished in "The Synod" gives me renewed inspiration to believe that our church will continue to grow in love and service in a troubled world.

Sincerely,
Mrs. Burton Whitsett

Richmond, Virginia
January 21, 1969

Church Attendance Drops
In U. S., Says Gallup Poll

Church attendance in the United States declined slightly this year but still remains higher than attendances reported before World War II, according to the Gallup Poll.

Based on seven national polls taken during 1968, the report discloses that 50 million persons, or 43 per cent of all Americans attended church on Sundays. This represents a drop of 2 per cent from 1967. It is far below the peak figure of 49 per cent in 1958, but is higher than the 1940 figure of 37 per cent.

In 1968, the percentage for Catholic attendance was 65, and 38 per cent for Protestants. The decline in church attendance among Catholics over the past ten years has been 9 per cent while that of Protestants has been 5 per cent.

Most of this decline, according to the Gallup Poll, is due to non-attendance by young adults. The breakdown according to age groups for 1968 follows:

<table>
<thead>
<tr>
<th>Age</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>21-29 years</td>
<td>34 per cent</td>
</tr>
<tr>
<td>30-49</td>
<td>46 per cent</td>
</tr>
<tr>
<td>50 and over</td>
<td>44 per cent</td>
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</tbody>
</table>

The higher the education of the adult the greater the probability he will attend church on Sundays, Gallup said.
Forty-seven per cent of those who went to college attend church, while only 43 per cent of those with a high school education and 41 per cent of those with a grammar school education attend.

Church Rejects New Sanctuary To Establish Community Center

St. Stephen's United Methodist Church of Delmar, Del., has redirected its priorities and, instead of building a new sanctuary, will renovate an adjacent factory building for a community center.

At a special church-charge conference, the congregation voted unanimously to renovate the factory next door as a church and community center. The two-story brick building was bought by the congregation about three years ago and the lessee plans to vacate next summer when it will be renovated.

The congregation plans to devote the entire second floor as a community youth center with a coffee house setting at one end for informal programs and afternoon and evening discussion. Another second floor area will accommodate a variety of community programs. The center plan was recommended after studying of questionnaires returned to the church by all Delmar High School students.

The first floor will be used for relocating church offices, plus a church lounge, and a large fellowship hall. A portion of the floor will be offered to the town for a library.

The project is a redirection for the congregation of about 500 families. St. Stephen's — in the Peninsula Conference of the Washington Area — was formed in 1964 through merger of two Methodist churches. Delmar itself is a divided community, geographically — half in Maryland, half in Delaware.

"Instead of a new sanctuary, the leadership of the church has seen its responsibility to provide the additional facilities for the community. This direction is believed to be in keeping with the true mission of the church," say its pastors, the Rev. Robert P. Whitlock and the Rev. Robert P. Simms.

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Holy Week or Passion Week?

The new manual for Holy Week or Passion Week will be available in the month of February. It is being published by the Boards of Christian Education and Evangelism of the two provinces.

The manual will be unusual for two reasons. One is that the text is taken from the Revised Standard Version of the New Testament. The manual now used by the Northern Province is based on the American Standard Version and the one used in the Southern Province is from the King James Version.

The Interprovincial Board of Christian Education prepared the manual because it felt that there was a need for an edition in modern idiom. The Revised Standard Version was selected because this is the version most widely used in Church School materials and for reading in congregational worship services.

The new manual seeks to eliminate the archaic words and awkward phrasing of the older versions. For example, in the reading for Thursday (page 64 in the Southern Province manual) is found this sentence, “And Judas also, which betrayed Him, knew the place; for Jesus oftentimes resorted thither with His disciples” (John 18:2). In the R.S.V. the sentence reads, “Now Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples.”

This is the first manual prepared for interprovincial use. As such it makes use of the musical tradition of both provinces. A greater number and variety of hymns are interspersed than in older editions.

A second unusual feature of the new manual is its title, “Readings for Holy Week.” The Moravian Church has long acknowledged that its terminology at this point is not consistent with the terminology used by other liturgical churches.

In the Church Year, Passion Week begins on Passion Sunday which is the Sunday before Palm Sunday and the fifth Sunday in Lent. Holy Week begins on Palm Sunday and ends on Easter.

Dr. Adelaide Fries in her book “Customs and Practices of the Moravian Church” uses the expression “Passion Week, or Holy Week.” Bishop Herbert Spaugh in a leaflet descriptive of the Church Year refers to this period as “Holy Week or Passion Week.” While the new title will seem strange at first, it will be welcomed by the purists in liturgical matters.

Congregations may continue to use the old Passion Week Manual or the new Readings for Holy Week as they desire. Copies of the Passion Week Manual are still available from the Moravian Book Room.
Moravian College

Through a bequest the Rev. and Mrs. W. R. Memmert established a fund to aid students for the gospel ministry who need financial assistance. The fund has a principal amount of $36,810 and generates approximately $1,500 annually toward the scholarship aid program. Persons who would wish to support the work of the church through education can get further information from the Development Office, Moravian College, Bethlehem, Pennsylvania.
In This Issue...

- Construction Begins at Thaeier Hospital, Nicaragua
- Music Festival Soloists

Laurel Ridge
(See Schedule for 1969 on Back Cover)
Comments on

Today's Youth Revolution

Today's youth revolution puzzles many of us. We wonder if it is really new and distinctively different. After all, there is nothing new about youthful idealism and youthful protest. Every generation has had its gap. But it seems to me unmistakably clear that we are experiencing something much more than the age-old rebelliousness of youth. The ferment of today is deep and intense. Although the activists are a minority of young people, it is a larger and more vocal minority than ever before. The youth revolt is a world-wide phenomenon, occurring not only in the United States, but in a dozen other countries such as France, Mexico, Japan and Czechoslovakia. There is a tenacity that was lacking in the past.

How do we explain this phenomenon as it is occurring in the United States? There are many theories and no entirely satisfactory answers. The young people of today were born after the depression and under a nuclear shadow. In an age of affluence and potential Armageddon, they are less concerned about material security and more concerned about basic human values. They feel that time is running out on the great problems — war, racial injustice, poverty. Because of the influence of the mass media and the freedoms of our society young people today learn faster and mature earlier. They become quickly aware — and deeply resentful —of the differences between what older people say and what they do.

In short, the very accomplishments of our generation — in technology, communications, affluence — have served to focus the attention of the young on what we have failed to accomplish.

I want to confess frankly that when I started my inquiry, I was biased. My instincts told me that very much of what young people are doing and saying today basically makes sense and is good. I found this to be even more true than I had thought.

(Continued on page 1)
Appearing as Soloists

Are Outstanding Musicians

A part of the inspiration of participating in a Moravian Music Festival has always been the sharing of singing with outstanding soloists. The soloists that will be participating in this year's festival are again musicians of the finest quality, and will lend much inspiration to the services and music.

The vocal soloists will include Lorna Haywood, soprano; Charles Bressler, tenor; and William C. Lathon, bass baritone.

Miss Lorna Haywood, a British soprano who graduated from Julliard School of Music in 1965, has appeared with such distinguished auspices as the Cleveland Orchestra, the Washington Opera Society, and as soloist with the Robert Shaw Chorale. Ralph Votapek will appear as piano soloist.

Within the span of a few years, Charles Bressler has attained an indisputably unique position among the world's leading tenors. He is especially noted for the unusual scope of his repertoire: his accomplishments in the performance of diverse and difficult scores from Purcell to post-Stravinsky have won him international renown. Since his debut with the Pro Musica Antiqua in 1953, he has appeared frequently with that group and with such orchestras as the New York Philharmonic and the Boston Symphony Orchestra. In 1962, he was the only soloist to appear three times during the opening week festivities at Lincoln Center's Philharmonic Hall.

William C. Lathon graduated "with distinction" from Tennessee State University in Music Education. He was the first Negro selected as bass soloist for Handel's Messiah presented in Nashville by the Community Choir. In addition to teaching vocal music and theory at Pearl High School he is director of WSM-TV's Community Choir and does professional acting each summer.

Today's Youth . . .

(Continued from inside front cover)

At the same time I do not ignore the disturbing elements of the youth revolution. There are the far-left extremists who say that present society must be destroyed. Their challenge must be met. There are the truly alienated, the loners and drop-outs. They must be helped. There is the use of dangerous drugs. This must be stopped. Too often, while fighting for their beliefs, young people disregard the basic human values and rights which they are espousing. They frequently lack compassion.

Yes, there is much to irritate and disturb the older generation. But I submit that we have let ourselves be distracted by the colorful fringes to the point where we miss the central meaning of today's youthful protest. I am convinced that not only is there tremendous vitality here, but there is also great potential for good if we can only understand and respond positively.

John D. Rockefeller, III, from address to Society for the Family of Man.
Frederick Swann is Director of Music and Organist at the Riverside Church in New York, and will be the festival organist. He is an internationally known recitalist and plays approximately thirty concerts each season in addition to choral and organ workshops throughout the nation. In addition to this other duties, he is active as a teacher, an organ consultant, and as a recording artist.

Pianist, Ralph Votapek, will be another outstanding participant in the festival. Since 1962, when he took First Prize in the First International Van Cliburn competition — winning over gifted contestants from a score of countries, including the Soviet Union — Ralph Votapek has maintained a front rank position in the group of top flight young pianists. At the festival he will play three Sonatas by C. I. Latrobe at the Tuesday evening service. Mr. Votapek began his musical studies at the age of nine and has studied at the Wisconsin Conservatory in Milwaukee, Northwestern University, and Julliard School in New York.

Joining with these soloists under the direction of Dr. Thor Johnson will be hundreds of singers from all over the country. If you wish to participate in the chorus or the seminar program, or if you would like more information or registration forms for the festival, write to The First Moravian Church, 154 Lexington Avenue, New York, New York 10016.

Music Foundation
Friends Sponsor

Annual Campaign for Funds

Mr. and Mrs. Mack Hagaman have been appointed co-chairmen of the annual membership drive of the Friends of the Moravian Music Foundation. Each year the Friends renew their memberships and invite others to become Friends of the Foundation by contributing to the work of this non-profit organization.

The Music Foundation was established by the Moravian Church in America and the congregations of both provinces contribute toward its support. However, in order to raise additional funds to help the Foundation meet its annual operating budget, individuals throughout the country are invited to contribute annually to the work of the foundation.

This drive, being held during the month of March, is planned and directed by Mr. and Mrs. Hagaman. They are members of Home Moravian Church. A graduate of the University of North Carolina in Chapel Hill, Mr. Hagaman is a member of the Board of Elders, a substitute teacher in the Church School and a representative of the new Ogburn Station Community House. He is active in the United Fund, the Arts Council, and a past president of the Arts and Crafts Association. Mrs. Hagaman, the former Vicki Hamilton, is an active alumna of both Salem Academy and Salem College. She has served as president of the Academy Alumnae Association and is currently a member of the College Ten Year
Lorna Haywood

music festival

soloists

Charles Bressler

William Lathon

Ralph Votapek

MARCH, 1969
Self-Study Committee. Mrs. Hagaman is chairman of the Home Church Social Concerns Committee.

The Friends of the Moravian Music Foundation have been active in supporting the foundation's program of research, publication, and education in the field of early American Moravian Music. The foundation is custodian of the music collections of the Moravian Church in America and England.

Collections Catalogued

These collections of manuscript music grew as Moravian musicians copied the works of contemporary Europeans in addition to composing many of their own for performance in the church-community life. Large collections of unpublished sacred and instrumental music thus accumulated, particularly in Bethlehem and Lititz, Pennsylvania, and in Salem, North Carolina. Additionally, there was the large personal collection of Bishop Johannes Herbst, who carried it with him as he served the congregations in Lancaster, Lititz, and finally, Salem. His collection remained in Salem after his death in 1812 and is now in the Music Foundation Archives.

To catalogue a collection, each set of manuscript copies and parts of a composition must be examined, sorted, identified, and indexed. The ultimate musical catalogue of each collection will make it possible to ascertain exactly what works of music exist in the various archives and will facilitate the location of these works and their several parts, many of which were separated during the early years. Progress is being made in this important aspect of the foundation's work. During this past year, the catalogue of the Herbst Collection was completed after several years of concentrated work. The catalogue of the Lititz Collection was also completed.

Edited For Use

The editing of music for publication has been given particular emphasis by the Foundation Director and Editor-in-Chief, Dr. Ewald V. Nolte. Many choral works appropriate for present day use are to be found in the various collections. During 1968, ten modern editions of music were published and sixteen more are in the process. This brings the total of published modern editions of music edited by the foundation staff to 79 compositions.

Choral music to be performed at the Moravian Music Festival this June will be chosen from these recent publications. Special orchestral works have also been edited by Dr. Nolte for performance at the festival.

The foundation has given assistance to scholars in this country and abroad, including special services to the Joseph Haydn Institute in Germany and the Siena Summer Music Session in Italy. Several graduate students are completing their dissertations under the direction of the foundation, and numerous
others have sought the foundation resources for research and study.

The foundation encourages recording companies to feature works from the Music Archives. In late 1967, Decca Records released a two-disc album of the Six Quintets by Johann Frederick Peter, performed by the Fine Arts Quartet. It is reported that Columbia Records is planning to reissue the Music of the American Moravians Volumes I and II, which, due to their successful sales, have been unavailable for several years.

These are some of the accomplishments of the foundation during the past year. The Moravian Church today can share with the world this unique heritage of musical treasures which exist only in the Moravian Music Archives. The Friends of the Foundation recognize this as an opportunity to add greater significance to contemporary church life, and hope that through their current drive many Moravians and others will share with them in supporting the continuation and expansion of the foundation's program of research, publication and education. Contributions will be most welcome and may be sent to the Moravian Music Foundation, Drawer Z, Salem Station, Winston-Salem, N. C. 27108.

DEATHS


Sturdivant, Mrs. Frances Tate (m.n. Brooks), born February 12, 1911; died January 30, 1969. A member of Immanuel Church. Funeral conducted by the Rev. Lewis B. Swaim. Interment in Salem Moravian Graveyard.

Porter, Eddie James, born August 4, 1919; died January 21, 1969. Funeral was conducted by the Rev. Jack T. Nance. Interment in Providence Graveyard. Member of Providence Church.


Discussions at
NCC Board
Meeting in Memphis

Ranged Across Many Problems

Discussions at the four-day midwinter meeting of the National Council of Churches' General Board ranged across the full spectrum of the problems facing the church, but testified to the determination of denominational leaders to seek effective solutions. The meeting was held in late January in Memphis, Tennessee.

After an opening worship service of intercession for the new U. S. President, Congress and the nation Tuesday night (Jan. 21), the NCC's general secretary delivered his report in which he sounded a warning that the church itself is part of the unresolved problem in America. Dr. Edwin Espy of New York City said the church has not yet succeeded in reversing habits of thought within its own membership ... habits which helped establish Americans national and international problems.

Dr. Espy named six problem areas within the Church: a nationalistic ideology, a traditional Calvinistic concept of work, an anti-intellectual tradition, racism, outmoded methods of communication, and confusion about whether the church should conserve traditional values or become a "change-agent."

The Board's task force on alcohol problems declared in a featured report that the religious community was best equipped to develop new attitudes concerning alcohol abuse and alcoholism. A comprehensive program of prevention of alcoholism was recommended.

Dr. David Stowe, the NCC's associate general secretary for overseas ministries, defined the need for new guidelines for professional missionaries. They would, he said, soon be a thing of the past as emissaries of major Protestant denominations. Missionaries of the future will be interracial, international, and primarily non-professional.

On Thursday, General Board delegates marched behind banners of member churches to the Lorraine Motel, site of Dr. Martin Luther King's assassination. A short memorial service, attended also by some 300 Memphis citizens, was conducted by NCC President Arthur S. Flemming.

The board learned that the $3 million requested from U. S. Protestants by the World Council of Churches for relief in Biafra-Nigeria had been exceeded. A high level of cooperation between U. S. Protestant, Catholic and Jewish communities resulted in the effort to ease starvation in that war-torn area, reported Jan Van Hoogstrat, NCC director of Africa Department.

The format of the Memphis meeting was somewhat different from what the council has known in the past. No policy statements were considered, but the board re-affirmed its earlier statement on "the oppressive situation in Czechoslovakia."

The Rev. Clayton H. Persons represented the Southern Province and the Rev. John S. Groenfeldt the Northern Province.

THE WACHOVIA MORAVIAN
Supreme Court Rules
Courts Cannot Decide

Departure - from - Doctrine Disputes

The United States Supreme Court has decreed that civil courts are not permitted to rule on whether a religious body has deviated from its beliefs and doctrines.

In its landmark decision handed down on January 27, 1969, the court stated that "it was wholly inconsistent with the American concept of the relationship between church and state to permit civil courts to determine ecclesiastical questions."

Specifically the Supreme Court stated that "the departure - from - doctrine element" as implied in the Georgia case "can play no role in future judicial proceedings."

It overruled decisions of lower courts in Georgia which turned over to breakaway congregations church property following their charge that the Presbyterian Church in the U. S. (Southern) had departed substantially from tenets in force when they aligned themselves with the denomination.

The Court's unanimous decision held that civil courts are not competent to determine whether a denomination has embraced innovations violating church dogmas.

While the case involved only the Presbyterian Church in the U. S., the decision has church-wide effects in the United States. Many Churches, often because of stands taken on political or social issues, are faced with demands from seceding congregations that they be permitted to retain church properties involved.

Justice William J. Brennan, Jr., who wrote the Court's opinion said: "First Amendment values are plainly jeopardized when church property litigation is made to turn on the resolution by civil courts of controversies over religious doctrine and practice."

In his ruling he stated that Georgia's courts had breached the constitutional principle of church-state separation by permitting a jury — which, it was noted, was dominated by Baptists and contained no Presbyterians — to rule that the Southern Presbyterian denomination had violated its traditional tenets and beliefs.

A local Georgia court's ruling held that the Church had been guilty of a "substantial abandonment" of its original beliefs and awarded to two local congregations in Savannah — Eastern Heights and Hull Memorial — full rights to the church properties.

The Savannah congregations, when the case was initiated in 1967, charged that the Southern Presbyterian Church had "deviated" from basic doctrines. They charged that the denomination's historic position had been violated by its ordination of women as clergy and ruling elders, by its statements on social and political questions, and by its support of the "removal of Bible reading and prayers by children in public schools." Denominational positions on Vietnam, "adopting certain Sunday School Literature" and membership in the National Council of Churches were also cited.
The ruling is said to affect only hierarchical denominations such as the Presbyterians, Episcopalians and Methodists. Religious groups, notably the Baptists, which vest property in local groups would not be affected by the decision. The Moravian Church is an hierarchical church.

The United Presbyterian Church (Northern) and the Episcopal Church filed briefs as friends-of-the-court seeking a reversal.

Attorneys, representing both sides in the case, agreed that matters are still “up in the air” despite the ruling that civil courts cannot decide ecclesiastical questions.

The Court decision dealt with the issue of whether courts have the right to determine cases involving doctrine, but no specific instructions on who will get the contested property were handed down.

This question of ownership was returned to the Georgia Supreme Court. One attorney associated with the case stated, “It is hard to say what the Georgia Supreme Court is going to do.” He noted that the state court will have to take some action on the case by reversing its earlier decision.

DEATHS


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THE WACHOVIA MORAVIAN
Construction Underway
At Thaeler Memorial Hospital

An Ecumenical-International Effort

With ground-breaking the end of February and excavation slated to start on March 3, the construction of the new Thaeler Memorial Hospital at Bilwas-karma, Nicaragua, is underway.

Supervising the first stages of construction is Donald Stevens, a Milwaukee, Wisconsin contractor, who is a member of the Wauwatosa Methodist Church. Mr. Stevens was a member of the consultation team that investigated the building needs of the Nicaraguan mission along with Kenneth Kant, architect, from the Lakeview, Madison, Wisconsin Moravian congregation last March.

Last year's investigation has called for this year's construction, and it is truly an ecumenical and international project.

On returning home from the Nicaraguan trip last fall Mr. Kant prepared architectural drawings and specifications for the proposed construction. The Board of Foreign Missions gave the green light and the preparatory work has been going on for some weeks and months.

The local Miskito Indians along the Rio Coco River in Nicaragua have caught the spirit of the venture according to Dr. A. Peter Haupert, the hospital doctor. He began his duty at Thaeler Memorial last October.

"Shortly after arriving here," Dr. Haupert said, "we announced a meeting to which were invited the local leaders of all of the neighboring Miskito villages. At this meeting we announced that there were plans to build a new hospital to replace aging buildings of the present hospital, and I stated that it would be impossible to build this without volunteer help from them.

"The general sentiment expressed at that meeting was that it would be a tragedy if the program did not receive support from the Indians, and they returned to their villages to discuss this with their people.

"One week later a second meeting was held on the hospital grounds. To our surprise and our delight, one by one, each of the village leaders came forward and presented us with the signed names of men of their villages who had offered to donate one week of labor to the hospital."

Volunteer Labor

Before Christmas, over 100 men had donated their week of work in obtaining sand and gravel and delivering it to the hospital. By the end of January, over 1700 cement blocks had been made by additional crews manufacturing 350 blocks per day with a crude hand machine.

Other crews were involved in building a guest house to accommodate eight people, constructing a workshop, and in putting a planing mill into operation so they could produce their own finished lumber.

Theodore Hartmann, business manager for the Board of Foreign Missions in Bethlehem, reports that this work plan is both beneficial to the villager and to the mission.

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The men working on the hospital project received three days pay and donated three days time for their week of work. Some of the people have had outstanding bills at the hospital and their work gets credited to their account.

The work project for the villagers is a real family affair. The men come to the hospital grounds with their wives and children. "Their wives do the cooking, and their children play in the piles of sand," Dr. Haupert stated.

"The enthusiasm reached such proportions that it almost caused a problem when the village of Saklin showed up with 60 people. Since we can only accommodate 20 people a week, it was very difficult to convince 40 people that they would have to wait. These forty had to be sent back to the village."

**Professional Help From the States**

The construction project will be supervised with professional help from the states that cuts across denominational lines and pulls men from each area of the church.

In addition to Don Stevens and Ken Kant who will supervise the beginning and concluding stages of the project, six other men will be traveling to Nicaragua to direct various stages of the work.

Clarence Bundy from the Gethsemane Evangelical Lutheran Church in Brookfield, Wisconsin, will go to Bilwaskarma, March 16, as mason and general contractor. Ray Austin, Bethlehem, College Hill Moravian, and Dallas Chappell from the Friedland Moravian Church, Winston-Salem, N. C., will be down in May and June to do the electrical work.

Seeing the plumbing to completion from rough to finished product will be Harold Hoffman from DeForest, Wisconsin Moravian Church in April; Carl Ullrich from the Watertown, Wisconsin Moravian Church in May; and Vern Miller from the Methodist Church in Pasadena, California, in July.

Others have already assisted the project from the drawing board including Marvin Metzger, Lake Mills, Wisconsin, who did the plumbing; and Jerry Bass, Chicago, Illinois, who did the electrical designing.

Mr. Hartmann, who supervises the work administratively from the mission board office in Bethlehem says that it is hoped to have the building "in the dry" (undercover) by April 27 with planned completion by July 20. The dock strike held up shipment of some of the necessary materials, but this was not seen as a hindrance to the start of construction as some essential materials were secured in Managua.

"Equally as important as the improvement of the basic hospital unit, are efforts to prevent disease at the village and home level," Dr. Haupert stated. "To this end monthly trips upriver have been continued and a nurse has been stationed at the Asang clinic. Her responsibilities include not only dispensing of medications, but education in malnutrition, sanitation, intestinal parasites, and tuberculosis."

Another exciting aspect that Dr. Haupert reports about is the cooperation that has developed with the Roman Catholic mission at nearby Waspam. Efforts are being coordinated to extend public health benefits to every rural village along
the Rio Coco. One aid to this is a new radio communication system between the two mission stations. The radio for the Roman Catholic mission was donated by a personal friend in Minnesota. The other one for Bilwaskarma was donated from Moravian sources. Dr. Ned Wallace, stationed at the Puerto Cabezas Hospital, has been instrumental in making this possible.

Early Moravians

Applied the Scriptures Literally

William H. McElveen

The Moravians who settled Wachovia were excellent record keepers. These records including diaries, minute books, letters and memorabilia have been published in ten volumes of the “Records of the Moravians in North Carolina.”

Recently the North Carolina Department of Archives and History republished the first four volumes which had been out of print for some time. The plan is to make all ten volumes available again at a reasonable price and to publish a final volume which is now in the process of preparation to complete the series.

It proved an interesting experience for this writer to read through those records of two selected periods—1752-1755 (Volume II) and 1841-1851 (Volume X) and to derive from them a concept of the Christian faith and life of the group of people who were among the first to settle in the Piedmont area of North Carolina.

The doctrinal positions discovered were under generally accepted categories of systematic theology, but only the doctrine of the Bible will be presented in this article.

Doctrine of the Scriptures

Concerning a doctrine of the Scriptures as reflected in these records, an interesting phenomenon must be noted. Namely, there are almost no references to “the Bible” or “the Scriptures” or “the Word of God.” But on the other hand there are scores of references to “the daily Word” and “the daily Text.” These references are to the Daily Text Book, published by the Moravian Church since 1731. Scripture for a given day includes an Old Testament reference referred to here as “the daily Word” and a New Testament reference referred to as “the Text.”

Such references are ample to reflect a clear view concerning both the Scriptures and the providential guidance which God’s Word offered his people. They reflect a conviction that both the Scriptures and the selection of Scripture for a given day were inspired. One does not find enough evidence to say the Moravians interpreted the Scriptures literally; but at the same time one can say without doubt that the Moravians applied the Scriptures literally.

That is, the references are so brief that one cannot find much of an interpretation of the passages themselves but one cannot miss seeing that the Moravians believed that the passages chosen for a given day were interpretive of the life of that day and maybe even determinative of the events of the day.

March, 1969
A sampling of these references should point out this fact. Take this reference from the days prior to the Revolutionary War — May and June 1771; the inter-actions of the British and Colonists are referred to with these statements:

“Thereupon the regulators dispersed, making true for us the text of May 11: ‘This day is a day of good tidings.’ ‘When his hour strikes for relieving Help breaks forth amazingly; And, to shame our anxious grieving, Often unexpectedly…’ ‘And had it not been for the Text of the day of battle, which promised that He would send His angels to protect His own, we might have been sore dismayed, for had the report been true our fate was sealed.’”

The self-prepared memoir of a brother who came into the Moravian Church from outside includes this statement: “I reached Herrnhag on October 26, when the Text for the day was the beautiful phrases: ‘I dwell among my people.’” In this way Brother George Soelle implied his conviction that it was God’s purpose for him to come and live among the Moravian people.

Another example is this statement concerning God’s care for the year 1775 in the memorabilia for that year: “We cannot better express our appreciation of the gracious care and guidance of our faithful Lord during the past year than by quoting the closing Text of the twelfth month, — ‘His name shall be called Wonderful’;

‘Wonderful beyond compare, gracious beyond measure.’”

Finally, there is this reference which still means so much to the people in Salem concerning the origin of their church and the community:

“Brother Graff held the Singstunde, reminding the congregation that ten years ago the Saviour gave to the conferenze His approval of the spot where Salem now stands; appropriate hymns were sung, and special reference was made to the Text for that day: — ‘Let Thine eyes be open towards this house night and day, even toward the place of which Thou has said, My name shall be there.’”

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The fifth annual graduation service for the Gray Memorial Hospital Practical Nursing School was held in Jobst Hall at Puerto Cabezas, Nicaragua, on October 27, 1968. Madre Ana, a Roman Catholic nurse in charge of the medical clinic at Waspán, presented an inspiring challenge to the new nurses. Six nurses received diplomas, pins, and caps in recognition of the completion of the one-year training program. The present program follows the curriculum devised by the Nicaraguan Public Health Service. For the first time the students received scholarship assistance from UNICEF.

Four of the graduates will be employed at the Gray Hospital, one will return home to work in the clinic on Corn Island, near Bluefields, and another will work in a Managua hospital. Teaching responsibility was assumed by graduate nurses, Mrs. Mildred Levy, Head Nurse, Mrs. Lassie Watson, Director of the Nursing School, Mrs. Elna Dixon and Mrs. Violet Hooker. Dr. Ned Wallace is director of the hospital.

Thirteen students, including the first student from Honduras, began a new class in November.

**Labrador Superintendent Honored**

The Rev. F. W. Peacock, superintendent of the Moravian Church in Labrador, has been awarded the Medal of Service to the Order of Canada. This is the second highest honor which can be bestowed upon a Canadian. The investiture will take place in Ottawa, the capital, in April. Mr. Peacock was one of 23 Canadians honored in this way. Others are economists, military leaders, architects, novelists, scientists...
Mr. Peacock, originally from England, has served as a missionary in Labrador for more than three decades. During this time he has done extensive research in Eskimo history and culture. He has written articles about the Eskimo for scientific journals, and has prepared a grammar and dictionary of the Eskimo language. He has represented the Eskimo on many occasions before the governments of Labrador and Newfoundland.

Construction in Honduras

Ahuas, Honduras, the site of the medical clinic, is a busy place with the construction of two new homes. A new house is being erected for the doctor and his family. The old house has stood for many years and is beyond repair. Dr. and Mrs. Samuel Marx are now back in charge of the clinic. At the same time the Missionary Aviation Fellowship has stationed a plane and pilot at Ahuas for full-time service to the Moravian area. The pilot and his wife, Mr. and Mrs. John Watson, are busy erecting a home for themselves as well as the necessary buildings for the aviation program which will be invaluable to the whole area.

The pilot's house is being financed by the MAF organization and the doctor's house by funds from the Northern Province's Strength for the 60's program.

Conferences in Honduras

Superintendent Howard Housman reported that on January 13 all Moravian pastors in Honduras traveled to San Pedro Sula for a retreat sponsored by the Billy Graham Association. On January 20, 60 young people went to San Pedro Sula for a giant youth rally. In February, two conferences for wo-
men were held in LaMosquitia, one in Yaurabila and the other in Wawina (serving two separate sections of the Province). In March, Dr. Samuel Marx will call together all of the pastors at Ahuas for a medical refresher course.

Guyana Reports

The Rev. Gordon Sommers, superintendent of the Moravian Church in Guyana wrote: “January is an extremely busy month for us as it brings the Week of Prayer for Christian Unity. We will have a giant outdoor service to conclude the week when the Roman Catholic Archbishop for the West Indies will be the preacher. Yesterday, we had a fruitful visit from Philip Potter, a Dominican native and director of World Mission and Evangelism of the World Council of Churches. We also attended a Seminar held by the Roman Catholic Church on social action in preparation for the setting up of a Social Institute which is to be ecumenical in outreach.

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March, 1969
The Rev. Henry E. May: from Park Road, Charlotte, to Trinity, Winston-Salem.

The Rev. Henry E. May accepted a call to become pastor of the Trinity Moravian Church and was installed there on Sunday, March 2, by the president of the conference.

The Rev. William E. Gramley has accepted a call to the West Side Moravian Church in Bethlehem, Pa. He will be installed as pastor of that congregation on Sunday, June 29.

The Rev. Henry A. Lewis accepted a call to become pastor of the Coral Ridge congregation in Fort Lauderdale, Fla. He was installed on Sunday, February 23, by the Rev. J. Calvin Barnes, vice-president of the conference.

The Provincial Elders’ Conference was directed by the 1968 synod to appoint a committee of four ministers and five laymen to make preparations for the special synod to be held in November. The following have been asked to serve on this committee:

Jack M. White, chairman
Mrs. Thomas M. Foster
James A. Hancock
T. L. Norris, Jr.
Lewis S. Kanoy
Richard F. Amos
William H. McElveen
Graham H. Rights
Raymond T. Troutman

The Provincial Elders’ Conference is interested in pursuing the establishment of the Home for the Aging as soon as possible. Already one meeting has been held with a small group of individuals to discuss ways of carrying out the directive of synod.

The conference is proceeding to appoint the necessary ad hoc committees to carry out those tasks that need to be done prior to the appointment of the Board of Directors. These committees will investigate the availability of sites and the need for a campaign for funds.

Meanwhile, gifts are coming in and many more are needed, if we are to reach our goal. Contributions to the Moravian Home for the Aging may be sent to E. L. Stockton, Treasurer, Drawer M, Salem Station, Winston-Salem, N. C. 27108.

Clayton H. Persons
President

The Provincial Women’s Board

Mrs. I. B. Southerland has been elected to serve as chairman of the Provincial Women’s Board for the next three years. Mrs. Gary F. Pruett was
elected to serve as vice-chairman. The following list is of the new committee chairman:

Mrs. William H. Adams—Literature
Mrs. Stuart Bondurant—Bible Study
Mrs. Austin E. Burke, Jr.—Home for the Aging
Mrs. Joseph W. Crews—Special Mission Concerns
Mrs. Lawrence D. Fulp—Home Missions
Mrs. Reuben Hughes—Aid to Provincial Churches
Mrs. Paul R. Johnson—Publicity
Mrs. J. T. Jones, Jr.—Local Parsonage Committee
Mrs. Virgil W. Joyce—Foreign Missions
Mrs. Carl W. Lutz—General Missions
Mrs. Edwin W. Mendenhall—Finance
Mrs. Ray J. Reed—Pfohl Ministerial Fund
Mrs. Carl F. Riddle—Board Office
Mrs. J. B. Robertson—Educational Institutions
Mrs. Charlie L. Sapp—Laurel Ridge
Mrs. Merle C. Whitney, Jr.—Missionary Residence

The president’s meeting will be held on Wednesday, April 9, at Bethabara Church. This meeting will be of particular interest to the presidents who are elected to serve during the 1969-1970 year.

Mrs. Paul R. Johnson

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MARCH, 1969

Pfohl Fellowship Plans
Spring Rally in May

The Pfohl Fellowship will hold its Spring Rally at the Home Moravian Church on May 8, with supper beginning at 6:30 p.m. The Rev. Alan H. Barnes, newly installed pastor of Fried­land, will be the speaker.

The tickets for the meal, which is $1.25, will be distributed at the council meeting of the fellowship on April 13, at Advent Church at 3:00 p.m.
Special music for the rally will be furnished by the Rev. and Mrs. Reginald Cook of the Crews Methodist Church. Bishop Samuel J. Tesch will install the new officers who will be elected on April 13.

Council of Churches
Works With Migrants

“The ministry to migrants is deemed one of the most important areas of humanitarian service open to the churches in North Carolina,” according to a statement in the Bulletin of the North Carolina Council of Churches.

This work with migrants is one of the activities carried on by the North Carolina Council. Miss Eugenia Stafford of Kernersville is the Moravian representative on the Committee on Ministry with Migrants. After attending a recent meeting of the committee in Durham, Miss Stafford indicated the nature of this service in the following report:

“I heard from the three old centers—Hendersonville, Beaufort and Elizabeth City—which in cooperation with the Council of Churches, help to carry on the migrant ministry.

“Also, I heard the report of the director of what is known as the Migrant Project. He and his staff (office in Raleigh) administer federal O.P.A. funds which may be used only for secular purposes—sanitation, child care centers and social services. The cooperation of these two phases of work, Migrant Ministry and Migrant Project, is federally approved. It is understood that the Council of Churches gives direction to the latter.

“In Henderson County, the migrant chaplain coordinated the efforts of the local churches to adopt a camp for one night a week services, which included games and Bible stories for the children, devotions for adults, a religious film and refreshments. The aim was to show genuine concern for the migrant and to strengthen his faith.

“Four groups of young church people, with their sponsors, went to Hendersonville and helped at the day care center, did carpentry and painting, helped at the clothing center and visited the camps.

“In Beaufort last summer the local churches paid the salaries of the teachers in the nursery and day care programs.”

Goals for 1969, set by the presiding chairman at the Durham meeting were: One, to increase migrant chaplaincy; another, to plan activity for migrants for rainy days—adult education, workshops, recreation. (It has been noted that when the migrant is delayed in his...
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Book Reviews

DO YOU HEAR ME, GOD? by Ruth and Arthayer Sanborn ($1.75 — Paper)

This book is the middle aged square's "Are You Running With Me, Jesus?" It suggests that the square hurts, doubts, is also human. Since there are a lot of people who are square, the demand for this book should be great.

This is a book to put on the nightstand and read when you lay awake wondering "why?"; to read a little bit at a time; for those who have suffered a recent disappointment, particularly in one's self or children; for private meditation.

This is not a book for public worship; for those inclined to feel sorry for themselves; for those who need a rational exploration of the problem of evil.

In short, this is a good book of private prayers for the average man who is in the mid-course of his years and recently tasted tragedy.

THE STORK IS DEAD by Charlie W. Shedd ($3.50 hardback)

"I don't care whether it's wrong. I want to know whether it's smart . . ." "Now don't give me your old religious pitch. Hell fire and sex have had it. I'm looking for some adult who will cool his moral fever long enough to tell me, 'What's smart for me.'" He was a typ-
ical young American; sharp, natural, straightforward . . . Teenagers want straight answers to honest questions on sex, and Dr. Charlie Shedd pulls no punches in giving these answers.

This book grew out of a dialogue through correspondence with almost 10,000 teenagers. This is the frankest book on sex yet, written for teenagers in a language they can understand and believe. What it says has been applied and proven — it works. Direct, blunt, communicative, perceptive — THE STORK IS DEAD has been long needed and will not be soon forgotten.

THE PARABLES OF PEANUTS —
by Robert L. Short ($1.75—paper)

The New Testament is filled with parables. Jesus characteristically used ordinary language and figures of speech to teach parables. And the New Testament indicates that those brief accounts pointed beyond the story to a new meaning of life. While Short’s first book, THE GOSPEL ACCORDING TO PEANUTS, dealt more with the predicament of man as the cartoon series shows it, this newest publication makes a more deliberate attempt to suggest some answers to human conditions. The book asserts that the cartoons encourage a faith in God when problems and personal conflicts seem almost overwhelming. The strip offers “good news for broken hearts” with the realization that God’s promise of constant love is certain.

THE BITTER ROAD by John H. Baumgaertner ($1.75 Paper)

A series of Lenten messages beginning with Christ’s suffering in humiliation at Bethlehem, through His suffering in death at Calvary, and on to the victory over death in the garden. Many allusions to the Holy Land and liberal use of poetry.

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Church, Synagogue Membership
Now Reported at 126,445,110

Membership in churches and synagogues in the U. S. totals 126,445,110—a gain of less than one-half of one per cent from the 125,778,656 reported last year by the National Council of Churches.

The increase was 666,454—based primarily on comparison of 1966 and 1967 statistics reported by the official records of the various religious bodies. In percentage, religious affiliation fell from 64.4 in 1967 to 63.2 in 1968.

Membership and other statistics are found in the National Council’s 1969 Yearbook of the American Churches, published Feb. 12. (RNS)

Major Ministry Problem:
The Apartment Dwellers

Churches and synagogues may be facing their greatest membership crisis because of mushrooming apartment houses, an associate editor of Together magazine has claimed.

Only 5 to 15 per cent of the apartment dwellers currently have church membership and by 1975 half of the U. S. population is expected to live in “high-rises,” Miss Martha Lane wrote in the United Methodist publication.

Residents in better apartment houses are not “joiners,” according to the article. They insist upon privacy even to the point of not knowing their neighbors. Many “feel that the church has nothing to offer them.”

Miss Lane studied specialized ministers in many sections of the nation. She said that the most encouraging experiments have been in low-income housing complexes. There was response from the people to church programs in tutoring, counseling, music, after-school activities, adult education, dramatics, crafts and community service.

Ministries in apartments, Miss Lane said, require clearly defined, realistic purposes, adequate study, strong staffs, trained laymen and team approaches.

Ineffective efforts she listed were door-to-door calling, advertising, handbills, mailings, posted invitations, phone calls and radio appeals.

Miss Lane said her study clearly indicated that “church people do not understand what the average man’s conception of God is.”

She characterized the unchurched view: “Few fear Him, and few feel that they need Him, although they are not really against Him. He is just left ‘unemployed.’”

Further, she asserted that the church is currently confused over its mission. Christians, Miss Lane said, must “decide whether they are believers, willing to accept and serve the needs of modern men at whatever cost,” before they can minister. (RNS)

Bill Would Hike Interest Rate
For Church Construction Loans

Legislation which would raise North Carolina’s legal interest rate to 7 per cent on loans for church building projects was introduced in the legislature.

State law now limits such interest charges to 6 per cent, with some exceptions. Sponsors of the bill said the measure was asked by church groups to raise money needed for church structures.

Rep. R. D. McMillan (D.-Robeson County) said, “The churches are having difficulty finding mortgage money
at 6 per cent" and "are willing to pay 7 per cent interest in order to obtain loans for parsonages and other church facilities."

Rep. McMillan said the bill would implement a resolution adopted recently by the North Carolina Baptist State Convention. It would bring church loans under a law enacted in 1967 which permits 7 per cent to be charged on direct reduction home loans.

The measure, referred to the House Committee on Banks and Banking, defines church property as "a building or buildings owned by church organizations and used for a church, educational building, pastor's home or any other building used directly or indirectly for church purposes. (RNS)

Matsu’s First Church
Built With Methodist Aid

A Bible presented to a woman in a Christian hospital was the first step in founding the first Christian church on the Nationalist China island of Matsu, according to Methodist sources.

After reading the Bible, the Chinese woman became a Christian and formed a Bible class in her home. The class grew rapidly and a larger building was required.

Through funds from the United Methodist Board of Missions, working with the Free China Relief Association, a plot of land was purchased. In December, United Methodist Bishop T. Otto Nall, now resident in Hong Kong and Taiwan, dedicated a completed church.

The sound of firecrackers mingled with the sound of hymns at the ribbon-cutting ceremony, which was attended by the commanding general of the Nationalist Chinese forces on the island and Matsu’s chief administrator.
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Matsu and Quemoy, rugged islands off the coast of mainland China, have long caused international tensions over their control. The Peoples Republic of China (Communist China) and the Republic of China (Taiwan), which holds the islands, both claim them. (RNS)

UCC Conference Investments
To Aid Retired Ministers
The Massachusetts Conference of the United Church of Christ has established an investment plan to provide housing for ministers on retirement.

Parsonage Equity, as the program is known, asks local churches or church-related agencies to contribute 7½ per cent of each minister's annual salary to the fund. The money and any dividends it may earn will be returned to the minister at retirement (or if he is disabled) to provide for purchase, rental or upkeep of housing. (RNS)

Recommendations of Minister
Will Not Mention His Race
The state office of the New Jersey (American) Baptist Convention will no longer mention skin color when recommending ministers to local congregations, according to the chief executive of the convention.

Dr. Joseph H. Heartberg, executive secretary of the New Jersey Baptist unit, wrote in the New Jersey Baptist Bulletin:

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AT THE SIGN OF THE EAGLES
“When a church needs a minister and the pulpit committee seeks suggestion from the state office, we will continue to recommend several ministers on the basis of their apparent qualifications, such as theological conviction, academic preparation, the interests of the minister and the church, compensation and other matters.

“But one characteristic that will no longer be noted is the ethnic or racial background of the prospective pastor.”

Dr. Heartberg also said that churches must become ready to call ministers without regard to color. He noted the need for an aggressive education program to make this goal a reality.

The hope was expressed that a completely integrated American Baptist Ministry in New Jersey could be realized in five to ten years. (RNS)

Mormons’ Welfare System Takes “Sting” From Charity

Up to 80,000 Mormons at a time have received aid from their Church’s unique welfare system, one which a high denominational official said is designed to “take the sting out of charity.”

The Church of Jesus Christ of Latter-day Saints (Mormon) has established a huge agricultural, industrial and business network to provide a structure for the welfare system, according to Harold B. Lee, a member of the Council of the Twelve Apostles.

In the network are 650 farms, 30 canneries, a soap factory, coal mine, flour mill, a rug and clothing plant and five salvage processing plants.

The Mormons have spurned the “hand-out” system of government welfare, said Mr. Lee. Those receiving help from the church work for it — and when they receive the aid, only the persons involved and the bishop know about it.

“What we try to do is to put ourselves out of business,” continued Mr. Lee. “We want to take the sting out of charity, remove the diffidence a person has in receiving aid. We make him comfortable and happy about getting help so that he won’t lose his confidence and determination to get going again.

“When asked, ‘Don’t you feel embarrassed at getting all these commodities and food without charge?’ the recipients of welfare reply: ‘No, I worked for it.’”

Main outlet for supplies from the network is Welfare Square, a large department store establishment in Salt Lake City. There are ten other church stores in other locations and 104 bishops’ storehouses. (RNS)

U. S. ‘Apollo 8’ Stamp Features Genesis Quotation

The U. S. Post Office Department has revised its Apollo 8 commemorative stamp to include the words from Genesis, “in the beginning God . . .”

Originally the stamp was to show the earth from a lunar position, with the simple designation “Apollo 8.” But, in response to numerous requests from across the nation, Postmaster Blount ordered the stamp revised to include the first phrase of the Bible.

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He explained that the reading from outer space Christmas Eve by the astronauts has “become closely associated with the Apollo 8 flight in the public mind, and it seems imminently appropriate that (the quotation) should appear on the stamp commemorating the event.”

“We believe,” he said, “that the use of the suggested language will enhance the effectiveness of a stamp with which we are marking one of the most significant and dramatic events of our time.”

The stamp will be issued from the Space Center at Houston on May 5. It features a reproduction of a photo taken by the astronauts. (RNS)

Did St. Peter Live in Rome? Scholar Finds No Sure Proof

Did St. Peter live in Rome? Did he serve there as bishop? Was he martyred by Nero and buried at the site now occupied by St. Peter’s Basilica?

After a thorough examination of all the available evidence on this complex question, a scholar reports that “no certain statement can be made concerning Peter’s Roman residence, martyrdom and burial. One must continually speak in terms of possibilities and probabilities.” With these cautions, however, the finds many aspects of the ancient Roman Catholic tradition on St. Peter “more plausible than not.”

This evaluation is given in a new book, “Peter in Rome: The Literary, Liturgical and Archeological Evidence,” by Daniel Wm. O’Connor (Columbia University Press, 242 pp., $20). Dr. O’Connor, professor of Religion at St. Lawrence University, Canton, N. Y., originally approached the subject as a dissertation topic.

The intricate examination of evidence required for the book included studies of passages in early Christian authors, the examination of the implications of ancient liturgical practices and the consideration of Latin and Greek inscriptions scratched on long-buried Roman walls by devout Christians 17 or more centuries ago.

At the end of a painstaking survey, Dr. O’Connor reports that “it does seem highly probable that Peter did visit Rome. . . The tradition is too old and too unchallenged in antiquity to be challenged with any force in the present.

“Nothing can be determined, however, about when he came to Rome, how long he stayed, or what function of leadership, if any, he exercised within the Roman Church.”

“In summary,” the book’s last paragraph reads, “it appears more plausible than not that: 1) Peter did reside in Rome at some time during his lifetime, most probably near the end of his life. 2) He was martyred there as a member of the Christian religion. 3) He was remembered in the traditions of the Church and in the erection of a simple monument near the place where he died. 4) His body was never recovered for burial by the Christian group which later, when relics became of great importance for apologetic reasons, came to believe that what originally had marked the general area of his death also indicated the precise placement of his grave.”

The results of Dr. O’Connor’s research thus fall, in general, midway between two extreme positions held by other scholars, neither of which, according to Dr. O’Connor’s findings, can be proven conclusively by the available evidence. One group (largely but not exclusively Catholic) has maintained that Peter actually served as the first Bishop of Rome, while another (largely non-Catholic) maintains that he never visited the city. (RNS)
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Salem College

Its Aim and Purpose

The enrichment of the individual student for useful life, intellectually, vocationally, culturally, morally, physically and spiritually, is the aim of Salem College. Through a sound liberal arts and science curriculum, through a strong student government organization, through its faculty who are church members, and through the aesthetic values of an attractive campus community, the institution promotes these ends.

Salem College believes knowledge without direction is a counterfeit, and so it endeavors to provide Christian values. It believes higher education should not only equip people to help improve the society of which they are a part, but that it must also prepare them for their own inevitable solitude.

Stimulation of the intellect to the fullest of student capacity, stimulation of attitudes to a proper sense of responsibility, and stimulation of the individual to a consciousness of religious values are objectives of the College.

Approved by the Faculty and Board of Trustees
Intangible and Real —

Values Available at Salem

Dale H. Gramley
President of Salem Academy
and College

Of the many values that Salem College provides its students, perhaps the most obvious yet least recognized is in the area of leadership opportunity and responsibility. Thus Salem carries an attraction for those young women who want to participate after graduation in life beyond the family, the home and such gainful employment as they elect.

Call this an intangible value, if you will. It does not appear on a transcript of grades or on the face of a diploma. But it is very real, lasting and important. It has something to do with acquiring the poise, self-confidence and identity that every person, man or woman, desires.

For example, everything that is done on the Salem campus must be done by women students. The president of every organization is a woman. So are the other officers. The editors of the newspaper, the yearbook and the magazine—and the business and advertising managers as well—are women. The chairman of every committee is a woman. Stage scenery is designed and built by women.
Leadership Experience

In a word, the student in a woman's college is a first-class citizen. She does all of the leading and all of the following. Her opportunities and duties are unending. She is a self-respecting participant, not a captive spectator.

THE BACK CAMPUS of Salem College as seen in the Springtime from the rear steps of Main Hall. The crosswalks lead to the various buildings located around the court yard. In the center is the lily pond. The College dining room is shown in the background.

This is a view seldom seen by any except faculty and students, as it is hidden from public view by the solid row of buildings on the east side of Church Street.

It is true that not every woman student will become a campus leader and thus have the privilege of management experience on campus. It is true, too, that not every woman student will acquire the poise and know-how and competence that come from presiding at a meeting, representing one's class at a college function, or balancing the books of an organization. But it is nevertheless true that on a woman's college campus she has the opportunity to aspire to these leadership positions. If she does not, she can blame only herself as an individual, not her sex.
The intellectual potentialities of a woman student also have free and unhampered opportunity on an all-woman campus. She does not hold back in classroom or laboratory discussions for fear other students (the men, that is) might consider her a "brain" or a "square" and therefore ineligible for a Saturday night date. The natural reluctance many girls feel in expressing their viewpoints on intellectual matters in the presence of young men just simply does not manifest itself when men are not present. The bright or gifted woman student is admired, admired, therefore, rather than avoided in a college for women.

Confidence Bolstered

Thus the woman student's self-respect, her dignity, her pride and her confidence are bolstered rather than corroded. If her purpose is serious, she can move unhampered towards becoming the person she would like to become.

The recognition most women's colleges give to women, not only in faculty and administrative positions, but on the boards of trustees as well (10 of 36 board members at Salem), is a part of the total climate or atmosphere on such a campus. This does something for the student, subconsciously at least. It promotes a feeling that women are important for reasons other than companionship and propagation of the race, and it serves to enrich society as a result.

Seriousness of Purpose

Additionally, the college for women can aid its students in ascertaining vocational objectives and opportunities, for the college's only purpose is to serve women students. It can contribute significantly to the quality of thinking of women. It can maintain a high standard of morals, manners and dress. It can adduce general attitudes of discrimination and good taste. It can achieve a more uniform seriousness of purpose. It can cultivate in women a sense of self-respect and self-sufficiency that college men find attractive and that society generally is coming to admire. It can do much to keep alive and enrich an interest in cultural pursuits. And it can encourage spiritual values that somehow are suspect by so many young people in the age of frequent dating.

The student on a woman's college campus, for all these and other reasons no doubt, is attractive to college men. Modern means of transportation serve to keep her from isolation, especially over weekends. At any event, statistics seem to prove that she has as great an opportunity for marriage as women anywhere. She has the added lure of not always being accessible. And this adds to her self-respect, her poise and her attractiveness.

Women have so much to prepare for in our complex life. They mostly marry and face unpredictable eventualities, complicated by their husband's vocational careers, the requirements of the household and family, and their own secret desires and ambitions. It is important to many of them, therefore, that during the college years they secure for themselves as wide a range as possible of free and responsible expression, of leadership experience, and of poise and confidence that spring from both.
Salem College
Offers Variety of

Extra Curricular Activities

Miss Virginia Johnson
Dean of Students

Salem College offers many opportunities outside the classroom for personal growth and development. Salem is concerned with the many aspects of a student's education and provides an atmosphere for this development.

There is a wide variety of extra-curricular activities on campus. Clubs and organizations for almost every interest and special talent are open to members of the student body. One senior so aptly stated, "One of the outstanding factors of Salem College is the variety of extra-curricular activities which are open to all students. These organizations are such that we, the students, have innumerable opportunities and areas in which our interests can be contained and our energies can be channeled. What I have gained from engaging in these activities is a sense of involvement and a sense of responsibility which will hopefully make me a better citizen."

Student Opinions

There is a unique student faculty relationship on Salem campus with the unheard of ratio of one faculty member for every 10-11 students. A sophomore from Frankfort, Kentucky spoke of it in this manner, "Nothing could be better between students and faculty here. A student can always ask questions in class and after class. The faculty is genuinely interested in the student in the classroom and outside the classroom. Teachers are always asking about my golf or some other outside activity. Whenever I have talked to a faculty member about studies or about anything, he is always more than willing to listen and help. Even when passing, a faculty member always says 'hi,' and this makes you feel more of a part of Salem. The students here are fortunate to have such an interested faculty."

Another sophomore described the cultural advantages by saying, "Salem is situated well in the community so that her students can attend many events at the School of the Arts (plays such as Mother Courage) and various cultural things at Wake Forest University (concerts, speakers, discussion groups, Experimental College, plays) and concerts, films and plays here at Salem."

Wake Forest, Duke, N. C. State, and Carolina are all within a two hour driving distance and these universities entertain many Salemites on week-ends. I.R.S. (I Represent Salem), the social standards committee, provides an opportunity for social activity on campus by sponsoring two dances and one concert during the year.

The Student Government Association, each student is a member, is a strong and active organization. A primary function of the group is to formulate and supervise the regulations which pertain to student life. The Honor Tradition is an important aspect of the association. It implies that each student assume responsibility for her actions and for conducting herself according to the standards set by
Student Government. The association has three branches, legislative, judicial, and executive. These groups work to create worthwhile standards on campus. The Faculty Advisory Board assists Student Government in accomplishing their goals.

The students elected to offices in Student Government Association receive valuable experience in dealing with student concerns and make every effort to represent students in their discussions and business. Students are also serving in other leadership capacities on campus. They are serving as consultants on the curriculum committees, the calendar committee, and the library committee.

There is an atmosphere conducive to learning on Salem campus. Salem affords each student the opportunity to develop intellectually, socially, and spiritually. A realistic framework is provided so that each student is encouraged to make decisions and assume the responsibility for her decisions. This enables the student to mature which is an essential part of a college experience.

Endowment and Gifts

Essential to Quality Education

Jack M. White
Assistant to the President
and Business Manager

Just as in a Church, an educational institution must depend upon money to translate its program into action. It follows, then, that the strength of this financial support is directly responsible for the program offered and ultimately for the quality of education which the student will receive.

In an educational institution this support must be gained from student fees, endowment income, gifts, church support and governmental grants. Since private institutions such as Salem do not have the power of taxation, the governmental grants must play a lesser role if they are there at all, and the total support must come from the other sources.

Although student fees at Salem and other such institutions are higher than at state schools, it is still necessary to supplement this source of income in order to keep these fees in the range which can be paid by the parents.

Therefore, income from the churches, endowment and gifts is not only desirable but essential if we are to offer a quality education which our children deserve.

At Salem the current status of endowment for general operating purposes is at $2,700,000.00. This provides an annual income in the neighborhood of $138,000.

Scholarship Aid

Scholarship endowment at Salem College has a principal of $425,000.00. The income from this fund plus gifts from various donors and appropriations from the general operating fund allows the College to offer approximately $73,000.00 per year in Scholarship Aid.

The policy of Salem College is that the amount of any scholarship aid award will be based on the need of the student. It should be of particular interest to students in Forsyth County to

April, 1969
FINE ARTS CENTER, completed in 1965, was made possible by a Capital Funds Campaign.

know that funds are available which can be awarded only to students residing in Forsyth County.

In addition to regular scholarship aid, Salem College also participates in the National Defense Student Loan program, which allows students, with a need, to borrow funds at a low interest rate. It is interesting to note that one out of every seven students at Salem College is the recipient of some form of scholarship aid.

Church Support

In 1967-68, Salem College received from the Moravian Church $11,928.75 for support of the Department of Religion. The synod of the Southern Province has requested that each congregation contribute at the rate of $1.00 per member to this purpose. The total operating budget, including the Department of Religion, of course, is approximately $2,000,000. In addition, Salem receives from various sources, (alumnae, business and industry, parents, individual friends) $40,000 per year, for operating purposes. Without these gifts to the operating budget it would be impossible to operate the institution at its present level, or to make improvements in the program.

Among the pressing needs of the College are funds to meet continuing inflation, to provide necessary equipment as educational requirements advance, to meet the salary competition for faculty and staff members, and to maintain high quality generally.

Aside from operating costs, the college faces the challenge of improving the physical plant. Thus, capital funds campaigns are held periodically. It was through this type of appeal, for example, that the Fine Arts Center became a reality in 1965. Other buildings have come into existence also through capital funds appeals.

Salem's next campaign of this type—for various physical plant needs—will probably be held in 1971-72 when the institution will be 200 years old.

The Wachovia Moravian
Religion at Salem

A Struggle With Diversity

Clark A. Thompson
Assistant Professor in Religion
and College Chaplain

In a recent panel discussion on student unrest and the academic communities of Winston-Salem, an able and responsible student leader issued a plea for openness and change in the religious structures as well as the academic establishment. He went on to urge that the voice of the student be heard in the church and the community as he seeks to grapple with religious questions, questions which can enable him to understand himself and his world.

The study and discussion of religion, participation in its living forms, and response to its demands all form a vital part of religion at Salem College. Reflecting the unease with the traditional church and determined to find fresh religious understanding, many in the Salem community reject the usual trite phases about spiritual atmosphere and church-relatedness.

To struggle with the insights of diverse religious heritages and critically assess their import enables many a Salem student to reach a new level of personal and religious maturity. Salem is convinced that such a struggle and assessment is an essential part of its religious commitment.

Religious Studies

In the area of religious studies, involving the Biblical, historical, and critical disciplines, the systems of ideas and institutional forms of the great religious traditions are examined. Scholarly integrity, thorough content analysis, and critical questioning are

PROF. CLARK THOMPSON AND STUDENTS. It is through discussion and student-faculty dialogue that Christian commitment develops.
encouraged. Aware that education is a constant process of re-evaluation, the department seeks to explore new methods and approaches.

At the present for instance, Biblical studies is concentrating in depth on selected areas of New Testament work with a discursive-exegetical approach to the texts of the gospels. In historical and critical areas, the student is encouraged to work on his own in research and reading. The classroom experience pushes the student to develop a sensitivity to the questions and insights of religious traditions in our culture.

**Faith in Action**

Another avenue for religious concern finds its expression in the work of the campus Y.W.C.A. and denominational fellowships. Through work projects, discussion, and worship the student community develops its Christian commitment. Recently, the Y.W.C.A. in its Challenge '69 program sought to explore the topic, “Religion — Who Needs It?” Using the multiple media of the film, the ecumenical Theater of the Word, and contemporary worship, a sizeable and concerned number of students examined the issues of religion in our time. Faith in action finds its expression in the Y's work with young Negro girls and other volunteer projects in cooperation with the Experiment in Self-Reliance. Contact with the parish church is provided through denominational and congregational opportunities in the community.

One of the most nebulous and yet significant areas of religious expression is to be found in the campus life of a college like Salem. As students seek to express and formulate their questions of values, of personal commitment and academic responsibility, be it through counseling, faculty-student dialogue, or study, Salem offers a helping hand. The religious life of the college is to be sensed wherever basic questions about life and its purposes are being posed. It is to be realized in the personal academic integrity of its faculty and the reflective honesty of its students. Whatever religious insight is to be shaped, it must be formed as the academic community seeks to serve our society.

**Church-College Dialogue**

In conclusion, it would seem essential to pose some questions. Has the dialogue between the college and the church broken down completely? As we face the problems of our time are there not areas where we need one another and might share together in such tasks? What is the role and responsibility of religion on the college campus? Is not the basic religious responsibility of Salem to provide a solid and thorough education aware that all “knowledge
is in order to goodness?" To what extent is the Christian community to be our partner in such an endeavor of learning?

**Freedom to Select**

**Underlies Academic Program**

Dr. Ivy M. Hixon  
Academic Dean, Salem College

The academic experiences of college are many and they offer great variety—the excitement of learning, and adventure with ideas, growth in ability to discriminate, experience in independent

**SMALL CLASSES** (the ratio is 10-11 students to each faculty member) is a plus factor at Salem. Shown here is a history class with Dr. Inzer Byers, professor.

and balanced thinking, and perhaps a bit of drudgery, boredom, disillusionment, and uncertainty.

If the college student at the beginning could find a clear reflection of herself as she would appear at the end of her college career, she probably could spare herself such tasks as selecting a major, deciding upon a career, or even choosing individual courses. Fortunately the reflection isn't clear and the student finds it possible and necessary to explore, accept, reject, or sample various courses, majors, and careers.

What academic experience will the Salem student find helpful not only for college years but also for post-college years of continuing education?

Salem College requires the student to take certain basic courses whether she seeks to become a Bachelor of Arts, of Music, or of Science. The student learns to appreciate the need for basic courses and their adaptability to "life without a blueprint." The Salem student learns how to learn, how to build upon a foundation, and thus study in depth.

**Many Majors**

She may seek a major in Art with emphasis on studio work or on Art

A CLASS IN ART. A major in art emphasizes studio work or art history.

History. She may prefer an emphasis on economics which provides study of theoretical analysis, with attention given to economic development, comparative economic systems, and international economics. The various areas or
periods of history may provide a major in History — American, European, International.

A major in religion includes Biblical, Historical, and Critical Studies, but also provides some work in philosophy. The theory and methods of sociology with emphasis on the community, its minority groups, and its social welfare will be included in a major in sociology. In psychology there are wide opportunities to prepare for work in clinical psychology, social psychology, and work in many areas of society.

The student with an interest in language may select a major in English and include in her program Chaucer or Milton, Shakespeare, Creative Writing, and a variety of courses. Should she have an interest in Latin, a major in Latin would provide courses in Classical Civilization and Greek as well as those concerned with the works of Latin authors. The student who selects French or Spanish as a major is concerned with the language, the literature, and the civilization. She may seek a short period of residency in a Spanish-speaking or French-speaking country, or she may seek a junior year abroad.

The student who has an interest in mathematics will find that the major covers extensive work in calculus, in linear algebra, and in other phases of higher mathematics. With a major in biology there is opportunity for work in genetics, ecology, evolution, and the like. The major in chemistry provides experience in organic, analytical, and physical chemistry.

**Professional Opportunities**

Whatever the major the student will find interesting professional opportunities for using the major. She may select a program which provides three years at Salem and one year in the School of Medical Technology at the Bowman Gray School of Medicine. She may direct her program toward a teaching certificate preparing herself for teaching either on the secondary level or on the elementary level. Recognized by the National Council for Accreditation of Teacher Education as well as by the State Department of Public Instruction, Salem offers fine opportunity for entering the career of teaching.
The student who majors in home economics focuses her attention on various issues of contemporary family living including human relations, consumer problems, the management process, and the family life cycle. The student who majors in music will direct her program toward an emphasis on performance (piano, organ, voice, violin, cello, harp) or on music history and literature.

Whatever interest or lack of interest the Salem student may have in specific subjects, she is given the opportunity to explore or to sample such areas as anthropology, political science, drama, philosophy, and the like. She may enroll for courses at Wake Forest University if such courses are not included in Salem's curriculum. She will have great opportunity to confer with individual faculty, with her assigned faculty advisor, and with others who may give her academic guidance. She will have the assurance of high standards geared to a future reflection of an educated self in the crystal ball.

DEATHS

Kester, Claude Shore, born July 15, 1890; died February 24, 1969. Funeral conducted by the Rev. R. T. Troutman. Interment in Moravian Graveyard. Member of Calvary Church.


PRACTICE TEACHING in the First Grade by a Salem student. Salem "offers fine opportunity for entering the career of teaching."

APRIL, 1969
Academy Students
Receive an
Education Committed to Excellence

Miss Alice M. Litwinchuk
Principal of Salem Academy

The college, an offspring of the early school, was incorporated in 1866, but the two institutions shared the same program until 1913 when the academic programs were made separate and distinct. By 1931, physical separation was accomplished when the academy moved to its present location.

Traditionally, the academy has been committed to providing a Christian atmosphere for the intellectual, spiritual and personal growth of her students. Through almost two centuries the academy has answered the increasing demands of the changing times and today it offers a college preparatory curriculum to 135 students in grades 9 through 12. The school's statement of philosophy informs the interested parent of the following: "We believe that the immediate challenge to the mind, heart, and body should be met by a thorough preparation for a continuing education, by a spiritual and ethical climate in all phases of school life, and by a program prompting mental and physical well being."

Individual Guidance

The academy attempts to meet its commitment through a program of small classes and individual guidance in every area of student experience. Suggested summer reading, supplementary reading during the school term, teacher-student conferences, extensive use of reference materials and audiovisual aids provide a challenging pattern of study for the academy student.
Intellectual discipline is emphasized in all phases of the learning experience. Academy students continue their education after graduation, the great majority attending four-year institutions of high rank.

Another and equally important facet of learning is provided by the boarding experience. Daily contact with girls of various backgrounds promotes understanding, consideration, and the need for that self-discipline and self-giving necessary to make her a more mature and contributing human being. This

FOUR SETS OF SISTERS are among the students enrolled for the 1968-1969 year at the academy.

year's students come from 13 states and 3 foreign countries.

There are many organizations and social events that round out the picture for those living and working within the confines of the academy. A student government organization, including a Student Council dealing with dormitory matters, and an Honor Council dealing with academic matters, contributes much to the training and development

of leadership among the students.

Religious Emphasis

Undergirding all aspects of the academy program is the emphasis on Christian living. Each day begins with a 10-minute devotion period in the Elizabeth Bahnson Butler Chapel. Twice a month the Spiritual Life Council arranges Sunday Vesper programs to which ministers from various churches are invited to speak. Every February, four days are set aside for a Spiritual Emphasis program. During this time students have an opportunity to focus their thinking on spiritual issues, listening to a minister speak on a chosen topic, participating in group discussions, and taking advantage of a private conference with the visiting speaker.

During the Christmas season, students enjoy the Candle Tea, the trimming of candles for their Christmas Lovefeast and Candle Service, and the Lighting of the Star. Many of the girls attend Home Church services regularly although they represent many denominations not Moravian. As a matter of fact many more Presbyterians, Episcopalians, Methodist and Baptist girls enroll in the academy than those of the Moravian faith.

Expansion Plans

In order to enrich its program and offer its unique educational opportunities to more students, the academy is planning an extensive building expansion to be undertaken in the near future. This plan includes enlarged boarding facilities and a classroom building. The enrollment would be increased to 200 students — 135 boarders and 65 day girls. The administration hopes this will be accomplished by the anniversary year, 1972. According to Dr. Ade-
laide Fries, in her story of “Salem,” published in 1902, those who decided to open the boarding school felt “that a new field of Christian usefulness was being opened to them.” Those presently responsible for the academy concur with the founding fathers and through further growth and expansion hope to continue to offer academy students an enriching, educational experience conducted in the spirit of Christian usefulness.

Dr. Hilander Appointed Sociology Professor At Moravian College

Dr. James S. Hilander has been appointed associate professor of sociology at Moravian College. He had taught in the Sociology Department at Virginia Polytechnic Institute for the past 2½ years.

Dr. Hilander has advanced degrees from the University of Wisconsin. He received a Master’s degree in Rural Sociology in 1963 and a doctorate in Sociology on January 25, 1969.

He is a graduate of Moravian College with a B.A. degree with the Class of 1948 and the Theological Seminary in 1951. A native of Sister Bay, Wisconsin, Dr. Hilander served in the Moravian Church’s Western District for 13 years in the 1951-63 period.

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The Archives

A Bridge of Communication

As members of the Moravian Church, Southern Province, we are owners of a unique collection of written and other documentary materials, which are housed in the Moravian Archives Building. This collection may be said to form a continuous narrative of the life of our province from the time of its founding to the present. In it we see daily through historical research that accounts, prepared for a specific age, years later find far greater application than could earlier have been envisioned for them.

For example, some months ago a representative from an organization of builders on the West Coast, who was touring this city, was intrigued when he happened upon an abridged version in English of the building and fire regulations for Salem, adopted by the Boards of Salem Congregation in the year 1788. According to the tourist, “the Salem Code is unique and refreshing in its simplicity, directness, and thoroughness;” and his company now asks permission to publish this code to be distributed among modern businessmen — specialists in the field of building.

The Salem Building Code in its original form appears as an appendix to the minutes of the Aufseher Collegium (Board of Supervisors) in the German script of Frederic William Marshall, then Administrator of Wachovia. Now of course Marshall and his contemporaries had no idea that nearly two centuries later their words — intended as they were for local use only — would seem practical as well as interesting to members of a society far removed from theirs in space, time, and purpose.

Vital Statistics

Nor did the pastors of 18th and early 19th century Wachovia when meticulously making entries in their official Church registers and preparing catalogs of membership, foresee that in 1968 over 125 persons, of various religious faiths and from many different states of the Union, would be inquiring into their records to learn vital statistics about ancestors — and be delighted to find there, in addition to what they sought, quaint personal notes of a type not available from other like sources.

Also ministers serving in the Southern Province between 1904 and 1908 did not realize that 45 of the infants whom they baptized then would 65 years later be relying on their faithfulness in record keeping to establish an exact date of birth for Social Security and Medicare purposes.

Just so we may not conceive of the uses to which documentary accounts of our activities will be put in the year 2169. Yet since we are aware of the great good that we have received from such records handed down to us, should we not even more assiduously be about the business of preparing and preserving them than were our predecessors? The appointed custodians of the depository for these records, the Archives Committee and the Archives Staff, earnestly entreat all who are members of churches throughout the province to lend their active support in this enterprise.

April, 1969
First is the need to see that accurate records are deposited in the Archives from each congregation — records which reflect as fully as possible the activities of all phases of the Church's life.

**Crucial Needs**

Also, there is a crucial need for an increased financial support by the churches. This year (1968-1969) our total budget is $7,165.10. With this amount we are obligated to meet the costs — ever rising — of the maintenance of our building and grounds, the upkeep of the collection, and salaries for 4 part-time staff members (the Archivist and her Assistant; a Translator; and a Secretary-typist).

Yet, in addition to the regular expenses that must be met, requests for the services of the staff and use of the collection increase yearly. The publication of *Records of the Moravians in North Carolina* — the last volume of which should be off the press sometime within the next few months — and the widespread publicity of our denomination's history as a result of the restorations of Old Salem and Bethabara, are creating ever more interest in our archival resources among historical and genealogical researchers. Over 200 persons applied for research projects in 1968.

These then must be the priorities for our Provincial Archives if we would have it to remain a living force in the program of our Church: (1) a wider and more active interest among our membership in the collecting and depositing of records in the Archives House where they may best be protected against such adverse elements as fire, pests, poor humidity and temperature control, and careless handling in...
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use; (2) a willingness of members of our congregations to bear the day by day expense of the proper upkeep of the collection; and (3) a consciousness of the need for generous contributions to the endowment of the Archives. Along this line two funds — one in memory of Herbert A. Pfohl and the other in memory of Grace L. Siewers— have recently been established.

Therefore, let us act now to build strong bridges of communication between us and those who will follow, not forgetting meanwhile to keep in good repair all paths that help unite us with our past.

Moravian College Awards
Contract for Science Building; Cost $3,323,200
A contract for $3,323,200 for Moravian College's new science center, which will increase by seven times existing laboratory-study space, was awarded to Baltimore Contractors, Inc. of Baltimore, Maryland.

The contract was entered into two days after the Higher Education Faculties Office of the Department of Health, Education and Welfare reviewed bids and authorized the award.

Laboratory equipment, furnishings, architectural fees and property acquisition are expected to bring total cost to an estimated $4,100,000. A federal grant and loan will be applied to the

(Continued on inside back cover)

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THE PROVINCIAL ELDER'S CONFERENCE of the Eastern West Indies Province elected by the synod of February, 1969. They are (left to right) the Rev. Lloyd Kitson, Albert Richards, Dr. G. Oliver Maynard and the Rev. Neville Brown. Br. Maynard was also elected bishop.

EWI Synod Makes History
With Some “Firsts”

The Thirteenth Provincial Synod of the Eastern West Indies Province was held on Antigua from February 10 to 17 with 34 voting delegates present (17 clergy and 17 lay delegates). Throughout the proceedings of synod was the consciousness of the action of the 1967 Unity Synod in granting full Unity status to this province. For the first time the province elected a layman to the Provincial Elders' Conference. Albert Richards of Antigua was elected to this position and was named as Provincial Treasurer. For the first time the four members of the PEC are all West Indians — G. Oliver Maynard, Chairman; Lloyd Kitson, Secretary; Albert Richards, Treasurer; and Neville Brown.

For the first time, also, a West Indian was elected to the office of bishop in the province. Brother G. Oliver Maynard, having been elected to the PEC by the last four synods, was named bishop to succeed the Rt. Rev. Peter Gubi, who retired to England since the last synod.

The Rt. Rev. S. U. Hastings, a fraternal delegate from Jamaica, was named as the presiding officer of the synod. Other fraternal delegates were the Rt. Rev. Hedley Wilson of Nicaragua, the Rev. Gordon Sommers of Guyana and the Rt. Rev. Edwin Kortz, representing the Board of Foreign Missions from the United States.

Significant actions of the synod created a mission budget offering assistance to the medical program in Nicaragua; formulated working principles to govern possible ecumenical ventures in the Caribbean; adopted the new British hymnal for use in the province; called for a new Caribbean catechism to be written in conjunction with Jamaica and Guyana; set a mandatory retirement age at 65; called for greater efforts in Christian Education and expressed sincere appreciation for assistance which has been coming from the American Moravian Church.

The Wormans Write From Honduras

Mr. and Mrs. Fred Worman, serving the Moravian area of Honduras as agricultural missionaries and living at Brus Laguna, have written: “Today is Sunday, and as perhaps a 100 years ago in rural USA, church is an all-day affair. This morning Mary played her viola in both the Spanish and Misquito services. There is a feeling of oneness in worshipping in whatever language and in realizing that this is taking place all over the world. This afternoon as hymns continue in the Church, we have...
been watching birds with our binoculars, planning our experimental gardens and seedbeds, and enjoying the breeze blowing through our house up on its stilts . . . We are continually awed by the beauty of the Mosquitia as we wake at dawn and gaze across the plains to purple mountains in the distance. From the kitchen we can see the birds flying across the lagoon to the narrow coconut strip of land which divides the lagoon from the Caribbean . . . The Mosquito people are very friendly and much more open and expressive than most Latins. We have a young Mosquito girl living with us. She helps us to learn Mosquito and to experiment with new recipes. She hopes to learn enough about sewing to become one of the group of church women who are working with Mary to set up classes for other interested women."

**Provincial Boards at Work**

**Provincial Elders’ Conference**

Members of the Provincial Elders' Conference will be attending meetings of the Joint P.E.C., Board of Trustees of Moravian College, and the Board of Foreign Missions in Bethlehem, Pa., in April. During this time they plan to have dinner with our students enrolled at Moravian College and Theological Seminary.

Bn. Clayton H. Persons and Richard F. Amos will represent the Moravian Church, Southern Province, at the annual meeting of the World Council of Churches at Buck Hill Falls, Pa., April 23-25.

Br. Joseph H. Gray has accepted a call extended by the Board of Foreign Missions to return to mission service in Nicaragua. His first assignment will be as superintendent of the province. He will terminate his services as pastor of the Grace Moravian Church, Mt. Airy, N. C., the end of May.

Clayton H. Persons, President

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**Bethania Will be Host**

**To Women's Spring Outing**

The annual Spring Outing of the Women's Fellowships will be held at the Bethania Church on Wednesday, May 14 at 11:00 A.M. The speaker will be Mrs. Perry Mobley, wife of the pastor of Reynolda Presbyterian Church. The meeting will be followed with a potluck luncheon. A nursery will be provided.

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New Agency To “Screen”
New Mission Candidates

Eight major mission organizations have joined a new program to recruit and screen overseas personnel.

The Overseas Personnel Recruitment Office, or OPRO, was formed after 14 boards and agencies began studying the possibility of linking their efforts.

The Rev. Myles H. Walburn, OPRO director, said the organization would help denominations and mission agencies to “identify and screen” potential candidates, but that actual placement of the missionaries would be handled by the boards.

Participating in the project, which has a first year budget of $216,630, are the United Methodist Church, United Church of Christ, Episcopal Church, United Presbyterian Church, Reformed Church in America, Church of the Brethren, the United Board for Christian Higher Education in Asia, and the Division of Overseas Ministries of the National Council of Churches.

Mr. Walburn said the program would begin April 1, becoming fully operative by May. “The most important reason for establishing OPRO,” he said, “is to counter the downward trend in the availability of qualified missionaries.

“While it is impossible to guarantee to every board or to any particular board that OPRO will produce a greater number of qualified candidates for them, we have built into the joint office every reasonable method of effective recruiting.”

Mr. Walburn, agreeing that new conditions overseas require a new style of missionary, said OPRO also will aid those boards desiring the more traditional missionary. “Whatever they want,” he said, “we will look for.”

Outline of Plan for Union Unveiled at CUC Meeting

The outline of a plan to unite 25 million American Christians was unveiled by the Consultation on Church Union meeting in Atlanta, Georgia.

Its preliminary nature was reflected by the fact it left unresolved a score of key issues regarding the structure of the proposed united church.

“We will have a draft on a plan of union for presentation to the 1970 meeting of the Consultation,” Dr. William A. Benfield, Jr., chairman of the Plan of Union Commission, told delegates.

Earlier, Methodist Bishop James K. Mathews of Boston, CUC chairman, told a news conference he expects the plan to be “at least 50 per cent different” when a more precise plan is ready a year hence.
Dr. Paul A. Crow, Jr., COCU general secretary, said estimates of the time it will take to bring the united church into existence range from six to 12 years. (RNS)

New Testament Scholar Would Rewrite the Bible

Rewriting of the Bible to bring it into tune with present day conditions was suggested in an address by Dr. William Barclay, professor in New Testament Studies at Glasgow University and nationally-known author and commentator on biblical questions.

He spoke on “The Bible in the Life of the Church Today” at the Spring Rally of the Baptist Men’s Movement at Bloomsbury Central Baptist church.

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April, 1969
"It might be," he told the men, "that we have got to rewrite the Bible for the present generation to express first century things in 20th Century language."

This did not mean the Bible message should be changed, but rather the words and pictures, he said.

"If Jesus came to London today," he added, "He would not talk in terms of shepherds and vineyards, but He would talk about motor cars, aeroplanes, engineers, businessmen and shorthand typists.

"You and I have got to find new ways of making the Gospel message real to our present generation."

Dr. Barclay added that the Bible is the only book studied day by day and week by week by millions of people throughout the world. It was unique in its effectiveness and power to change people's lives. (RNS)

Clergyman Says Half Of Toronto's Churches Should Close or Burn Down

There are 1,030 places of worship in Toronto, Ontario, most of them Christian churches, and according to the Rev. Rupert Evans of Parkdale United church, half of them should be closed or burned down.

The fire insurance should be used for community work and to take the church to the people, Mr. Evans told the annual meeting of the United Church of Canada's board of evangelism and social service.

Mr. Evans said that the age of Gothic monuments - one on every corner and most of them far too big for their congregations - should end.

"If my own church burned, I'd stand across the street singing, 'Praise God from Whom all blessings flow,' with my
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hand out for the insurance money," he said.

His 70-year-old church seats 1,400,
but only 200 persons attend on most
Sundays. He said his congregation has
examined the possibility of putting an
apartment building on the site, with a
smaller church contained within it.
But the cost of the building and the
cost of acquiring more land to meet
local zoning by-laws was prohibitive.

Mr. Evans said it would cost $25,000
merely to tear down the building. As a
result, the congregation and neighbor-
ing churches are conferring on the pos-
sibility of renovating the most suitable
church building and sharing it.

The minister said if Christian de-
nominations rid themselves of their sur-
plus property, they would save hun-
dreds of thousands of dollars needed to
maintain them. With the savings, he
said, they could send out professional
men to work in the community.

Earlier, the Rev. Clarke MacDonald
of Toronto, chairman of the board,
warned the United Church that if it
doesn't change drastically it will be
"written off" in the next 20 years. A
church that refutes change "is catering
to the spooks and ghosts of the past," he
held.

Dr. MacDonald said it was true that
the Church often deserved some ad-
jectives as "complacent, irrelevant, out-
dated, waffling, equivocal and com-
prising,” yet it was this Christian body of people which got food into Biafra when governments and social agencies couldn’t.

(This was a reference to Canairelief, an organization inspired by the Presbyterian Church in Canada and Oxfam, and now supported by many Christian Churches, which bought a Super Constellation to fly food and drugs into Biafra.)

The chairman’s views were echoed by the board’s new secretary, the Rev. C. H. Forsyth, who said:

“We are so fiercely wedded to our patches of sacred turf that we will not phase out buildings that are no longer needed. We plug stained glass window factories with orders, but cannot raise the funds for the community staff we need. We refuse to face up to the implications of the fact that the church’s mission is with people.”

Criticizing his fellow ministers and church members for a lack of concern about the future of Canada, Mr. Forsyth said:

“The church had better get off the pot and do something. The breakup of this country will be a fact if Canadians don’t rely on all their capabilities — and I don’t see the church is doing much about it.”

(This was a reference to French-English-bilingualism and bi-culturalism which for some years has threatened to split Canada. French-Canadian separatists in predominantly French-speaking, Roman Catholic Quebec Province have threatened to wrench Quebec from Canadian Confederation by force, if necessary.) (RNS)

Mrs. King Gives Sermon At Anglican Cathedral

Mrs. Coretta Scott King, widow of slain civil rights leader, Dr. Martin Luther King, foresaw the “Dawn of a New Day” in a sermon which marked the first time a woman has spoken from the pulpit of St. Paul’s Anglican Cathedral, London, during a regularly scheduled service.

However, at the end of her remarks, Mrs. King warned a congregation of 4,000 that “if we are not careful, the world will split apart at the seams with

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THE WACHOVIA MORAVIAN
white versus colored, rich verses poor and so-called underdeveloped nations of the West.” The time to begin the ministry of reconciliation is now, she said.

In firm, steady tones she told the predominantly white congregation, which included many youths, that “many persons despair at the unrest, the evil and the violence which pervades so much of our present day society, but beyond all the turbulence I see the signs of a new social order.

“I see the dawn of a new day. I say this because I feel first of all that there is a Supreme Being and I believe in a divine plan.”

She went on to say that at this dawn she had good news and hope for the poor, because for the first time the poor does not have to live in poverty.

It is possible, she stated, to remove poverty and disease from the face of the earth. Mrs. King continued:

“The people of the earth are restless for they have heard that the earth is the Lord’s and the fullness thereof and they anxiously await the day when God’s earth will be used to the growth of all God’s children.” (RNS)

Moravian College . . .

(Continued from page 17)

DEATHS

Raymer, Grace Peterson, born June 18, 1891; died February 16, 1969. Funeral conducted by the Rev. R. T. Troutman. Interment in Moravian Graveyard. Member of Calvary Church.

Walker, Calla Hassie (Mrs. W. N.); born February 18, 1890; died February 6, 1969. A member of Trinity Church. Funeral conducted by the Rev. Clayton H. Persons. Interment in Midway Methodist Church Graveyard.


South Hall, at the southwest corner of the Main-Locust intersection, one of the buildings to be razed, had housed faculty offices and classrooms, while the adjacent structure was headquarters of the Board of Christian Education and Evangelism of the church. The Education Board of the Church has moved to the former Bethlehem Library on Market Street.
Salem College
WINSTON-SALEM, NORTH CAROLINA
In This Issue...

The Church Meets the Needs Of People

- The Sick
- Children
- Youth
Who Are You —

A Pietist, Or a Secularist?

"Who are you — a pietist, or a secularist, or a bit of both? I believe that that the pietist and the secularist need each other and that each provides a necessary corrective to the other. The pietist accuses the secularist of trying to be 'worldlier than thou,' and warns him not to confuse holy worldliness with just plain worldliness. The secularist accuses the pietist of trying to be 'holier-than-thou,' and warns him not to confuse worldly holiness with otherworldly holiness. The secularist knows that it is possible for a man to be 'converted to Christ' while remaining unconverted to Christ's ministry in the world, blind to his responsibility to participate in Christ's sufferings in the sufferings of mankind. The pietist knows that it is possible for a man to be 'converted to the world,' sharing in its sufferings valiantly, while remaining unconverted to Christ, blind to his need to participate in Christ's life in the Word and sacraments of his church. He knows that salt can lose its savor, that light can shade imperceptibly into the shadows and eventually disappear, that leaven can lose its identity and thus its vocation in the lump. As John Carr puts it, 'To be truly pious is to be thoroughly secular, and to be truly secular is to be thoroughly pious." (Page 12)

From "The Secular Congregation"
by Robert A. Raines

Published by Harper & Row Publishers
New York
A patient being interviewed about visitors in the hospital said pointedly, "Yes, I have been bothered by visitors, both mine and the other patients'. The other night, I could hear five or six persons laughing and talking. Their noise really bothered me. Other patients and visitors make too much noise. Last Sunday, I had six to eight visitors in my room most of the afternoon. When this many people get in your room, there is too much noise. It makes me nervous. Also, the visitors start talking to one another instead of visiting with me. When this happens, visitors stay too long. Also, I feel that I must be a hostess to my visitors and this puts a strain on a sick person, especially when there are six to eight persons in a room. I like some company, but I like the visits from my family members most of all."

The foregoing statement, which could be multiplied many times, indicates that the public, including the church, needs to re-evaluate visiting in hospitals by others than the immediate family. A new evaluation of the church's ministry to the sick and their family should and can center around Christ's comment to a group of people in his day when he said, "I was sick and you visited me." Too often, this statement has been used to prod reluctant congregations to go to the hospitals to see the patient; the emphasis has overlooked the patient's family members, who may need help much more than the patient. The patient's needs are being met by the hospital staff. What about the family — who is helping meet their needs?

Ministry to the Family

Visiting the sick in the first century certainly included the family since centralized, intensive medical treatment was not in evidence as it is in our day. The patient then had to be treated in the home. Action today which centers on going
to the patient and creating such situations as shown in the opening illustration of this article does not seem to fulfill Christ's injunction to care. In this writer's opinion, the church has a definite ministry to the family and should involve itself directly in that area.

Numerous needs may arise when a family member is admitted to the hospital, especially if the patient is a parent or a young child and there are other children in the home. I have experienced this on three occasions when my wife was a patient. I have talked with patients who expressed deep concern over the spouse and children at home. A mother, recuperating from a surgical procedure, voiced her worry about who was picking up her children after school and who would help with the evening meal since her husband was not as familiar as she with the routine. A husband said that he would like to see his wife, but he had trouble finding a babysitter and could not get away. A hospitalized husband worried because his wife was sick at home and had to care for an eighteen month old baby.

The list could go on and on, but two questions still remain: Can the church members perform a ministry to these and other needs? Will church members involve themselves in meeting the needs of the family? The first question can be answered with a hearty "Yes!" The second answer lies within the individual church member; only he or she knows the real answers.

Let's turn now to a more detailed look at the family needs and how they can be handled with action and imagination on the part of the Church.

**Family Needs**

When a family member is ill either at home or in the hospital, the taken-for-granted preparation of food can become a problem. I recall an instance when the doctor directed my wife to bed for four days with the command that she was not to set a foot on the floor. With two active boys under three years of age, meal preparation did not come easy. A neighbor dropped by with a ham and a large salad. Granted, the main dish for four days was ham, but the pressure of deciding what to prepare and doing it was lessened.

We do not have to invite the family of the sick to eat with us, even though it is an excellent thing to do, but a few well-chosen dishes dropped by the home means a great deal. Research has shown that stress hinders healing; therefore, the patient, released from as much tension and worry as possible, needs to be as relaxed as possible in order for the healing process to proceed in a good fashion. Thoughtfulness directed toward the family can relieve the patient who hears of such care shown his or her loved ones.

An area of concern for many families is transportation. As aforementioned, a mother may worry about who is picking up the children after school or who is taking them to keep doctors appointments, dancing or music lessons. A husband may experience unnecessary anxiety about his wife getting from one place to another because she does not drive. A thoughtful offer from a church member to take care of some minor needs of transportation is a simple gesture, but it
certainly means a great deal to the family and to the patient.

The presence of children in the family of a hospitalized person presents unique situations. The children may be experiencing anxiety because Mom is gone and the presence of another caring female figure in the home can have a calming effect. Bringing the children to your home for one or two hours can help their feelings of loneliness and possible fears.

There are other areas wherein caring church members can help the family of a hospitalized person. Perception and action have to be part of what the church does in this part of its ministry. Perception involves being alert to the needs. Action should involve voluntary steps to meet the needs, for most people by nature do not like to ask for help, but will appreciate a demonstration of love and concern.

Little Things to Do

Helping the family does not mean that the patient is ignored. Generally speaking, the care shown the patient's family has its positive effect on the patient. There are, however, some little things to do which have meaning for the patient himself. People, well or sick, like to get cards and personal notes. This writer has seen some of the ingenuity employed by patients to display their cards. A simple technique to insure that the patient gets his card is to send the card to his hospital address and put the patient's own home address as the return address. If he has been discharged, the card will reach him at home.

A card with a well-chosen message and a personal, hand written note does much to lift low spirits, but does not tire the patient or bring in physical and emotional germs. It is known that visitors carry cold germs and other viruses which can be given to patients. One fact often overlooked is that visitors also bring their emotional feelings into the hospital. For example, a visitor may be quite depressed and this is sensed by the patient and can have a direct bearing on his mood.

Restraint should be exercised in sending flowers and food. This Chaplain entered a patient's room one afternoon and offered to bring in some vases of flowers which were on the floor in the hall. The response was, "Please don't, I'm allergic to that kind!" Flowers can be sent; however, the sender perhaps should check with the family to see if there are types which may activate certain allergies. In regard to food, the patient may be on restricted diet and certain food, fruits, and/or candies may be quiet a temptation. Of course, nurses do enjoy fruit and good chocolates. Before these gifts are sent, the family should be contacted about the patient's needs. Gifts of good books, pajamas, or some handicraft kits to help pass idle hours do a lot for a patient's spirits.

There are many ways in which the Church can have a very meaningful ministry to families of sick people as well as to the patient. A caring congregation, using imagination leavened with concern, can say to the patient and the family, "We care." The time-honored hospital visit may no longer be the most appropriate way of showing concern. Perhaps you and your church can devise a meaningful way of ministering to the sick and their families.
The Church Meets

The Needs of Children

Edith Tesch Vaughn

OUR OWN CHILDREN

Jimmy, age 3, had one of the two-foot-long pieces from the unit block set. He was turning round and round pounding the floor vigorously with it.

“My! Jimmy, you certainly are pounding hard,” said an alert teacher nearby.

“I’m beating up people just like I saw on TV!” said Jimmy.

It was the Sunday after the Democratic Convention in Chicago.

* * *

The teacher had hardly finished the “Amen” when Johnny, age 5, was half out of his seat with a question.

“You prayed for our boys in Viet Nam. Why didn’t you pray for the enemy soldiers? God made them, too, didn’t he?”

* * *

Susie, age 4, and Joey had been happily building a house together — so happily that it had grown into a sky scraper! But then it collapsed. A shadow floated suddenly across Susie’s face.

“That’s just like in the earthquake on TV,” she said to Joey. “God let a w-h-o-l-e lot of people get killed! I don’t like God.”

* * *

The class was in the middle of a lesson on the creation. Patiently the teacher asked, “And what did God create on the first day?” Having gotten an answer from her wiggly first graders, she moved on. “And what did God create on the second day?” And so it went until about the fourth day when Billy announced in ringing tones, “God made dinosaurs that day!”

“Sit down, Billy, there aren’t any such things as dinosaurs.”

“Yes, there are too. I got some out of the cereal box.”

“Billy, sit down and be quiet. There never were any such things as dinosaurs and, even if there were, God didn’t make them.”

* * *

These things actually happened in Moravian Church School classes during the last year. These things may say to the church: we must be more concerned; we must find new and better ways to minister to our children so that they can develop a faith that makes sense in their world.

Children today have very hard questions to ask at very early ages. We used to have some easy answers to a few questions: for instance, Q. “Where is God?” A. “Up in heaven.” But how adequate an answer is that for today’s space age child? Where is heaven? Do you go through heaven on the way to the moon or is it beyond that?

And yet, these days, when children are ready earlier and earlier to ask meaningful questions and dig for solid answers, teachers are harder to find and church school classes are harder to fill.

It is not comforting to look ahead and realize that “children” will go on becoming “youth” and adults in the church and will likely go on asking, “Where are all our young people and
what's wrong with them?" This vicious cycle can hardly be part of God's plan for his church. A way of breaking it may be found in a wiser ministry with our children today.

* * *

What if this kind of thing happened in all our children's classes?

The group of third through sixth graders had been studying the prophets—Amos in particular—and they had discovered he had a lot of hard words to say about the rich. However, they really did feel that "some people are rich and some people are poor and that's just the way it is." None of these boys and girls was poor.

On this Sunday morning, they had been handed large sheets of newsprint as they arrived in the room. In groups of five they went to work to finish the sentence on the top of the page with as many different endings as possible: "People who are poor . . . ." The answers came quickly at first "are poorly dressed and dirty, live in slums, don't have much food, etc." Just before they began to run out of ideas, the teacher called them together to look at slides borrowed from the office of the Experiment in Self-Reliance. There was no script or prepared commentary. The teacher simply asked the same question, "What do you see in this picture?" At first the answers were glib and the mood somewhat roudy but very quickly the tone of the room became subdued. The boys and girls began to feel inside them what they were seeing on this wall.

After the slides, they went back to their charts to add any new ideas they had. "People who are poor don't have good yards and tools to keep them clean with, don't have good transpor-
tation, are not healthy and are poorly doctored. They have many dangers in and around their crowded neighborhood. They don't have jobs and sometimes cause trouble when they sit around and don't do anything. They are afraid of policemen. The children fall behind others in school. Poor people have no special pleasures, are not equipped with luxuries. They feel hopeless. They may have been forced into poverty. They deserve help!"

Then the students "turned their charts into prayers." This is what one group wrote: "Dear God, please help us to realize that poor people need better living areas. Don't let us be selfish with old things. Remind us that we can help the poor to clean their living areas. Let us be fair to them. Help our doctors to cure their diseases. Give our teachers the knowledge to help the poor in school. Let us help them when they are behind us in work. Help us to let them join in enjoyable projects. Let us help them to find good paying jobs and let us be kind to them when they cause trouble. Give us ideas of how to keep them busy with things they like. Help our policemen to be kind and understanding. Let us be thoughtful enough to train our dogs to be polite to them. Help us to let them feel equal to us. Amen."

Then the boys and girls looked back at Amos and the things he said. Now it made better sense. It made even better sense when the boys and girls wrote Amos' words this way: "I hate, I despise your lovefeasts and I take no delight in your candle services. Even though you offer me Christmas baskets, I will not accept them; and the graveyard offerings I will not look upon. Take away from me the noise of your chorales; to the melody of your Easter
band I will not listen. But let your love for your fellow man show. Help the poor. Put your heart into what you do. Show kindness. Be fair. Take what you learn with you and do it. Love with the kind of love that doesn’t change when you meet someone different from you. (Amos 5:21-24 — a paraphrase for Moravians in 1968.)

THE “OTHER KIDS”

The mother of a first grader laments, “I send him to school and right away he begins to learn all kinds of terrible things from the other kids! What can I do?” To minister to our own in new and better ways is not enough. They live with “the other kids.” We must find ways to minister to them.

And so, a group of children from Kimberly Park Community Center spend the morning romping over the Friedland green under the watchful care of Senior Highs. Homemakers from Home Church spend the morning playing games and singing songs with children at Ogburn Station Community House. At St. Philip’s, classroom walls and chairs get a bright coat of paint, fellowship hall is tiled and a corner of the yard will soon be fenced so that all will be ready in summer for the Day Care program for 100 preschoolers. At Bethabara, the swampy bottom lands are filled and plans are drawn for a recreational area on the church land. At Messiah a family sets aside what it costs to keep the family in candy or the cost of a person’s meal each time they go to McDonald’s; the accumulated funds go to help provide lunches for needy children in the public school. At Calvary, 70 children — children of the church and children of the world — live together each day under the loving guidance of Christian teachers in the Day Care program. And at other Moravian Churches, hundreds of three, four and five-year old children troop in at 9:00 and out at 12:00. In all these ways, local congregations minister or have the potential to minister to a few of “the other kids.”

But there are so many “other kids.” Is there a way the province as a whole can carry out a larger ministry to children?

It’s a fact, and an often quoted one, that in a week at Laurel Ridge the church can offer more in Christian nurture to a child than it can in a year of church school. If camp can do this for our own children, what could it do for “the other kids?” As the local church searches for ways to minister to “the other kids” might it be well worthwhile for the province do the same? Are the 500 acres and the 150 beds at Laurel Ridge one place where a significant ministry could take place?

Last summer at Junior Camps, boys and girls got a better notion of what God’s love is like when they struggled to bring Psalm 23 out of the nomadic world of the Old Testament into the own world. If they had been there could not the “other kids” have learned something from this, just as the “one of ours” who wrote the following?

The Lord is my master, I am his dog. I do not need to worry. He makes me lie down on a soft rug. He gives me fresh water. He makes me feel happy deep inside me. He leads me on safe sidewalks for he keeps his promise to care for me.

THE WACHOVIA MORAVIAN
Even though I walk through darkness where strange dogs may jump me, I am not afraid;
For his leash and chain comfort me.
He sets out my food right where my enemies could get it—and he protects me.

He gives me a flea collar, and he fills my bowl so that it runs over.
Surely a good Master and a good home shall be mine all the days of my life;
And I shall live with my Master forever.

The Church Meets

The Needs of Youth

Jack L. Salmons

The Church in its Youth Ministry is faced with the magnitude of its task. From whatever angle the Church begins, it moves inevitably to recognize that its Youth Ministry cannot be dealt with in piecemeal fashion. Our stance is both admiration and fear before the rapid expansion of knowledge, the power of man, the forces and life patterns that are emerging, along with the urgency to do something about the problems all around us, in particular as they touch the young people of our churches.

There are disturbing elements among youth. There are the far-left extremists who say that the present society must be destroyed. Their challenge must be met. There are the truly alienated—the loners and drop-outs. They must be helped. There is the growing use of dangerous drugs. This must be stopped. Too often, while fighting for their beliefs, young people disregard the basic human values and rights they are espousing. They must be led to accept what the Christian faith teaches about responsibility to God and themselves to keep from going too far and hurting themselves in some permanent way. There are the apathetic—those deeply involved in their own developmental problems and they need help in developing a Christian understanding of themselves and their problems. There are also the rebellious—those who are rebelling against authority but will settle down as youth always have.

Young people today are committed to values of love, human dignity, individual rights, and trust in one's fellow-man. These are precisely the values of our Judaico-Christian heritage. The Church has been their proponent for centuries, and yet no institution in our society is today suffering more from sheer indifference of the young. By and large, they have dismissed the Church as archaic, ineffective, and even irrelevant. They feel that time is running out on the great problems—war, racial injustice, and poverty. They dislike the impersonalism of large organizations and of rapid technological change. Because of the influence of the mass media and the freedom of our society, young people learn faster and mature earlier. Our youth are taught the values the Church holds, but they see too little in the way of action and results. Religion for many of them is Sunday-morning tedium instead of a guiding
force and an inspiration. They become quickly aware and deeply resentful of the difference between what older people say and what they do.

A unique opportunity is before the Church. Instead of making the youth another problem, we can respond in positive ways so that the energy and idealism of youth can be a constructive force helping to solve the world's great problems.

Fresh approaches to meet the needs of our youth are essential. For many years, the Church has placed all its eggs in the basket of youth fellowship groups and the Sunday Church School Class. Far from the many methods and modes of teaching used in the secular world in general and in the school systems in particular, the youth have found that they must either find contentment and stimulation in these rather formal and leader-centered groups or else conclude that their minds and imaginations must look elsewhere for use. This in no way minimizes the importance of other programs already in use, such as the camp program of the Province and the Vacation Church School. However, these opportunities are only for one or, at best, two weeks out of 52.

There is a great need for the youth program to be diversified with flexibility to appeal to the interest and taste of every youth.

Let us look at some ways the church can and is meeting the needs of its youth. From interviews with pastors, directors of youth work and Christian Education the following ideas have been gleaned:

**Church School**

There is a move to revitalize the Church School problem since this teaching arm of the church is the primary means for systematic presentation and study of the data of our faith. In our own churches, a more effective curriculum is being used. In the other denominations, there is a movement toward offering elective courses, utilizing selected systematically presented materials for a nine month period. Since the continuity of class is broken by vacations of youth and teacher alike, classes are combined using study materials on specific rather than general data, such as prayer, priesthood of believers, and stewardship of leisure time.

**Churchmanship**

If we begin with the thesis that young church people are indeed a part of the Body of Christ, then we begin to hear their cry to have a voice in the construction of programs and activities for them. Some churches are hearing this cry and have placed youth on important committees and on official boards without a vote but with a voice in the planning. Some have gone a step further and appointed a Youth Council which involves youth at points of decision making enabling them to better understand the workings of the Church. This also allows the youth a greater opportunity for the expression of their concerns.

**Youth Fellowship**

The opportunity for youth to get together for fellowship has taken on broad concepts. Church leaders are recognizing that an hour on Sunday evening as it has traditionally been used is not appealing or interesting to a great majority of the youth. Most youth attend because this is the thing to do or from parental pressure. Regardless of the reason they come, the
program offered should be geared to their need to find answers to the questions of life as it pertains to the events of the world about them. Additional fellowship opportunities include such diversified areas of activities as tent camping, week-end retreats, the Coffee House, drama and music which are avenues through which youth can express themselves.

Youth Leaders

There is no check list of qualities, age or desired appearance that make one a good or bad youth leader. Adults are needed who are not afraid to take initiative as leaders and at the same time, know themselves to be servants. As one youth exclaimed, “It seems to me adults are afraid of us.” Further discussion followed to reveal that youth look for integrity, evidence of openness and a concern. Being available, and a willingness to listen were also high on guidelines the youth mentioned.

Vocational Guidance

The door can be opened through which youth can examine the meaning of vocational stewardship and discover a particular vocation for themselves through a guidance program. Under the leadership of selected adults, youth discuss a specifically designated work-book, “You and Your Lifework — A Christian Choice for Youth.” Following the completion of their discussion, youth visit a guidance center and hold sessions with certified guidance counselors. This program confronts youth with their Christian responsibility in the selection of college, training and vocational choice.

Small Groups

Small group work has been found most effective with the youth as they meet in an informal gathering in a home for an evening, or for a whole Sunday afternoon to discuss the meaning of current news, a movie, play or T.V. show. These discussions are carefully guided in order that the youth have more opportunity to put their Christian heritage in perspective with what happens in the world about them, always seeking to proclaim Jesus as Christ and Lord. The group should have an evangelistic task of seeking to involve in its life and activities “inactive” young people.

Worship

Youth as well as adults are beginning to ask more of the formal worship services. Youth, in particular, have voiced the feeling that worship, even formal corporate worship, should include more variety; that the same pattern Sunday after Sunday tends to lead to mechanical participation rather than active, spontaneous praise and adoration. Many congregations have dealt with this problem by actually studying the how and why of worship services. For example, a week in advance, the families, especially those with youth age members, were given the sermon text, hymns, liturgy or responsive reading for the next service. These were studied in depth in the home. After each service (generally before the youth fellowship hour) the youth with adults were given the opportunity to question and discuss the sermon, as well as the order of worship. This was done on a series basis.

The ministry to youth can not be ignored if the Christian faith is to be enduring. Perhaps the task seems overwhelming, and yet the basic needs and the meeting of these needs in our youth are not really complicated. The youth

(Continued on page 21)
The crucial question facing the Christian Church in every generation is whether or not it can reproduce itself by reaching the youth. Every generation has had those who despair of the task, who were certain the youth had gone to the dogs.

The facts of life in 1969 raise the same question. Further, church membership figures demonstrate a failure of Christianity to keep pace with population growth. The United States is becoming, proportionally, a less Christian nation.

It is to this task that the Rev. Fred Hege, director of youth work of the Southern Province, is challenged to direct himself. In addition to the responsibility for the direction of Laurel Ridge, provincial youth activities in general, curriculum and resource material procurement, and teaching religion at Salem Academy, it is his task to find ways and means to reach the youth on behalf of Jesus Christ.

This task has led Hege into several experiments that have been of public concern in the Winston-Salem area in recent months. Most noteworthy are two experiments, the RAP room and a Moravian Coffee House.

The RAP Room

"The Rap Room," according to Hege, "is an effort to reach Negro teens of the lowest socio-economic strata of our society. It began at a time when merchants in our downtown area were having extensive problems caused by large numbers of Black kids cruising through their stores. The idea was to create a gathering place where a staff could get to know them and, through friendship, seek to encourage them to find a place in the mainstream of our society."

"The RAP Room was not a Moravian Church venture," said Hege. "It began as a purely secular venture following the Riot in 1967 in Winston-Salem. Some of the young adults involved knew me and asked if I would help direct the development of the operation. I felt it was a real opportunity to share the influence of Christ in what might prove an important venture."

Asked if he felt that RAP had made any Christian contribution up to this point Hege said, "If you mean has anyone publically allied himself with Christ the answer must be no. On the other hand, if you mean have criminal arrests decreased significantly in the lives of RAP youth, the answer is yes. Youth time and again say what I wish I heard them say about congregations, that is that the reason they come to RAP is that it is a place where they feel like somebody, a place where they feel people care about them. Most of our congregations would be afraid to even have these kids in their church buildings."

When asked to comment on the public controversy where a local judge termed RAP a den of criminals and two aldermen and one county commissioner publically condemned the behaviour of the young people and giving them a
place to assemble, Hege stated, "It is tragic that none of the persons involved have ever taken the trouble to come to RAP. It is even more tragic that they give rumors to the press. The truth of the matter is that these kids have not had the kind of chance in life that leads one to have the kind of values he needs for success. As a matter of fact, that is what Research for the Advancement of Personality (RAP) is all about. I believe that as a Christian I have the values that make for a good life and I trust my presence and actions will, by God's Grace, point these kids in that direction."

What has he learned that might be of value to the average congregation in reaching the youth? "The congregation must care! Anyone who works with rebellious or poor youth today is going to be accused from every side of all sorts of things. But a congregation should call certain young laymen, train them in the faith, and then relieve them of any other duties save reaching the youth. Then it should back them to the hilt with money, moral support, and prayer!"

The Moravian Coffee House

The Moravian Coffee House is a provincial effort begun in the fall of 1967 by youth as a result of their experience at Senior Conference. It is open in the boy scout room of Home Church each Saturday night from 8:00-11:00. In its first year of operation it was manned essentially by the Rev. Tom Presley and has, since the summer of 1968, been staffed by Hege. It is a gathering place where kids come from all over, some from churches and others with no church connections. There is frequently a brief program of some twenty minutes duration designed to stimulate thought. Most of the time the kids just sit around talking or strumming and singing. The minister on duty is available to anyone who wants to talk.

"Here is another example," said Hege, "that given a chance Christians can befriend and talk to the long-haired kids on the fringe of society. The kids at the coffee house are mostly middle class kids who are disenchanted with phony churchmanship and hypocritical social values. This doesn't mean they are any better or have any more answers than the church and the society they condemn. But it does mean that those of us who believe in Christ and the Christian Way had better be with them in friendship if we really love them and want to see them find the best way."

Asked what the results have been in this experiment Hege said, "Again, there is no way to measure results. The main thing is that here is a place for kids that says the Church cares about you. Here is a chance for us to share our faith if they are interested. Here is a chance for me to talk to my young friends face to face rather than preach at them from behind a pulpit. Many of them no longer sit in front of a pulpit anyhow."

"Once again," said Hege, "this experiment demonstrates clearly that the Church can get into conversation with the youth. Any congregation that is really concerned could do the same thing. It takes manpower, however. I often think that the best possible investment a congregation can make is in a man whose only task is to reach youth and children. This is the future of the church."

When asked to compare our coffee
house to those at Knollwood Baptist and Highland Presbyterian, Hege said "Those are entirely different operations. They have combos and dancing, which we don't. This isn't a matter of scruples but a feeling that the community needs a place that doesn't emphasize the dating crowd. Their operations, therefore, are very large. Ours is fairly intimate (from 30-75 kids on a Saturday night) and emphasizes conversation and small group activity. There is a real need for all types in our area."

**The New Hymnal**

**What, When and Why?**

“What's this about a new hymnal?”

“When is it to be released?”

“Why has it taken so long?”

These frequently posed questions await some answers. Congregational boards have explained away dilapidated hymnals in the rack waiting for the new hymnal to be released.

Hope is on the horizon. The latest estimate is that the new hymnal will be ready for release in the Fall of 1969. Final proof stages are underway so that the presses can soon roll.

**A Tremendous Task**

When provincial synods first began calling for a new hymnal back in 1955, no one could realize the magnitude of the task.

An initial committee did preliminary work that was reported to the provincial synod of the Northern Province in 1961 and to the Southern Province in 1962.

“What these synods did not realize,” one committee member said, “was that this was just the beginning and not the end of a finished product.” The printed report had liturgy revisions in semifinal form, but the hymns were simply indicated by title.

Synod's approval of the basic format of the new hymnal was only step number one in the process. This had to be followed by at least seven other steps before the final proof could receive the final okay:

1. The total manuscript had to be prepared for the printer: liturgies, words, music, etc.

2. The manuscript had to be submitted to musicians to check for proper harmony, a singable key, and all possible variation of tunes.

3. The musicians had to report their findings to the committee for decision and action.

4. Research had to be done to verify historical data relating to authors, composers, original sources of tunes.

5. Copyrights had to be checked and secured for those old or new hymns that were to be placed in the hymnal.

6. Indeces had to be prepared. This included some new forms of indexing. The new hymnal will offer separate indexes for authors; alphabetical, metrical, and numerical listings of tunes; German chorale titles; a rubrical index, a topical index, as well as the alphabetical listing of first lines. Hymn stanzas in the liturgies were also included in the indexes for the first time in this edition.

7. Finally the manuscript had to go to the printer for setting up and subsequent proofing for each page: checking spelling, capitalization, punctuation,
tion, music, headings, and all manner of cross-referencing.

All Volunteer Help

The amazing thing is that all of this editing and checking of manuscript, copy and proof had to be done with volunteer labor and on marginal time.

Literally hours and hours, even days and days, of labor have gone into the task. Many minds have been at work to perfect the hymnal. The end result will reflect the fine caliber of people that the Moravian Church has who can do an effective task if they are given the time.

The average worshipper who sings from the new hymnal will not be aware of the detailed concern that went into placing that hymn on the page.

For example: the hymn verses for “All glory be to God on high” may call for the use of Tune 132A. But the musicians say, “Which 132A? Gregor or an earlier harmonization?”

Or should the hymn “Lead on, O King Eternal,” be in the key of D or the key of C?

These detailed decisions may not be appreciated as the hymn is sung, but they make the difference between the right and wrong of good church music.

From the outset the new hymnal has been an inter-provincial venture of the Moravian Church in America, North and South, with representation from both provinces on the various committees and sub-committees.

Many congregations have placed their orders for the new hymnal and have already invested funds in payment for their orders.

This has been helpful to meet the costs of the printing through its various stages. Just as a new building has to be paid for as the contractor moves from ground-breaking to finished work, so the printer has a contract that calls for payment from the earliest type setting stage to the final press run.

The constant increase of paper and printing costs has offset any interest that has accrued from the invested hymnal funds, and printing costs may just break even for the low fixed price of $4.95 that has been attached to the new hymnal.

The last American Moravian hymnal was printed in 1923, forty-six years ago. It was the result of synod action that dated back to 1913.

The birth of a new hymnal is no easy venture, but the present generation of the American Moravian Church is about to have a new church hymnal thanks to the many minds who have devoted their time and talent to the cause.

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MAY, 1969
Gray, New Supt. in Nicaragua

The Rev. Joseph H. Gray, Mt. Airy, North Carolina, has accepted a call to service in Nicaragua and has been appointed to serve as the superintendent. He will succeed Dr. Howard Stortz, who retires on July 1, after over 42 years of service. The Grays have already had 17 years of experience in Nicaragua, having served in a variety of parishes, on the faculty of the Instituto Bíblico and as acting superintendent on occasion. They are familiar with both the Spanish and the Miskito languages. This appointment was made after consultation with the Church authorities in Nicaragua who had made a request for the services of the Grays. They will live at Puerto Cabezas and will begin their term of service on June 15.

Miss Englerth To Bluefields

Jo Marie Englerth, a Moravian College senior from the Glenwood Church in Madison, Wisconsin, has volunteered to serve for two years on the staff of the Colegio Moravo in Bluefields, Nicaragua. During her student days she is actively involved in the life of the College Hill Congregation in Bethlehem. She will live in Bluefields and will begin her duties in the early fall.

Pastor for Bethel, Alaska

The Alaska Provincial Board has announced that the Rev. Joseph Albrite has accepted a call to become the pastor of the Bethel Congregation. Br. Albrite has served the Moravian Church for many years first as a lay pastor and then as an ordained minister. He was the first Eskimo to be in charge of the Kwigillingok District and now becomes the first ordained Eskimo to take full charge of the large Bethel work. Harry Trodahl, superintendent in Alaska, reports that the Eskimos and the white population of Bethel are excited about this new development in Alaska.

Prochnau to Guyana

Harvey Prochnau, a senior in the Theological Seminary from Edmonton, Alberta, has accepted a call to serve in the province of Guyana. He will become pastor of the Tabernacle Church at Beterverwagting, replacing the Rev. Roger Kimball who will go on furlough beginning July 1. Harvey will graduate from seminary in May, will return to Canada for ordination and begin his service in Guyana in the middle of the summer. His wife, the former Judith Martinson of Saskatchewan, is a graduate of the Canadian Lutheran Bible Institute, and is a Registered Nurse having trained at the Royal Alexandra Hospital School of Nursing.

Medical Staff Changes

Dr. and Mrs. Ned Wallace, Puerto Cabezas, Nicaragua, will leave mission service on May 1, 1969. They came to the aid of the Moravian Church in Nicaragua in a time of serious need for a
doctor in Nicaragua and offered to serve for a five-year term during which time other doctors were being prepared. The Wallaces have served two years beyond their original offer and have rendered exceptional service at the Gray Memorial Hospital in Puerto Cabezas. They have not yet made an announcement of their future plans.

During their term of service vast improvements were made in the physical facilities of the Gray Hospital, the hospital and clinic program was enlarged, a training program for practical nurses was instituted, medical students from the United States were recruited for short terms, clinics were established at Pearl Lagoon and Sandy Bay, and valuable contacts with medical agencies in the United States were begun. It would be impossible to enumerate the multitude of personal relationships which were enriched through the presence of the Wallaces in Nicaragua. The Moravian Church and the Mission Board have reason to be grateful to them for their unselfish service in these years.

Dr. Kenley Burkhart will be in charge of the Gray Hospital as of May 1. He and his wife are completing language study in Costa Rica. He is from the Moravian congregation at Fargo, North Dakota.

Dr. Theodore Rights will remain in Costa Rica for three more months of language study and additional training in tropical medicine. He will then be assigned to the Thaeler Hospital at Bilwaskarma in a new program of public health, working with Dr. Peter Hauupert, who is now at Bilwaskarma. He and his wife are now studying Spanish in Costa Rica. They are members of Central Moravian Church of Bethlehem.

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May, 1969
Leper Colony
On Star Mountain

Visited by Moravians on Tour

A MARRIED MAN who is a patient. His nose was partially destroyed by leprosy. In the background is one of the small cabins occupied by married couples.

Monday afternoon, January 13, our group of 34 modern pilgrims, jet crusaders, drove in a fleet of taxis 15 miles North from Jerusalem to Ramallah. We drove up to the impressive golden Sand-Stone buildings on Star Mountain between cypress trees, behind stone walls flanked by grape vines, fig, apple and olive trees.

Sister Johanna Larsen and her helpers, Sister Ida and Sister Sigred, were out to greet us on the driveway in front of their house. First, we were taken to see the Hospital Building, a dormitory divided in half for men and women. Each side has a row of private individual rooms and a broad enclosed porch. There on the men’s side we saw a patient weaving on a loom a rug runner which will be used in the building.

Both the men and women were dressed in their best clothes to honor our visit. These visits are important to them, Sister Johanna told us, because their great wish is to be like other people and they observe closely their visitors’ style of dresses, shoes and other clothing. Although there is room for more patients in this building, the unresolved war situation prevents the

WEAVING A RUG which will be used in one of the buildings. This patient had surgery on his eyelids enabling him to close them.

Arab patients from Jordan from coming here. There are only 13 patients now. It is known that there are four or more in East Jordan who need treatment. No other such hospital exists in the present boundaries of Jordan.

We walked along the paths to the three small dwellings for married people (“We couldn’t separate them,” said Sister Johanna). These small houses have a main bedroom, kitchen and toilet outside, a water barrel and a small plot to raise vegetables, rabbits, ducks or chickens. These are very helpful because the couples are poor. Plowing must be done by hand be-

Members of the Southern Province who were a part of the tour were Mr. and Mrs. Charles A. Peterson, Mrs. Hege Hamilton, Miss Nancy Starbuck and Mrs. Lawrence D. Fulp.
cause here, as elsewhere in this land, there are many stones. Each couple takes care of their own cleaning and cooking.

The whole plantation and the buildings are in excellent condition. Sister Johanna runs a "tight ship." The climate here on Star Mountain is that of a combination of mountain and sea, subject to violent storms, winds and very cold rains, but there is rarely frost or snow. Since 1960 they have an electric plant; there is a cistern to store water in but, so far, no telephone. Sister Johanna and Sister Sigred had to drive to our Mt. Scopus Hotel in their small car three times before we were able to meet to plan our visit. They also have a larger car in which, two to four times a month, they take patients to the Hansen Hospital in Jerusalem (formerly our Jesus Help Home) where the doctors are very generously treating our patients. Since good relations are established between the two hospitals, Sister Johanna was able to renew her friendship with her former

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Jewish patients, who are being cared for there now.

Israel does very good research into this disease of leprosy and this is very important. Although the incidence of leprosy is declining in this area, there are millions of lepers in the world, mostly in Africa and Asia.

Sister Johanna and her helpers, Sister Ida and Sister Ingrid, created a friendly, relaxed atmosphere for us in the Sisters' house, where we ended our tour. This is their home and they have a large living room, dining room, kitchen, bedrooms, two bathrooms and three guest rooms. The large living room still had its cypress Christmas tree decorated with straw stars from Germany and paper stars cut and folded by Sister Ida. We were served tea, coffee and cookies. Finally, with Sister Johanna at the piano, we sang together "Christian Hearts in Love United" and "Jesus Makes My Heart Rejoice." This visit was a high point of our Holy Land trip.

Our Arab guide chose to go with us. He talked with the patients in their language. He reported all were happy and well treated. Prayer services are held every evening and some patients join them. Our impressions were that this is a well run establishment in a rather remote place, doing a good and necessary work, although hampered by the Middle East Arab-Israeli Conflict. Individual Arabs and Israelis can be friends and work together. Sister Johanna and her aides are well thought of in the community. We were welcomed as fellow Moravians and warmly received as guests. They are happy and encouraged to receive your mail but too busy to answer it. The address is Sister Johanna Larsen, Star Mountain, Ramallah via Israel, P. O. Box 199.
A New Sanctuary
For Managua Church

Is a Dream Fulfilled

SANCTUARY of Managua Moravian Church as seen in the architect’s model.

A new sanctuary for the Managua, Nicaragua, Moravian Church is about to become a reality. Construction began in May and completion is scheduled for October or November.

That the Moravians, who have had a mission on the Atlantic coast of Nicaragua for over 100 years, should establish a congregation in the capital city on the Pacific coast is a dream of over ten years. This dream is near fulfillment.

To begin with, the congregation in Managua worshipped in the auditorium of the Baptist High School, with no property in sight on which to build a Moravian Church. Then, under the able and dedicated leadership of Brother Graham Rights, pastor of the congregation until 1965 and now serving at Mayodan, N. C., and with the help of the Board of Missions, a lot and an adjoining house were purchased.

In early 1966, the house was remodeled by tearing out some walls to make room for a sanctuary, installing a false ceiling in it, and adding other improvements. September 4, 1966 was a great day when the congregation moved from the Baptist High School to our own church building.

The Board of Foreign Missions then offered a challenge gift of C$135,000 if the congregation could raise, within two years, C$45,000. The congregation accepted the challenge and has as its goal a weekly offering of C$250 (U. S. $36).

In September of last year an architect was employed and plans prepared and submitted to construction firms for bids.

According to the Rev. Wolfram Fliegel, the Managua pastor, the architect was told to design a building that would fit into Latin society, a modern sanctuary that would invite people and point them towards God, with a seating capacity of 300, and a balcony in the back for choir and organ. The cost of the building will be around C$200,000 (U. S. $28,000).

Br. Fliegel comments on what this new sanctuary will mean to the congregation. “The house we use now will continue to serve us well as Christian Education building and social center. Since we moved from the Baptist school both Sunday School and church attendances have grown, so that today our Sunday School attendance comes up to 200 and night services average an attendance of 150. We know we need more room; a new sanctuary, with folding chairs to offer us more flexibility, will give us just what we need.

“After the new sanctuary is finally built we hope some day to be able to
build next to it a two story building, with church offices and Christian Education facilities downstairs and a parsonage upstairs, for the present parsonage is a rented home. There is also talk that the Moravian Church should open a school in Managua, talk that has gone on for many years and that is getting insistently louder. Yet such plans are still very much 'manana'."

Vice President of Nicaragua Attends Hospital Ceremony

BISHOP HEDLEY WILSON speaks. At the right are seen Dr. Peter Haupert and Dr. Ned Wallace.

Progress continues in the construction of the new Thaeler Memorial Hospital at Bilwaskarma, Nicaragua with the laying of the cornerstone taking place on March 19.

The ceremony was attended by a delegation representing the government of the Republic of Nicaragua. The vice president of Nicaragua, Dr. Francisco Vreuya Maliano, delivered the official address.

Dr. Peter Haupert, medical director of the Thaeler Hospital, welcomed the visiting officials and spoke of the significance of the day.

The Rt. Rev. Hedley Wilson, bishop of the Nicaraguan Province, laid the cornerstone and pronounced the benediction.

Others from the U.S.A. taking part in the cornerstone laying ceremony were Bishop Edwin W. Kortz and Dr. Ned Wallace, medical director of the Gray Memorial Hospital at Puerto Cabezas.

THE CORNERSTONE is examined by members of the construction force, Horatio Hodgson, Alejo Teofilo and Guillerma Chow.

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AT THE SIGN OF THE EAGLES

May, 1969
THE REV. WALLACE C. ELLIOTT who was installed as pastor of the Park Road Congregation, Charlotte, on April 20.

The Rev. Wallace C. Elliott accepted the call to become pastor of the Park Road Moravian Church, Charlotte, N. C., and was installed there on Sunday, April 20, by Bishop George G. Higgins.

Two of our ministers were consecrated presbyters of the Moravian Church in April. The consecration of Br. John M. Walker took place on Sunday, April 13, at Christ Moravian Church with Bishop Kenneth G. Hamilton officiating. Br. Wallace C. Elliott was consecrated a presbyter on Sunday, April 27, at Park Road Moravian Church by Bishop W. Herbert Spaugh.

Word has been received of the passing of Hermann Georg Steinberg, a bishop of the Moravian Church, on the 31st of March, 1969 in Bad Boll, Germany. The funeral service was held on April 3 at the church in Bad Boll.

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World Council Presidents
Issue Pentecost Message

One common task of Christians is
"to insure that all men share in the
proper use of the world's resources," the
presidents of the World Council of
Churches said in their 1969 Pentecost
message.

Recalling the theme, "God Renews," of the 1968 Fourth Assembly, the presi-
dents asserted that the Holy Spirit has
led the Churches into a new under-
standing of God's gifts.

"This means," they said, "that we
must continue to seek the unity of all
Christians and at the same time a new
openness to the world in its aspira-
tions, its achievements, its restlessness
and its despair. It also means that we
have to repudiate all sin and human
weakness which distort humanity in the
life of mankind, starting with those
still found in the Christianity com-

"We discover anew our responsibility
to participate in the struggle of mil-
ions of people for greater social justice
and for world development. For the
first time in history we see the oneness
of mankind as an inescapable mandate.
Our common heritage is to ensure that

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music solely for the glory of God; it is
our responsibility to utilize this priceless
legacy for no less exalted a purpose."
all men share in the proper use of the world resources.”

The message for Pentecost Sunday, May 25, was signed by the presidents elected at the Fourth Assembly last Summer. They are:

Patriarch German of the Serbian Orthodox Church; Lutheran Bishop Hans Lilje of Hannover, Germany; Dr. D. T. Niles, the Ceylonese Methodist ecumenist; Dr. Ernest A. Payne, the Baptist leader of Great Britain; Dr. John Coventry Smith, moderator of the United Presbyterian Church, U.S.A., and Anglican Bishop Z. H. Zulu of Eshowe, South Africa.

Also signing was Dr. W. A. Visser 't Hooft, former WCC general secretary and now an honorary president.

All Christian congregations were urged to contribute to the search for proper structures on international and national levels to accomplish justice, world development and an awareness of the responsibilities for human misery.

“We believe that the Spirit is at work in the world as well as in the Church,” the message said. “He corrects and directs the energies of people toward a continuous renewal of all our thinking and all our communities; He takes the

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suffering of men and welds it into pressure for change; He gives voice to the voiceless and teaches silence to the noisy; He instills in men the longing for God and for the revelation of His sons.” (RNS)

Survey Reveals Support For “Equalizing” Ministers’ Salaries

Readers of the Christian Advocate have given overwhelming endorsement to a plan both “equalizing” and raising ministers’ salaries. The plan was proposed by Dr. C. Ebb Munden, a Lincoln, Nebr. pastor, in an issue of the United Methodist magazine.

Dr. Munden has urged that ministers be classified for salary purposes by their ability, training and experience, and that pastors on the same level receive the same salary, even though one would be serving a large, wealthy parish while another was conducting his ministry in a struggling, inner-city congregation.

Warning that no minister can afford to remain long in a place of critical need without sacrificing his career or family's security, the Nebraska pastor had called upon the “larger church” to put its resources behind those “undertaking difficult missions.”

Low salaries prevent the Church from placing its “best men” where the need is greatest, he charged.

The sole dissent, reported the editors, was from an Illinois pastor, who argued that conference support of ministers is “akin to state support” and would disrupt normal pastor-parish relations.

(RNS)

DEATHS


BUS IS CHARTERED FOR MUSIC FESTIVAL

A bus has been chartered to make the round trip from Winston-Salem for those who wish to attend the Moravian Music Festival in New York City, June 16-22. The bus will leave Winston-Salem on Sunday, June 15, at 5:00 a.m. and arrive in New York between 4:00 and 5:00 p.m. For the return trip, the bus will leave New York on Monday, June 23, at 8:00 a.m., arriving in Winston-Salem at 8:00 p.m. Reservations will be confirmed upon payment of the $30.00 round-trip fare. Checks are to be made payable to E. L. Stockton, Treasurer, and mailed to the Rev. James V. Salzwedel, Box 10123, Salem Station, Winston-Salem, N. C., 27108.
Common stock and other securities have been transferred to Moravian College from time to time by those who saw it as a way of perpetuating the things in which they believed. During his lifetime, Henry B. Rau, a member of Central Moravian Church, Bethlehem, contributed stock valued in excess of $70,000 to the college. Upon his death in 1962, he bequeathed the residue of his real and personal estate to the college as an addition to the endowment fund, the income to be used where most needed. Today the fund is valued at $288,173. The income is divided equally between the college and theological seminary. Information on bequests is available from the Development Office, Moravian College, Bethlehem, Pennsylvania.
In This Issue . . .

- At St. Philips: The Experiment
- Two-Handed Christianity
Moravian College Selects a President

The choice of Dr. Herman E. Collier, Jr., by the Board of Trustees as president of Moravian College is of interest to the entire Moravian Church in America. This is true for a number of reasons, but especially for the fact that the Moravian Theological Seminary is a part of the Corporation of which the new president is the designated chief executive.

The Bethlehem (Pa.) Globe-Times touches on this point as it comments editorially on Dr. Collier's election, "For the first time in the institution's 162 year-old history, a non theologian will sit at the head of the college when Dr. Raymond S. Haupert, its distinguished leader for twenty-five years, retires on July 1."

The Moravian of the Northern Province pays tribute to the retiring president by saying, "Dr. Raymond S. Haupert has built the college outstandingly during the past twenty-five years from the days when as a young theological professor he accepted the presidency. The college has grown in enrollment, in endowment and in academic standing in the community and in the nation. The church is deeply indebted to Doctor Haupert for these years." The Wachovia Moravian joins in this tribute to Dr. Haupert.

At the same time, we welcome and endorse the choice of Dr. Collier who has the enthusiastic support of church leaders as well as students and the faculty. As The Moravian points out, "Doctor Collier brings to the task his own sense of commitment to the cause of education in a church school. After holding an important scientific post in industry he returned to Moravian College. 'I am back on campus,' he commented, 'because I wanted to make my life count. The world of big industry was satisfying from the financial standpoint, but I would rather be where I can be influencing young lives.'

"This is the kind of commitment that the new president of Moravian College has. As a member of the Board of Elders, corps of sacristans, and former chair-

(Continued on next page)
Combining New and Old —

St. Philips Lays Cornerstone

THE BELL AND HOOD on the lawn of the new St. Philips Church. The bell is from the former church in Old Salem. The Hood is an architectural symbol of the Southern Province. The bell ringer is Evaristo Vigil.

The St. Philips Moravian Congregation laid a new cornerstone in its acquired sanctuary on Sunday afternoon, May 4. The stone bearing the inscription "St. Philips Moravian Church — organized May 5, 1822 — consecrated October 15, 1967" replaces the cornerstone of the Bon Air Christian Church which originally erected the building.

The Rev. Cedric S. Rodney, pastor, presided over the service held on the front lawn. Announcement of the beginning of the service was given by the ringing of the bell from the old church in Salem. The bell had been mounted for the occasion under a replica of the Moravian Hood constructed on the lawn. The St. Philips band led in the singing of the hymns of the service.

The Rt. Rev. George G. Higgins led in the liturgy for the laying of the cornerstone. The pastor and the visiting Moravian ministers in attendance participated in the ritual.

Br. Rodney placed in the stone a number of items which included a list of the communicant members of St. Philips; copies of the Daily Text and The Wachovia Moravian and the agreement for establishing the Day Care Center at St. Philips by the Experimental Church.

College President . . .

(Continued from preceding page)

man of the Christian Education Committee at Central Moravian Church, Doctor Collier has reflected a commitment to Christ that is typical of the best lay leadership.”

The choice of a layman to this sensitive post is a reflection of a trend first seen in the Moravian Church in the appointment several years ago of Dr. Dale H. Gramley as president of Salem Academy and College. This change in leadership is also made in the context of the assumption that theological education is the responsibility of the church. The future of the Theological Seminary and the development of Moravian theological education will be determined by the church as a whole. We are confident, however, that this phase of the corporate responsibility of Moravian College will receive the sympathetic and whole hearted support of Moravian's new president.
The Day Care Center is expected to begin operation on June 16. To get the center in operation, the Experimental Church from funds provided by the Presbyterian Church is contributing $5,000. The Church Aid and Extension Board of the Southern Province recently gave a grant of $1,000 for fencing the playground of church property to be used by the children of the center.

Following the cornerstone laying, the congregation held its anniversary lovefeast at which the Rev. Richard F. Amos spoke. The Youth Choir of Calvary Moravian Church sang during the lovefeast.

"THE EXPERIMENT"

Cedric S. Rodney

For years, all-black minor baseball league attracted young men. Relentlessly, these teams chiseled fine players out of their demanding training programs. Few knew. In 1947, a major league club accepted one special player — Jackie Robinson. The entire black populace, overnight, became Brooklyn Dodger fans! The American sport now had the attention of all Americans . . .

For years, a handful of Southern blacks worshipped quietly at St. Philips Moravian Church. Few cared. In 1967, the province purchased a building, called a full-time pastor and the entire black populace of the city sat up to take notice! The Moravian Church, South, now has the attention of all Winston-Salemites . . .

In the heyday of the Roman Empire, social evils were commonplace. The Empire expanded by its acquisition of additional territory through wars; through the sweat, blood and tears of the conquered peoples, slaves, it was made rich. Jesus Christ, a humble prophet, appeared on the horizon about this time and spoke to all the people of strange things: of sharing one's possessions, of love for each other, of forgiveness, of putting one's life in the proper perspective. The simplicity of this delivery and the sincerity of His zeal captivated thousands. These ideas went against the grain of the Establishment, however. The purge began. Jesus had to go the way of countless — to the Cross.

But "the mills of the gods grind slowly." The concepts instilled by the Son of God worked their way into the thought of millions, from country to country, from year to year. Who would have guessed that an unpretentious carpenter could exert such influence? His spirit still is amongst us . . .

Now the founders of our church were motivated by the precepts of the Savior, too. The roots of Moravianism are buried deep in the soil of Europe—not far from the source of Christianity, indeed. Eighteenth century visionaries reached out beyond Europe into the New World. Men were sent to the West Indies, to South America, to Central America even to Africa — to the lands of the non-whites. Many there were who became converts of the fraternal religion, and hands of various hues united as brothers. Imagine! So long, long ago! Moravian roots fanned out and delved in . . .

The Rev. Cedric S. Rodney is the pastor of the St. Philips Moravian Church, Winston-Salem, N. C.
Then this same missionary ardor led the followers of Hus to the shores of North America. To carry the good news of Christ to those not fortunate enough to have heard it before was an impelling venture. And some American Indians embraced the faith. In America where non-whites were considered unequals, how could multi-colored hands be joined? Blacks were the slaves of whites. How could such become part of the Brotherhood? Who would dare to suggest it? Our church found such barriers difficult to surmount. We joined the Establishment. We became members of the intolerant team. Alas, our success in the mission field could not be repeated in the context of the American scene . . .

In 1967, Moravians spotted an opportunity. The Branch Rickeys of the Unitas Fratrum dared to try an old concept. Tokenism and patronage were recognized by these individuals as obsolete manipulatory devices. The new black congregation was to stand on its own feet and move toward self-supporting interdependence. At last, a success comparable to that of the early church was to be our aim . . .

The impact of this decision upon the black community is interesting to observe. Many are seeking a new spirituality in a less spirited vein. Gone are the days of complete resignation and unquestioned submission to the “Lord’s will.” Gone are the loud assents and the tension-releasing stamping of the
ONE OF THE FIRST COUPLES to join St. Philips in its new location, Mr. and Mrs. Cleveland Roberts.

feet. Gone is the feeling that the church is the only answer.

An awareness of the need for turning inward, for searching one’s emotions, for finding solutions to one’s own problems, for questioning what is heard, for letting others know the true worth of oneself is characteristic of the Winston-Salem blacks. The news of “the experiment” has traveled quickly. So people come to see for themselves. The happy dignity of the Moravian service is appealing. The Germanic melodies seem strange but the soul-stimulating hymns are still there, too. The genuine friendliness of those already-affiliated warms the timid spectator. The new sense of wonder, that within this faith are embraced millions of black brothers throughout the world, is apparent. The stirring lovefeasts made more meaningful by the sharing of coffee and a bun are a unique and persuading influence. The basic philosophy of the Brethren that salvation through Jesus Christ is attainable to all grips the imagination. In short, the varied services which white Moravians may take for granted, now whet the vision of the black society.

We, Moravians, look upon the progress currently being experienced in this black church with pride. St. Philips is a mission undertaking with a plus. It is a model in the Model City. It keeps alive our desire for church “outreach and evangelism.” It eases our conscience...

Racial epithets are no longer hurled onto the diamond. The black player is fully integrated into the baseball world. A few dared to try. “The experiment” proved worthy of their efforts. Until the blacks can become affiliated with any Moravian congregation, until black hands and white hands can merge in true fellowship, until each Moravian pastor can “tell it like it is” from the pulpit, we Moravians have done little!

LOVEFEAST DIENERS at the anniversary lovefeast. From left to right they are Mrs. Frances Watson, Miss DeLanda Hooper, Mrs. Virginia Watts, Mrs. Mary Martin and Mrs. Jerrylyn Smith.

Let us not become complacent. Let us not become satisfied. There is more to be done — much more. We are centuries behind the zealots of Zinzendorf. We are slow to heed the words of Christ. Open up your heart. Throw off your prejudices. “In essentials unity; in non-essentials liberty; in all things, charity.”

Have we forgotten that charity means love?

THE WACHOVIA MORAVIAN
Two-Handed Christianity

Garland E. Gingerich

My experience in agricultural mission in Honduras for a year was most meaningful to me and my family in strengthening and in deepening our own lives as Christians. I appreciate the church giving me this opportunity which helped to change my understanding of work on the mission field today.

There are two Scripture references that stand out in my mind and which speak about a "Two-Handed Christianity" that must be maintained on the mission field today.

Therefore, take no thought saying what shall we eat or what shall we drink, or where with all shall we be clothed, for after all these things do the Gentiles seek. For your heavenly father knoweth that ye have need of all these things." —Matthew 6:31-32

By the sweat of thy face shall thou eat bread. —Genesis 3:19

Two-handed Christianity means our faith in one hand and our works in the other. In response to Christ's words as recorded in Matthew, I was carrying my Bible in my right hand to the Miskito Indians of Honduras; while in my left hand, as interpreted through the verse in Genesis, I was also carrying my hoeel to them. This is my two-handed Christianity.

The Moravian Church does not need to be reminded that the traditional, missionary approach is not the only way to tell others about the love of Christ. (In fact, there are Hondurans who do not know our God; and if we use only the traditional missionary approach with them, we do not get results.)

Let's look at it from a Honduran's point of view. You and I have never had the distressing feeling of a gnawing, empty pain in our stomachs from the day we were born — a pain coming from the lack of food. We have never been so undernourished that we cannot work half the days of the year, even if we wanted to, because our bodies are too disease racked to permit us to work.

If I am hungry, if I am sick, if my life because of my environment has been less than good to me, I will find it hard to listen to someone talking in terms of a life eternal. I am concerned too much about my life now, today. So, if we as Christians can put the two together, our faith with our work, and can help people to meet their physical needs, they will be willing to listen and to learn of a God who promises them eternal life.

Some personal experiences in Honduras may well help to illustrate this matter of two-handed Christianity.

The Diaconia Program in Honduras links together the Moravian Church, the Mennonite Church and the United Church of Christ in a cooperative effort to initiate programs to meet the real,
physical needs of the people on the north coast on Honduras.

Gardening Workshops
Space does not allow telling of all the approaches that are being made. Among my experiences that points up one of the activities is the vegetable gardening workshop program that I conducted in various villages of the Miskito people in Honduras under Moravian mission care.

The Rev. Howard Housman, Moravian mission superintendent, was aware of the starvation that had been taking place. He realized that a change was needed, and that it had to be a change that would enable the people to better utilize their resources so that they could better feed themselves. Consequently, Br. Housman set up several workshops for me where groups of thirty-five to forty men would assemble at a central village for a one week period of time so that they could learn how to raise a vegetable garden.

You can imagine my humbleness and concern as to whether or not I was equal to the task when on that first Monday morning in Brus Laguna I faced those men. Some had walked four and five days to attend this vegetable gardening workshop.

I had heard that Latin Americans are lazy, that they work only half the days of the year. But I wonder how many citizens of the U.S. would walk four or five days to attend a workshop to learn how to plant a vegetable garden? No, I did not find them lazy. I found them to be sick many days of the year because they lack a balanced diet and they drink polluted water, but I never found any of them unwilling to work.

Yes, they walked four and five days, and I was humbled. But then that first day as we started to get involved with the men by showing them how to use a shovel and a hoe to turn the soil, I was even more humbled. They physically pushed each other out of the way so that they could practice shoveling and planting.

CHILDREN with thick bellies indicate a lack of proper food.

I heard comments such as, "Let me plant that seed for the teacher." "I've never planted a seed before in my life and I want to know that I am planting it right so that when I return to my home and my village I will be able to plant a vegetable garden so that my children will have a better balanced diet."

Or "Let me use that shovel for the teacher; I've never seen or used a shovel before in my life. I want to use it for the teacher, so that I learn how to use it."

Never in my wildest dreams did I think in this day and age, this close to the affluent USA, that I would come in contact with people who had never seen or used a shovel or a hoe. People who had never planted anything or had any concept as to how to plant a vege-
table garden.

We worked with them in making compost piles. We impressed upon them the importance of using animal manure. We taught them to use a shovel to turn the soil and how to plant the seeds. We showed them how to control weeds and soil insects by sterilizing the soil with boiling water, and how to control cutworms by encircling young plants in leaves so that the cutworm cannot get at the plant to do his devastating work.

Each of the workshops was similar. Only the people and the village in which the workshop was being conducted were different. What a memory: grown men working so eagerly, mature men learning how to do something under organized instruction for the first time in their lives. Men working with such zeal, such enthusiasm, singing and joking because now they realized some hope for the future. That someone does care. That their children are going to be able to eat better.

At the end of each workshop we gave each person who attended a box containing packets of fifteen different kinds of vegetables that we had taught them how to plant, how to grow, how to harvest and how to cook. We further challenged them with the promise of a shovel and a hoe as a reward to the person in each village who raised the best vegetable garden.

About three months after the workshops were conducted I had the opportunity of making a survey and follow-up instruction visit in nearly all of these villages with each individual. I was thrilled to find that 80-85% of these illiterate Miskito Indians who attended the workshops had very protective gardens.

As I walked into each of the villages I was greeted by young and old alike with “Here comes the teacher, our own Johnny Vegetable Seed from the Moravian Church.” The fact that I was a United Methodist was not important at all, and it is not! What was important

POUNDING RICE AT BRUS. This picture taken several years ago when Br. Robert Lobst visited Honduras shows that it is a land of good, moist soil that will support an abundance of plant life.
was that they did get the connection that I was representing the church and that God does care for a total man.

**The Children Impressed Me**

The scenes that continue to flash through my mind most frequently are those including children. I see groups of poorly clad children. I see groups of thin-armed and thick-bellied children, thin-armed and thick-bellied from their regular diet of corn and beans, or rice and beans.

These are children who have never had any eggs to eat. Children who have never had any meat to eat. Children who have never had any milk to drink. In addition to this, their distended bellies come from a heavy infestation of worms.

I see pale, anemic children. These children are too listless to hold up their heads, let alone to run and play as we see the children of our own communities do.

I see children who are starving. I vividly remember, in particular, twins from the village of Pinalego. When I first saw them they were about twenty-eight months of age. At twenty-eight months of age each weighed less than twelve pounds. At twenty-eight months of age they were too weak to crawl or walk across the dirty, muddy, worm-infested floor of their mud house.

My first contact with the twins was on my second day in Honduras after having driven through Mexico, Guatemala, Salvador into Honduras. Having read extensively about this kind of starvation, this seemed my main reason for being on the mission field. I thought I would be ready to face that kind of scene. I was not!

Instead, I sensed immediately the feeling of thankfulness that my own children were well fed. Even more, I sensed an overpowering anger, followed by a deep frustration.

These feelings forced me around to the side of the house, where in anger and frustration, I called out to the sky, “God, God, if you are really up there, and if you really care about your children as you say you do in your written word, how can you let this kind of thing happen? These children did not ask to be brought into this world. These children do not have any kind of chance at life. If you really care for them, how can you let this happen?”

I paused and I heard nothing. I thought, are the critics correct? Is God dead? My own personal beliefs were being challenged. In frustration I again looked up to the heavens and raised my voice louder, shouting, “God, God, if you are up there and you really do care for your children as you say you do, how, how, can you let this kind of thing happen to these, your children, who cannot even begin to help themselves?”

Then I received my answer. In a firm, clear voice these words rang in my head: “I give the problem to you!”

“I give the problem to you!” Those words caused my head to bow and a prayer of forgiveness to come from my heart. “God, forgive me for my questioning, forgive me for my weakness.”

It was at that very moment when, for the first time as my toes were scratching the soil in nervous humility, that I realized Honduras does have a soil, a soil that looks as good and as rich as the Lancaster County, Pennsylvania, soil that I knew so well. As I scratched again, I realized that the soil had enough moisture in it to support plant life.
I looked across the countryside. There was grass. There were trees. This was a beautiful tropical paradise of flowers and plants. I looked to the sky and saw the sun shining brightly. Then that verse in Matthew flashed through my mind: “God will provide with all we shall need.”

I saw that God had provided the soil, the rain, the seeds of plants, and the sun for our needs. Then the burden of frustration was raised from my heart as I remembered the verse from Genesis: “We shall earn our keep by the sweat of our brow.” There was my two-handed Christianity: the faith of my Bible in one hand and the shovel in my other hand with which to make my faith and God’s promises come true with the sweat of my brow.

Other scenes cross my mind

I continue to see other scenes with children as the predominant feature. I see small children toting heavy loads of water and firewood on their backs. When they become men, these loads will weigh up to 300 pounds. They help support these heavy loads with straps over the top of their heads. By age thirty, these straps will have cut an indentation of up to one half inch deep into their skulls.

I see children who share their home with flea bitten dogs, pigs and chickens, even horses and cows. I see children who live in three-sided houses that do not offer much privacy. There are children who live in muddy hovels, that have no comforts, not even anything but the damp mud to lie on for a bed. I was not in a single house with enough seats or a table large enough so that every member of the family could sit down and eat a meal together. Some homes have gaping holes in the roof. These homes offer very little protection from the 150 inches of rainfall that come annually.

Pale, anemic, listless, pot-bellied children who are, by the age of four or five, permanently retarded both physically and mentally because they have not had a balanced diet. Many have had only rice and beans to eat and have never tasted milk, eggs or meat.

Even at that early age, and even though he is already permanently mentally retarded, the child can look across the street and see beautiful homes in which the upper 10% live. He can surely recognize that there is a different, a more comfortable kind of life than the one he has.

I see children sitting on the paths outside the fences that surround the schools. These children would sit and look for hours. It was possible to read their minds: “Why can’t I go to school and have a better chance at life?”

They want to learn more. They want the chance to go to school. Fathers and mothers talk about it with despair. I remember most vividly the young boy from the village of Papatays who came running up to me and threw his arms around my neck, as I was about to leave the village. He and his mother begged that I take him along to either San Pedro Sula or back to the States so that he might be able to go to school and learn more than the third grade education he would receive in his village. I cannot dry that boy’s tears from my cheek nor can I ever take his arms from around my neck.

I see funeral processions with small caskets. Some estimate that 70% of the children do not live long enough to see their first birthday. According to the official records they die from di-
seases such as tuberculosis. Some of the villages may have as high as 98% of their inhabitants with active TB. Officially there are other diseases, but I saw that this is actually not true. The real killer is hunger and improper diet that permit these diseases to get a foothold in the bodies of these helpless babies from their first day of life.

Hope for those children does spring up in my heart. As I worked in Honduras, as I cooperated with other agencies, I soon realized that the one hope the children have is the Church.

The Church is the one institution that is going to be in Honduras for years to come with a concern and a program for the 90% who are poor: the masses.

One final scene stands out in my mind. I remember standing at the rear of Senor Hildebrando’s house in Brus Laguna as I was making my follow-up visits of the vegetable gardening workshops. I can still see Hildebrando’s children proudly showing me the sweet corn, the okra, the tomatoes, the egg plant, the squash, and the other vegetables their father was growing.

Because the Moravian Church is cooperating with the National Council of Churches in sponsoring vegetable gardening workshops and in showing that God and his Church is concerned about the total needs of man, it was possible for me to see the hopeless despair lift from the faces of the fathers. It was possible for me to look at those children in that vegetable garden in Brus Laguna, Honduras, and know that they are going to have a better chance at life because the Church is meeting its obligation to witness to a total man.

DEATHS

Pitts, William Clyde, Jr., born April 7, 1926; died April 8, 1969. A member of Immanuel Church. Funeral conducted by the Rev. Lewis B. Swaim. Interment in Salem Moravian Graveyard.


Kerner, Berenice Clarke, born November 15, 1887; died April 24, 1969. A member of Kernelsville Church. Funeral conducted by the Rev. Terry Jones. Interment in the Kernelsville Graveyard.

The Wachovia Moravian
NCC Board

Discusses Middle East and Taxes

Taxes and Middle East tensions were uppermost in the minds of churchmen and women who make up the General Board of the National Council of Churches as they met in New York City, May 1 and 2.

On taxes, the policy makers for the churches' cooperative agency decided the time has come to ask the Federal Government to levy taxes on church income from business enterprises not related to their religious function.

The Board made its decision at a time when the U. S. House of Representatives' Ways and Means Committee is writing legislation as tax reforms.

Noting that basic U. S. public policy, since the founding of the nation, has been to accord freedom of religion, speech, press and assembly a preferred position at the head of the Bill of Rights, the Board stated that property or income of religious bodies that is genuinely necessary (rather than merely advantageous) to the free exercise of religion, should not be taxed. — But such exemption should be confined to the essential facilities of the church and to the voluntary contributions of the faithful, the Board stated.

It further urged that employees — both lay and clergy — of religious organizations should not enjoy special privilege in regard to any type of taxation. "If (a clergyman) receives a cash allowance for housing, that amount should be taxed as part of his income ... if he owns his own home, he should not enjoy any reduction of property taxes," the statement reads.

Among the other proposals endorsed was one which would eliminate the historic church exemption from taxation from unrelated activities and commercial activities. "Such exemptions" the statement said, "make available to churches a potential advantage over tax paying organizations engaged in commercial business activities."

The Middle East

On the Middle East tensions, the Board adopted a policy statement that called for a solution to hostilities there designed to meet the "human needs" of the people in the region.

It rejected either a "pro-Arab" or "pro-Israel" stand and asserted that political, military, and national rivalries in the area are secondary to the human person, his society, and peace.

Specifically, the Board called attention to two needs:

1) That of the 1,500,000 Palestinian Arab refugees, affected by the establishment of Israel, for a home that is acceptable to them and for a future in which they may discern justice, security, and hope.

2) That of the security of Jews in the area.

With regard to the first need, the Board noted that what will constitute a home "acceptable to them" (the refugees) must now be a matter of negotiation in which generosity will be required of many and compromise by all who are directly involved.

As far as security for Jews is concerned, the Board warned that until they (the Jews) both within Arab countries and Israel, are assured of safety
The programs for the two adult weekends at Laurel Ridge evolved out of the concern of communication within families and within the church. The planning committee for these two weekends, appointed by the Adult Commission, has worked hard and is very excited about the programs available to participants.

For the first time, two different programs have been planned for adults. The reason for this action is the poor attendance in previous years. This is an experiment and, if these sessions are not supported, the committee is going to suggest that only one adult weekend be scheduled in the future.

**Strengthening the Family**

The first session of June 13-15 dealt with the topic “Strengthening the Family Life in Modern Society.” The competent speaker for this weekend was Chaplain L. L. McGee, who is well known for his work in the Department of Pastoral Care at the N. C. Baptist Hospital. Many people have become acquainted with him through the course which he has taught entitled “Understanding People” in Layman’s Seminary. We were pleased and fortunate to obtain a man of the caliber of Chaplain McGee to be the speaker.

This session was concerned with communication within the family unit and with other family units, realizing each one’s responsibility in understanding the needs of others. There were also opportunities for sharing trying and rewarding family experiences. The dean for this weekend was the Rev. Jack Salmons.

**The 3-M Conference**

The second session of August 15-17 will have as the topic for discussion “The 3-M Conference,” aimed at sharing concerns of the church with members of the Provincial Elders’ Conference, and discussion of the problems and ministry of the Moravian Church. The Rev. Clayton Persons, Mr. Thomas Kimel and Mr. C. T. Leinbach, Jr. will represent the Provincial Elders’ Conference. Mr. Jack White will also attend as chairman of the Provincial Synod Committee which will be planning the special synod on the mission of the church in November. This is a wonderful way for laymen and leaders to communicate with each other their feelings and concern. As a Christian fellowship in the family of Christ, participants will be able to express their views and feelings about the church and its mission and ministry.

The three basic areas of discussion under the general heading of the 3-M Conference will be manpower, ministry or mission and money. Concerns of manpower will be manpower shortages, utilization of manpower now available,
ministers’ problems and the call system. The areas of ministry which will be concerned are local congregations, new churches, chaplain ministry, counseling ministry, camp ministry and where and how individuals and churches can best serve. The third topic will be money with special emphasis on the practice of personal and church-wide stewardship. Participants will share in the planning of the church’s future mission and ministry. The Rev. Charles Fishel will be dean during this weekend.

Mrs. Edith Vaughn, Provincial Children’s Work Secretary, has planned interesting programs for children attending both sessions. The first session will deal with family problems and the second will deal with problems within the church. Each session will be filled with study, crafts and experiments in different types of worship experiences. Mrs. Vaughn is well known for her work with children and has geared the program to their spiritual growth within the family, church and society.

The cost for each session is $12 for adults over 16 and $6 per child covering lodging and meals which will be served in the dining hall.

Those not wishing to occupy cabins may use their own self contained travel trailers for which there are a limited number of spaces available on a first come first served basis. Also, there will be motel accommodations in Laurel Springs at the campers own expenses. Anyone not wishing to stay in cabins must contact the director of camp prior to the date of the camp session.

Both sessions will give old and young alike an opportunity to learn together, live together and play together. There is no better time than now to be concerned with the Lord’s will and His work.

JUNE, 1969

LETTER

Winston-Salem, N. C.
May 18, 1969

Dear Editor,

Mrs. Kaltreider and I have been planning for some months to move to York, Pennsylvania, to be nearer relatives during our remaining years. The quick sale of our home has precipitated the move upon us and we are leaving Winston-Salem before June 1.

This makes it impossible for us to see or to inform our many friends of our departure and of our kind affection for all. I am therefore asking for a bit of space in the Wachovia Moravian to do so.

Needless to say, our hearts will always be in Winston-Salem and in the Southern Province. Since we first came in 1925, thousands have shown so much kindness and affection that we must not leave without expressing gratitude to all. Our labors in so many churches through the years, and our happy associations in doing supply work since our retirement, have brought us much joy. We appreciate the evident goodwill on the part of so very many.

Our connections with the Wachovia Moravian have been numerous also. We wish you every blessing in the continuance of this periodical and we shall look for future copies with increased interest.

Thank you personally for every happy association in our working together.

Very sincerely yours,
William A. Kaltreider

Note: Br. Kaltreider’s temporary new address is 960 Erlen Drive, York, Pennsylvania, 17402.
Moravian Names
New President

Dr. Herman E. Collier, Jr.

THE NEW PRESIDENT-ELECT of Moravian College.

Dr. Herman E. Collier, Jr., a member of the Moravian College Chemistry Department faculty for eight years and a former industrial research chemist with E. I. duPont deNemours Co., will become Moravian's new president.

The Board of Trustees at its spring meeting on April 18 ratified the appointment of Dr. Collier as successor to Dr. Raymond S. Haupert, the college's chief administrator since 1944 who will retire at the end of the current academic year on June 30. Dr. Haupert announced his retirement plans at the board meeting a year ago.

Dr. Collier, who has been granted several patents for new chemical discoveries while associated with duPont, will be Moravian's eighth president. He is 41 years old.

Beauchamp E. Smith of York, Pa., chairman of the board, in announcing Dr. Collier's appointment, said "the board is delighted to be able to draw from its faculty in selecting the man to lead Moravian in this time of great opportunity.

"Dr. Collier takes the reins of an institution with a 162-year history which is in its greatest period of growth in physical plant and in academic innovation. We believe his qualifications and experience are ideally suited to lead the college in its continued development."

Smith joined his colleagues on the board in lauding Dr. Haupert's quarter century of leadership and institutional achievements.

During Dr. Haupert's presidency, Moravian's enrollment has grown from a low of less than 100 during World War II to a coeducational master plan goal of 1,150 full-time students in addition to another 500 in the evening session.

Endowment in the past 25 years has grown from approximately $500,000 to more than $5 million, while total assets are now in excess of $14 million, compared to $1.1 million in 1944.

Dr. Collier was chairman of the Moravian Chemistry Department in 1955-57, then joined duPont for six years before returning to Moravian. He has been chairman of the Division of Natural Sciences since 1965, is chairman of the Teacher Education Committee of the faculty and serves on the Academic Planning, Academic Personnel and Liberal Education Committees. The Academic Planning group was responsible for developing and implementing the new 4-1-4 curriculum.

His patents from the U. S. Patent Office are for processes to improve both manufacturing technology and
product quality for organic lead compounds used as gasoline additives.

A native of St. Louis, he spent his childhood in Hopewell, Va., received his Bachelor of Science degree in chemistry in 1950 from Randolph-Macon College and earned a Master of Science and a Ph.D. degree from Lehigh University in 1952 and 1955 respectively.

During World War II, he served in the U. S. Navy.

In 1965 and 1966 he was residential chairman for northeast Bethlehem in the American Cancer Society's Cancer crusade. He is a member of Central Moravian Church and the Board of Elders, is a sacristan of the church and was chairman of the Committee on Christian Education.

Mrs. Collier is the former Jerline L. Weston of Hopewell, Va. The Colliers, who reside at 750 Johnston Dr., are parents of three sons, Herman E. III, 12, Michael P., 9, and Thomas, 6.

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JUNE, 1969
Paul Green, of North Carolina, is currently preparing a script for Ohio's "Trumpet In The Land," a historical drama based on the Moravian influence in the Revolutionary War era in the Northwest Territory.

The story material available to the author features the rise and fall of a mini-culture developed by Delaware and Mohican Indians in the Tuscarawas River Valley of Ohio.

June 5, 1872, a marble monument rising more than 32 feet was dedicated at Gnadenhutten, Ohio. Upon this monument was inscribed, "Here triumphed in death 90 Christian Indians."

These new world martyrs had been converted to Christ by Moravian missionaries John Heckewelder and David Zeisberger.

Under the leadership of the missionaries the Indians had established three settlements: Schoenbrunn, Gnadenhutten and Salem.

The Site

Schoenbrunn, site of the first church and school in Ohio, has been restored by the Ohio Historical Society. The site for the Ohio Outdoor Historical Drama Association's amphitheatre is located only a short distance from Schoenbrunn.

Under the tutelage of their missionary leaders the Indians became literate and familiar with the Scripture. Too, they quickly learned the crafts and husbandry. The converts were nearly self-sufficient in their settlements which were equal to and often superior to white men's to the east in Pennsylvania and Virginia border communities.

At the time the 13 colonies were at war with England. The British and Colonists vied for the loyalty of the Indians. Most of the Indian tribes in what was to become Ohio sided with the British. The Delawares of the Moravian missions, however, remained neutral and created a buffer zone between the warring factions.

According to the Right Rev. Edmund DeSchweintz, Bishop of the Moravian Church, orator on the day of the dedication of the monument to the memory of the fallen Indians, the Christian Indians of the Valley Tuscarawas managed to prevent the Delaware nation from going to war with the Colonists.

Bishop DeSchweitz in his hour and a half oration on that occasion said, "Under the influence, especially of David Zeisberger, the Delawares were restrained from taking up the hatchet against our country, and this prevented the rising of all those other western tribes which acknowledged them, the Delawares, as grandfathers.

"It is true such a policy was adopted in the interest of humanity and religion,
not as a measure to further the Revolution. Nevertheless, it restrained at least 10,000 warriors from hurling themselves upon our frontier with their burning brands, their pitiless tomahawks and all their other savage modes of warfare."

**The Story**

As the war was approaching its end, Indians allied with the British carried the Christian Indians into captivity on the Upper Sandusky River. In captivity the Indians were nearing starvation and sent a party, more than 150 in number, back to the Tuscarawas Valley villages to salvage food.

Meanwhile, marauding Indians had attacked white settlements on the frontier. Homes were burned, settlers killed and hostages taken.

A frontier militia company was organized to pursue the ravaging savages. Convinced that the Christian Indians were involved, the militia headed directly to the Tuscarawas Valley. Poorly organized, the militia was a rag tag collection of men and boys.

First arriving at Schoenbrunn the militia found it deserted. Only a short time before some 60 Indians had left the village to return to the Upper Sandusky.

At Gnadenhutten the militia found a party of Indians and, after falsely promising to escort them to Fort Pitt, managed to strip them of their weapons. Following the surrender of the arms the militia imprisoned the Indians.

A party of militiamen went on to Salem and convinced the Indians there to return to Gnadenhutten with them. These Indians, too, were imprisoned.
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A vote was taken among the militia and the death sentence was pronounced. After permitting the Moravian converts a night for prayer and preparation, members of the militia, with scalping knife and tomahawk, carried out the sentence.

The Author

Only an author of Green's talents could develop the many elements involved in this tragic and heroic story for here lies the great heights and depths of man, white and red.

Green has said, "These great missionaries dreamed, 'Now we go forth in the name of God and the love of man for man. We're going to build this great dream and in this new nation that is to be, white man and red man, all will be brothers.'"

"And now we end their story in this tremendous finale of music and you and I know they didn't do it. That is still our challenge."

Ohio Outdoor Historical Drama Association, Inc. is a non-profit organization. It has raised some $165,000 through public solicitation for the construction of the amphitheatre and production of the play and is currently soliciting financial support wherever it may be found.

The state legislature has voted, at the suggestion of Governor James A. Rhodes, a $200,000 appropriation to help finance construction of the theatre. The cost of the theatre has been estimated at $375,000.

William Lieser, a Dover, Ohio, banker who heads the group's fund drive, said recently, "It is gratifying that so many people are willing to help when you have nothing to sell but a good idea."

(See Back Cover)

THE WACHOVIA MORAVIAN
Mission Board Meeting

The Board of Foreign Missions met in Bethlehem for its Spring meetings. The meeting was occupied almost entirely with outreach, expansion and progress. A special guest at the meeting was Dr. Stanley Graven of the University of Wisconsin Medical School. Dr. Graven presented a proposal suggesting cooperation between the University and the Moravian Church in Nicaragua. Medical students will spend some time in the Moravian Hospitals and Clinics as a part of their training. Full details will be presented by the University to the Mission Board in the Fall meeting but the board approved the basic principles involved and welcomed this opportunity to bring additional medical facilities to the people of the East Coast of Nicaragua.

Plans were approved for a new church building for the Managua congregation in Nicaragua. Under the direction of the pastor, the Rev. Wolfram Fliegel, the congregation has raised all of the funds which it had pledged and the Mission Board is sending $20,000 for this purpose. The building will begin shortly.

The Alaska Provincial Board has requested the creation of a new position, Director of Christian Education for the province. Mission Board granted this request and plans are being made to fill it. A new building will be erected in Bethel which will become the headquarters for the Church. It will contain offices for the superintendent, treasurer and director of Christian Education.

Initial steps are being taken for a major project in Church extension in Guyana. In one of the new housing developments in the city of Georgetown land will be bought in order to organize a new congregation. Present indications are that the area has a potential of 4,800 people from which to draw members. Buildings will be erected as needed. The work will be under the direction of the superintendent of the province, the Rev. Gordon L. Sommers, and the pastor will be Sherwin Alleyne, soon to graduate from the Union Seminary in Jamaica.

Bluefields has Bible Classes and a New Congregation

Lay preachers in Bluefields were assigned to each of the six Moravian chapels. Each of the men formed a visitation committee in order to invite people to participate in the Thursday evening Bible studies. In about one month the attendance climbed from about 100 to over 600. The pastor prepared studies on Revelation 3 for all classes. The Cotton Tree and Mt. Zion chapels each reached over 200 persons. The Lititz chapel which had been having an attendance of about 10 reached a high in attendance of 80.

A new congregation is being formed at the Bluff. The Bluff is across the lagoon from Bluefields and is the port of entry for the lower coast. People have been moving there for employment—with the government and with a growing fishing industry. Many of the people going there are Moravians from other parts of the coast. A lay pastor visits the area twice a week and is doing well. C$2,500. has already
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been raised for the building of a chapel, and there is a good chance of having a permanent, self-supporting congregation in the next few years.

PLANNING SESSION for elementary teachers at workshop for Sunday School teachers. In the group are Mary Gregory, Tillie Christiansen, Minnie Peter and Carl Evan.

Teachers' Workshop in Alaska
Bethel, Alaska, was host to its first Sunday School Teachers' Workshop, March 21-23, which brought enthusiastic workers from several villages in the district: Tuluksak, Akiak, Akia- chak, Kwethluk, the Moravian Children's Home near Kwethluk, Tuntutuliak, Napakiak and Manakotok.

Friday evening was devoted primarily to a comprehensive and varied visual aids display, with a time of getting acquainted, fun and refreshments.

Saturday found all participants observing and interacting on such matters as teaching techniques for all ages, group planning and discussions and reports on material presented. Free materials and literature were available along with many items which could be purchased to aid Sunday School teachers in their varied duties.

The Workshop was climaxed Sunday morning as the participants observed a demonstration class with fourth graders, who vividly portrayed the eager-
ness and enthusiasm which must be captivated for Christ in our Sunday Schools today.

Volunteer Help for Construction
In Alaska
A group of men from the Canadian District have volunteered to spend time this summer helping with the construction of new buildings in Alaska. New churches will be built at Dillingham and Akiachuk and a new provincial office building will be built at Bethel. It is hoped that help can also be given to repair some of the buildings at the Children’s Home.

DEATHS
Greenfield, Annie Lee Stafford, born March 16, 1897; died May 6, 1969. A member of Kernersville Church. Funeral conducted by the Rev. Terry Jones. Interment in the Kernersville Graveyard.


Hendricks, John Hunter, born July 13, 1899; died June 5, 1968. Funeral and interment at Salt Lake City, Utah.

DeViney, Maggie Elnora (m.n. Long), born April 7, 1893; died April 1, 1969. Funeral conducted by Dr. James C. Hughes and the Rev. Richard F. Amos. Interment in Salem Moravian Graveyard.
Provincial Elders' Conference

THE REV. JACK L. SALMONS installed as pastor of Bethesda on May 4.

The Rev. Jack L. Salmons has accepted a call to become pastor of the Bethesda Moravian Church and was installed on Sunday, May 4, by Br. C. T. Leinbach, Jr., a member of the conference.

Br. David Wayne Burkette, who graduated from Moravian Theological Seminary in May, has accepted a call to become pastor of the Olivet Moravian Church. He will be installed during the morning service on Sunday, July 6, by Br. Clayton H. Persons, president of the Provincial Elders' Conference. Br. Burkette was ordained a deacon of the Moravian Church by Bishop Samuel J. Tesch at Trinity Moravian Church on Sunday, June 1, at 7:30 p.m.

The Rev. Richard F. Amos represented the Southern Province at a meeting of the National Council of Churches held in New York City on May 1 and 2.

The following voting delegates (elected by the 1968 synod) attended the annual business meeting of the North Carolina Council of Churches in Rocky Mount, N. C., on April 3:

The Rev. John M. Walker
The Rev. Burton J. Rights
The Rev. R. Burke Johnson
The Rev. James L. Johnson
Mrs. Douglas L. Rights
Miss Eugenia Stafford
Mr. Ralph deS. Siewers, Jr.

Mrs. Dorothy Caroline Briggs Helmich, wife of the Rt. Rev. Carl J. Helmich, of Gnadenhutten, Ohio, passed away on Monday, May 5. The funeral service was held at the Gnadenhutten Moravian Church on Wednesday, May 7, with burial in the Lititz Moravian Graveyard, Lititz, Pa., on Thursday, May 8.

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AT THE SIGN OF THE EAGLES

THE WACHOVIA MORAVIAN
Bishop Helmich served as pastor of the Christ Moravian Church in Winston-Salem from August, 1924, until January, 1938, when he accepted a call to service in the Northern Province.

Clayton H. Persons
President

Provincial Women's Board
Bethania was the scene of the Spring outing of the Women's Fellowship. Mrs. I. B. Southerland, president of the Women's Board, presided at the business session on May 14.
A budget of $8,000 was accepted for

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JUNE, 1969
1969-1970. In this budget, $3,500 was designated for mission causes, $1,000 for the Home for the Aging, $425 for Salem College scholarships, the Theological Seminary and communion sets for new ministers, $300 for Laurel Ridge, $345 for the Service Day Fund and $3,430 for administrative expenses of the Women’s Board.

The budget was presented by Mrs. Edwin Mendenhall, finance chairman, who presented checks of $150 each for special building projects to Immanuel and Fulp. A check for $150 was given for permanent furnishings for the home of the president of the Provincial Elders’ Conference.

The speaker of the day, Mrs. Perry Mobley, was presented by Mrs. Gary Pruett. A potluck luncheon followed the meeting.

Mrs. Paul R. Johnson

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TRAILS AND TURNPIKES by Carl E. Price
(Meditations for out-of-doors) $2.50
Not written to glorify nature, but to attempt to let God speak to us by our becoming sensitive to his world. The author brings a greater awareness of the wonders and quiet strength that lie beyond our asphalt jungles and concrete canyons.

A SECOND TOUCH by Keith Miller — $3.50
In his challenging sequel to the exciting The Taste of New Wine, Keith Miller once again involves the reader in vital creative living. This book deals on an intensely personal level such subjects as the preoccupation with self which often follows a reorientation of life; a new freedom to love, which comes from being able to see persons as Jesus saw them, and several others just as timely and personal.

SPARKS FOR THE KINDLING by Harold C. Bonell
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The Revolutionary War era and Moravian Indian missionary based story, "Trumpet
In The Land," is scheduled for its premiere June 26, 1970. Ohio Outdoor Historical
Drama Association, Inc., a non-profit organization, is soliciting funds to produce the show
and complete funding of the theatre project. Thus far more than $165,000 has been
raised and the State of Ohio has appropriated $200,000. An appeal for financial support
is being made to all Moravians.

(See story on page 16)

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To provide funds for the purpose of building an amphitheatre and producing a sym­
phonic drama, Paul Green's Trumpet In The Land, that will preserve early American and
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In This Issue...

- Tobago: A Study in Change
- What Is Freedom?
Our Freedom of Speech

Our freedom of speech is based on a duty to speak responsibly. An old saying proclaims, "Please engage the mind before releasing the tongue!" We might ponder this thought in this time when there is much misunderstanding over the "implications" and "the shades of meaning" of what we say. What and how we speak are important whether it is a conversation "over the fence" with a neighbor or "over the table" at the Paris Peace Talks. In addition to this, the Christian's freedom of speech must not only be responsible but redemptive.

"The Spoken Word"

This thought has developed to cataclysmic dimensions today. For instance, we live in a time when the spoken word has again eclipsed the written word in importance. The printed word is still of great importance. However, it does not have the primary significance which it has held since the invention of the printing press in the late middle ages. There are certain factors which have led to this development. For instance the rapid advance in knowledge demands faster communication with the professions. This is especially true in the fields of science and politics. The tape recorder is an essential tool in these fields. Another factor is the development of the mass spoken media of radio and television. Even trivia is communicated to us instantaneously in our homes and offices.

"The Written Word"

In the past the written word was primary and even sacred. It could be validated and trusted. To use or tamper with it resulted in a charge of plagiarism. Society placed certain demands on the writer's integrity. With the emergence of the spoken word, we must demand the same integrity of those who use their freedom to speak. The spoken word must take on the quality of the spoken word which existed before Gutenberg and his printing press.

(Continued on page 2)
What is Freedom?

William E. Gramley

To be saved by Jesus Christ is to be made free. All of the other freedoms follow from this basic relationship. The major mistake that people make in thinking about freedom is to believe that it is an escape from restraints. But freedom comes to us only when we are bound to the right Lord and the right set of values as established by Him. We are restless until we are caught by Jesus Christ, and our true freedom is the unification of our energies and interests through discipleship to the Lord Jesus Christ.

God Himself is not free of restraints. He has chosen to make an everlasting covenant with us. He is bound to us for ever! He is always for us! Shirley C. Guthrie, Jr. has said: “God is not free in that he can love us today and hate us tomorrow, care about us this week, and be indifferent to us next week.” (Presbyterian Survey, July 1968, page 11)

When Jesus said to people, “He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed” (Luke 4:18b), or “Go, and do not sin again” (John 8:11b), or “If the Son makes you free, you will be free indeed” (John 8:36), he was describing the freedom that he gives to man. Paul summed up our sense of freedom when he said, “For freedom Christ has set us free” (Galatians 5:1a), and when he described our life in Christ as a “new creation” (II Cor. 5:17) and “the free gift of righteousness” (Romans 5:17) created by Christ, the second Adam.

In Jesus Christ, therefore, we become the kind of persons God created us to be. Christ is the real image of God, and by our faith in Him we become part of that restored image. But, of course, we have to be set free. Freedom is something that is given to us rather than something that we achieve. For example, the racist (or the overweight person, or the cheater, or the addict) cannot free himself. Help must come to such a person from outside of his own resources. And the story of God’s entrance into the world through Jesus Christ is the story of a rescue, of help coming from beyond our own supply lines.

C. S. Lewis has described the problem of this rescue and release in two of his books: The Silver Chair (where the leader of the people has been hypnotized by the evil witch and kept captive on a silver chair until outsiders can release him), and The Great Divorce (where enslaved persons who come to the entrance of heaven are urged by their guardian angels to break away from their earthly hang-ups so that they can come in). In one incident in The Great Divorce a man
with a lizard on his shoulder (symbolizing a bad habit) finally lets his angel destroy the lizard—and it doesn’t hurt him as much as he feared it would. The lizard then turns into a beautiful white stallion upon which he can ride up into the hills of heaven!

It is frustrating for us pastors and for the Church as a whole to desire people to change—and often to realize such a small degree of change. But the Spirit brings the changes and we must learn to wait on Him to set people free.¹

Once we have been set free, we are to live this new life of freedom. In specific terms freedom means the willingness (because we now obey our Lord and Master) to stand for those causes or issues that help to break the bondage of our inhumanity. Intimidation, poison pen letters, reprisals, gunshots or rocks thrown in the night—all these try to put us back into the bonds of fear and the comfort of the status quo where we continue to do nothing about establishing integration, peace, housing for the needy, or education for the unskilled, etc.

There is no limit to the works that flow from freedom. In order to be quite practical about it, though, it would be well for the Moravian Church at its special synod this November to ask and answer this question: “What is our Church doing to help set people free?”¹

¹ See the CLC study book, From Bondage to Freedom, for a more complete study of how God acts to set us free.

Freedom of Speech . . .

(Continued from inside front cover)

“What Is At Stake?”

For instance, what if a radio or television personality boasts of tactics which demean certain individuals? What if he belittles those who try to bring about human dignity and equality? What if he couches these salable bits of inuendo amid the blaring words of “God Bless America” and rising audience ratings? What if he uses his lofty pulpit to gain popularity so as to become president of the local school board? This position may then be used as a springboard to the governor’s mansion. This man uses his freedom of speech for personal aggrandizement.

There is a basic dishonesty which must be pointed out. To be sure the integrity of our mass media is at stake, but much more is also on the block. If this dishonesty is allowed, our freedom of speech may become a thing of the past. Our spoken words must be as responsible as any written word. Somehow we must assume full responsibility for what we speak or we will lose this sacred right.

We are feeling the full import of what James said when he wrote, “So with the tongue. It is a small member but it can make huge claims” (NEB 3:5).

Henry May

THE WACHOVIA MORAVIAN
The Public Schools
And the Supreme Court

On Prayer and Bible Reading

Three school principals, two in Forsyth County and one in Guilford County, were asked by the editors of The Wachovia Moravian to evaluate the effect of the United States Supreme Court's ruling on prayer and Bible reading in the public schools.

The question asked of them was: “Have the local schools in this area been restricted by the decision (of the Supreme Court), or is the situation basically unchanged from what it had been prior to the decision?”

Harry L. Underwood, the principal of Kernersville Junior High, comments that “Overall there has been very little change in policy or procedure as regards to devotions and prayer in the school.” He continued, “If there is a desire for devotions or meditation time during homeroom it is permitted. Students are allowed to choose to participate or refrain from doing so.” Emphasis is made that “The teachers are instructed to inform students of the freedom of choice in this area.”

John Kiger, principal of Philo Junior High, agrees that there has been little change since 1962. The text of his full statement is as follows:

“There have been two recent Supreme Court decisions concerning prayer and Bible reading in the public schools. In 1962, the court overruled state laws which allowed authorized prayers in public schools and in 1963 overruled laws which required the reading or recitation of Bible verses in public school classes.

“These rulings did not forbid the use of prayer and/or Bible reading in public schools but did forbid laws prescribing, authorizing, or requiring prayers and Bible readings.

“There is no written administrative directive or Board of Education policy in the Winston-Salem/Forsyth County Schools relating to the use of prayer or Bible reading in the schools of Winston-Salem and Forsyth County. In my opinion, and it has been my experience, the Supreme Court decisions have had very little effect on the practice of morning classroom or school-wide devotions and the use of prayer and Bible readings at assembly programs.

“Teachers and administrators are more aware of the need not to force any child to be a participant in a presentation or in an audience where the prayer or reading might be offensive. I find very little difference in the practice now and that prior to 1962. All schools in this county use a devotional prayer and/or reading as a part of their school activity. The time, place, type and extent of use are left to the good judgment of the teacher or principal of the individual school.”

Robert A. Newton, principal of Page Senior High of Greensboro, states that “Prayer is not out in school” as a result of the court’s decision. He emphasizes that the responsibility for the spiritual guidance of children “rests with the home
and the church and should not be entrusted to school officials." His comments follow:

"The Supreme Court's decision in 1962 on a New York case, Engle v. Vitale, made it obvious that prescribed or mandated prayer in public schools was a violation of the First Amendment of the Federal Constitution of the United States.

"As do most of the decisions of the highest court in the land, this decision caused widespread reaction across this nation. The reactions were varied and depended upon the perspective of the reactor. The negative response was the loudest, the longest and the most emotional, but this is normal.

"The effect locally over the past seven years has varied from school system to school system, from school to school, and from teacher to teacher. The real question is not what formalities have changed, what habits have changed, but what effect has this decision had on the children within the schools.

"I would be so bold to say that it has not spiritually affected any students negatively. I do not believe that prescribed prayers had in the past affected any students positively.

"Prayer is not "out" in school. Prayer is personal and where there are Christian persons there will be prayer. When the prayer decision of 1962 was interpreted to mean that prescribed prayer in the public schools is a violation of the First Amendment, it strengthened the position of the person that wants the freedom to pray. It safeguards our basic freedom of beliefs and our freedom of religion. If prayer is personal, a communication with one's God — the forced or mandated prayer may be a prayer for some and a cause for the rejection of religion for others."

Home for the Aging

A Site is Selected

The selection of a site for the construction of a Moravian Home for the Aging was announced on June 4 by Dr. Clayton H. Persons, president of the Provincial Elders' Conference. The purchase of the site is contingent upon a favorable ruling by the Zoning Board of Forsyth County.

The choice of a site was made by Site-Selection Committee appointed by the Provincial Elders' Conference. Members of the committee are the Brn. Frank F. Willingham, E. Reid Bahnson, Wilson E. Edwards, William H. Petree, Graydon O. Pleasants and Edwin L. Stockton.

The committee, after exploring a number of locations in and around Winston-Salem, recommended that a 32 acre tract of land near the Bethabara Church and village be purchased.

The land is a part of the old Styers homeplace and is owned by Miss Pearl Styers, Mrs. Robab G. Styers and Mrs. Bessie Styers James. This is a beautifully wooded area with a frontage of 700 feet along the Piney Grove Road. All of the utilities such as electricity, water and sewage are already available.

(Continued on page 11)
Vietnam -- An Appraisal
Howard H. Cox

The futility of our involvement in Vietnam is vividly illustrated in the recent destruction of the hamlet Bokinh.* In what was considered a highly pacified area 200 North Vietnamese troops moved in under cover of night with the aid of the civilians, who gave no warning to the allies. The Americans were tantalized with rockets and sniper fire until they called in the bombers which destroyed the hamlet. Then they began to rebuild. Presumably, the same thing could happen again, after reconstruction is finished.

What this illustrates is that the Americans, believing that they had indoctrinated an area, were foiled into destroying the habitations of the people whom they were pacifying. American power to destroy is, of course, incomparable in this contest. But the NLF and the North Vietnamese have learned to turn that power upon itself. And the civilians, as the U. S. advisor in the district said, “just want to be left alone.” Out of necessity they have learned to cooperate with whatever power is in control. They are in no position to offer resistance to either the Vietcong or the Americans. They simply want to perpetuate their own way of life without outside interference.

For the Vietcong and North Vietnam the major issue has been national self-determination. And while they have leaned heavily on both Russia and China for support, neither Russian nor Chinese troops have been involved in the fighting. Obviously, they had to turn to these large sympathetic powers for supplies and technical assistance, but it is doubtful if they would have done so otherwise.

The Americans have been motivated by a fear of the spread of world-wide communism, believing that communism is a monolithic political power that is directed by a nucleus of sinister oligarchs. But the repeated rupture of the communist bloc beginning with the defection of Yugoslavia in 1948, the sharp break between Russia and China in the late 50s, and the increasing independent developments in the countries of Eastern Europe, has rendered this belief unjustifiable. Nor has the recent invasion of Czechoslovakia by Russia changed the picture. It is the Russian nation which acted here, not world communism. And it was condemned by the leading communist parties of the Western nations.

The appeal of communism is strongest in underdeveloped countries where there is a strong contrast between the wealth and power of the few and the poverty and impotence of the many. Had our nation been willing to spend its billions in constructive ways to redress the economic balances we would have done much more to stop the spread of communism. And the whole world would have been on our side. As it is, the enormous destruction which we have loosed on that hapless nation

*The report was taken from the New York Times, June 1, 1969.

Dr. Howard H. Cox is a member of the faculty of Moravian Theological Seminary, Bethlehem, Pa.

JULY, 1969
of Vietnam will go down in history as a blight on our national character, and our children's children will look back to our generation in condemnation.

Fortunately, our present government has recently accepted the issue of national self-determination, agreeing to accept even a communist government if that be the choice of the Vietnamese. This means that there is genuine hope for a settlement but it will take time for work out the implementation. For the wounds are so deep that reconciliation can only come gradually over a long period of time.

The tragedy of our involvement in Vietnam is that we have tried to apply a military solution to political and economic problems. This has been destructive both for the Vietnamese and for ourselves, and it accounts for the strong reaction against the war and against the military-industrial complex here at home. There is strong feeling, particularly among the youth, that the military establishment has gotten out of hand, and that greater checks and balances must be placed upon it. This is, perhaps, the major cause of the student revolt within our country.

It is to be hoped that out of the tragedy of this fruitless endeavor may come a spirit of repentance on the part of the American nation for its resort to violence and the pride it has in its own power to control the world. The churches and synagogues of our land might consider seriously the establishment of a Day of Atonement as a national observance. For a people that does not repent of its real sins cannot hope to be delivered from them.
Celebrated in Old Salem

On June 18, 1783 Governor Alexander Martin of the state of North Carolina issued a proclamation appointing the Fourth of July, the anniversary of the Declaration of American Independence, "as a day of solemn thanksgiving to Almighty God." The War of Independence had come to an end with the signing of the peace treaty in Paris on January 20.

The Moravians in Salem responded by hastily preparing what was to them a suitable observance. The Governor's proclamation had enjoined "all the good citizens of this state to set apart the said day from bodily labor, and employ the same in devout and religious exercises." This the congregation at Salem did, literally.

In the morning they gathered for a service at which Br. Christian Ludwig Benzien preached the sermon. At 2:00 o'clock in the afternoon they were back in church for a lovefeast, A special ode for the occasion had been prepared by the pastor of the congregation, Br. John Frederick Peter. He gave to the ode the title "Psalm of Joy."

The service was primarily musical in nature. Suitable anthems were selected from the Church's library of music and words were written for hymns to be sung to familiar tunes. It was a service of joy and thanksgiving that the long war was ended.

In the evening at 8:00 o'clock the congregation was at the church again. After a brief service, the people moved outside and assembled in a procession to march through the town. Led by the trombones, they sung hymns as they walked around the square.

As far as is known, the Moravians of Wachovia were the only ones to act on Gov. Martin's proclamation. It is for this fact that the service in Salem is referred to as "the first official 4th of July celebration in the United States." A plaque noting this fact was placed in Salem in 1966. It is embedded permanently in one of the walk ways of the square.

Celebration, 1969

Fourth of July is still observed with religious services in Old Salem. For many years the congregation has gathered in front of the Main Hall of Salem College (the site of the original church building) for a service. This is a service of prayer and hymns at which the Declaration of Independence is read.

Since 1966 (the 200th anniversary year of Salem) the lovefeast and Psalm of Joy by Peter have been given.

Then the day closed with the twilight parade around the square. The electric lights are turned off and the restored village lit by candles in windows and by those carried by the marchers.
CALLED TO COMMUNICATE

George C. Beidelman

Do you know how to communicate? The dictionary defines this word as: "to impart; make known." Roget's Thesaurus gives us: "tell" and "impart" as alternatives, and refers us to "information."

The church of Christ is called upon to communicate. No matter what lofty wordings we use to define our mission, this is what it boils down to. We do not take enough time and trouble, though, to understand the world to which we are supposed to communicate. I think, because of this, Christianity in time will become nothing more than a myth. To be sure, we have prided ourselves on the fact that God has kept his church secure and in operation for 2,000 years. But has it ever occurred to us that maybe we should stop counting on it?

"Do you know how to communicate?" may seem a silly question. We all know how to talk and read and write. But have we really learned the art of communicating to man in the twentieth century? If a person does not understand what I am saying, then I must conclude that I am not communicating with him. The fact that people are not looking to the church as they used to in days gone by would seem to indicate that something is lacking in the church's communication. If the Christian message is made relevant and understandable to the human situation, I am sure the world would follow us in the footsteps of the Master.

What is our message? It is the same that was related to God's chosen people thousands of years ago. Man is a sinner. He has sinned in that he misused his freedom and responsibility. But man is redeemed, and in and through him God can work. Does the man in the street know this? Why not?

"The medium is the message"

Marshall McLuhan is a man who has made a name for himself by analyzing our civilization in terms of its communications media. His slogan is "The medium is the message." He says that it is more important for us to know the nature of radio, television, books and movies, rather than just their content or the story line. The dominant media of any age have a way of influencing the way we operate. They tend to "work us over," and this idea is conveyed in a book McLuhan co-authored with Quentin Fiore, "The Medium Is the Massage.

When books were subjected to the mass production technique of Gutenberg's printing press it became possible for men to go off by themselves and be alone and have private thoughts. This gave rise to the great campaigns of individualism and freedom of thought. Church reformation, revolutions, and civil wars were only natural outgrowths as men began to think for themselves and realize that they could be different from each other and see things in different ways.

But today we have an age of elec-
Men have been brought back together. Here in the United States we can share in the life of Europe via satellite transmission of television shows. McLuhan calls this an "all-at-once world." On television tonight we will see filmed highlights of the day's action in the hotspots of the nation and world. News traveled slow a few years ago. The battle of New Orleans at the conclusion of the war of 1812 was fought needlessly. The peace had been signed in Europe two weeks earlier, but word had not reached America. The Americans won the battle and Andrew Jackson became a hero.

The age of the global village

If a descriptive word for the age of books and individualism is explosion, then today we have implosion, as the media no longer drive us away from each other, but back together. McLuhan calls this age the age of the global village. The small closely knit villages that we formerly heard about only from missionaries to primitive cultures are now very much a part of the civilized world—but on a world-wide, and more sophisticated basis.

Today modern electronic media mean more than the advent of togetherness. Print is no longer the best way to communicate. The marks of an up-to-date church are not bigger and better books, but television sets, communications systems, drama and even liturgical dance. (Is it possible that our Moravian forefathers were ahead of their time in trying to communicate the gospel through their religious music?)

Historically, the Christian Church has been linked with print. There were not enough teachers to go around to all the centers of the world at the advent of Christianity. So letters were written. Paul would write a letter that could be read in several locations. Many of these early writings were painstakingly preserved.

Then, as the church expanded, it found that even its spoken words were having no effect. The barbarians could not comprehend. The church was no longer communicating. So preaching ceased being the central part of Christianity and architecture and pageantry came in.

The Mass became more prominent in worship. The Christian gospel was expressed in ways the people understood. While Gutenberg did much for individualism and the Reformation, he also started a period of regression.

The church today is facing the same old problem of uncomprehending barbarians who do not understand our message. Our modern age of communications is here to save us, if we will learn its language and if we will speak to people totally immersed in it.

The world has changed, is changing and will change, but the church, unfortunately, is not keeping pace. One point of radical change is that we are in what I call a post-pulpit age. The sermon preached from the pulpit on Sunday morning is no longer the most important part of the church life. But ignorant of this, we are hanging onto words as the most important thing we have to offer today, and the world with its more sophisticated media is getting further and further away from us.

We are sadly limiting ourselves if we think that the minister on a Sunday morning does the only proclaiming in the name of God. Acted-out Christianity speaks louder than talked-out Christianity. So if we will speak a message
to the world let it be in forms other than verbal. Drama, liturgical dance, jazz, and even psychedelic lights may get our message through more effectively. Let's use them.

The Christian communicator/educator can learn a lot from the hot and cool of McLuhan's philosophy. A hot medium is one that conveys a lot of information, but this goes to only one of our senses. The radio is hot because it works only on our sense of hearing. The photograph is hot because it conveys only to the eye.

Cool media, on the other hand, work on more than one sense. They operate in a sort of mosaic fashion that leaves a great deal to the receiver's imagination. Television works on sight, hearing, and feeling, and thus is cool. The admonition of the younger generation to "Cool it," is indicative of the way that twentieth century cool media have conditioned their responses. The church used to be "hot" and required a great deal of memorization of Bible verses. We are "cooler" today and demand more social involvement as the mark of an alive church.

The church is not a cloister
If the church is to make any impression upon the world, it has to show that it is not a cloister, but a re-enactment of the Incarnation. Christ came into the world and identified himself with us. By this identification with the world in a cool sense the church becomes a communicator par excellence.

We are wrong if we think that the success of the church depends upon dogmatic preaching and adherence to certain words. The more dogmatic we are, the more the world will not hear us. So many times when we think we are more effectively communicating, we are only heating up our message, which defeats our purpose. More effective communication on television, for example, is not a matter of better sermons by better preachers, but more creative modes of depicting the ways in which we become involved with the world. The more subtle we become in proclaiming, the cooler we become, and the better the world hears us.

If the church fails to adapt to this general idea of involvement it could well be that the Christian message will evoke as much response as Cinderella or Snow White. How willing are we for the stories of the Bible to become mere fairy tales? We cannot tolerate this kind of stewardship.

If we could be faithful to our call to communicate, we would be busy about the matter of translating the Good News into the terms of twentieth century life. For many people the Saturday Night Movie is more relevant to the problems of life and man's predicament than the writings of St. Paul read from the King James Version of the Bible. For an exercise, take the next movie you see, identify original sin, examine its doctrine of man, and human values, and take a careful look at what it says to and about the human situation.

Do you really understand the world? Read some of its books. They may shock you, but remember that many people with whom we come in contact are totally immersed in their philosophies.

If we accept the wisdom of Marshall McLuhan, who says that we are living in a kind of global village based on old tribal patterns, the dances of today's young people bear this out. In more ways than one, we could be reverting
back to the jungles. Perhaps the teenage sock hops are only one manifestation of this. But is this so bad? The Christian communicator soon learns that he does not change things, any more than the chaperones will be able to stop those wild gyrations of their charges. He merely makes the message compatible so that things are properly understood.

In short, our call to communicate means that we should adapt or go along with the tide of the times. We don’t have to do this in a namby-pamby concession of our beliefs, but in the careful articulation of our message. “Talk to the Animals,” from the film “Dr. Doolittle” has a big meaning for Christians. Can you guess what it is?

Cataloguing of Moravian Music Is Summer Project

Miss Frances Cumnock, Librarian and Cataloger of the Moravian Music Foundation, is visiting Bethlehem, Pa. this summer to catalogue music in the Archives of the Moravian Church. A native of Charlotte, North Carolina, Miss Cumnock came to the Music Foundation as Librarian and Cataloger in September, 1968. The Bethlehem collections which Miss Cumnock will catalogue are housed in the Archives of the Moravian Church.

Two major collections are involved. One contains the congregational music of the Moravian Church in Bethlehem, consisting to a large extent of choir anthems, many of them dating back to the 18th century. The other is the music of the Bethlehem Philharmonic Society. This Society performed music for orchestra as well as choral numbers.

Other music collections in the Bethlehem Archives which Miss Cumnock may study are from Nazareth and Lancaster in Pennsylvania and Dover, Ohio. The Lititz, Pennsylvania, music was previously cataloged by Mrs. Marilyn Gambosi, former Assistant Director of the Moravian Music Foundation from 1961 to 1968.

During the past year Miss Cumnock completed the cataloging of the Salem Congregation music, which is preserved in the vault of the Moravian Music Foundation in Winston-Salem. Her next project in Winston-Salem is to catalogue the Sisters’ collection of music.

Home for the Aging . . .

(Continued from page 4)

If the site is re-zoned as anticipated, the property will be purchased and a Building Committee will be appointed to prepare plans for the initial construction.

Approval for the development of a Moravian Home for the Aging was given by the Synod of 1968. The Provincial Elders’ Conference was directed by synod to form a corporation for this purpose. In the interim the conference was authorized to “accept contributions and acquire land, if the opportunity arises, and to proceed with construction plans and any other business matters prior to the forming of the corporation.”

Synod also directed that before construction begins “cash on hand and pledges receivable shall total not less than $550,000.” At the time of synod last November a total of $320,500 was on hand of which $130,000 was from the endowment of the now-closed Salem Home. Since synod the total in cash and pledges has grown to approximately $450,000.

JULY, 1969
A Study in Change
Frederick Harberg

From the air it looked small, only a speck in the sea. Our home for the next few years? Apprehension, fear, excitement and anticipation were running through our minds. The plane touched the runway. How quickly our world had changed and was about to change.

We stepped off the plane to a stiff sea-breeze and the sight of coconut palms. Over the small air terminal was the word "WELCOME." There were people to greet us and a thousand things to do and ask about before we got settled. Finally familiarity came. How pleasant to begin to feel at home. Faces began to keep names, homes became known and that "special" shop was found.

At first we were overwhelmed by the differences. Now the ever changing sea, the beauty of the reef with its fish are becoming part of our way of life. The beauty of the natural world is becoming known to us, but we still stand in awe of the Immortelle and Flamboyant trees in bloom as we once stood in awe of pine woods, mountains and forget-me-nots. The wet and dry seasons are almost as distinct as winter and summer, with "autumn leaves" covering the ground in our dry period. The palm lined beaches are a wonder to behold.

Cultural Differences

The real differences are cultural. We never realized how much we were a product of our culture. Our concepts are different and these have to change and adjust. It is very hard at times, but it is something which must be done. It is a growing experience, one with great frustrations and rewards. We are daily called upon to re-examine our attitudes in a way we never could have done had we stayed in the states. The cultural change, often called a cultural shock, also allows us to look at the world and our country through different and revealing eyes. Suddenly our perspective becomes more universal, less national,
Culturally the Island of Tobago is lacking. In some ways its problems are unique because of its relationship with Trinidad, which is more advanced and the same as any emerging nation. People, by and large, do not have the education, technical skills and money to keep pace with their vastly accelerated wishes, demands and tastes. In some respects they are not fully prepared for independence in the 20th century. I say this because the colonial rule did not equip people to rule themselves. When independence came it was almost a case of getting “too much too soon.” Still progress is getting made but it is slow, costly and often times has to be re-done.

Proud of Independence
The people are fiercely proud of their independence from a colonial power although not always aware of what this demands of them. They are becoming rightfully proud of their African heritage and are turning there to help clarify their identity, for they are still unsure of who they are as a people. They were forcibly transported to an alien land and spoon fed an alien culture by a paternalistic colonial power. It is my opinion that Africa will prove as alien as has the white culture of their immediate past. Their future identity lies somewhere in between as a truly unique people, historically, culturally and geographically.

Combine the above identity struggle, which is more real than I had ever imagined, with a weak or non-existent family structure, a matriarchal society, an illegitimate birth rate of over 50%, poverty and a whole host of other problems and you have a situation of horrendous proportions for a government struggling to keep its financial head above water. The rising aspirations of a people who suddenly find themselves in the 20th century coupled with a feeling that “government will do it” could easily topple everything.
of the past but hopefully we are beginning to realize our existence lies in the future. The old conservative elements of our congregations find the rising aspirations and demands of the young nations difficult to understand. Yet, if our church is to survive (this applies to all established churches), our image must change. We must reach out and embrace the young in avenues of service startlingly different and remove the element of past domination. This must be done, for our church still has a white look and feel about it. This is not wrong or bad but totally out of context with where we are. The social situation demands radical action on the churches, part, the kind of action frightening to many, even clergy.

Our worship, our music, our theology, even our clerical manner of dress has got to begin to reflect the search of the young. We must throw off the remaining vestige of a colonial past and truly become a part of and help create the emerging culture. We must identify with the fatherless family structure and the illegitimate in a way not condescending or condemning. We must think, act and legislate our churches by local viewpoints, not by some pietistic approach out of the past. The church must also convince the young, who are trained, to remain in their nation. We seal the fate of the future when we don’t show capable young people of their need at home and the part they can play in the emergence of their nation. We must take a stand against the brain drain.

The church has got to stop preaching at people. Our “good news” should take the form of social, educational and agricultural help. Our task is greater and of more importance than merely “sav-
ing souls for the next life.” Our message has got to be for here and now, we can no longer be part of a theology which encourages people to be content with their lot in this life because it will be better for them in the next.

Support Still Needed

The situation is more complex than I have pictured but the demands for those supporting Tobago and other areas are less complex. Your financial support is still needed, although its need is diminishing for we will soon be self supporting. But more than financial help we need the attitudes of the outside world to change. Having served in State-side churches I've heard many of the points made against supporting others. These points are made by people whose vision has been narrowed by their cultural self-interest and a limited vision of Christ. We need the encouragement and understanding of mature Christians who give evidence of having an informed appreciation of our past, with its tragedies and mistakes; our present, in all its tumult and upheaval and our future, which can make us forget both. We need the support of mature Christians who recognize and accept the fact that God is working in the present situation, within a culture not always understood, in ways different from where you may live. We need the understanding of fellow Christians who will respond to a special plea or give encouragement when we have succeeded on our own. For when we have succeeded so have you; when we fail so have you.

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JULY, 1969
Moravian Missions — currently speaking

Harberg Writes From Tobago

We are having our very first Bible Camp on Tobago. We are also holding the first Daily Vacation Bible School by any Moravian Church on Tobago. These efforts are the direct result of cash gifts from the Ebenezer (Wisconsin) Congregation. A number of churches have sent us Sunday School papers. These are being used and add a great deal. At our Bible Camp we will have a mission night and will emphasize the work of the Moravian Church in Nicaragua which is of special interest to our province. Our camp and Bible School will be in July and August.

Church Extension in Trinidad

The Moravian Church in Trinidad began a church extension venture a few years ago which has now developed into an ecumenical venture. The Moravians have been joined by the Methodists and Presbyterian Churches in Trinidad to buy land and proceed with Christian work in an area near Port-of-Spain known as Diego Martin. In the beginning each of the three denominations will form a congregation with a membership roll of its own, but will work cooperatively in Sunday School, worship and other activities.

The first pastor of this United Mission will be the Rev. Harry Williams, now Executive Secretary of the Caribbean Association of Reformed Churches, son of a Moravian family, who received his theological training in Jamaica.

Three committees are at work: Faith and Worship, Leadership and Administration, and Property. A property was bought with adequate land space and a building once used as a nursing home.

In addition to the regular services of worship and instruction, the committee hopes that the mission will undertake the following projects soon after establishment: Day Care Center, Adult Education Evening Classes, Youth Clubs, Handicraft Classes, Credit Union and Instruction in Cooperatives.

More Volunteers

Dale and Anita (Groenfeldt) Hegstrom have accepted a call to service in the Eastern West Indies Province and their first assignment will be to Antigua. After graduating from Christian Theological Seminary in Indianapolis in July and ordination in August, the Hegstroms will begin work in Antigua early in September. They will assist with the work at the Spring Gardens Moravian Church and be responsible for two smaller congregations, Potters and Gracefield. Dale's home congregation is Waconia, Minnesota, and Anita is a member of the College Hill Moravian Church in Bethlehem, Pennsylvania.

The Rev. and Mrs. Arnim Francke have been given permission by the Western District Board to serve on St. Thomas for nine months beginning September 1. They will serve the Nisky-New Herrnhut parish now served by the Rev. and Mrs. Robert Rierson who will be in Winston-Salem, N. C., on furlough during that time.

Church Extension in Guyana

The Moravian Church in Guyana is planning, with the help of American Moravians, to organize a new congregation in a housing development in the capital city of Georgetown. In preparation for this venture, Dr. Mervin Weid-
ner, pastor of the Central Moravian Church in Bethlehem, Pa., and one who has had experience in church extension, will accompany the Executive Director of the Mission Board to Guyana for a number of conferences and consultations on church extension. The Boards of Central Church have granted their pastor time for this service and the Women's Missionary Society of Bethlehem is providing funds for travel.

Enroute to Guyana the Brethren Weidner and Kortz will stop at Antigua for the consecration of Dr. G. Oliver Maynard as a bishop of the Moravian Church, on July 17, in the Spring Garden Moravian Church.

The Church extension project is to be begun in a large housing area in which 200 homes have already been erected. It is estimated that 1,200 homes will be built by mid-1970. This exciting opportunity for a new venture in faith has stirred the Church in Guyana and the Mission Board and it is

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hoped that the entire Church in America will keep this program in its prayers.

Agricultural Workers for Honduras
Mr. and Mrs. Frederick Worman, Los Alamos, New Mexico, have been serving in Honduras for a year under the program of Agricultural Missions, Inc. During this assignment they have been living in the mission house at Brus, have given the major portion of their time to the Moravian area and have traveled extensively in LaMosquitia to become acquainted with the Moravian churches.

The Wormans are members of the Society of Friends. He has a Master’s degree in political science and she has a degree in Animal Husbandry. They have attended numerous training sessions in community development, nutrition, and agriculture. They visited Mission Board headquarters at the end of June and are returning to Honduras for August. In September they will enter the Spanish language school in Costa Rica for four months and will begin their work at Brus, Honduras, at the end of December.

Dean Weinlick Lectures
At Institute in Nicaragua
For Ministerial Students

Dean John R. Weinlick of Moravian Theological Seminary is participating in a four-week institute for native pastors in Bilwaskarma, Nicaragua.

The institute began June 2 and continues through June 27 at Biblico Instituto, the leadership training school for Nicaraguan pastors.

There are 20 Miskito Indians in the class with Dean Weinlick speaking with the aid of an interpreter. Courses include Moravian history, trends in Chris-
tianity and theology in the 20th Century, and Christians at work in underdeveloped countries.

Dean Weinlick is living with Dr. Werner G. Marx, director of Biblico Instituto and a graduate of Moravian College in 1932 and the theological seminary in 1935.

Theological Seminary Graduation

Three from Southern Province Are Among the Graduates

Of the eight seniors who received their Bachelor of Divinity Degrees at Moravian Theological Seminary graduation on May 25 two were from the Southern Province. A third senior, also from the Southern Province, completed his academic studies, and will receive his diploma when he has completed his thesis sometime in 1970.

The two from North Carolina receiving degrees were D. Wayne Burkette and Douglas W. Caldwell. The third, to be awarded a degree later, is William O. Gilbert, III.

Burkette, the son of the Rev. and Mrs. David R. Burkette, has accepted a call to become the pastor of the Olivet Church. He was ordained a deacon of the Moravian Church by Bishop Samuel J. Tesch at Trinity on June 1. He was installed at Olivet by Dr. Clayton H. Persons on July 6. He is married to Nancy Witherspoon of Jefferson, N. C.

Caldwell is from Charlotte, N. C. and is a member of the Little Church on the Lane. He has served as an intern at the Advent Moravian Church in Bethlehem, Pa., for the past two years. He is married to Barbara Brautigam of Bluefields, Nicaragua. Caldwell will become the pastor of the Moravian Congregation in Reading, Pa. He was ordained a deacon by Bishop Herbert Spaugh on July 6 in the Little Church on the Lane.

Gilbert, a member of the Advent Moravian Church in Winston-Salem, served during his seminary years in both the Eastern West Indies and the Alaskan Provinces. He returned from Bethel, Alaska, for his last semester at the Theological Seminary in January of this year.

Gilbert has accepted a call to the Mt. Bethel - Willow Hill pastorate and was installed on June 22 by Dr. Clayton H. Persons. He was ordained a deacon at Advent by Bishop George G. Higgins on June 15. He is married to Kathryn Marie Skoglund of Kinsington, Minn.

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Dry Cleaning
Southern Province Ministers Awarded Honorary Degrees

Two ministers of the Southern Province, the Rev. Richard F. Amos and the Rev. Clayton H. Persons, were awarded the honorary degree of Doctor of Divinity at the Commencement exercises of the Moravian Theological Seminary which were held in Central Moravian Church, Bethlehem, Pa. on Sunday, May 25.

From 1962 to 1968 both men served as members of the Provincial Elders' Conference of the Southern Province. At the Southern Synod of 1968 Amos retired from the conference to serve as the Associate Pastor of the Home Church. At this synod, Persons was re-elected to the conference and is now its president.

Dr. Persons began his ministerial service in the Northern Province as pastor of the Daggett Congregation in Michigan. He is a native of Minnesota. In 1941, he came to the Southern Province as assistant pastor of the Home Church, and in 1949, he became president of the Provincial Elders' Conference of the Southern Province.

CLAYTON H. PERSONS, president of the Provincial Elders' Conference of the Southern Province, is hooded by Dr. Arthur J. Freeman as he received an Honorary Doctor of Divinity degree from President Raymond S. Haupert at Moravian Theological Seminary commencement exercises of the Moravian Theological Seminary which were held in Central Moravian Church, Bethlehem, Pa. on Sunday, May 25.

From 1962 to 1968 both men served as members of the Provincial Elders' Conference of the Southern Province. At the Southern Synod of 1968 Amos retired from the conference to serve as the Associate Pastor of the Home Church. At this synod, Persons was re-elected to the conference and is now its president.

Dr. Persons began his ministerial service in the Northern Province as pastor of the Daggett Congregation in Michigan. He is a native of Minnesota. In 1941, he came to the Southern Province as assistant pastor of the Home Church, and in 1949, he became president of the Provincial Elders' Conference of the Southern Province.
Church and subsequently served the Kernersville, Moravia and Trinity congregations.

Persons was a delegate to the Unity Synod of 1967 in Czechoslovakia. He has been active in ecumenical circles and is currently a member of the Executive Committee of the U. S. Conference of the World Council of Churches, the Executive Committee of the North Carolina Council of Churches and the General Board of the National Council of Churches. He will be a delegate to the assembly of the National Council which meets this coming December in Detroit.

Dr. Amos, a native of Winston-Salem, N. C., held his first pastorate at Friedberg. From 1950 to 1952 he was the assistant pastor of Central Church, Bethlehem, Pa. He returned to the Southern Province as pastor of the Bethania-Olivet charge. Other congregations served by him were Ardmore and Friedland.

RICHARD F. AMOS, formerly a member of the Provincial Elders' Conference of the Southern Province, receives congratulations from President Raymond S. Haupert after receiving Honorary Doctor of Divinity degree. Dr. John S. Groenfeldt, president of the PEC, Northern Province, who presented Dr. Amos, looks on.

JULY, 1969
Amos was a delegate to the meeting of the World Council of Churches which was held in Upsala, Sweden, in July, 1968. He also served as a vice president of the North Carolina Council of Churches and is now a member of its Executive Committee.

Both recipients of the honorary degree are graduates of Moravian College and Moravian Theological Seminary.

**Provincial Boards at Work**

**Provincial Elders' Conference**

The Rev. William O. Gilbert, III

Three men from the Southern Province, two of whom received their B.D. degree from Moravian Theological Seminary last month and one who will receive his degree upon completion of his thesis, have received and accepted calls to the pastorates of Moravian congregations.

Br. William O. Gilbert, III, a member of Advent Church, has accepted a call to become pastor of the Mt. Bethel-Willow Hill Churches in Virginia and was installed on Sunday, June 22, by Dr. Clayton H. Persons. He was ordained a deacon of the Moravian Church during the morning service at Advent on Sunday, June 15, by the Rt. Rev. George G. Higgins.

Br. David Wayne Burkette was insta-

The Rev. Wayne Burkette

led as pastor of the Olivet Congreg-

ation on Sunday, July 6, by Dr. Clay-

ton H. Persons. The Rt. Rev. Samuel J. Tesch officiated at Br. Burkette’s ordination service on Sunday, June 1, at

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Br. Douglas William Caldwell, a member of the Little Church on the Lane, Charlotte, N. C., has accepted a call to become pastor of the Reading Congregation in Reading, Pa., and will be installed sometime in August. He was ordained a deacon of the Moravian Church on Sunday, July 6, at the Little Church on the Lane by the Rt. Rev. W. Herbert Spaugh.

The Rev. John H. Giesler, a native of Wisconsin, who has served in the Nicaraguan Church since January 1, 1958, has accepted the call to become pastor of the Friedberg congregation and will begin his work at Friedberg about September 1.

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JULY, 1969
Br. and Sr. William A. Kaltreider, after having served in the Southern Province for many years and after he had served as a supply pastor for two and a half years following his retirement from the active ministry, moved to York, Pa., the first of June where they will be near their relatives. The Southern Province is grateful for their devoted service in this area and their many friends wish them well in their new home and new work as they continue to serve.

Pursuant to a resolution of the triennial synod of the Southern Province, November, 1968, six persons were appointed from the Northern Province and six elected from the Southern Province to a Constitution Committee, charged with drafting a Constitution for a united Moravian Church in America. These representatives held their first meeting at 9:30 a.m., Monday, May 26, 1969, at the Pure Village Motel, Harrisonburg, Virginia. Representatives from the Southern Province were: The Rt. Rev. George G. Higgins, the Rev. J. C. Hughes, the Rev. William H. McElveen, C. T. Leinbach, Jr., and Wilson Edwards (Charles H. Vance was unable to attend); from the Northern Province: Dr. John S. Groenfeldt, Dr. Edwin A. Sawyer, the Rev. Paul deS. Couch, the Rev. Charles Eichman, Wilbur Miller and Albert S. Johnson.

The president of the Provincial Elders' Conference has since the first of January visited twenty-three of our congregations in the Southern Province, either as a visitor or as a guest preacher. Members of the conference have consulted with nine church boards in fourteen meetings in this same period of time.

Clayton H. Persons
President

DEATHS


Burchette, Mrs. Mary Frank Wilkerson, born April 24, 1920; died May 31, 1969. A member of Home Church. Funeral conducted by Dr. James C. Hughes and Dr. Richard F. Amos. Interment in Salem Moravian Graveyard.


Problems of Bible Translation
Are Detailed by Dr. Nida

Among the Shilluk people of the Sudan, evangelists speak of divine forgiveness as "God spit on the ground in front of us."

Dr. Eugene Nida of the American Bible Society explained in the July issue of the Lamp magazine, a Roman Catholic ecumenical monthly, that this
is one of several phrases which may sound startling to Western man but are necessary to effectively communicate the Good News to the people of other cultures.

Among the Shilluk people, he said, the defendant and plaintiff in any dispute are required, when the case has been settled, “to spit on the ground in front of each other to show that all is forgiven.”

Dr. Nida, who heads the American Bible Society’s translations department, noted that the word “forgiveness” literally means “to cover up” but that if it were so translated in some languages it would communicate the idea of “hiding one’s wrong doing.”

Thus, translators use a variety of expressions adapted to the local culture such as “blotting out,” “erasing,” “putting another’s sins behind one,” or even “losing another’s sins in one’s heart.”

“It should be obvious,” he said, “that one simply cannot render biblical expressions word for word; to do so is often to completely distort the meaning of the original.”

Thus, he said, “one of the Congolese tribes concluded that (the biblical phrase) ‘Heap coals of fire on his head’ must be some new technique for torturing one’s enemy to death.”

St. Jerome, who produced the first major translation of the Bible from Greek into the common Latin of this time, the Vulgate, faced similar problems, Dr. Nida said. “The result was a translation which was strongly denounced by the traditionalists of that time but which eventually became the generally accepted text of the Scriptures for over 1,000 years.”

“Words are suitcases into which the components of meaning are packed,” Dr. Nida said. “It is not so important that specific articles of clothing are always packed in the same suitcases.

What counts is that the clothes are transported with the least amount of wrinkling and damage.

“So it is with a verbal message. What counts is that the components of meaning are transported by those verbal suitcases which can carry them most adequately.”

However, there are times when an attempt to communicate the essential idea would destroy an historical fact and then, Dr. Nida said, the translators “are compelled to preserve the historical context of the Scriptures.”

A case in point, he explained, is the translation of Jesus’ triumphal entry into Jerusalem when the people pulled down palm branches and placed them in His path.

In West Africa such an act “is the way one insults a chief or king,” he said. Therefore it is necessary to explain the custom in a footnote, so that the message is preserved historically and at the same time the reader can understand its real meaning. (RNS)

Complete New English Bible
Will Be Available In March

The complete New English Bible will be available in March, 1970, according to a joint announcement made by Oxford University Press and Cambridge University Press.

In 1961 the New Testament of the New English Bible was issued. Seven million copies have been sold. Translation of the Old Testament and the Apocrypha will complete the version which was launched in 1947 by the universities.

Scholars working on the version studied Hebrew, Aramaic and Greek texts. The New English Bible is marked by the use of contemporary idioms as close to original meanings as possible. (RNS)
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In This Issue . . .

- Zanphaling – A Place of Benefit to Others
- New Dimensions in Worship
New Dimensions in Worship

The Lutheran Church in America approved in 1966 a 16 point manifesto calling upon each congregation "to examine its organizational life at regular intervals to make sure that every part of it is an authentic expression of the gospel and contributes to the fulfilling of its mission." Point Number 12 calls upon each congregation "to appreciate its rich heritage of worship and to be open to new expressions of adoration of God."

A Study Book on the manifesto comments on "worship old and new" by defining worship as "the total response of the Christian to God." A significant paragraph in the Study Book reads:

"Searching deep into its worship life will always be part of the agony of a congregation that seeks to embody Christ's mission. It must find answers to several questions. How can worship serve the present needs of both its members and its community without losing its ability to communicate a sense of the power and love of a God who transcends the earthly, and without cutting its life-feeding ties with the past? Is there room for change and experimentation in worship in parish life? How can a congregation go about it? Are there any guidelines?"

Five guidelines are listed:

"First, it must communicate the gospel.

"Second, it must be geared to the missionary task of the church.

"Third, it must be geared to the neighborhood or community the congregation seeks to serve.

"Fourth, it must keep in mind the levels of people who worship.

"Fifth, it must consider the Common Liturgy of the Service Book and Hymnal. This is the approved liturgy of the church."

As the Moravian Church develops and makes use of "New Dimensions in Worship," these guidelines are worthy of keeping before us.
What is worship? We know the usual answers; man's highest offering to God. We know the ingredients; praise, thanksgiving, prayer. We know the derivation; "worth-ship." But what else is worship?

Those of us who are intimately concerned with the weekly order of service have begun to wonder if the same format of prelude, liturgy, offering, hymn, sermon, prayer, benediction, postlude, timed to the minute to end at 11:58, does not serve to anesthetize the gathered congregation which finds reading the bulletin needless.

The anthem right at the beginning of the service is enough of a change to keep the worshippers awake, if for nothing else, than to see if anything more controversial will occur. One time we tried holding hands during a prayer. How much easier it was to pray for each other when we were all visibly physically connected. Recently we all went out on the front lawn and formed a circle at the close of the service. People driving by on the way to High Rock created a traffic hazard, but, at least, we were the church visible again outside, not inside the cool walls of the sanctuary.

Worship must be fresh. This does not mean to say that we should throw out all the liturgies we have and start looking for more. It says rather that we should bring a new freshness to the historical statements we have and search as well for new statements which spring from our own generation's needs.

Worship must be honest. I would rather shake my fist with Jonah at God and be honest about it than hurriedly read liturgical prayers without honest thinking. I would imagine that there are always those in our number who find it difficult to pray: "Bless the President of the United States." "Bless the sweat of the brow." (Whose brow sweats in air conditioned offices?) "Watch graciously over all governments." (Does this mean Hanoi, too?) I guess the hardest for me is "Even so come, Lord Jesus." I always feel the temptation to add "but don't hurry."

Worship too must be creative. God expects that from us because he created us with that capacity. Creativity is one of the things we have in common with God; that's what makes us "in His image." Man has given birth to Valentine Haidt's and J. S. Montgomery's. Every century has its wealth of creative minds and the church must begin to utilize these creative minds of our time to think through and to give voice to its worship.

Worship as well must spring from our own situation. Just as Christ speaks to each individual in his own situation so must we respond to Him in worship from that same situation, and each is a little bit different. This fact prompted me to

The Rev. C. Jerome Livengood is pastor of the Bethabara Moravian Church.
write a prayer for a gathering of church women which includes:

"Lord God, make of us good wives and helpmates, assisting those we love when they so need us . . . in rearing our children; help us to understand that we must set before them not bread alone, but the example of a life lived in Christ . . . remember especially those of our number whose husbands Thou has called to be with Thee; Thou art with us, and we are not alone."

These are petitions which come easily for wives and mothers.

For a group of young people, unsure of the direction of their lives, drama focused their thinking. As two of them entered the church, a boy and a girl were changing a classified advertisement . . . "I will not be responsible for any debts other than my own; I will not be responsible for any debts . . . I will not be responsible . . . I will not be responsible." That worship closed as they sat together in front of the congregation talking with the minister:

Minister: You came, perhaps not knowing why . . . but you came seeking refuge from all that is outside, seeking shelter, refreshment, bread, love, life. The tolling of the church bell continues calling all men to this place.

Boy: It's almost time to go.
Girl: It's been nice here.
Boy: I just came to rest awhile.
Girl: I was tired and sought seclusion.
Boy: From the world?
Girl: From busy inadequate talking.
Boy: But I have not rested.
Girl: I feel stronger, but not really at ease.
Boy: I guess we'd better go.
Girl: Where shall we go?
Boy: Yes. Where?
Minister: Go Ye into all the world.
Boy: Surely not the world?
Girl: That's what we were trying to escape.
Boy: We came here to seek comfort.
Girl: And the love of Christ.
Boy: Have we outworn our welcome?
Voice: No . . . You are always welcome here. Christ always bids you, "Come . . . Come unto me. Come unto me; seek refuge in me; seek refreshment in me . . . but do not hide, do not seek to escape." Go now into the world in peace, be of good courage, hold fast that which is true, render to no man evil for evil. Strengthen the faint-hearted, support the weak, help the afflicted, honor all men. Be guided in all things by what you have gained here, and in all things love Jesus Christ your Lord and all your brothers. Go in peace . . . and the peace of God go with you.
This quotation brings me to say finally that traditional worship for too long has tended to be an end in itself. We have forgotten that Sunday begins the week instead of ending it. Whereas we are in the habit of dreaming of Beulah Land we must instead think of worship as being a "pit stop" wherein we are refueled for another lap of the race. It can never be easy or comfortable. Worship is hard; worship is work. But we must continue constantly and creatively to re-examine the forms of the worship service making them adequate and relevant vehicles of our response to God.

**Parable and Symbol Are Employed in**

**Unusual Worship Experience**

John Henry Weinlick

“What? Balloons in a Moravian service?”
“Disgusting! It was just like a carnival.”
“The way people reacted reminded me of August 13th.”
“Never let it be said that I accepted a balloon at Church!”
“Cool. Neatest service we’ve ever had. It made me think about what was going on. When’s the next one?”
“I just want to stand here and appreciate this.”

These are some of the reactions to an unusual worship experience the Sunday after Easter at College Hill Moravian Church, Bethlehem, Pennsylvania. It was unusual from the beginning in that the sanctuary was full on a normally "off" Sunday. The worship was designed to help the people of God, who have responded to the good news of Jesus Christ, celebrate their experience together.

The service followed a liturgical pattern with man recognizing his broken life, coming to God to be made whole, and then celebrating his wholeness. (Doesn’t this sound vaguely like the traditional sin and salvation?) The organ was not opened for the entire service for the music was provided by guitar and stereo tape recorder. To assist worshippers set a worship mood, the prelude consisted of The Overture from “Windjammer,” The Overture from “The Sound of Music,” “Hosanna” (Early American Moravian), “No Man Is An Island,” “It’s Me, Oh Lord,” and “People.” A hymn of praise was the lively “Allelu” by Ray Repp and after a prayer of confession, the hymn of freedom was “What’s That I Hear” by Phil Ochs.

The sermon was in the form of a parable, a parable about people who come to church expecting to receive something and what they received was a balloon. The balloon was not seen as an ordinary balloon, but rather as a symbol of God’s love. The balloon and God’s love are offered as a gift. They both can get away

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The Rev. John Henry Weinlick is associate pastor of the College Hill Moravian Church, Bethlehem, Pa.

AUGUST, 1969
if you do not firmly grasp them; they need attention for they will lose their air or life and they can be jealously guarded or they can be shared. As the worshippers left the sanctuary to the taped triumph of “The Hallelujah Chorus” they were offered balloons as in the parable. At this point involvement really began as people realized they were being offered God’s love in symbolic form. Some rejected the gift, some received it gladly, some were embarrassed, some popped and destroyed their balloons, while some caught the meaning of the moment and shared their gift with others.

This experience was designed to help modern man who drives a late model car, who wears mod clothes, who reads the latest “best seller,” who sees his world as a “global village,” see that his faith is also up to date and meaningful. God is not only a God of the past and future but also the God of the immediate present, found in the center of life. Moravian worship has in fact historically reflected the time it served. Ewald Nolte in this year’s Moravian Music Festival Program wrote that the Moravian composers of the 18th and 19th centuries could have said:

“Here in the music of our generation. We used the contemporary idiom of our time as an adornment for the message of our church at that time. The harmonies, the melodies, and the instruments were all attuned to our age. So as not to impede the church’s message, we consciously avoided quaintness in our music.”

Unfortunately, we have tried to fix the 18th and 19th worship experience as the Moravian expression of worship for all time. We have missed the point of what our spiritual ancestors were saying: find a style of worship which expresses the faith of your own time and your own age. German chorales are beautiful and familiar but they do not reflect the mood or rhythm of today. The King James liturgical language expresses the faith of hundreds of years ago in the language of that time but it is not our language today. The New Testament was written in the “Koine” or common Greek rather than the classical because it was the language of the people. If you cannot believe there is a gap between the language of our faith and the way we believe, ask a group of people to write out in their own words what various portions of the liturgies say to them.

What can we do to help eliminate the “worship gap?” How can we help people to feel the relevance of God in their lives? Worship must be seen as a time of encounter between God and His people. It is a time of rejoicing, enriching, praising, thanksgiving and dedicating. To be meaningful this encounter must reflect the faith of the person worshipping not the faith of men and women 200 years ago.

Because we worship a God who is a God of surprises we must remain flexible in our expression of worship. There should be worship styles for all people. Many are more comfortable with the King James language, the “thee’s and thou’s,” while others wish to use more contemporary wording such as found in Good News For Modern Man. We must allow for both languages, perhaps by creating distinctly different atmospheres of worship at different services. But stating that one form or the other is the only acceptable way is unthinkable.
As a Moravian, I have inherited an appreciation of, and concern for, the worship of God. Our Church has traditionally been involved in a search for the best forms through which we can offer our praise to God. The use of the distinctively Moravian Lovefeast is an example of that involvement. Recently, another form, that of liturgical dance, or symbolic movement, has been experiencing a revival in the Christian Community.

Actually, we have been using this method for centuries. When we sit — receptively hearing; kneel — in humility; stand — singing praise; we are actually using the position of our bodies to express something. We are using our bodies to reinforce what we are saying. This in its most basic form is Dance, and therefore, we are all Dancers — every Sunday.

Today we are building on this minimal use of movement and recapturing what has always been an integral part of the worship patterns found in the Hebrew-Christian tradition. We are learning how to join Miriam, the prophetess and her friends, who “... took a timbrel in her hand; and all the women went out after her with timbrels and dancing” (Exod. 15:20).

It was my privilege, while a student at the Moravian Theological Seminary in Bethlehem, Pa., to work with a group called the Moravian College Liturgical Dancers. It was our goal at first to introduce this form of worship to the Seminary and College Community but we soon found that there was much interest from the local congregations and we expanded our work to include visits to the morning services of several churches.

What did the group dance to? We danced to what has been used by the Church for centuries — its hymns and its liturgies. By doing this we were able to add another dimension to each of these forms which are complete in themselves but which are open to creativity in interpretation and usage. As an example we took the General Liturgy II found on page 19 in our present hymnal. This liturgy has been sung and read for years in all our congregations. We have grown accustomed to the minister inflecting each word in a certain way, the organist playing each
hymn in a certain way, the choir chanting each phrase in a certain way, the congregation responding in a certain way . . .

The trouble comes when the way we do the liturgy leaves no room for the life of the liturgy, for every liturgy has a life 'and wealth of expression of its own. One of the ways to make sure the liturgy remains 'alive' and that therefore our worship is 'alive' is to bring as many of our resources to it as we can. Therefore we brought dancing, as one of our resources, to General Liturgy II.

We also brought it to The Litany, to an Advent service based on the hymn “O Come, O Come, Emmanuel,” to a young people's service, to a 20-year-old congregation and to a 200-year-old congregation. What reactions did we get?

For the great majority of people, the dancing added a new dimension to their worship experience and they were very enthusiastic about it. We heard comments like: “I've read that part a thousand times and never understood it before. The dancers have helped me to see it in a new light and with more understanding”; “The beauty of the movements helped point out the themes of the hymn”; “I thought I'd be embarrassed but instead I got all wrapped up with the movements and the feeling”; “I worshipped.” One very interesting comment came from a man who said, “For me it was like a man who is tone-deaf trying to sing or listen to all those hymns. I don't understand dancing, I'm dance-deaf, so I can't get anything from it.” Thankfully, there are very few tone-deaf or dance-deaf people.

There are several groups in the Moravian Church now working in this field. One, in the Lehigh Valley, is comprised of people from several congregations. Another, in New York, is comprised of members of one congregation. In some churches individuals have offered their dancing experience to the worship of the congregation in the same way a soloist would offer to sing. All of this points to a growth in the use of, and enthusiasm towards, this form of worship.

It is important that each of us examines his attitudes and approaches to worship and to the ways he worships. Corporate worship is an essential part of our experience in the Christian Community and it must be a part that reflects the life of that community. I am convinced that “. . . David danced before the Lord with all his might” (2 Sam. 6:14) because this was the only way he could totally relate to his God, a God integrally involved in the life of David's community. Is our God less involved with us?

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DEATHS


Idol, William Chase, Jr., born August 8, 1914; died June 20, 1969. A member of the Little Church on the Lane, Charlotte. Funeral conducted by the Rev. James Johnson. Interment in Oakwood Cemetery, High Point, N. C.


Coleman, Rowan Miller, born August 11, 1896; died Saturday, May 31, 1969. A member of Friedberg Church. Funeral conducted by Bishop Samuel J. Tesch. Interment in Friedberg Graveyard.

Noell, Mrs. Lillian Crews, born June 10, 1890; died June 12, 1969. A member of Trinity Church. Funeral conducted by the Rev. Henry May and Dr. Clayton H. Persons. Interment in Salem Moravian Graveyard.

Worship Experience . . .

(Continued from page 4)

To remain flexible means that we must avoid worship "ruts." Admittedly this is difficult and even more so when only one person, the minister, plans the worship service. We might use a group of interested laymen to help plan the services for the congregation including varied viewpoints in the planning group. Since the invention of the mimeograph nothing is more out of date than a "new" hymnal. It might be advantageous to order loose leaf binders and collect new hymns, liturgies and worship patterns and then periodically remove those that are not helpful.

We should remain flexible in when and where we worship, too. Eleven o'clock on Sunday was designed to fit rural, agrarian needs but perhaps urban, industrial man wishes to worship after shopping on Thursday or Friday night. Families and small groups should be encouraged to create their own worship patterns in homes. We must help people worship when and where they encounter God in their lives.

Our God is great and is to be responded to and encountered in worship. We have the challenge to match our worship to His greatness. We cannot allow ourselves to be lazy and mediocre and worship the way we always have just because it is our habit. Worship God because He is great, because He deserves our response and because we truly wish to worship Him.

AUGUST, 1969 7
REFUGEE CHILDREN at Rajpur in Northern India in the foothills of the Himalayan Mountains.

In recent years there is a word which unfortunately has become all to well known and familiar in almost every language in the world. It is the word REFUGEE. The dictionary defines a refugee as — one who flees for refuge to another country, especially from religious persecution or political commotion — a fugitive.

There has perhaps never before been a time in human history when there were so many refugees in so many different parts of the world as there are today. It would take much too long to compile a complete list of all the places in the world where there are refugees. But here are just a few which spring to mind. Arab refugees in Jordan, some of them driven from their homes during the so-called ‘Six Day War’ in June 1967, but many more fugitives from earlier conflicts, whole generations who have never known anything else but the life of the refugee camp. Refugees driven from North Vietnam into South Vietnam and living in huge camps. Refugees in Nigeria, victims of the Nigeria/Biafra war, and many of whom cannot be looked after or cared for by the refugee organizations but who are dying in thousands from disease, starvation and bombing. And now, refugees who have fled from Czechoslovakia following the Russian invasion of their country and who dare not return because of what might happen to them.

Who Is a Refugee?
What is it really like, what does it actually feel like to be a refugee? It is quite impossible for us who have never suffered as refugees to imagine or to understand fully what it is like. But let
us try for a moment to put ourselves in the place of the refugees, to sit where they sit, to feel and suffer and be deprived and dispossessed as they suffer and feel and are dispossessed.

Imagine you are living quietly and peacefully in your own country, among your own friends and relatives. You have a nice house, with nice furniture, nice clothes, plenty of food, a good job, perhaps a business of your own. You are happy and content, you enjoy life to the full. Then, suddenly, without any warning, your country is invaded by foreign soldiers. At first you don’t take much notice because the actual place where the invasion has occurred is far away from your home, and you hope that the trouble will be over before it reaches where you live. But the fighting doesn’t die down or stop — it gets worse and it moves nearer and nearer your home.

Then one day — or worse still — one night, the fighting actually reaches your town. You feel there is only one possible thing to do, that is to get away, to escape at all costs. So you collect your family together, you bundle as many as possible of your most precious possessions into your car and you and your family drive away from the direction from which the fighting is coming. You leave behind your nice home, your work, your happy settled life, and you become a ‘Refugee.’ The roads are crowded with other refugees and it is difficult to get on. But you hear the noise of the guns in the distance and you press on. Then you can’t get any more petrol for your car, so you just have to abandon it and go on on foot, taking what you can carry from the things in the car. You trudge along the road with thousands of others, your food is gone and you can’t get any more, but at least you are still inside your own country where you know some of the people and where you know the language.

But then you are driven on still further and eventually you are forced to leave your own country altogether and go into a foreign country where you don’t even know the language and perhaps in all the turmoil and confusion you have become separated from some of the other members of your family and you can’t find them again. You are lonely, and hungry and miserable, and, if someone does not take pity on you and help you and give you food and clothing and shelter, you would surely die.

That, in so far as any of us who has not actually been a refugee can describe or imagine it, is what it is actually like to be a refugee.

Moravian Refugee Center

About three months ago it was my great privilege to live for about two weeks in what is really, on a very small scale, a Refugee Center run by the Moravian Church for Tibetan Refugee Children in a place called ‘RAJPUR’ in Northern India up in the foothills of the Himalayan mountains.

In the year 1953, the Chinese Communist armies invaded TIBET. They captured large areas of the country, plundering, looting, burning and destroying all before them. Hundreds of thousands of Tibetans fled before these advancing Chinese armies. They went on fleeing until they came to the border between Tibet and India and then, because the Chinese soldiers were pursuing and harrying them, they crossed the border into India.

AUGUST, 1969
Story of the Amdos

Among all these thousands of Tibetan refugees who escaped into India was a small group of a few hundred who came from one particular part of Tibet.

KARMA DADUL DORJE, a nine-year-old boy whose parents are both hospitalized.

They were called ‘AMDOS’. They tried to keep together as best they could. When they came into India their first and greatest problem was that they did not know any of the languages of India, Hindi, or Urdu or English, and of course the people of India could not understand their Tibetan language. But they did their best by signs and by picking up an odd word here and there. Because they couldn’t speak the local languages they couldn’t get work and so they had to wander about begging and living as best they could.

Then they discovered that there was something they could do to earn a little money. The people of India are very fond of music and dancing and drama. And so these Amdo Tibetans began to perform Tibetan dances and plays and mimes in the towns and cities of India, and with the money they collected they managed to keep alive. But it was a desperately hard life. Coming from the high mountains of Tibet where the air is clear and cool they found the hot streamy climate of the plains of India very hard to endure. The little food they could beg or buy was strange to them and many of them became ill and died, especially from tuberculosis, fever and dysentery. Incredible as it may seem this little group of refugees kept together and lived this hard, uncertain life for no less than ten years. All the time they were looking for somewhere to settle down, preferably up in the hills with a climate similar to their own in Tibet.

After 10 years — in 1963 — they arrived at a place in Northern India called the Doon Valley, in the Indian State of Uttar Pradesh. When these Tibetan refugees arrived in this place, Dehra Dun, a very strange and a very wonderful thing happened for them. They found already living there some Tibetan people — not refugees like themselves, but from the part of India still further north, called Ladakh, right up in the Himalayan mountains and on the very borders of Tibet. These people knew their language, they dressed like them, and they ate the same kind of food. The Amdo Tibetans were overjoyed to find at last in the great land of India some of their own people, with whom they could talk and have fellowship. These other Tibetan people whom the Amdo refugees found in Dehra Dun, and in another village called Rajpur about five miles away, were none other than members of our Moravian Church in Ladakh, Br. Eliyah Tsetan Phuntsog and members of his family and some others, who had come to this part of India to help other Tibetans.
and European Missionaries in revising the New Testament in Tibetan.

Immediately Br. Phuntsog felt the Christian call and challenge to try to do something for these unfortunate Amdo refugees, his own fellow-countrymen. In the village of Rajpur there were some old ruined houses left vacant when their Indian owners moved away to another part of India to find better work than they could in Rajpur. Br. Phuntsog took over some of these old ruined houses, patched them up and helped the Amdo Tibetans to settle down in them. So for the first time in over ten years, since they left their own homes in Tibet, they were able to live in houses again.

The next problem that Br. Phuntsog faced was to try to get them some work to earn a living. But before he could do that they must be taught the local language — Hindi. He opened a school for the adults first of all and taught them Hindi and English. These Amdo Tibetans are very clever at weaving carpets and rugs and at iron work. So Br. Phuntsog got them some looms and started them weaving carpets and rugs. The British Mission Board sent £500 to help them to get blacksmithing tools for iron work and soon they were making beds and ornamental gates and railings and selling them locally and so making a living. An American Mission working nearby helped with their health problems and opened a dispensary where they could receive treatment and took some of the more seriously ill to hospital.

**School for Children**

Finally the Amdo parents came to Br. Phuntsog and said, “Could you please start a school for our children?” Br. Phuntsog opened a School — well when I say opened a school it wasn’t quite like one of our Moravian Boarding Schools! At first it was just six children meeting and having their lessons outside under a tree! That was all right in the nice dry season in India, but when the monsoon rains came there was no fun in having school outside under a tree. So Br. Phuntsog begged another of these old empty houses from an Indian friend and the school was transferred indoors. By April 1963, there were 24 students and Br. Phuntsog had to get an assistant teacher — his own daughter. By the end of 1963 there were 30 pupils. By 1965, a hostel was opened to provide a home for the children whose parents were away working in other parts of India, and for the orphan children who had no parents and no relations at all to look after them.

When I was in Rajpur in February, there were 130 pupils in the school. There are also two hostels — still in old dilapidated ruined buildings, one for boys and the other for girls, and there are 114 of the 120 pupils of the revival being cared for in these two hostels.
On a nice piece of land nearby, lying under the shelter of the mountains above Rajpur and looking down to the great plain of India, a new combined school and hostel is being built by our Moravian Church and it is hoped that when it is finished in July this year it will provide hostel accommodation and schooling facilities for 170 Tibetan Refugee Children.

This new school-hostel has already been given a nice Tibetan name. It is called "Zhanphanling" and that means in English "PLACE OF GOOD OR BENEFIT TO OTHERS."

Among the Tibetan refugee children who will be looked after and cared for and educated in Zhanphanling are a number of orphans, or children whose parents can no longer look after them.

All the Tibetan children are Buddhists by religion. But in our Moravian School-Hostel they are learning, with the consent of their parents or guardians, about Jesus and his love. They are taught to read the Bible in their own Tibetan language, in a translation made by the late Brother Joseb Gergan, whose son, Br. Skyabldan Gergan, is now principal of the school. They learn to sing in Tibetan, Christian hymns. On the last Sunday of my visit I spoke at their Sunday morning service, sitting cross-legged on the floor and with no shoes on, according to the Tibetan custom. Among the hymns which they sang in Tibetan was "Jesus loves me, this I know, for the Bible tells me so."

If only we had the financial resources we could double or triple this work tomorrow. We already have a long waiting list of Tibetan refugee children wanting to enter our school-hostel. It is estimated that there are about 35,000 Tibetan refugee children in India, out of whom only about 6,000 are getting any kind of education at all. The Minister of Education of the Tibetan Government in exile has asked us to increase the number of Tibetan children in our school-hostel to 300. We can't do that, but we are hoping to increase the number from 130 to 170 when the new school-hostel is completed this year.

The Unity Synod of 1967 made this work in North India an undertaking of the whole Unity. The various provinces are assessed for a contribution towards the cost of the work and the balance of the money needed has to be found by British Mission Board which administers the work on behalf of the Unity.

The money your province gives helps to feed and clothe and educate these children. It helps Zhanphanling to become increasingly --

A PLACE OF GOOD OR BENEFIT TO OTHERS

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THE WACHOVIA MORAVIAN
A Youth Conference in Florida

Henry A. Lewis

THE FIRST YOUTH CONFERENCE of the Florida Churches held in June at Vero Beach.

The first youth conference for the Moravian Churches in Florida was held in the rather lush surroundings of the Breakers Motel in Vero Beach, Florida, on June 10, 11, and 12.

Forty-four persons were in attendance, and it was quite a coincidence that there were eleven adults as leaders and counselors, eleven young people from the Coral Ridge Church at Fort Lauderdale, eleven young people from the Boca Raton Church, and eleven young people from the Rolling Hills Church at Longwood, near Orlando.

The Vero Beach site was selected because it is approximately halfway between the Rolling Hills Church and the churches in South Florida, being about 120 miles from each.

The conference was arranged and directed by the Rev. Christian Weber, pastor of the Boca Raton Church. He was assisted in the program by the Rev. David Burkette, the Rev. Wayne Burkette, the Rev. Henry Lewis, and Mrs. Jackie Platt, the latter being a teacher of youth from the Boca Raton Church. Mrs. Christian D. Weber was in charge of food services.

Theme for the conference was "The Cosmic Christ," and the study was based on a book, published as a part of the Covenant Life Curriculum. The ages of the young people were from 12 years through 18 years, and they were divided for the study groups into junior high and senior high, but other activities were held together for the entire group.

The setting at the Breakers Motel provided excellent recreational opportunities as well as a beautiful place to commune with God and have fellowship with other Christians. It is located directly on the Atlantic Ocean with a
HENRY LEWIS slices a melon at one of the picnic dinners.

beautiful spread of beach and its own large swimming pool. There is also a small state park next door with ample room for active games and picnics. The youth took good advantage of all these opportunities with roaring volley ball games in the afternoon and charming moonlight swims after the evening programs.

The Bible study, based on the book of Colossians, brought forth lively discussion and evidenced a real desire on the part of the young people to return to their communities and live more completely for Christ. Another program highlight was the dialogue sermon on the theme “What Think Ye of Christ?” which was presented with great skill and effectiveness by the father and son team of David and Wayne Burkette.

The youth who attended were most enthusiastic in their appraisal of the experience and they are begging to have another such conference before this summer is over. The adult leadership was also enthusiastic in their feelings about the conference, but were a bit more restrained about future events, most of them expressing the hope that it can be done on an annual basis.
“Sing hallelujah, praise the Lord” is a fitting close to a Moravian Music Festival and singing it with two thousand cheerful voices backed by the brass choir, supported by the orchestra and Festival Chorus and led by an impassioned director demanding more of each exalting voice becomes an experience not to be forgotten. The high-vaulted ceiling of Riverside Cathedral rang with the concluding notes from audience and participants in the Festival concert, fourth program of the American Moravian Music Festival Week, June 16-22, in New York City.

Accustomed as we Moravians are to thinking of ourselves as the minority nobody has heard of, there was a special thrill that Sunday to hearing the brass choir playing our chorales on the steps of the towering Riverside Church and the excitement of seeing the tremendous sanctuary fill with listeners—even in the second balcony! There were busloads from Lancaster, Lititz, Bethlehem, and Staten Island, but there were many for whom the Moravian music was a new discovery. For them it was a new experience to join in the joyous hymns, to find that the Bach “Sinfonia” and Latrobe “Dawn of Glory” were part of a service in which they could participate.

What listeners receive from such an afternoon always pales beside those who sing the music; and what rewards those who have studied it for an intense week — notes, meaning, and the faith of the author and composer — goes far deeper. While the audience took pleasure in the mellow music of Bach’s son and Latrobe, the performers knew they were bringing back to the twentieth century music which had almost been lost to posterity during the past two centuries. They shared with Latrobe the rising joy of his expanding vision of a future life with God. As Dr. Ewald Nolte pointed out, this is daring writing in literature and music.

Many of the non-Moravians were surprised at the smooth performance, especially for the chorus of “Sunday singers” who had had only a week to sing together and to work under Dr. Thor Johnson. The entire audience, New Yorkers and travellers, could not but be impressed by the soloists, Lorna Haywood, Charles Bressler and William C. Lathon, and Frederick Swann at the organ, as well as harpsichordist Robert Smith and the orchestra of twenty-five. Mrs. Margaret Leinbach Kolb was the accompanist for the Festival.

Post-festival thoughts emphasize the achievement of the Festival Committee’s most active workers: The Rev. Robert Sawyer, executive director, and Mr. and Mrs. Edward Rondthaler, chairmen. While New York as a setting for this festival presented tremendous problems in logistics, in transportation, in preserving the unity of the seminar and festival endeavor, the plans for this week as they developed it gave the registrants a close look at the New York congregations with their back-
grounds, their daily life and their views as church groups.

Concerts, dinners, lunches took the seminar students to Lexington First Church, to United, to John Hus, by bus and subway instead of the ease of chartered conveyance and to Staten Island with a special guided tour which did not stick to the best streets. Probably the hour which will be longest remembered will be a very open discussion with New York Church members on race problems which offered new insights to every one; and respect for some highly capable men and women who are staying where the problems are, only asking for support in their efforts to reach out with helping hands in their neighborhoods.

Some new avenues of music were explored during the week, some contemporary uses of music in worship, some approaches to ageless music which brings it into the modern scene. Music and worship were the two common denominators for everyone participating in the festival, the meeting points at which age and background and custom did not intrude.

Dr. Johnson, who has led and loved every one of the nine festivals, found that this one was the happiest and that it offered a new dimension, perhaps one that has been sought in other festivals but was present here in new depth. There was the challenge of learning the music, he said, but with it the participant became aware of a second challenge to their roles as Christians in New York; so their week became a duet of musical learning and discussion coupled with learning and discussion with their fellow man, and this in turn added meaning to what they were singing.
Perhaps there is a parallel here in Latrobe's writing: his earlier work, "Dies Irae," describes the end of time with its judgement, while its companion piece, "Dawn of Glory" attempts to draw back the curtain on a shining glimpse of immortality.

Grant from Foundation Assists in Cataloging Bethlehem Music Collection

The Bethlehem (Pa.) Area Foundation has made a grant of $1,000 to the Moravian Music Foundation to assist in the cataloging of the Bethlehem Collection of Music in the Moravian Archives.

The collection, numbering perhaps 1,500 titles, consists of music mostly in manuscript form composed by Moravian musicians during the eighteenth and early nineteenth centuries. The task of cataloging is being done this summer by Miss Frances Cumnack, librarian of the Music Foundation.

The Bethlehem Area Foundation, whose grant will assist in this work, is a community trust begun in 1967 by the farsightedness of some generous Bethlehemites to provide an effective means of distributing aid to community enterprises. Through it an individual may contribute to his specific charitable interests or may pool his gifts with those of others to a variety of causes.

Some of the early grants have sent a supervising nurse from the Visiting Nurse Association to a workshop at the University of Pennsylvania, bought student lamps for children requiring special studies and added office equipment to the Salvation Army's Welfare Department.

August, 1969
Moravian Missions — currently speaking

More Progress in Honduras

Fred and Mary Worman, writing from Brus, are encouraged by the response to their agricultural program. "Wamposirpe is a typical riverside village in the Mosquitia. Here we see innovations, ideas the pastors and their wives have brought home from conferences on agriculture, community development, health and sanitation held in February and March. For instance, three clotheslines: Poles between forked sticks, a homey and welcome sight after seeing so many clothes stretched to dry on the littered and dirty ground.

"We had to laugh at seeing one lady bring her wash up from the river. She dumped it unceremoniously on the ground while putting up her clothesline poles. Plan ahead. That is what is known as failure to communicate ideas. In other villages children are eating tomatoes before they’re even ripe, they like them so well. Watermelons are a big hit, and it is a delightful treat when someone proudly presents us with a big, red juicy slice, product of his own garden."

"These garden fruits have helped to alleviate some of the vitamin-C deficiency-caused skin infections so prevalent during the dry season when there are no oranges, cashews, mangoes, zapotes, papayas or other fruit. There is much teaching to be done, because many people do not know how to eat vegetables, and not being used to the taste, don’t like them all. Well, you wouldn’t like watermelon in soup either, but then, after all, what do you do with this big strange fruit?"

"Other ideas are catching on. Most pastors are boiling their drinking water, and telling others to do so. I guess those many films showing little kids contentedly guzzling worm eggs had their effects. Many pastors now have latrines and garbage pits and several have wells or pitcher pumps. More and more people want seeds, insecticides, medical medicines, water pumps, tools. Right now we are in the process of flying in 1000 pounds of disease-resistant rice seed.

"We have been blessed by all the many experiences of the last year here,

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THE WACHOVIA MORAVIAN
and all of the people who are enriching our lives. When the going gets rough—we forget that God has answered so many prayers and that He is ever present. We wish that all of you could share with us the beauty of lagoons, rivers, pines, ocean breakers, graceful birds, (Continued on page 24)

**Provincial Boards at Work**

**Provincial Elders’ Conference**

**HAROLD D. COLE**

The Rev. Harold D. Cole has accepted a call to become the pastor of Grace Moravian Church in Mt. Airy, N. C., and was installed on Sunday, July 20, by Dr. Clayton H. Persons, President of the Conference.

Word has been received from the Rt. Rev. P. W. Schaberg that the synod of the South Africa Western Cape Province elected Br. B. Kruger a bishop of the Moravian Church. The consecration of Br. Kruger took place on Sunday, July 13, at Genadendal, South Africa.

The Provincial Synod, meeting last November, adopted a resolution concerning the care of young men and women who are “confronted with the possibility of personal participation in war or military conflict.” In the resolution there was a provision “that all who appeal to the Moravian Church be examined by the Provincial Elders’ Conference, or other officially appointed body, as to the genuineness of their opposition to bearing arms against their fellow-man.”

At a meeting of the Conference on July 1, the members appointed the Bn. Alan H. Barnes, W. Norwood Green and E. J. Friedenberg to become the “officially appointed body” to make this examination in the case of young men and/or women who declare themselves to be conscientious objectors. This committee will meet with such individuals, if they should ask this examination of the Church, and, in turn, make recommendation to the Provincial Elders’ Conference. The conference will make the final decision as to their status.

Clayton H. Persons, president

**Provincial Women’s Board**

The Fall Workshop of the Women’s Fellowship will be held September 3, at New Philadelphia Church. Two identical sessions will be held at 10:30 a.m. and 7:30 p.m. The Women’s Board urges all new officers and committee chairman to attend this important meeting.

Mrs. Paul R. Johnson
Ardmore Women's Fellowship
Assists Job Corp Trainee

In December, 1968, the Women's Fellowship of Ardmore Moravian Church had the privilege of helping a young Winston-Salem woman to take advantage of her opportunity to attend the Job Corps program.

Miss Mildred Fulwood, age 18, who is a June '68 graduate of Atkins High School, had been unable to find suitable employment. While participating in the local Manpower Development and Training Program, where she was learning to be a waitress, she was accepted in the Job Corps program to take nurse's aid training. Her situation was brought to the attention of the Ardmore Women's Fellowship by the Church Women United. The Women's Fellowship outfitted her with clothing for her trip to Jersey City, N. J., where her training program was located.

Miss Fulwood met with the Ardmore Women's Fellowship at their annual meeting in June '69 and reported that she had been invited to take tests to determine her aptitude to become a registered nurse and had then been accepted at the Charleston, West Virginia, Job Corps program for a two-year nursing school.

Miss Fulwood, daughter of Mr. and Mrs. Willie James Fulwood of 1505 E. 26th Street, is a member of White Rock Baptist Church, where she is a member of the choir. She has six brothers and three sisters.

The women of Ardmore Moravian are happy to have a small part in Mildred's continuing progress.

Mrs. Lawrence Fulp

MISS MILDRED FULWOOD

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The Wachovia Moravian
Mizpah Pays for Parsonage

The Mizpah Moravian Church held a mortgage-burning service on June 8, and saw the successful culmination of a long, hard financial drive. It was June 23, 1963, when a contract for $20,984.00 was signed with Wilson Brothers Lumber Company for the erection of a parsonage. The completion date was set for November 1, 1963 and on October 21, 1963, the church borrowed $20,000. The mortgage was paid in full on May 28, 1969, less than six years after it was borrowed.

The mortgage-burning was really a tribute to a dedicated church member-

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AUGUST, 1969

21
ship and the leaders.

The congregation voted in 1963 to build a parsonage for its first full-time minister. Mizpah and King Moravian Churches had previously been served by one minister.

The committee that was appointed to plan and oversee the new home consisted of H. F. Pfaff, Jr., chairman, Wallace Joyce, vice-chairman, Calvin Shore, Mrs. Martha Wilkins and Mrs. Bonnie Speas, secretary. Truman Merritt and Mr. and Mrs. Gwyn Staley served as treasurers for the parsonage building fund.

The service included a Children's Lovefeast served by the young boys and girls and a brief history of the planning and building of the parsonage.

**Coral Ridge Reports**

**On Scouts and Finances**

At a recent court of honor at Coral Ridge Moravian Church in Fort Lauderdale, Florida, Mark Williams and Gilbert Dumos became Eagle Scouts, bringing the total number of Eagles in Troop No. 188 to fourteen. This is believed to be something of a record in scouting achievement in a local troop. Joseph J. Schagrin was given the Silver Beaver award and stepped down as Scout Master, to be succeeded by Gene Holbrook.

* * *

Coral Ridge Congregation has just completed a successful stewardship drive, which saw the amount of pledges increased by approximately 50 per cent over the previous year. George Wilson, who was recently elected to the Board of Elders to fill out the unexpired term of William Ritter, served as chairman for the drive. Eighteen men of the congregation participated in the every member canvass.
Dear Editor,

In regard to the Caring Congregation, Broward County where Ft. Lauderdale and Boca Raton are located and Palm Beach County have a service named Visiting Homemakers Service. Women are trained to go into homes to take charge of housekeeping when the woman who does this is not able to take care of her home and household. Women in the Optimist Organization, in Boca Raton, are the officers. County health services are connected with this service.

The Moravian minister in Boca Raton was and may still be the only minister connected with it.

If you wish to learn more about this, the address of the Visiting Homemakers Service of Palm Beach County is 417 Gardenia, West Palm Beach, Florida, 33401.

I think every county should have such a service as there are many who have no one to help them when there is a need.

Yours Truly,
Ruth W. Gordon
(Mrs. J. B.)

DEATHS

Shaver, Mrs. Etta Blanche Thornbro, born November 9, 1889; died June 24, 1969. A member of Trinity Church. Funeral conducted by the Rev. Henry May and Dr. Avery Church. Interment in Oaklawn Memorial Gardens, Winston-Salem, N. C.

Horn, Mrs. Hortense (m.n. Brower), born September 14, 1908; died June 24,


Pulliam, Miss Martha Agnes, born March 12, 1889; died June 25, 1969. A member of King Church. Funeral conducted by the Rev. Jimmie L. Newsom. Interment in the King Moravian Graveyard.

Missions . . .
(Continued from page 19)

fresh cocoanut milk and shrimp and all the rest that goes into making this area a truly unique corner of God's world.”

Construction Reports

The new church at Dillingham, Alaska, is under construction. Seven volunteers went to Alaska from the Canadian District to assist with the work. When the building has been completed the team of volunteers will travel to Bethel to help build a provincial office building there which will house the offices for the Superintendent, the Treasurer, and a Director of Christian Education.

The new buildings at the Thaeler Hospital in Bilwaskarma, Nicaragua, are under roof. All supplies have been cleared through customs and have been delivered. Nine volunteers have gone from the United States to give of their specialized training for this construction.

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The church at Managua, Nicaragua, is under construction. Because it is in the capital city, a local architect and contractor were employed for this project. It is hoped that the dedication of this church and the Thaeler Hospital buildings will take place early in October. Dr. E. Reid Bahnson, Winston-Salem, N. C., has been designated to represent the Board of Foreign Missions at these functions. He was a member of the original medical survey team which recommended rebuilding at Bilwaskarma.

**BOOK REVIEW**

*Record of the Moravians in North Carolina, Volume XI.*

State Department of Archives and History, Raleigh, N. C.

A project begun in the summer of 1915, by the late Dr. Adelaide L. Fries, has been brought to completion with the publication of *Volume XI of the Records of the Moravians in North Carolina.* Dr. Fries edited the first seven volumes and was busy with the eighth at the time of her death. The late Dr. Douglas L. Rights completed that volume. The late Dr. Minnie J. Smith edited the ninth volume. Bishop Kenneth G. Hamilton, editor of the X and XI volumes, has carried on with the traditional skill as he has brought the project to a close.

The magnitude of the task can only be partially understood when one realizes that these numerous documents, diaries, minutes of governing boards, and memorabilia, were all written in the precise and tedious German script, with an endeavor to conserve both paper and ink, necessitating the use of magnification to be exact in translation. Not only were group events and happenings recorded, but health conditions were noted, i.e. “the minister was confined to bed with a severe headache.”

Volume XI covers the period of 1852 through 1879, perhaps the most momentous of the nineteenth century. The War with Mexico and the expansion of the Nation to the south and west had presented elements of division, followed by the greater rift between North and South, with consequent war. Moravian schools were curtailed and relations with Moravians in Pennsylvania became most tedious and required passport negotiations with Washington. The training of ministers became more difficult as the ravages of war continued. There is scarcely any record anywhere more detailed and graphic than that contained in these documents.

Moravians of today have little knowledge or understanding of the widespread Christian mission activity among the Indians carried on from Salem. Here is a first-hand record of events and action to make one blush with shame that man can be so cruel and greedy as to plot the total destruction of a race of people, and yet that was taking place. Even the Indians were divided in their loyalty and were equally destructive. Here is material for the researcher in sociology and for the fiction writer.

Moravians and their friends are deeply indebted to the editors and particularly to the Z. Smith Reynolds Foundation for grants making it possible for the State Department of Archives and History to bring this series to its close. From this point historically, the Memorabilia of the late Bishop Edward Rondthaler begin. Volume XI may be obtained from the State Department of Archives and History at three dollars, plus 25 cents postage.

Samuel J. Tesch
Salem College is holding its first summer session abroad this summer in Asolo, Italy. Classes in painting, sculpture and Italian are being offered. The session runs from June 20 to July 30, and will include time for travel in other places in Europe. The new program is one of many contemporary educational advantages being offered Salem students.
In This Issue . . .

- Minnesota Congregation Celebrates One Hundredth Year
- A New Look at Old Eve
- Buildings for Missions
Statistics and Church Extension

In this September issue as in past years the statistical table giving the membership of the churches of the Southern Province is published (See pages 12 and 13). For the year ending June 30, 1969 there was a decrease of members in all categories.

This decrease comes after five straight years, since 1964, in which there has been a small but steady increase in communicant and in overall membership. This year's loss is explained by a heavy trimming of the rolls by a few churches. Advent, Ardmore, Bethabara, Calvary and Christ Church together reported 365 fewer communicants than in the previous year. In spite of this the total communicant loss for the province was only 117.

While the figures for one year make interesting reading they are not in themselves especially significant. A look at these annual statistics over a longer period of time must be made to determine significant trends.

In 1959, ten years ago, the communicant membership of the thirteen congregations that made up the Salem Congregation was 7,218. This year these same thirteen congregations report 6,756 members. This means that the Moravian Congregations in the city of Winston-Salem lost 452 more communicants than were received in the ten year period.

The whole province gained only 1,539 communicants in the same ten year period. The four new extension churches (Coral Ridge, Boca Raton and Rolling Hills in Florida and Park Road in Charlotte) account for 609 of this increase. The extension churches over ten years old (Konnoak Hills, Raleigh and Messiah) account for another 301.

Thus 910 out of the 1,539 communicant member growth are accounted for by the seven newer or extension congregations. These congregations owe their existence primarily to the Building and Expansion Program and Fund. This one trend taken from all these statistics should have something to say to the churches that indicate a tendency to cut off support of the Extension Building Fund.
A New Look at Old Eve

Mary Faith Carson

In recent years, magazines have been flooded with articles discussing the role of modern woman. Over and over again such words as contradiction, ambivalence, uncertainty, confusion, are used in describing this role. On newsstands and book counters we see such titles as Modern Woman: the Lost Sex or The Second Sex, or another, American Woman: The Changing Image, or still another, Changing Roles of Men and Women. One becomes painfully aware of the fact that it is difficult for modern woman to know who she is . . . what she is supposed to be and do.

It has not always been thus. From time immemorial the womanly role has been explicitly spelled out, and woman had three obvious choices: to accept her role gladly, accommodate to it grudgingly, or to reject it openly. But still she did have the choice. She knew where the issues lay. She knew what she was accepting and what she was rejecting.

The Ideal Woman

The picture of western culture's ideal woman of fifty years ago went something like this: she was a good, giving mother and a good, giving wife who was the heart of the home — leaving the imprint of her character in a unique way upon the members of her family. She was important, she was indispensable, she was essential. According to one article, at least a third of all Americans lived on farms where the wife churned the butter, baked the bread, sewed the quilts, while the children milked the cows, slopped the hogs and plowed the fields.

Even in the cities, wives and children were a dollars and cents asset. In the average family they ran a chicken coop, collected eggs, chopped off a chicken head to provide Sunday dinner, produced the kindling for the wood stoves, put up enough vegetables and fruit to last the winter. In other words, woman's place was in or around the home. Even with all this work she was usually pictured as sheltered and placid, because she was certain of her place in an ordered, male dominated society.

A Fourfold Image

But the view of woman has greatly changed. A recent Newsweek article depicts the modern woman as follows: "As she pauses in front of her mirror, the thoughtful young woman can look upon a triple image — unique in the history of her sex." The first image is that of the healthy, glowing beauty, the product of good obstetrics, good nutrition, and good living: a woman freed of the tyranny of her body. Behind the casually perfect make-up is the second image of a mind sharpened by sixteen years of schooling with the final years in one of the great

Dr. Mary Faith Carson, a graduate of Salem College, is Assistant Professor of Religion at Moravian College.
U. S. colleges: a woman freed from the tyranny of ignorance. Finally, there is the image that reflects the fashionable clothes that proclaim a life-style made possible by an industrious husband who earns over $10,000 a year: a woman freed from the tyranny of poverty.

The American woman should be pleased with herself as she gazes in the mirror . . . and yet, she is not. For there is a fourth image: the image of disenchantment, of confusion, of uncertainty, of ambiguity. The fact that more than half of the fourteen million annual prescriptions for tranquilizers are filled for housewives indicates the extent of this disenchantment. The rate of emotional breakdown among housewives has taken an alarming jump in the past few years. The majority of persons receiving psychiatric help in America are women. Doctors estimate that at least 75% of the housewives who fill their offices are suffering from psychosomatic complaints — largely the result of fatigue, unhappiness and tension. We begin to see something of the enormity of the problem.

The biblical picture of the ideal woman that is found in Proverbs 31 may well sound as follows in a modern transposition:

A secure wife who can find? She is dissatisfied with her washing machine and her jewels.
Stylish and seasonal are her clothing, but she weeps at the prospect of tomorrow.
She opens her mouth with uncertainty, and the teachings of Peale and Spock and Freud are on her tongue.
She looks anxiously on the ways of the world, and decries the cost of food.
Her children rise up late and call her by her first name; her husband also calls her names, and he lectures her: "Many women have done excellently . . . Why can't you?"
Charm is required and beauty is a premium, and a woman who runs the precinct is to be praised.
Give her the fruit of her demands, and let her works compete in the market place.

**Contributing Factors**

Why do we have this existing situation? How can we account for it? There are several contributing factors. One may be the industrial revolution. Industry has been removed from the home. The making of clothes has been, or could be, entirely removed from the home. Today it is only necessary to know the rudimentary types of cooking with all the canned and frozen foods. Large families are no longer desired or economically possible. Houses are small and easy to keep. Housekeeping is simplified by modern inventions. Women feel that even the uneducated can do their work. They have been robbed of a creative outlet. They become restless, because there is no special work interest, no feeling of satisfaction. There is no sense of pride. Yet at the same time, today's woman feels saddled with innumerable meaningless chores that do not require an intellectual challenge. She performs twenty-two separate jobs ranging from chauffeur to
purchasing agent. Still the feeling of honest-to-goodness industry and creativity have been taken from the home.

Another way in which the industrial revolution has contributed to the housewife's feeling of uncertainty is that no longer is the home the center of the husband's life. Once he ran a farm or business close to his home. He came home for lunch and was home every night except when the family went to church together. The wife shared in his work, perhaps more than she realized. Today, man's business may be far from home, and the wife more often than not is oblivious to her husband's business and his problems. The two of them occupy two different worlds. A woman is cut-off. She is less sure of her essentialness to her husband.

A second factor which contributes to this predicament of women is inherent in our rearing and education processes. Bruno Bettelheim, an outstanding psychoanalyst, says that the way we bring up many girls in America, and the goals we set for them are strangely, and often painfully, contradictory. In some ways absurd. We tell them at an early age that they are different from little boys and make them play with dolls instead of baseballs. Then from kindergarten through college we provide them with exactly the same education as boys — clearly designed to prepare boys for a life of competition and independent responsibility. For fifteen years or more a young girl is officially encouraged to compete with boys in the schoolroom, to develop her mind and her initiative, to be second to none — even boys. She may study physics and history and literature just as the boy she dates studies physics and history and literature. She may work at similar jobs. She may have the same political views and the same social interests.

And then — she falls in love. And when she does, she is expected to give all this up. Suddenly, very suddenly, she must find deep fulfillment in taking care of a child, a mate, a home. Many women become hopelessly frustrated. A modern-day cartoon shows a Vassar physics major feeding a nine month old baby while she struggles to read a physics book.

Of course some girls skirt this whole problem by concentrating from a very early age on one thing, and one thing only: getting married. No intellectual pursuits, no developing of artistic skill, no cultivating talents. Rather the prime concern is being popular, attracting lots of boys among whom she will find the right one. Many times this ends in disillusionment and frustration — still no sense of purpose.

Identity Blurred

A third contributing factor to the predicament of women is that of the blurring of sexual identity. It is becoming more and more difficult to make a sharp definition of what is the distinctive male as well as female role. A Philadelphia paper reported that a Miss Gwen Randolph had been elected young man of the year. Not only has woman's role reached a point of indistinctiveness, so has the man's role.

Life magazine gave this view of the 1961 man: "Today's young American husband, tying on his wife's spare apron to wipe the dinner dishes, setting the alarm clock to get up for the baby's 2 a.m. bottle, waxing the floors and doing the shopping on Saturday morning, can hardly imagine what it was like to be the
man of the house in great-grandfather's day. A Man's word in that era was law. The household revolved around him and was run for his special benefit on a schedule designed to suit his convenience. His wife cooked the food he liked and the way he liked it. She took what money he felt like giving her and spent it as he commanded. She kept the kids quiet while he was napping and out of his way altogether when he was irritable. The children called him 'sir' and did as they were bid, without any back talk. He was lord and master, and instead of asking him to wipe the dishes, his family gave him his pipe and slippers, talked in whispers while he read the evening papers and trembled at his frown." This may be a bit overdrawn, but there is today no clear, sharp definition of masculine and feminine roles which we once accepted.

Mobility is a fourth contributing factor. Women can now get around with tremendous facility. No longer are they physically tied down. In addition to their duties as chauffeur for the children, it is possible for women to be active in all sorts of clubs and organizations: PTA, church, book clubs, bridge clubs, garden clubs, League of Women Voters, DAR — and still get home each evening in time to thaw out something for supper. But women are not finding a sense of fulfillment in all these activities. Many refer to them as busy work.

These then are some of the factors which contribute to the predicament of woman. We must take them seriously. We cannot minimize them. And I'm sure that we could analyze the predicament of the male in a similar fashion. Obviously we are in the midst of a revolution of roles. But the factors involved in the analysis of modern roles is never the total picture. For each man and each woman is an individual. Each deals with this complex situation in his or her own individual way — bringing to it his or her own particular interests, talents, capabilities, convictions, background. All these elements in turn determine what fulfills the individual roles of male or female.

The haunting thing is that the real problem is not "What does it mean to be a woman?" or "What does it mean to be a man?" The real problem is "What does it mean to be a person?" The fulfillment of each individual's role as a man or as a woman will fall into place if the meaning of personhood is recovered. This is the problem which confronts us.

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THE WACHOVIAN MORAVIAN
Churchmen Hail Moon Landing

Churchmen and theologians hailed the success of Apollo 11, prayed for the safe return of the astronauts, and saw the Moon landing as opening a new epoch for theology. But some issued warnings against the idolatrous worship of success and raised questions about human priorities.

Among the religious leaders commenting on the landing of the first men on the Moon were Pope Paul IV and Reinhold Niebuhr, Protestant theologian.

In a broadcast beamed toward the Moon from the Vatican Observatory, after the lunar module set down, the Pope said: "Glory to God and honor to you, men of this great space undertaking. Honor to those men who are responsible for it, to the experts, creators, organizers and to all those who have made this marvelous flight possible. Honor to all men who have been involved in any way. Honor, greetings and blessings."

Earlier on the night of July 20, the pontiff said it was a "great day, a historic day for humanity" but he cautioned that enthusiasm for technological accomplishment might come to "fascinate us perhaps even to madness."

"Here is the danger," said the pontiff, "we must guard ourselves from this possible idolatry. It is true that the machine multiplies man's efficiency beyond every limit, but is this efficiency always to his advantage? Does it make him any better, more a man? Or could this machine imprison man who produces it and make him a servant of the system of life which the machine, in its production and its use, imposes on its own director?"

Protestant theologian Reinhold Niebuhr was more guarded in his enthusiasm, though he called Apollo 11 a "triumph of technology, teamwork and discipline."

But the former Union Theological Seminary professor asked what kind of breakthrough the Moon landing represented. "The landing on the Moon has been compared with the discovery of the new continent of America. But the Moon is dead and barren of all natural and human life; and America was rich in all physical and historic possibilities.

"But the chief reason for assessing the significance of the Moon landing negatively, even while the paean of triumph are sung, is that this tremendous technical achievement represents a defective sense of human values, and of a sense of priorities of our technological culture."

"The same technology that gave us this triumph has created many of our problems.

"Our population at the beginning of the century was only 20 per cent urbanized; and now 80 per cent lives in large cities. We have woefully neglected these urban centers. They are stinking with air and water pollution . . .

"The rich nation which can afford the technical 'breakthrough' cannot offer

(Continued on page 10)
The city of Northfield, Minnesota, was a small but thriving community a hundred years ago when, on September 5, eleven adults gathered in a rural school house to organize a Moravian Church. There were already four churches in the city — Episcopal, Methodist, Baptist and Congregational. Members of the Congregational Church had just recently started Carleton College.

The year 1869 would see three more churches started: St. Dominic's would be identified as a separate Roman Catholic parish, and St. John's Lutheran would be established to serve the growing Norwegian population, while the Northfield Moravian Church would seek to serve the German folk in this predominantly English speaking community.

Four years later, in 1873, the Moravians built their own church building locating it in the city, rather than in the rural area where it was started. The structure at Eighth and Division Streets became the center of activity for the closely-knit church family that sought to nurture its own with respect and regard for others.

They soon developed a pattern of church life that contained well-rounded offerings for all ages. There was a Sunday School for the children and Youth Vesper Services for the teenagers, who also formed the core of a regular choir. Regular Ladies Aid meetings became the place where much church work was accomplished.

The seasons of the church year brought special celebrations, mostly following what we have come to consider traditional in the Moravian Church. Old-timers in both church and community still mention the large Christmas Tree Stand that would rotate the entire tree under the power of the heat generated by the candles placed on its branches.

The congregation remained stable, though small, in its membership under the pastoral care of twenty-five different ministers during its history. Pastoral supervision initially came from the pastor serving the Chaska Moravian Church, until a resident ministry was established. Early in this twentieth century, under the leadership of the Rev. Harry E. Stocker, some outreach was undertaken. For a time, a preaching place at Union Lake, eight miles dis-
tant, was maintained. The German language gave way to English during the twenties, and other small gradual changes in church life also took place.

**The New Look**

The completion of the present new church building in 1953, under the leadership of the Rev. Thorlief Harberg, suddenly brought the congregation into the full modern life of the city. Years of planning and preparation had their physical expression in the handsome structure, but the real result was in the new outlook of the congregation and the conception of its place in the thriving city.

The congregation had broken out of its old patterns and acquired a sense of mission and service to the entire community — and the community responded as new people came through the new doors and joined the vigorous fellowship.

The Moravian Church is today a part of the growing, thriving city of Northfield which has a population of 5,500 residents and 3,500 students. There are now two colleges here, Carleton College and St. Olaf College which was started by St. John’s Lutheran Church about sixty years ago. The cosmopolitan character of the city has become more pronounced under the influence of the colleges and of the cities of Minneapolis and St. Paul only thirty-five miles away.

An historical note of interest associates Northfield with the notorious outlaw, Jessie James, who visited the town bank in his last raid, the raid that ended his career. One of the local people killed in the raid was an uncle of a present member of the Northfield Church.

**The Celebration**

On Sunday, September 7, the congregation centered its celebration of these one hundred years of church life. At the morning worship service, the Rev. Richard Michel, Dover, Ohio, who lived here when his father was a pastor, preached the anniversary sermon, and the sacrament of Holy Communion was celebrated in an act of new covenanting for the years ahead. A fellowship dinner and a time of reminiscing were part of the day that closed with an evening service when the Rev. Thor Harberg directed our thoughts to the building of the future on the base of the past. The nature of part of the future was also indicated in some of the anniversary events planned.

A “Birthday Party” picnic became the occasion to entertain members of other churches, particularly those with whom we are engaged in ecumenical endeavor. For the Northfield Moravian Church is now part of a Yoked Parish where it shares ministerial staff with two United Methodist Churches and is moving toward pooling its manpower resources. It is also part of the Northfield Area Cooperative Ministry composed of seven churches of four denominations working toward the development of new patterns of church organization and life that speak of the church’s mission in our present society.

At the end of one hundred years, the Northfield Moravian Church looks back with rejoicing for the past and an appreciation for the present place God has given it in this locality and society. Even more, it recognized its present mission as using its spirit and doctrines of ecumenism to work with other churches in finding the paths by which the new structure of the church of the future may develop.

SEPTEMBER, 1969
Senior High Campers Discuss

Young Christians in World Crisis
Billy Wolfe

“A Grand and Awful Time” given by the Rev. Thomas Presley. Tuesday, the Rev. Clifton Ludidi from Bethesda Moravian Mission in South Africa told of some of his Christian experiences. Wednesday, Prof. Clark Thompson spoke on “The Revolution of Rising Expectations — National and Local Crisis.” Prof. Thompson’s presentation was very remarkable in that he told of the way people are revolting today. He discussed the meaning and significance of violence in our society today. Yesterday’s answers will not work today or tomorrow and we must always be searching for an answer to man’s problems.

Thursday’s presentation was by the Rev. William Gramley on “War and Peace.” He pointed out that over half of the Federal Budget is spent for military activities, while only 15.2% of the budget is spent for human needs at home. Can Christians do nothing about this? Each camper considered this and discussed and arranged his own list of national priorities. Our final presentation was by the Rev. James Johnson of Charlotte. He spoke on “The Crisis in Christianity.”

After the presentations each morning, the campers gathered in smaller discussion groups led by two counselors to discuss what the speakers had said. The groups also studied the book of Revelation. The theme for the Bible study was “A Time, and Times, and Half a Time.”

Interest groups followed the discussion groups. The art interest group was

The Rev. Henry May, dean of the conference, with the Rev. Clifton Ludidi, a visitor from South Africa.

The dean of this summer’s Senior Conference was the Rev. Henry May of Trinity Moravian Church. The camp held August 3-9 was almost completely filled with 114 campers and a staff of 20.

The conference was started off by a skit presented by the Junior and Senior High Youth Fellowship of Trinity Church entitled “Celebration.” The skit dealt with what we as young people shall do with the first third of our lives. In the first third of our lives we choose our faith, our work and our wife or husband.

Each morning there were daily presentations centered around the theme, “Young Christians in World Crisis.” Our first presentation on Monday was

Billy Wolfe is a member of the Bethesda Church and a Junior at Reynolds High School, Winston-Salem, N. C.
led by Mr. Fred Bees of Bethlehem, Pennsylvania and Mrs. Bobby May. While not busy with the interest group, Mr. Bees was busy drawing portraits of the campers. The choir and worship interest group was led by Miss Ann Knott of Trinity Church, Mr. Paul Davis of Charlotte and Mr. Richard Dean of Boca Raton, Florida. The choir and worship group provided music for vespers and the communion service Friday night.

News of camp days was compiled by the camp newspaper staff. Mrs. Phyllis Hamblen of Boca Raton, Florida and the Rev. Presley were the advisors. Talent Night was a success again this year. This interest group was led by Mr. Bill Schoellkopf and Miss Ginny Iobst. The arts and craft interest group made bees wax candles for the communion service. Arts and crafts were directed by Mrs. Laural Schoellkopf of Charlotte and Mr. Carl Southerland.

The band was small this year but it did provide music for vespers and the communion service. The band interest group was led by Miss Susie Tillotson of Charlotte. The drama interest group was led by Mrs. Jean Chiddie, Mrs. Ann Hill, and Mr. Tommy Perryman. They presented two plays, "Harry and the Angel" and "The Delinquent." Both plays were a great success. The camp-
fire interest group provided interesting campfire programs every night. Mr. Danny Miller of New Philadelphia was in charge of the campfire interest group.

The camp nurse, Mrs. Anna Snyder, was kept busy this week with sore throats. This was her ninth year as camp nurse.

Mr. Raymond Ebert and Miss Audrey Smith presented a “Dramatic Skit” Wednesday night. It consisted of excerpts from many different religious dramas. Holy Communion was served Friday night by Rev. May, Rev. Gramley and Rev. Ludidi. An offering was taken to buy a camera and projector for Rev. Ludidi. More than enough money was donated.

We were very fortunate to have Rev. Ludidi with us this week. We learned a great deal from him and he received a great blessing at camp. This week will be long remembered by those who attended. Rev. Ludidi will be in our hearts and minds for years to come.

Moon Landing . . .

(Continued from page 5)

the impoverished cities tax help to feed the hungry or educate the uneducated.

“We are betraying our moral weakness in our very triumphs in technology and economics.”

Statements from other religious leaders included:

— Father Walter Burghardt, S. J.: “As a human being who happens to be a theologian, my attitude is ambivalent. I am excited by man’s thrust into space, the first human footstep on the Moon, the limitless possibilities this opens up for science and knowledge and tomorrow’s living.

“But I am concerned about our priorities.

“The gut question is, what do we — government and people with power and people with money — what do we consider important? Are things more important than people?

“I simply do not believe that a program comparable to the Moon landing cannot be projected around poverty, the war, crime and so on. So, when the first man walks on the Moon, my joy will be tempered by sadness. For I shall be thinking of men who still walk this Earth.”

— The Rev. Jesse Jackson, head of the Southern Christian Leadership Conference’s Operation Breadbasket: “How can this nation swell and stagger with technological pride when it has a spiritual will so crippled, when it is so weak, so wicked, so blinded and misdirected in its priorities?

“While we can send men to the Moon or deadly missiles to Moscow or toward Mao, we can’t get foodstuffs across town to starving folks in the teeming ghettos . . .

“Even as astronauts stride forth in the heady atmosphere of the Moon, blindfolded America moves toward the whirlwind of another long, fiery Summer and on to more campus rebellions and bloodletting come September. Thus, I bid us temper our shouts of exultation as man breaks the fetters of gravity while being unable to forge the links of brotherhood.” (RNS)
We Would Be Building!
Theodore F. Hartmann

PROVINCIAL Administration Building, Bethel, Alaska. At the top is John Little, provincial treasurer. Others are Canadian volunteers.

In 1732, a young carpenter from Herrnhut named David Nitschmann and his companion left their home and traveled to St. Thomas, Virgin Islands, one of the islands of the Caribbean. They went as the first missionaries to the slaves of the Danish islands to bring to them the gospel of Jesus Christ.

In 1969, two carpenters from New Herrnhut, St. Thomas, Virgin Islands, left their homes and went to Nicaragua to help with the construction of a new hospital. This hospital would better enable the doctors to minister to the physical needs of those in their care.

The year, 1969, can rightfully be called the year whose theme should be “We Would be Building.” During this year 28 laymen from home congregations traveled overseas to help with the construction of much needed facilities to carry on the work which has been assigned to our provinces. They came from Alberta, Canada; St. Thomas, Virgin Islands; California; North Dakota; Wisconsin; Pennsylvania and North Carolina. They were not only Moravians but also Lutherans and Methodists who wanted to share their talents with others overseas so that together they could serve their Master using those talents which had been given to them. Their means of witnessing were with the saw, hammer, pipe wrench, and mason’s trowel. With them came women who helped with office work and with the cooking of the food for those who did the manual labor.

By the end of this year new facilities will have been built in Alaska, Honduras, and Nicaragua. All of this could not have been done without the help of those who have volunteered their services. In Alaska, the new church at Dillingham and the new provincial office at Bethel have been completed. Working under the leadership of John Little, the Business Manager of the Alaska

(Continued on page 14)
### Statistics of the Moravian Church in America, Southern Province

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**Wachovia Moravian September, 1969**
Mission Building...
(Continued from page 11)

THE CANADIAN GROUP THAT WORKED IN ALASKA. They are (left to right) Bill Brese, Gerald Hennig, Don Laverty, Gordon Harke, Roy Peterson, Emily Smith, John Little (Treasurer of Alaska Province), James K. Davis (Eskimo Lay Pastor) and Vernon Bartz.

Field, a group of 8 men and 1 young woman from Canada and 2 young men from North Carolina spent many long days in completing these buildings.

In Honduras, a new house for the doctor, heading the medical work from his clinic at Ahuas, was completed. Two volunteers from North Carolina installed the plumbing and wiring. In Nicaragua, in addition to the construction of the new surgical, clinical and ancillary wings of the Thaeler Hospital a guesthouse for those who will be visiting the hospital, a generator house and a new doctor's house have been erected. This was accomplished by 15 volunteers from the states and many national workers.

In spite of government red tape, strikes and delay in securing the materials needed, all of the buildings will be completed this year and ready to aid in the administration, worship and healing ministry of our church. All those who have had a part in these projects have returned with a new sense of the mission of the church. They feel that a part of each of them has gone into the work that they have done.

The Board of Foreign Missions wants to thank each of those who have had a part in the completion of these projects for the time and effort which they have so willingly given; also the churches from which they have come who have supported them and have in many cases paid their travel expenses.

CARL BARNES INTERIORS
INTERIOR DESIGNING AND ANTIQUES
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Dewey's BAKERY
114 W. Fourth St.

THE WACHOVIA MORAVIAN
John Kilbuck School

The children of the Bethel, Alaska, public schools were given the privilege of naming their own new building. Without prompting from the adults they voted to name their school after one of the first Moravian missionaries who settled on the banks of the Kuskokwim River in 1885 to begin what later became Bethel. John Kilbuck was a Delaware Indian, the descendant of a notable chief, and a graduate of Moravian Theological Seminary in Bethlehem, Pa. He, his wife and the Rev. and Mrs. William Weinland began the Moravian work in Alaska. Their story is a notable one of dedication as well as hardship. It was this man, the Rev. John Henry Kilbuck, who was chosen by the children of Bethel to have the honor of being memorialized by their school.

There was difficulty in finding a picture of Kilbuck for the school. Someone in town had a group picture which included him. The Rev. Harry Trodahl copied the picture, enlarging the area containing Kilbuck. From this photograph, Mrs. George Hohman, a Bethel teacher, painted a portrait of Kilbuck which was presented to the school by the Senior Class.

Wisconsin-Nicaraguan Exchange

Two men from Fort Atkinson, Wisconsin, Robert Barnes and Warren VonEhren, traveled to Nicaragua to present gifts from Fort Atkinson High School. The gifts were given to the Moravian High School at Puerto Ca-
bezas, and included a projector, 12 filmstrips, and copies of student publications. They brought back copies of the student publications of the Colegio Moravo. The exchange of gifts was part of a correspondence program between the two schools. Wisconsin has taken a special interest in the affairs of Nicaragua.

Moravian College Reports
Gifts Totaling $862,769

Gifts to Moravian College in the fiscal year which ended June 30 totaled $862,769, a substantial increase over last year's $701,956, it was reported by Robert P. Snyder, vice president for planning and development.

The amount is slightly less than the $867,982 received in 1966-67 during the initial phase of the capital campaign for funds for the Reeves Library. The total includes $660,370 in the development fund, $152,276 in the annual fund and $50,123 in bequests.

The Major Gifts Committee of the Trustee Development Council, headed by Clayton W. Bernhardt, was responsible for much of the $660,000. His committee is composed of Lewis W. Foy, Reese D. Jones, Atty. H. P. McFadden, Irving S. Amrhein and John Strohmeyer, all of Bethlehem, and C. T. Leinbach, Sr., Winston-Salem.

Bequests included $40,123 as the final distribution of the Elizabeth Johnston Jost estate for the Archibald B. Johnston Hall maintenance fund, named in honor of her father, the first mayor of Bethlehem and a college trustee for 40 years. The fund now totals $256,884.

Other requests included $5,000 each from the estates of Miss Caroline McNamee '31, of Phillipsburg, N. J., former school teacher, and Mrs. Leah H. Mayer, wife of Jacob J. Mayer '22, of...
DEATHS


The Rev. Jimmie L. Newsom has accepted a call to become pastor of Konnoak Hills Moravian Church. He was installed during the morning service on Sunday, August 31, by Br. Thomas A. Kimball.

Clayton H. Persons
President

Music Foundation Honors
Clarence T. Leinbach, Sr.

On Wednesday, October 8 at 8:15 p.m. in Shirley Hall, Salem College Fine Arts Center, the Friends of The Moravian Music Foundation will gather to honor Clarence T. Leinbach who is retiring as Chairman of the Board of the Foundation. The featured speaker will be Dr. Thor Johnson, Conductor of the Nashville Symphony Orchestra. The meeting is open to the public.

Mr. Leinbach has been Chairman of the Board of The Moravian Music Foundation since its inception in 1956, and its existence is due, in a very large measure, to the generous encouragement and support of Mr. Leinbach and his wife Margaret.

Dr. Johnson, son of a Moravian minister, is the founder and music director...
of the Early American Moravian Music Festivals that began in 1950. Much of his time and effort is spent in conducting performances of works that have lain dormant for several centuries in the archives of the Moravian Churches of Pennsylvania and North Carolina.

The Moravian Music Foundation was founded to take a special interest in the music composed and used during the American colonial period. Thousands of choral and instrumental works, existing in manuscripts or in eighteenth century editions, need to be cataloged for purposes of reference and study. The Foundation also prepares modern editions of musical works through which the impact of the Moravian Church is brought to bear on the contemporary twentieth century scene.

Boca Raton Church Attains Self-Support

Parents rejoice at the birth of a new child. They sustain the child with encouragement, support, love and inspiration until that time when the child becomes a man, stands on his own feet, and ventures out to make a life of his own. Because children in adulthood often surpass their parent’s expectations and develop lives beyond the imagination of the parents, whole families are blessed and family life experiences excitement and reward.

On July 1, 1969, after years of patient support, love and understanding from parents, the Boca Raton congregation decided it would try full financial self-support. This date of “coming of age” occurred just five and a half years after the organization of the congregation. In reaching this milestone the relatively small congregation of 127 communicant members reduced aid from the Southern Province by $5,000 dur-
ing the past two years. During that same period of time it assumed mortgage payments of $2,200 per year for its new parsonage, expended $4,600 on a new landscaped parking lot and raised $6,500 for pews for the church.

The budget of $25,078 for the coming year has not been fully subscribed in pledges by the membership; nevertheless, the congregation is going forward on faith as a fellow sustaining congregation of the province. Also, it realizes that self-support means helping others and doing something extra, not just paying one's own way. Its pledges to benevolences and provincial causes for the coming year, therefore, are 33% above the amount requested, and it hopes to be able to engage in some special mission projects.

The members of the Boca Raton congregation are profoundly grateful for the patient fondling, material and spiritual support, and unflinching encouragement always manifested by the Southern Province during the church's infancy. Now, they ask most earnestly for the continued prayers of all fellow-Moravians, that God will help their faith to be transformed into realized achievements and service in the Name of Christ.

Christian D. Weber

LETTER
104 Kent Place Boulevard
Summit, New Jersey 07901
July 14, 1969

Dear Editor:

I always read the Wachovia Moravian with interest, but the June issue also saddened me. Of all the Protestant churches, shouldn't the Moravian be the leader in integrating its churches? Shouldn't we think over carefully what Mr. Rodney has said in his article, "The Experiment," "Until the blacks can be affiliated with any Moravian congregation . . . we Moravians have done little"? In giving them a separate church, we are like foster parents who, when the foster child seeks acceptance, gives him a ten-dollar bill to spend and feel we have done our duty. Duty: perhaps we have, but duty does not include love. If you have done but your duty, the Christ pointed out, what thanks are due you?

As we all know, the Moravian is a small denomination and so inevitably not very influential in the world. Inevitably? Several times in Moravian history the chance came for members of the Unitas Fratrum to move into wider leadership and they failed to grasp the opportunity. Is there an opportunity in the 1960's that again our church is avoiding?

And why the Moravian? Of what can our church be more proud than that we led the Protestant world in missions, all because a little band in Herrnhut received among them and listen to a black man as a brother in Christ, not as a slave?

And of what men can the Moravian Church be prouder than of those first missionaries who endured all manner of hardships to bring their church — our church — to an oppressed black race? They had the bravery to follow a destiny that greatly expanded the influence of their small denomination. God has a fashion of demanding of church-
es and individuals actions so hard that they can only be carried through with God's unflagging help.

A good many years ago I knew and admired a certain retired missionary in Salem whose name you would all know, In indignation — almost in anger — I heard him say, speaking of the aloofness from the black world that characterized the Moravian Church in America, “But the Moravian is as much an African as it is a white church; there are as many or more black members of our church throughout the world as there are white.”

Perhaps we should think on that and see what it does to our pride, that pride that is in the center of us all that want to deny the full brotherhood of the men of all races.

Sincerely,
Isabel W. Veazie

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headquarters: Winston-Salem, N. C.
Incorporated for the advancement of Moravian Church music through research, publications, and education. Sole agent for the music archives of the Moravian Church in America, Great Britain and Ireland.

“Our Moravian forebears created great music solely for the glory of God; it is our responsibility to utilize this priceless legacy for no less exalted a purpose.”

SEPTEMBER, 1969

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Gold on Sterling .... $3.50
10k Gold, $20.00—14k Gold, $24.00
Plus 10% Fed. and 3% State Tax

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Linen Towels, 7 Salem Scenes .... $1.25
Metal Trays, 7 Salem Scenes .... 1.50
Five-Inch Metal Coffee Pots .. 1.75
Coffee Pot Metal Key Chains .. 1.00
Four-Inch Moravian Stars ....... $2.25
Moravian Beeswax Candle - Holder ... 8.99
Both Electrically Lighted

NEW MORAVIAN CHURCH SEAL
JEWELRY
Earrings — Charms — Lapel Pins — Lapel Buttons — Cuff Links — Tie Bars
Tie Chains — Tie Tacks

BOOKS
Road to Salem, Pikes ............. $5.00
Customs & Practices of Moravians .... 2.00
Houses of Peace, Eller ....... 3.00
N. C. and Old Salem Cookery ... 2.50
History of Mor. Church (500 yrs.) ...... 1.00
Count Zinzendorf ............. 4.75
Early Mor. Music Records ....... 4.95 & 5.95
Tell Me A Story, Rondthaler .... 2.50
History of the Mor. Church, Davis ... .50

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Churches Provide Homes For Poor At Payments Lower Than Rent

Several poor families in Owensboro, Kentucky, will soon be buying homes instead of paying rent through a home-improvement program launched by a coalition of churches.

Owensboro Churches for Better Homes, Inc., was formed in March as a non-profit corporation. The group first buys a sub-standard home, has it remodeled and then makes it available for sale to a low-income family.

The Rev. William James, pastor of Settle Memorial United Methodist church, said down payments will be about $200 and mortgage payments will range from $28 to $38 a month on a 30-year loan. He said the project's goal is to put people into "satisfactory housing at mortgage payments that are lower than the rent they paid for sub-standard housing."

C. Waitman Taylor, Jr., a local businessman, said, "When people see that they can own a house cheaper than rent, and a fairly nice little house, then they won't be satisfied with what some people have been renting them."

Twenty-three churches are represented on the board of directors. A church receives one representative on the board for each $500 contribution, but even the smallest contributor has a board delegate. (RNS)

Heart Transplants Seen As New Challenge To Ethical Codes

The transplanting of human hearts should, at the moment, be seen as a "great experiment" rather than as a "therapeutic triumph for general application," according to an eminent cardiologist writing in the Journal of Religion and Health.

Dr. Irving S. Wright discussed medical, legal and ethical implications of transplants in the current quarterly of the Academy of Religion and Mental Health. He is a professor emeritus at Cornell University Medical College and a former president of the American Heart Association.

One of the major ethical questions raised, according to Dr. Wright, is decision on whether a donor is dead. He noted that the possibility of resuscitations means that "no longer does the stopping of the heart signify death."

Dr. Wright said the cost factors have ethical dimensions, not so much from the perspective of the patient's ability to pay but in terms of total cost. Each transplant is estimated at $50,000.

He wrote that the cost of a transplant approximates what it costs to educate several physicians who could care for
thousands. A “good hard look at the potential benefits and ultimate values” of transplants is in order, Dr. Wright said. (RNS)

Young Methodists Ask 50 Per Cent Membership On Church Boards

Fifty per cent of the membership of general boards and agencies of the United Methodist Church should be under 30, according to a recommendation made by the Council on Youth Ministries of the 11-million-member de-
nomination meeting in Kansas City, Mo.

The proposal was one of a number which, if implemented, would substantially lower the age level of the Church's leadership.

A resolution said that half of the 50 per cent should be 17 years of age or under when elected and half should be 18 to 30. Youth and young adult members, it added, should serve four-year terms.

General boards and agencies — such as missions, evangelism, education and social concerns — are important units of the United Methodist Church. They are responsible for planning and implementing significant portions of international, national and local activities. Each is responsible to the legislating General Conference which meets every four years.

The cry during the Kansas City meeting was “youth power,” and the young members seemed determined to secure a greater role for their generation throughout the power structures of the United Methodist Church. (RNS)

Experimental Worship
“Raided” By Police

Seventy youths from the First Baptist church of Pensacola here were jailed after police “raided” an abandoned warehouse where the young people had participated in a “secret” church service.

According to church officials, the “arrest” was successful in helping the young people understand what it might have been like to be a First Century Christian in a culture when religious persecution was widespread.

The police “raid” was staged and planned by the church staff, but that fact wasn’t clear to the youngsters until after they had been “bailed out” of jail, according to one young participant.

“We were really scared, it seemed so real,” said Miss Barbara Hughes, a student at Pensacola Junior College and member of the church group.

“We all thought it was rigged at first,” she said, “but when we saw the flashing blue lights and the paddy wagon, it seemed so real.”

The event concluded a week-long series of “secret” meetings played out by the church’s Teen-age Bible Study Group. Earlier, the youth had held a celebration of the Lord’s Supper at an underground gun battery, boarded two fishing boats for a second “secret” meeting, and had reenacted the experiences of Christ and his disciples in the Garden of Gethsemane.

The Rev. James Pleitz, pastor, finally “arranged bail” for the youth. “I believe as a result of the week,” he com-
mented later, “our young people have a greater appreciation than ever of the privilege which is ours to worship God as we please, and a deeper appreciation for what the early Christians went through so we can have these freedoms to enjoy.” (RNS)

Paperback New Testaments
To Be Bible Society Gifts

Fifty-thousand paperback copies of the New Testament will be placed in YMCA rooms across the country with an invitation to readers from the American Bible Society to take the book with them as a gift.

The Today’s English Version, “Good News for Modern Man,” will be published by the American Bible Society in celebration of the YMCA’s 125th birthday.

Since the translation was first published in 1966, more than 16 million copies have been sold or distributed, according to the ABS. (RNS)

DEATHS


Burton, Mrs. Grace Schott, born January 28, 1895; died July 26, 1969. A member of Home Church. Funeral conducted by Dr. James C. Hughes and Dr. Richard F. Amos. Interment in Salem Moravian Graveyard.


Rathert, Mrs. Grace Fletcher, born December 3, 1897; died June 16, 1969. A member of Home Church. Funeral conducted by Dr. James C. Hughes and Dr. Richard F. Amos. Interment in Salem Moravian Graveyard.


Charles, Mrs. Maria Teresa, born February 18, 1898; died June 29, 1969. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Salem Moravian Graveyard.

Davis, Hannah Lucille (Whismen), born May 31, 1892; died July 9, 1969. Interment Covington, Virginia. Member of Calvary Church.
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- Special Synod, November 6-8
A Meaningful Christian Center

I believe that there are at least two major issues which confront the Special Synod of the Moravian Church, Southern Province. It is of the nature of such issues, when reduced to a small number, that they are inclusive of more numerous smaller ones.

The first: How can the church become a meaningful Christian Center for the community? The second: How can the meaning of “mission” be extended and revitalized?

I am sure that an immediate reaction to the first issue will be that the church is already a meaningful Christian Center. A calmer reaction will voice the question, “What do you mean, Christian Center ... ?”

Immediately, we recognize that the church is not the building, and that most of our established patterns have altered in the last half century. What is the change? It surely relates in part to such technologies as those of communication and transportation — television and jet transports have revolutionized both labor and leisure. The church building will continue to have its sanctuary function as before, but the educational, recreational, clinical, and cultural functions will be created or greatly expanded.

The thinking person will see at once that the two issues as suggested are closely related. If the church becomes a meaningful Christian Center, it will do so in part because the meaning of “mission” is extended and given a new vitality.

Without excessive pride, but with an honest sense of history, Moravians may be reminded that the “track record” of their small but vigorous denomination has been good on the count of both these issues. Herrnhut, Bethlehem, Salem — all were total societies built around Christian meanings and performance. In general, they established a Christian society rather than an isolated pattern solely of worship.

(Continued on inside back cover)
The editor asked a number of Southern Province Moravians to comment on "the issue (or issues) that should be considered by the Special Synod." The group to whom the question was put was small but representative and included both lay people and ministers. The decision not to identify the writers by name was that of the editor alone. No one wrote with the understanding that his name would not be used.

ITS IMPORTANCE

A number of replies pointed to the importance of the synod which convenes on November 6. As one correspondent put it, "The importance of the 1969 synod 'to discuss the program and purpose of the Moravian Church, Southern Province, in our society today' deserves the real concern of all Moravians."

"Seldom in the history of the Moravian Church have we had a greater opportunity to be about our Father's business than we have in the Special Synod this November. Freed from the necessary jobs of housekeeping, we will be afforded the chance to look at our Church, and its mission relative to the problems and needs of present day society. It is my hope that we may do this realistically, prayerfully, and with a constant awareness of the guidance of Christ, our Chief Elder."

A minister of the province prefaced his comments by saying, "This special synod could be one of the most important in the history of the Southern Province if we can rise above our personal prejudices and self-concern. This is an opportunity unparallelled in our church, at least in recent years." Another minister concludes, "I see the Synod of 1969 as a time of reflection, clarification and rediscovery. With the combination of youth and adults as delegates the results of synod should produce new visions and new challenges to the congregations of the Southern Province."

A TIME OF RENEWAL

Almost without exception those who replied expressed the hope that the Special Synod would be a time of spiritual renewal. This can perhaps be summed up in one typical statement by a layman, "There is an increasing desire on the part of individuals and congregations for a deeper spiritual understanding and experience. Although expressed in a number of different words, the evidence that we as Moravians need an August 13th experience is unmistakable."

Another, a minister, wrote, "The purpose of the Moravian Church is to be a people whose lives are committed to Jesus Christ. This should mean Moravians personally know him as Lord and Saviour and have surrendered their lives to Him."

He continued, "Ultimately, the purpose of the Moravian Church today may be found in repentence and renewed commitment to Christ, in whom alone is salvation. We might discover that the greatest mission field is the children and
adults of America. We will find, if we dare to have compassion and love as Christ did, it will cost us more than money, though it will require a lot of that too. In the end we may find what it means to be obedient to Christ.”

A third person said, “The simplest summation I can give is that our Church (and that means leaders as well as lay people — and it must be on a personal basis) must come to a ‘pentecostal’ experience (Acts 2:4) such as was experienced by the early Moravians on the 13th of August in 1727.”

A CALL FOR ACTION

“What a blessing it will be,” declared one pastor, “if the coming synod can open up avenues of service so that our members can put more of their faith into action. Many of our people want to do more for the Christ they love so dearly but enough avenues of service are not open to them.

“Avenues of service need to be opened for individual members and for small groups of members and for the denomination as a whole.”

It was this idea of putting faith into action that was given strong emphasis as thoughts on the coming synod were expressed. These thoughts, some of which follow, were centered around the idea of “mission within our community” or “ministering to the needs of the people in the cities or communities in which the individual congregations are located.”

“The fact that the last synod called a special synod to meet this year to consider our church’s mission in today’s world is one of the more hopeful signs of revitalization. In the past, we have had a long and honored history in the service of our Lord in foreign missions. Unfortunately, we have been less aware of our mission within our community, state and nation. It is in this way that I look forward to this synod as a means of reminding us that our service to God demands that we participate in the life around us and that we make known wherein we, as Christians and Moravians, stand on some of the vital, painful issues of the day.”

“The purpose of the Moravian Church is to be Christians to people. Christ had compassion on all people; he was a servant; he was an optimistic lover of men. To seek a nature for the Moravian Church which will remove Christ from the central place in our faith, personal experience and obedience, and in our relationships with people would deprive the Moravian Church of that which brought it to life.”

“One can list many areas for our concern. However, such a list would be deadly. I would suggest several broad areas such as poverty and affluence, crime, alcoholism and drugs, business ethics, government, and war. Let us take more than a passing glance at poverty and affluence. What are the causes of poverty, how have we contributed to poverty, or what have we done to alleviate the situation? Do we know the many faces of poverty or what it can do to the human spirit? Inevitably most of us think in terms of money and ‘welfare.’ True, some system of money assistance is and will be a continued necessity. We are quick to criticize the system, yet have done little to learn what the system is, how it operates, both its positive and negative aspects.

“Another area in which we as a church and individuals should be concerned is the needs of the disabled and the aging. A home for the aging is only one con-
crete part of this area. What are the other needs of this group? Are we to be content with just a home for the aging, important as it is, or are we to seek ways and means of helping them to be a continued part of life in the church, the community, the state and the nation?"

"I hope that this synod can in some way help delegates (and the members not in attendance) throw off our prejudices, realize our responsibilities, and begin to work in the alleviation of needs of others."

A Moravian lay couple submitted the following, saying, "We are sure that there are many other Christians in our Moravian Church who feel as we do about some issues."

They continued, "The main issue that we feel our church should look into is its failure to involve itself with the Negro and his problems here in the states. We need to make a full attempt at bringing Negroes into our church families and not by starting new missionary churches that would be all black. Has it really been easier for us to Christianize the blacks of Africa than it would be for us to Christianize the blacks less than a mile from some of our churches?"

"This Special Synod of 1969 should consider taking a stand on all Civil Rights legislation. It should encourage membership of Negroes in Moravian Churches and encourage Civic Clubs to open their doors to Negro members."

"Could we offer a couple of scholarships to Salem Academy and a couple to Salem College to Negro students in our province who show academic excellence?"

**Building-itus**

"In our province we have become so building conscious that the end product of too many congregations and individuals is the desire to build a building, pave a parking lot, and air condition the sanctuary. While this is being done the physical and spiritual needs of thousands of souls goes wanting. I hope that this synod can in some way bring us to grips with the problem of putting first things first."

"If we really mean what we say, when we call Christ our Chief Elder and refer to the place of the Scriptures in our Church, we cannot help but realize the tremendous emphasis which Christ, His Disciples, and the Early Moravians put on the idea of action. I hope that this synod will concern itself in a most serious way with the problem of non-action on the part of most members. Too many congregations and members today have relegated the Church to a Sunday Morning Social Club. And even when we look at the so-called 'workers' in the Church we find that most of the action is spent on 'busy work' and Congregational Nurture. The same can be said for congregations who are concerning themselves with action as long as that action is of benefit to that congregation and the people therein. It is due to this type of non-commitment that congregation after congregation is becoming inflicted with the previously mentioned disease of 'building-itus'."

**SURVIVAL QUESTIONS**

"The basic issue before the Special Synod of 1969 is to give an answer to a 'survival question.' The question is this: 'Is there a basic reason for the Moravian Church, Southern Province, to continue to exist?'"

"Our church has historically answered this question affirmatively in terms
of mission to others in the name of Jesus Christ. In more recent years we have
developed subtle ways to avoid honestly facing the question. We have, therefore,
answered by default in the name of keeping the ecclesiastical machinery running,
preserving our unique traditions, constructing new buildings, and concentrating
our ministry on the 'ninety and nine' already in the fold. (True, we have supported
overseas missions, but one wonders if we have also used this as a defense to
avoid the mission that cries to us from our door-step.) Considerable resistance has
already been evidenced, officially and unofficially, toward real involvement in the
burning issues of our society such as race, poverty, and war. There is some ques-
tion as to whether the Moravian Church, Southern Province, can be turned
'inside-out' in order to answer the call of God in the 20th Century.

"Should Synod answer the question of existence affirmatively in terms of
'mission to others,' then it must wrestle with setting specific priorities as to how
the mission shall be carried out. I believe it can only set these priorities in terms
of the great areas of conflict in our society today. How can we best minister to
the needs of the poor, the deprived, the black community, the 'war-psychology'
of our nation? It is in these areas that the validity of the church's witness is being
tested."

"I wish that the Synod of 1969 would ask, 'What is our heritage? Is it mean-
ingful today? If so, are we being true to it or have we turned into the institution-
alized church that our ancestors abhored?"

"I believe that some of the urgent questions that should be asked as each
facet of the church is examined are: Is our Church speaking to and reaching this
20th Century? Are our ways of worship, our forms, our service to our com-
munity, our emphases really alive, really speaking out, really working for our
present times and for the immediate future? Is our Moravian Church ministering
only to its members or is it ministering also to the needs of the people in the
cities or communities in which the individual congregations are located? If not,
are we willing to change, even to the point of losing some of our 'Moravianism'?"

"An additional question which could be dealt with is: 'What are the factors
involved in more people not being attracted to the Moravian Church?' Is it an
over-emphasis on our cherished history, our continuing traditions, or our lack of
evangelical zeal? Or is our name itself a problem, does it in itself have sectarian
connotations? After being involved in church extension - - - -, I am becoming
convinced that our name creates problems in the minds of many people.

"The Synod, of necessity, must deal with this question. When the mission
and purpose of the Moravian Church has been determined, how shall we use our
traditions in this modern ear?"

"The first issue for the Synod of 1969 is to simply define for the Moravian
Church, South, what the mission of our church is. In the fifteenth century a group
of Christians who called themselves the Unity of the Brethren believed that they
had a special reason for being brought into existence. In the eighteenth century
the descendants of these Brethren felt that God was renewing their fellowship for
the special purpose of taking the gospel to the neglected peoples of the world.

THE WACHOVIA MORAVIAN
The Synod of 1969, hopefully, will enable the Moravian Church, South, to rediscover what special purpose God has for us in the twentieth century.”

**EVANGELISM AND SOCIAL ACTION**

Clarification of what the church means by evangelism and social action was asked for by two pastors of the province.

“Another issue which must be considered by this synod is, What is the difference between evangelism and social concern, and how are the two similar? This issue needs to be clarified by the synod for the Provincial Commissions to be better equipped to help the local congregations fulfill this part of their ministry for Christ in the world. Perhaps the Evangelism Commission and the Social Concerns Commission need to be combined into one commission so that this work can be better co-ordinated.

“The Synod of 1969 should define for the congregations what is meant by the terms ‘evangelism’ and ‘social concerns.’ To many people ‘evangelism’ is simply holding an occasional series of services with extra loud preaching, while all ‘social concerns’ means is marching in a demonstration for Civil Rights. Both terms are broader than that and they overlap in many areas. The prophets of the Old Testament were good examples of combining evangelism and social concerns. They were spokesmen for God and they were concerned about the needs of the whole person and the whole community.”

“Our theology of Christian social concern and Christian evangelism should be clarified. What is to be our purpose and motive in our new good works? Are the glad tidings of salvation through Christ to be mentioned in our social actions? Or should Christ’s Name not be mentioned lest doors be closed in our faces? How can we combine the word and the deed, the faith and the works? I hope Synod will help us here.”

**RUMBLINGS OF REBELLION**

Two of our writers referred to the divisions and conflicts in the Church which are also found in the Southern Province. One put the matter this way:

“There will probably always be two schools of thought on the function of the church. One side takes a rather conservative view and sees the entire church program as responsible only to meeting the spiritual, emotional and sometimes material needs of its members. The other side taking a more liberal view feels the church should also be responsible for meeting material needs as well as spiritual and emotional needs of the society it resides in. It is my opinion that the special synod should decide if Moravians in this province are going to follow the rather safe path taken by the conservatives mentioned above or do we dare to venture with the liberals on to a more treacherous path. This matter can only be decided with prayer and honest examination of the Scriptures.”

A second states his views on the condition of the church:

“It is my firm belief that the spiritual future of our Church lies not in more programs and organizations but in getting back to the basic beliefs of the Christian faith (Luke 12:31). This can only be done when we as ministers come to recognize the Bible as the Word of God and know Christ as the Son of God and Saviour of man, through a personal confrontation and surrender to Christ and a supernatural
experience in the Holy Spirit.

“Our Church is in a critical condition and position; and there are rumblings of rebellion from all directions. This is acknowledged by a number of our Church leaders. What to do?

“We must face the situation squarely and take redemptive and remedial steps (Eph. 6:17) or there will be an explosion. We need an act of God — supernatural — to keep the peace.”

RANDOM SUGGESTIONS

Miscellaneous suggestions of issues which should be considered by synod are now listed at random:

Doctrinal Defined

“This synod would do well to set forth specific and concrete doctrinal statements upon which we should base our actions. I believe that for too long, we have been divided into too many factions in doctrinal matters. If the majority of our people were asked, 'What does the Moravian Church believe about such and such,' how many could answer? But if we had short statements on major doctrinal points our church would be greatly strengthened. The statements would then become the basis for the mission of the church.”

Congregational Self-Study

“This synod should devise methods for a congregational self-study designed to measure the spiritual maturity of the individual congregation. There should be a renewed emphasis on congregational Bible-study to determine how the Scriptures speak to the great issues of the day. From our findings, let our social actions be motivated by our spiritual maturity which stems from letting God's Word speak to the needs of our day.”

Someone Else Do It

“Woe unto the church if synod in haste or heat enacts legislation for 'someone else to do it.' It may feel great to vote in favor of good works that someone else will perform. In our denomination on most levels we do not have an abundance of leadership talent. Great evangelists and great sociologists are scarce among us. If the new work is to be done, I'm going to have to do it — and perhaps you.

“Lastly, I hope the coming synod will not syphon support away from our foreign mission programs. These are among the grandest and the most unselfish things our denomination does in our Saviour's name.”

SOME QUESTIONS

1. “Can we take a hard look at where our assets, money, and manpower are invested in terms of the best possible usage to meet these priorities?”

2. “How shall we change our traditional structures to create a home mission agency of the church with money and manpower to develop new forms of ministry?”

3. “Are we getting maximum service from our limited manpower? Are there places where we are over-staffed? Are there areas where additional emphasis must be placed? Where do we go from here in church extension?”
CONCLUSIONS

Some of the correspondents expressed strong hopes for the Special Synod mingled with words of caution. It is with these that we conclude this summary of the issues coming before the synod.

"The Moravian Church, South, shares with the universal Christian Church the task of proclaiming in deeds and words the good news of Jesus Christ. We are to be 'ambassadors for Christ' and we have been given 'the ministry of reconciliation.' The Synod of 1969 should result in the Moravian Church's discovering what special task we are to fulfill as a part of that mission given to us by our Lord."

"I hope that this Synod will set up the mechanism through which we can act on the admonition of Christ, 'Even as you have done it unto the least of these, my Brethren, you have done it unto Me.'"

"At this Synod the program and purpose will be defined for the Church as a whole. Then various groups within the Church will begin to see how their particular areas of concern may be changed or adapted to fit into the broader program."

"For example, the Women of the Moravian Church today, as never before, must feel that anything done within their organization is important only if it contributes to the general program and purpose of the whole church. Women carry out responsibilities in many areas of the church's life. Women prepare suppers and man nurseries; and they serve on church boards and teach in church schools. It seems to this writer that the importance of women's work rests in preparing the women to be able as Christians to serve in their church and to serve to further the cause of Christ in the world."

"May I suggest that synod settle matters that come up in this all important meeting? Do not let valuable time be taken up in debate, discussion, writing, decision making and then conclude without setting forth a way to take immediate action on decisions. It appears to me that we live in a time in history that makes it necessary for us to move forward and not tarry with our Father's work on this earth."

"It is essential that we all approach this Synod with an open mind and in much prayer that God's spirit shall lead us in ways whereby we may be of maximum service to Him and the Kingdom's Work."

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October, 1969
For the 1970's

The Church Must Be Realistic
William H. McElveen

I believe the Special Synod of 1969 should be concerned with helping our Church become "A Church for the 1970's" by pointing it in the directions of: (1) realistic ideas, (2) realistic attitudes, and (3) realistic structures.

Realistic Ideas
First I suggest that we approach this decade of the "Seventies" with some realistic ideas. By this I mean that we must express the Christian faith in terms that are contemporary.

Since this is a "generation come of age," which is not limited to a three-storied universe of heaven above, earth below and hell beneath and which is not inclined toward celestial beings called angels and demonic forces called demons; and since man lives in an era in which technology is king instead of an era like the Middle Ages when theology was called "the queen of the sciences" — since all these things are true, our faith will have to be stated in some new forms. And these new and realistic forms will have to honor Darwin's "evolution of the species" and Freud's understanding of the subconscious and VonBraun's space missiles.

Realistic Attitudes
Secondly, being the Church of the Seventies will require realistic attitudes. These realistic attitudes will call for the Church to abandon its authoritarian posture and take on an interrogative posture.

Feeling this need for a liberating attitude in theology Bishop John A. T. Robinson calls for a New Reformation to liberate Christians from the things they do not have to believe. He compares this liberation to the liberation that came with Luther's theses and caused people not to say "Now we need not believe," but caused them to say "Now we can believe." He thinks the same thing was true of the creative liberation of the words of Jesus and Paul who released people from circumcision and the law.

A second part of this matter of abandoning the Church's authoritarian posture is that it take on an interrogative posture. It must have fewer answers but more good questions to be directed toward man who seeks to interpret his life. In the 1970's faith will be measured less in terms of firmness of convictions which have sometimes caused Christians to be narrow and to find themselves squeezed out of the real world. Theology must always be ready to abandon the narrow perspective when developing knowledge and understanding so indicate.

Realistic Structures
In the third place, the Church of the Seventies must be realistic about its structures. Since the Christian faith is propagated by Christ's Church, his Church must allow its form or structure to be as contemporaneous as it wants its faith to be. The Church can no longer purely preach the Word of God and duly administer the Sacraments and say

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to the world “Take it or leave it,” because the world will leave it.

Colin Williams in his book “Where in the World” says we need to examine the way in which we have allowed the medieval pattern of Church life — the parish pattern — to dominate the work of the Church. Such a pattern is unrealistic in the 20th Century. It is based upon the situation of the Middle Ages when people lived and worked in the same location. But now by,

“... an accelerating centrifugal motion, more and more aspects of life have been separated from the community of residence. To a great extent our decisions are made, our energies expended and our anxieties are formed away from home. The Church, however, is still centered on residence, and has this time (in the modern day) failed to change its shape to meet the changing patterns of secular life.” (Williams, “Where In The World,” pp. 7-8.)

The Church needs to alter its structures so as to speak and minister to men in the places not only where they live but where they work, create, play and think.

The Church will have to be realistic in structuring its program. If adults and even children are not going to come to the church for instruction in the faith on Sunday morning there will need to be another time found. We need to remember that the Sunday School movement is only two hundred years old and the Church is two thousand years old. Maybe the time has come when the Sunday morning “Sunday School” will have to give way to the “Church School” operated at a different time. Maybe Christian Education in dribs and drabs on Sundays when people don’t come will have to be exchanged for Christian Education in three or so long learning and inspirational weekend retreats a year.

It may even be necessary for the Church of the Seventies to abandon its posture of essential security for one of essential risk. The Church has been secured and protected by law and maybe we need to hear Jesus’ word to the rich young man, “... Go, sell all that you have, and give it to the poor.” The Church needs to find a willingness to cease building itself up in order to start pouring itself out. Maybe, again, the Church needs to hear Jesus say, “Whoever will gain his life will lose it, but whoever loses his life for my sake, will find it.”

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W. H. Gilley — H. D. Sink

October, 1969
“Why ask me to write an article on the mission of the Church in preparation for the Synod of 1969?” After all, I have been out of direct contact or involvement with the Southern Province for the last ten years. I could possibly say something beneficial about the “foreign” mission of the Church. But to do so would be limited in scope because of my service in but one area of “foreign” mission — that of Guyana. Anyway I am convinced that the mission of the Church abroad cannot be separated from the mission of the Church at home.

In answer to my question above I can think of but one other avenue along which to proceed in order to aid delegates in their preparation for the Synod of 1969. Let me suggest what that avenue is in this way. Currently seminars on the mission of the Church are being held in the various congregations of the Southern Province. The goal of these seminars is to discuss the mission of the Church and to try to arrive at practical and relevant programs of mission for the Church. I believe most sincerely that this is a most commendable approach.

But there is one danger in this type of approach. The danger lies in the fact that the program of mission will be entirely subjective. By this I mean that the Southern Province could well formulate a program for the mission of the Church which is almost entirely human-centered rather than God-centered. The Church simply must avoid doing her will rather than God’s will in her mission to the world. Before approving specific programs of mission the Church must make certain that they rest on sound theological principles. And it is along this avenue of a theology of mission that hopefully we may proceed in this article.

The search for a theology of mission must begin where the mission of God begins — with the Old Testament.

Mission in the Old Testament

The first eleven chapters of Genesis present the foundation for the activities of a missionary God. The account of the creation contained in these early chapters presents one indisputable fact — God is the Creator of all that exists. And this includes man — all human beings. But man is disobedient and this sin of disobedience affects all of creation. From henceforth the activity of a missionary God is directed toward the redemption of all creation.

How does He carry out this missionary activity? It is with this that almost the entire Old Testament is concerned. Through Abraham and his descendents, God seeks to win sinful creation back to fellowship with Himself. God’s promise “. . . in thee shall all families of the earth be blessed” (Gen. 12:3) indicates the election of Abraham to be a blessing to the rest of mankind.
In Exodus it can be seen how God’s missionary activity is expanded to include more than individuals. God now elects a nation through whom He will work. He frees a nation from bondage in order that it may labor for the freedom of all the nations.

While Israel remains the particular and peculiar people chosen by God to carry out his missionary activity, she does not live up to this calling. A large segment of the Old Testament writings are concerned with the record of her successes and failures. There is a definite pattern to the record. Israel is faithful and obedient to her calling. Israel prospers. In her prosperity she turns from faithfulness and obedience. Israel declines. In her decline she turns to God. He loves, pardons, and rekindles her zeal to serve Him. And then the rhythm of her history starts once more. (cf. Judges 3:7-9, 4:1-4; I Kings 22:50-53; II Kings 3:1-3 as examples.)

Eventually there comes a time in the history of Israel when this rhythmic pattern of history breaks down completely. The majority of the citizens of Israel turn their backs on the One Who had chosen them. But the missionary activity of God does not cease. He turns to a faithful remnant of Israel or to faithful individuals. “... I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth” (Isa. 49:6).

But even the remnant and committed individuals often found that being a part of God’s “light to the Gentiles” was a puzzling and difficult task at best. In the “case of the reluctant missionary,” Jonah, this is shown to an amazing degree. God does care about the souls of all men and not just about the souls of the people of Israel. And in this concern He uses His people in His missionary activity.

The contribution of the Old Testament toward a theology of mission can be brought to a close with this quotation from “The Missionary Nature of the Church” by Blauw,

“Israel has been called in her election by Yahweh to be preacher and example and prophet and priest for the nations. The active presence of God in Israel is a sign and guarantee of His presence in the world: and the presence of Israel is thus a continuing appeal to the nations of the world . . . . . It is not the human activity that stands in the foreground of the Old Testament but the divine acts for the redemption of Israel. These acts cannot be confined to Israel, for the existence and redemption of Israel has consequences for the nations. The nations do not know this themselves, it has been avowed to Israel alone; but one day it will be avowed to the nations themselves.”

Mission in the New Testament

The activity of a missionary God reaches its central focus in a specific historical person — Jesus of Nazareth. Repeatedly Jesus makes it clear that His mission is the same as that of God. Early in His life in answer to his worried human mother’s question He replied, “Did you not know that I must be busy with my Father’s affairs?” In being busy “with His Father’s affairs” Jesus’ mission was to minister to persons. “Christ ministers to men by making Himself their minister. He comes to them and meets them in their need.” More specifically His ministry to persons is summarized when He takes a
passage from the Old Testament and applies it to Himself:

"The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favor" (Luke 4:18,19).

There is hardly any clearer statement in the New Testament of what Jesus was sent to do.

It ought to be noted in passing that the mission of Jesus was directed to the whole person. If the Church does this then she will avoid the error of ministering only to the needs of the “soul” of a person and neglecting the physical needs of a person. Participation in the mission of Christ means that the Church directs her efforts toward meeting the needs of the “whole” man — to saving his whole being.

The method through which Jesus fulfilled the mission of God is important for the mission to which God has called the Church today. Jesus came into the world of man. He preached the message of repentance to the world of men. He lived a life of service for the world of men. He suffered at the hands of men of this world. He died an unselfish death for men of this world. He rose from the dead that men of this world might be raised to new life. If the Church is to carry out the mission of God today she must use the same method.

So far in looking at the mission of God in the New Testament nothing specific has been said about the nature of that mission through the Church. The mission of God through Christ and the mission of God through the first Spirit-powered followers of Christ have been the primary New Testament considerations so far. Certain implications of these topics for the mission of the Church today were pointed out. Now more concrete answers must be given to the question, “What is the nature of the Church’s mission?”

D. T. Niles suggests three answers to this question. First, the mission of the Church today is to be the people of God. Second, the mission of the Church today is to be the people of God everywhere — in every situation, in every land and nation, in all areas of life. And third, the mission of the Church is to be the people of God on a journey. If these statements seem to be nothing more than descriptions of the Church then that is all right. The nature of the Church cannot be separated from the nature of her mission. Without a burning zeal for participation in the mission of God today there can be no Church. The challenge to the Southern Province in its Synod of 1969 is to be the people of God, to be the people of God everywhere, and to be the people of God on a journey.
The NCC General Board

Responds to Black Manifesto

After an emotion-packed afternoon of discussion, the General Board of the National Council of Churches responded to the Black Manifesto by urging member communions to raise an immediate sum of $500,000 to meet needs of black clergy groups and put plans into motion to make available “tens of millions of dollars” for minority economic development. The meeting was held at the Marott Hotel in Indianapolis, Indiana on September 11 and 12.

In its response the General Board expressed an awareness of “the grievances of the Black people of this nation” and at the same time rejected “the ideology of the Black Manifesto.”

The response continued, “The potential of the churches must be used quickly if it is to have success in combating racial injustice. The National Council offers to help by organizing to achieve this. It will seek from its member communions a co-ordinated immediate response of not less than $500,000 in new money.”

The member communions may channel their contributions to this $500,000 fund to either the National Committee of Black Churchmen or to the Inter-religious Foundation for Community Organization or to both.

The plan to raise “tens of millions of dollars” will be presented for action to the NCC’s triennial General Assembly, scheduled to convene in Detroit in early December.

NCC President Arthur S. Flemming said he envisaged a “black-led cross between a World Bank and Ford Foundation” type of corporation, which would both make loans to and invest in minority development. Funds would be sought from churches and other sources.

Poor People

Somewhat related to this action were two resolutions passed at the board meeting which also affect the poor. The first called for immediate steps by the government to provide all poor people with an adequate diet at a cost to them of no more than 25 per cent of their income.

“The immediate needs of hungry people in the U. S. should not be obscured by long-range federal plans to change the welfare system,” the board noted.

In a second resolution, the board commended the proposed federal family assistance system for “beginning a turn-about in a welfare system badly in need of reform” but the proposed federal contribution of $1,600 per year per family of four was criticized as being entirely too low.

Sex Education

Sex education was a topic that involved board members Friday morning when Dr. Mary S. Calderone, executive director of the Sex Information and Education Council of the U. S. spoke. She called for Church groups to investigate “false charges being made by many against SIECUS and against sex education in schools.”

She asked churchmen to promote “a positive approach to human sexuality” and to support the right of the majority who want sex education to be taught.
in schools, while at the same time respecting the right of the minority to withdraw their children from these classes if they wish.

A resolution opposing proposed federal legislation on tax reform as it applies to foundations was also adopted by the board. It charged that the present proposals "would have the effect of inhibiting contributions to constructive non-profit undertakings (colleges, hospitals, churches, etc.) which serve the nation's good."

It agreed that the NCC should promote a film on the life of Martin Luther King, Jr., done by the Southern Christian Leadership Conference, and also agreed to permit Mr. Keene Larson, an independent grape grower, to speak to the board at its November meeting on the issue of the unionization of grape pickers.

The Southern Province was represented by Dr. Clayton H. Persons who voted in support of the resolutions approved by the board. The Northern Province was represented by Dr. John S. Groenfeldt of Bethlehem, Pa.
"People Who Like People"

Bernard E. Michel

After an interview with Dr. and Mrs. Herman E. Collier, Jr. and their three boys, a reporter might well come out of their home whistling, "People who like people are the luckiest people in the world."

That's the view you get, and that's the message that comes through.

The newly designated president of Moravian College, who assumed his duties on July 1 with the retirement of Dr. Raymond S. Haupert, is back on the Moravian College campus because he likes to work with people more than things.

Doctor Collier was chairman of Moravian College's chemistry department from 1955-57, just after receiving his Ph.D. degree from neighboring Lehigh University in 1955.

He then joined the firm of E. I. duPont deNemours Co. where he worked for six years as an industrial research chemist. While there he was granted several patents for new chemical discoveries.

"But I missed the personal contact with people," Doctor Collier says, "and Bethlehem had a particular attraction in bringing us back to deal with the people aspect rather than the thing aspect of life." Since 1965 he has been chairman of the division of natural sciences at Moravian.

"We discovered that we had more friends in Bethlehem than in our hometown," Mrs. Collier added and her hus-
band recalled how Dr. Harvey A. Neville, president emeritus of Lehigh University, gave him that “I-told-you-so” look when they returned to Bethlehem campus life.

Hometown is Hopewell, Va., for the Colliers and they grew up across the street from each other after the age of ten. Their marriage came in the sophomore year of under-graduate work at Randolph-Macon College, Ashland, Va.

Mrs. Collier (Jerline L. Weston) got to know the ins and outs of college administration by assisting with the family income in those long years of schooling. At Randolph-Macon she was secretary to the college treasurer; and at Lehigh she was secretary to Doctor Neville, then the university dean. These years assisting other college administrators aptly prepares her for the role of college president’s wife.

Meeting the Moravians

It was almost by chance that the Colliers were drawn into Moravian circles when they first came to Bethlehem in 1950 for his enrollment in the graduate program at Lehigh. The housing development office at the university referred them to Mr. and Mrs. Stanley R. Frantz as a couple with an apartment to rent. Mr. Frantz was then treasurer of the Northern Province of the church.

Soon after their arrival a brief hospitalization for Mrs. Collier brought Dr. Walser H. Allen, then Central Moravian Church’s pastor, to the bedside. Doctor Allen brought the encouragement, comfort and welcome that they needed. Soon they were members of the church. Not long after, they were tapped as advisors for the active college-age youth group.

These were some of the close friends
who made Bethlehem a strong attraction in the Colliers’ lives. Others were gained in the college campus circles as they become acquainted with the students, faculty and administration of Moravian College.

Since their return to Bethlehem these home ties have been strengthened in the Colliers’ family life. Herman has served on the Board of Elders, Christian Education Committee, and is a sacristan at Central Church. Jerri, on deck every Sunday as a church school teacher, is president of the Women’s Fellowship at Central Church, and active in Church Women United in Bethlehem.

The three boys who make up the Collier family also feel that Bethlehem is their home. The youngest, Tommy, six, is an eager young man in first grade. Inquisitive Mike is nine, and the oldest, Herman E. III (Eddy), is twelve.

The Commitment Ahead

“Although we had been active in church life before coming to Bethlehem,” Doctor Collier said, “we certainly became more sensitive, concerned and thoughtful about the church after joining Central.”

We asked him how he saw the relationship of the college president’s task to the church?

“Very straight-forward and simple,” he replied, “any sense of commitment to the church situation is immediately translatable to day by day dealing with people. Every person needs to feel a sense of dedication and responsibility to others.

“Christian principles are the essence of a day’s work no matter what your occupation: chemist, teacher, or college president.”

It is on the personal level that Doc-
In the true American way of life are to establish a home of your own, provide for that home and your loved ones to the best of your ability.

Attend your church, take part in its work and help to support it in a moral and financial way.

Essentials in the true American way of life are to establish a home of your own, provide for that home and your loved ones to the best of your ability.

Attend your church, take part in its work and help to support it in a moral and financial way.

TOR COLLIER SEE.S THE CHURCH RELATED COLLEGE FULFILLING ITS PRIME ROLE FOR THE FUTURE. IN DAYS PAST THE CHURCH HAS MADE SIGNIFICANT CONTRIBUTIONS TO THE COLLEGE IN LEADERSHIP, MONIES, AND IN FACILITIES.

"Today's church college must more adequately prepare people as persons in community life with ever broadening concepts."

He notes with keen appreciation the tremendous physical growth that has taken place on Moravian College's campus during the quarter century of leadership under Doctor Haupert.

Doctor Collier would expect the college's physical growth to be more modest in the immediate years ahead with no drastic increase in enrollment predicted for the next five years.

"We look for continued growth in quality of program in the years ahead," he said. "This will be both in content and in climate with such innovations as the 4-1-4 curriculum program introduced at Moravian during the past year."

Doctor Collier was chairman of the teacher education committee of the faculty and served on the academic planning group that was responsible for developing and implementing the new 4-1-4 curriculum. The plan places a January mini-semester between two regular semesters in the school year when the students may pursue special study interests or be involved in work or travel projects.

"The small, privately supported institution holds a unique position," Doctor Collier said. "It can exercise experimental aspects in more freedom than the large, state institution that may be obligated to a tax structure, or large institutions in the more general sense. The private college thus has an obliga-
tion to be innovators and set the pattern for new styles of education."

He sees Moravian College possessing great strength in its faculty and administration to carry out this kind of development. "Its excellence is not in showy things, but in basics," he said.

One of the new president's aims is to develop stronger personal ties between students and faculty, where the student can sit down and talk seriously with faculty members or advisors concerning the student's academic and personal needs.

"Why do students go back to their alma mater?" Dr. Collier asked rhetorically. "Not just for football games and social functions, but because of close ties with faculty members."

He hopes that these personal ties forged in the four years of academic study will be perpetuated in spirit for all the years that follow commencement days. The college must continue to keep a personal interest and contact with its graduates. He admits that this will be time consuming both in initiating such a program and in fulfilling it.

Financial Needs

The greatest financial need for the college of the future Doctor Collier sees as safeguarding the policy that the payment of the ongoing college program not be passed on to the students. He sees danger in ever escalating student tuition and fees.

Passing the increased costs onto the students often means creating a faculty-student conflict which does not make for a healthy morale on campus.

"More endowment is needed to provide for competitive salaries for faculty and more financial help for the students," Doctor Collier said. This will help to strengthen the school.

October, 1969
The conviction with which the new college president speaks about the task ahead, and the casual smile that often comes over his face, reflect a sincerity of purpose that is strong and powerful.

Here is someone who likes people. Who the person is with whom he is speaking makes little difference to Doctor Collier. He exudes a personality which suggests that he could speak with pauper or king with equal ease. His ear will be attuned to student, to faculty, and to church throughout his college presidency in the years that lie just ahead. And this will be on the person to person level.

**Moravian Missions – currently speaking**

**Alaskan Graduates**

HONOR GRADUATES, William Nicholson and Barbara Riley.

Two members of the Dillingham Moravian Church graduated from high school with honors this year. Barbara Riley was the Valedictorian of her class and will be entering Seattle Pacific College this fall where she will begin her studies as a pre-medical student. She was chosen as Miss Dillingham of 1969, as well.

William Nicholson was the Salutatorian of his class. He, also, will be entering Seattle Pacific College this fall to begin his pre-theological studies. He plans to enter the ministry and to serve our Church in Alaska.

**Instituto Expansion Program**

The Instituto Biblico at Bilwaskarma, Nicaragua, training institution for ministers from Nicaragua and Honduras, conducted a special in-service training program for six weeks for pastors who are already in parishes. Twenty-two pastors came together for courses taught by Dr. John R. Weinlick, Dean of Moravian Theological Seminary in Bethlehem, Pa.; Prof. Victor Monterroso, Seminario Biblico, Costa Rica; the Rev. Julio Marriaga, Pastor of the Templo Evangelico, Managua, Nicaragua; Prof. Irvine Robertson, Dean, Graduate School of Missions, Columbia, S. C.; and Dr. Werner G. Marx, Dean, Instituto Biblico, Bilwaskarma. The four guest teachers donated their services for this purpose.

Another part of the Extension Program is the conducting of classes for two weeks each in the villages of Raiti, Asang, Sandy Bay and Prinzapolka with plans for a visit to Tasbapauni. These courses were taught by two Instituto faculty members, Bishop Hedley Wilson and Prof. John Wilson.

**War in Honduras**

The war between El Salvador and Honduras was in the western section of Honduras and in no way touched any area in which Moravians are working. Moravian work is in the extreme east-
ern section of the country. Church World Service, representing all of the churches moved into the situation immediately with food and clothing for refugees. Funds were also sent by CWS to assist in the emergency.

Maynard Consecrated a Bishop
The Rev. G. Oliver Maynard was consecrated as the 275th bishop of the Unitas Fratrum in the Spring Gardens Moravian Church, Antigua, on Thursday evening, July 17. Before a congregation of 1,600, the Rt. Rev. Edwin W. Kortz presided, assisted by the Rt. Rev. S. U. Hastings of Jamaica and the Rt. Rev. Peter M. Gubi, formerly of the Eastern West Indies Province and now retired in England. Bishop Gubi preached the sermon. The Rev. Lloyd W. Kitson, Secretary of the PEC, spoke for his brethren in presenting the candidate for consecration. Representatives were present from the Antigua government, the Anglican Church of the Virgin Islands, the Roman Catholic Church, various denominations on Antigua, as well as Moravians from St. Croix, St. Thomas, St. John, St. Kitts, Barbados and Tobago.

Church Extension Report for Guyana
Dr. Mervin Weidner, pastor of the Central Moravian Church in Bethlehem, Pa., accompanied the Executive Director of the Mission Board to Guyana to conduct seminars in Church Extension and to investigate the possibilities of establishing a new congregation in that country. Two full days of seminars were conducted in the Queens-town Church attended by the leaders of that province and any other interested persons. Twenty-three Moravians took time from the work to discuss the basic issues of the mission of the Church in a growing city such as Georgetown. Messages were also brought to the Guyana Moravian congregations, youth fellowship and women's fellowship on this same theme.

Meetings were held in a new housing development known as East Ruimveldt Gardens, a growing section of Georgetown. Homes are being erected now and the potential will be well over 1,000 homes. The nucleus for the new congregation is a small group of active
Moravians who will assist in parish visiting, Sunday School, youth groups, and in organization. Land is soon to be purchased for the erection of a parsonage with enough space allowing for a second building (all-purpose) and, still later, for a sanctuary.

The Rev. Sherwin Alleye, from Barbados and recently graduated from the United Theological Seminary in Jamaica, will become the pastor. He has been called to serve as the associate pastor of the Queenstown Moravian Church where he will serve with the Rev. Gordon Sommers, with special responsibility for this new venture.

Miss Hooker in the States

Miss Alice Hooker, Director of Christian Education for the Nicaraguan Province, has been in the United States for special study in her field. She has taken courses at Moody Bible Institute and at the Presbyterian School for Christian Education at Richmond, Virginia. These courses were taken to help her in preparation for a change in her duties in Nicaragua. She will be teaching Christian Education at the Instituto Bíblico at Bilwaskarma. The Instituto is planning to open its courses to young women who wish to prepare for parish work, and, in addition to her duties as a teacher, Miss Hooker will supervise a dormitory for these young women. Her new duties will begin with the fall term of the Instituto.

DEATHS

Harrell, Ina Andrew, born October 1, 1912; died September 6, 1969. Funeral conducted by the Rev. R. Burke Johnson and the Rev. O. E. Evans. A member of Moravia Moravian Church. Interment in Bethel Methodist Church Graveyard.


Landquist, Mrs. Annie Bost, born February 15, 1878; died August 19, 1969. A member of Home Church. Funeral conducted by Dr. James C. Hughes and Dr. Richard F. Amos. Interment in Salem Moravian Graveyard.

Merritt, Mrs. Mary Young, born April 11, 1896; died August 29, 1969. A member of Home Church. Funeral conducted by Dr. Richard F. Amos. Interment in Woodland Cemetery.


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AT THE SIGN OF THE EAGLES

THE WACHOVIA MORAVIAN
The Rev. Charles W. Fishel has accepted the call to become pastor of Oak Grove Moravian Church. He was installed on Sunday, September 28, by Dr. Clayton H. Persons.

Dr. Persons represented the Southern Province at a meeting of the National Council of Churches held in Indianapolis, Indiana, September 11 and 12.

Members of the Provincial Elders' Conference will be attending meetings of the Joint P.E.C. and the Board of Trustees of Moravian College in Bethlehem, Pa., October 21-25.

The Provincial Synod, meeting last November, instructed the Provincial Elders’ Conference to appoint a Committee on Homeland Ministries. The following have been appointed by the conference to serve on this committee:

- Dr. Richard F. Amos
- J. Kenneth Burge
- Dr. Dale H. Gramley
- T. Glenn Joyce
- Rev. Cedric S. Rodney
- Rev. Richard G. Spaugh
- Miss Ruth Vanhoy

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Roger A. Snyder

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Mrs. I. B. Southerland, chairman of the Provincial Women's Board, presided at the opening sessions of the two workshops held at New Philadelphia Church on Wednesday, September 3. The invocation at the morning service was given by the Rev. George Chiddie and by the Rev. Robert A. Iobst at the evening service. A warm welcome was extended by Mrs. Clyde Dula, president of the New Philadelphia Women's Fellowship. A symposium was conducted by Mrs. Stuart Bondurant, Bible study chairman of the Provincial Women's Board. She was assisted by Provincial Board members, Mrs. William Adams, Mrs. Laurence Fulp, Mrs. Virgil Joyce, Mrs. Carl Lutz and Mrs. Gary Pruett.

Following the opening session, held in the sanctuary, the women attended the following workshop group meetings:

- **Bible Study Leaders** — Mrs. Stuart Bondurant, Mrs. William Adams.
- **Foreign Mission Leaders** — Mrs. Carl Lutz, Mrs. Virgil Joyce.
- **Home Mission or Community Service Leaders** — Mrs. Laurence Fulp, Mrs. Merle Whitney, Jr.
- **Circle Leaders** — Mrs. Carl Riddle, Mrs. Reuben Hughes, Mrs. Charlie Sapp.
- **Parsonage Committees** — Mrs. J. T. Jones, Jr.

Presidents and Officers — Mrs. I. B. Southerland, Mrs. Austin Burke, Jr., Mrs. J. B. Robertson, Mrs. Edwin Mendenhall, Mrs. Paul R. Johnson, Mrs. Ray Reed.

Mrs. Rudolph Joyce, a member of the Mayodan Church, will be replacing Mrs. Joseph Crews on the Provincial Women's Board. Mrs. Crews of Providence Church, recently resigned from the board.

Mrs. Paul R. Johnson

**Bible Society Takes Issue With Report of Bible Sales Decline**

"The Good Book has hit upon bad times," the Wall Street Journal said in a report on Bible sales. Not so, replied the American Bible Society, holding that there has been "a tremendous increase" in sales over the last several years.

The Bible Society took issue with the Journal's article which said that U. S. Bible sales "declined to about 14 million last year from 19 million in 1958."

Dr. James Z. Nettinga, executive secretary for distribution at the ABS, said the Journal's figures "are only for commercial publishers" and do not include distribution by the American Bible Society and other non-profit organizations.

U. S. distribution in 1958, he said, was 540,126 Bibles; last year this figure increased to 624,262. Over the same period the number of New Testaments distributed by the ABS grew from approximately 1 million in 1958 to 4.8 million copies last year, Dr. Nettinga said.

**WHEN TRAVELING IN FLORIDA VISIT A MORAVIAN CHURCH**

- **Boca Raton** at 2 S.W. 12th Avenue near Camino Real.
- **Coral Ridge** at Ft. Lauderdale, 5151 N.E. 14th Terrace—behind the Kwik-Check on Commercial Boulevard west of U.S. 1.
- **Rolling Hills** at Orlando, Highway 434 just off Route 4 North of Orlando.

Worship with Florida Moravians on Sunday Mornings! Services at all three congregations are at 11:00 A.M.
These figures, he added, do not include Braille editions, recordings, partial editions of the Scriptures published in the U. S., or distribution outside the United States.

"In our peak year, 1967," he said, "the ABS distributed 693,331 Bibles and 9,034,267 New Testaments in the U. S. alone." This, he added, was a "huge increase" in the sale of New Testaments and reflects the interest created in the ABS's new translation — "Good News for Modern Man."

This modernized version of the New Testament, Dr. Nettinga said, has sold more than 17 million copies in the three years since its publication.

But the Bible is still the world's No. 1 best seller, the Journal said — if you put all the editions together. "All told," it said, "there were 2,221 translations of the Bible into hundreds of languages between 1957 and 1967, according to a United Nations group. This made the Bible the most translated book, barely nosing out Lenin, whose works were translated 2,179 times in the same period. (RNS)

DEATHS


A Meaningful Christian Center . . .

(Continued from inside front cover)

Then too, the missionary effort of Moravians has been carried out uniquely. Early extending the way of Christ into the Caribbean, for over two centuries this effort has had a total impact upon the lives of the people served. And in Nicaragua the medical, educational, and spiritual endeavor has been much of the character and spirit of early Salem and Bethlehem.

Christian centers with a sense of mission can do more than any single agency of modern times to deal with the explosive issues of the ghetto, the poor, the lost, the ignorant, the ill, and the hopeless. The challenge is cosmic — the need, creative — the potential, limitless as is God's promise — the starting point, specific works — the guarantee, faith.

Harvey K. Meyer
Boca Raton, Fla.
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BETHLEHEM, PENNSYLVANIA

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In This Issue...

- New Moravian Hymnal
- Unity Prayer Watch Topics
A Time For Prayer

The international Moravian Prayer Watch comes to the Moravian Church in America, Southern Province, for the month of January, 1970.

This is a historical continuation of the Hourly Intercession that grew out of the spiritual revival of the church in August, 1727. For one hundred years after that date, and intermittently since that time, voluntary intercessors have prayed in private and in public on behalf of the Kingdom of God in the world for each day of each year.

As the Prayer Watch comes to each congregation throughout the province during January, individuals and congregations will have opportunity to continue this dynamic vigil in prayer. Here are suggested prayer topics:

THANKSGIVING—for opportunities that believers have to serve God as individuals, as families, and as a church. For the world-wide fellowship of the Moravian Church and the growing spirit of oneness among Christ’s followers of every name in every land.

CONFESSION—That individually and collectively we are still far from abiding in Christ and from glorifying God by the fruits we should, and could, bear as branches in Christ the Vine.

PETITIONS—as individuals—That God may help each to grow in the image of Jesus Christ, the Saviour. That each might show more love for Christ and for one another. That each may be given strength to speak out clearly and act courageously as conscience may direct. That faith may be deepened and strengthened each day.

As families—That we may own and obey Christ as Lord in our homes and let the Holy Spirit guide and equip each for this endeavor of living together in love. That God may bless the children and youth of each home.

As a church—That God might bless the church’s ministry, its Christian educators, its administrators, its members. That as the “Moravian Church in Action” all may more truly be and act a part of the body of Christ. That the church may be a vital

(Continued on page 2)
Our "Black" Hymnal

Time Has Come For Its Successor

James V. Salzwedel

Have you driven a Stutz Bearcat lately? How about going to the closet and take out a dress or suit that was tailored in the 1920's and wear it on your visit to the Shopping Center? Children wouldn't fare too well if the only dictionary they had in school was a 1922 edition.

Much of what we use is no longer of the 1920 vintage, except our "black" hymnal. Many of us find that the hymnals still left in the church pews lack a goodly portion of their contents as a result of their age.

Times have changed, not only from the 1920's but even over the short span of a decade or even a year. Our society

no longer is attracted to a product wrapped in brown paper with the scent of the 19th century. People have changed with the times. We must endeavor to keep pace with our century and put aside items that appealed to another time. Truths are lost if not communicated clearly and with an element of freshness. The black hymnal has served well for over 40 years, but the time has come for its successor. Its replacement will be our generation's scholarship and contribution to the musical heritage of the Moravian church.

How do we approach this new creature, known as the long and anxiously awaited revised Moravian hymnal? Should we convince ourselves that the old one was better or should we accept it with enthusiasm? That is a question only you can answer. Personally, I've waited so many years for the change that it will be received with overwhelming enthusiasm. I will also accept it with confidence because of the abilities and dedication of those who made this book possible.

When we receive our copy of the hymnbook, let's open our minds before we open the cover. If you have a closed mind, it would be best if you keep the book closed. Are we going to be disturbed if our favorite chorale or hymn is altered or deleted? If every Moravian in America had the opportunity to include his favorite hymn in this edition, we would have a volume which would include approximately 50,000 hymns! If everyone had every note exactly as they have memorized it or played it for

The Rev. James V. Salzwedel, Associate Minister in Music, Home Moravian Church, is Chairman of the Commission on Music and Worship, Southern Province.
the past many years, we would first have to develop a musical computer that would issue the correct IBM Hymn card to every congregation. It could be expensive!

Scholarly musical pursuits will be evident in the forthcoming edition as well as genuine concern to maintain the Christian truths contained in the texts of every hymn.

The task of revising a hymnbook is tremendous. It is initiated with enthusiasm, pursued with both organization and frustration, and reaches fruition only through dedication.

This hymnal will not be a shock to the conservative member of our congregations and not a disappointment to the contemporary liberal. To satisfy both would require double or triple texts on every hymn. The musician who insists on more modern harmony and texts will have to create his own. A hymn for this day can be a dated hymn tomorrow, so practicality must reign in these areas of contemporary concern.

It is suggested that organists practice the hymns before the first service with the new edition, or they may find themselves playing in a key different from the printed copy. Choirs should read their notes carefully because the low “G” they have memorized may be replaced with a “C”. It is hoped that ministers will also attempt to include newly appearing hymns as well as those reappearing in the book for their worship services. Members of the congregation will find they will have to look in the index for locating the familiar chorales because the numbers have changed in the 1960's edition. I'm sure it will be less difficult than learning new telephone numbers when the directories are changed.

(Continued on next page)

Time for Prayer . . .

witness in country, in town, and in the crowded city. That in stewardship of the heritage and present talents all may be more worthy of the gospel that is professed.

INTERCESSION—For the whole Christian Church

That God's spirit may guide the ecumenical movement of today and give Christ's abiding blessing to the Body of Christ, His Church.

For the world-wide Moravian Church—for the church in Czechoslovakia, Europe, Great Britain, Eastern West Indies, Surinam, South Africa, Tanzania, Jamaica, Labrador, Nicaragua, Honduras, Guyana, Alaska, in America, the Southern Province and the Northern Province. For special undertakings of the Moravian Church Unity in northern India; with the lepers near Ramallah, Jordan; in the Dominican Republic.

Ask, and it shall be given you;
Seek, and you shall find;
Knock, and it shall be opened unto you.

Based on an Article from The Moravian

COVER PICTURE: Dr. Raymond S. Haupert (left), Chairman of the Hymnal Revision Committee, and Bishop Edwin W. Kortz (right), Chairman of the Hymnal Publication Committee, examine the new hymnal. Photo by John E. Concevitch.

THE WACHOVIA MORAVIAN
We've waited a long time for this hymnbook, so let's "make a joyful noise unto the Lord" and keep grumbles to ourselves. It will become more meaningful for us the more we use it and become familiar with its contents. It is a resource book for our faith, so let's use it faithfully.

The New Hymnal Is Here

E. T. Mickey

Here it is — an accomplished fact, ordered, bought, paid for, our "Workbook of Worship" — the new Hymnal of the Moravian Church. Its delivery date has been assured for the month of November.

This book has been prepared by half-a-hundred or more of our church leaders, who, making use of the best things of the past, have sought also to incorporate those elements of worship relevant for today and for at least one generation to come. The sum total of their work has been the preparation of a book devoid of useless frills and filled with truly practical and usable instruments of worship. Changes were made with a reason, and not just to be changing. By the same token, some changes were not made, always with a reason.

To all of us, at first, the hymnal will be strange, yet to all of us also it can rapidly become a warm friend within whose pages we may find the means whereby we communicate in fellowship with one another and lift our spirits as one to glorify our eternal God and Father, and His Son, our Saviour.

In these next months — for at least a year — let us study this book. Let us seek the reasons for its contents. Let us use it "as is" until its newness has become tried and familiar so that we can use it happily and comfortably. The workmen have attempted to adapt the hymnal to us and the needs of our day; it remains for us to adapt ourselves to it.

As we approach the use of the revised hymnal it might be profitable to think again of what is new in the liturgies and in the music.

What's New in Liturgies*

The Liturgical Section of the Hymnal Revision Committee worked with great care to lose none of the rich doctrinal heritage in our liturgies and at the same time to adjust forms of worship to the needs of our day.

In revising the liturgies we now have, it became necessary to adopt a language of worship which neither discarded the valuable phraseology of the past nor held too closely to antequated expressions. Much of our liturgy is quotations from Scripture. The committee believes that no one version of Scripture contains the perfect expression in every case. Hence, quotations are not from any one translation of the Bible, and sometimes the wording is based directly upon the Greek or Hebrew text.

Liturgical worship is prayer, so many phrases have been revised into the first person of address rather than the impersonal third person. Also, in some of our liturgies there have been places where sequences of thought have been


November, 1969
interrupted or poorly organized because new thoughts were inserted in the past without revision of the old to create a harmonious whole. The places have been set in order.

The present general liturgies have been revised somewhat in language and content. Two new general liturgies have been added, one of them built around the Nicene Creed and the other around the Ten Commandments. These four general liturgies should provide themes for almost all needs not met by the Litany or by seasonal liturgies of the Church Year.

New Titles

Titles of the liturgies of the Church Year have been broadened to cover the season rather than a particular day in that season. This makes their use more inclusive and provides a more comfortable feeling when it is not possible to use them on the exact day. So “Christmas Day” becomes “Christmas” and “Trinity Sunday” becomes “Trinity.”

Some liturgies, such as those now designated as “Patriotic” or “Schools and Colleges,” will hence forth be designated as “National Occasions” and “Christian Education.” Their use on a wider basis is thus encouraged.

The Te Deum Laudamus and the Festival Doxology are among the oldest expressions of the Christian Church and of the Moravian Church. They are, for the most part, unchanged.

The service for Infant Baptism has been broadened and revised to bring out its true meaning and to deepen its spirit of worship and dedication. Its theology is made clearer.

In the interest of unity, dignity and the best of serious and meaningful expression, the services for reception of members by confirmation, adult baptism, transfer from other churches and reaffirmation of faith are now combined into one liturgy for all. Any part of it can be satisfactorily omitted when not needed. All of the questions of profession of faith will now be asked of all who unite with the church, followed by a single question pertinent to the way in which the individual is received into the congregation.

The marriage ceremony has been somewhat amplified and the burial service has been so adjusted as to meet the divergent needs of our day. It has been made suitable for use in both Moravian and non-Moravian communities.

What’s New in Music

There will be a new look in the appearance of the new hymnal and new sounds in musical revisions and in tunes included for the first time. These changes were discussed by Mrs. Margaret Leinbach Kolb in an article which first appeared in the April, 1968, issue of The Wachovia Moravian.

“This by no means implies that all the music in the hymnal will be changed or new. Rather the spirit and approach in revising the hymnal was ‘new.’ Webster defines ‘revise’ as: ‘To look at or over again in order to correct or improve; to make a new, improved, or up-to-date version of.’ This was the policy followed by the Hymns Section of the Interprovincial Hymnal Revision Committee.

“The Hymns Section’s stated purpose was to expand the group of distinctively Moravian hymns and tunes; to discard hymns and tunes out-dated or of doubtful value; to strengthen the quality and
quantity of standard hymns of the Christian Church; and to include hymns from the Bohemian Brethren. The final selection of music provides a wide variety of tunes from the major periods of hymn-tune writing.

"The new look will be placing of the hymn verses between the staves of the music. This practice is followed by most contemporary hymnals. It greatly facilitates the singing and playing of the hymns. In the liturgical section the music for the chants and hymns will appear in the printed service as it occurs. The services for Communion, however, will contain the words only.

New Sounds

"The new sounds will result primarily from tunes included for the first time. These fall into two major categories—general and 'Moravian.' Some of the additions in the general category are: Hyfrydol, Kirken, in Dulci Jubilo, Joanna, Ton-y-botel, and Veni Emmanuel. Among the added gospel hymns are 'Blessed Assurance,' 'I Am Thine,' 'Near the Cross,' and 'Sweet Hour of Prayer.' Of particular interest are two tunes in early American folk style, Amazing Grace and Foundation. Some of the tunes from the twentieth century chosen for inclusion are Sine Nomine, Forest Green, Cwm Rhonda, Divinum Mysterium, St. Dunstan's, St. Joan and Hinman.

"New sounds in the music of the 'Moravian tradition' were the result of new research made possible by the resources of the Moravian Music Foundation and the Bethlehem Archives.

"A number of recently re-discovered hymn tunes by Moravian composers will be included: three of the 'Twelve Chorales' and two hymn tunes by John Antes, one tune by C. I. Latrobe and three chorales attributed to Christian Gregor.

"Nine hymns from the Bohemian Brethren will be new sounds. Appearing as single melodic lines in the Brethren's Hymnals of 1531, 1541, 1544, and 1566, these tunes have been set in model harmonizations in keeping with their times. This will be the first appearance of Bohemian Brethren tunes in their original melodic forms in an American Moravian Hymnal.

"The majority of the chorales required only slight revisions. They will sound the same as they do now to the average listener. Some instances of note—value and melodic changes will be noticeable, but will soon become natural to our ears. All internal double bars and pauses have been eliminated. The chief purpose of the tune is to provide appropriate musical expression to the text. Therefore artificially imposed 'pauses' not in keeping with the text or the written note values are to be avoided.

"The association of certain tunes with particular texts has been respected except as to provide a greater variety of tune usage or to give more effective expression to the text. More variety has been made possible by the addition of a number of chorales.

"Every effort has been made to make this the best possible hymnal for the Moravian Church today. A variety of music has been included to fill our many needs and tastes. The preparation of this music was undertaken in the spirit and hope that Moravians may further deepen their Christian faith and experience in worship through music."
For the Unity

Prayer Watch Topics

In the schedule of the Unity Prayer Watch the Southern Province has been asked to be responsible for the month of January, 1970. Each congregation will be assigned responsibility for a day during the month.

When the Prayer Watch was revived in 1957, the plan called for a 24-hour observance. Since then, the procedure has varied from congregation to congregation. Some congregations have assigned responsibility to individuals around the clock for an hour or less than an hour period. Others have had prayer services in the church or in homes. It is suggested that a one-hour service in the church is a minimum response.

The Joint Provincial Elders' Conference of the two provinces in order to secure wider participation by the members requested that information about the watch be carried in the church journals. The Wachovia Moravian is carrying this material in this current issue as the December issue is reserved for a report on the special synod.

The following prayer topics have been furnished the Provincial Elders' Conference by the various provinces of the Unity.

Moravian Church in America
For our Theological Seminary and those who have the responsibility of deciding on its future direction.
For the leading of the Spirit as we consider the uniting of the two provinces of the Moravian Church in America.
For the involvement of all our congregations and members in witness and action relevant to the great issues of our times.
For our nation in these times of world unrest and turmoil, and for peace and justice among all races and nations.

Leper Hospital in Palestine
For the safety and strength of the nurses who serve there and for their patients.
For an end to hostilities between Arab and Israeli and the progress of all peoples and nations in the Middle East.

British Provinces
That our church may find meaningful areas of service in relationship to the larger, established churches of England and Ireland.
For the new congregation organized at Birmingham among Moravian immigrants from Jamaica and the Eastern West Indies Province.

The Continental Province
A report from the Provincial Board of the Continental Province describes graphically the situation in which it carries on its work:
"The European Continental Province is not a big church in terms of membership and quantity of congregations. It covers, however, a large part of Europe and contributes to the general church-life in the countries where it is present. Due to the political situation; our province is divided into two districts, the Herrnhut District and the Bad Boll District. Both districts are called after the places where the District Boards are located. The Bad Boll District has congregations and societies in five different countries, e.g. Sweden, Denmark, Western Germany, the Neth-
erlands and Switzerland. There are some members of our church scattered even over more countries of the Western part of the European Continent.

"This situation is both a challenge and a promise. We can say, that in spite of language barriers and many cultural differences we form a unity, because we want to serve the same Lord and are indebted to the same Moravian heritage. So the fellowship between the provinces of the World-Unity is reflected in our own province. In a time when many churches are organized along national patterns, we can bear witness of the fact that the Church of Jesus Christ is international."

That the support given Moravian Missions by members of the established state churches of Europe may continue.

That the social services in the Herrnhut District (Orphanages, Home for the Aged, and hospital) may be continued.

For the work among the Moravian immigrants from Surinam in the big cities of Holland.

**North India (Tibet)**

That ways may be found to strengthen our Christian witness among the Tibetan Refugees in North India.

- For the school for refugee children at Rajpar (See *The Wachovia Moravian, August, 1969*)
- For the Rev. E. T. Phuntsog who directs the refugee work and the school.
- For the peace to be established along these disputed borders.

**South Africa (Western Cape Province)**

That Christ's spirit of love and faith may prevail as the church seeks to carry on its work in this racially divided nation.

That the white rulers of the nation may see more clearly the essential oneness of all those for whom Christ died.

Indications of the problems faced by this province of the Moravian Church can be seen from the following excerpt:

"Plans to erect a home for working young men in Johannesburg could not be realized yet. Plans to build a new church at Pella were shelved on account of the uncertainty whether Pella may perhaps be declared a white area. The disaster that we must sell all church property at Moravian Hill and the resettlement of the congregation together with the ten thousands of inhabitants of this district is developing very slowly. We are building a small hall and a dwelling for a church worker at Clanwilliam near Wupperthal. In the Koue Bokkeveld the missionary of the Dutch Reformed Church induced the white farmers not to allow our Rev. van Niekerk to minister to the members of his Wupperthal congregation who are labourers on these farms. In a similar way the Reformed dominee prohibited some coloured people in Stormsrivier to send their children to our Konsa school. We are especially unhappy about such a quarrel between churches in a country where the proclamation of the living Gospel is particularly needed in such far off parts."

**Czechoslovakia**

That our brethren may have a special measure of courage and strength in the face of persecution. A letter from the church there states, "We do not know how long the opened doors will be left by the Lord, but we do know that we are lacking of men, materials and money."

Specifically mentioned are the needs for:

A camp for children
Homes for the aged, particularly retired ministers
Repair of old buildings
Shortage of ministers with only one theological student now in school.

A recent visitor from England commented, “The Czech Province has so many tasks ahead and so little means that to achieve just 10% would be a miracle.”

**South Africa, Western Cape**

The policy of racial separation for this province is similar to those in the Eastern Cape Province. The process of declaring areas limited to racial groups goes on. This results in a sense of insecurity and frustration among the colored population who must submit to rules passed by the white parliament. It means also the uprooting and resettlement of many congregations and whole communities.

That brotherhood in Christ may be strengthened without distinction in spite of all difficulties.

For the theological seminary that it may continue to provide future ministers with a sound and thorough training.

For the Rev. A. W. Hobalgaarn in his service as president of the Unity Board which directs the affairs of the World-wide Moravian Church.

**Priority Concerns**

**Of Our Overseas Mission For 1970**

—Mission candidates who are interested in long-term service, language training, and leadership;
—Intensifying of theological education in our overseas provinces and the recruitment of National pastors;
—An increase in financial support for our Christian concerns through medical and agricultural programs;
—Prayers on behalf of Provincial Boards, a majority of whose members are Nationals, as they seek to lead their provinces toward self-government and self-support;
—The mission outreach on the part of our overseas provinces, so that they may become involved in mission in some way other than in receiving aid (Guyana as it becomes concerned with the work in Honduras and the Eastern West Indies on behalf of Nicaragua);
—Church extension overseas and the new congregations being formed at Diego Martin in Trinidad and East Ruimveldt Gardens in Guyana;
—The present institutions of service—Children's Home in Alaska; clinics in Honduras; hospitals, clinics, nurses' training program, and schools in Nicaragua;
—A greater sense of urgency on the part of all members of the Moravian Church in carrying out the Great Commission at home and abroad;
—A continued awareness of the leading of the Holy Spirit in our present areas of labor and in holding ourselves ready for doors of opportunity which may open to us;
—An increase in the financial support from the churches for the annual budget needs in order to take care of missionaries, their families, and their programs effectively in a day of rising costs of living in the entire world; and continued giving for the purpose of erecting new buildings in every province for a variety of purposes.

**A PRAYER FOR MISSIONS**

O most merciful and ever-living Father, Who through Jesus Christ has given Thy servants eternal life, and
commissioned them to carry the message of Thy love to every corner of the world, make us mindful of our privileges and responsibilities as Thy children. Forgive our selfishness in the face of need, our callousness to human suffering, and our failure to labor for Thy kingdom.

Lead us in that path of service which is worthy of those who are members of the living Church of Christ. May our total ministry, in the name of Thy Son, express itself in the preaching of the Word, the healing of the sick, the education of both the young and adults to fit them to face life in a competitive society and by social service to the needy in mind and body.

We thank Thee for new strength to be found in Thy Church through the witness of new Christians, national pastors and congregations throughout the world. We rejoice in a new sense of mission involving Thy children of every race and nation who have come to Thy light and on whom Thy glory has been seen.

We remember before Thee especially Thy servants who have left home and family to serve Thee and Thy people. Assure them of Thy presence in the hour of temptation, doubt or danger, and may they find renewed strength in the fellowship of the Churches which have sent them forth as well as those among whom they labor.

May the fire of Thy love awaken and preserve among us the spirit of the great cloud of witnesses, who loved not their life unto the death. This we pray in the Name of Him Who was sent as the Way, the Truth, and the Life, even Christ Jesus our Lord.

Amen.

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November, 1969
Prayer for the Sick

A Story of Healing

C. Truett Chadwick

It didn't promise to be too much, as far as operations go — certainly nothing really serious. Over a period of months, Mary (not her real name), a junior in college, had developed an increasing hoarseness, which medical examination traced to a small growth pressing against a vocal cord. So, the operation to remove the growth was scheduled. The growth proved benign. The operation was termed "successful."

It was understood there would be a period of time following the operation during which Mary could only whisper. But, the "whispering days" became weeks, and the weeks stretched into months, and still, Mary could only whisper. Further examination revealed scar tissue on the vocal cord as the culprit. Mary was told there would have to be at least two more operations to correct the condition, and there was the possibility of yet a third. In the meantime, Mary was pursuing her work in college, never able to speak above that pathetic whisper.

At this point, a member of our congregation expressed to me a desire for a special prayer service for healing in Mary's behalf. She, her family, and the Church Board enthusiastically endorsed the idea, and the service was scheduled and announced.

It was held on a mid-winter weeknight, with perhaps 20% of our communicant membership and a sprinkling of relatives and friends from other denominations present. I explained, again, the purpose of the service; then I read selected passages of Scripture pertaining to healing, prayer, and healing in response to prayer, both in the Gospels and the Epistles. For a moment, then, we thought together of exactly what we should pray for. We decided we would first thank God for the skill of those who had diagnosed her condition, operated, and cared for her thus far. Then we agreed to commend Mary, and ourselves, to the loving will of our Heavenly Father, asking him, in the name of Jesus Christ, to heal her. Our prayers were not the usual "sentence prayers." Instead, we suggested that each one present pray silently, in his own words and in his own way. We closed the service with a pastoral prayer and benediction.

For some months following, Mary's condition remained virtually unchanged. Then, one morning in late spring, I received a telephone call from Mary's mother. She was ecstatic — her voice trembling with awe, relief, and unbounded gratitude. "I just had a call from Mary," she told me. "Yesterday, quite suddenly, she found herself able to talk. She didn't tell me about it until after she saw the doctor today. She has just left his office. He tells her the examination shows the scar tissue has pulled away at one side, shows evidence of doing the same on the other, and that he feels full recovery is expected without any further surgery!"

The next Sunday, during our regular worship service, I informed the congre-
gation of these developments, and we joined, then and there, in a special prayer of praise and thanksgiving.

Sometime later I officiated at Mary's wedding. One of the great thrills of my life, and my Christian ministry, was hearing her voice, clear and firm, pledging to God and to the young man beside her, the traditional vows of love and devotion.

How do we explain it? I do it by paraphrasing the words of the young man, blind from birth, who experienced the restoration of his sight at the hands of Jesus, "All I know is, whereas she couldn't talk, now she can. And it happened after we asked our Lord, in prayer, to heal her."

This is but one experience, and perhaps the most dramatic, of such healing within our congregation during the past year. There have been at least three others. For them all, we give to God the Father, Son, and Holy Spirit the glory and the praise forever.

The very fact that such experiences seem "unusual" suggests, it seems to me, that we have somehow lost sight of the fact our Lord's ministry was three-fold: Preaching, Teaching, and HEALING. Jesus healed! And we cannot present him accurately if we present him merely as Teacher, OR Preacher, OR Healer, for he was all three, as the Gospel accounts so eloquently testify.

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A PRAYER FOR THE SICK

Lord Jesus Christ, when you walked on earth, sufferers cried to you for help in the streets and in the open country, and you heard them and healed them. Even so, attend unto us in our afflictions, we pray. Grant us such faith in your healing power that we, together with those we hold before you now in our hearts, may rise from our infirmities of body and soul in the strength of your perfect health, eager to show forth our praise and thankfulness in your service all our days. Amen.

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NOVEMBER, 1969
PRAYER AND WORSHIP

Prayer can and should be an important part of the Sunday church service. The congregation which understands itself to be a people on a pilgrimage anticipates the hour of worship as an experience of being in God’s Presence. Together the people present themselves before God and invoke his blessing and power on their lives and ministry.

In our church the time after the sermon seems best suited to be reserved for “prayers for the day.” As the pastor kneels at the prayer desk, the congregation unites in prayer before God. The sick and shut-ins are notified that the congregation will be at prayer each Sunday at 11:55 a.m. Thus, at this specific time each Sunday the church gathered and the church absent are together in a very special way. Almost always the sick are remembered in the prayers for the day, frequently being named individually in the prayers.

Often, too, the servant-ministries of the members are presented to God for his blessing. The ministries represented in a church service are many. On a typical Sunday God’s blessing is asked for laymen who donate hours each week to help a young man recover from brain injuries received in an accident, for laymen who find strangers coming to them for counseling in marital and personal problems, for parents who are trying to be Christian servants to their children and teachers who view their work as a Christian calling, for the layman who conducts services in jails and visits homes in times of crisis, for laymen who give hours each week in community service, and for others who are trying to find their particular servant-ministry.

It is impossible to cover all prayer needs in a few minutes every Sunday. At least once a month we try to pray specifically for the Nation, the Worldwide Church, Family Life, the Local Church, Viet Nam, Foreign Missions and the World.

In recent weeks comments as “The prayers today were helpful,” and “Omit anything in the service, but do not change the prayers” have been directed to the pastor. The Church gathers for praise and worship, but for something more if it is seeking to be the People of God.

Christian D. Weber
Pastor, Boca Raton, Florida

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THE WACHOVIA MORAVIAN
The Bible and the Daily Texts

James G. Weingarth

The Bible is not a horseshoe to be nailed above a garage door for good luck nor a rabbit's foot charm against evil. Yet there is a use of it which brings only good to the user (2 Timothy 3:15-17) and prevents a torrent of evil. (Psalm 119:11).

For 239 years now our church has provided one such use of the Scriptures in the Daily Texts, our denominational book of devotions. That at least a measure of success has been attained and immeasurable help given through these two and two-fifths centuries is evident in the publication and distribution now of over one million copies annually in 26 languages and dialects.

One purpose above all others prompted the beginning of this wonderful venture, and that was to send out a word of light or love or hope or guidance or instruction or warning or encouragement from the Bible to every traveler along the way who would be offered it and would use it. There was a simple, practical belief in the Bible as God's word to man and a respect for it and use of it for daily nourishment to the soul and life. So it is still to millions of believers who read that good word of the Lord in whatever format sent out by whatever denomination.

The Daily Texts is our way of doing this. And the invitation goes out again and always again to read a word of the Lord for the life of a day. The basic idea was to choose a “text” or thought from the Old and New Testaments for each day, the one from the Old Testament to be a watch-word or guide-word for the day and the one from the New a doctrinal or teaching-word.

Saturday, November 8, 1969

In returning and rest you shall be saved; in quietness and trust shall be your strength. Isaiah 30:15

If we hope for that we do not see, we wait for it with patience. Romans 8:25

O thou faithful God, in this rushing and busy — though I sometimes wonder where to and why — world, lead me to relax, to rest, to wait, to trust. The world won't fall apart if I slow down. For thou dost neither slumber nor sleep. Amen.

THOUGHTS OF A YOUNG PERSON

Charity Johnson

It's God

Scientific words are all confusing.
It’s God that made the plants to grow.
H2O is quite amusing,
But it’s God that made the waters to flow.

What Would You Do With A Church?

If I had to rearrange a church, I would try to make it more joyful. The minister, (he or she), would not wear a dark suit to church — he would wear a turtle-neck, and bellbottoms. I do not mean to destroy tradition or respect, I just mean to make it seem alive. He would use words that teenagers use, and he would be able to communicate well. Every one would be welcome.
That is what I would do. What would you do?

**My Dearest Friends**

My dearest friends, they call me white.
My dearest friends, defend their right.
My dearest friends, they make some fuss,
They don't want to sit, at the back of the bus.
My dearest friends, some people hate,
My dearest friends, determine fate.
My dearest friends, Oh, please come back!
My dearest friends, are black.

**DEATHS**


Wohlford, Mrs. Herbert W. (Tillie), born February 13, 1897; died September 9, 1969. A member of the Little Church on the Lane. Funeral conducted by the Reverend James Johnson. Interment in Elmwood Cemetery, Charlotte, N. C.

Flynt, Mrs. Ottie Sapp, born June 11, 1886; died September 23, 1969. A member of the Kernersville Church. Funeral conducted by the Rev. Terry Jones. Interment in Kernersville Moravian Graveyard.


Padgett, Mrs. Ada Weisner, born April 25, 1882; died September 21, 1969. A member of Konnoak Hills Church. Funeral was conducted by the Rev. Jimmie L. Newsom and the Rev. Archie Jones at Wall-Glade Chapel. Interment was in the Friedberg Moravian Graveyard.


*The Wachovia Moravian*
Moravian Missions — currently speaking

Bequests for Missions

Through the years, the mission outreach of the Church has received special blessings from the thoughtfulness of those who remembered the Board of Foreign Missions in their wills. Every now and then the mail brings an unexpected notice that a will is being probated and the Moravian who had been giving to missions regularly was foresighted enough to add a clause in his will for the benefit of missions.

Within the last three years, the following Moravians made a bequest to the Board of Foreign Missions and the board acknowledges their gifts with gratitude:

Rudolph J. Grabow, Watertown, Wisconsin
Peter Nelson, Green Bay, Wisconsin
Gertrude Punzel, Lake Mills, Wisconsin
Helen R. Spring, Dover, Ohio
Henrietta Tabbert, Edmonton, Alberta

We are Building “Our” Hospital

The work on the Thaeler Memorial Hospital buildings has been progressing nicely. Publicity has been given to the many volunteers from the United States who have given unselfishly of their time and talent in this project. A report from Dr. Peter Haupert gives credit to another group of workmen, the local men. There was a need for a speeding up of the final stages of the project, but let Dr. Haupert’s own words tell the story.

“At noon the workmen were called together. Each of the men stated that he would be willing to pitch in to meet the deadline. Others commented to the group that this was no ordinary construction project but was the construction of their own hospital, and this idea seemed to take a real meaning. I turned to the project in mid-afternoon and was greeted with the sight of the entire team of people working just as fast as they could move. Hammers and saws were flying and the minute one man finished a project he would approach Mr. Vernon Miller in search of more work to do.

“Among the men there was circulating the idea of donating two additional working hours each day without extra pay. The men stated that they were anxious to come to work at six in the morning and stay until six at night without any increase in pay, for they realized that this was their hospital and it was doing a great service to their people.

“One must give credit where credit is due. There were several prayers concerning the problems associated with the project. We feel that in a very real way the work of this hospital has been given some divine help, and that this represented a real ‘outpouring of the

November, 1969
New Miskito Translation

Dr. William Wonderly, American Bible Society Translations Secretary, has written to report on a joint effort in Nicaragua to produce a Miskito New Testament which will be to the Miskito people what the “Good News For Modern Man” means to English-speaking people. To produce this volume, the American Bible Society has taken the initiative in calling together representatives of the Moravian Church and the Roman Catholic Church on the East Coast of Nicaragua. The first book to be translated is the Gospel of Luke and it will be followed by the Book of the Acts.

Of this project Dr. Wonderly says: “Although it is still somewhat premature to predict the way in which this project will get organized, I think we can say pretty definitely that here we have the beginnings of our first genuinely ‘common’ translation project between Protestants and Roman Catholics in the Western Hemisphere. Both groups have an important and complimentary contribution to make; the Moravians, from their tradition of biblical translation and use in Miskito, and the Catholics from their fresher approach which combines a desire to communicate the biblical message with freedom from any traditional biblical style which would impede the use of popular and fluent Miskito. The latter have already made a contribution in this aspect in helping the entire group become aware of the need for more contemporary style, and it is hoped that they may indeed be able to make a continuing contribution in this area as well as in the sheer volume of the labor required to get this work done.”
The Church Around The World

Hymns For Lutherans in U. S., Stress "Contemporary Situation"

The Inter-Lutheran Commission on Worship has released the first edition in a series of "fascicles of hymns" dedicated to the "contemporary situation."

This edition marks a significant step in the production of hymns and worship aids for more than 95 per cent of all Lutherans in North America, according to the Rev. Mangus Egge, director of worship and church music for the American Lutheran Church.

Both the literary content of the hymns and the production method of the series are based on radically new concepts.

In content, the commission was concerned with retaining the richness of the church's tradition, while at the same time seeking "to enhance and enliven that tradition with lively speech and song for the church of the future."

The new hymns are no longer limited to agricultural settings, the commission said. God's presence is also recognized in the urbanized industrial centers. For example, in this hymn:

Engines and Steel!
Loud pounding hammers
Sing to the Lord a new song!
Limestone and beams!
Loud building workmen
Sing to the Lord a new song!
He has done marvelous things.
I too will praise him with a new song!
Classrooms and labs!
Loud boiling test tubes
Sing to the Lord a new song!
Athlete and band!
Loud cheering people
Sing to the Lord a new song!

He has done marvelous things.
I too will praise him with a new song!

The 21 hymns in the first edition are based on the belief that "social tensions, new currents in theology and piety, new fears, new hopes — all call for fresh expressions." Nineteen of them were written after 1900, most of them in the last few years. They reflect a broad range of musical style and interests.

The new philosophy of the hymnal publication is suggested in the technical name for the book. It is called "a fascicle of hymns" rather than a "hymnal."

The American College Dictionary definition of a "fascicle" is "a part of a printed work; a number of printed or written sheets bound together, as an installment for convenience in publication."

Thus, as new hymns and worship material are written by and for the commission, they can be made available more quickly in fascicle form. One member of the Inter-Lutheran Commission on Worship said he doubted that the church would ever again publish a new, large, hard-cover hymnal.

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November, 1969
The second fascicle, which will feature the liturgy of contemporary worship, will be available next Spring. All the editions will carry the title “Contemporary Worship.” (RNS)

Rising Costs, Inflation Seen Spurring Church Union Moves

Rising costs facing local churches from taxation and inflation can be expected to give added impetus to the ecumenical movement, the National Conference on Program of the Consultation on Church Union (COCU) meeting in Cincinnati, Ohio, was told.

“The world is going to help us with our agenda,” according to the Rev. John A. Anderson, executive secretary of the Board of National Ministries for the Presbyterian Church U. S. (Southern).

Local taxes and national inflation, he said, may combine to force a greater collaboration between the Churches than has been true in the past.

One effect of spiraling costs will force the Churches to forego the luxury of duplication and competition, he said. Individual denominations will no longer be able to afford a “cathedral” a block away from another denomination’s “cathedral,” he added.

“Inflation,” he said, “is going to make us start working together.” It may also bring about a “new efficiency” which the institutional church needs in today’s world, he said.

Mr. Anderson cited situations in India where church-sponsored hospitals were built within a few miles of each other and conducted their business without any attempt to share or even know what facilities were available in the neighboring institution.

The associate executive secretary of

The Wachovia Moravian
the department of health, education and welfare of the United Presbyterian Church, Mrs. A. Eugene Adair, went further and said that the Churches must become "involved in restructuring public education." The small private college which is frequently church-sponsored, she suggested, may have "had its day."

The meeting was called by COCU, a consortium of nine Churches exploring the possibilities of union, to discuss closer cooperation — particularly in the area of missions, education and evangelism.

Member denominations of the Consultation on Church Union are the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Methodist Episcopal Church, the Christian Church (Disciples of Christ), the Episcopal Church, the Presbyterian Church U. S. (Southern), the United Church of Christ, the United Methodist Church, and the United Presbyterian Church.

(RNS)

Dr. Flemming: NCC Will Always Be Controversial

If the National Council of Churches does the job it should be doing it will always be a controversial organization, Dr. Arthur L. Flemming said in a speech at St. Louis.

"Some people will approve of what the Council does and says, and others will not like its actions and pronouncements, but Christianity as a whole will be strengthened because the NCC exists and speaks," according to the Council's president.

"The National Council of Churches provides the kind of built-in conflict in the life of the church which is all to the good and which makes us build and grow," he said.

Dr. Flemming, a Methodist layman who is president of Presbyterian-related Macalester College in St. Paul, was Secretary of Health, Education and Welfare in the Eisenhower cabinet.

Dr. Flemming urged churches to regard the policy statements of the NCC as the basis for thorough discussion of significant issues, rather than as statements binding upon denominations or local churches. "Even on very controversial issues like Vietnam and the urban crisis, Christians can come up with sounder conclusions if they consider all aspects of the issues." The National Council speaks out on many social issues and problems, but its basic purpose is evangelism in its broadest sense, Dr. Flemming said. "Evangelism and social action are two aspects of the Christian
Gospel, and they cannot be separated in any healthy presentation of the Gospel.” (RNS)

“The Christian Ministry”
Publishes First Issue

A new, bi-monthly magazine for pastors has been published by the Christian Century Foundation.

Called The Christian Ministry, the publication is a successor to The Pulpit, published for 40 years by the foundation which also issues the Christian Century, an ecumenical weekly.

The Rev. Robert G. Kemper, editor of the new magazine, was in New York on publication day to address the directors of the department of ministry of the National Council of Churches. The department is related to the magazine, as is the Academy of Parish Clergy and the Institute of Advanced Pastoral Studies.

The editor said that extensive conversation has taken place with leaders of the National Federation of (Catholic) Priests Councils. The first issue, dated November, reflects the ecumenical base. A major article, by Father Edward F. Heenan, S.J., discusses a “new breed” of clergyman. It presents data from sociological studies on attitudes of Catholic priests and Lutheran pastors.

Mr. Kemper said The Christian Ministry is designed for those in the “profession of ministry.” In addition to sections on “ideas and innovations,” the “disciplines” of ministry and practical issues (including sermons), there are features and book reviews in the publication.

The editor said he hoped to include an interview with a leading ministerial figure in each issue. The first interview...
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November, 1969

focused on Dr. Reuel Howe, director of the Institute for Advanced Pastoral Studies.

Mr. Kemper described the style of the magazine as a combination of the traditional and the more contemporary.

The Christian Ministry, he said, invites readers to respond. A chief awareness of its editors, Mr. Kemper added, is that “ministry is something you do.”

(RNS)

Graham Urges U. S. Turn To God For Only “Way Out” Of Crisis

Evangelist Billy Graham told a group of Senators and Congressmen that he sometimes has a feeling that some of them “feel that there may be no way out, that perhaps we are now facing problems that seemingly are insoluble.”

He made the observation at the President’s Prayer Breakfast, marking the annual national Day of Prayer October 22, in the White House, attended by 80 Senators and Representatives. Mr. Graham said he detected this reaction by members of Congress through his daily reading of their remarks in the Congressional Record.

He believes there are four periods in American history when it seemed to some that there was no way out, but “we took the same route out of our problems each time,” namely, turning to God.

The crises involved George Washington at Valley Forge, the Constitutional Convention, the Civil War, and the present “time of great confusion and frustration and crisis.”

Washington, having lost many men through death and desertion, went to God on his knees, he said. This inspired many of his troops to form little prayer groups “in which they were praying
that God would help them.”

When, at the Constitutional Convention in 1787 in Philadelphia, it seemed that there were going to be 13 separate nations, Benjamin Franklin reminded the delegates that those who envisioned one nation were “men who believed in God.” The delegates then prayed “and out of that prayer meeting (came) our Constitution,” Mr. Graham said.

Lincoln, during the Civil War, “time after time turned to God, calling the cabinet to prayer, kneeling in prayer with a woman who came to visit him . . . .” Lincoln was “probably the most religious of all the Presidents,” the evangelist said.

“I wonder,” he continued, “if the fourth crisis is not the present crisis.

“I wonder if the time hasn’t come (to pray for) the supernatural power of God that I believe has intervened in American history before.

“I wonder if this may not be the avenue of our salvation at a time of great confusion and frustration and crisis,” he said.

“If we will get our eyes on God — and I believe the men in this room can help direct the nation’s eyes to God — the American flag is going to continue to wave over the ‘land of the free and the home of the brave’ for generations to come.”

“Yes, we are in a crisis. Let’s do what other men have done, let’s turn to God,” he urged.

“You men are helping lead the way by meeting in prayer. One of the most encouraging things that has happened in our generation has been the prayer groups in the House and the Senate. It is something we can tell people about, to say that people in Washington are praying. God bless you and thank you.”

(RNS)
Letters to the Editor:

LETTER

Box 188
St. John's Antigua
October 15, 1969

Dear Editor:

The article in your magazine by Dr. Cox (July, 1969) on the war in Viet Nam is one of a series which reflect his opinion on Viet Nam. Since no other views have been expressed, one would think that Dr. Cox speaks for Moravians, which he does not; some, perhaps, but not all. That is why I cannot leave his article unchallenged.

Nobody can dispute the horror, the suffering, and the destruction which war brings. I too have shared the heart-ache with parents whose sons have died, as I tried to minister to them as their pastor. Nobody has ever maintained that war is right. War has always been wrong. The point I dispute is Dr. Cox’s approach to Viet Nam, in which he assumes that everybody agrees with him, and that his own opinions are so obviously right that nobody could disagree with him.

First, he mentions the issue of self-determination. Do the communists have the only rights to self-determination? Do not the South Vietnamese also have that right? In every case where the argument of self-determination has been used, the communists were interested in it only on their terms. History records that the peace treaties after World War II called for self-determination in countries now behind the Iron Curtain, in which in fact there was none. In communist language, self-determination means only the opportunity to determine to become a communist.

Second, Dr. Cox’s evaluation of the movement of communism as simply a group of countries with the same political philosophy, each pulling in its own direction does not bear with the facts. From the beginning, Marx and Lenin called for world domination. To this end the U.S.S.R. and her satellites have been driving since the 1917 revolution. The invasion of Czechoslovakia said plainly to the world that the Soviets will accept no deviation from the communist line and from the accepted course of world revolution. War, murder, and intrigue are acceptable means of achieving communist ends.

Finally, as to what judgment future historians will make about our involvement, nobody is able to say. It may be the very opposite of what Dr. Cox thinks.

Nobody can argue with the idea that far too much has been spent on war when it should be spent to meet the problems of poverty all over the world. But are society’s evils to be remedied by communist revolution? The activity of the communists in Viet Nam represent a military solution to political and economic problems that Dr. Cox objects to. Dr. Cox has a mixture of poli—

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tics, theology, and military strategy in his article. He can believe what he likes. His theology and mine are a good deal alike, as is our abhorrence of war. Where we disagree is in politics and military strategy, in which neither is an expert. Nor do I think that The Wachovia Moravian is correct in letting his views go unchallenged.

Sincerely yours,
Richard I. Shamel

BOOK SHELF

Youth Fiction:

ISFENDIAR AND THE BEARS OF MAZANDARAN by Bronson Potter (72 pp.; Atheneum; $3.75) is a charming tale of the adventures of a fourteen year old boy in Iran. Isfendiar hopes to find answers to all the questions of life as he travels throughout his country.

What the boy saw, the people he met, and the things he learned keep the reader entranced. Most important of all, Isfendiar listened — to the words of his father, to those whom he served, to his fellow travelers, and returned home content in his new-found wisdom that “each day can be an adventure in learning from God’s Creation.”

Spark Up Your Devotions:

GOD IS NO FOOL by Lois A. Cheney (176 pp.; Abingdon; $3.50) In her sensitive reflections and her cool satire, Lois Cheney presents God — that paradoxical God of love, fear, hope, whim, grace, majesty, and wit — as all these things and a keen adversary as well. Each bemused selection is a thrust at the reader’s ego and at his attempt to manipulate a God who is “no fool.”

WHEN YOU LEAD DEVOTIONS by Rolla O. Swisher (128 pp.; Warner; $1.75) This book of devotional services is designed to meet the needs of many groups and occasions. Anyone who is called upon to lead devotions, will find this book a rich source of helpful suggestions. There are 50 programs for use with Sunday school classes, prayer meetings, or young people’s meetings. These devotional programs can be used as they are, or easily adapted to local situations.

Faith in Action:

THE LOCAL CHURCH LOOKS TO THE FUTURE by Lyle E. Schaller (240 pp.; Abingdon; $2.75 paper). For those who are struggling with the relevance of the church, here is a very positive note which emphasizes that the “local church is neither obsolete nor irrelevant.”

The author illustrates from actual encounters with many parishes the validity of his thesis. There are four basic assumptions: that the congregation will continue to be the most common institutional expression of the church — special ministries should not be regarded as rivals of the parish; evangelism and engagement in mission in the world are not incompatible; institutionalism is a fact of life; the quality of the decision-making process in the local church can be improved.

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Laymen at Synod

In This Issue . . .

- The Special Synod Reviewed
What It Was All About

"Seldom in the History of the Moravian Church, has a group of people had a greater opportunity or a greater responsibility than we do in our consideration in this synod. We are living in an era when the influence of Christianity is continually being attacked and negated on all sides. The membership rolls of our churches are beginning to fall. The place of true Christianity is being relegated to a sometimes concern by an increasing number of Church members, and more and more people are falling into the trap of talking a good game, while standing on the sidelines.

"Although it is difficult for those who love the Church to admit it, it is becoming increasingly apparent that unless we become aware of the problems confronting us and do something about them, our Church is going to be relegated to just another organization which we must attend. We have far too long allowed ourselves to be a group of people that has remained on dead center not moving one way or the other. It seems to me that we all should be in constant fear of the admonition of Christ, 'Because you are luke-warm I will spew you out of my mouth.' For this is the position which we have allowed ourselves to drift into, a lukewarmness on the part of the members, a lukewarmness on the part of the clergy, in fact a lukewarmness on the part of all concerned; to the point that not only is this apparent to the non-churched, but finally it is becoming apparent to the churched. For some reason in too many instances our churches have adopted as their un-spoken theme song, 'We will find a little nest out in the west and let the rest of the world go by.'

"But we have had an excuse that at least sounds reasonable to man, even though I doubt if Christ would accept it. After all we have not had the opportunity in the past to discuss these issues. We have been busy. We have in fact (Continued on next page)
The Special Synod, 1969

The Special Synod of the Southern Province was held in the Fellowship Hall of Home Church, November 6, 7 and 8, 1969. Every congregation in the province was represented with the total delegates numbering slightly over 200.

The synod organized by electing Clayton H. Persons, Chairman; Richard F. Amos, Vice-Chairman and Edwin L. Stockton, Secretary.


On the opening day, after organizational details had been taken care of, the period before lunch was given over to a report by the Synod Planning Committee of which Jack M. White served as Chairman. This report grew out of and expressed the concerns that emerged from the Pre-synod Seminars which were held in most of the congregations of the province.

James A. Hancock opened the report of the planning committee by saying, “Some of the presentations will probably make some uncomfortable, irritate some, elate some — but they are basically designed to cause re-evaluation, concern and a renewed dedication to the true call of Jesus Christ to go into the world — teaching, living and spreading His Gospel.”

“This Moravian Synod,” Mr. Hancock concluded, “has an opportunity that few denominations have. This group — here — now — can be the first to unshackle itself — to do away

What It Was All About . . .

(Continued from preceding page)

been so busy with some of the organizational aspects of our churches, that we just have not had the time really to consider these important questions of the place of the Church in our world. We have been very good housekeepers, and have done a fairly commendable job of it.

“But that excuse no longer applies. For now we know. Now we have gotten ourselves into a position of no longer being saddled with these tasks and have gotten the opportunity to come to grips with the problem of the real question. This is what we are here for. This is what this business is all about.”

Jack M. White
from the Report of the Planning Committee
with past prejudices — unfold its tremendous potential and go forth to those outside the church."

The Synod Planning Committee communicated its report through color slides with taped background music, choral readings of Scripture and litany and a sound film entitled, “What Is the Church?” Chairman White concluded the report. A part of his statement appears on the inside front cover of this issue.

The afternoon and evening sessions of the first day were occupied with four presentations dealing with four concerns that, according to the Synod Planning Committee, had been the dominate issues raised in the Pre-synod Seminars. These presentations were made under four headings:

1. Spiritual Revitalization and Radical Demands of Being a Christian.
3. The Responsible Christian Home and Family.
4. Church Structure: Structure of the Church School, the Congregation, the Boards of Elders and Trustees and the Province.

The first presentation was made by seven individuals who gave personal testimonials of their Christian faith. They were Jennings Snider, Eugene Reed, Ronald Shackelford, Miss Sue Hale, Steve Shelton, Herbert Schoof and Douglas Carter.

The fraternal delegates from the Northern Province addressed the synod on the afternoon of the first day just before the evening meal. They were Herman E. Collier, president of Moravian College, John S. Groenfeldt and Edwin A. Sawyer, members of the Provincial Elders’ Conference, North. Bishop Edwin W. Kortz, executive officer of the Board of Foreign Missions, who was a delegate by virtue of office, also spoke briefly.

Meals were served the delegates in the dining room of Salem College.

The Committees were assigned rooms in the Christian Education building of the Home Church. Coffee and other refreshments were found in the Club Room in the Rondthaler Building.

The Synod concluded on Saturday afternoon at 6:25 P.M. The traditional

EDWIN STOCKTON at the desk of the secretary of synod.

RICHARD AMOS was chosen vice-chairman of synod.
closing service of synod in the Southern Province was observed although in somewhat shortened form because of the lateness of the hour.

Church States Its Mission

"To discuss the program and purpose of the Moravian Church, Southern Province, in our society today" was the reason given by the Synod of 1968 for calling the Special Synod. One committee, the one headed by the Rev. William H. McElveen, attempted to put that purpose into words.

The committee presented a resolution, which was approved, that the church "state its mission in the following way." There followed a threefold statement of mission:

"We will **preach** and **teach** the Good News of God's love and forgiveness and spiritual salvation for those who repent and place their faith in the Saviour, Jesus Christ.

"We will **show** to men the Good News of God's love and forgiveness by:
- loving the unlovely,
- becoming personally involved with and trying to understand needy people so as to win the right to speak from our hearts to them about God's love and grace,
- providing for their needs which they cannot themselves provide for in their present state and by helping them become equipped to provide for themselves in self-respect.

"We will **take public stands** for things (e.g. fair housing, fair education and opportunities, peace) which we believe contribute to abundant living for people generally in our society."

"Our Church," the resolution continued, "will fulfill this mission by:
- spending substantial portions of our monies for meeting the needs of the whole man (e.g., ministering to the elderly, giving free lunches or breakfasts, day care, low cost housing, training for daily life, etc.)
— particularizing our mission to the needs of particular communities.
— experimenting with new forms of ministry."

The resolution was prefaced with a declaration that “it is obvious that mankind is suffering from guilt, loneliness, fears, divisions, hatreds, prejudices, wars and violence, physical needs, dehumanizing poverty, etc., all of which keeps him from experiencing abundant living.”

The Place of Young People

The place of young people in the church came in for considerable attention and action during the three days the synod was in session.

While the number of youth (18 years of age and younger) was limited, it became obvious to observers that the overall age of all delegates was lower than most recent synods.

The young people who were present took an active part in the deliberations and their voice was heard in committees and on the floor in plenary sessions.

The proposal which drew the most attention came from Committee No. 8 of which the Rev. Lewis B. Swaim was chairman. It affirmed that “there is a growing concern for full participation of youth in all phases of church life” and urged “all congregations to allow each communicant member in good standing, regardless of age, the privilege of voting in congregation council.”

Efforts were made to amend the resolution by changing the words “regardless of age” to name a specific age at which a young person could vote such as 16 or 18 years of age or older. These efforts failed.

The passage of this recommendation emphasizes a growing recognition of the place of young people in congregational life and calls on the churches to take seriously the desires of young people to be heard. It is not binding legislation on any congregation, however.

In further actions the synod directed the Board of Christian Education and Evangelism to “appoint as soon as possible a provincial youth worker” and directed the Commission on Youth to hold a Youth Synod in 1970 in order to allow the young people of the province to share their ideas with the regular Triennial Synod of 1971.
The synod in its most significant action created for the province a Board of Homeland Missions. This board will take over the functions of the old Church Aid and Extension Board and assume new and expanded responsibilities as defined by synod.

Authority for replacing the Church Aid and Extension Board by a Board of Homeland Missions was given to the Special Synod by the Synod of 1968.

The membership of the new board was set at twelve elected by synod. Of the twelve, nine will be laymen and three ministers. An amendment from the floor added the provision that of the nine laymen a minimum of two should be young persons who at the time of their original election would be 21 years of age or younger.

The president of the Provincial Elders' Conference and the provincial treasurer will serve on the board by virtue of office, bringing the membership to fourteen.

It was ordered, however, that the 24 members of Church Aid Board should serve as the Board of Homeland Missions until the synod of 1971.

**A Director by July**

It was specifically stated that the Board of Homeland Missions shall "employ a person to serve as full-time director of Homeland Missions no later than July 1, 1970." The salary and office expenses of this director are to be included in the budget for 1970-1971.

PETER BLUM of Old Salem symbolically acts as diarist for a flashback to the Synod in London in 1741 when Christ was recognized as Chief Elder of the Moravian Church.

*December, 1969*
About this the synod was positive and direct.

The duties of the director of Homeland Missions were enumerated:

- Maintain an office which will serve the total province.

- Appoint committees and task forces to carry out communications and programs.

- Research areas of community need, and bringing such information to the attention of congregations, provincial boards and committees, and Provincial Synods.

- Establish programs in which community need is ministered to by concerned individuals.

- Represent the denomination in investigating areas of cooperation by the denomination in social ministries on an ecumenical level.

- Act as a resource agency to congregations and local committees on social ministries.

- Serve as an educational agency in preparing programs and conducting seminars which will direct the local congregations’ attention to specific areas of community concern.

- Assist in the establishment of congregations in areas of need.

**Assume Debts**

The synod was equally positive that the new board must assume the debts of the old Church Aid and Extension Board. These were listed as Park Road, $83,000; Rolling Hills (Orlando, Florida), $70,000; St. Philips, $33,500 and Laurel Ridge $30,000. This is a total of $216,500. The board is required to honor the obligation to liquidate the debt of $30,000 on Laurel Ridge in the intersynodal period of 1968-1971.

Even more restrictive was the resolution which was approved “that the amortization of the existing indebtedness on Park Road, Orlando, and St. Philips shall be in an amount not less than the amount paid in the 1969-1970 fiscal year.” Each of these three congregations are in the present budget for $22,500. Counting the $10,000 for the Conference Ground debt, the former Extension Building Fund has a budget for 1969-1970 of $77,500 with pledges from the congregations amounting to only $73,158.

The synod voted enthusiastically for the creation of the Board of Homeland Missions. It also voted to restrict the work of this board during its first years by placing on it the burden of the old debts.

Nonetheless, the establishment of the new board is seen as a step forward and as an effort by the Southern Province to establish new priorities in seeking to fulfill its mission in today’s society.

The synod spoke to the concept of Homeland Missions in other and indirect ways:

- Instructed the Board of Homeland Missions to conduct a thorough investigation into the area of race relations and the welfare of minority groups in the Winston-Salem/Forsyth County area, and make specific recommendations concerning where and how the Moravian Church might invest resources in a ministry of reconciliation, and lead the congregations in this ministry.

- Called on the province in a resolution entitled “new churches” to “consider other than suburban communities in future expansion planning,” and declared “that an expansion church being self-supporting at a future date not be an essential criteria of evaluating the desirability of expansion in any community.”
The Question of Authority

The question of authority was highlighted in two directives of the Special Synod. One addressed itself to the duty and authority of the Provincial Elders’ Conference to supervise the ordained ministry and the individual congregations. The second spoke to the authority of the provincial synods and called on the Provincial Elders’ Conference to see that the directives of synod are carried out by the congregations.

Congregational Evaluation

The resolution on the evaluation of the work of the local congregation was drafted by the committee of which Mrs. T. M. Foster was the chairman. The thrust of this action was that channels of communication should be opened up between the Provincial Elders’ Conference and the pastors, the Boards of Elders and Trustees and finally the membership of the congregations.

The PEC was directed to confer annually with the pastor about his personal goals and his goals for the congregation. A similar conference was called for with the local boards to consider goals and priorities. Finally, the evaluation of the congregation’s ministry resulting from these conferences is to be made known to the whole membership.

This legislation as approved by synod reads:

BE IT RESOLVED, That the Provincial Elders’ Conference be instructed to evaluate on an annual basis the ministry of each congregation of the Moravian Church, South; and

BE IT FURTHER RESOLVED, That this evaluation be carried out by conference with each minister of the province, in which the minister’s personal and congregational goals shall be defined; and

BE IT FURTHER RESOLVED, That a representative or representatives of the Provincial Elders’ Conference shall confer with local church boards annually to evaluate the following:

(1) The goals of the congregation;
(2) The priorities of the Southern Province as contained in the directives of synod and in the programs of the provincial boards;
(3) The priorities of the Unity as a whole and the priorities of interfaith relations;
(4) The pastoral relationship in each congregation; and

BE IT FURTHER RESOLVED, That the local board or boards make available to each member the evaluation of the ministry of that congregation.

Authority of Synod

The authority of synod and of the
Provincial Elders' Conference “to implement all actions approved by synod” was the theme of the following resolution as it was approved:

WHEREAS, the present structure of the Moravian Church, even when rigidly enforced, provides much local autonomy and freedom for diverse opinion, and

WHEREAS, there must be a final authority concerning all matters of church programming, and

WHEREAS, in the Moravian Church the authority of synods and provincial boards is essential to united effort; therefore

BE IT RESOLVED, That this synod reaffirm the authority of the Provincial Elders’ Conference to implement all actions approved by synod; and

BE IT FURTHER RESOLVED, That this synod insist that local congregations accept, support, and carry out all legislation approved by synod; and

BE IT FURTHER RESOLVED, That failure on the part of any church to cooperate in matters decreed by synod shall result in the withdrawal of pastoral leadership and/or any other action deemed necessary by the Provincial Elders’ Conference.

As originally presented the last paragraph called for “exclusion from participation in synod” for failure to cooperate. This was ruled to be in conflict with the Rules and Regulations of the Southern Province and was deleted. It was pointed out, however, that exclusion from synod in certain circumstances is already provided for in the Rules and Regulations.

REGARDING THE RIGHT OF A CONGREGATION IN THE SOUTHERN PROVINCE TO END DELEGATES TO SYNOD, ARTICLE III OF THE RULES AND REGULATIONS CONTAINS THE FOLLOWING PROVISION:

“Each congregation shall be entitled to one delegate for every one hundred (100) communicant members in good standing, based on the membership list at the close of the preceding fiscal year,

Provided, the following requirements are annually fulfilled:

a. The payment of the pastor’s salary, such salary to be agreed upon by the Board of Trustees or the Church Board of the Congregation and the Provincial Elders’ Conference.

b. The payment of its current expenses.

c. The payment annually of all contributions required by Synod.”

*The required contributions are listed in Article XVIII as Homeland Missions, Foreign Missions, Education of Candidates for the Ministry, Provincial Administration, Christian Education and Evangelism and Pensions for Ministers.
Freedom of the Pulpit

The obligation of the church to stand for the "freedom of the pulpit in its proclamation of the total gospel" was affirmed. The Provincial Elders' Conference was called on to "actively and authoritatively support" any minister who is threatened, if his position is judged to be valid.

WHEREAS, the Moravian Church in America, Southern Province, exists solely to do the will of Jesus Christ, and

WHEREAS, a number of our ministers have left pastoral service in our Province, having felt they could best serve Christ's will in other ways, and

WHEREAS, some of our ministers fail to preach that which they know to be the truth out of a sense of fear for their own security and the security of their family; therefore

BE IT RESOLVED, That we reaffirm the concept of the freedom of the pulpit in its proclamation of the total gospel; and

BE IT FURTHER RESOLVED, That, if church boards, congregations, any groups or individuals threaten this freedom, the Provincial Elders' Conference consult first with the bishops and then with the minister and his church board(s), to determine if his position is consistent with the doctrine and teachings of the Moravian Church, and, if his position is valid, the Provincial Elders' Conference actively and authoritatively support the minister.

Other Resolutions Approved

A number of other resolutions on various and sundry issues were approved. These include a new fiscal year for the province beginning January 1, 1972; a study of Federal Housing programs available for church sponsorship; a program of prevention and rehabilitation for the addict; better communications between local boards of Elders and Trustees; obscenity; the Ground of the Unity; report of synod to the congregations; implementing resolutions on race passed by the Synod of 1968 and revitalization.

Fiscal Year

WHEREAS, there would be advantages in the local congregation in conducting stewardship campaigns in the fall of the year rather than in the spring or summer; therefore

BE IT RESOLVED, That the provincial and local fiscal church year be changed from July 1 - June 30, to January 1 - December 31, to be effective January 1, 1972.

Federal Housing

WHEREAS, there are various Federal Government Housing programs available for church sponsorship for the poor and needy; therefore

BE IT RESOLVED, That the Provincial Elders' Conference be instructed to appoint a committee to investigate the various Federal Housing programs available for church sponsorship, and if the Provincial Elders' Conference deems these programs feasible, they be hereby empowered to take the necessary action to detail and implement the program or programs selected.

Rehabilitation for the Addicted

WHEREAS, our present society is incumbered by the social illness of alcoholism and drug addiction;
POSTERS WERE PROMINENTLY DISPLAYED on the walls of the Fellowship Hall.

BE IT RESOLVED, That the Synod instruct the Provincial Elders' Conference to establish a committee to study and plan a program of prevention and rehabilitation in respect to drug addiction and alcoholism and to present a resolution for action at the 1971 Synod.

Church Boards
WHEREAS, there is a need for better communication between congregation boards; therefore
BE IT RESOLVED, That the responsibilities of the Elders and Trustees remain separate spheres in those congregations where these two boards exist; and
BE IT FURTHER RESOLVED, That these boards meet jointly upon request of either board; and
BE IT FURTHER RESOLVED, That the pastor of each congregation be invited to participate as a non-voting member at all Trustee meetings.

Obscenity
BE IT RESOLVED, That we encourage all public officials in present and future efforts to control obscenity in publications, public visual presentations, and especially graphically illustrated advertising in an obscene manner,
AND BE IT FURTHER RESOLVED, That this Resolution be sent to the public officials of all communities in the Southern Province of the Moravian Church, immediately.

Ground of the Unity
BE IT RESOLVED, That synod reaffirm the statement of faith which is found in the Ground of the Unity (Church Order of the Unitas Fratrum, Unity Synod, 1967) as important to the total life of our Southern Province Moravians today; and
BE IT FURTHER RESOLVED, That the Ground of the Unity be broadly published throughout the churches of our province, not just every three years during synod's convocation, but also throughout the intersynodal period as the need arises; and
BE IT FURTHER RESOLVED,
That the instruction of our youth and adults prior to reception into the membership of our various churches definitely include this statement of faith.

JACK M. WHITE concludes the report of the Synod Planning Committee.

Report to Congregations

BE IT RESOLVED, That the chairman of this synod appoint a committee of four ministers and five laymen to formulate and administer a program to communicate to each local congregation what the presentations, the actions and emphases of this Special Synod and the Synod of 1968 are; and

BE IT FURTHER RESOLVED, That this program be presented to each congregation on a Sunday morning in lieu of the weekly Church School and Worship hours in order that as many members of the congregation as possible may be involved; and

BE IT FURTHER RESOLVED, That this committee complete its assigned task before June 30, 1970.

Implementing Resolutions on Race

WHEREAS, there is a crucial need in our society for reconciling the divisions between white and black people, and

WHEREAS, the Triennial Synod of 1968 spoke with powerful insight concerning the need for each member of the Moravian Church to examine his attitudes toward the Negro race in the light of Biblical teaching and the example of Jesus Christ; therefore

BE IT RESOLVED, That this Synod reiterate the resolutions of the 1968 Synod and urge all members and congregations to give attention and meaning to these resolutions.

Revitalization

WHEREAS, there is a growing awareness of the need for spiritual revitalization, and

HERBERT WEBER speaks on an issue before synod.

WHEREAS, the persons making the presentations in this regard expressed the necessity of personal and total commitment of oneself, and

WHEREAS, this personal motivation is needed for persons to become effective servants to the needs of our world; therefore

BE IT RESOLVED, That the pastors of our churches be encouraged more fervently to preach the Gospel of Jesus Christ and offer the opportunity for people to make a public commitment or rededication to Christ, thereby causing our congregations to become committed to Christ in such a way that they will be truly the Body of Christ in the world.

DECEMBER, 1969
Concerning a Congregational Program Of Concern and Action

WHEREAS, faith without works is dead, and

WHEREAS, it is the duty of every Christian to be the image of Christ in the world in all phases of life; therefore

BE IT RESOLVED, That each congregation must inventory its resources for individual personal service, and develop programs to motivate each member to witness, to be concerned, and to join in action, resulting in personal commitment to Christ and works in His Name.

The Christian Family

WHEREAS, the Moravian Church recognizes that the family is a basic unit in God's order of creation and God's purpose in history, and

WHEREAS, the Moravian Church views with dismay the evidence of the erosion, dissolution, and destruction of family life in today's world; therefore

BE IT RESOLVED, That the Moravian Church re-examine its total life and work on the provincial level and on the congregational level with a view toward (a) better and fuller understanding of the nature and mission of the Christian family in the church, in the community, and in the world, through such means as workshops and discussion on Christian Family Life; (b) providing every means possible to support and maintain, assist and strengthen the place of the Christian family unit in the life and work of the church, through such means as:

1. Examining and correcting its programs and activities where they are actually contributing to the disunity of family life,
2. Involving families as units in study, witness, and service,
3. Providing opportunities for, and encouraging participation in family camping and retreats at Laurel Ridge.

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THE WACHOVIA MORAVIAN
Mission Work Curtailed

By Budget Shortages

Many exciting developments and opportunities for progress are to be found today in the provinces assisted by the Moravian Church in America through its Board of Foreign Missions. New hospital buildings have recently been completed in Nicaragua, a beautiful new Moravian Church building has been opened for use in Managua — the capital city of Nicaragua, a new congregation will soon be formed in Guyana, and there are excellent prospects for the further development of an effective camping program and work among the young people on the island of St. Croix. These and many other doors are opening and only wait for us to take advantage of the fine opportunities they offer.

However, it looks as if some of these doors cannot be entered because just at the time when the opportunities are so great Mission Board finds itself in the position of having to cut back the work it assists because of a shortage of funds. This shortage has been caused by the failure of the congregations in both the Northern and Southern Provinces to subscribe in full in their church budgets the amounts requested of them for missions.

Last year the congregations in the two provinces failed by $17,000 to contribute enough to underwrite the budget in full. Of this amount, $4,000 represented the failure of congregations in the Southern Province to underwrite their portion of the budget. Prospects for the current year are even worse. For this year our churches have failed to underwrite the amount requested of them by some $6,000.

DECEMBER, 1969

The Congregations of the Southern Province that paid the full amount requested of them for Missions last year are listed in “Missions — Currently Speaking” on page 14. We commend these congregations and urge those not giving their fair share to bring the amount up to what is requested.

We salute the Ardmore, Boca Raton, Friedland, and Rolling Hills congregations who for the current year have written more into their budgets for missions than was requested of them. Of this select group one is the newest congregation in the province and another is a Florida congregation with a communicant membership of only 127 that is assuming full financial self-support this year for the first time and is also making payments on a parsonage debt.

Are we going to be satisfied to have the Southern Province show a deficit in its mission giving for two successive years or are we going to prove by our action that we really believe that its mission work is one of the primary purposes for the existence of the Moravian Church?

F. Herbert Weber,
Board of Foreign Missions
Member Executive Committee

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New Parsonage on St. Thomas

The Memorial Moravian Church on St. Thomas, located in the busy center of Charlotte Amalie, dedicated a new parsonage on church land near the New Herrnhut Church. The old parsonage was built prior to 1881 and was located on a very busy and noisy intersection. The new building is out in the hills in a quiet spot.

The dedication service had as participants the Honorable Melvin Evans, Governor of the Virgin Islands, the Rt. Rev. G. Oliver Maynard, Bishop of the Province, and the Rev. Norman Prochnau, pastor. The congregation gathered in front of the house and the ministers, honored guests and choir were on the porch. Mrs. Oliver Maynard cut the ribbon for entry into the new parsonage.

The study was given in memory of Mrs. William N. Schwarze, the daughter of Bishop and Mrs. Edwin Grieder, by her children. Mrs. Schwarze spent her early years on St. Thomas where her parents served for many years.

Mission Giving in the Southern Province

The Southern Province reported that 28 congregations met or exceeded their mission apportionments as of the end of the fiscal year, August 31, 1969. The Board of Foreign Missions is grateful to the following congregations for their loyalty and generosity in our World Outreach: Ardmore, Bethania, Boca Raton, Calvary, Little Church on the Lane, Christ Church, Fairview, Coral Ridge, Friedland, Fries Memorial, Fulp, Home Church, Hopewell, Kernersville, King, Messiah, Mt. Airy, Mt. Bethel, New Philadelphia, Oak Grove, Olivet, Park Road, Raleigh, Rolling Hills, Rural Hall, St. Philips, Trinity and Union Cross.

Thaeler Hospital Buildings Dedicated

On October 12 at 11 a.m. a service of dedication was held at Bilwaskarma for the new buildings (Clinic, Surgery, Ancillary) at the Thaeler Memorial Hospital. Participating in the service...
were Dr. A. Peter Haupert, Dr. Theodore Rights, and Mrs. Violet Hooker of the hospital staff; Bishop Hedley Wilson, the Rev. John Coleman, the

GRAHAM H. RIGHTS, representing the Board of Foreign Missions, speaks at the dedication of new buildings at the Thae1er Hospital.

Rev. John Wilson representing the Nicaraguan Church; the Rev. Graham Rights of North Carolina, representing the Board of Foreign Missions; a nurses' choir of 30 voices; and representatives of the workmen and the surrounding villages. November 7 was the date on which the President of Nicaraguan and his staff visited the hospital and participated in additional ceremonies.

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Provincial Elders' Conference

The Rev. Thomas F. Presley has accepted the call to become pastor of the King Moravian Church and was installed on Sunday, November 2, by Dr. Clayton H. Persons.

The Rev. C. Bruce Weber, who completed four years of mission service in the West Indies last December, has accepted the call to become pastor of the Enterprise Congregation. He was installed on Sunday, November 9, by Br. Thomas A. Kimball, a member of the Provincial Elders' Conference.

The Rev. Jack T. Nance was installed as pastor of the Mizpah Moravian Church on Sunday, December 7, by Dr. Clayton H. Persons. He had served the Providence Congregation since July 4, 1965.

The Moravian Church in America, Southern Province, was represented at the General Assembly of the National Council of Churches in Detroit, Mich., November 30 - December 5, by Dr. Clayton H. Persons, Jack M. White, and Mrs. Lawrence Fulp.

Representatives of the Joint P.E.C.s, the Moravian Music Foundation Trustees, and the Music Festival Committees met in the Southern Province on Saturday, November 22, to talk over the whole music situation in the Moravian Church and to determine what goals and purposes should be set.

Clayton H. Persons

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An open house at the new parsonage of Oak Grove Church was held on November 2 from 2 to 5 p.m. At the same time the young people held open house at the nearby old parsonage, which has been converted into a recreation center.

The new parsonage, located behind the church, was purchased from Mr. and Mrs. Ronald Pegram on August 15. The brick and shingle split level house has three bedrooms, three baths, living room, dining room, kitchen, family room, basement, and two-car garage. The house was painted, carpeted in the living room and family room, and the women of the church made new draperies and curtains. (The pastor, the Rev. Charles W. Fishel, and family moved into the home on September 29.) The purchase price and refurbishing of the new parsonage was approximately $30,000.

The women's fellowship served refreshments and provided guides for the tour of the house. The vice-chairman of the elders, the chairman of the trustees and the parsonage committee, consisting of two trustees, served as guides and were available to answer any questions.

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DECEMBER, 1969
DEATHS


Creasy, R. Haston, born March 4, 1898; died October 12, 1969. A member of Grace Church, Mount Airy, N. C. Funeral conducted by the Rev. Harold D. Cole. Interment in Grace Church "God’s Acre.”


Hedgecock, Mary Jones, born October 26, 1886; died November 6, 1969. Funeral conducted by the Rev. J. Calvin Barnes. Interment in Salem Moravian Graveyard. Member of Calvary Church.


Thomas, Richard Murray, Sr., born August 25, 1912; died October 18, 1969. A member of Konnoak Hills Church. Funeral was conducted by the Rev. Jimmie L. Newsom. Interment was in Salem Moravian Graveyard.

Weisner, Alma Sutton, born November 22, 1881; died October 26, 1969. A member of Moravia Church. Funeral conducted by the Rev. R. Burke Johnson. Interment in Moravia Graveyard.


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THE WACHOVIA MORAVIAN
Southern Baptists are rapidly becoming convinced of the effectiveness of the coffeehouse as an evangelistic tool.

The Rev. Wendell Belew, secretary of the department of pioneer missions for the Southern Baptist Home Mission Board, considers them to be a method of extending the Church.

"This department is concerned with establishing any program to reach people," Mr. Belew noted, stressing that a large percentage of Americans are under 25.

"This may be the hardest group to reach," he added. "It may also be the most responsive. This group is searching for values; their values have not been established yet. If the church can be willing to take its message to people who are rebellious against the church, it can have excellent results."

With the advent of the coffeehouse, the Baptist Press maintains that differing opinions have emerged as to the most effective way to use such locations for Christian witness.

"The Lost and Found" is the name of a coffeehouse sponsored by the Worcester (Mass.) Baptist Chapel. It has a program which mixes religion and entertainment. On Tuesdays, a Bible studies program is followed by a half-hour of folk music. The house has also presented a religious light show and hopes to produce short religious plays. The Rev. Robert Tremaine, pastor, explains:

"The coffeehouse is a place for kids to go, but the validity of our being here is that our people are at the tables to witness. The aim of our house is to bring people into a life changing experience with Christ."

The Rev. Larry Patterson, who operates "The Catacombs" at Brooklyn's Park Slope church with the Rev. James Daves, disagrees. The two Brooklyn Clergymen refuse to push salvation onto their clientele.

"We are concerned because they're people," Mr. Patterson said. "We believe God will give the increase. Before they can trust our Christ they must learn to trust us. They must believe that we're honestly trying to give them a service and not trying to preach at them."

Mr. Belew, watching the growth of coffeehouses at Southern Baptist churches around the country, gives this answer to those who may be dubious about their effectiveness:

"If you're going to demand that a person meet you on the level in which you are comfortable, you're going to lose him. The people who come to the coffeehouse are usually un-Christian but not anti-Christian. When you are there you feel the presence of Christ in an uncomfortable way. There is a sense of expectancy.

"The coffeehouse may not be a Christian community, but it's more than you find in many churches."

Southern Presbyterian Team
To Study World Hunger

A 15-man Presbyterian, U. S. (Southern) task force has launched a five-year plan for dealing with world hunger and its root causes, focusing on the population explosion as one of the major problems.

A clergyman serving the task force in Washington, D. C., will keep members informed on pending legislation involv-
Plight Of World Refugees Detailed To Churchmen

The refugee caseload in South Vietnam at the end of October stood at 537,827, according to U. S. State Department data presented by Ambassador Ellsworth Bunker to a National Conference on World Refugee problems.

Mr. Bunker delivered a paper before representatives of 60 voluntary and church agencies working with displaced persons. The State Department data noted that the number of refugees has decreased by almost half in recent months.

Since Jan. 1, 1969, a total of 396,081 has been returned to South Vietnam villages, according to the figures. The State Department said that on Oct. 31 there were 126,602 persons in temporary centers, 147,631 in the resettlement process and 172,534 outside the centers.

Ambassador Bunker said that 3.5 million, or roughly 20 per cent of the total population of South Vietnam, have sought refuge from the ravages of war or from Communist harassment in the past five years.

Pressing needs continue, Mr. Bunker stated. He said there were 31 voluntary agencies from 26 countries involved in refugee work in South Vietnam, contributing more than $20 million annually. In the present fiscal year, the U. S. and South Vietnamese government have
expended $3,825,000 in refugee assistance through contracts with voluntary agencies, Mr. Bunker told the conference. (RNS)

**United Presbyterian Commission Wants Youth Representation**

The United Presbyterian Commission on Ecumenical Mission and Relations will soon add the voice of youth to its activities.

The commission has proposed that young people of varying racial, cultural, and economic backgrounds be elected to its membership next year.

A special committee was appointed to plan ways in which the commission can determine the views of youth on major issues that affect its work.

Names of prospective youth members will be submitted to the nominating committee of the General Assembly, which gives final approval. (RNS)

**Northeast Georgia Churches Join In Project To Combat Poverty**

An interdenominational alliance of five Christian churches has joined forces with government agencies in a new organization to combat poverty in the State of Georgia.

The goal of “Mission: Concern” was stated by Brooks Hays, director of the Center for Ecumenical Studies at Wake Forest University, N. C., and former president of the Southern Baptist Convention. “We are determined,” he said, “that those deprived shall share in affluence. The paternal kindness of the 19th Century is not adequate for the dynamic present. . . Unworthy of a Christian nation is the fact of millions who will go to bed hungry tonight. However, no matter how much is brought in for food, nothing will take the place of the presence of those who care.”

*December, 1969*
Participating in the new agency are the Southern Baptist Convention and United Methodist, Episcopal and the Presbyterian Church, U. S. (Southern) congregations. A Roman Catholic priest is active in the work.

They will work with the Ninth District Opportunity, Inc., which coordinates activities of government-funded poverty projects such as Head-Start and Community Action Program. VISTA volunteers will also participate.

According to officials, the success of the first full gathering of supporters was surprising to some. The northeast Georgia area of Appalachia is known for its conservatism as well as for such statistics as: 2,670 unemployed; 20,437 families with less than $3,000 annual income; 1,097 school dropouts; 36 per cent of all housing sub-standard; and the fact that more than 30 per cent of the population have less than eighth grade educations.

Approximately 260 leaders, representing a large percentage of the denominational strata, attended the assembly to finalize details and establish the organization.

Because of the heavy Baptist population of the area, organizers said they were “encouraged” to see a significant number of small church Baptist pastors present. However, they said “noticeable absences were apparent.”

Jack H. Richardson, Baptist pastor of McDonnell Memorial church in Hiawassee, was chairman of the planning committee. He will continue as chairman of the organization.

“We're not talking about ways to worship,” he noted. “We're talking about problems too large for any one church or group, but which can be preached by all of us.”

Immediate goals are being set for housing, ministries to the elderly, day care centers, nutritional programs, recreational facilities, tutoring, clothing sales centers, and employment, health, financial, and educational services.

(RNS)

Anglican Church Army Opens Addiction Prevention Center

The Church Army, an Anglican agency, has opened a drug addiction prevention center, the first of its kind in London and only the second in England.

Located near the Church Army's headquarters in northwest London, the center will stress prevention of drug addiction rather than treatment and care of those already on drugs.

Capt. Michael Comber, director, said the center will be capable of serving 26 persons at a time.

When the decision to establish the center was announced last December, according to Capt. Comber, it was stressed that it was designed “for young people in danger of becoming addicts and also for addicts who are undergoing

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THE WACHOVIA MORAVIAN
hospital treatment. It will be an environment in which rehabilitation can take place."

Capt. Comber said the staff hopes to be able to help young addicts rediscover a purpose in life and readjust to society.

Meanwhile, the New Life Foundation announced a program for addicts at its annual rally in Westminster Chapel. A round-the-clock telephone service will provide counsel and aid to drug addicts. The telephones will be manned by specialists. (RNS)

Finch Advocates Religion-Psychiatry Collaboration In Mental Health

Secretary Robert H. Finch of Health, Education, and Welfare described clergymen as the "largest single source of assistance" in mental health care

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DECEMBER, 1969

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because of their numbers and because "most people" turn to their clergyman first in time of trouble.

He emphasized the value of "cross-disciplinary approaches" utilizing both psychiatry and religion and said he was "happy" that HEW is a participant in current experiments in the field.

"The National Institute of Mental Health is currently funding several innovations involving training grants for pastoral education in mental health in seminaries and universities," he said. "The object is to integrate behavioral science knowledge skills, and principles of preventive mental health into the clergyman’s traditional role."

Mr. Finch was the keynote speaker at a three-day conference in New York on "The Revolution in Values — The Response of the Healer." The conference sponsored by the American Foundation of Religion and Psychiatry, an agency founded by the late Smiley Blanton, a psychiatrist, and Dr. Norman Vincent Peale, president of the foundation.

"We should not ask any discipline to sacrifice its own vision," Mr. Finch asserted. "We should only ask that it share that vision in full with other components in service to the common cause of the whole man."

That cause, he added, is a "religious vision — an attempt to understand how man arranges his life, and how he relates to his environment."

He saw the ability of government to meet current needs limited, necessitating its cooperation with other groups in society.

"Government alone cannot minister to the spiritual needs of the people," he said. "Government itself — and its failures — may be one of the precipitating events in our loss of confidence."

"Our society's attack on problems of mental health must be better coordinated along inter-disciplinary lines... Just as we are overcoming the fratricidal strife of the past between psychology and psychiatry, so must we now forge even wider ranges of disciplinary partnerships."

(RNS)

The pictures of synod were made by Thomas L. Norris, Jr. of Raleigh, N. C. He served as a member of the Synod Planning Committee and was an advisory delegate. The picture of the Oak Grove Parsonage was by Allie Brown, staff photographer of the Winston-Salem Journal.

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THE WACHOVIA MORAVIAN
Evangelicals Urged To End
“Cultural Isolation”

A leading conservative theologian has called on evangelical Christians to break out of their “cultural isolation” and “march and sing our faith in the open mart.”

Otherwise, asserted Dr. Carl F. H. Henry, “we may find ourselves so much on the margin of the mainstream movements of modern history that by 1975 ours will be virtually a Dead Sea Caves community; our supposed spiritual vitalities will be known only to ourselves and publicly we will be laughed at as a quaint but obsolescent remnant from the past.”

Speaking at the Eastern Baptist Theological Seminary in Philadelphia at his installation as Visiting Professor of Theology, he called for involvement in education and social issues, while strengthening evangelism based on the Bible as “the Word of God written.”

“If while evangelizing we abandon education to alien philosophies, we shall abet a climate that condemns Christianity as a religion for anti-intellectuals only,” Dr. Henry warned.

If Christians are silent about social problems, he said, “even some pagans will now respond as Christians ought to, while others will exploit the valleys of discontent for political advantage or personal benefit.”

The former editor of Christianity Today emphasized, however, that if evangelism is neglected “we shall fail our generation where it needs help most of all.”

The work of the church should be “not white or black, not West or East, not Baptist or non-Baptist,” said Dr. Henry, an American Baptist. “Breaking down our fences we must link hands and hearts with Christian believers of every race and region.”

Recalling the fall of the Roman Empire to the invading tribes, Dr. Henry spoke of the present as a time when “the barbarians are coming.”

“I overhear the stirring of approaching savages; I can hear them in the wind,” he said. “Our generation is lost to the truth of God.”

He cited particularly the misuse of science for destructive ends, reason and persuasion giving way to mob pressure, and institutional Christianity becoming preoccupied with changing social structures.

Dr. Henry also asserted that institutional Christianity has “dropped the last barricade to the return of the pagan man” and “has been too busy either powdering her nose to preserve an attractive public image, or powdering the revolutionaries and reactionaries who need rather to be remade in Christ’s image.”

Though the barbarians are coming, Dr. Henry said, the future does not belong to them because “Jesus Christ the Lord is coming” also. The question is whether the church will allow the barbarians to dominate the present, he said.” (RNS)

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