The Assembly of the National Council of Churches of Christ

A Visit to Honduras
Reporting on
Assembly of
The National Council of Churches

The Synod of the Southern Province in 1968 directed that "steps be taken to initiate a two way communications system between the local congregations and our representatives" to the World, National and North Carolina Council of Churches.

This resolution instructed The Wachovia Moravian to act as a part of this communications system as follows:

1. "A special issue or issues of The Wachovia Moravian be devoted to the World Council of Churches, the National Council of Churches and the North Carolina Council of Churches, giving the details of debate and formation of resolutions, and outlining the total work of these councils.

2. "Subsequent issues of The Wachovia Moravian contain information on current work of these councils, how our delegates vote on all resolutions and why they voted as they did."

In fulfilment of this directive, this January issue, 1970, is devoted in part to the meeting of the Assembly of the National Council of Churches which was held in Detroit the first week in December, 1969. Moravian delegates were given specific assignments to cover certain aspects of the assembly's announced program. Three of these delegates were from the Southern Province.

By reporting on the events of this assembly, The Wachovia Moravian continues its effort to carry out the directive of the Synod of 1968.
The theme of the General Assembly of the National Council of the Churches of Christ in America was “Therefore, Choose Life,” taken from Moses’ address to Israel in Moab as recorded in Deuteronomy 30:19. Emphases of this theme were made in addresses and the worship services. The pastor of Hartford Baptist Church, Detroit, the Rev. Charles G. Adams, and the choir from the same church emphasized the joyful response to truth as evidenced in the music of the lively spiritual and the spirited gospel word and music through the churches of our black brethren.

In the Advent spirit, the Medical Mission Sisters used a song which repeated, “He comes, comes, ever comes” and admonished “Believe in Him, therefore, and choose LIFE.” Moving contemporary worship services alike emphasized the choice and urged each and everyone to choose life in a positive way.

The spirit of the assembly for me is best described as “listening” and “responding” with most of the time taken in “listening.”

The presence of outside “special interest” groups changed the agenda significantly. Present were representatives of minority groups in the United States.
composed of American Indians, Hispanic Americans, Arabs, Alaskan Indians, Aleuts and Eskimos and the National Welfare Rights Organization. Instead of small groups meeting for a planned total time of nearly ten hours to discuss and make recommendations to the churches on “Goals for the 70’s,” the meeting time for this purpose was actually only one and one-half hours. Time was given instead for “listening” to those who wanted to present their concerns for justice. In each case, the speakers pleaded for representatives of the churches to help them in their fight for justice in the United States as this applied in their situation.

Within the group, women, youth and black people asked for greater representation in the inner workings of the council for future General Assemblies, the General Board and the staff of the council.

There were individuals and groups who seriously questioned whether a group of people, appointed from over thirty denominations, could in such a council say anything positive to the churches concerning the life of the Church when viewpoints were so divergent. After debate, discussion and response, even a representative of Jonathan’s Wake, a group questioning the effectiveness of the whole Christian Church, had to admit he saw possibilities of new life.

Patience, as evidenced in Christian concern even for radical groups who took over microphones, had a telling effect on those same individuals and groups. The fact that representatives of such groups stayed to see how Christians in a large representative body would respond indicated clearly their respect for the reaction of the council. The out-going president, Dr. Arthur Flemming, won the admiration of all as he evidenced his own deep commitment to Christ and the work of His Church.

As a part of the setting of the assembly, various pictures of the cross were kept on an illuminated screen behind the speakers' tables throughout the meeting. No one could miss the truth that what God did in Jesus Christ is always at the center of the individual Christian life and in the life of His body, the Church.

Mission In The Seventies

Jack M. White

The problem of establishing “Goals for Mission in the Seventies” by the National Council of Churches of Christ is the same problem as found by each of us individually and denominationally. That is: times, needs and ideas are changing so fast that any document purporting to outline such goals can be and often is outdated almost before it is written. The General Assembly of the N.C.C.C. tried valiantly to address itself to this question of goals, but was caught up in the necessity of action and discussion on current problems of our churches and the world to an extent which left little time to speak specifically to Goals for the Seventies.

Mr. White is the Assistant to the President of Salem College and a member of the Provincial Financial Board of the Southern Province.
I think it is interesting to note at this point that my impression of the General Assembly and the N.C.C.C. was one of openness. With all the criticism which has been heaped on the N.C.C.C. and in particular the staff of the N.C.C.C., I feel that the fact that the meeting of the General Assembly was the most open, and democratic organization which I have seen, is most important. At no point was the viewpoint of officers, staff or in fact anyone forced on the assembly. The actions taken were in all cases the actual feeling of the assembly and were based on a real effort by everyone to understand all facets of every problem and give these problems their most prayerful consideration.

If the church is to be a force in meeting the needs of humanity in the years ahead it must be kept flexible enough to meet these needs, in whatever way is demanded by the situation. Dr. Wedel in her inaugural speech indicated as much when she said she doubted if God was overly concerned about church structure. I feel therefore we can say that one goal in the 70's will be to make our churches into organizations which will allow them to be receptive to the needs of the world and meet these needs.

I feel that the N.C.C.C. in keeping with this receptiveness will become a much younger group. The council came to a definite realization that the youth must be involved in all facets of the Church life. The young people from many denominations were present and in a very real way showed the assembly many of the problems, and concerns which they are facing. It is fair to say that the council has seen the error we have all made in leaving the youth out of the churches.

It is also apparent that another direction of the churches in the 70's will be that of a greater emphasis on the need for cooperation between churches. Unless a person is privileged to sit in an assembly such as the National Council of Churches of Christ, the magnitude of the problem facing us in the 70's is not

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realized. The many forces from within and without the church must be dealt with if our churches are to survive and participate in a meaningful way. These forces and needs cannot be met by one church alone, but can only be dealt with if we meet them with a united front.

If the idea of reconciliation between man and between nations is to become an accomplished fact, then we must first have reconciliation between churches. It is not going to be possible for our churches to proceed in the next few years in a way that is based on the philosophy of "tending to our own knitting." We must and I feel will see the Ecumenical movement in the 70's reach a new height and play probably the predominate role in the work of our churches. I feel that the National Council of Churches of Christ in the U.S.A. will become a larger body, with communions not now present seeking and becoming members. Personally, after having seen some indication of the job to be done by the Christian Church in the world, this cooperative movement among churches to meet these needs is not only desirable, but essential, if our goal of Christ for the World is to be met. No denomination can do it alone. We must truly become the United Body for Christ in the World. This is our only hope.

Black Churchmen In Detroit

Edwin A. Sawyer

The black churchmen who participated in the eighth general assembly of the National Council of Churches of Christ rendered an immense service to that assembly and to the ongoing life of American Christianity. They did not succeed in electing the Rev. Albert Cleage, Jr., as president nor the Rev. Leon Watts as general secretary, but seven out of twenty-seven of the officers for 1969-1972 nevertheless are black.

The finest cultural contribution to the assembly was a concert of religious music presented by Duke Ellington and his orchestra. The most inspiring worship service of the assembly was led by the Rev. Charles G. Adams and the Rev. Robert O. Williams of the Hartford Avenue Baptist Church of Detroit. And one of the most humorous, relaxing and yet perhaps most penetrating speeches on the floor came from a Mrs. Patrick of the United Presbyterian Church, a black minister's wife.

Mrs. Patrick in beautiful Christian humor asked why the General Board of the Council always has to meet "on a Tuesday, Wednesday and Thursday." How, she queried, can we hope to make it a council of lay, black and working people when key meetings are not held over weekends? Her incisive prodding was sustained in an official report and said the assembly was 87% white, 74% male, 66% of age 50 or older, and 58% ordained.

Dr. Sawyer is a member of the Provincial Elders' Conference and president of the Eastern District Board of the Northern Province.

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James Forman of the Black Economic Development Conference was there to complain about an injunction used at the N.C.C.C.'s headquarters last spring against his group; to urge dissolution of the National Council; to recommend that churches give up foreign missions and work on racism at home. He said no doubt correctly, "The Black Manifesto will forever be on your minds."

Mrs. Rosa Parks, the woman who stepped onto a bus in Montgomery, Alabama, fourteen years ago to insist on her rights and inspired the activity of the Southern Christian Leadership Conference, was present and spoke modestly. Robert G. Clark, the first black elected to the Mississippi house of representatives in a hundred years, was recognized. Dr. R. H. Anderson of the Progressive National Baptist Church presented the cause of the National Farm Organization (including the grape pickers of California).

Leon Modesty, a Crisis Committee consultant, quoted tellingly Dr. Edwin Espy's report, "A church that cannot speak to the time cannot speak to eternity." To him a general assembly with all its expense for travel, hotel bills and so on is "an exercise in futility." He concluded, "Oh mighty white N.C.C., I can no longer hear your high-sounding words echoing in an empty ravine."

Dr. Ezra Johnson of the African A.M.E. Church cut down a previous black "old fashioned" speaker by referring to his speech commending the N.C.C.C.'s solid achievements in the civil rights movement as "asinine drivel." Decorum usually prevailed, in spite of passionate debate. The most reprehensible act of the week (pouring red paint over the papers and document of the officers to symbolize their bloody hands) was committed by a white Methodist minister from the Free Church of Berkeley, Calif. All delegates listened with enlightenment and profit to former Ambassador (to Japan) Edwin O. Reischauer and to John W. Gardner, chairman of the Urban Coalition.

Dr. Edler Hawkins gave the most promising report of the meetings in so far as economic aid for black development is concerned. He is chairman of the National Council project committee on social and economic development. A structure is being established hopefully to raise "tens of millions of dollars" to provide training for blacks, seed money, loans for organization and equipment, and investments for growth. The board of missions of the United Methodist Church has promised $350,000 for these general purposes, the United Presbyterian Church $100,000 and the Episcopal Church $200,000.

"It is a structure which could tap all kinds of institutional and private resources: donations, grants and equity investment. The structure could become a vehicle for other institutions beside the church, such as universities and labor unions. It could enable any institution or private individual with an investment portfolio, to redirect its investments into American businesses whose main aim is the improvement of the human condition..."

If this new venture succeeds, if white churches seriously set themselves to try to break the back of racism, and if at the next assembly the president or general secretary is a black, then the Negro churchmen who spoke so eloquently, who debated so vigorously and were so graciously and patiently permitted by President Arthur Flemming to have full privileges of the floor, will feel their aims have been fulfilled.

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The NCC Helps

Strengthen Our Overseas Ministry
Theodore F. Hartmann

In the heat of the discussions and debates on the role which the Christian Church plays in the solution of today’s problems, the General Assembly of the National Council of Churches of Christ in the U.S.A. said very little concerning the role which the American Christian Churches are and should be playing in their overseas witness. In fact, one of the speakers, James Forman, representing a portion of the Black Community, suggested that the Church withdraw all of its support and personnel from overseas and redirect this manpower and money to the needs in our own country.

The only positive action which was taken in the area of the Moravian Church’s “overseas” program was the concern for the Indians, Eskimos and Aleuts living in the state of Alaska. Although this work is technically not “overseas” work, it is a responsibility and concern of the Board of Foreign Missions of the Moravian Church in America. Unanimous support was given by the assembly to the legislation introduced in the United States Congress for a settlement of Alaska Native Land Claims as deemed adequate, appropriate and just by the Alaska Federation of Native’s Groups in terms of health, welfare, education, employment and development through self-determination. It is hoped that all American Christians will urge their congressmen and senators to support this proposal which has been endorsed by the Alaska Federation of Natives.

I would be remiss, however, if I would only point to the failure of the General Assembly to take more positive action regarding the Church’s role in the world-wide mission of Christ. The National Council of Churches of Christ, through its many agencies, has aided our Moravian Church in carrying out its overseas ministry. Credit to the following agencies must be given:

Church World Service, which has supplied money and supplies to Nicaragua, Honduras and the West Indies in time of national disaster,

Agricultural Missions, Inc., which has supplied technical assistance and personnel to the Moravian, Mennonite and United Church of Christ in Honduras to improve the physical lives of those whom we serve by better agricultural and community development services,

Interchurch Medical Assistance, Inc., which has supplied hundreds of thousands of dollars worth of free medical supplies for our medical ministry in Central America,

Board for Christian Work in Santo Domingo, an organization of Protestant mission boards representing the United Methodist, Moravian and United Presbyterian, U.S.A. Churches working in the Dominican Republic.

In these days when many question our denomination’s role in the mission of the Church of Jesus Christ, we must not forget our historic and theological

Mr. Hartmann is the Business Director of the Board of Foreign Missions of the Moravian Church in America.

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concern for those overseas to whom we have been called to minister. Our willingness to cooperate with other Christian fellowships has helped us strengthen our overseas ministry so that we can better meet the needs of the whole man. The agencies of the National Council of Churches of Christ which have given us this help have put no theological restrictions on their willingness to aid us — they have only helped us better to serve those to whom we have been called to minister.

At the Assembly

“The Voice of Youth”

Darryl Bell

I have been asked to report on the happenings at the General Assembly of the NCCC from the point of view of the youth. First of all I’d like to thank the Moravian Church for having enough confidence in me to ask me to represent the thinking of Moravian youth at the assembly.

Due to action prior to the assembly by the General Board, each communion was entitled to increase its delegation by one so as to include a youth delegate (under age 25). This was in keeping with the assembly’s efforts to be more open to all minority groups. In fact, the “white, male clergy over forty” were about the only ones not shouting for more representation. As a result of this action there were thirty plus youth delegates present.

There was a youth caucus held during some of the rare free time. This gave us a chance to try to present a united youth voice. However, we weren’t united. There was no “youth voice” as such. Ten to twenty youth caucused and discovered they represented a wide range of thought. Therefore you must keep in mind that any formal action they took spoke for only the majority of those present at any particular meeting.

Specific Requests

As you might guess, in the impatience of youth, the parliamentary procedure used in the assembly was frustrating because it took so long to get anything done. Some of the actions youth did take are the following: A resolution demanding that fifty percent of the delegates to future assemblies be under thirty years of age. This resolution was defeated, but perhaps its purpose (to open the eyes of the assembly to the fact that youth are under represented) was achieved. Youth also made specific requests in the areas of race, war, and poverty. For instance, we asked the NCCC to cease financial support of groups and nations which practice racial discrimination. The youth also urged the NCCC to accept the draft card of James Rubins (who offered his card to the council to hold in trust). Work to eliminate the 4-D draft exemption for seminarians and ministers was encouraged, as was the release of church funds for the poor and oppressed.

The thing that bothered me most about the assembly is that it seems that the priorities of the assembly were juggled, if indeed it is the National Council of Churches of Christ. I agree that, as Christians, we must be concerned about

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Mr. Bell, a college junior, represented the youth of both provinces.

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oppressed peoples, minority groups, and injustices done by individuals and nations. But there are many fine humanists with the same concern. The thing that sets us apart from them is a personal relationship with the living God through Jesus Christ. He is the One who told us to love our fellow men, but He also told us to be concerned about them in a spiritual sense. If we seek to free oppressed peoples from their immediate problems, and don’t introduce them to the God we love, we’ve only lived up to half of our responsibility.

Only once at the whole assembly did I hear anyone say anything about “changing the hearts of men” (and that came from a Moravian I might add). It seems to me that if indeed we are reborn people this concern has to be just as important to us as helping the oppressed, the minorities, and so on. Perhaps this concern was just assumed by those at the assembly, and if it was, then this criticism is unjustified. However, I am expressing my concern over the impression with which I came away.

A Woman’s View of the Assembly
Mrs. Lawrence Fulp

I am grateful for the privilege of a lifetime — to be a delegate to the Assembly of the National Council of Churches. This gathering of predominately middle-aged, middle-class followers of Christ was confronted with all the faults of our society from every minority and underprivileged group. It was the same confrontation a thinking person who strives to follow Christ has when he reads the daily paper, listens to the news, or studies his Bible or history. Except for one real difference — this amazing forum provided for us by our NCCC gives a cutting edge to our conscience both individually and collectively. No matter how conservative or liberal we or our individual denominations may be, we are faced with the living realities of our times and culture.

This passage immediately comes to mind. “My brothers! What good is it for a man to say, ‘I have faith,’ if his actions do not prove it? Can that faith save him? Supposed there are brothers or sisters who need clothes and don’t have enough to eat. What good is there in your saying to them, ‘God bless you! Keep warm and eat well!’ — if you don’t give them the necessities of life? This is how it is with faith: if it is alone and has no actions with it, then it is dead.” (James 2:14-17, Good News for Modern Man.)

One of the groups seeking recognition and change through the assembly was a group to which I belong — Women. Some quotes from “The Statement from the Women’s Caucus” are as follows: “We join in the demand voiced from many quarters for change to permit full participation of the laity — for women and men laity, for young people, for working class people, and the poor, for all minorities. Nowhere is the situation of women better illustrated than in our male-dominated and male oriented churches. The Church, both in its theology and in its institutional forms, is a reflection of our culture. Out of the total of 786 delegates in the general assembly, 95 are women.

Mrs. Fulp is a member of the Provincial Women’s Board of the Southern Province.
(12.1%)."

In the Moravian delegation, our percentage of women was higher. We had four ministers, one youth delegate, and four laymen, two of whom were women. Mrs. W. Paul Myers, a member of Grace Church, Westland, Michigan, representing the Northern Province, was the other woman in our delegation.

The fact that the assembly elected a woman as president by a vote of 387 to 93 shows the significant role women do have in the CCC. She is Mrs. Cynthia Wedel, a charming lady from Alexandria, Virginia. She has been a member of various Presidential committees including one on the status of women.

When asked what she thought was the most hopeful factor in the religious world today, she answered, "The sudden burst of interest in religion and what it stands for."

The most disturbing factor in churches today, according to Mrs. Wedel, is the lack of understanding of the real meaning of the Christian faith, and what the business of the church is. "Those within the church who say social action is not the business of the church don't know either their theology or their Bible and certainly can't read the life of Christ."

She also pointed out that young women are often alienated from churches because they are expected to fit into roles that are outdated. How many women do we have on our church boards? More important, how many women are willing to take on the tremendous job of assuming the responsibility and self-discipline that will be required in case they are called to this vital part of Christian work?

Whether we are young or old, male or female, there is no such thing as unemployment in the work of the church either at the bottom or the top of the ladder. I repeat for you the scripture used at the assembly, "I have set before you life and death, blessing and curse, therefore choose life" (Deut. 30:19).
The Council
In the Seventies

Its Purposes and Goals
John S. Groenfeldt

My assignment for this article was to outline the purposes and goals of the National Council of Churches of Christ in the light of the actions taken by the assembly. This turned out to be a much more difficult task than anyone expected, because of the nature of the assembly (as described elsewhere in this issue).

Mission in the Seventies

For several years a representative group of church leaders, including several denominations not in the National Council of Churches, have been working together to formulate goals that could provide a sense of direction for the mission of the churches of the United States and Canada in the decade of the seventies. Preliminary statements of these goals had been circulated to all interested denominations and the results then correlated in an extensive report prepared for both the National Council of Churches of Christ in the U.S.A. and the Canadian Council of Churches.

As a means of examining the implications of the Mission in the Seventies report for the work of the N.C.C. itself, the General Board of the council set up an Appraisal Committee under the chairmanship of William P. Thompson, one of the chief executives of the United Presbyterian Church. I was a member of that committee and know something of the hard work that went into its report, which developed a number of specific recommendations for the direction and emphasis of the N.C.C.'s own program in the decade ahead.

Both of these reports were part of the workbook sent in advance to every delegate. It was hoped that each delegate would have opportunity to read the material in advance, and then be prepared to share his reactions with other delegates in the section meetings of about fifteen persons each, which were scheduled to meet for three different sessions of about three hours each.

The Mission in the Seventies report identified three overarching goals for the decade ahead:

Dr. Groenfeldt is president of the Provincial Elders' Conference of the Moravian Church, Northern Province.

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1. A Quest for Meaning and Wholeness.
2. A Quest for Justice, Reconciliation and Peace.
3. A Quest for Community in a Modern Secular Society.

These are to be seen against a trinity of interrelated convictions shared by most Christians:
1. The realization by men of a truly human life in Christ.
2. The reconciliation of all mankind to God and to each other in Christ.
3. The renewal of the whole created order, including the communities of mankind.

The report then developed these goals in much greater detail.

The Appraisal Committee sought to analyze the functions of the National Council of Churches, both as they have been in the past and as they will need to be in order to carry out the goals envisaged in the Mission in the Seventies report. Because the work of the National Council of Churches covers such a broad range of activities, formerly undertaken by more than twenty separate organizations and agencies, it was difficult to develop any simple summary of functions, but with the help of a dedicated layman who had special training in the field of planning, the committee addressed itself to five broad questions:

What are the areas of emphasis or functions of the council?
What type of role should the council play as it relates to this function?
What agencies or people should be served?
What program approaches seem necessary and possible in performing particular roles for specific groups?
What priorities should be assigned to these actions?

The best-laid plans

All of this was carefully worked out in a procedure designed for study and discussion. The entire assembly membership had been divided into work groups with a planned agenda that reviewed the past work of the council and then gave each delegate the opportunity to express his views of what functional goals and roles should be given priority both in the immediate future and in the decade ahead. There were checklists and report sheets for group recorders and the work-group chairmen were asked to report through a process that would enable the Assembly Goals Committee to develop its own report in the light of these small-group reactions. The report of the General Secretary of the Council, Dr. R. H. Edwin Espy, who called for a new ecumenical pattern that could include denominations now outside the N.C.C.C. and at the same time allow flexibility for meeting the rapidly shifting needs of our present-day society, was also on the agenda for small-group discussion and report-

(Continued on page 22)
A Visit To Honduras

Robert A. Iobst

BR. IOBST and Honduran children on the banks of the Patuca River.

Juan Stanley raised his hand during the closing hymn to indicate he was ready to give his life to Christ. There is no church at the fish processing plant at the Caratasca Bar. So 75 of us gathered in the men’s dormitory built over the edge of the lagoon and had our Miskito service.

Several weeks before during the night there was a knock on our back door. They had brought Juan with his head split open. He’d been drinking and in a fight. We took him to our tiny clinic, lit the kerosene lamp and Helen cleaned his wound and dressed it.

Next day we called the Missionary Aviation Fellowship pilot, John Watson, by radio. He flew Juan to Dr. Sam Marx’s Moravian “mini-hospital” in Ahuas.

The Moravian Mission’s spiritual concern and social concern for people brought Juan Stanley to Christ. He felt the kindness of the Lord in the hands of the nurse and the doctor, and at last in the church service he found meaning and purpose for his life in Christ.

In remote Mosquitia of Honduras, the spiritual work and the social work of the Moravian Church have gone hand in hand the way the Bible teaches it should.

The Spiritual Work

Ninety-five percent of the church services are conducted by native pastors. Only in two of the five districts do foreign missionaries, Dr. Sam Marx and Supt. Howard Housman, conduct services (usually to serve the sacraments or to have weddings).

The other three districts are supervised by three Honduran, ordained Moravian ministers: The Rev. Stanley Goff, the Rev. Moses Bendless and the Rev. Sandoval Martinez.

Instead of being pastors of congregations, our foreign missionaries have trained native pastors and lay leaders. This has been easier to do because most villages and congregations have been small.

Our sasmalkras (full time lay pastors) are energetic preachers in Spanish as well as their native Miskito. There are more than 10 applicants for the ministry. Prumnitara (a congregation of only 60 members) has three men asking for the privilege of ministerial training.

The Aquila-Priscilla School for 12 years gave 3 to 6 months-long courses to pastors and church leaders. Teachers from other countries and from other parts of Honduras have taught evange-

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A NATIVE HUT AT CARQUIRA. With Mrs. Jobst is the Housman cook. Pictures with this article were taken by Br. Jobst.

Puritanism and various Bible courses in weeklong conferences. Most of our pastors have had three years in our Instituto Biblico across the border in Nicaragua.

The only foreign missionaries here at present are Dr. and Mrs. Samuel Marx and Nurse Ethel Seutter. Agriculture specialists Fred and Mary Worman are in language school; Superintendent Housman is on furlough.

Of the more than 12,000 inhabitants of La Mosquitia, about 3,500 are enrolled in the church records of our 28 congregations. There are three times as many women members as men. As in the U.S.A., there are thousands outside to be won for Christ. However, on an average Sunday in a congregation with perhaps 50 members, 100 persons or more will attend the preaching service and Sunday School.

Speaking

Every three months before Holy Communion, each member comes to the sasmalkra to discuss his spiritual welfare. "How is it with your soul?" the pastor will ask. "Are you living in peace with your mate? your neighbors? Do you have family devotions? Are you witnessing for Christ to unsaved persons near you?" Members bring their problems and the pastor advises them and tells them what the Bible says. This personal interview called "Speaking" is a real blessing to our people.

Social Concerns

Since 1930, when we began working among the heathen of Honduras, our missionaries urged them to plant more coconuts, breadfruit, cashews, etc. As
a result many of our people have more to eat and get some money selling coconuts occasionally to a boat captain.

Fencing young trees and gardens was stressed so cattle would not damage them. Fencing in pigs was stressed.

Things move slowly. Our people are Indians. This is a different culture. Some of our “improvements” seem meaningless to them. (Why install a pump when you can dip water out of a nearby creek?) You who would enjoy camping 12 months per year would feel more kinship with our Indians. They can do wonderful things with large leaves and sticks and jungle vines. They can also do without “almost everything.” Those who live near the beach find useful scraps washed ashore and children can find much to play with there.

Nevertheless, their world is very small. Their sickness and sufferings can be pathetic. They help each other. They also help themselves from each others gardens sometimes.

As at home, here some people are healthier, work harder and have more than others. Poor ones, having only a few scraps of cloth, not enough for one person, can be a family where mother and father and four naked children must sleep in a pretty tight bundle at night when the cold wind and rain beat through the bamboo sides of their house.

However, people seem happier and healthier to me than they did 12 years ago. Children have bright eyes and smile easily. The government has schools in even the remotest villages.

The Moravian Church has been having community improvement conferences. These are subjects taught in such conferences in three of our areas in 1969:
1. Bible Study by Pilot John Watson's wife.
2. Hygiene, sanitation at home and Family Planning by Canadian Nurse Ethel Seutter.

BR. IOBST examines blocks of Tunu Sap ready for shipment. Gathering Tunu from which chewing gum is made is one of the profitable occupations of Honduras.

5. First Aid and Simple Medicine by Dr. Marx.
7. Agriculture and Community Development by Fred Worman and our Brus boarding school director, national Otho Wood.

Community sewing machines (two given us by CARE) were sent to several villages. Water pumps have been installed in some towns.

Several Brahma bulls have been imported to improve the breed of cattle. My wife was chased by one several weeks ago! A much better breed of chickens has been introduced also.

Several new, faster growing, disease-resisting types of rice, corn, bananas, etc., were recently introduced and planted in some of our areas. Our Brus

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Dr. Marx supplies Nurse Martha Housman’s clinic in Cauquiria and the clinic in Cocobila served by Nurse Astria (wife of lay pastor there).

In addition, most of our pastors have been taught to sell medicine. Some of them give injections. Several of them (as well as our nurses) can pull teeth.

The Mission Aviation Fellowship

For 17 years the amazing MAF has been helping our people in this swampy, roadless area. They fly our missionaries and national ministers to the outlying villages to conduct church services, to serve Communion, to baptize and marry people, to dispense medicine, to sell Bibles and hymnals, to supervise and encourage.

The MAF flies sick people to Dr. Sam, along with a family member to care for the sick one, and flies them home again. They pay a small charge. The plane carries freight, building sup-

The Medical Work

Our Church provides about 90% of the medical care for this large area. In Ahuas, Dr. Samuel Marx (physician, surgeon, ordained minister) has his wife, Grace, Canadian Ethel Seutter and Nicaraguan Helen Hodgson, assisting him as nurses. He has a light plant, an X-ray and in the tiny operating room an air conditioner.

He has several native houses where patients can stay to recover with their families to feed and help them.

Many medicines can be sold for the cost only of the freight. The Interchurch Medical Assistance, Inc. of the National Council of Churches and Medical Assistance Programs of the Christian Medical Society have helped us get these supplies.

PATIENTS waiting on the porch of the clinic at Carquira. Mrs. Iobst who served as nurse at the clinic is standing in the doorway.

boarding school has taught gardening for many years. People here enjoy receiving gifts just as we do at home but their synod last May voted against asking for handouts and used clothing. Instead they asked that garden tools be imported to be sold to them.

The Medical Work

Our Church provides about 90% of the medical care for this large area. In Ahuas, Dr. Samuel Marx (physician, surgeon, ordained minister) has his wife, Grace, Canadian Ethel Seutter and Nicaraguan Helen Hodgson, assisting him as nurses. He has a light plant, an X-ray and in the tiny operating room an air conditioner.

He has several native houses where patients can stay to recover with their families to feed and help them.

Many medicines can be sold for the cost only of the freight. The Interchurch Medical Assistance, Inc. of the National Council of Churches and Medical Assistance Programs of the Christian Medical Society have helped us get these supplies.
plies, some food.

The last two years the MAF has given us a full time plane and pilot. They have built a house beside our Ahuas clinic.

The MAF has blanketed Departamento Gracias a Dios (La Mosquitia) with a communications system: small radio transmitters and receivers (powered by an automobile type storage battery) placed in nine centrally located villages. At 6:15 a.m. and 4 p.m. daily these nine stations contact one another, send messages for church workers, school teachers, government officials, nurses, and any of the people (who pay a small fee).

Conclusion

Our social “good works” here are numerous and help us advance the cause of Christ and show people His love. Missionary hardships are still here. There are still witch doctors. Immorality still prevents many people from joining the church. Your prayers, money and missionaries will still be needed for years to come in this vineyard which is producing much fruit for the Lord.

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JANUARY, 1970
THE MANAGUA MORAVIAN CHURCH, dedicated in October, is described as the “most attractive Protestant Church” in the capital city of Nicaragua.

Managua Church Completed
The Rev. Graham Rights, Mayodan, N. C., represented the American Moravians at the dedication services of the new Moravian Church in Managua, Nicaragua. He was at one time pastor of the Managua congregation in its formative years. After the service he wrote: “As I sat in the new church in Managua for the dedication on October 5 it was hard to believe that now we actually did have a Moravian building there and such a beautiful one at that. It is, I think, the most attractive Protestant church in Managua, and only one or two of the Roman Catholic churches surpass it. The church has ample space for 450 chairs . . . The minister of government was there representing the President. Others present were the pastor, the Rev. Wolfram Fliegel; Bishop Hedley Wilson; and the Superintendent, the Rev. Joseph Gray.

A New Organ For Bluefields
The Bluefields congregation in Nicaragua dedicated a new electronic Conn organ on October 26. In connection with the dedicatory service the choir presented a concert with selections from Mendelssohn’s “Elijah.” The Rev. Father David from the Roman Catholic Church participated as did the Rev. Wilfred Dreger. The choir was directed by Mrs. Evelyn Hodson with Mrs. Adella Savery as organist. The Rev. LeRoy Miller presided.

The Bluefields congregational letter said: “God has been good to us in making the organ possible. We are thankful to the Rev. John Giesler for having made such a great effort in helping us and we were sorry that he and his family were not able to be present. We would like to thank the members of his home congregation (Green Bay, East, Wis.) for having made the first large contribution to this worthy cause.”

Dillingham Dedication
The Dillingham Moravian Church (Alaska) was completed after a summer of labor by local members, John Little (Treasurer of the Moravian Church in Alaska), the pastor, the Rev. Wilton Schwanke, and Moravians from Canada. On Sunday, October 12, the church was dedicated. The main sermon and act of dedication was the privilege of the Superintendent of the Moravian Church in Alaska, the Rev. Harry J. Trodahl. About 140 persons attended the services of the day. The evening service was followed by a fellowship hour and light refreshments.
supplied by the Women’s Fellowship.

Brother Schwanke said: “The sanctuary is very beautiful and worshipful. The artistic talent of John Little in designing the interior makes it a very attractive and unusual edifice. The light painted open ceiling supported by laminated beams contrasts with the walls of knotty cedar. The light tile on the floor and the front with its lighted cross adds to the contrast . . . The total cost of the entire building was approximately $26,000 and only $1,000 of this was for labor. At the time of dedication we had a debt of $1,400, but we hope this will be paid by the end of the year . . . The pulpit furniture and pews are made from American oak. We are greatly indebted to the churches of the Southern Province which contributed the greater part of the funds for these.” The construction was also aided by funds from the Northern Province’s “Strength For the 60’s.”

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The Moravian Music Foundation
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.

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January, 1970
Moravian Music Sunday will be observed in the Moravian churches throughout the United States and Canada on February 8, 1970, the Sunday before Ash Wednesday. This is the third year that a special Sunday has been designated for particular emphasis on the use of Moravian music in our worship service.

The bulletin for Moravian Music Sunday will contain thoughts about Moravian music as an outgrowth of divine love, as expressed in the Epistle Lesson for the day, I Corinthians, Chapter 13. The countless hymns and anthems penned by our Moravian forefathers were an expression of their response to divine love.

The cover of the bulletin will carry a picture of John Antes’ "Loveliest Immanuel" in the autograph manuscript, which was found some years ago in an attic in Dover, Ohio, and is now in the collection of the Moravian Music Foundation.

The Moravian Music Foundation is again offering its assistance to the Moravian churches in planning the services for this Sunday. The foundation has compiled suggested lists of Moravian anthems and solos, more recent choral numbers, Moravian hymns and tunes, related organ selections, and suggestions for the use of instruments in the service. This material specifically relates to the theme of "Divine Love" and offers a wide variety of music for the ministers and music leaders to consider.

The eighteenth century Moravians composed music and wrote hymns in a style and phraseology compatible with their time. From the large collections of this manuscript music, the Music Foundation selects for editing and publishing those compositions which are appropriate in text and musical style for use in church worship in our time. It is interesting to note that most of the early Moravian composers were ministers. Perhaps that explains why most of the texts they chose were biblical, proclaiming eternal truths which continue to be valid and basic in our Christian beliefs.

The Music Foundation also recognizes the great amount of excellent church music which has been written in more recent years and is a part of the sacred choral repertoire today. For this reason, the foundation has purposely included on the lists of suggested music for use on February 8, a selected number of more recent anthems and two hymns from the 1969 Hymnal. This material, though non-Moravian, may be used along with the Moravian anthems and hymns. The complete folder of suggested music materials has been sent by the Music Foundation to all of the ministers and music leaders in the Moravian Churches in the United States and Canada.
A workshop on the selection and use of music from the suggested material was held at the Moravian Music Foundation headquarters, 20 Cascade Avenue, on Sunday, January 11, 1970, at 2:00 p.m. It was conducted by Dr. Ewald V. Nolte, Director, and Mrs. Paul H. Kolb, Vice-President of the foundation and the Rev. James Salzwedel, Minister of Music at Home Church.

DEATHS

Mader, Amy Kathryn, born February 9, 1903; died September 11, 1969. A member of Home Church. Funeral and interment at Buckhannon, West Virginia.


Smith, Mrs. Aurelia Allen, born July 29, 1896; died November 21, 1969. A member of Home Church. Funeral conducted by Dr. James C. Hughes and Dr. Richard F. Amos. Interment in Forsyth Memorial Park.

Clark, Moir Lee, born November 9, 1897; died November 16, 1969. A member of Grace Church, Mount Airy, N. C. Funeral conducted by the Rev. Harold D. Cole. Interment in Oakdale Cemetery, Mount Airy.

Flynn, Martha Jane, born June 20, 1872; died December 17, 1969. Funeral conducted by the Rev. R. T. Troutman. Interment in Salem Cemetery. Member of Calvary Church.


Speas, Ernest Augustus, born October 8, 1885; died November 1, 1969. A member of Fries Memorial Church. Funeral conducted by the Rev. F. Herbert Weber. Interment in the Bethania Graveyard.

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JANUARY, 1970 21
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The Council...

(Continued from page 11)

back. The assembly luncheon was termed a "feed-in" luncheon as each table was supposed to discuss these ideas further and present reactions that would also be forwarded to the Assembly Goals Committee.

It was a good plan but it didn't work. And the reason it didn’t work is that the council was under extreme pressure to give a hearing to a variety of special interest groups who felt that they had been ignored for far-too-long a time by the "church establishment." Before the assembly met it had become apparent that if the assembly tried to run a "business-as-usual" session these groups would seek a variety of methods to force consideration of their claims on the assembled church leaders. The officers of the council decided it was the better part of wisdom to try to give these groups an orderly hearing, even if the extra time for such presentations encroached on the time of the small work-groups. But no one anticipated the extent to which this would change the whole plan of the assembly's operation.

Not only did these special presentations take far more time than expected but several items presented on the floor, including the request of a young man who wanted to "witness" to his opposition to the whole Selective Service System by requesting the council to accept his draft card and "hold it in trust" for him, took hours of discussion on the part of the entire assembly. Consequently the members of the assembly repeatedly voted to stay in plenary session to try to resolve some of these pressing questions. The whole voting procedure, which had previously been...
a routine matter, also took far more time than in any previous assembly. As a result the work-groups met for only one abbreviated session during the entire four-day period the assembly was in session, and the "feed-in" to the Assembly Goals Committee had to be abandoned.

From the general discussions that took place it was apparent that the assembly would have given general approval to both the Mission in the Seventies and the Appraisal Committee report and that most members also favored explorations aimed at the development of a wider Christian fellowship such as Doctor Espy had suggested. Since the time did not permit a full consideration of these matters by the regular committees of the assembly or by the assembly itself in plenary session, the assembly referred both matters to the General Board, the continuing body of approximately 200 members which meets three times a year. A resolution favoring a wider Christian fellowship and authorizing the General Board not only to recommend necessary constitutional changes along this line to the next assembly, but also to make appropriate changes in interim structure was passed unanimously (one of the few actions to receive unanimous action).

What will come of all this?

It seems rather clear that the National Council of Churches is headed into a distinctly new era. It is possible that the next few years may see the development of a more inclusive ecumenical body that will include not only the more conservative Protestant groups that are now outside the council, but perhaps the Roman Catholics also.

Further, it seems clear that there will be continued pressure for the churches to respond to the needs of various special interest groups and to "loosen up" the present structure to make it possible for such groups (including, but not confined to, an increasingly vocal coalition of blacks with various degrees of overlap of interest with other minorities, such as American Indian and Spanish-American) to share in the de-
cision making process. What this will mean for the official representative nature of a “council of churches” remains to be seen. With so many sub-groups now clamoring for recognition and representation — and the larger denominations understandably also saying, “If we are paying the bills we want to have a major voice in determining policy,” — and with the possibility also of an expansion to include both the Roman Catholics and several other larger Protestant churches, it is likely that the smaller denominations, such as our own, will have even less influence on the decisions and less of a share in the work than we have had in the first twenty years of the life of the National Council of the Churches of Christ in the U.S.A.

Henkelman Music Drama,
“For God's Sake — Listen!”
To Be Presented Locally
“For God's Sake . . . Listen!”, a modern musical, will be presented by Theatre-of-the-Word at 8:15 on the nights of February 27, 28, March 1, 6, 7, and 8 at the Summit School auditorium (located off Reynolda Road, Winston-Salem). There is no admission charge, but an offering will be received.

The play examines the church of today and certainly spares no punches! It was first presented by Moravian Productions in Bethlehem, Penn. in 1968 under the direction David Henkelmann who wrote the words and music. It has been through Rev. Henkelmann’s encouragement that Theatre-of-the-Word has produced this musical.

The play has a cast of fifty who are under the direction of Rebecca Carter Wood and Raymond Ebert. Mr. Vince Vierling is the Technical Director and Mr. John Smith is Production Manager.

Theatre-of-the-Word is an ecumenical, inter-racial, non-profit organization. Its existence depends on donation by interested patrons and church memberships of $25.00 per year.

On Sunday, January 25, a coffee will be held in Home Church’s club room from 2:30 until 4:30. All ministers in the city are invited to attend the coffee. At this time the cast of the musical will be on hand to show some excerpts from the production.  

Rebecca Wood

MEMOIR
Jonas George Bruner
The Rev. Jonas George Bruner, a retired minister of the Moravian Church, died December 6, 1969. He was born at Hope, Indiana, on December 30, 1888, and was 80 years of age.

The funeral was conducted in Winston-Salem by the Rev. W. Norwood Green, the Rev. George A. Chiddie and the Rev. Jack T. Nance. Burial was at Hope, Indiana.

Br. Bruner entered the ministry of the Southern Province, June, 1924. His first and longest pastorate in the Southern Province was at Advent which he served from 1924 to 1945. He was next pastor at Macedonia from 1945 to 1954. It was in 1954 that he retired although he continued as supply pastor of Wachovia Arbor until 1967.

Br. Bruner was a native of Hope, Indiana and he began his ministerial service in the Northern Province as pastor of the Daggett (Michigan) Congregation. He was ordained a deacon at Hope, Indiana, in June of 1915 and a presbyter two years later. He was the son of J. Martin and Louisa Rominger Bruner.

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Official photographs of the meeting of the National Council of Churches Assembly were made by John Fulton of Indianapolis, Indiana.

The Wachovia Moravian
THE PROVINCIAL BOARDS AT WORK

**Provincial Elders' Conference**

According to a resolution of the Special Synod of 1969, the chairman of the synod has appointed a committee 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."

The members of that committee are:

- D. Wayne Burkette
- Jimmie L. Newsom
- J. Taylor Loflin
- C. Jerome Livengood
- Jack M. White
- James A. Hancock
- Richard M. Henderson
- Herbert Foltz
- Miss Ellen Reed

The Provincial Elders' Conference asks for the hearty endorsement of the local church boards in working with this committee, so that our congregations may have full information.

The Community Moravian Fellowship on October 23, 1969 applied for status as a congregation in the Southern Province of the Moravian Church in America. After investigation and a meeting with the Board of Directors of the Fellowship on November 19, the Provincial Elders' Conference in its meeting on November 25 directed the president of the conference to proceed to organize it as a new congregation subject to the following:

"(1) The Provincial Elders' Conference is unable to call for it a pastor within the foreseeable future.

"(2) The fellowship solicit the aid and advice of the Director of Homeland Missions, after his office has been established.

"(3) Any request to the Board of Homeland Missions for financial aid for operation will depend upon the prior commitments, purposes and programs of that board.

"(4) The future selection of a permanent site and/or construction of a building be subject to the approval of the Board of Homeland Missions and the Provincial Elders' Conference.

"(5) These provisions are intended to fairly represent the general statements made by both the Community Moravian Fellowship and the Provincial Elders' Conference at a meeting held in Welcome, N. C., on November 19, 1969."

The above provisions were acceptable to the group and a Charter Membership Roll is now being formed.

The Provincial Elders' Conference announces the appointment of an agency to which any church members may express their views concerning the World Council of Churches, the National Council of Churches of Christ in the U.S.A., and the North Carolina Council of Churches. The members of this agency are:

- Wilson E. Edwards
- James L. Johnson
- Mrs. William C. Park, Sr.
- Clayton H. Persons
- Richard F. Amos
- R. Arthur Spaugh, Sr.
- Mrs. Lawrence D. Fulp

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Symbols of Lent

In This Issue...

- Lent 1970
- Youth at Special Synod
- Experimenting with Summer Programs
Lent

A Tithe of Days for Renewal

Only about one-tenth of the days of a year are designated as Lent and thus dedicated to particular emphasis upon the things of God and the spiritual development of the individual. Yet how little importance we assign to this period in the midst of hectic days!

We ought to be willing to give this “tithe” of our days for renewal that comes from self-examination and a spiritual inventory.

The story is told of a safari that was making its way through the heart of Africa. After many days of hard traveling, the leaders of the safari expected that they would move on promptly. However, one morning they found that all of the natives were sitting calmly on the ground instead of packing the gear and moving on. When the leader of the natives was questioned about the failure to work, his answer came back that this was the day that the natives allowed their souls to catch up with their bodies.

This sounds like a good idea for each of us during these days of Lent — to let our souls catch up with our bodies. Let us take careful stock of ourselves and our relationship to Jesus Christ! How serious are we in our desire to live the Christian life? Or are we simply going through the form and ritual, trying to convince ourselves that we are Christians? Let’s use this period for a spiritual checkup and see how healthy — or sick — we are!

Perhaps we can recapture the zeal and fervency of our original commitment to Jesus Christ and the promises we made to him when we joined his Church. It is a wonderful opportunity for annual checkup and cleaning out. Let’s not only give up something for Lent, but let’s also take on something. Let’s give up the old half-hearted Christianity and take on the challenge of really making Lent meaningful by a real commitment and renewal to him.

Daniel W. Jones, pastor
Castleton Hill Church, N. Y.
From The Moravian
The season of Lent, 1970, begins with Ash Wednesday, February 11. Easter falls on March 29. This period, which is one season, is filled with opportunities for spiritual enrichment and growth. It may be that this year Lent will hold some surprises and innovations.

**Liturgy for Lent**

The Liturgy for Lent in the new hymnal is in some respect different yet remains fundamentally the same. Many of the changes are minor as the language is up-dated. "To be the propitiation for our sins" now reads "to be the atoning sacrifice for our sins." In the same way, "meet to be partakers of the inheritance" is re-phrased to say, "worthy to share in the inheritance."

Some of the other changes in phrasing are more extensive and give to the new Liturgy more of the spirit of prayer. As an example, the old hymnal says, "Lord God, Holy Ghost, Thou didst descend and abide upon Him." In the new liturgy this is changed significantly, "Lord God, Holy Spirit, Thou Who art one with the Father and the Son, we give Thee thanks that Thou didst descend upon the Christ."

There are also differences in the hymns used in liturgy. "Give to our God immortal praise" is replaced by "Bless, O my soul, the God of grace." "Now with angels round the throne" has also been replaced. "In the Cross of Christ I glory" has been reduced from four to two stanzas.

The manner in which the liturgy ends is perhaps the greatest revision of all. The affirmation, "Christ and Him Crucified, Remain our confession of faith" has become a new affirmation, "Christ, our crucified, risen and ascended Redeemer, Shall remain our
Confession of faith.” Then comes a different closing hymn stanza in place of “Most Holy Lord and God.” It is the familiar, “Lamb of God, Thou shalt remain forever.”

**Lenten Hymns**

There are no surprises and few changes in the hymns for the Season of Lent in the revised hymnal. The old hymnal had 14 hymns for Lent; the new 11. The three that were dropped were of dubious value and quite properly omitted in the revision.

Some changes in the tunes of the Lenten hymns are to be noted. “Holy Trinity, Thanks and praise to Thee” is cast to the tune, “Seelenbrautigan.” “There is a fountain filled with blood” appears twice (110 and 111). The second tune, “Cleansing Fountain,” is an early American folk melody. The first tune is also different. Instead of “Cowper” as in the old hymnal, it is “Esslingen” in the new. “Esslingen,” or 14A, is the tune to which “Now to the earth” is sung.

**IDEAS FOR HOLY WEEK**

Congregations interested in exploring new ideas for the observance of Holy Week might find help in material distributed by the Board of Christian Education and Evangelism in 1968.

Copies of this material are still available from the board office. They were prepared as a result of a study by a committee of the Interprovincial Board of Christian Education on the observance of Holy Week by Moravian Churches.

The committee in its report suggested that variety might be achieved in the day to day use of the READINGS FOR HOLY WEEK through the use of choral and dialogue readings.

In addition, there was a list of Choral Music prepared by the Rev. James Salzwedel for adult and children’s choirs. Selections were listed for each day of the week through Easter Sunday. Resources in Drama and Filmstrips were also included.

**LENTEN DAYS OF PRAYER**

The Provincial Women’s Board announces the schedule for the Days of Prayer for the Lenten Season. The schedule giving the church and date is as follows:

- Wed., Feb. 11—Home Church
- Sun., Feb. 15—Christ Church
- Wed., Feb. 18—Trinity Church
- Wed., Feb. 25—Ardmore Church
- Wed., Mar. 4—Calvary Church
- Wed., Mar. 11—Fairview Church
- Wed., Mar. 18—Konnoak Hills Church

**LITURGICAL HYMN SERVICES**

Six liturgical hymn services have been developed by Roy A. Ledbetter, pretheological student at Moravian College and a member of the Friedland Congregation.

In 1774, Count Zinzendorf published in German a little book of Liturgical Hymns containing the arrangement of hymns on various themes. The first English version appeared in 1770. These books illustrated the technique for developing a liturgy in song. Br. Ledbetter used this technique in preparing the six services which are based on more recent hymnals.

The six services are titled “Encharist Means Thanksgiving” (for Holy Communion), “To Our Eternal High Priest,” “To Jesus, Immanuel,” “To the Trinity, One God,” “To Jesus Crucified” and (Continued on page 8)
Youth Delegates

Write of Synod Impressions

“Not Just The Three Days in Salem”

My first and lasting impression of the 1969 Special Synod is very positive. From the time of the announcement of the synod I was skeptical. I was not sure of the outcome of a three-day study of the church today. I personally have many questions about the church and its mission, which I have not yet answered in my mind. So I could not conceive of such a short session with so many people to evaluate the church’s work. But from the first moment at the synod, I felt something was going to happen.

The opening worship service for me was a very meaningful experience. The time spent in discussion in small committees was excellent. All of the sessions, including the closing where the rush was on to get through, were productive. If we can now live up to the resolutions passed at the synod, the Moravian Church will have a bright future.

I now realize the reason I had so many doubts about the synod. The synod was not just the three days in Salem. It involved much time and thought in preparation, and cannot end with the words spoken in November. The synod and the deliberations there, to be effective, must be transmitted to all of the local churches and members. The resolutions were not for the synod, but for the whole church. This, the transmission and action upon the resolutions, will be the factor that determines the final outcome of the Special Synod.

Carl Southerland
Junior, Guilford College
Member of Home Church

Find Out What Happened; Become Involved

Before the Special Synod of the Moravian Church, convened last November, I, like many others, was wondering what the synod would be like and what effect, if any, the synod would have on the Moravian Church. Synod both impressed and excited me. The first day of synod I was impressed with the Planning Committee’s presentation of the Mission of the Church. The committee made its progressive ideas on mission distinctively clear.

On the second and third days of synod, I became excited over the debate on the synod floor and over the resolutions being passed. But what excited me most and still excites me are the possibilities for progressive work made possible by the resolutions passed at synod. If all the legislation passed at synod is carried out, the Moravian Church in America, South, will become a most progressive church. If this is to happen, an individual effort on the part of each member of the Moravian Church is needed.

If you know nothing about the legislation passed at the Special Synod, find
out and perhaps you will be as excited as I am. Become involved. It has been
said so many times that no matter what you do, you receive a reward equal to the
effort you put forth. An organization is no better than its members. The Moravian
Church is no better than its members. Get involved. Find out what is happening
at that building you visit once a week besides a Sunday morning worship service.

It was stated at synod that one out of ten people living in the Winston-Salem
area is a Moravian. Transform each of these one out of ten into a thriving sphere
of involvement and the Moravian Church could show that community what the
name “Unitas Fratrum” really means.

Was the Special Synod a success? The answer lies in the hands and hearts of
each member of the Moravian Church in America, South.

Steve Shelton
Senior, Reynolds High School
Member of Trinity Church

Insights and Impressions

As a participating member of the Special Synod from Christ Moravian
Church, I was able to gain many valuable insights into the programs of the
Moravian Church. I would like to enumerate these and my impressions in three
parts.

In the first place are all the beneficial ideas that were exchanged, several of
which were formed into resolutions and were passed after being amended to
prevent misinterpretation. These resolutions dealt with our responsibilities to the
poor and the ways in which the church as an agent can help. I think the bills
were fine but some of the unrealistic ideas may never materialize. Brotherhood
means good Christian living which is defined as being your brother’s keeper.
Addiction, hunger, nakedness, illness, housing, all these need to be included with
the efforts to teach Christianity which should take first place in our work.

Secondly, the politics in the synod is the main hindrance to a person never
having been before. Preachers seem to be the main speakers. There seems to be a
few men that have “pull” with the people and thus have influence on their votes.
Even though this is unfair, I understand it has been going on for some time. The
church is made of its members and should be run by them. In the future I think

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---
that the members elected to synod should be able to voice their own opinions in front of the synod.

In conclusion, I would like to thank the members of my church for showing good faith in me by electing me to represent them at this Special Synod. The many different people I met at synod lead me to feel there is no real problem that will lead the Moravian Church to a downfall. There are old people and young people who are interested in the church and are willing to work to keep it going. With this faith, may the church as in the past, always preach the teachings of Jesus Christ.

W. W. Barber, Jr.
Junior, N. C. State University
Member of Christ Church

Listening As Important As Talking

This past summer during the month of June, I was elected by the members of our church council at Kernersville to participate as a delegate at the Special Synod to be held November 6-8, 1969. My first reaction was one of surprise as the adults of my church were allowing youths to go and be counted. My second reaction was one of fright, a fear of not knowing how to act at the synod, and wondering if I could contribute.

Today, I can look back and see my reactions were wrong. I found the adults greatly desired youth participation in the church. The spiritual movement in all age groups was the same; every person was aware of the presence of the Holy Spirit as he filled their souls and minds with his powers of love.

I did not feel the power of the Holy Spirit in me when I tried to contribute in the many committee sessions, but I soon realized that listening was equally as important as talking. To my surprise, though, I was able to contribute, with the help of the Lord, and I hope this will benefit others in some way.

My contribution came during the final session of synod. Enthusiastic was the only word to describe me during this session. Many well planned resolutions were being passed to change modes of society, ideas that had been imbedded in our minds for so long that we could not see through these ideas to find Christ. The synod was making a stand on issues, but would the church as a whole? The last resolution determined this, a resolution to request all churches to abide by the resolutions passed or expect some penalty.

The resolution did carry by a small majority. My enthusiasm died in this moment. I had the feeling if these people, these Christians, could not wholly support the resolutions, our efforts had been in vain. Not until after synod had adjourned did I realize that I should have been thankful that the resolution did pass, not disappointed for those who had not voted for it to pass. The Holy Spirit was speaking to each of us and I could not condemn others for thinking differently than I. Maybe I was the one interpreting Christ wrong.

Penny Vance
Senior, East Forsyth High School
Member of Kernersville Church

February, 1970
Music Foundation Seeks Funds Through Friends To Support Its Work

CHARLES W. MILLER, chairman of drive for Friends of the Music Foundation.

The annual drive to renew and gain memberships for Friends of the Moravian Music Foundation will be held during the month of March. The chairman of the drive will be Charles W. Miller of Winston-Salem.

The date for the campaign and the appointment of Mr. Miller were announced by R. Arthur Spaugh, chairman of the foundation’s Board of Trustees.

Mr. Miller is an active Moravian layman currently serving on the Provincial Financial Board and as chairman of the Board of Trustees of Salem Academy and College. He considers the work of the Moravian Music Foundation to be one of the positive outreach movements in the Moravian Church today.

The Moravian Music Foundation was incorporated in 1956 and one of its principal responsibilities since that time has been to assume protective custody over the priceless and irreplaceable collections of music originally gathered by either Moravian musicians or congregations as early as pre-Revolutionary War times.

The foundation carries on a number of activities related to its custody of these collections. A significant part of
the cost of these activities comes from gifts from the Friends of the Foundation. Among these activities are:

1. Cataloguing of the Manuscripts. During 1969, cataloguing was carried on in two collections, one in Bethlehem, Pennsylvania, and the other in Winston-Salem, North Carolina.

2. Publication of Catalogues. During 1970, the first of a series of projected catalogues, that of the Herbst Collection edited by Mrs. Marilyn P. Gombosi, will be released by the University of North Carolina Press. Through such catalogues at hundreds of libraries throughout the world the impact of The Moravian Music Foundation as well as the image of the Moravian Church will be greatly enhanced.


4. Assisting the Moravian Church by holding workshops. New editions of choir music are introduced and discussions dealing with church music and hymnody are held.

5. Prepare and distribute materials relating to Moravian Music Sunday.

6. Work relating to the preparation of recordings released by the leading commercial recording companies.

There can be no question about the rich benefits, both tangible and intangible, that the Moravian churches derive from the work of the foundation.

Alfreda Hays, of the American Choral Review, who participated in the Early American Moravian Music Festival in New York in June, 1969, concluded one of her reviews on a note of encouragement: "The (Moravian Music) Foundation deserves the respect of scholars and musicians everywhere for reviving this rich musical heritage and making it available for church and concert use today."

This attitude of sharing is exemplified by the Friends of the Moravian Music Foundation. Through their annual drive for funds they hope to engage the interest of Moravians and non-Moravians in support of the foundation's unique contributions to the contemporary scene.
Liturical Services . . .
(Continued from page 2)

"To the Risen Lord." The last two are especially appropriate for the Lent-Easter Season.

Two of these services have been used in the Southern Province. The latest was "To the Risen Lord" which was used by Trinity Church as a part of its worship on January 18, 1970. The Rev. Henry E. May commented that the musical nature of the service was enjoyed by the congregation and that it was a meaningful worship experience. Last year Friedberg had as a part of one of its Lenten services the liturgy "To Jesus Crucified."

Manuscript copies of all six services are available in the office of the Board of Christian Education and Evangelism for congregations that would like to develop and use them as a part of worship.

Experimenting

Mid-way through the winter it may be good to take a look back to last summer in anticipation of summer 1970. A number of churches are experimenting with ways of enriching Christian education through special efforts to make good use of summer days. Some ideas work; some don't prove to be a tremendous success. Here are stories of each.

WEDNESDAY CHURCH SCHOOL

It was Wednesday School instead of Sunday School during July and August at Messiah last year. With past records showing attendance cut in half during the summer, the congregation undertook an experiment.

Families who wished were invited to picnic together at 6:00 P.M. Dress was informal. Classes for all ages began at 7:00 P.M. and ended at 8:00 P.M. Worship services were held on Sunday morning as usual but one hour earlier than usual.

If we evaluate what happened primarily on the basis of attendance, the experiment was a failure. The move to Wednesday cut still more people from active involvement in Church School. In effect the number shrank to the hard core of regular attenders. Obviously this was not the desired result.

On the positive side, teachers were regular, on time and prepared. They spoke of having more satisfying teaching-learning experiences in the freer setting of Wednesday. The Sunday worship service was definitely enhanced. There was an atmosphere of freshness and eagerness. Special efforts were made to involve young children in the Sunday worship experience.

THE WACHOVIA MORAVIAN
With Summer Programs

While this experiment must be labeled unsuccessful, the same approach has met with great success in some congregations outside the Moravian Church. Those who participated at Messiah found the Wednesday School a good experience.

MEANWHILE IN CHARLOTTE

The College Career Class at Little Church on the Lane asked for and got permission to become the summer teachers for the elementary and youth classes. They were also the teachers in Vacation Church School.

Motive? To see if they could develop creative sessions to which children would come eagerly and in which real learning could take place.

They had free reign to do whatever seemed good to do — "the sky was the limit."

How Did It Turn Out?

James Johnson, the pastor, reports: "We had everything from sublime successes to total and utter failure. The thing I heard often was, 'How in the world can we reach these kids?' I can remember when these college students were in those classes and their teachers were tearing their hair out asking, 'How can we reach these kids?'"

When asked, what is your reaction to the summer experiment, one answer the college students gave was "frustration." Irregular attendance making for small groups contributed most to creating this feeling.

To the question, what did you try to give the pupils, the college students said they discovered a lot of kids who needed the experience of good relationships, who needed teachers to care. The young teachers tried to meet that need as they demonstrated that they really cared.

As to what was accomplished otherwise, certainly a lot of interest was generated. New things were tried: classes were held outside, in the park, on a fire escape. One classroom become the catacombs and boys and girls had to follow the sign of the fish through it.

Irregular attendance produced lack of continuity in a study which really required continuity (The Church's Story). This was a big problem for the teachers. When VCS time came, the summer teaching teams took a look at the materials and discovered the theme was "The Church." They promptly elected to use the church school materials instead. This gave them the very satisfying experience of teaching a consistent group of pupils with a large block of time at their disposal.

The teams were challenged at the outset to redo the room, to let it communicate something. The result was that right away the boys and girls got the message that something different is going on here. The teams were also on the job, in the room and ready before the students arrived each session. As a result there was much less difficulty with discipline problems cropping up during the morning.

It is especially interesting to note that these inexperienced teachers were given the "most difficult" portions of CLC materials and faced squarely the problem of how you "reach these kids with
dry dull church history books." In the process the teachers proved that team planning is valid. Planning sessions lasted well beyond the two hours the team may have intended to meet. There was planning and sharing that covered everything from the supply of paste on hand to the existential questions of meaning in life. In the process of planning and teaching the teachers found they grew.

Four Steps

A Program of Evangelism

A program of study, research and action is being proposed to the churches of the Southern Province by the provincial Commission on Evangelism. The plan described as a Four-Step Program in Evangelism is suggested for the season of Lent although its use is not limited to this period.

It is anticipated by the Commission that congregations will find in this evangelistic emphasis a new and stimulating approach not only to evangelism but also to a meaningful week day activity. This is a program of participation and involvement in contrast to the usual preaching-listening mid-week services.

Bible Study

The four-step program begins with Bible study in which the nature of the New Testament Church is explored. Its purpose is to help participants to delve more deeply into the Bible in order to hear what God is saying.

Some of the passages recommended for study are several of the parables of Jesus, the message of Jesus to John the Baptist (Matthew 11:2-6), Jesus’ sermon at Nazareth (Luke 4:16-21), washing the feet of the disciples (John 13:3-17) and slaves of righteousness (Romans 6:15-23).

The Obedient Church

The Biblical studies will be followed by a facing up to the demands made upon the church that it be obedient. To discover these demands is the purpose of the study of the New Testament. The church that lives and serves in obedience to its Lord will accept its mission in the here and now. The now is today. The here is the community in which it finds the focus of its life and which it is called to serve.

Rudiger Reitz in a recent book, "The Church in Experiment," writes, "A congregation can be very successful operating with the traditionally designed church building that has always been located on a fixed place bound to a certain location."

Reitz, also wrote, "The strategic starting point of mission and the geographical center for the total life of the congregation are inextricably related to one another."

Edith Vaughn

THE WACHOVIA MORAVIAN
Field Work Research

The third step in this program in evangelism calls for the congregation to move out into its community to discover the needs around it. The purpose of this step is to discover “how we can become deeply immersed in the life of our neighbors” in order effectively to bring them the “Good News” of Christ who suffered and served.

The research into the community will seek to discover opportunities to witness and serve such groups as youth, the aged, the unchurched and the underprivileged.

Evaluation and Action

The final step is based on the results of the field work research into the needs of the community. The congregation establishes its priorities and goals and determines the action based on these priorities and its sense of obedience.

DEATHS


Sapp, Mrs. Irene Elizabeth (m.n. Brandon), born November 1, 1912; died December 29, 1969. Funeral conducted by the Rev. Richard F. Amos and the Rev. Alan H. Barnes. Interment in Friedland Church Graveyard. A member of Friedland Church.

Rothrock, Miss Charity May, born May 10, 1884; died December 11, 1969. A member of Fries Memorial Church. Funeral conducted by the Rev. F. Herbert Weber. Interment in the Salem Moravian Graveyard.


Recent staff changes at the Children's Home in Alaska are announced. Miss Elfriede Kuerner, who has been serving as the matron for about a year, had to leave Alaska because the U. S. Government Labor Department refused to cooperate by extending her visa. Every approach possible was made to the Department, to Congressmen, and to Child Welfare agencies in Alaska but without result. Miss Kuerner came to the home from Germany after having served the Moravian Church in Labrador. She will be returning to Germany after visiting friends in Canada.

Mr. and Mrs. George Sherlock, from California, have resigned from the Staff of the home after about a year and a half of service in charge of the Boys' Dormitory. Mr. Sherlock has expressed his desire to return to college. He has said that his experiences at the home have emphasized the importance of further education.

Mr. and Mrs. Richard Lisle, Gnadenhutten Moravian Church (Ohio), will replace the Sherlocks. The Lises have been active in their local congregation and have been searching for an opening in full-time Church service. Mr. Lisle is presently employed by the Gnadenhutten Bank and has followed many outdoor hobbies. His wife, Violet, is a trained secretary and has looked forward to mission service since her confirmation. They have three children, Holly (8), Julie (4) and David (2). They intend to enter service on March 1, spending several days with the Rev. and Mrs. Harry Trodahl for orientation in Bethel, Alaska, before moving to their permanent home at the Children's
Home. Their address will be: Moravian Children's Home, Kwethluk, Alaska, 99621.

W. Marxes Leave Mission Service
Dr. and Mrs. Werner G. Marx, having served in Central America for many years, have expressed a desire to return to the United States for personal reasons. The Mission Board granted their request reluctantly. Dr. Marx has made a lasting contribution to the work of the Church in both Nicaragua and Honduras through his unique approach to the training of National leaders and in his work of translation especially in the Miskito language. He, with his wife Martha, has served as superintendent of the Church in Honduras and as dean of the Instituto Biblico in Nicaragua. In addition to these major assignments they served pastorates in both countries. The entire Church is grateful for their long and creative service. They are not retiring from Christian service and are now in the process of making plans for the future. Their present address is: 6303 Ocean Ave., Apt. A, Ventnor, N. J. 08406.

Alaskan Visit
The Executive Director of the Mission Board, the Rt. Rev. Edwin W. Kortz, made an official visit to Alaska during December. The visit was made on the request of the Alaska Provincial Board in order to review some long-range plans for that province. The superintendent, the Rev. Harry J. Trodahl, had set up a full schedule for the visit which included several days of meeting with the staff at the Children's Home, the Alaska Province Board and meetings and services in Bethel and Dillingham.

Developments in Alaska demand that the Church be alert to many forces which are entering the living of Eskimos and require the advice and guidance of the Church. Increase in educational facilities, the oil discovery, the curse of alcohol, are but a few of the forces which are affecting life in Alaska. The Church is moving forward creatively and needs the prayers of all Moravians as it faces a challenging task in the next few years.

Voluntary Service For Conscientious Objectors
The Executive Director and the Business Director of the Mission Board, together with the Rev. Howard Housman, superintendent of the Moravian Church in Honduras, met with Mennonite leaders in Salunga, Pennsylvania, to discuss policies in using young people overseas. The Mennonite Church has a Voluntary Service Program which is available to young men who, as conscientious objectors, choose this type of service in place of military service. The Mennonites have expressed a genuine willingness to make their program available to Moravians, including their entire orientation services.

The Board of Foreign Missions will accept the responsibility for making the necessary arrangements with the Mennonites for any young Moravian who will choose this type of service. The Mission Board will then have a voice in the overseas assignment.

This service is also available to any young person, even though it is not in place of military service. The orientation period, the financial arrangements, and the place of service will be worked out by the board in the light of each individual's ability and interest. Young
people who may be interested in this new avenue of service should speak to their pastors and then communicate their desires to the Board of Foreign Missions.

Bluefields, Nicaragua, Struck
By a Disastrous Fire

Bluefields, Nicaragua, was struck by a disastrous fire on Sunday, January 4. First reports stated that 72 buildings in the business district were destroyed, including hotels, stores, barber shops and dwellings.

No property of the Moravian Church was burned although the fire came within two buildings of the Central Moravian Church. Furnishings from the Church, including the new electronic organ, were moved to the concrete block building of the Colegia Morava which is considered fire proof.

Moravian Lay Pastor Holstead Hodgson lost his store and dwelling.

The fire was reported by radio to Bishop Edwin W. Kortz, executive director of the Board of Foreign Missions, by the Rev. Wilfred Dreger who is the Warden of the Nicaraguan Province. It was stated that the life of one child was lost.

The fire started about 10:30 A.M. as people were on their way to church and was not brought under control until late in the afternoon. The Government of Nicaragua flew equipment and fire fighters from Managua to assist, but they arrived after local units had brought the fire under control.

Latest reports state that steps are being taken by the Nicaraguan government to help those who have lost homes and possessions by providing food and long-term, low-interest loans for rebuilding. A contribution is being made...
by the Board of Foreign Missions which will be given to the Nicaragua Red Cross to help provide relief to those who have been affected by this disaster.

A Broader Fellowship

Provided by Adult Groups

The pastor of the Bluefields congregation is on the committee which will administer this aid.

Pfohl Fellowship

The current officers of the Pfohl Fellowship are:

President—David Day, Immanuel
First Vice-President—Eugene Holland—Bethabara
Second Vice-President—John Vance—Kernersville
Treasurer—Lillie Mae Van Horn—Fairview
Recording Secretary—Catherine Rierson—Advent
Corresponding Secretary—Anna Snyder—Fairview
Pastoral Counselor—Henry E. May—Trinity

Income for fellowship projects comes from contributions of the various adult classes and from rally offerings. These projects cover a wide range. At present we have on hand approximately $800 ($1,000 goal) toward the Pfohl Memorial Gift to The Moravian Home. We have also contributed this year to the Crime Prevention Bureau and the Voice of Hope.

Two new projects are $1,000 toward a Volkswagen station wagon for the Rev. Clifton Ludidi, a Moravian minister in South Africa. Br. Ludidi has a large pastorate and his only means of getting about is a horse named Chance! The Senior High Fellowship is planning to match this amount and between the two groups, Brother Ludidi...
will be provided with a more convenient form of transportation.

Also in the current budget is $500 for the Foreign Missionary Board to be applied toward this year's deficit.

The J. Kenneth Pfohl Fellowship is a loosely knit organization but one in which Moravians meet in good companionship to worship and to work. All adults over 36 years of age are welcome to come and be a part of the fellowship.

Young Adult Fellowship

The Young Adult Fellowship held its fall council meeting at Christ Church in October. The council set $1,000 as a goal for a project for 1969-1970. No definite decision was made at the time as to the cause for which the $1,000 would be directed. It was directed that this project would be determined after discussion with provincial authorities.

In 1968-1969 the fellowship gave $1,000 toward the Southern Province Home for the Aging.

The officers for 1969-1970 are:
President—Philip Bargoil, Advent
1st Vice President—W. H. Olive, Jr., Christ
2nd Vice President—Richard Henderson, Messiah
Recording Secretary—Gracie Davis, Fulp
Corresponding Secretary—Romayne Poindexter, Calvary
Treasurer—Steve Phelps, Ardmore
Pastoral Counselor—Harold D. Cole, Grace

The fall rally was held at the Home Church on November 13. The guest speaker was Dr. Timothy C. Pennell of the Bowman Gray School of Medicine who spoke on the Teenager and Drug Addiction.

DEATHS


Williams, Mrs. Lettie Stewart, born March 19, 1894; died December 11, 1969. A member of Home Church. Funeral conducted by Dr. James C. Hughes. Interment in Forsyth Memorial Park.

Covington, Mrs. Inez Allen, born September 16, 1896; died December 26, 1969. A member of Home Church. Funeral conducted by Dr. James C. Hughes and Dr. Richard Amos. Interment in Salem Cemetery.


Correll, Mrs. Beatrice Wagoner, born October 24, 1907; died January 8, 1970. A member of Ardmore Church.

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Funeral conducted by the Rev. Elmer R. Stelter. Interment in the Salem Moravian Graveyard.


Simmons, Luther Samuel, born July 16, 1887; died December 31, 1969. A member of Trinity Church. Funeral conducted by the Rev. Henry E. May. Interment in Salem Cemetery.


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The Future of Moravian Theology Seminary

Milo A. Loppnow

In nearly every segment of our society the question of size of institutional life is being raised. It relates to industry, agriculture, schools, congregations and other units in which people are bound together in a common cause. It should not, therefore, be a surprise to members of the Moravian Church to read that, with a student body of approximately thirty, questions are raised about the effectiveness of Moravian Theological Seminary (M.T.S.). These have been posed by members of the faculty, students, pastors and representatives of the American Association of Theological Schools (A.A.T.S.).

The Seminary Committee, comprised of Trustees of Moravian College and Theological Seminary and members of the President's Cabinet, concluded, during its meeting last spring, that a study of our seminary should be undertaken.

Representatives of Moravian Theological Seminary had been in discussion with colleagues from a number of seminaries studying possibilities for formation of a "seminary cluster" to create a center for theological education in Philadelphia. Participants in such cluster discussions were interviewed.

It was also important to get a "reading" of thinking and sentiment with reference to theological education for Moravian ministers. To obtain this, a questionnaire was sent to all pastors in the Northern and Southern Provinces as well as the chairman of the Board of Trustees and vice-chairman of the Board of Elders of each congregation in both provinces.

The questionnaire was conceived as a tool to alert constituents of the church to the fact that discussions and study are in process, and to provide a channel for expression of convictions from our church constituency on a subject as vital to the future of our church as theological education.

Letters accompanying completed questionnaires underscored the fact that we were probing a subject about which there is a significant degree of sensitivity. Some feel it imperative to continue theological education in Bethlehem. Others reflected views, with equal vigor, that we must bring an ecumenical dimension to seminary training.

While the results of the questionnaire were not intended to give a firm directive for action, valuable insight was gleaned from the respondents.

In general, the replies suggest that Moravian Theological Seminary is fulfilling its task at a level to compare favorably with other seminaries. Sixty-nine percent of those replying felt that high academic standards in seminary education are very important. This response was within the frame of reference pertaining to our seminary's maintaining accreditation by A.A.T.S. That loss of accreditation would have an adverse effect on the Moravian Church was the view of 92%.

The questionnaire gave opportunity for expression of views regarding seminary education in an ecumenical environment — interfaith and interdisci-
plinary. While there was an 82% response attaching importance to this consideration, such views were counter-balanced with an expression by 90% that indicated the importance of having the seminary in proximity to Moravian congregations. While 50% felt that there are values in our small seminary which might be lost in a move from Bethlehem, 69% expressed the view that Moravian ministers of the future might be better equipped for pastoral ministry in a cooperative arrangement.

**Spiraling Costs**

In interviews and articles written about theological education, reference is made, repeatedly, to spiraling costs. A source of disillusionment with reference to the cluster concept is the discovery that no one is able to assure participants in the cluster that costs will be reduced. In interviews, no one was willing to hazard more than a conjecture that the inflationary spiral in cost of theological education may be retarded through clustering. For the Moravian Church, looking for some means of reducing the cost of training its ministers, these hard facts of finances come as a disappointment.

Prior to the questionnaire there seemed to be four principal options open for theological education in the Moravian Church: (1) Close Moravian Theological Seminary and advise candidates for the Moravian ministry to attend other seminaries. (2) Maintain M.T.S. where it is, keep A.A.T.S accreditation as long as possible. (3) Par-
ticipate in a Philadelphia cluster but maintain part of the M.T.S. program in Bethlehem on Moravian College campus. (4) Cooperate with Mary Immaculate Seminary, a Roman Catholic seminary near Bethlehem.

The enlarged list of options which grew out of interviews and data from the questionnaire is as follows:
1. Strengthen M.T.S. by:
   a. More financial support
      1. From constituency of Moravian Church.
      2. Other denominations whose students are enrolled at M.T.S.
      3. From foundations (for innovative programs).
   *b. More extensive interchange with Mary Immaculate Seminary.
   *c. More extensive in-service-training on campus as well as in geographic areas of the church.
   *d. Enlarged Seminary Committee (Trustees) to include persons who can make an interdisciplinary and interconfessional contribution.
   e. More aggressive public relations policy which includes recruitment of more students for M.T.S.
   *f. More aggressive pursuit of opportunities in Lehigh Valley for M.T.S. students to give witness to the community and/or “go where the action is.” Examples: two prisons, Halfway House, Y.M.C.A., Wiley House, etc. located in Bethlehem area.
2. Continue to participate in discussions pointing toward development of plan for a theological cluster in Philadelphia and Baltimore.
3. Adjust curriculum to provide for the possibility of one semester (or two) at New York Theological Seminary. (This seminary is now housing 40 students. It has room for 120).

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THE WACHOVIA MORAVIAN
In thinking about theological education for the Moravian Church we dare not become victimized in thinking that our church or seminary responsibilities for training young persons for ministry can be discharged by a reshuffling of curriculum. It would appear that, somehow, the stimulus of an enlarged student body and faculty, derived from cooperative endeavor, must become part of the in-put of seminary training.

The task of the theological seminary can be great and awesome as it squarely faces the challenge to train and mold the future leadership of the church. This assignment might be identified as a task to interpret the gospel to the church and to the world and to provide the laboratory and experiences with which to perfect and instill skills to communicate and apply that interpretation.

As we think of the theological task, requiring obedience to the gospel it seeks to interpret, we should be alert to the fact that such responsibility must be accepted by all Christians. A vital thrust of the work is devotional as well as intellectual. Acting out is as necessary as thinking through. We must continually be under the judgment of the gospel while, at the same time, we proclaim its good news.

Decisions regarding the future of the theological seminary for the Moravian Church await further information and insight relating to the possibilities in the Philadelphia Cluster Plan as well as the larger question of the thrust of theological education in America. Guidance for a strong program of theological education must come from the faculty of M.T.S., its Board of Trustees and, finally, synod delegates.

*These suggestions were endorsed by the Joint Provincial Elders' Conference and/or College Trustees.
The Church Around The World

Church Attendance Slumps In U.S.
Total Down 7 Per Cent Since 1958

Forty-two per cent of the U. S. adults in 1969 attended church in a typical week, 7 per cent less than in 1958, the Gallup Poll reports.

Attendance at worship steadily declined over the 11-year period, according to the survey organization. The 1969 percentage was down a point from 1968. A high of 49 per cent came in 1955 and 1958.

Gallup reported that the fall-off was twice as great among Roman Catholics as among Protestants. The Catholic decline was from 74 per cent adult attendance in 1958 to 63 per cent in 1969.

The Protestant drop was from 43 per cent in 1958 to 37 per cent in 1969.

The greatest decrease was noted among young adults of all traditions. In 1969, the percentages of those 21 to 29 who went to worship in a typical week was 15 points lower than in 1958.

Among persons 30 to 49, attendance was down 6 per cent, and among those 50 and older the decline was 4 per cent.

Thirty-two per cent of Protestant young adults went to church in an average week, as compared with 39 per cent in the over-30 category. Comparable Catholic figures were 51 to 70 per cent.

The poll indicated that while churches do win back large numbers of young adults who stop attending church, the rate is decreasing. (RNS)

Reconciliation Theme
Of Television Series

The theme of reconciliation as it is found in the Sermon on the Mount will be explored on four segments of the "Frontiers of Faith" series over the National Broadcasting Company's TV network.

Scheduled for four Sundays beginning Feb. 8, the programs will feature a panel moderated by Dr. David H. C. Read, pastor of New York's Madison Avenue Presbyterian church. (RNS)

Nobel Prize Scientist Urges
Return To God and Bible

"The only way the world is going to stop short of the brink of nuclear holocaust is a return to God and the principles of the Bible — and this is what the young people, even the militants are trying to tell us," Dr. George Wald said during a two-day symposium on Science and the Social Imperatives held in Pueblo, Colorado.

Dr. Wald, Nobel prize winner, Higgins Professor of Biology at Harvard, teacher, and humanist, received tremendous applause from the academicians gathered at Southern Colorado State College.

"Nuclear holocaust," Dr. Wald declared, "can only be averted by faith, love, and hope, and the precious principles of the Bible. I know that this is the sheerest, non-academic sentimentality, but I'm convinced that this is the only way we are going to prevent the total chaos that we are headed for—and probably within the next 10 years."

"Hope for the world is offered by the young, by even the militants, because they are the only ones trying to recapture the aura of honesty this country once knew," he said. "The older generation, the ones over 30, have become used to living without honesty in the dog-eat-dog world that we have today."
Dr. Wald, whose Nobel prize in 1967 was awarded for his work on the chemical processes of the human eye, was at one time engaged in a strong debate with the U. S. Army over the use of chemical warfare agents. He reiterated his stand against napalm, tear gas, and crop-destroying agents. “I have a program that I have been thinking about for years, one that would form a spiritual missing link that would reunite us to the principles this country once stood for. Here are some do’s and some don’ts.

“We should get out of Vietnam, and right now . . . We should immediately stop that abomination called the military draft . . . We should cut the size of the military forces . . . and the defense budget.”

There is a need for more low-cost housing, more public schools, better nutrition, and more aid to education, he said. “Only since the industrial revolution has man been producing devastation, and it’s getting out of control.

Because of this, is there any reason not to understand that young people have a feeling of hopelessness? Kids have a trauma that their parents can’t help. Militants call for revolution. People are scared. People fear a revolution from left-wing radicals.

“A revolution won’t come from them,” he asserted. “It will come from the wide-eyed rightists. And it’s possible that democracy might be lost to something called law and order from the right, the bureaucracy.” (RNS)

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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."
Bishop Warns Diocese Faces Funds Crisis Over Grant

Bishop Thomas A. Fraser of the Episcopal Diocese of North Carolina has notified national Church officials that the diocese is facing a financial crisis because of opposition to the denomination’s grant of $45,000 to what has been called the “controversial, black separatist” Malcolm X Liberation University at Durham.

The diocese may have to withdraw its support from the Episcopal Church, the bishop said. He also reported that an official of the denomination’s Executive Council had rejected his request that a report on the grant be given to the diocese. Bishop Fraser has stated that “the whole business of involvement of the diocese in the national Church picture” would be considered at the annual diocesan meeting which was to be held January 30-31.

The bishop informed Leon F. Modeste, director of special programs for the denomination’s General Council, that “at the present time, we are $164,525 short of meeting our diocesan program budget. We are faced with drastic cuts in our diocesan program and in our quota to the national church.”

Bishop Fraser said it is impossible to draw up a diocesan budget for 1970 “since many of our quota acceptances are tentative, some acceptances have been reduced or withdrawn, and others are dependent upon the diocesan convention.”

“We cannot determine the extent of our deficit in spite of vigorous efforts on the part of diocesan staff and parish clergy to arrive at a firm figure,” he said. “If we eliminate the national Church almost completely, the diocesan program can survive. If the diocese shares the deficit with the national Church, the support of our own urban crisis program, St. Augustine’s College, St. Mary’s Junior College and our Summer conference centers are highly threatened.” (RNS)

Provincial Elders’ Conference

The president of the conference made an official visitation to Florida in January. January 3-8 was spent in meetings with the boards and participation in the services at Rolling Hills.

He visited the Boca Raton and Coral Ridge congregations January 10-19.

The Special Synod of 1969 instructed the Provincial Elders’ Conference “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.” According to this resolution, the conference has appointed the following as members of this committee:

C. Jennings Snider
C. P. Robinson, Jr.
T. L. Norris, Jr.
Koyt Everhart, Jr.
James A. Hancock
Jack M. White
Clayton H. Persons
President

FRONT COVER. The Symbols of Lent on the front cover are from “Seasons and Symbols” by Robert Wetzel and Helen Huntington, Augsburg Publishing House, Price $2.00. Moravian Book Room.

THE WACHOVIA MORAVIAN
LAUREL RIDGE

Schedule of Summer Conferences
1970

FAMILY TRAILER WEEKEND ................................................. JUNE 12-14

YOUNG JUNIORS I .......................................................... JUNE 21-27

JUNIOR HIGH I .............................................................. JUNE 28 - JULY 4

OLDER JUNIORS I ............................................................. JULY 5-11

YOUNG JUNIORS II .......................................................... JULY 19-25

OLDER JUNIORS II ........................................................... JULY 19-25

JUNIOR HIGH II ............................................................. JULY 26 - AUGUST 1

SENIOR HIGH ..................................................................... AUGUST 2-8

ADULT WEEKEND ............................................................... AUGUST 14-16
A substantial endowment fund is the necessary backbone of a quality college.

Moravian College has been fortunate to have friends who have recognized this fact and increasingly are including Moravian in their wills.

This summary is a report as of the end of the seventh decade of the twentieth century.

BEQUEST AND DEFERRED GIFT SUMMARY

Bequests 1952-69 ..................................................... $1,755,000

Bequests received since July 1, 1969

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</table>
In This Issue . . .

- Guess Who's Coming to Dinner?
- Goals for Moravian Home
- The Resurrection Faith
New Church In Maryland

The Eastern District Executive Board of the Moravian Church, Northern Province, has purchased three and a third acres of choice land in Prince Georges County, Maryland, as a new church site. Members of the Southern Province will be interested in this latest church extension project.

The new site is just off U. S. Highway 301 and is six miles south of Upper Marlboro, Md. Adjacent to both the Marlton and Brandywine Country developments now under way, the church lot will be developed in the middle and latter part of 1970. Nearly five hundred homes have been built in the two developments, and eight hundred more are expected to be completed by the end of 1970.

Dr. Edwin A. Sawyer, District Board president, says that the site has been under consideration by the Board for over two years. The denomination was urged by the Council of Churches of Greater Washington to establish a congregation in the area because there is no Protestant church within four miles of the rapidly growing community.

Ultimately Marlton and Brandywine Country will form a city of nearly 30,000 inhabitants. Careful city planning is going into each step of the development, and the Moravian Church has been assured of a strategic function in both the religious and community life of the project.

In making the announcement, Dr. Sawyer stated that it is also the intention of the Moravian board to welcome future participation on various levels by other denominations. Two other denominations have been engaged in discussions on the possibility of adding manpower or funds, so that a truly cooperative and community Protestant effort can be fostered.
Guess Who's Coming To Dinner?

An account of the Presidential visit for the inauguration ceremony of the new Thaeler Memorial Hospital

Bilwaskarma, Nicaragua

A. Peter Haupert, M.D.

The day dawned abruptly, as days do in the tropics, and this one dawned clear, cool, bright, and beautiful. This was a special day, November 7, a day that culminated for many people months of hard work on the construction of a new hospital, weeks of careful planning, and days of somewhat feverish last minute preparations. This was the day of the inauguration and dedication of the new Thaeler Memorial Hospital, and for this event the President of Nicaragua was traveling to Bilwaskarma.

For more than eight months, a team of Nicaraguan workmen composed of Miskito and Creole laborers and carpenters had struggled towards this day to complete their work. These men worked side by side with American advisors — Clarence Bundy, a Milwaukee mason contractor, who supervised the initial concrete block construction; Donald Stevens, a Milwaukee general contractor who took over after Clarence left. Harold Hoffman, a Moravian plumber from DeForest, Wisconsin, and Ray Austin, a Moravian electrician from Bethlehem, Pa., then arrived to continue the construction. Ben Sandford, a Moravian from Fargo, N. D., arrived late in June to pick up the baton and carry on the work as the partitions were positioned and the floor tile was laid. Next came Carl Ulrich, a Moravian plumber from Water town, Wisc., to help with the installation of fixtures. Dallas Chappell and G. C. Parnell, Moravians from Winston-Salem, N. C., supervised the in-
installation of the public address, intercommunication, and telephone systems. Finally, a Methodist from near Downey, California, Vernon Miller, who heard about the project from Don Stevens' minister, arrived to do the finished plumbing and to fill a critical need, supervised the final construction.

As the weeks of September passed, it became increasingly clear to the workmen that the building would not be finished in time for the scheduled dedication and inauguration. With this in mind, they held a special meeting among themselves and together decided to volunteer additional work, offering to come to work each morning at six and work until six in the evening, without asking additional wages. Thus, during the last weeks of construction, there developed a tremendous esprit de corps among the men as they worked together, dedicated to the purpose of completing the building in time.

The last week brought new sights and sounds to the quiet little town of Bilwaskarma. Swooping military planes landed on the airfield within sight of the hospital. Government agents concerned with security were present frequently. Military officials from nearby Waspam checked progress daily.

Last Minute Rush

Everybody had a job during the last few days. Those not involved directly with the rush to finish the last minute details of the building were occupied with preparing the walk outside and planting palms along the path and the road to the hospital. Groups of nurses made long banners and welcoming posters. The nurses' choir spent diligent hours preparing music for the ceremony and for the banquet. A speakers' platform was constructed and appropriately draped.

The President and his group were due to arrive at noon. One could feel the excitement during the morning as everybody carried out his assignment. Who has the plaque that the Bishop will nail beside the door of the new hospital, designating this, as in the days of old, a Christian home marked with the sign of the fish and the cross? Don't lose the key that will be given to the President to officially open the new door! Where is the little girl selected to be presented by the President as the first clinic patient?

The First Lady

And then came a big surprise. At twenty minutes to twelve, Joan came up with a radiogram in hand, and said, "Guess who is coming to dinner?" The radiogram was a message from Mrs. Hope Somoza, "The Most Excellent First Lady of the Nation," the wife of President Somoza.

Because of her interest in the underprivileged children of Nicaragua, and in nursing education, we felt it to be so important that she attend the ceremony that a special visit to Managua was arranged to personally invite her. We were turned away by her secretaries with the word that the wife of the President never accompanies him on official visits, for security reasons. We returned to Bilwaskarma somewhat disappointed, but followed this up with a long letter stating how important we felt that her visit would be, in that the hospital and the Moravian work in Bilwaskarma represented exactly the areas of interest that she had for her country. There was no answer to the letter, until the late radiogram with the delightful news arrived.

Soon after twelve, the Presidential party arrived in a calvacade of military
DR. PETER HAUPERT welcomes President Somoza to the dedication of the new Thaeler Hospital.

vehicles which had come from the airport in nearby Waspam, and drew up to the arch of palms formed over the new hospital gateway. The President's first words were "Hello Dr. Haupert. I am at your service."

We proceeded up the sweeping walk to the speaker's platform located in the patio of the new hospital facing out over the campus, the building of the School of Nursing, and the town of Bilwaskarma.

The ceremony was attended by more than 500 people including Miskito Indians of the region who traveled on foot, by river, or by horse back; citizens of the community and civic leaders; representatives of the Moravian Church from Puerto Cabezas and Bluefields and United States; friends of the hospital from all over Nicaragua; and an official delegation of over 60 people from Managua.

The Inauguration Ceremony

The ceremony itself was begun with the National Anthem. Following the invocation, a review of the history of the new hospital was presented. Words of greeting were given by Madre Ana, a dedicated worker from the Catholic Mission and concerned with public health on the Rio Coco; Dona Alba Rivera de Vallejos, local representative in the National House of Deputies, and a close friend of the hospital who was instrumental in arranging for the presidential visit; Mrs. Violet Hooker, Superintendent of the School of Nursing and Dr. Reid Bahnson, official representative of the North American Moravian Church and of the Board of Foreign Missions, who brought best wishes from Moravians in the United

THE FIRST PATIENT, carried by her mother, is escorted by the President into the clinic.

PRESIDENT SOMOZA examines the plaque with the new symbol of the hospital which he had just unveiled. With him are Miss Rosa Hodgson, a recent nursing graduate, and Dr. Haupert, Director of the Thaeler Hospital.
The President seemed to enjoy the actual inauguration ceremony which took place after an extremely cordial Presidential discourse commending the part that the Moravian Church had played in the overall programs to bring help to the people of the Rio Coco. Following the unveiling of a plaque with the new seal and symbol of the hospital, the President was presented with a lovely little Miskito girl who represented the first patient to be admitted to the new hospital. Consistent with our worst fears, the child screamed and kicked as the President used the key to officially open the new hospital and the patient was presented to a nurse waiting inside, an event that brought a spontaneous cheer from the crowd.

Following the inauguration, the building was dedicated by Bishop Hedley Wilson, who nailed the plaque containing the sign of the fish and the cross beside the entrance to the clinic. Following his prayer and the singing of "Bless This House" by the Nursing School Choir, the ceremony was concluded with a benediction by the Rev. John Wilson, Director of the Instituto Bíblico, and the official tour of the new hospital commenced.

The President and Mrs. Somoza were accompanied by Mr. Kenneth M. Crockett, the American Ambassador, and Mr. Henri Ruffin, the French Ambassador, as we led the tour. They were all most complimentary in their praise of the design and the construction. As we passed through the clinic waiting room, and down the hall past the examining rooms President Somoza pushed open the door of our office which had been discretely closed, disclosing a pile of rubbles and unfinished furnitures. We smiled, and continued on, looking on the new x-ray facilities and the new laboratory, passing down the corridor of the administration wing, and gazed upon the blank wall on which he was told would soon be painted a massive map of the Rio Coco, designating points of interest, and finally through the intensive care unit and the operating room.

Several officials from Managua commented that, when they got sick, they wanted to be brought to Bilwaskarma.

We proceeded directly to the auditorium of the Nursing School Building for the official banquet. This was a gala occasion, with shrimp Newberg as the main course. This gave us a fine opportunity to visit with President and Mrs. Somoza, whom we found to be charming people. The President demonstrated a keen interest in every detail of our work and a concern for the welfare of the people of this area. Mrs. Somoza was a gracious guest, a person of noble stature, youthful beauty, and poise. It

(Continued on page 8)
Christianity

Is About People Who Care

Ned Wallace

This is a story about people—people in need and people who cared.

The story is not yet finished. But a significant chapter has ended. Here is how it began.

Several years ago in three separate small Indian villages along the east coast of Nicaragua, three boys were graduating from their grade school—a Moravian school. But it seemed like the end of their educational days, for there were no higher grades in their villages. None of the parents could think of sending them away from home for more education. It was a financially impossible situation. And there didn't seem to be a solution.

But some people cared.

Interested lay pastors spoke to Howard Stortz, their superintendent. Parson Stortz knew the families and the boys. And he cared.

The closest Moravian high school at Puerto Cabezas was many miles from each of the villages. None of the boys had any relatives with whom to stay. Clothing, food, a room and tuition would be needed. Parson Stortz discussed the matter with the director of the Moravian Hospital at Puerto Cabezas. An agreement was reached that the boys could live in a room in the basement of the hospital. They could eat in the hospital dining room. In return for this room and board they agreed to work at least one hour a day, all day on Saturday and for six weeks of their school vacation. But clothing and tuition were also needed.

Other people cared. This time in the United States.

Women's Fellowship groups collected clothing; concerned individuals and groups sent money for tuition and books. And for the families of each of these boys a miracle did indeed happen. Because people cared.

All this occurred several years ago. The boys worked diligently, studied hard. More boys appeared—other people cared—so more students could be accepted. The clothing kept coming; the tuition kept coming. By this time the school boys were contributing more and more to the hospital. They cleaned the floors and waxed them, painted inside and outside, tended the "farm", fed the pigs and chickens, cut the grass and cleaned the grounds, provided protection against fires, and more. In spite of their work (because of it?) they performed well in school. As time passed they assumed more responsibility—repaired and drove the hospital truck, handled plumbing and electrical problems, maintained the pumps and the generator, made hundreds and hundreds of concrete blocks, worked in the clinical laboratory.

Visitors to the hospital saw the boys, met them—and cared—and helped.

During the last summer between their Junior and Senior year, each of the three gave up his vacation time to help complete the Sandy Bay medical clinic.

Dr. Ned Wallace is the former Medical Director of the Gray Memorial Hospital at Puerto Cabezas, Nicaragua. He is now associated with the University of Wisconsin Medical Center.

MARCH, 1970
ARMSTRONG WIGGINS, now in charge of electrical equipment at hospital.

KENNETH SERAPIO returned to his village to teach school.

JUAN BAPTIST stayed on at hospital as a lab technician.

Now, they, too, were caring.

So after four years, it was no wonder that almost the entire hospital staff attended the graduation the past December — to watch proudly — “their boys” graduate.

That chapter ended, but the next one has begun. Juan will be working in the hospital as a lab technician, Armstrong will be working at the hospital in charge of all the electrical equipment, and taking a correspondence course in electronics. Eventually he will be able to maintain and repair the short wave radios of the mission hospital, clinics and stations. Kenneth will pause in his career to return to his village and establish and teach school — for a year — to fulfill a promise he made years ago — then perhaps the university — perhaps medical school.

Three boys have grown to be responsible, grateful young men — able to help their families, their people, their church in a meaningful way. Only because people cared; many people cared, cared enough.

There are more boys and girls — potential nurses, teachers, ministers, lay leaders, perhaps doctors.

Who cares? Christians care!

THE THREE BOYS
Yesterday and Today

The Resurrection Faith
John R. Weinlick

In observing any historical event we always face the risk of obscuring the thing we are celebrating. Easter is a wonderful time of the year. It coincides with the return of spring. It is a festival of renewal, symbolizing the cyclic death and rebirth of the natural world. It is a time of rejoicing, a time for great music, a time for magnificent outdoor sunrise services.

This very pageantry can serve as a screen for our skepticism. It is rather easy to be a doubting Thomas unconsciously in a crowd of Easter worshippers. Carried away by the enthusiasm of those about us, we may fail to come to grips with our doubts and sweep them aside. To some the celebration is a rather nice way of handling an embarrassing carry-over from a pre-scientific age. If you can no longer believe something, dramatize it, make poetry out of it, accept it as folklore. Even if Christ never rose from the dead, the Easter story is a moving symbol of the hope that springs eternal in the human breast.

Another way of evading the issue is to say, “The church is a going concern. A few people in the beginning believed that Christ rose from the dead and created a church. Once the church was established it really did not make much difference whether he rose or not. The illusion has accomplished its purpose. Now we can move on to something more enlightened and relevant.”

Let me say as quickly and as clearly as I can in reply that faith in the historicity of the resurrection is just as essential today as it was in first century Jerusalem. Had it not been historical, there would have been no church. If Christ is not living now, then all the rest of our faith is a mirage. Paul is speaking to us as well as to his contemporaries when he said: “If Christ has not been raised, then our preaching is in vain and your faith is in vain.”

Of course, there are some puzzling things about the biblical account as described by different authors. There is an element of mystery about it which eludes our understanding. Yet over a period of forty days something convinced some five hundred men and women that their Savior was alive, just as he told them he would be. They repeated this incredible story with all its implications, again and again, and in so doing conquered an empire. We simply cannot dismiss that kind of evidence. But even more wonderful is what continues to happen generation after generation, down to our very own, when people are confronted with this amazing event which by our rational standards is so unbelievable. The question before us is, “How can we as professing Christians today be among those for whom the resurrection is a power to live by?”

How Celebrate Easter?

In the first place we need to liberate ourselves from our restricted way of arriving at truth. From one point of view, science has greatly expanded our
universe. From another point of view it has made our universe smaller by discouraging extrarational ways of discovery: mysticism, visions, revelation, miracles. We are the poorer for it. A certain type of insight is escaping us because of our self-imposed restrictions. We even project those restrictions to God himself, denying to him the freedom to act in ways different from what our finite minds conclude should be the way.

A second observation to keep in mind is that the resurrection is not something to be grasped as an outsider looking in upon the community of faith. It is a revelation only for insiders. This means that we cannot sit back and wait for proof ahead of time, saying as it were: “You prove to me that Christ rose from the dead and I will be a Christian.” The assurances of faith, like all the assurances of the deeper things of life, become ours only through participation, participation entered upon before all the evidence is in. Only through commitment can we validate the assumption upon which we ground our Christian faith. We live ourselves into faith even more than we think ourselves into faith.

Then, too, we must make our decisions at the right place. Christ lives as the risen and ascended Redeemer. But we cannot know him first as the victorious Christ. We must know him first as the crucified Jesus. There is no Easter without Calvary. Only when we know the Christ of flesh and blood, nailed to a cross for our sins, the Savior who was betrayed “reproach and shame to meet,” can we share the victory that frees our souls. Even at Easter — especially at Easter — we must say, “Christ and him crucified remain our confession of faith.” Then we can also say with conviction, “The Lord is risen.”

Finally, the ultimate proof of what the crucified, risen and ascended Lord means to us lies in how enthusiastically we share our convictions with others. The more we share our Easter faith, the more deeply does it become part of our inmost being. It was the risen Christ himself who said just before his ascension, “Go therefore and make disciples of all nations.” “You are witnesses of these things.” “Lo, I am with you always to the close of the age.”

President’s Visit...

(Continued from page 4)

was her suggestion that a special meeting be arranged so that she could have a brief personal visit with the nurses. This was held on the front porch of the guest house immediately after the banquet, and was an experience that the nurses will never forget. Mrs. Somoza offered to help in several ways with the nursing school program.

As the nurses accompanied Mrs. Somoza to her special plane, and as we conducted the President to his car, we were all filled with a sense of gratitude — to President and Mrs. Somoza for their visit, to the workers for their sacrificial contribution in constructing the building, to the American volunteers who were advisors for the work, and to every American Moravian who contributed to the construction of the new hospital and to the work that is being done in Bilwaskarma to bring the healing of Christ to more and more Nicaraguans.
Goal, 
Set for
Construction of Moravian Home
Clayton H. Persons

THE PRESIDENT of the Provincial Elders' Conference and the Provincial Treasurer, Clayton H. Persons and Edwin L. Stockton, look over the property on which the Moravian Home will be constructed.

The Steering Committee, appointed by the Provincial Elders' Conference, has been working faithfully to lay sound plans for building the Home for the Aging.

The committee strongly recommends that hereafter we refer to this institution as the Moravian Home rather than the Home for the Aging, unless a better name can be suggested. The Provincial Elders' Conference heartily agrees with this name change.

About thirty-two acres of land was purchased on Indiana Avenue near Bethabara Church on October 1, 1969 for $87,210. A detailed topographical map of this acreage is being made. With this map we will work toward a complete plan for land use, including placement of buildings and landscaping.

Previous preliminary plans are being carefully studied and up-dated in order to assure maximum efficiency and flexibility of operation. A contract is being negotiated with an architectural firm for developing final building plans.

The Conference and the Steering Committee are planning a funds drive, which will culminate in September and October, 1970. Gifts for this cause are welcome at any time. While synod authorized the construction of the home to begin when a minimum of $550,000 was in hand in cash or pledges, the committee now believes it necessary to raise a much larger portion of the total cost prior to letting of the contract. We are hopeful that the building contract can be let before the end of this calendar year. If this schedule can be attained, it will assure availability of the $145,000 of invested funds from the Salem Home, which is dependent on construction beginning by January 1, 1972.

Since the synod of 1968, many individuals and groups have responded liberally in gifts, memorials and pledges. Bequests have also increased the cash in hand. Total funds and pledges available toward the minimum requirement now amount to $463,000 (this includes the purchase price of the thirty-two acres). While this is a substantial amount, the Steering Committee and the Provincial Elders' Conference anticipate, according to preliminary estimates, that the cost of the facility will be over a million dollars.

Dr. Persons is the president of the Southern Province Provincial Elders' Conference.

MARCH, 1970
In Early April —

Regional Budget Dinners

Four regional budget dinners will be held this year replacing the one centrally located dinner held for the past several years.

Kernersville, Ardmore, Fairview and New Philadelphia will serve the meal and act as host for the churches in their area. The meetings at Kernersville and Ardmore will be held on Tuesday, April 7, and those at Fairview and New Philadelphia on Thursday, April 9.

One of the reasons for the change to regional dinners is to open the way for wider participation on the part of people from the congregations. Not only members of the Boards of Elders and Trustees but other interested members at large are invited to attend. Reservations will be necessary for the dinner.

It is hoped that the four regional meetings instead of one and the resulting smaller groups will allow for more dialogue among the participants. Discussion and opportunity for questions and answers are built into the planned programs.

The program for each regional meeting will present the budgets of all the provincial boards and agencies for fiscal year 1970-1971. These budgets and other pertinent fiscal matters relating to the province and the congregations will be explained.


Cedarhurst Will House Provincial Offices

Cedarhurst will be used for provincial offices. This was a joint decision made by both the Provincial Elders' Conference and the Board of Trustees of Salem Congregation which holds title to the property.

One of the agencies of the Southern Province that will definitely be housed in the building will be the Board of Homeland Missions. The Provincial Women's Board, which now has temporary quarters at Trinity Church, is a possible occupant. Although no definite decision has been made, the Provincial Elders' Conference will probably move to the new location.

The decision to use Cedarhurst for offices was based on the fact that the Provincial Office Building, 500 South Church Street, is already inadequate and overcrowded. It is at present occupied...
by the office of the Provincial Treasurer, the office of the Provincial Elders' Conference and the office and Book Room of the Board of Christian Education and Evangelism.

It was emphasized by both the president of the PEC, Clayton H. Persons, and the provincial treasurer, Edwin L. Stockton, that the use of this former residence of Bishop and Mrs. J. K. Pfohl for offices is temporary. Long range plans call for a new structure that will house all of the provincial offices.

Mr. Stockton made it clear that this new use for Cedarhurst would not involve any structural change. Minor changes such as the improvement of lighting is all that is necessary. Originally completed in 1896 by Dr. Nathaniel Siewers, a Salem physician, the house has many unique architectural features. The interior is noteworthy for its wood carving. The exterior is of Indiana limestone and gothic in style. Dr. Siewers died in 1901. The church acquired the property after the death of his widow.

The building stands at the South entrance to Salem's God's Acre at the corner of Bank and Church Streets.

DEATHS


Swaim, Miles Walter, born November 7, 1895; died January 10, 1970. A charter member of Konnoak Hills Church. Funeral conducted by the Rev. Jimmie L. Newsom. Interment was in Forsyth Memorial Park.

Schallert, Paul Otto, born March 5, 1879, died January 29, 1970; a member of Rolling Hills Church. Funeral and interment in Freehold, New Jersey.

Sullivan, James Ernest, born February 18, 1897; died December 5, 1969. Interment in Burlington, N. C. Member of Calvary Church.

Vacation Church School  
Edith T. Vaughn

CHILDREN of the St. Philips Vacation Church School gathered around the Moravian hood that houses the church bell.

We all do it — and we do it differently. That's the obvious and succinct conclusion I've reached from reading the reports of Vacation Church School 1969.

In our differentness we have many good ideas to share. Here are some.

Dates — More than half of us scheduled Bible School in the first or second week after school was out. Ardmore, Friedberg, Coral Ridge, Pine Chapel, Hopewell and Rural Hall picked August dates and found children eager for the “school” experience. Evening schools were held at Union Cross, Hopewell, Little Church on the Lane, Macedonia, Mizpah, and New Eden. Working youth and adults were able to participate as leaders or as members of special youth and study groups. A typical evening schedule began with half-hour of supervised outdoor recreation while teachers indoors prepared for the session. Refreshments after school each evening provided a time of fellowship in the church family.

Registration — New Philadelphia, Providence, Bethesda, Coral Ridge, Home Church and Little Church on the Lane registered students by phone, by mail, on Sunday morning or Sunday afternoon or on Friday before the school opened. Early registration helped reduce confusion on the first day of VCS. Registration on Friday or Sunday afternoon gave opportunity for pupils and teachers together to prepare name tags, sort supplies, create attractive walls and bulletin boards and to play games and enjoy refreshments together.

Special Activities — To get a first hand look at the “church at work” a group from Ardmore visited the Baptist Hospital Chapel. Groups from Ardmore, Bethania, and Union Cross visited a synagogue; groups from Christ Church and Park Road visited Catholic Churches. VCS classes from a dozen churches visited the Bethabara Fort and/or Old Salem. Park Road Juniors spent the day in Old Salem and returned to Charlotte to spend the night in their own church. A special feature at Immanuel was a group of folk singers. First and second graders at Trinity developed a worship service and shared it with shut-ins, while Kernersville students made and shared projects with older members in the community. Coral Ridge boys and girls brought offerings for hurricane relief — a project they could understand.

Moravia had a family fellowship meal on Sunday after VCS. Rural Hall

Mrs. Vaughn is the Children’s Work Secretary of the Board of Christian Education and Evangelism of the Southern Province.
VCS closing included an ice cream supper on Friday evening. A night time (8:45 P.M.) weiner roast capped closing night festivities at Macedonia.

**Resource Persons** — shared a variety of talents to make the Vacation Church School experience “special.” Mrs. Justine Linville (Home Church) planned major art activities for each department and conducted a workshop for leaders prior to their school. At St. Phillips, Mrs. Ethel Rodney taught French. The Junior Department Superintendent at Ardmore showed slides of the Holy Land where she had visited with the Moravian group. At Hopewell junior high’s themselves were their own resource persons: “Crafts were left to the imagination of each department head. For example, junior high’s were given opportunity to select scraps of lumber brought to their room. From these pieces they formed very interesting objects, most with a spiritual or religious motif. Hugh success!” At Macedonia, two junior high girls wrote the litany for the closing lovefeast service.

**Experiments** — Many churches did something “new” last summer. Teachers took a look around the church grounds and decided the pavilion was the perfect place for cutting and pasting and painting, that the shade of a tree made a fine music room, that a secluded corner provided a perfect worship setting. At least one junior high group, discussing the church militant, went to God’s Acre to find what words of challenge and inspiration their forefathers had left in stone for them.

Bethesda scouts delivered flyers announcing Vacation Church School in their neighborhood. Immanuel’s advertising campaign included posters and decorated cars to spread the word.

At Pine Chapel the teachers requested permission to test a three-hour school schedule for the last three days. A summer long (ten-week) school of one session per week is under consideration with a decision to be made soon.

Friedberg and Community Moravian Fellowship pooled their teacher and pupil resources and had Vacation Church School together at Friedberg. Bethania asked parents to help meet the expenses of the June school through $.50 registration fees. In August, they were able to offer an exciting day camp experience for older elementary students.

At Moravia teachers sent home each day the things that the children had made and agreed not to have the children “perform” at the close of school. These procedures left everyone free to relax and enjoy teaching. The result was described by their pastor as “the best I’ve ever been in” — and he’s been in a lot!

**Statistics** show 2,583 pupils and 723 leaders were involved in VCS in 35 Moravian Churches whose reports are on file with the Board of Christian Education and Evangelism. Large size
alone is enough to make VCS important in many local congregations. But there are other reasons this program deserves our very best. In a VCS program there is:

—joy and vitality too often missing on Sunday morning
—a relaxed atmosphere in which acquaintances can deepen into friendships
—a variety of activities which can increase the skills of pupils and leaders
—an opportunity for training new teachers
—a situation where pupils and leaders can learn what it means to be Christian and to learn in the way we learn best: — by living, working and playing — together with one another
—time equivalent to all the Sunday School hours in June, July and August
—regularity of attendance (80% of pupils and teachers enrolled are present every day, even if it is summer vacation time).

Maybe one answer to the anguished cry: “What can we do about our summer church school attendance?” can be answered with this: “Pour your very best into VCS!”

Materials and Workshops


Workshops:

Superintendents: April 20th, 7:30 p.m. Moravian Church Office, 500 South Church Street

Teachers: May 18th, 9:30 - 11:30 a.m. or 7:30 - 9:30 p.m. Home Moravian Church

THE WACHOVIA MORAVIAN
Moravian Missions – currently speaking

Bible Society Secretary Reports

Dr. William Wonderly, of the American Bible Society Translation Department, is providing leadership in a unique project in Nicaragua. Through the society and Dr. Wonderly’s guidance, the Moravian Church and the Catholic Church are cooperating in the production of a popular translation of the New Testament into the Miskito language.

Dr. Wonderly’s report said: “I am most favorably impressed with present developments in this project. We have the makings of a good team. The Moravians have made Silvan Diaz available for virtually full time, and Joe Gray is willing to give of his time and energies in coordinating the work, to the fullest extent that he can in view of his heavy administrative duties.

“The Catholics are entering into the project whole-heartedly, as seen in not only the Bishop’s allocation of funds to it but in the deep personal interest that is being shown by Fathers Vidal and Berard, as well as by the other Capuchin Fathers of the mission. By no means least among the factors is the spirit of harmony that exists between the two confessions, which is something that can be attributed only to the working of the Spirit of God in both groups.”

Here and There

Bishop Oliver Maynard, president of the PEC in the Eastern West Indies Province, has been ill and has just spent some time in a hospital in Puerto Rico. He had been trying to administer his widely-scattered province and also to serve as a pastor of a parish. These responsibilities have proven to be too much for him. In assisting him to recuperate, the PEC has relieved him of the parish responsibilities. He will remain on St. Croix.

For reasons of health, the Rev. Frederick Harberg, and his family, returned to the United States after a year and a half of service on Tobago. During the period of treatment the Harbergs will be located temporarily in the mission apartment at 49 West Church Street, Bethlehem, Pa., 18018.

The Midlands Church, St. Croix, Virgin Islands, has completed the restoration of its old pipe organ. It now is in excellent condition and has a beautiful tone. It was introduced to the public by a recital January 4, which was well attended. The recital was presented by Paul Koch, organist at St. Paul’s Cathedral, Pittsburgh, Pa. A Virgin Islands Music Workshop will probably be held at Midlands in June.

Dr. and Mrs. Raymond Haupert visited Nicaragua in January. They were the guests of their son, Dr. A. Peter Haupert, and his family. Enroute to Nicaragua the Hauperts visited the Moravians on St. Croix, Virgin Islands.

Bluefields Fire

A tragic fire leveled the major part of the business district of Bluefields, Nicaragua. Many of the city’s stores were destroyed. Moravian officials requested aid in two forms. First they asked for assistance in making a contribution to the Nicaraguan Red Cross. This was done immediately by the Mission Board from emergency relief funds.

The second request comes from the Colegio Moravo for funds to assist with tuition payments on the part of children.

March, 1970
from families whose homes or businesses need to be rebuilt. These children may drop out of school if the families cannot afford to pay tuition along with their heavy losses.

Executive Director on Deputation
The Executive Director of the Mission Board, Edwin Kortz, visited Moravian Churches in California. During this time he spoke in the churches, participated in an area leadership conference, and in the Senior High Winter Conference.

On the same trip, he met with the members of the United Church of Los Alamos, New Mexico. This congregation has been contributing to the work in Honduras for some years and now has two of its members, Mr. and Mrs. Fred Worman, in Moravian service as agricultural missionaries in Honduras.

From New Mexico he went to meet with the United Brethren congregations in Texas and had a meeting with the Mission Board of that denomination. The Texas Brethren have been giving financial support to the mission work of the Moravian Church particularly in Honduras for many years.

Optimism on Antigua
The Rev. Richard Shamel, Antigua, wrote: “It is with eagerness and expectation that we look forward to this new year. The year was off to a good start with the opening of two new Sunday schools in districts too far from town to permit the children to attend Spring Gardens. Both schools were well attended — one with about 70 and the other over 40. We pray that these schools will quickly grow to regular churches and we are looking for land on which to place permanent buildings. “We hope to do more with our program of training lay pastors, and we
are working hard to lay some solid foundations for an on-going program so that we might be doing what we must to train our own people to take full responsibility for the churches.

“A program in remedial reading is another program we hope to establish, along with a children’s library. You can have a part in this. SEND US CHILDREN’S BOOKS WHICH ARE STILL IN GOOD CONDITION, such as golden picture books, children’s series, children’s encyclopedias and help us to establish this badly needed service.” (These books should be sent by parcel post to: The Moravian Church, Box 188, St. John’s, Antigua, W. I. The weight limit is 11 lbs. per package.)

Mission Emphasis Week Planned for April 12-19

The week of April 12-19 will be observed as “Mission Emphasis Week” in the Southern Province under the sponsorship of the Foreign Missionary Society of the Southern Province. Theodore F. Harmann, Business Director of the Board of Foreign Missions, will be in the province for the week. He will visit many of the churches and speak at several provincial gatherings. This will be his first extended visit to the province since he assumed his present full-time position with the Mission Board.

It is hoped that every congregation in the province will plan some service or other event emphasizing missions during this week. There are many people in the province now with fresh, interesting information from our Mission Provinces. Those listed here are available for mission programs in our churches.

The Rev. Roger Kimball (Guyana)

MARCH, 1970

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17
The Rev. Robert Rierson (East West Indies)
Dr. Howard Stortz (Nicaragua)
The Rev. Robert A. Iobst (Recently spent two months in Honduras)
The Rev. Graham Rights (Attended official opening of the new Moravian Church in Managua, Nicaragua)
The Rev. Cedric Rodney (Recently visited Guyana)
Mr. Lewis "Tink" Kanoy (Did work at the Clinic in Honduras last summer)
Mr. Dallas Chappell (Assisted with construction work on the new hospital buildings at Bilwaskarma, Nicaragua)
Dr. Reid Bahnson (Attending official dedication of the new hospital buildings at Bilwaskarma, Nicaragua)
The Rev. John Giesler (Nicaragua)
The Rev. Jimmie Newson (Guyana)
The Rev. Bruce Weber (East West Indies)
The Rev. William Gilbert (Alaska)

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AT THE SIGN OF THE EAGLES

THE WACHOVIA MORAVIAN
The Rev. William H. McElveen, pastor of the Messiah Moravian Church, has accepted a call to become General Secretary of the Board of Christian Education and Evangelism and will assume his new duties on June 1.

During the period July 1, 1969 — January 31, 1970, the president of the Provincial Elders' Conference visited twenty-eight of our congregations in the Southern Province, either as a visitor or as a guest preacher. Members of the conference have consulted with fourteen church boards in eighteen meetings during this same period of time.

Clayton H. Persons
President

MIGRANT MINISTRY
The women of the Moravian Provincial Fellowship are reminded that soon the migrant laborers will be coming back to North Carolina. The local seasonal farm workers and their families are also now included in the services of the Migrant Ministry.

Those who attended the Department of Home Missions, conducted by Mrs. Lawrence Fulp and Mrs. Merle Whitney, Jr., at the fall workshop received the information on the migrant ministry sheets. For those who did not get these sheets, the directions are listed below:

Money gifts are to be sent to the Provincial Women's Board office, 220 East Sprague Street, Winston-Salem, N. C., 27107. MARKED: FOR MIGRANT MINISTRY.

S & H or TV trading stamps, and Bonus Coupons may be sent to Mrs. H. W. Dotson, 3811 Sandalwood Lane, Winston-Salem, N. C. 27106.

Any group which would like to visit a Migrant Center or would like to have someone visit their group from the Migrant Ministry should write to Mr. William Shipes, 723 West Johnson Street, Raleigh, N. C. 27603.

Lists of clothes and other items to be sent, how they are to be packed, and to which centers they are to be shipped are available. For information about this, contact Miss Eugenia Stafford, Chairman of Migrant Work, 705 South Main Street, Kernersville, N. C. 27284, Telephone 993-3295.

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Moravian College

Moravian College, Bethlehem, Pa., was the recent recipient of two grants from foundations totaling $240,000. One was from the R. K. Laros Foundation for $40,000; the other for $200,000 from the Charles A. Dana Foundation. Both gifts were announced by Dr. Herman E. Collier, Moravian College President.

The Laros gift brings to $100,000 the award provided by the foundation in memory of Bethlehem industrial and community leader Russell K. Laros and his wife, Helen Kostenbader Laros.

The first floor of the Reeves Library is dedicated to Mr. and Mrs. Laros. The identification plaque reads, "... whose devotion to their church and community leadership have enriched the city of Bethlehem and inspired their fellow citizens." The floor contains four seminar rooms, research carrels, a study area overlooking the campus to the west as well as stack space for approximately 85,000 volumes. There are currently about 50,000 volumes on the floor.

Mr. Laros, founder of the Laros Co. in Bethlehem in 1920, served as president, treasurer and general manager of the firm which manufactured lingerie fabrics and later branched into chemicals and pharmaceuticals.

The grant of $200,000 from the Charles A. Dana Foundation to Moravian College is toward its new science center.

THE WACHOVIA MORAVIAN
Dr. Henry W. Littlefield, vice president of the foundation, in the letter transmitting the grant, stated the Foundation Board was pleased to make the award toward the cost of the center which “has such great potential for improving science instruction at Moravian College.”

The science center, under construction since last April at an estimated cost of $4,100,000, is expected to be completed by late 1970.

C. W. Bernhardt, chairman of Moravian’s Major Gifts Committee, disclosed that approximately $2,500,000 is available for the building, including the Dana grant and a $1,000,000 grant from the U. S. Office of Education under Title III of the Higher Education Facilities Act.

Charles A. Dana, founder of the foundation which was incorporated in Connecticut in 1950, has made a number of grants to small colleges with a reputation for high quality.

The philanthropist, now 88, organized a complex of auto parts companies at the age of 36. He is an attorney by profession and served three terms in the New York State Legislature.

The Senior High Fellowship
Unites Youth of Province

The Senior High Fellowship is the organized group of senior highs of the Southern Province. Each individual church fellowship contributes its time and effort in raising money for the provincial budget and often assisting the Executive Committee in the presentation of rally programs.

Four rallies are held each year plus a senior high weekend in April and a week-long conference in August, both held at Laurel Ridge. These gatherings offer the opportunity for transaction of provincial business, fellowship, and the reunion of old friends. The winter rally was held at Friedland Church on January 18, 1970. Church pledges were accepted at this time and the speaker was the Rev. Wayne Burkette, pastor of Olivet Church.

The involved job of planning these rallies is headed by the Senior High Executive Committee. Assisting me as president are: First and Second Vice-Presidents, Marty Rutledge and Mary Alice Johnson; Recording Secretary, Pam Beroth; Corresponding Secretary, Elmon May; Treasurer, Janet Fesperman; and Unity Representative, David Smith. We are watched over by our worthy and un-old-fashioned advisors, the Rev. Richard Spaugh and the Rev. George Chiddie.

One of the main functions of the Senior Executive Committee is planning the provincial senior high budget. The budget for 1969-1970 is one of the largest in the fellowship’s history. It includes allowances for such projects as St. Philips’ Day Care Program and Laurel Ridge as well as hospitals and missions abroad. A special fund of $1,000.00 is included in the budget for the Rev. Clifton Ludidi, the minister to a Moravian congregation of over 3,000 people in South Africa, who inspired us all at Senior High Conference last August. It is a challenging budget and one which will require the hard work of all the youth to make it a reality.

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The potential of the Moravian Youth, in my opinion, is high. We are truly a body united in Christ, bounded by friendships and acquaintances in every corner of the Province.

With our unity and determination we need only to set our goals to surpass them.

Pete Reynolds, President
Senior High Fellowship,
Southern Province

Don't Wait Until You Are Eighteen; Think About the Draft Now

In accordance with a resolution of the 1968 Synod, the Provincial Elders' Conference has begun preparations to assist young Moravian men who for reasons of conscience wish to avoid military service.

Although few young men — and fewer parents — realize it, a youth facing the draft has many alternatives under U. S. law. These alternatives range from enlistment to emigration, but the best known for those who refuse to bear arms is to seek status as a Conscientious Objector (CO). A CO can be assigned service outside the military or noncombatant duty with the military.

Until the Civil War, Moravians were assumed to be Conscientious Objectors. Since then, however, each individual has been required to prove his position on his own.

The 1968 resolution directs pastors to counsel individuals about this matter and provides that anyone who thinks he is a CO may appeal to the church for designation as a “true conscientious objector.”

The PEC has set up a committee to hear these appeals (headed by E. J. Fridenberg of the Kernersville Congregation) and so far one young man has been granted this status.

The resolution obliges the church to provide counseling, including “Both spiritual and legal advice,” to those it designates as CO’s.

Furthermore, once the draft board designates a young man as a CO, the church is ready to provide service outside the military in its Moravian Overseas Voluntary Enlistment program operated by the Board of Foreign Missions.

Any young man who would like to have the church’s help in meeting his problems with the draft should see his pastor. The pastor may counsel him or refer him to someone else.

No one should appeal to the committee for status as a “true conscientious objector” until he knows where he stands and is prepared to be examined on his beliefs. In that case, a phone call to Br. Fridenberg (788-9358) will start the machinery.

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Dry Cleaning

THE WACHOVIA MORAVIAN
“System Pressures” Cited In Study Of Men Leaving The Ministry

A recently completed study of ministers who have left the pastorate showed that the reasons lie not just in the individuals concerned but in “system pressures,” according to directors of the project.

Defects in the system, they contend, include inadequate seminary training, difficulties in moving from one congregation to another, low financial compensation, lack of strong support from other ministers, and absence of any agreed understanding about what the minister’s role is or how success is measured.

Though some church members believe the ex-pastors have betrayed the church, the men surveyed felt the opposite. “These ex-pastors feel they have been betrayed by the church system which recruited them on flimsy grounds, trained them inadequately, placed them unwisely, gave them courage to preach prophetically, then proved unwilling or unable to help them when in trouble, and then let them go with scarcely an afterthought.”

Directors of the survey dispute the contention that “loss of faith” caused the men to leave. But most of the ex-pastors did report a change toward a more liberal theology, and two-thirds reported disillusionment “with the church’s relevance to the modern world.”

Financed by the United Church of Christ’s Board for Homeland Ministries,
the survey was directed by Dr. Gerald J. Jud, secretary of the denomination's Division of Evangelism. He was assisted by Dr. Edkar W. Mills, Jr., director of the National Council of Churches Ministry Studies Board, and Mrs. Hobart Burch, a Ph.D. candidate at the University of Maryland. Dr. Earl D. C. Brewer, then on a leave of absence from Emory University to head the NCC Department of Research, also worked on the study.

Using questionnaires, interviews, and group conferences, the surveyers received information from 231 ex-pastors of the UCC. (Almost all objected to the terminology "dropout" or "left the ministry.") For comparison, a similar study was made of 250 men still in the UCC pastorate.

Ex-pastors showed some differences from pastors, but over-all, the two groups revealed marked similarities in their feelings about the frustrations of pastoral work, leading the survey directors to conclude the church will lose many more pastors unless changes are made in the "system." The surveyors state, however, that the rate of loss thus far is not high in comparison to other occupations, probably no more than 1 per cent a year.

The study, which sought information to aid the denomination in policy changes, found the ex-pastors with an abundance of advice.

Some recommended to congregations, "Have a definite job description for the minister," "Treat him as a leader, not a handmaid," and "Pay the pastor a salary commensurate with his profession and training."

Most complained that their seminaries did not train them for the work they actually had to do in the parish. The difficulty for seminaries is perhaps suggested, however, by one ex-pastor who advised, "My recommendations are that you change your curriculum to include a course on how to prostitute oneself gracefully, to sell one's soul with dignity, and to desensitize oneself with honor."

The survey found the ex-pastors had strong feelings of hostility toward denominational officials and considered their fellow ministers non-supportive.

The ex-pastors have moved most frequently into social service or social change occupations, with the next highest number going into education (non-religious).

Though few men said money was the dominant reason for their leaving, it was a factor in many cases, and their income had increased an average of more than 50 per cent since leaving,

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*The Wachovia Moravian*
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A few men reported they were eager to resume pastoral work, but most said they preferred not to. They generally reported greater freedom and job satisfaction since leaving. Those who left because of marital problems, however, usually found the change did not save their marriage. (RNS)

**New English Bible Is Hailed For Literary, Religious Accomplishment**

Twenty-four years after it was proposed, the complete New English Bible (NEB), including the Apocrypha, has been published.

The translation, by British scholars, is being praised for both its literary and religious accomplishment.

The totally new translation from the most ancient texts available is scoring a number of firsts, including being chosen as the Spring Book-of-the-Month Club Special Selection. A Bible has never before been offered by the club.

Official publication date of the Old Testament and Apocrypha was March 15. The New Testament NEB appeared in 1961. Seven million copies have been sold by Oxford and Cambridge University Press, the co-publishers. A million copies of several editions of the whole Bible were in print on March 15.

Acclaim for the style and scholarship of the translation cuts across religious lines, although the NEB origins are in the Protestant Churches of Great Britain. According to Rabbi Samuel Sandmel of Hebrew Union College, the NEB succeeds better than any English Bible in “being a literary work as well as a superb reflection of the meaning of the original.”

The NEB project was launched in 1946 when the Presbytery of Stirling and Dunblane petitioned the General Assembly of the Church of Scotland to authorize a new biblical translation in contemporary English.

Approaches were made to other Churches, and a cooperative arrangement came to include the Church of England (Anglican), and Methodist, Baptist and Congregational denominations. Later, the Catholic hierarchies of England and Scotland accepted an invitation to send representatives to a committee which coordinated the work. Bible societies in the British lands were involved.

The New Testament of the RSV, the first major change in the text of the English Bible since KJV in 1611, had already appeared in the U.S. when the NEB translation got under way, but the British sponsors set a more difficult task for themselves. The RSV is a “version,” more an updating than a completely new translation.

NEB scholars sought the oldest existing Hebrew and Greek manuscripts. They were able to use the Dead Sea Scrolls. (RNS)

**DEATHS**

Grunert, Mary Louise, born September 26, 1886; died January 9, 1970. A member of Home Church. Funeral conducted by Dr. James C. Hughes and Dr. Richard F. Amos. Interment in Salem Moravian Graveyard.

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In This Issue . . .

- A Cup of Cold Water
- The New Secretary for Christian Education Interviewed
- The Summer at Laurel Ridge
The Retiring Editor Discusses

MERGER OF THE CHURCH JOURNALS

It was back in 1965 that the Synod of the Southern Province approved the merger of THE WACHOVIA MORAVIAN and THE MORAVIAN. The synod called for "one Moravian Church magazine to serve the Moravian Church in America." After five years of sometimes painful but always hopeful negotiation this one magazine is now to be a reality. The first edition of "The American Moravian" will appear in September.

Many problems confronted those who sought to accomplish this merger. One of the more difficult was finance. The budgets of both Boards of Christian Education and Evangelism were entwined with the finances of the two journals.

For many years the Southern Board has actually subsidized the publication of THE WACHOVIA MORAVIAN. The board was reimbursed for the work of the General Secretary as editor and the services of the secretarial staff of the board in the amount of $2,500 annually. The editorial cost based on time actually spent on this task was more than twice that amount.

The new consolidated journal must now carry, out of its own resources from subscriptions and advertising, the cost of its publication. It is this fact that absorbs any savings effected by merger. The benefits are to be found in other areas.

According to the plans for merger worked out, the subscription cost of the new journal will be $2.00 a copy per year for churches of the Southern Province. This represents an increase over the present rate of $1.56. One of the reasons for this increase as mentioned above is the loss of subsidy from the boards. Another and more compelling reason is THE WACHOVIA MORAVIAN has not been increasing subscription rates for the last few years to keep up with increased

(Continued on inside back cover)
Moravian Church in America to Have

New Merged Journal

Announcement was made on March 31 in Bethlehem, Pa., and Winston-Salem, N. C., that the two provinces of the Moravian Church in America will publish a new church journal beginning with the September, 1970 issue.

The journal will replace the two official church journals that have been published monthly in each province: THE MORAVIAN for the Northern Province with headquarters in Bethlehem, Pa., and THE WACHOVIA MORAVIAN in Winston-Salem, N. C. The journals had their beginning in the Northern Province in 1856 and in the Southern Province in 1893.

Previous synodical action in both provinces had requested the provincial Boards of Christian Education and Evangelism to effect the merger of the journals as soon as feasible. Specifically, the Southern Province Synod of 1965 approved “the merger of The Wachovia Moravian with The Moravian into one Moravian Church magazine to serve the Moravian Church in America.”

The details of the merger were outlined at the meeting of the Interprovincial Board of Christian Education in Winston-Salem, February 3-4, 1970. The respective boards of the provinces have since ratified this action and the long anticipated merger of the two journals became official.

One of the details of the merger was the naming of a five man Publication Commission that will supervise the new publication. The Southern Province has named Edward J. Friedenberg, Kernersville, N. C., and the Rev. Burton J. Rights, Clemmons, N. C., to serve on the Commission along with the editor and two representatives from the Northern Province. These two representatives from the Northern Province are Robert P. Snyder from Bethlehem, Pa., and Charles Weineke of Lancaster, Pa.

Chosen for the post of editor is the Rev. Bernard E. Michel, current editor of The Moravian. Editorial offices will be in Bethlehem.

Mr. Snyder, who is well known in the Southern Province, is the vice-president for planning and development at Moravian College. Mr. Weineke is a Standards Engineer for the Radio Corporation of America. Mr. Friedenberg is on the staff of the Winston-Salem Journal-Sentinel newspapers, and the Rev. Mr. Rights, pastor of the Clemmons Moravian Church, is chairman of the Southern Province's Committee on Publications, and assistant editor of The Wachovia Moravian.

The Rt. Rev. George G. Higgins will retire from his post as General Secretary of the Board of Christian Education and Evangelism of the Southern Province on June 30, 1970. For the past 20 years he has also served as the editor of The Wachovia Moravian.

The Rev. William H. McElveen, pastor of the Messiah Moravian Church, Winston-Salem, has been named to succeed Bishop Higgins as General Secretary of the board but without editorial responsibilities.

The Rev. Mr. Michel has served as editor of The Moravian since September, 1967. Previously he had served

He was born in Bluefields, Nicaragua, where his parents were missionaries and is a graduate of St. Olaf College, Northfield, Minn.; Moravian Theological Seminary, Bethlehem, Pa.; and holds a master of arts degree in English from California State College in Los Angeles.

What happens when a white church mortgages its property to bring water to a black ghetto community?

A CUP OF COLD WATER
Bernard E. Michel and Nancy Dean Gray

"I was thirsty and you gave me drink. Truly I say unto you, inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

The text that the Rev. Donald E. Barss chose for Sunday, September 28, 1969, was more than a springboard for sermonic rhetoric. It was a challenge. It was a new way of life for the 1200 members of the First Methodist Church of Ravenna, Ohio. It was a commitment to a project: "Christian Witness."

Before that Sunday was over the annual church council had voted with an overwhelming majority to mortgage the church property and donate $40,000 to finance the extension of water mains to McElrath Park, a black ghetto area just outside the city limits of industrial Ravenna. This despite the fact that there was still an $11,000 debt remaining on the church's $150,000 building costs!

It didn't all start with the sermon nor did it end with the church council. Red tape is still being cut through local, state and federal government channels to bring the first piped running water to McElrath Park's 2,000 residents.

"My grandmother has been living here forty years and she is still waiting for water," said Mrs. Sandra McKinney, 21, according to the Akron Beacon Journal in its account of the church's unprecedented action.

A retired pullman conductor, C. M. Curry, commented, "I may go up and join that church myself."

The members of First Methodist Church, Ravenna, are primarily white. There was not unanimous agreement on the project, but the vote in September was 3 to 1 at the council meeting. Two hundred members were present and Dr. Theodore C. Mayer, district superintendent, presided.

The pastor and people of the church say that the seed was sown for the
mission project in 1968 when the church became involved in a Lenten “New Life Mission.” Many of the members were caught up in the simple mechanics of the mission that called for neighborhood conversation groups to talk about love and faith as it took root in local Christian mission. But a spirit of Christian witness grew from that “New Life Mission” to send First Methodist Church into action.

Some of the immediate results were the holding of a monthly coffee hour following church services, the opening of a teenage recreation center, a parents’ discussion group, the encouragement of a black history course in the public schools. The idea of a day care center for children had to be abandoned when it was caught in the snarl of governmental red tape.

Along with these commonly accepted church-action ideas there came another persistent idea: Water! Water to McElrath!! How could the church help to get a waterline out to the negro residents a mile out of town?

The idea became an enigma to some; a bone of contention to others; a crusade and an obsession to many.

Mr. and Mrs. Marcus Roberto put their whole hearts and wills into the Christian witness project of “Water for McElrath.”

Vivacious Margie Roberts was the outgoing president of the Women’s Society of Christian Service (W.S.C.S.). She had a new assignment in the fall of 1968 as chairman of the church’s Christian Social Concerns Commission. She determined that her commission was going to be concerned about community social issues. She was joined by Mrs. S. Lee Hope, who felt that her Commission on Missions could be as concerned about blacks in McElrath Park as in Africa.

An attempt was made to make the project an ecumenical one with other churches represented in the Inter-church Community Council. However, other commitments interfered and did not allow for inter-church action.

Not to be discouraged, the Social Concerns Commission met with key Ravenna community leaders. A city councilman explained the township annexation problem. The county sanitation engineer outlined the needs. A lawyer represented the Community Action Council and pointed out the legal hurdles. But it
was the Commission's own Dr. Robert Roy who looked at the project from the health viewpoint and was the first to advocate financing the waterline by mortgaging the church.

The engineer's estimates ran as high as a million and a half. This almost floored the commission. But Melvin Mitchell, president of the McElrath Improvement Corporation, had gotten the message across loud and clear: McElrath Park needed water and sewage facilities and needed them now! Richard Stafford, a sanitation engineer, began to make his own estimates: "A little now — more later."

Mission Christian Witness was put to the test at the church council in 1968. It seemed there were too many unanswered questions. There were too many ifs and ands. The church property itself was in need of repair and restoration. The project lost by one vote.

There was a ray of hope for those who were discouraged that night. The Social Concerns Commission was asked to come back with a more specific proposal and a fixed amount of money in mind.

This was all Marc and Margie Roberto and other mission-minded Methodists needed. As the winter and spring of 1968-1969 wore on, the facts were gathered and the plans were laid. Financial figures were obtained. The city water department quoted accurate tap-in fees. A lawyer ironed out the legal linen. The Methodist District Superintendent, Dr. Theodore C. Mayer, and Bishop Francis Kearns gave their blessing to the project. Dick Stafford surveyed the route for the waterline along with McElrath's Melvin Mitchell, who formalized the request and made it emphatic that water was the greatest need for McElrath's 2,000 residents. Hand pumps and cisterns did not belong in twentieth century homes. The chance of pollution was great and the health risk was high.

What seemed most important: a definite goal of $40,000 was set. The church's Finance Commission, Council on Ministries and the Administrative Board approved the plan. Then the congregation got in gear to prepare for the September church charge (council). On each of the Sundays of September there was some explanation of the church's ministry. Project Christian Witness was discussed candidly and freely. The other needs of the church were not dismissed. Repairs and restoration of church property were not forgotten. Two resolutions were put before the church council: one to finance the waterline; the other to allow for church repairs. Each had a price tag of $40,000 and the final resolution called for the mortgaging of the real property of the church in the amount of $80,000 to cover the costs of the two projects. This is to be repaid by pledges from the members of the congregation.

The rest is history written on September 28, 1969, or should almost be that. But decisions are not made and ended in a day. Unknown obstacles continue to block the Christian witness project. City officials have not yet been convinced. There are other legal entanglements. It takes time to secure government loans.

Despite these realities there is a growing feeling among First Methodist, Ravenna, members that they have witnessed a near miracle. Nearby Kent State University fraternities and sororities set a goal of $75,000 to raise a third of the cost for the erection of a community and recreation center in McElrath Park.
The Ravenna Ministerial Association and other community organizations are lending a hand.

The Rev. Donald Barss' sermon hasn't reached its conclusion yet. But the cup of cold water is on its way from neighbor to neighbor in Ravenna, Ohio.

**Women of the Province —**

**WE REACH OUT**

Mrs. Lawrence D. Fulp

The Provincial Women's Board appointed a Home Missions Committee last summer to try to coordinate the efforts of the women of the province in Christian Outreach, both in our own churches and in our communities. At the end of six months we have received reports of some of the work that is being done and we would like to share it with our fellow Moravians. We discovered that there were almost as many projects as there are circles.

At our workshop last fall, we heard speakers from the following groups: St. Philips Day Care Center, Piedmont Park Kindergarten Council, Senior Citizens Information Service, Volunteer Bureau, Moravian Home, Hospital Volunteers, Church Women United, Job Corps, and Mt. Airy Churches Community Service. Also, we compiled a sheet with suggestions for Home Missions Projects.

We noted that two groups which seem most in need of volunteers are disadvantaged children and our senior citizens, and we tried to suggest ways we could channel more efforts into these fields.

We want to report on the wonderful work that is being done at the St. Philips Day Care Center, where there are seventy-two preschool children enrolled, paying tuition according to their income. We have volunteers from Christ, Bethesda, Ardmore, Trinity, St. Philips, and Fries Memorial who act as substitute teachers in an emergency or when the teachers are taking more training in Child Development.

Mayodan held a day camp for underprivileged children. When the members of Macedonia discovered that the Davie County Memorial Hospital had no facilities for its child patients for recreation, they fixed up a playroom with tables and chairs, games, toys, and books. They also furnished pajamas and gowns when needed. Ardmore joined seven other churches in the three-days-per week free kindergarten at Piedmont Park Housing Project. They furnished volunteers and simple refreshments on 12 school days per year, and also give some financial support.

Trinity continues to sponsor the Sunnyside Club, providing activities for the children in the neighborhood every Wednesday, and providing food and clothing when needed. Raleigh gave a $100 scholarship to a student at Shaw University, and Clemmons made it possible for some of the students at Goodwill Industries to go home for Christmas by paying their transportation costs. Kernersville,

Mrs. Fulp, a member of the Ardmore Congregation, is the Home Missions Chairman of the Women's Board of the Southern Province.

April, 1970
SNACK TIME for children at St. Philips Day Care Center.

WORK TIME for one group of children at St. Philips Day Care Center.

Immanuel, and Bethania have clothes closets where free clothing may be obtained. Many of our women are active in the in-school tutoring program. The ones who have reported are Messiah, Bethania, Ardmore, Christ, Calvary, Mayodan, and New Philadelphia. Christ Church provides a place for after-school tutoring, also.

The Southern Province is sponsoring a Community House at Ogburn Station and volunteers are being furnished by Home Moravian. They are carrying on a kindergarten program for the children, and are teaching knitting, sewing and cooking. They have also provided a place for the neighborhood residents to gather for recreational activities.

Olivet has recently started a systematic visitation and care program for a rest home in their community, as the women at King have been doing in their community. A number of our Moravian Churches sponsor Girl Scout and Boy Scout troops, including Friedland, Olivet, Immanuel, and New Philadelphia. Immanuel reports giving out 21 boxes of food and having a supply already boxed in their church kitchen when needed. They have also made several hundred pads for the Cancer Society. Ardmore and New Philadelphia are making these also.

New Philadelphia has a Senior Citizens Club in its ninth year with 65 members. This is a joint effort of all their circles. This group took part in Operation Santa Claus for Mental Health. They and Konnoak have sent donations to the Friendship House. Konnoak had a party for the elderly at Happy Hills. Several of the Moravian women furnish transportation for the elderly to clinics, to doctor appointments, to shop, etc., through the Senior Citizens Information Service and the Volunteer Bureau. This service was reported from Grace, New Philadelphia, Trinity and Ardmore. There are women in all our churches who do this for their own members.

Eighteen of our Fellowships belong to Church Women United, represented at our workshop last fall by our local President and State Vice-President, a member of Bethania. Through this work our women help at the Christmas Toy Shop, send money to Samarcand, help the migrant workers and handicapped children, and set up dialogue groups for better communication and understanding.

(Continued on page 8)
The Actions of Synod

A Report to the Churches

D. Wayne Burkette

“How do I feel about the Special Synod? Why, it was the most significant and meaningful step the Moravian Church has taken in my life time.” “For the first time, I felt like I was really a person who was needed and accepted in the Church.” “Every member of the Moravian Church should have experienced what we have for the past three days.”

These were rather typical comments made by a middle-aged businessman, a high school senior, and a housewife — all delegates to the Special Synod of 1969 which was concerned with the mission of the Moravian Church.

Naturally, the Special Synod did not draw the same responses from all delegates, but certainly a large majority of those present felt that God’s Spirit was indeed leading the Moravian Church — in some cases leading the church into areas yet unexplored. Such leading is never recognized and accepted without some misunderstanding and the feeling that this leading poses a threat to our security.

The realization of God’s leading at synod, and of the need for adequate communication in order to minimize misunderstanding of what synod said and did, fostered a resolution calling for a report to the congregations.

This resolution acknowledged the necessity of having “the support of local congregations in order that these actions and emphases be implemented.” Specifically it stated, “Local congregations need to be made aware of the presentations, actions and emphases” of synod.

To carry out this task of communications to the congregations, the chairman of synod was instructed to 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.”

The committee appointed by the chairman of synod soon discovered that its task was not easy. It would not be difficult at all to read resolution after resolution to each congregation, but this the committee has no intention of doing. Genuine communication is always two-way communication; what is presented must be received and understood.

After some experimentation and much agonizing over the importance and magnitude of its task, the committee decided on a program which it feels does the job. Our program is an attempt to communicate both the feeling and spirit of Synod as well as the actual resolutions — all related to three areas:

1. Spiritual revitalization.
2. Christian responsibility in our society.
3. The responsibility of the Christian to Home and Family.

Br. Burkette is the pastor of the Olivet Congregation and Chairman of the Communications Committee.

April, 1970
We realize the impossibility of recreating the same spirit which we felt among our fellow delegates after three days of sharing ideas, feelings, and promises for the future. But, it is our hope that something of synod’s feeling will “catch on” with the whole Moravian Church, at least that interest will be aroused and commitment stirred.

In a sense the task of the Communications Committee is a continuation of a task begun in the pre-synod workshops on the mission of the church. These workshops started our thinking; synod has acted; now every member of the Moravian Church needs to know what has happened and how he is a part of it. There was some disappointment that more people did not participate in the pre-synod workshops, but the difficulty of committing oneself to a whole-day program is realized. Thus, our committee’s program is to be presented on a Sunday morning in lieu of regular Church School and Worship hours, so that more people may be reached and hopefully involved.

The two-hour program which synod has instructed us to present to each church will provide opportunity for questions and comments regarding any aspect of synod. The resolutions will be covered in summary and each person will have an opportunity to respond as he chooses. What is the purpose of the Board of Homeland Missions? What did synod say about drug addiction? low-cost housing? youth ministry? race relations? responsibility of the church in society? spiritual awakening? These are just a few of the areas with which our program will be concerned.

The Synod of 1968 and the Special Synod of 1969 will perhaps be remembered by future Moravians as two of the most significant events in the history of the Southern Province. Every Moravian needs to know what these synods have said; what old beliefs have been re-emphasized; what new directions have been pursued; how every congregation, every individual, must become a part of the mission of the Moravian Church in the twentieth century. The Synod Communications Committee is attempting to help meet this need.

We Reach Out . . .

(Continued from page 6)

Bethania and Olivet belong to the Northwest Ministry. Volunteers keep it open from nine to five, five days a week. It serves as a community center where one may obtain counseling or other needed assistance, or just come in to relax and read or play games. They provide some free patient care in hospitals, and emergency food. Many of our Moravian women serve as hospital volunteers or “Pink Ladies.” Home, Calvary, New Philadelphi and Grace are a few who reported this service.

Messiah belongs to the Sherwood Ministry, a group similar to the Northwest Ministry, providing necessary service to the people of their community. Friedland reports furnishing fuel and food to people in need in their community.

Contact: Winston-Salem is perhaps the newest avenue of Christian service in our community. It is a 24 hour telephone ministry, “a place to turn where someone cares.” Messiah, Home, Fairview, Bethania, Calvary, Ardmore, St. Philips, and Providence have both men and women active in this group. We emphasize
that the projects mentioned here are only the ones reported to the Home Missions Committee.

The things that are being done and the great number of things that need to be done are both thrilling and frightening. Concerned Christians, who are troubled by valid criticisms of the church in today's society, now have more opportunities than ever before to put their faith to work.

Secretary-Elect
McElveen Discusses

**Future of Christian Education**

THE W. H. McELVEEN FAMILY: The children are Miriam Lee (left) David William (with his father) and Gregory William at the right.

The Rev. William H. McElveen will become the General Secretary of the Board of Christian Education and Evangelism on June 1. He has been the pastor of the Messiah Congregation for the past nine years. During most of these years, he has been an active member of the board and its chairman since 1965.

Br. McElveen served for a time as chairman of the Leadership Education Commission and was instrumental in founding the Laymen's Seminary. He developed for the province a Manual for Leadership Education. He is the author of “Our High Calling,” a study book on evangelism used by the Women's Fellowship of the Moravian Church in America.

The new General Secretary will succeed Bishop George G. Higgins who will retire after holding the position since 1950.

*April, 1970*
Before accepting the call to the Messiah pastorate, Br. McElveen was for three years the associate pastor of the Home Moravian Church. He is a graduate of Davidson College and Moravian Theological Seminary. He interrupted his seminary studies for a year to serve as student pastor of the Frederikstead Congregation on St. Croix in the Virgin Islands.

The secretary-elect of the Board is married to the former Carol Sloan. They have three children, Miriam, age 11, Gregory, 10, and David, 5.

An interview was arranged by The Wachovia Moravian in which Br. McElveen was asked a number of questions about his plans and hopes for the future. Asking the questions was Br. Bill D. Glance, who is a member of the Messiah Congregation and a member of the Committee on Publications of the Southern Province.

Q: What caused you to leave the pastoral ministry for this form of provincial service?

A: First, let me say, there were real personal reasons for not wanting to leave the pastoral ministry. My desire to be a minister began as a child — I have never wanted to be anything else. Therefore, I have had sort of a lifelong image of what I am supposed to be. Leaving the pastoral ministry carries something of the feeling that I am getting out of my chosen field of work. Also, I was reluctant to leave the people of Messiah, whom I love and who have been very good to me and my family.

But, aside from these personal reasons for not wanting to leave the pastoral ministry, there were some strong reasons for accepting the position as General Secretary. Our Church here in the South has committed to the Board of Christian Education and Evangelism the stimulation of those things which are at the heart of the Church’s work — namely, Christian education and evangelism, education for social concerns, camp and conference work, publications, etc. An opportunity to direct something that important to the whole Church becomes quite challenging.

In addition, I have sought guidance and I feel that my prayers were answered in that direction. I also have looked to my fellow ministers for advice and I have felt that they would like to see me give it a try.

Having made a difficult decision, I am very happy and excited about it.

Q: How do you plan to approach your new work?

A: Well, I think the first thing I will have to do is get out among the ministers, where they are working, and find out what they need. You see, if programs and ideas are not consistent with what the ministers feel they need, then the ministers may not be receptive to them. After determining the needs, I hope to develop a good team of employees and volunteers to get the job done.

Q: As you look ahead, what do you see to be the future of Christian education?

A: I believe the ‘Sunday School’ concept of Christian education will be broadened to that of a Church School. Christian education is much more than what is done on Sunday.
morning. The Church School concept simply means that we can use a variety of ways, times and avenues for accomplishing the Christian education task of the church. If Sunday continues to become a more difficult time to get people together regularly, week nights might be a better time for adult classes and week-day afternoons could be utilized for teaching children or young people.

In addition, I see the need for developing meaningful ways of conducting Christian education in the home by the family. Of course, this would require additional materials and methods, as well as preparing people for this type of Christian education. A model for such an endeavor is the Jewish family, where the religious education really takes place in the home.

Q: What do you see as the greatest difficulties in the future for Christian education?

A: I suppose the greatest difficulty is that which faces the Church generally and it revolves around the fact that the Church cannot capitalize on the position it once held of being the social and entertainment hub of the community. The Church felt it was doing its job because people came to its buildings so easily for their social life and their entertainment. As everybody knows, the Church now has many competitors in these areas. So the real difficulty will be for us to be more creative in programming and to improve our means of sharing the Gospel with others. Getting people together may be the most difficult problem in the future.

Q: What are the greatest opportunities for Christian Education?

A: I think that opportunities lie in the area of discovering new fields for Christian education. By that I mean we are living in a time which is increasingly becoming an “age of conflict” and one of the things that the Church probably should be doing is to educate people (Christians) for encounter and to use conflict creatively. We have thought so often of Christian education as being a matter of teaching Bible and Doctrine and Ethics as such, but in addition we may even need to train people for specific specialties in the society in which we live. Perhaps we need to teach people how to confront conflict, to be a Christian in the midst of it, and to be, therefore, a reconciling agent which is one of the Biblical words used to describe the life of a Christian.

I think other opportunities lie in finding greater use of weekdays and weeknights for Christian education. In talking with Edith Vaughn and discussing her aims in the area of children’s work, she places high priority on making better use of weekday time for children. Another opportunity is the further development and use of our camp. Already the directors of Laurel Ridge are having site maps and plans prepared which could enhance opportunities for Christian education for us in the province.

O: Do you foresee any major changes in the services rendered the province by the Board?

A: That is a difficult question to answer. I might mention, however, that since the editorship of The
Wachovia Moravian will not be part of the General Secretary's duties as it has been in the past, I, as General Secretary, will be afforded more time away from the office on Church Street and out in the field where Christian education is taking place. Therefore, I think there can be a greater amount of work done in the areas of evangelism and adult Christian education and perhaps in the area of social concerns education since I will have more time available for doing it than Brother Higgins had.

I will be trying to serve as a resource person with as many ideas, new and old, as I can carry around with me. But I will be thinking in terms of determining what the various congregations need and, working with their ministers and lay leaders, attempting to do more toward meeting those needs.

Q: What do you envision as new approaches in the area of interprovincial cooperation between the two boards of Christian Education and Evangelism?

A: First of all, I can report that at our last meeting of the Interprovincial Board of Christian Education and Evangelism, we made a more definite agreement with the Board of the Northern Province that they could make greater use of Edith Vaughn's time. As a result of this agreement, she will function as Children's Work Director for the Moravian Church in America rather than for the Southern Province alone. That move, along with the fact that we will have one editor for the two provinces, points to a greater centralization of services.

Also at that IPB meeting, we agreed that next year we will begin to talk about what a merged Board of Christian Education and Evangelism might look like and how it might function. Of course the probability of a merged Board will be strengthened if our two provinces merge. Both provinces have approved such a merger in principle and the details now are being worked out.

Q: If the Board is to become more effective, what do you consider to be its greatest needs?

A: I think there is a need for those in the province to think of the Board as "our Board" rather than "those folks down there in Salem." I would hope that ministers as well as lay people will think of me, Edith Vaughn and other employees of the Board as a part of their Church organization — that we are here to help them and are not just members of some agency that has an identity of its own. Our identity, I hope, will be as a part of every congregation. We would like to think that by our working more closely with the churches, another factor will begin to be realized — namely, that the province will provide more moral and financial support toward meeting the Board's needs.
For Laurel Ridge
Youth and Adults

PLAN THEIR SUMMER PROGRAMS

Plans for the summer at Laurel Ridge are rapidly being developed as many individuals work at a multitude of tasks. In all, there will be six full weeks of conferences for Moravian young people in 1970.

In addition, there will be two weekends set aside for Moravian adults and families.

In addition, three weeks of the summer will be used by non-Moravian groups as the Directors of Laurel Ridge seek to expand the usefulness of our Camp and Conference Grounds.

Juniors

The Moravian season opens with a conference for Young Juniors on Sunday, June 21. This camp is for boys and girls who are this year completing the Third and Fourth Grade of school. Separate sessions will be held for Older Juniors who are Fifth and Sixth Graders.

The Rev. Burton J. Rights will direct this first session for Young Juniors. In speaking of his plans for this camp, he stated that the purpose of Junior Camp was “to lead boys and girls to a deeper awareness of Jesus Christ as a real person with whom they can identify. Many new experiences of learning, worship, and fun will be incorporated into the week’s activities to help Juniors in the growth of a meaningful faith.”

“No Junior,” he emphasized, “should miss a week at Laurel Ridge this summer.”

The first week for Older Juniors is scheduled for July 5 to 11. This week is for boys and girls who are completing the Fifth and Sixth Grades. The Rev. Lewis B. Swaim who will serve as dean when asked about his plans replied, “We will attempt to help Juniors have a better understanding of the true image of Christ as presented in the scripture record and help them understand how this relates to their life now. So much more can be done in the outdoor setting of Laurel Ridge to bring alive the experiences of Jesus with people.”

“I am more excited about this camp than any other in my experience so far,” he concluded.

The final opportunity for Juniors to attend Laurel Ridge this summer comes July 19 to 25. During this week, there will be a double session for both younger and older juniors. Each age group will occupy half of the camp and have separate programs. The Rev. Burke Johnson will be in charge of the Younger Juniors and the Rev. Terry Jones, the Older Juniors.

Mrs. Edith Vaughn, who has been instrumental in planning the program for both Junior groups writes of what they may look forward to this summer.

“Camp materials for Juniors are being prepared this year around the theme ‘Who Do You Say I Am?’ In long sessions the deans explored many ideas and have come up with this title and the following statement of purpose:

“We will try to help boys and girls gain a sense of ‘realness’ and aliveness about Jesus Christ, about the things He did and said; (1) by looking at Him through the experiences of persons and through events in His life; (2) by ex-

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ploring these experiences and events in depth.

“We want to offer our boys and girls opportunities to respond to these experiences of Jesus and to express their learnings and their feelings in many different ways — through conversations, music, original prayers and writings, dramatization, role play, etc.

“Campers who have been to Laurel Ridge before will find their deans took the schedule and shuffled it about to come up with some refreshing new twists. It should produce an exciting week.”

Junior High

There will be two weeks of camp for Junior Highs (Grades 7 and 8). The first session is set for June 28 to July 4 with the Rev. Wayne Burkette serving as dean. The second week is scheduled for July 26 to August 1, with the Rev. Ray T. Troutman, dean.

Both of the deans are together planning for the two sessions. Br. Troutman, the pastoral advisor of the Junior High Fellowship of the province, reported that at this early date the plans were far from complete.

“Our preliminary thinking,” he said, “has resolved around the theme: ‘How Do You Know What’s Right?’ which is a focus on right and wrong choices in decision-making.”

It was pointed out that the Junior High Executive Committee will plan for the discussion of specific areas of ethical concern and that these areas will be related to the present scene.

“Guidance and thought and discussion will be sought in Bible Study as well as from resource persons.”

“As always,” Dean Troutman concluded, “there is also planning for lots of fun and fellowship in recreational activities and get-togethers.”

THE WACHOVIA MORAVIAN
Senior Highs

As in the past, the Senior Highs close the regular summer schedule at Laurel Ridge. This year, the dates are August 2 to 8. The pastoral advisors of the Senior High Fellowship direct the summer conference. For 1970, they are the Rev. Richard Spaugh and the Rev. George Chiddie.

Advance reports indicate that the Senior High Executive Committee is “planning what appears to be a very interesting program.”

“But don’t let the subject throw you,” continues Dean Spaugh. “It is ‘The Prophets Tell It Like It Is.’ We are going to look at passages from Isaiah, Jeremiah, Amos, Hosea and Jonah and see what they have to say to us on problems which we face in our times. They speak some pretty tough language regarding racial tolerance, law and order, cultic versus individual religious expression, what the church is called to do to promote social justice, and what you as an individual owe God compared to what you as an individual owe your nation.”

The entire Senior High staff expressed the hope that “you Senior Highs will respond with a large registration. Many of the same people you have grown to know will be back with us. It looks like a good session.”

Faith at Work Conference
For Adults, August 14-16

Henry E. May

The Adult Weekend which will be held at Laurel Ridge August 14, 15, 16 will take the form of a Faith at Work Conference. What is Faith at Work? Faith at Work is a unique form of evangelism. Faith at Work is lay evangelism rather than professional evan-
FAMILIES at Laurel Ridge

gelism. Faith at Work is the witness of those whose lives are being renewed by Jesus.

Ours is an age of anxiety and isolation. Outward sophistication often hides inner restlessness. Material progress diverts our attention. We go through life playing our roles, but we wonder who we really are, and what our purpose is.

We mask our fears, and build protective walls against hurt. And when, in our desperation, we venture out in search of love, too often we find only the facades behind which others are hiding. We go to meetings, but seldom meet. Old forms do not satisfy, and we grope for a reality that seems beyond our reach.

Yet the power of faith in God to change us and to redeem our situation knows no limit. As always, God is seeking us, breaking into life in fresh ways to put reality within our reach, offering us his love, forgiveness, companionship, and wanting to draw us into fellowship with one another.

Faith at Work is one of God's instruments in making himself known today. Elton Trueblood says of Faith at Work, "It is the organized conviction that the only religion relevant to our times is the one that enters deeply into common life."

We invite every adult in our congregations to make plans now to participate in our Faith at Work Conference August 14-16. We feel that this kind of evangelism will bring new life to our families and Christ's Church.

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To Those in Need

Contact - - Winston-Salem
Charles G. Couch, Jr.

naming them Telephone Workers.

CONTACT — WINSTON-SALEM is an outgrowth of the city's Downtown Ministry, a service begun in 1966 by the Episcopal Church of Winston-Salem, and later expanded into an ecumenical venture, which maintained offices in the Wachovia Building and provided counseling services for people in trouble. In January of this year the Board of the Downtown Ministry voted to become CONTACT — WINSTON-SALEM, and to utilize the clergy staff as Senior Workers and counselors for the CONTACT program.

CONTACT — WINSTON-SALEM will continue to maintain an office and counseling room at 213 Wachovia Building in downtown Winston-Salem. Location of the room where calls will be received is to be kept confidential for the security of the volunteer workers.

CONTACT's volunteers underwent an extensive training program totaling forty hours of classes, learning how to listen to those in trouble without judging, moralizing, or giving sermons. Psychiatrists, psychologists, clergymen, counselors and trained laymen led discussions of various problems with which the telephone workers might be faced, including depression, potential suicide, alcoholism, drug abuse, marital, family and emotional problems.

The underlying theme of the training was the need to listen to those in trouble without making moral judge-
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ministry — a voice of hope and love to the lonely, the least, the lost — the troubled majority. Let us remember that in CONTACT we are permeating an invisible wall in this community, behind which hide a multitude of lonely, confused, defeated people.”

Since CONTACT — WINSTON-SALEM is to be a continuing ministry to those in need, additional training sessions will be scheduled periodically to add to the roster of trained volunteer telephone workers. The telephone number is 722-5153. The slogan is “a place to turn when people care.”

Moravians who have been certified as Telephone Workers for the CONTACT — WINSTON-SALEM program are Mrs. Lawrence D. Fulp (Ardmore Moravian), Mrs. Ray T. Troutman (Calvary Moravian), Julia C. Davis (Fairview Moravian), Mrs. Thurman E. Siceloff and Mrs. Betty H. Weatherman (Home Moravian), David H. Pfaff and Jack E. Roberts (Messiah Moravian) and Glen E. Northrop, Jr. (Providence Moravian).

Anyone wishing to contribute time, talent or money to this service of love to the needy may do so by contacting the office at 213 Wachovia Building, Winston-Salem, North Carolina 27101.

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APRIL, 1970
Nursing School Graduation

Graduation ceremonies were held recently for a class of four young ladies from the nursing school of Thaeler Memorial Hospital in Bilwaskarma, Nicaragua. Over two hundred persons attended the ceremony in the Bilwaskarma Moravian Church. The highlight of the afternoon was the presence of Dr. and Mrs. Samuel B. Marx, of Honduras, former director of the medical work at Bilwaskarma. Brother Marx gave the graduation message.

Two of the graduates will stay on at Thaeler Hospital and one of the nurses will go to Honduras to aid in medical work at Ahuas.

Doctor Peter Haupert has also stated that the incoming class of nursing students, which numbers ten, is the largest class in the history of Thaeler Memorial Hospital. “This increase in interest in the school of nursing is a source of satisfaction to all supporters of the Moravian medical work in Central America for several reasons. Not only does it mean that more nurses will be available to work in the various medical stations, but it also means that more East Coast Nicaraguans are able to receive a professional education, to prepare for a life work of significance that gives them and those that are depending on them a source of income. Most of all, it gives the Moravian Church a better chance to witness to the message of Jesus Christ in the training of these girls, and through their lives, to others.”

Per Capita Giving in 1969

The total giving for World Outreach in the American Moravian Church (both Provinces) for 1969 was $10.80 per communicant member. This includes all monies given for budget purposes and for capital improvements (new buildings, equipment, etc.). In addition to these funds there were many projects, the cost of which cannot be known, which were of inestimable value to the work of the Lord overseas.

Alaska to Change Treasurers

The Board of Foreign Missions announces a change in the treasurership of the Alaska Province. The Rev. Wilton Schwanke, pastor at Dillingham, will become the new treasurer as of September 1. The Schwankes will have a furlough in Canada in the summer and when they return to service they will reside in Bethel. The treasurer will have an office in the new administration.
tion building there. During furlough, Brother Schwanke will take some courses at a business college in Edmonton.

John Little, treasurer for the past three years, will be appointed as building supervisor for the province. He and his family will take a furlough beginning September 1 and will locate in the "lower 48". He will find winter employment for himself and spend time in drawing plans and ordering materials for major building programs in Alaska. He will spend the summers in Alaska supervising construction without having the additional responsibilities of the day-to-day business details of the province.

Herbert Weber to Visit Alaska

The Rev. F. Herbert Weber, pastor of the Fries Memorial Moravian Church, in Winston-Salem, N. C., will visit Alaska for the greater part of April on a preaching mission. He has been invited by the Alaska Provincial...
Board. His visit is part of a plan under which the province has been working for some years. Preaching missions are held on a three year cycle. One year local preachers are used, a second year sees the invitation extended to a pastor from another denomination in Alaska and in the third year a Moravian from the "lower 48" is invited. The Fries Memorial Board has willingly released its pastor for this service and has offered to pay his travel expenses to and from Alaska.

Brother Weber's family has had a long history of interest in Alaska. His grandparents lost their lives in service there. Brother Weber visited Alaska as a young man with his father and now returns to make his own contribution to the mission of the church there. He is a Director of the Foreign Missionary Society, South, and a member of the Executive Committee of the Board of Foreign Missions of the Moravian Church in America.

DEATHS

Clayton, Mrs. Martha Stanley, born March 15, 1876; died February 18, 1970. Funeral conducted by the Rev. Jack T. Nance. A member of Providence Church. Interment in the Clayton Family Graveyard, Stanleyville, N. C.


Tilley, Robert Sandy, born February 1, 1921; died February 16, 1970. Funeral conducted by the Rev. Alan H. Barnes. Interment in Friedland Church Graveyard. A member of Friedland Church.

Fordham, Raymond Prather, born March 29, 1905; died February 27, 1970. Interment in Mountain View Cemetery, Rural Hall, N. C. A member of Calvary Church.
First Edition of Beethoven’s
Leonore Overture No. 3
Found in Music Archives

Because 18th and early 19th century Moravians in Salem, North Carolina, kept up with all the latest music in Europe, the Moravian Music Foundation in Winston-Salem today is able to honor in its own way the 200th anniversary of Beethoven’s birth.

A collection of about 500 compositions that the Collegium musicum of Salem owned has survived and is kept at the Moravian Music Foundation. Many rare and sometimes unique manuscripts and early published editions may be found among these treasures.

Recently Dr. Ewald Nolte, director of the foundation, while browsing through the copies of early Beethoven editions, discovered, by checking authoritative sources, that the Collegium musicum copy of the Leonore Overture No. 3 belonged to the first published edition of this famous work.

Miss Frances Cumnock, librarian for the foundation, made more detailed checks on the edition and verified its authenticity. Named after the main character in the opera Fidelio, it has usually been considered the favorite of the several overtures Beethoven composed for his one opera. Although written in 1806, the first published edition of the overture appeared in 1810. The foundation’s copy consists of a complete set of parts, including the part for off-stage trumpet.

That the Collegium musicum owned a first edition of this work indicates to some extent the advanced tastes and ambitions of its members, who were craftsmen and ministers for the community. Moreover, such a find is valuable for scholars and performers because it reveals the composer’s first intentions more faithfully than later editions might.

Now on display at the foundation, 20 Cascade Avenue, along with other early editions of Beethoven works, it is especially meaningful as a historical gem in this Beethoven bicentennial year.

LOOKING at the Moravian Music Foundation’s copy of the first published edition of Beethoven’s Leonore Overture No. 3 are, left to right, Miss Frances Cumnock, Librarian-Cataloguer for the foundation; Mr. Roger G. Hall, new President of the North Carolina School of the Arts; Miss Nancy Hanks, Chairman of the National Endowment for the Arts and of the National Council of the Arts; and Dr. Ewald V. Nolte, Director of the Moravian Music Foundation.

Taken on occasion of Miss Nancy Hank’s and Mr. Roger Hall’s visit to the foundation, March 5, 1970.

April, 1970
The Rev. R. Burke Johnson accepted the call to become pastor of Advent Moravian Church. He concluded his pastorate at Moravia on Sunday, March 29, and was installed at Advent during the morning service on April 5 by Dr. Clayton H. Persons.

The Provincial Elders' Conference has authorized the consecration of three of our ministers in the Southern Province as presbyters of the Moravian Church. The Rev. James V. Salzwedel will be consecrated at the eleven o'clock service at Home Church and the Rev. Jack L. Salmons at 4:00 p.m. at Bethesda on Sunday, May 17. The Rt. Rev. Samuel J. Tesch will be the consecrating bishop at both services. Bishop George G. Higgins will consecrate the Rev. Cedric S. Rodney in a service at St. Philips Moravian Church on Sunday, May 3, at 4:00 p.m.

Members of the Provincial Elders' Conference will attend meetings of the Joint P. E. C. and Moravian College Trustees in Bethlehem, Pa., April 22-26. On Saturday, April 25, they will also participate in the inauguration of Dr. Herman E. Collier, Jr. as president of Moravian College.

Clayton H. Persons
President

Provincial Women's Board

The Provincial Women's Board, at a meeting on Monday, March 9, voted to send a check for $7,000 to Dr. Edwin Stockton, Provincial Treasurer, to be included with a previous donation — making a total of $25,000 presented to the Moravian Home from the women of the Southern Province.

Mrs. I. B. Southerland
President
Seminar, Singstunde Planned
For June 13 in Old Salem

“Moravian Hearts in Tune United” could very well be a slogan for announcing the 1970 Moravian Music Seminar and Singstunde.

For the past twenty years, since the first Moravian Music Festival in 1950, it has been felt by many that small interim “festivals” provide needed occasions for Moravians to come together to re-attune themselves with their Moravian musical heritage.

The Choral Group Committee of the Provincial Committee on Music and Worship has spent the winter planning a Moravian Music Seminar and Singstunde in which Moravians, young and old, may participate and one which all people will surely enjoy.

The following brief information will interest the reader:

Dr. Thor Johnson will be the Director. He will conduct the Seminar and direct the Adult Choir and Orchestra.

Dr. Ewalt Nolte and Mrs. Paul Kolb have already conducted a kickoff workshop for church musicians.

Mr. Austin Burke will direct the Band for the Singstunde.

Mrs. Julian Burroughs will direct the Children’s Choir.

The Singstunde will be held at 4 o’clock on Saturday afternoon, June 13, on Salem Square. Everyone is invited to come together at that time to hear voices and instruments raised in praise to God, and to unite their hearts in song and worship.

Elizabeth A. Wright, Secretary Committee on Choral Groups

DEATH


Merger of Journals...

(Continued from inside front cover)

costs. For example in 1968-69 THE WACHOVIA MORAVIAN experienced a deficit of over $1,200 and a similar deficit is anticipated for the present year.

One of the benefits of merger to the Southern Province is that the General Secretary of the board will no longer have to spend a great deal of his time and energy in editing a church magazine. He will now be able to devote full time to Christian education and evangelism. This could well be the one facet of the consolidation of the church papers that will be of most immediate benefit to the province.

It is hoped and expected, of course, that the new journal will be a decided improvement over its successors.

The decision to create a new magazine to “serve the Moravian Church in America” emphasizes the desire of both provinces to work together for the greater good of all. The retiring editor without reservation approves the step and extends best wishes to the new editor of the new journal, the Rev. Bernard E. Michel, and all who will be associated with him in the new endeavor.
Before its 200th anniversary in 1972, Salem Academy, long recognized as a fine college preparatory school for intelligent young women, plans a 48% increase in enrollment and in faculty to provide a greatly enriched academic and arts program. Vital to meeting the challenge of quality education today is the addition of a classroom wing and a residence wing, which will add, in addition to dormitory rooms and classrooms, a new biology laboratory, a new chemistry laboratory, an enlarged language laboratory, private offices for members of the teaching staff, a chapel/auditorium, and will allow effective relocation for enlargement of facilities in the existing building.
In This Issue . . .

- A Youth Club
- Preparation for Marriage
- What's a Family For?
- Sex Education for Scholars
Some Implications for the Family

"If the experience of Christian worship helps us to interpret our times, it also helps us to interpret our life together in the home. Here also the phrase applies—neither optimism nor pessimism, but Advent.

"To idealize the home is as pointless and mistaken as to idealize human history. It is no use pretending that a Christian family is immune to frustration and failure. Not always does the family that prays together stay together. Christian families are human families.

"The Bible does not idealize the home. Indeed, it does the opposite. Since the home is the world in microcosm, the human situation is portrayed there with relentless realism. The Bible portrays the origin of human sin in the family picture of Adam and Eve. The man and woman blame each other for their failure, but they share a common guilt. The Bible sees human hate and murder originating in the home: Cain murders his brother Abel (Genesis 4:8). The homes of the Bible are darkened by all the shadows that bring today’s homes to the breaking point—anger and lust and jealousy and favoritism and loneliness and estrangement. . . The Bible is not naive about human nature and family life. Nor will it let us use worship to hide from family failure: “If you are offering your gift at the altar, and there remember that your brother has something again t you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift” (Matthew 5:23-24). Sometimes faith reveals painfully our problems at home; “And a man’s foes will be those of his own household (Matthew 10:36).

"Yet we need not and we must not become pessimistic about the home or about the home’s worship of God. The family may fail, but the God whom we worship does not fail. Christian faith says that a family can be a family because God is who he is."

From “Let Us Worship God”
by John Frederick Jansen
The CLC Press, Richmond, Va.
Youth Club,  
A Week Day

Program of Christian Education

Thomas F. Presley

An exciting new program of week day Christian Education has come to King Moravian Church. This program is providing an opportunity for recreation, choir, Bible Study, and dinner. We call it "Youth Club."

It is a week day Christian Education program for children of all ages. Youth Club is not a substitute for, or a replacement of, standard programs of Christian Education such as Church School, Youth Fellowship and Bible School. Rather, it is another area of Christian Education and a strong supplement to already existing programs which are enhanced, extended and improved through the contribution made by the Youth Club program.

The Purpose

The purposes of the Youth Club as stated are:

—To create an understanding and desire for accepting Christ as Lord and personal Saviour

—To give worthwhile study, wholesome recreation and opportunities for service — all bound up in a true Christian fellowship

—To develop the kind of Christians who are able and willing to communicate their faith and to assume personal responsibility in assisting in the building of God's Kingdom on earth.

The Rev. Thomas F. Presley is pastor of the King Congregation. He recently attended a Seminar sponsored by Youth Club, Inc. in Harrisonburg, Virginia, after which he began the club at King.

THE CHOIR, John Hunter, director. Each child has to "give it a try."

The Youth Club is important because:

—Our youth are facing severe trials of their moral and spiritual fiber, and not enough of them are winning the battles.

—So many adult church members are still saying, “I don’t know what I believe.” “I don’t know what the church believes.”

—The church must explore every means to be “itself” again; not a reflection of society, but the militant body of Jesus Christ in the world.

—The church desperately needs renewal, our church has a YOUTH CLUB PROGRAM.

For these reasons, and many others such as the extra work, the extra prayer, the extra burden upon the minister, church staff, parents, and the young people themselves, Youth Club proves eminently worthwhile.

In most churches we do our very best throughout the year to provide good
ARTS AND CRAFTS are a part of the recreational program.

basic Church School instruction for all our young people. But in this, as in many things, the problem of sufficient time stands between us and what we would like to accomplish. A young person spends more time in one year in school studying arithmetic than he spends in five years of Church School. Only a few children have as good an education in religion as they do in their school subjects.

Youth Club Program gives us the opportunity to deal with this problem creatively. In a one-day-a-week, year-long association with young people, not only teaching them but developing a real knowledge of them and friendship with them, we can establish relationships and attitudes that are not possible to achieve through any other means.

At King we say, "Give us your children for one afternoon every week. Give us, with them, your own eager encouragement and help in building this firm foundation for the Christian faith and life. We in turn pledge our best in helping to lead your young people into a rich Christian experience."

Questions Answered

The Youth Club program raises a number of questions that have to be faced and answered. Some of these questions are:

1. Doesn't the program demand too much time of children who have homework and other duties?
   
   We usually make time for those things we count important. If you omit dinner time, Youth Club demands are not extravagant.

2. Does every child have to be in choir?
   
   Yes, at least give it a try.

3. Can my child come to choir only?
   
   The value of Youth Club is not the activities offered but a total program of growing relationships through a variety of activities.

4. Can't we do away with dinner and save time, trouble and money?
   
   To have only part of the program destroys the essence of its success. To eliminate any one-fourth of the program diminishes its importance and success by over one-half.

5. Can't this be on a Sunday?
   
   There is real value in mid-week education. It tends to teach that religion is not separate from daily activities. It is relevant to children — much of their major activity occurs during the week.

(Continued on page 4)
Preparation For A Good Marriage

Bishop Herbert Spaugh

How important is preparation for marriage and where and when should it be done? To give a short answer: it should commence in the home. Unfortunately this is not the common practice.

The best pre-marriage counseling takes place in the home and should commence early. For a couple to have a good marriage, both should have been reared in a home where the parents have a good marriage. Good marriage preparation, like religion, is caught rather than taught.

Parents who love one another sincerely and practice it in everyday living offer the best training for their children to later have a good marriage of their own. Children of broken homes have one strike against their later marriage.

It is most important for good marriages to have a good foundation, (like a house). Jesus gave us a parable on house-building when he compared the stability of a house built on the sand with a house built on a rock.

Marriage authorities tell us that in at least 25% of today’s marriages, the bride is pregnant before she gets to the altar. This indicates poor marriage preparation in the home. This problem should be faced in consultation with the minister. Many pregnant brides want a full church ceremony in spite of their indiscretion. Where this condition prevails there has been poor marriage preparation in the home.

It should be remembered that love is much more than sex which is only the first step towards love. There must be consideration, shared companionship and above all, sacrificial love for God, for parents and for one another. That’s a large order. A “must” book for parents is LOVE OR PERISH by Smiley Blanton, M.D., which is available from the Moravian Book Room.

The love of companionship and shared interests must commence at home, and before adolescence. The mother must share time and interest with her daughter and the father with his son. When companionship is developed on this level, it can continue into adolescence, when it is often difficult for parents to communicate to their teenage children.

To be stable a home must be God-centered and family-centered. The following suggestions are offered:

1. Play together.
2. Celebrate special days as birthdays, anniversaries and holidays.
4. Sing together.
5. Work together.

Bishop Spaugh is the author of “Pathway to a Happy Marriage” and the long time editor of the newspaper column, “The Every Day Counselor.” He states, “No minister should perform a marriage ceremony without giving full premarital instruction.” This article, however, speaks to only one aspect of preparation for marriage, the influence of the home.

MAY, 1970
6. Understand each other.
7. Invite guests into the home for hamburger fries, and weiner roasts in the back yard or a buffet supper inside.
8. Go to church as a family.
9. Worship together. Join hands around the table at mealtim3 and repeat the blessing in unison. Do the same with the Lord’s Prayer. Pass the Bible or some devotional book around the table for each member of the family to read a portion. Where there are small children “tuck them in” at night with a Bible story or prayer and a homey little talk.

May is the month for emphasis by the church upon family unity, family morality, family religious practices. But the emphasis must continue throughout the year.

Parents rearing children find the demands upon their time and finances are tremendous. Far more important to spend time with their children teaching them the Christian way of life than to spend it making money to present them with an automobile when they become sixteen years of age.

In addition to the above, it is highly important that parents provide good reading for their children in sex education. They should do more than simply hand them a book, they should be willing to take time to discuss the contents of the book. If they wait for children to get their training later in school and just prior to marriage, they will have missed the best opportunity to do the job.

Valuable training for children can be had in the Boy Scout and Girl Scout program. But parental encouragement is vital to the success of these programs. One of the functions of marriage is reproduction of the race. This is a wonderful God-given instinct but it must be implemented with moral and religious training.

There is no substitute for a God-centered home. The high percentage of marriage failures today is due to the fact that the foundation is poor.

The nation stands only upon the observance of its motto, “In God We Trust.” The nation likewise stands upon homes where this motto is faithfully acknowledged and practiced.

Youth Club . . .

(Continued from page 2)

day school year. Attendance on weekdays is almost guaranteed; Sunday for many is becoming a day of recreation and absenteeism.

6. Can my neighbor who belongs to another Church join?

It is possible, but not advised. Our program is not simply weekday but week-long education with strong emphasis on Sunday worship participation. To join the Club is to commit oneself in large measure to full activity of the Youth Club Church.

The value of the Youth Club at King is borne out by the fact that after two months of operation the young people are still enthusiastic about it and the attendance is regular and the number continues to grow. More than that, the adults of the congregation are still behind the program in that there is no lack of assistance in preparing meals nor in the giving of time and effort to help in all phases of the program.
WHAT'S A FAMILY FOR?

Reinhard Martin

There are many ways one can state what is the purpose of a family: To pursue one's happiness both as married couple and as parents, to insure posterity, to rear children so that they become useful and God-fearing citizens, to provide a refuge for both physical and emotional needs, to be the mini-community in society in which life's values are formulated and transmitted and to be the natural place to share one's joys and hurts.

But for the Christian isn't there perhaps more? For the Christian, life is a pilgrimage; his destination is to God. The close and intimate relationship of the family unit enables it to share in and actually shape that pilgrimage to God.

God's Scheme

The family is God's scheme. Man's obedience keeps separating man from God. And it is God's foremost desire to reconcile man unto Himself. If man would only be sensitive to God's working in him and respond to it. The Bible is full of stories telling how man finds God. Many draw on family relationships to illustrate the depth and nature of God's love.

A prime example of such a relationship is found in the story of the Prodigal Son. The son wanted "freedom to do his thing" as it would be stated in the modern idiom. All his life he had an opportunity to observe his father's love, his father's faith in God and his obedience to God's will. He thought he wanted no part with this. When however, he "came to himself," when he saw the shallowness within all these things he had striven for, he returned to his father.

The son came to a realization of what are the real values in life through remembrance of his father. The father always loved his son, but the depth of his love and his joy was never greater than when the son returned. It was an enlightening experience for both father and son. It enabled both to grow closer to one another. The son experienced the joy of being forgiven. The father experienced the joy over forgiving his son. But, what is more, in the father's feelings toward his straying and returning son he had a chance to recognize how God must feel toward him when HE strayed from God and repentently returned to God.

In the story of Hosea a deepening of a relationship was also illustrated. Hosea loved his wife Gomer but she was a harlot and did not return his love. Yet Hosea obeyed God's commandment to love his wife and not give her up. In so doing Hosea came to understand how God loved and forgave HIM. This ability to forgive is important in our dealings with people. The family unit provides a setting where daily we are called to forgive. This may enable us to understand God's forgiving love toward us.

In the Old Testament story of Joseph and his brothers one can see the blessing that comes to the whole family when malice is turned aside. Joseph would

Reinhard Martin is a member of the Raleigh Congregation.

MAY, 1970
FAMILY CAMPING offers opportunity for companionship and the sharing of interests.

I have had every reason not to forgive his brothers, yet he did. The forgiving spirit of Joseph taught the brothers humility and enabled them to become reconciled to Joseph and to one another and thus to God. Through Joseph God showed His grace to the entire family.

Consider also the story of Mary and Martha with its emphasis on the priority of the service of God over housekeeping in the family.

A Larger Purpose

The family has a larger purpose. All these stories have one thing in common: The people involved have come to a closer understanding of God. It happened through their experiences in family life. It was often painful. It is also worth noting that at least one person in each example was sensitive and responsive to God's commandments.

Experiences in family life are particularly fitted to let a person see ever more deeply what is his relation to God and what is God's desire for him. God tells us something about Himself when He calls us to be children, spouses or parents in a family.

In the Biblical examples a larger purpose in family life can be seen: It is the vessel through which one can come to know God. Many experiences in family life can become an image of how God deals with us or must feel toward us. After all, the Bible pictures God as the FATHER and men as God's CHILDREN. This is a FAMILY relationship.

The Biblical examples show that there is always conflict and often pain. In the case of the Prodigal Son, Hosea and Joseph and his brothers it is a restoration of a hurt with the act of forgiveness at its center. Isn't this what God's plan of salvation for us is all about? We, his children, stray, disobey and hurt each other and God offers forgiveness when we return with a contrite heart.

Since I have a family too, I can't help but think that perhaps through MY family relations God wants to show ME how He feels toward ME and in what areas He wants ME to grow.

(Continued on inside back cover)

THE WACHOVIA MORAVIAN
Where do babies come from —

John, a sixth grader, was asked to write a story on the birth process. He asked his grandmother where babies come from and she answered that the doctor brings them in his little black bag. He then asked his father who said that the stork brings them. Finally, he went to his older sister who told him that the fairy leaves the babies under a mulberry bush. He continued his writing and soon went to bed. The father’s curiosity was aroused. He picked up his son’s composition and read this final sentence, “After careful research, I must conclude that there has not been a natural childbirth in our family in the last three generations.”

As you can see these answers are totally inadequate for our space-age children, who receive a great deal of information about life and living in this technological age — very early in life. During the recent moon landings, all the information that was offered children by parents, by the news media, by the classroom teachers or by their reading was not always completely understood, — but we did give them truth or at least as much as we understood. And we are usually pleased when our children show interest and ask questions about technological advances that weren’t even known when we were their age.

For some reason in the past, when children asked questions about their growth and development, and how new life is created, many of us implied, if not by word, by attitude, that they were not yet ready for this information and that they should not be interested in the facts of life at their age. When early questions are avoided, children learn quickly not to ask such questions. They may develop the feeling that thoughts about human reproduction and sexual maturation are dirty, nasty and cannot be discussed in a helpful, healthful way.

Fortunately, many parents have been responsive and have answered questions adequately. In fact, many have encouraged questions to be asked so that they might be the ones to give the answers rather than risk inadequate answers from a friend.

There was a time when it was possible to live within the value system of one’s community or church without questioning the system. In today’s age of scientific reasoning, certain values which were taken for granted in the past

MRS. NOWACK explaining sex education program to a P.T.A. group.

MAY, 1970

Mrs. Kenneth (Dotty) Nowack is supervisor of health education in the Prince George’s County, Maryland school system with 222 schools and 150,000 students. Dotty received her B.S. degree from Wheaton College, her R.N. from Swedish Covenant Hospital, Chicago, a Master of Education from Lehigh University. Her husband is pastor of the Trinity Moravian Church, New Carrollton, Maryland.
are being subjected to the same scientific scrutiny as we do information of a factual nature. We have educated our children to inquire about life and they are applying these methods of reasoning to their behavioral experiences as well. Young people are capable of arriving at sound decisions and will arrive at sound decisions if given accurate information (not just facts) with which to reason.

We base this belief on what we know about growth and development. Our children grow and develop in five dimensions: physically, intellectually, emotionally, socially and spiritually. But there are changes in each of these dimensions which point to the urgency of including education in human sexuality in the school and church curriculum.

Physically

Young people are maturing earlier than before. This rate is about 10 months, on the average, earlier each decade. The national average for the membranes to begin is age 12.4 compared to age 15 in grandmother’s day. Boys often tower over their fathers; girls’ feet sizes are one to two sizes larger than mothers’. There is much speculation as to why this is true. Many feel better nutrition may contribute.

Intellectually

Ninth graders know now what twelfth graders knew twenty years ago. Children view approximately 15,000 hours of TV by the time they graduate from the twelfth grade compared to 11,000 hours of classroom instruction. Knowledge in certain fields such as chemistry may double in a decade or less.

Socially

We interact continually with others, individually and in groups, male and female. Values and social expectations are learned. Chaperones are a phenomenon of the past. Cars are more available.

Emotionally

Young people are exposed to grown-up impulses, feelings and ideas through communications media and other sources. This often comes before the youth have matured sufficiently for adult responsibilities.

Spiritually

The church, for some, no longer is the stabilizing influence once felt. Fortunately the reverse of this is also true and many of our churches have relevant youth programs.

Because we grow in five dimensions, the health education curriculum is designed to provide information on healthy development of the total person in giving facts and providing opportunities to discuss feelings and develop skill in making decisions. The information given in the classroom is geared to the child’s own level of maturity. The needs of primary children differ from adolescents.

If children have understanding about pubertal changes (such as menstruation and nocturnal emissions) and the feelings that accompany this growth before they experience them, it is a far less traumatic experience than if they were suddenly faced with this state of their development without adequate preparation.

Health education helps students view health as a way of life and stimulates personal awareness of the human potential. Children find that growing up
in the world today is a complicated process. Families find that achieving a healthy and happy home life in the midst of conflicting pressures is a difficult task. Communities are confronted with the task of providing an environment conducive to healthful living. Individual, family, and community development require the best use of the human potential of each family member.

**A Key To Fulfillment**

An understanding and acceptance of one's sexuality, all that makes one male or female, is an important key to the personal fulfillment of the individual and is the core of any pattern of family living. Sex is something you are, not something you do. Sexuality affects the full scale of human feelings and relationships between father and mother, parents and children, brothers and sisters, boys and girls. But the full potential of human sexuality is not easily reached. One must have factual knowledge, skills in problem solving and decision making, an understanding of relationships, and a dedication to values that are self-enhancing and meaningful.

All this is a part of the complex process of human growth and development. If children are to be guided along this path, they will require the combined educational efforts of their homes, their churches, their schools, and other agencies who can help them grow up to be mature, responsible citizens.

Efforts by the school system of Prince George's County are continuing in developing a program of family life and human development as one part of a health education program. Charged by the Maryland State Board of Education by law to provide such a program, the schools have formulated an instructional sequential program based on students' needs . . . at each level of maturity.

**What Is Sex Education?**

What is sex education? The School Health Association Committee on Health Guidance in Sex Education states that: "Sex education is to be distinguished from sex information and can best be described as character education. It consists of instruction to develop understanding of the physical, mental, emotional, social, economic, and psychological phases of human relations as they are affected by male and female relationships. It includes more than anatomical and reproductive information and emphasizes attitude development and guidance related to associations between the sexes. It implies that man's sexuality is integrated into his total life development as a healthy entity and a source of creative energy." This definition was adopted as a basis for the county curriculum.

In planning a sequential instructional program in family life and human development parents and educators established a set of goals to attain. These goals, ten in number, are as follows:

1. Strengthen wholesome family relationships through understanding the
family as the basic unit of society.

2. Add emphasis to the meaning, significance, and responsibilities of love, marriage, parenthood, and family life.

3. Guide development of wholesome attitudes toward sex, teaching that human sexuality is an integral part of the whole person and emphasizing its importance in leading toward a purposeful adult life.

4. Increase the knowledge of anatomy and physiology and explain the basis for the feelings that accompany growing up and the period of adolescence.

5. Help students grow toward management of emotions leading to responsible behavior.

6. Provide sufficient knowledge and understanding to help young people make sound decisions in sexual matters, decisions based on accurate information rather than myths and misconceptions.

7. Provide an atmosphere where dignified discussions regarding human sexuality can take place, discussions which recognize and respect a variety of points of view developing from religious and home training.

8. Give students a sound basis upon which to assess and cope with the often unhealthy sexual stimuli offered by current magazines, books, television, movies and advertising.

9. Teach students the vocabulary need for open communication with parents, religious advisers, counselors, and other adults concerning human sexual behavior, so they may seek further information from reliable sources.

10. Assist parents to increase their own knowledge and understanding of human sexuality, so they may guide their children's development more effectively.

The subject is not being taught in all classrooms in all schools at the present time. The total program cannot be implemented in all schools at all grade levels in a short period. It takes time. It takes time to develop appropriate curriculum and prepared teachers. Furthermore, community and parental cooperation are essential to the effectiveness of the program. In schools where a unit has been developed following the county curriculum and where the parents have been given the opportunity to view the materials and discuss the program, where teachers are trained and are judged ready, certain classes are now being taught the course in family life and human development. Positive evaluation from parents, teachers and students from these initial courses indicated the need for the inclusion of this education in the curriculum.

While parents have the primary responsibility of helping their children develop good health practices, attitudes, and values, the schools have a vital secondary responsibility in the development of healthy social patterns and wholesome values. Throughout the school program the school recognizes and respects variations of parental and religious teachings which are reflected in the individual student's own code of ethics.

The basic goal of the home, school and church program should be to guide the student in developing a better understanding of himself, of personal dignity and self worth. The ultimate aim is to help him become a responsible citizen and realize his full potential as an individual.
While the essence of Christianity is brotherhood, being aware of one's brother is not always easy or natural. Before the Christian can be sensitive to his brother he must go through the sometimes painful and always open and honest process of discovering himself. It is through self-understanding that we gain understanding of our brother. It is through the recognition of our own humanity that we begin to recognize and become sensitive to those in this human situation with us.

By coming to awareness of ourselves in the present and moving along the continuum toward our potentialities, we truly begin to view our brothers from a new perspective. We are not plastic or static beings. We react and respond. We protect ourselves by being aggressive, passive, violent, withdrawn, positive and negative. We construct "fortress personalities" by putting up walls of defense, fearing to let anyone into our court yard of personal feelings. And thus we deaden our sensitivity.

How then are we really to get at who we are, thereby discovering our brothers in the process? Can we really be sensitive to our brothers? Thirteen members of the Emmaus Moravian congregation decided they would try to discover the answer. At the outset one person simply stated that he did not believe that people were sensitive.

For fifteen weeks these persons met and worked diligently at encountering each other in honesty. They dealt mainly with feelings and interaction within the group itself. A strong group confidence and trust developed. Persons became free to look at themselves and others more objectively than they had ever done before. They began to share common concerns and support each other. At times there were conflicts and hostilities to be dealt with, but the strong matrix of trust allowed this to be accomplished in a very constructive way.

Where did all this lead? Here are some random comments of the persons who were involved:

"I do not run away now, I run with the stream of life. I am much stronger and secure."

"I believe that my experience with our encounter group has helped me to accept and realize many of my basic convictions. I also believe that I was able to identify with a particular group of human beings in an honest and introspective way."

"It was good to discover that in some small way we are brothers. I gained more peace, insight and security."

"The group shared weaknesses and strengths. We gave to each other a measure of our own humanness. The result was a genuine feeling of having tried to understand one another."
The United Church of Diego Martin

Alda De Jiminez

The United Church of Diego Martin (Moravian, Methodist and Presbyterian) was consecrated on March 8, 1970. This is the culmination of fourteen months of planning, meetings and prayer. At the same time it launches a new "mission" in Trinidad.

In 1964, the Presbyterian and Moravian churches set up a Church Union Commission with the expressed task of seeking a basis of union with each other. Later they were joined by the Methodists. On January 9, 1969, the Rev. Robert Cuthbert of the Moravian Church invited representatives from these three groups to discuss the possibility of a joint mission in the Diego Martin area, a suburb of Port of Spain, the capital, which, with the new low-cost housing scheme financed by government, is fast becoming densely populated. It seemed the perfect ground for a project or experiment of this kind, the first in Trinidad. Prior to this the Moravians, forty strong, were worshiping in a garage, the Presbyterians were worshiping under a porch of a member's home and the Methodists had no work established.

A committee was appointed to look into the possibility or obtaining a suitable site and they located property which could easily be adapted for worship with the removal of partitions. This property was purchased for TT $24,500, plus legal fees and expenses. The Methodists contributed by underwriting the mortgage, as their funds were tied up with other building projects; the Moravians and Presbyterians contributed TT $10,000 each. Since then a tea party was held that netted over TT $700 which paid for immediate remodeling and painting and also helped toward the seating.

It is hoped that this new church will be unique in every way. It is proposed to later build a multi-purpose structure incorporating ideas gleaned from a sociological survey to be made prior to undertaking any building project. A grant toward this survey has been made by the United Church of Canada. We envisage a church which will provide a place of worship, and a center meeting the needs of the area—for example, a day nursery, a credit union, family planning clinic, trade classes, and so on.

Since October 19, 1969, the members of the three participating churches have been worshiping together with the Rev. Henry G. Williams, of the Caribbean Assembly of Reformed Churches, who is on loan for three years to this new project. A more suitable and capable person would be difficult to find. A Presbyterian from birth, of Moravian parents, involved in ecumenical work—
the United Church of Jamaica and Grand Cayman—he has been able to incorporate in services something vital to each group. A small Sunday school under the supervision of Dorothy Williams, the pastor’s sister, has been started. Midweek prayer meetings are held in addition to Sunday morning and evening worship.

As one visiting minister’s wife put it: “Worshiping in this church, the simplicity of the chapel, the order of worship, this cannot be explained, one has to feel it to know what it means.”

**Moravian Missions — currently speaking**

Guyana Moravians Launch New Project to Establish “A Church for Others”

“A Church for Others” has been the suggested model for the future Christian Church. The Moravian Church in Guyana is in the position of translating what remains primarily a slogan into a Church Extension project.

In the South Georgetown area, more than 1,200 homes are in the various stages of completion. The demand for housing is so great that adequate attention to the social services that a new community requires cannot be given. From past experiences in Guyana and elsewhere the problems of community life are faced only after the houses are built and settled.

In the South Ruimveldt Gardens, a development of 600 homes, there is no large auditorium where people can meet. Working mothers have no place to leave their children. Schools are far away and no agency has provided for kindergarten facilities. Young people have no place to meet and no one to help them organize themselves. Traditional church ties are weakened because of distance.

The Moravian Church in Guyana, in the hope of providing leadership for a developing community and making a witness for Jesus Christ, has purchased

**May, 1970**
staff and drugs if a building and equipment for a Health Center is organized.

It is obvious to us that our work and service must be housed in a building. Plans for a two-story multi-purpose building are being made. The Moravian Church in Guyana will, by September, have $4,000 US for this building. At least four times this amount will be needed.

On February 23, 1970, Guyana became a "Co-operative Republic," adopting not only a Republican system of Government but also developing a concept of cooperation of all people in the nation's development. Secular, political forces have thus provided a climate for the Moravian Church to fulfill its mission as a "Church for Others."

Gordon Sommers
Superintendent,
Guyana Province

Dillingham Christian Education Workshop

A Christian Education Workshop was held in Dillingham, Alaska, for the Moravian churches of the Bristol Bay area. Pastors, lay pastors, Sunday School superintendents and workers were registered, twenty-five in number. We were pleased with the regular attendance at each session of the three day conference, as well as by the eager participation. Each village was responsible for its own travel expenses.

Lessons on teaching techniques, use of visual aids and various types of materials were given by the Dillingham staff and Miss Lucy Coolidge, a Moravian attending the Arctic Training Center. A great deal of time was devoted to group work in planning and in actual teaching sessions for each age level. The Sunday morning Sunday School hour was devoted to a demonstration lesson taught to a Junior class by Miss Helen Danielson.

We were grateful to Mrs. Harry Trodahl of Bethel for organizing and assisting in every phase of the workshop and also to Miss Coolidge for the visual aids display. Everyone expressed a gratitude for the encouragement and ideas to help build this vital phase of His Kingdom's work.

—Mrs. Wilton Schwanke

Appreciation to the Thaeler Hospital

A member of the United States armed forces was badly burned in a helicopter accident in Honduras. The nearest hospital was the Thaeler Hospital in nearby Nicaragua where the soldier was taken for treatment. The commanding officer, in writing to Dr. Peter Haupert, said: "You and your staff provided outstanding emergency medical treatment which kept the patient alive. Two U. S. doctors (at the Brooke Army Hospital in San Antonio, Texas) were much impressed with the splendid quality of the treatment the patient received at Bilwaskarma. Your superb care was undoubtedly responsible for his having lived. On behalf of the Armed Forces
of the United States I wish to thank you officially for all that you and the members of your hospital did on behalf of one United States soldier."

A Comment on Statistics

During a period of plateau in the growth of a Church in Central America, the annual report contained a statement reflecting a common judgment concerning the value of numbering, a common alibi. After hazarding a guess that the number of believers is "about 2500," the report continued, "It is not always good to number Israel." The same report continued several pages later, "On the mission farm there are 201 chickens, 17 mules, 2 burros, and 8 steers."

Advisory Board for the Children's Home

The Alaska Provincial Board, in consultation with the Board of Foreign Missions, has appointed a group of Alaskan citizens to comprise an Advisory Board to assist with the administration of the Children's Home at Kwehnluk. New opportunities of service, the complexities of life in a changing culture, relationships with government child-care agencies, and possibilities for community support for the home seem to dictate the necessity for using dedicated people in the area in this special way.

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The Advisory Board is made up of the following: Mrs. Roy Alexie, Bethel, serving with the Rural Alaska Community Action in the Head Start Program; the Honorable Raymond Christiansen, State Senator from Bethel and formerly a resident of the home; Mr. Maxwell Fancher, Bethel, Superintendent of Schools; Mrs. Donal Schantz, Bethel, housewife; Dr. Troy Sullivan, Anchorage, with the University of Alaska; the Rev. Harry Trodahl and Mr. Jacob Nelson representing the Alaska Provincial Board. The Rev. Clarence Henkelman, Superintendent of the home is an advisory member.

The Board held its first meeting on March 6 and 7 with presentations by area representatives of welfare agencies and a visit to the Children’s Home.

Texas Layman to Assist in Nicaragua

Mr. Charles Londa, a member of the Unity of Brethren Church at Crosby, Texas, has volunteered his services in the construction of a school in Bluefields. Mr. Londa is a contractor and is willing to give a number of weeks particularly in doing the electrical and plumbing work on the primary school being erected by the Bluefields congregation. His transportation is being paid by the Mission Board of the Unity of the Brethren, his board and room will be provided by the people of Bluefields and he is contributing his time, experience and labor. This is another sign of the interest in missions which is found in the Texas Brethren’s churches and their desire to become involved in the work of the Moravian Church in Central America. They have been giving substantial support to the work in Honduras.
A Plan of Union

The Church of Christ Uniting

For the past four years, Dr. John S. Groenfeldt and Dr. Milo A. Loppnow have served as the observer-consultants of the Moravian Church, North, to the Consultation on Church Union. This article is their report on the 1970 meeting of the Consultation and includes several observations growing out of the work of the Consultation since 1967.

The 1970 meeting of the Consultation on Church Union marked a significant milestone not only for the Consultation but for the entire ecumenical movement when it gave preliminary approval to a specific Plan of Union for The Church of Christ Uniting. The Plan of Union now goes to the nine participating churches for study and reaction. It will then come back to the Consultation again for further revision before it is submitted to the churches for official action.

Up until this time the work of the Consultation has been limited largely to the ten official delegates from each of the participating churches and the committees appointed for specific tasks, such as the development of an order of worship. From now on, however, the participating churches will be asked to carry on a widespread program of interpretation which will be both a means of securing suggestions for further revision of the plan and preparation for the official action the participating churches will eventually be asked to take in order to form the Church of Christ Uniting.

What's In a Name?

From the beginning of the Consultation it was made clear that the invitation was open to other churches also. The name of “The Church of Christ Uniting,” which has been selected, gives clear indication that this open invitation will be continued after the united church is established. The following denominations are now participants in the Consultation: African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, Episcopal Church, Presbyterian Church U. S., United Church of Christ, United Methodist Church, United Presbyterian Church, United Presbyterian Church in the U.S.A. Churches that may join the Consultation from here on, however, do so on the basis of the Plan of Union already developed. There will be opportunities for some revision, of course, but the main outline of the plan has been established and churches considering future participation must do so with that recognition. To put it negatively, the time has passed when a church not already a participant could expect to have any major influence on the Plan of Union.

No time schedule is being predicted as to the actual formation of the united church, but it has been agreed that the united church will be established when any two or more of the participating churches vote officially to approve the Plan of Union and to form the Church of Christ Uniting. Some predict this will take at least another ten years. Others feel it might be accomplished in five years or less.

The Parish Plan

All through the Plan of Union, an
effort has been made to develop “new ground” rather than simply merge the present practices and traditions of the participating denominations. One specific illustration of this is the concept that the united church is to be made up of “parishes” which may be made up of one or more congregations and perhaps one or more “task groups” (for specific and usually temporary functions). This larger parish plan has been developed “in order to insure racial and socio-economic wholeness.” Rather than having competing congregations which often duplicate services and use resources that might better support a wider ministry, it is hoped that in many localities “it may be possible to build a completely new and inclusive community. A parish may include diverse elements in the central city, changing urban neighborhoods, suburbia, or the several communities of a rural market area . . . The parish, by definition, will be strong enough in persons and economic support so that its energies will not be dissipated in mere self-perpetuation but may be expended in its primary missional tasks.”

Our Options

The Moravian Church, North, has had an observer status in the Consultation from the beginning of the Consultation’s work. The Southern Province has likewise had an observer status but has not sent representatives to the Consultation in recent years. The 1966 Provincial Synod of the Northern Province voted down a proposal to become a full participant, partly out of concern for the effect this might have on the proposed union between the Northern and Southern provinces of the Moravian Church in America. What possibilities in relationship to the Consultation are
There would seem to be three options:

One, obviously, is to continue our present observer relationship, hoping to keep ourselves as fully informed as possible concerning the development of the united church. We surely will want to be aware of the decision regarding the life and work of a united church as we develop our own denominational plans. We would further have the opportunity to participate as fully as we might desire in the program of study and reaction that will be carried on by the participating denominations over the next several years.

A second option is to apply at this time for full membership in the Consultation. This involves a number of considerations. The most important is the question of whether, in principle, our province desires to have a share in the development of a united church, recognizing the limited opportunity we would have of influencing the actual Plan of Union at this stage.

Another consideration requiring careful evaluation is the time and financial requirements of full participation. Members of the Plan Of Union Committee reported they had given over twelve full weeks out of the last year to this work. In terms of finances, the smallest allocation to any of the participating denominations in support of the 1971 budget is approximately $3,500. Such an allocation of time and funds should be faced realistically by any who would advocate our full participation in the Consultation now.

One other consideration must also be faced: What effect would the partici-
pation of the Northern Province in the Consultation have on our proposed union with the Southern Province? When the fraternal delegates from the Southern Province were asked this question in the 1966 Synod they consistently replied that (a) only the Southern synod could answer that question, but (b) they were unanimous in their feeling that the Northern Province should take whatever action it feels it should take in the light of the needs of the Northern Province without trying to guess what effect this might have in the South.

There are, no doubt, others who would favor a third alternative: dropping any further relationship whatsoever to the Consultation. Some would take this view because of their fear that our own denominational heritage would simply be lost in a large united church. Others simply distrust all large organizations — as a church of 25 million members would certainly be. But over against such concerns we must face realistically the fact that the future life and work of our own church will be greatly affected by the establishing of a united church which includes most of our own best friends among the denominations.

The 1966 Provincial Synod of the Northern Province urged the Provincial Elders’ Conference to “seek out actively other Christian denominations of approximately comparable size and doctrinal background, with a view to conducting exploratory discussions looking to the possibility of eventual union or merger . . .” We have been involved in several sessions at a consultation of small evangelical churches, convened by the Evangelical Covenant Church. These explorations have not resulted in even tentative suggestions for merger with any other single denomination. Our conversations have made it clear, however, that many denominations are increasingly convinced that effective witness to the Gospel requires a united witness. For more than two centuries the Moravian Church has worked toward that same goal. The question now before us is how this can best be done in the light of the situation before us today.

**Reverse Confirmation-Communion Pattern, Lutherans Are Urged**

Conventions of the nation’s three largest Lutheran denominations have been asked to consider a proposal to revise the historic pattern of confirmation and first communion.

After six years of study, a Joint Commission on the Theology and Practice of Confirmation has finished its work and handed the final report over to presidents of the Lutheran Church in America, the American Lutheran Church and the Lutheran Church — Missouri Synod.

The basic change, should the document be approved by the three church-
es over the next two years, would be to schedule first communion five years before confirmation.

The historic Lutheran pattern is to confirm young people in their 13th or 14th year and to take first communion afterward. The new plan would observe the whole period from infant baptism to 15 or 16 as a time of confirmation. Communion would be introduced at age 10 or 11. (RNS)

Church Turns Over Property
For Use of the Community
The congregation of St. Stephen and the Incarnation Episcopal church voted

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137-2 to turn over its $300,000 property to the community.

The "spirit and intent" of the transfer was approved in November. It was, in part, a response to demands from the Black United Front, seeking "reparations" and urban aid from white churches.

St. Stephen and the Incarnation leaders maintain, however, that their decision did not hinge on the "reparations" campaign and that they were moving toward more community involvement before the black demands.

The 1.28 acre property will be held by a new corporation made up of church representatives and other community groups. The church is only a block from the worst-hit area in the riots following the assassination of Dr. Martin Luther King, Jr., in 1968.

It may become part of a large area to be developed as housing and community facilities. A decision on whether the present building will be demolished, or part of it kept for worship space, was left open.

Under the new plan, considered unprecedented, the Episcopal parish would always have less than 50 per cent control of the corporation. The congregation will lease worship space for 40 years and will have control over that space.

At least 200 housing units are expected to be built by the new corporation. Units will be for families of all sizes, economic levels and ages, with first consideration to those displaced by construction.

The original black demands on the church was for $25,000 and 10 per cent of its income. The request was put before the members last September.

The course of action took another direction, however. Robert Nash, an architect who is planning the redevelopment project, said the "church, in the end, wanted to do more" than the black organization had asked. "The result will be multifold" what was requested from St. Stephen's, he said.

According to the plan passed by the members, "the church must be far more serious in its financial commitment than it now is if it is to give an example of simplicity of life and sturdy self-reliance to the neighborhood. We ought to be willing to be held accountable, individually and corporately, for planned consistent giving." (RNS)

DEATHS


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THE WACHOVIA MORAVIAN


Ebert, Mrs. Treva Sheek, born October 30, 1909; died March 23, 1970; A member of Ardmore Church. Funeral conducted by the Rev. Elmer R. Stel-...
THE PROVINCIAL BOARDS AT WORK

Provincial Elders' Conference
The president of the Conference, along with Dr. J. C. Hughes, Dr. Reid Babson, Rev. Herbert Weber and Brother Lewis Kanoy attended Mission Board meetings in Gnadenhutten, Ohio, May 4 and 5.

Clayton H. Persons
President

Ralph Siewers, Jr. Elected Chairman of CE & E Board
Ralph deS. Siewers, Jr. was elected Chairman of the Board of Christian Education and Evangelism at its April meeting. He had been a member of the board since 1962 and at the time was chairman of its Commission on Evangelism. His term as a member expires with the Synod of 1971.

Br. Siewers succeeds as Chairman the Rev. William H. McElveen, who will become the General Secretary on June 1. The Rev. Wallace C. Elliott was named chairman of the Commission on Evangelism.

Dr. Sawyer Will Head Moravian Academy Merging Two Bethlehem, Pa., Schools
Dr. Edwin A. Sawyer on April 1 accepted the position of president of the Moravian Academy which is a merger of Moravian Preparatory School and Moravian Seminary for Girls, both of Bethlehem, Pa.

Under the terms of the merger which has been approved in principle, the high school division with co-ed boarding and day students will operate at Green Pond and grades kindergarten to eight will be taught on the Church Street, Bethlehem, campus.

Dr. Sawyer has been serving as president of the Eastern District of the Northern Province for the past nine years. His term expires at the end of this summer. His work full time at the schools is to begin on September 1. Meanwhile he will work with the headmasters of the two schools in cultivating enrollment and engaging faculty for next year.

Dr. Sawyer was pastor of the Fries Memorial Congregation in the Southern Province and from 1949 to 1957 he was chaplain and head of the department of religion at Salem College.

Dr. Thor Johnson Directs Music Seminar in June
Dr. Thor Johnson will lead a seminar for organists and choir directors at the Home Church on Saturday morning, June 13, as a part of the Moravian Music Seminar and Singstunde.

Dr. Johnson will also direct the adult chorus and orchestra at the public concert that afternoon at 4:00 o'clock in Salem Square. The rehearsal for the adult chorus and orchestra will be on Friday evening, June 12, at the Home Church.

In preparation for the public Concert the adult choirs of the churches of the province are learning six anthems by Johann Christian Geisler. The Children's Choirs (ages 9-14) are busy with two selections which they, as a combined choir, will sing at the 4:00 o'clock service. Mrs. Jean Burroughs, choral director at Salem Academy, will direct the Children's Chorus.

The Moravian Band, directed by Austin Burke, is learning some new arrangements and will participate in the singstunde.

THE WACHOVIA MORAVIAN
An Encounter . . .
(Continued from page 11)
And importantly the person who at
the first meeting indicated that he did
not believe that people were really
sensitive wrote, "Being in close contact
with other people was not new, but
emphasis on the other person and his
feelings was. The experience adds a
new dimension to my interpersonal con-
tacts that was not there before — not
yet a perfect new dimension but one
which I hope will continue to develop."
It was a beautiful and meaningful
experience. Will we do more of this
discovering that we are brothers here
at Emmaus? We certainly will . . . we
have started our second group.

What's a Family for? . . .
(Continued from page 6)
To many of us family life is too small a thing. Yes, there are many prob-
lems. But God often uses our problems to test and strengthen our faith. No one
could have a problem greater than Abraham's problem when he was called to
sacrifice his son. To Abraham it must have been exceedingly painful, but he was
prepared to do it. It was total submission to God. God's joy over this must have
been plentiful for we know that his grace abounded in the return of Isaac to his
father. And Abraham, overwhelmed by this experience has grown a lot in his
understanding of God.

An example which is very close to me is that of my brother and his little
child, Elizabeth. Elizabeth was born with a heart condition which is now unalter-
able and causes her to be an invalid. It has caused my brother much worry and
distress. He must continually ask himself, "What is God saying to me?"

Is it not possible that God is testing and strengthening his faith? That God
has asked him to place Elizabeth into His hand and also to submit his own self?
For God shows him that Elizabeth is not really his but God's and that in fact his
wife and other children also belong to God; that his REAL HOME is with God.
To have such conviction and derive strength and hope from it is God's Grace
abounding.

Is it not possible, then, that God uses MY family also in such mysterious
and perhaps perplexing ways in order to show ME his love and grace?

. . . FOR VALUE
. . . FOR QUALITY
. . . FOR SERVICE
. . . FOR STYLE

‘‘Where
Quality
Never
Varies

—SHOP—

THE IDEAL
Winston-Salem's HOME owned, HOME operated department store
During a lifetime, persons make decisions to support their beliefs so their ideals may be continued to benefit others. The late Leah H. and Jacob J. Mayer, members of the Moravian Church in Riverside, N. J., made such a decision. Their will contained a $5,000 unrestricted bequest to Moravian College. Mr. Mayer graduated from the college in 1922. Persons wishing information on wills are invited to write to the Development Office, Moravian College, Bethlehem, Pennsylvania 18018.
In This Issue . . .

- Director of Homeland Missions Is Interviewed
- Indian Missions Today
- "Trumpet in the Land" Opens in Ohio
Two New Provincial Workers

Last month THE WACHOVIA MORAVIAN introduced to the Southern Province William H. McElveen as the new General Secretary of the Board of Christian Education and Evangelism. This month we introduce Lewis B. Swaim as the first director of the new Board of Homeland Missions.

Both were asked in interviews a series of carefully prepared questions. The response to these questions indicated an attitude of personal dedication and an understanding of the task before them.

Both approach their new assignment in the church with enthusiasm. Br. McElveen commented, "Having made a difficult decision, I am very happy and excited by it." Br. Swaim stated, "This is a real challenge and an important work in which God is truly guiding us, and I am anxious to get started."

Both conceive of their work as reaching out toward the congregations and the people rather than the operation of a centralized office. Br. Swaim put this idea in these words, "I do not see this as strictly an office job, but rather a task which will require that much time be spent where people live and work." Br. McElveen expressed the thought this way, "As General Secretary, I will be afforded more time away from the office on Church Street and out in the field where Christian education is taking place."

The arrival on the provincial scene almost simultaneously of these two young men is a sign that the Southern Province has entered a new era of service. THE WACHOVIA MORAVIAN on behalf of the province welcomes them and bids them, "Go forth to serve."
Moravian College President Inaugurated

"The educational mission of the Christian college is its religious mission, and its religious mission is its educational mission," Dr. Luther W. White III said in the inaugural address for the investiture of Dr. Herman E. Collier, Jr. as the eighth president of Moravian College.

The ceremonies took place on April 25 as the highlight of several special events for the inaugural weekend.

Dr. White is the president of Randolph-Macon College, Ashland, Va., where Dr. Collier completed his undergraduate work which led to a B.S. degree.

Dr. White urged church colleges to "hold up their church-relatedness." "We must identify with the servant-mission of the larger Christian enterprise and do so within our integrity as colleges of unrestricted inquiry," he stated.

"We should also affirm our church-relatedness by our commitment to the Christian view of man and society and translate that commitment into a style of life."

In response to his investiture as the eighth president of Moravian College, Dr. Collier also emphasized the church college's commitment to the Christian message.

In today's world "Theological education must regenerate the stabilizers needed by causing faculty and students to exceed the required academics with personal confrontation of the realities of Christian commitment," Dr. Collier said.

"As a college we have been vigorous and diligent in our efforts to examine, to explore and to evaluate new academic programs and methods of teaching and learning. We as a faculty and students see clearly our responsibility for such action," he continued.

"The immediate concern of our institution must be centered around a seriously planned exploration of the total climate for living on our campus," Dr. Collier asserted.

"If we are to change man’s course in this dimension of time we must change men, not merely the rules and regulations that control." Dr. Collier stated, "The idea isn't even new, or untried for there was a man from Galilee who proved it long ago."

Delegates Attend

Some 123 delegates from colleges and universities throughout the eastern part of the United States were in attendance at the ceremony. Among them was Dr. Dale H. Gramley, president of Salem Academy and College.

Moravian College Trustees from the Southern Province who were present were: J. C. Barnes, George G. Higgins, Thomas A. Kimball, C. T. Leinbach, Jr., Harvey K. Meyer and Clayton H. Persons.
Director of Homeland Missions Discusses

OPPORTUNITIES OF THIS NEW WORK

The Southern Province embarks on a new venture with the establishment of an office of Homeland Missions on July 1. Authority for this undertaking was given by the Special Synod of 1969 which created the Board of Homeland Missions and directed that a Director of Homeland Missions be appointed not later than July 1, 1970.

In keeping with the action of the Special Synod, it will be the duty of the director of Homeland Missions to assist in the “establishment of congregations in areas of need” and to establish “programs in which community need is ministered to by concerned individuals.” It is this latter emphasis of concern for social ministries to meet human need within the Southern Province that is the new thrust envisioned for the province.

The Board of Homeland Missions acted promptly and constructively to carry out the directive of synod. The Rev. Lewis B. Swaim was called to become the Director of the Board of Homeland Missions. Br. Swaim accepted and will begin the establishment of this office on July 1. THE WACHOVIA MORAVIAN in a list of prepared questions asked him to express his views about the work of this office.

Q: How does it feel now that you have been called upon to undertake the establishment of this position of Director of Homeland Missions?

A: I have never exercised any desire to hold a provincial job, because my real interest has been to serve as a pastor. Naturally, I had to consider this very carefully before making a decision. Also I was a bit concerned over leaving Immanuel after only 2½ years of service there. After serious consideration however, and much prayer, I felt the guidance of God was definitely pointing me in the direction of the new work. As I see it now this will involve many aspects of the pastoral ministry, which makes it more desirable to me. I do not see this as strictly an office job, but rather a task which will require that much time be spent where people live and work.

If I recall correctly, the move to a Board of Homeland Missions with a full time director was passed by synod with an overwhelming majority, and with little hesitation. This indicates that the people of the church feel strongly the need to expand our ministry into areas where we have not been. My reaction is to feel deeply the responsibility of this job. This is a real challenge and an important work in which God is truly guiding us, and I am anxious to get started.

Q: How long do you think it will take you to get this office set up and where will it be located?

A: Present plans are to locate the office, along with a couple other provincial offices, in Cedarhurst, former residence of Bishop and Mrs. J. Kenneth Pfohl. It is my hope to get the office set up within the first
two weeks in July, if the necessary work on the building is completed in time.

Q: What elements in your experience as pastor will help you most as you go about this new and different task?

A: A pastor to be effective must be sensitive to people in order to understand the fears, anxieties, daily pressures, aspirations, human relation problems, emotional stress, etc., which are a part of life. If he does not have some understanding here, he cannot be very effective in making the Gospel message relevant to them. The new aspect of our Homeland Missions work will involve continuous contact with people where they are, seeking to understand their needs and determining how the church in its unique way can meet these needs. The awareness mentioned above which a pastor must develop will be of tremendous help here.

Also it will be necessary to work closely with all the pastors of the province. Having had 15 years of experience in this capacity will make it easier, I hope, to communicate with understanding with the other ministers.

Q: What directives, if any, have you received from the Board of Homeland Missions that will be of help to you in making a beginning?

A: The Board of Homeland Missions has written a job description which includes 16 separate directives. This is too long a list to include here, but very generally it states such things as exploring possible sites for new churches, assisting aided churches to become self-supporting, keeping current on and cooperating with the work of local social agencies, investigating possible ministries of the church in such areas as drug and alcohol addiction, apartment house ministries, college campus ministries, underprivileged peoples. Also included is the directive to feed information to local congregations on special efforts in which they can become involved. This is only part of the list, but it is representative of the nature of this job. Then there is a catch-all at the end, “Design and carry out any other programs which the director may initiate or the Board of Homeland Missions may deem necessary as circumstances dictate.”

I might state here that the Board of Homeland Missions has given every indication that it is seeking with enthusiasm to move into new areas of ministry as directed by synod.
Q: We realize that there are no precedents for your job and that you probably have few fixed ideas. However, would you be willing at this time to comment on some of your initial impressions? For example, should the Southern Province continue to establish new congregations in Florida?

A: Because I have not visited Florida my knowledge of the work is limited to what I have read and heard from the men who have served there. Therefore my opinion could change with more first hand knowledge. With that understood, let me state that in my opinion we should definitely continue to establish new congregations in Florida in locations where our ministry is needed and as finances become available. It would be foolish just to establish three churches there and then stop.

We should also keep in mind, however, the possibility of special ministries in Florida through our established congregations. There may be opportunities for service in Florida which would be of a different nature from the needs of Winston-Salem. This would have to be determined and carried out by the Florida congregations, but it would be the responsibility of the Homeland Missions office to give any assistance possible in such efforts.

Q: In the same way do you see the opportunity for extension congregations being formed in the older areas such as Winston-Salem or even in the Research Triangle?

A: Keep in mind that my answers to these questions are my personal views and do not necessarily reflect the thinking of the board. Also at this point my experience and knowledge in establishing new congregations is very limited. For this reason my views could change after gaining some experience and accumulating more information.

Now in answer to the question, my present opinion is that Winston-Salem is pretty well saturated with Moravian churches. The greater emphasis should be for our churches now in existence to extend their ministries into areas of need where we are not now serving.

The Research Triangle, however, located in the Chapel Hill, Durham, Raleigh area, is a little different. The Raleigh Congregation is the only church we have in that section now. If housing developments there show a need for a church, we should definitely go.

Q: Again, realizing that your ideas are just beginning to be formed, what do you see as the direction to be followed in the establishment of "new forms of ministry" by the province?

A: We must begin my searching out areas of need where the church can minister. This can be accomplished by three preliminary efforts. It will be necessary for me to make contact with the other ministers to learn what the churches are already doing and also to be informed of needs about which they are already aware. It will be necessary to investigate what other agencies and church groups are doing. In addition it will be very important that we make personal contacts with people where they live to determine how we can minister to them. Then we should begin to fill in the

THE WACHOVIA MORAVIAN
gaps by establishing programs to meet the needs no one else is meeting.

Q: How can the Director of Homeland Missions help the “aided churches” to become self-supporting?

A: The term self-support when you come right down to it means to have financial resources sufficient to pay all bills. So when we talk about helping churches become self-supporting, it boils down to financial stewardship on the part of the members and boards. The most valuable help would be in the area of stewardship education. Part of my job would include being available to assist aided congregations with their stewardship program.

Q: In what ways do you see yourself as available to the local congregations to help them to undertake their task of ministering to their community?

A: Naturally I will be available to local congregations to help in any way needed. This could be to help set up programs to discover areas of need in the local parish, or to give assistance in carrying out programs originated by the congregation itself. Also, after sufficient time to become organized, I hope to be able to offer suggestions of specific ministries to local congregations in which they can become involved.

Q: In terms of the situation today, what are the things which should be given priority as the church plans for the future?

A: The work of Homeland Missions is in three general categories as you can gather from the questions and answers above. One is giving financial assistance to churches that are not self-supporting. Another is establishing new congregations in areas that show promise of their becoming self-supporting within 5 years. The new category is reaching out with new forms of ministry into areas of need where we have not been serving. We must continue to do the first two, but the pressing needs of society today and the emphasis given by the special synod demands that a high priority be given to this last category.

Numerous agencies are already at work providing food, clothing, health care, education, etc., to underprivileged people. We should cooperate with these efforts, and also continue to do our own work in these areas.

One pressing need where the church can minister in a unique way by applying the love of Christ is in the area of human relations. We are living in a time when people of all classes and races are closer together in terms of physical location, but are far apart in terms of seeing and understanding each other as people. There must be developed more personal contact between people of different economic standing, of different racial backgrounds, of different cultural interests. The purpose is not to make everyone the same but to bring about a real degree of understanding between people who are different.

The church has a valuable contribution to make by bringing the love of Christ in a real way into human relationship. Also the people (Continued on page 8)
Morongo Mission
In California

Serves the Indian Church Today

Bernard E. Michel

THE REV. AND MRS. ALLEN S. HEDGECOCK with Morongo young people at Youth Camp for California Moravian Churches.

Like many other Indian people in America today, the Morongo tribe of Indians is faced with radical changes on its reservation near Banning, California.

The Moravian Church has served the Morongo Indians for over seventy-five years. Captain John Morongo was one of the first converts of the mission efforts of the Rev. William H. Weinland, who began work on the reservation in June, 1889.

Caroline Weinland, a daughter of the first missionaries, described Captain John in these words: “The Indians esteemed him for his birth and wisdom; the white people for his native shrewdness and integrity... He had the heavy figure of the middle-aged mission Indian, yet he carried himself with remarkable dignity and grace. His face was one not easily forgotten for he had strong, characteristically Indian features. His forehead was broad and slanting. Black eyes sometimes twinkled, sometimes flashed, beneath his shaggy brows.”

Captain John was respected by the U. S. government and by his own people. His leadership, was, no doubt, the key to continued response of the Morongo Indians to the Moravian mission work. Other mission stations were established at nearby Martinez and Rincon. These flourished for awhile, and then became defunct. However, the mission on the Morongo reservation (originally called Potrero) survived.

The Morongo reservation encompasses some 35,000 acres in the foothills southwest of San Gorgonio mountain. However, only about 300 acres of this land is currently under irrigation and cultivation. The reservation spans the

MORAVIAN CEMETERY on the Morongo Reservation. The Gorgonio Mountains are in the background.
freeway which serves as the main artery between Los Angeles and Palm Springs. Metropolitan Los Angeles where there are three Moravian churches all established since 1952, is some eighty miles to the west. Palm Springs, the desert playground, is less than thirty miles to the east.

Much of the reservation land that reaches up into the San Gorgonio mountains is high pasture land where the tribal herds of cattle graze through the spring and summer months. Annual round-up time is a special day of work and festivity for the Morongo Indians.

The land of the reservation is generally divided into four categories: tribal land, allotted land, purchased land, and that land which has been purchased from the Indians.

In April, 1970, Congressman John Tunney (Dem. Calif.) announced that a $55,341 Housing and Urban Development (HUD) grant had been cleared for comprehensive planning assistance on the Morongo Indian Reservation.

Madeline Ball, head of the Morongo Opportunity Center and chairman of the HUD project, said the grant will be used to make surveys and gather data on the reservation’s natural resources, agriculture, livestock, social organization, land use and potential. The grant will also be used to plan conservation efforts, community services, transportation developments and later industrial development.

A request has also gone to the Economic Over-all Development Program for similar funds to assist the Morongo tribe in its planning for the future. The Indian people have viewed cautiously any inquiries about use of land along the freeway for industrial purposes. They wish to develop a “total community” plan with preservation of the current village on the reservation.

A Roman Catholic chapel along with the Moravian mission serve the spiritual needs of the Morongo people. Not all of those associated with the mission live on the reservation. Many reside in nearby Banning, Beaumont, or other desert cities.

Except for the meager living that can be taken from the irrigated fields and the income from the cattle, most of the Indian men, as well as many of the women, hold jobs in these nearby cities off the reservation. Some work for the highway department, the railroad, lumber industry, a local sports manufacturing firm, laundries and driving school buses.

Those members of the Morongo Moravian Church who live off the reservation are, however, very faithful in their attendance at the church services and are keenly involved in the life and work of the congregation.

The Rev. Allen S. Hedgecock is the pastor of the Morongo Moravian Church. Although he is on retirement status, he and his wife are far from retired in the work of the mission. There is an active Sunday school, youth work, women’s fellowship. Frequently,
the people hold potluck dinners for special occasions. Both men and women are active in the boards and other aspects of the church's life.

The youth of Morongo have participated actively in the camping program of the California Moravian churches. The women are leaders in the Pacific Coast Moravian Women’s Fellowship work. The Morongo reservation is one of the favorite places for the Moravians of Southern California to gather for special services.

Although the Society for Propagating the Gospel (S.P.G.) grants a modest sum to the Morongo mission annually, the congregation is rightfully proud of its self-support. It has not shirked on its benevolence budgets and yet has improved its property greatly in recent years.

The principle improvement during the years was the erection of the Roy Grams Memorial Christian Education Building, named in honor of Dr. Roy Grams, former pastor of the Downey, California congregation who died in 1961. The Christian Education building was completed in 1965 in celebration of the seventy-fifth anniversary. It has added much needed space for the Sunday school and Vacation Bible School which draws from all over the reservation.

Other improvements have been made in redecorating and remodeling the church, in improvement of the parsonage built originally by the first missionary, and in landscaping the mission yard.

The Morongo Moravian Church might not be certain of the future as to development of the reservation. But there is one thing certain: The Moravian mission property will continue to be an oasis of spiritual strength in the midst of the desert for the Morongo Indian people.

Homeland Missions . . .
(Continued from page 5)

to whom we minister need not necessary be members of an established Moravian church. In the late 1800’s the Moravian Church in Europe at one time was ministering in the diaspora program through 70 leaders to 80,000 people who were not members of the Moravian Church. If we can go where people are with this sense of mission, manifesting the real love of Christ, we can experience renewal and new growth in our church as well as having a vital ministry to people in need.
At Work in Alaska

The Bureau of Indian Affairs

Harry J. Trodahl

The Bureau of Indian Affairs did its first work in Alaska primarily in the field of education. For a long time this was its chief and primary obligation. However, since the schools in many villages were the only agency at work, there came to be attached to this agency other items such as village medical work, and, in our area, some of the reindeer industry supervision.

In addition to education the BIA assumed medical responsibility in the establishment of hospital centers for the native population. Very often these hospitals were in remote areas and served the whole population. This was an extremely important service.

In recent years the medical work has been assumed by the U. S. Public Health Service. The state is taking over many of the schools and will probably assume responsibility for all of these as soon as possible.

This has not diminished BIA responsibility, since a whole new set of concerns has come to the fore and BIA is very active in them. Formerly there was an attempt to provide a very elementary education. Now there is the necessity of bringing young people into the social structure with full education of which high school is minimum. This requires a movement of young people to educational opportunities every fall. There is the problem of provision of facilities on the field and BIA, with its background, assists other agencies here. There is the matter of development of a people of one culture into the structures of another — BIA aids. There is a terrific social problem and BIA is deeply involved in this. The state alone simply could not cope with the demands in this area.

BIA is somewhat in the position of a Christian Church fulfilling a mission in an area of this kind. Where and when and how do you turn over the temporary responsibility of closing a gap? When is the gap closed?

Good work in this specific area is being illustrated in Bethel at the present time. A number of agencies are interested in a multi-purpose facility administered by local people. BIA made available to this group a facility to start a receiving home. This gave a specific task to do and started a project unit which now is able to make plans for a building of its own with local direction. The task would have been extremely difficult without this boost from BIA.

Perhaps it should be noted that the Eskimo and Indian populations of Alaska have never been confined to reservations.

The task for all of us in Alaska continues. Certainly BIA's involvement is vitally needed in the transitional years we are in.

The Rev. Harry J. Trodahl is the Superintendent of the Alaska Province and is located at Bethel.

JUNE, 1970
"Trumpet In The Land,"
Moravian Historic Drama, Opens for First Season
In Ohio

Douglas MacIntyre

Symphonic drama featuring Moravian music deals with story of David Zeisberger, Moravian missionary to the Delaware Nation in the Revolutionary period. At the left is a detail from the painting in the Bethlehem, Pennsylvania, Archives, "The Power of the Gospel," which shows Zeisberger preaching to the Indians.

Zeisberger and his charges, Christian converts of the Delaware Indian nation.

The converts, led and inspired by "Brother David," created three civilized colonies in the wilderness of the Northwest Territory.

In what is now the Tuscarawas Valley of the state of Ohio, the white man and Indian joined together to build the first school and the first church west of the Ohio River.

The production is slated to play under a canopy of stars 59 nights this summer with shows nightly except for Mondays. However, two special Monday night performances are slated July 6 and the closing date, Sept. 7.

Briefly, the play tells of the success

The Wachovia Moravian
SCHOOL AT THE RESTORED VILLAGE of Schoenbrunn. The original building on this exact site was erected by Zeisberger and the Indians and was "the first school west of the Ohio." The amphitheatre is nearby.

of Zeisberger in the conversion of many Delaware tribesmen, success in creating an area of peace in the Valley of the Tuscarawas River.

However, the peace was not to be. Situated between two warring factions, the Colonials to the east at Fort Pitt and the British to the west at Detroit, it appeared preordained that bloodshed would come.

As with many hopes of peaceful men everywhere, war won its victory and on March 8, 1782, 96 Christian converts — men, women and children — were martyred in a savage massacre at Gnadenhutten. The massacre, committed by a company of irregular militia, ended the dreams of Zeisberger. The establishment of a peaceful buffer zone between the combatants of the Revolution did permit victory for Washington's forces and the establishment of a new nation with constitutional freedoms.

Green, a native and resident of North Carolina, researched diligently in preparation for his new symphonic drama. Much time was spent in the archives of the Moravian Church both in Winston-Salem and Bethlehem.

Aiding the author in researching the authenticity of certain Moravian Church hymns incorporated into the music score for the play was the noted expert on church music, Dr. Thor Johnson, of Nashville, Tenn.

Responsibility for staging the new production lies with Dr. Bedford Thurman, Kent, Ohio, and a native of North Carolina. Dr. Thurman, like Green, is a graduate of the University of North Carolina.

Play director Thurman, veteran stager of more than 50 plays, first came to playwright Green's attention as he played a prominent role in the Pulitzer Prize-winning North Carolinian's first symphonic drama, "Lost Colony," Man- teo, N. C.

Isaac Van Grove, of Hollywood, was selected to write the score for the new production. While the bulk of the music in the production is 18th century
Moravian Church music, contemporary English folk songs and original compositions by the playwright have been incorporated.

For the most part, the play is set in the wilderness of Ohio in the villages of Schoenbrunn, Gnadenhutten and Salem. There will be, however, play action at Bethlehem, Pa. and in the frontier of Western Pennsylvania.

The new Moravian story is being produced by the Ohio Outdoor Historical Drama Association, Inc., with the assistance of the 107th and 108th Ohio General Assemblies through the Ohio Arts Council.

The 107th Ohio Assembly voted $200,000 for the construction of the amphitheatre. This sum was matched in a fund raising drive conducted by the Ohio Drama organization. The 108th Ohio Assembly voted $125,000 to assist in producing the play in its first season. Thus far, the Ohio organization has raised nearly $10,000 above the construction goal.

Taking part in the fund raising were many members of the Moravian Church throughout the United States.

Members of the Moravian congregations in Tuscarawas County, Ohio, hope to have the opportunity to play host to many of their brethren during the opening season of "Trumpet in the Land."

Tickets for the play are now on sale at $3.50 for adults and $2.50 for persons 16 and under. Special rates for groups planning to attend "Trumpet in the Land" are available. Additional information concerning the new production may be secured by writing Drama, Box 275, Dover, Ohio, 44622.
A Good Idea From St. Kitts

The Rev. Lloyd Kitson, St. Kitts, wrote recently: "We are planning for our year of evangelism in 1971 by setting our house in order, in which connection our Christian Education Committee is planning a three-month study campaign on the Brotherly Agreement which will take leaders into the homes of our members to discuss the implications for our daily living."

Plastic Surgery and Dermatology Clinics

From May 31 to June 7, a team of physicians and associates in Plastic Surgery from Stanford University School of Medicine, in association with the staff of the Thaeler Hospital, Nicaragua, and Dr. Jorge Garcia Esquivel, Dermatologist from Managua, conducted a clinic at the hospital. At present, there are more than 50 candidates to be evaluated for possible operations and a growing list of patients with dermatologic problems and quite a few who have not yet registered.

Agricultural Report from Honduras

Attending a meeting of the inter-denominational organization in Honduras known as Diakonia were the Rev. Howard Housman, Mr. and Mrs. Fred Worman and Atho Wood. A number of reports at that meeting highlight the progress which is being made to assist the people of the Moravian area, LaMosquitia.

Since 1968, 213 calves from the imported Brahman bulls have been born in the Brus area. Three people from LaMosquitia attended a course on literacy and community development given by Alfaflit in Tegucigalpa. Pamphlets and films from Family Planning Organization have been used in Moravian conferences and a doctor from that organization has taught a course for pastors. There are now two co-ops in LaMosquitia. The search for ways of processing and marketing cashew nuts continues.

The people of Wamposirpi formed an agriculture and community development committee and invited the Worman's to assist in developing a co-op like the one in Brus. The people plan to start by planting 100 pounds of beans by borrowing from Diakonia. At harvest they will keep 200 pounds of seed and market the rest. With profits from the beans the committee hopes to start a small store in the community.

The Worman's participated in three youth conferences. In Butukamaya 103 attended, in Laca 111, and in Benk 90. They taught nutrition, agriculture and community development. With a portable generator and projector they showed films on Family Planning and on the importance of clean water.

Kimballs Accept Trinidad Appointment

The Rev. and Mrs. Roger W. Kimball, presently on furlough in Winston-Salem, N. C., have accepted a call to serve in the Eastern West Indies Province and their first appointment will be to the Trinidad Conference. The Kimballs served in Guyana for nine years where Roger was pastor, treasurer and at times acting superintendent.

Their service in Trinidad will include pastoral service to several congregations, the superintendency of the conference, cooperation with the new inter-denominational church extension project at Diego Martin, and general conference planning. Their new address, after July 1, will be 4 Strasser Parkway, June, 1970
Fondes Amandes, St. Annns, Port-of-Spain, Trinidad, W. I.

Furloughs:

Dr. and Mrs. Samuel Marx, faithful veteran missionaries in Honduras, began furlough on May 15. The normal furlough is for six months but, at their own request, they have been granted an additional five months in order to be near Mrs. Marx's parents in Vancouver who are in ill health. During this time Dr. Marx will be associated with the Wapato Medical Center and after July 1, their address will be: Wapato Medical Center, 620 West First Street, Wapato, Washington, 98951.

The Rev. and Mrs. Norman Prochnau, St. Thomas, Virgin Islands, will be on furlough for six months beginning August 1, 1970. The first two months will be spent in travel including Alberta, Canada, and after September 1, their address will be 49 West Church Street, Bethlehem, Pa., 18018.

The Rev. and Mrs. Wilton Schwankes, Dillingham, Alaska, have requested a reduced furlough and will spend four months in Edmonton where Wilton will enroll in business courses at the university in preparation for his new assignment as treasurer of the Alaska Prov-

ince, a post he will assume when he returns to the province on September 1. The Schwankes left Dillingham May 15 and their address will be: 11135-55th Ave., Edmonton, Alberta, Canada.

Miss Karen Fluegel, manager of the Moravian Bookstore in Bethel, Alaska, will be on furlough for six months beginning September 1. She will be at her home and will enroll in a local college for courses in business relating to her assignment at the bookstore to which position she will return. During her absence the bookstore will be managed by Miss Mildred Siebke, who has spent many years in Alaska. Karen's address will be 902 19th Street S, Fargo, North Dakota 58102.

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14 THE WACHOVIA MORAVIAN
Church Leaders Speak Out
On Tensions Facing
Dominican Republic

During these weeks the Dominican Republic has been facing the tensions of national elections. The Executive Committee of the Dominican Evangelical Church, realizing the responsibility it had toward its members and its nation, prepared a statement for publication. This statement was given wide publicity in the national press and in a Catholic magazine for Dominican families. It is to be remembered that no missionaries serve in this Church and the statement was prepared entirely by the leaders of the Church for their own people in their own nation for their own times.

In the Dominican Republic this United Protestant Church is witnessing to its Lord under the name of the Dominican Evangelical Church and is supported by three denominations in the United States, the United Methodist, the United Presbyterian and the Moravian Churches. The statement is as follows:

“The Dominican Evangelical Church, which has been serving the whole country through its churches in medical, educational and religious programs for 48 years, believes and proclaims: That God is the Father of all men, made in His image and likeness; that in Jesus Christ God exercises Lordship over history, and calls men to participate in its fulfillment; that the role of the Church is to participate with God calling men to collaborate in the full realization of their humanity within the historic process; that the value of institutions is found in their ability to contribute to the full realization of man and his community; therefore, we feel a deep consternation about the following:

1. “The very low evaluation of life
and the human person in our country, which is reflected in the deaths, assaults, disappearances, mistreatments, tortures and persecutions, with the consequent insecurity and fear which affects the whole citizenry;

2. "The outbreak of violence, which has been converted into the only instrument to eliminate differences, when we know that violence engenders violence and that if we use violence today, tomorrow it will be used against us;

3. "The indifference in the face of suffering, which is destroying our communal sense as a people;

4. "The restricted vision of our historic destiny as reflected in political plans and pronouncements, and the inability of movements and persons who have the pretention of leading us to sacrifice themselves for the common good;

5. "The way in which our image is becoming disfigured in the eyes of the other civilized peoples of the world.

"Because of all of this, assuming our prophetic function, we hasten to say to the Dominican people that unless this situation is changed our end will be destruction and death. Our voice, however, is not one of accusation. As Dominicans, we are part of the situation and we confess our responsibility in it. We believe that this very sense of guilt and responsibility is what moves us to call our compatriots to sanity and concord.

“Our voice is, therefore, one of concern and of prevention. Consequently, in the name of God we invite you to use good judgment and exercise a sane conscience so that together we can participate in the achievement of a community where justice, love and peace become patrimony of the Dominican people.”
THE PROVINCIAL BOARDS AT WORK

Provincial Elders' Conference

ROGER L. PARKS

The Rev. Roger L. Parks has accepted a call to become pastor of the Providence Moravian Church. He will be installed on Sunday, June 21, by the Rt. Rev. George G. Higgins.

Br. C. Daniel Crews, who graduated from Moravian Theological Seminary in May, has accepted a call to become pastor of the Moravia Moravian Church and was installed on Sunday, June 7, by Dr. Clayton H. Persons. He was ordained a deacon of the Moravian Church in a service at Immanuel Moravian Church at 4:00 p.m. on Sunday, May 31, by Bishop Samuel J. Tesch.

The Rev. Lewis B. Swaim has accepted a call to become the first Director of the Board of Homeland Missions. He will terminate his services as pastor of the Immanuel Congregation the end of June and will assume his new duties July 1. After that date, he will be living at 4041 Winchester Road, Winston-Salem, N. C. 27106.

The Rev. William H. McElveen assumed his duties as General Secretary of the Board of Christian Education and Evangelism on June 1. His office address is Box 10488, Salem Station, Winston-Salem, N. C. His home address is 400 Lynhaven Drive, Winston-Salem, N. C.

Dr. Clayton H. Persons attended the annual meetings of the North Carolina Council of Churches held in Greensboro, N. C., April 27 and 28. Others representing the Moravian Church, Southern Province, were Mrs. Douglas L. Rights, Miss Eugenia Stafford, Mrs. H. W. Dotson and the Rev. Burton J. Rights.

Clayton H. Persons

The Provincial Women's Board

The annual Spring Outing of the Women of the province was held on Wednesday, May 13, at Grace Moravian Church, Mount Airy. Mrs. I. B. Southerland, chairman of the Women's Board, presided over the business meeting.

The budget for 1970-71, totaling $8,000, was presented by Mrs. Edwin Mendenhall, finance chairman. Included in the budget was $2,500 for mission causes, $1,000 for the Moravian Home, $375 for Moravian Educational Institutions, $300 for Laurel Ridge, $345 for the Service Day Fund and $3,480 for administrative expenses of
the Women’s Board.

Mrs. Reuben Hughes presented a check to Macedonia to be used for its parsonage building fund. A $300 check was given for the remodeling of the mission house on Main Street, Winston-Salem, N. C.

Mrs. Gary Pruett introduced the speaker, Mrs. Carl France. Mrs. France, an ordained minister of the Disciples of Christ, used as her topic “There’s a World out There.”

After the meeting, a luncheon was served by the women of Grace Church. Mrs. Paul R. Johnson

SUMMER-TIME STAFF CHOSEN FOR LAUREL RIDGE SEASON

The Directors of Laurel Ridge announce that the full time summer staff has been employed for the 1970 season. The camp opened with the Trailer week-end, June 12-14. The first Moravian Conference is for Younger Juniors, the week of June 21-27. The last Moravian session will be the Adult Weekend, August 14-16.

Marsh D. Lyall will return as Camp Manager for his second season. His wife, Pat, will serve as Camp Registrar. Mr. Lyall is the assistant principal of Southwest Junior High School. Allan Brown, a rising junior at Moravian College, will be the Assistant Manager.

Mrs. Ray Helsabeck, who has been the dietician since the camp opened in 1960, will be back for her tenth season. During the winter, Mrs. Helsabeck is the dietician at Philo Junior High.

Among the M-boys coming back for the new season are Gary Bodford, Frederick Hege, Jr., David Carroll, Phil Chapman and Tommy Allred. The Arts and Craft Program will be directed by Margaret Higgins, assisted by Barbara

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MARSH LYALL will manage Laurel Ridge for second year.

Pleasant. Miss Higgins is a first grade teacher at North Elementary School in
Winston-Salem and Miss Pleasant is a 1970 graduate of the University of
North Carolina at Greensboro. Rick Hege will manage the canteen.

Three new boys have been added to the staff. They are Scott Logan, Henry
Shore, Jr., and Jim Whitehead.

The Shore Infirmary will be staffed by a group of Registered Nurses who
have volunteered their services. They are Mrs. Omnie O. Grabbs (two weeks),
Mrs. Burton J. Snyder (one week and the adult week-end), Mrs. John Wall
and Mrs. J. A. Gutierrez.

Baptist Youth Choir
Directed by William Campbell,
Will Sing at Trinity Church

The Youth Choir of the First Baptist Church of Cartersville, Georgia, will
present a concert of Sacred Music at
Trinity Moravian Church Tuesday,
July 21, at 8:00 P.M. The choir mem-
bers will be overnight guests of Trinity
members before proceeding on a trip
that will take them to Washington,
D. C., Providence, R. I., and into East-
er Canada. Following the concert,
there will be a fellowship hour aimed at the youth of the host church.

The 32-voice choir is a select group from the 55-voice Youth Choir of the Cartersville Church. They are directed by Rev. William V. Campbell, Minister of Music and Youth. Mr. Campbell, the son of Mrs. Ray V. Campbell, is a former member of the Trinity Moravian Church.

**Doctor and Minister Are Honored By Moravian Theological Seminary**

Dr. Samuel B. Marx, founder and head of the Medical Clinic at Ahuas, Honduras, in the Moravian mission field since 1951, and the Rev. Charles B. Adams, Moravian Church pastor for 36 years, were honored by Moravian Theological Seminary.

They received honorary Doctor of Divinity degrees at commencement on Sunday, May 24, in Central Moravian Church. Dr. Marx was the commencement speaker.

Six seminarians received the degree of Bachelor of Divinity at the program marking the conclusion of the 163rd year of theological training at the institution.

Dr. Marx, who took pre-medical studies at the University of British Columbia and the University of Alberta, has his medical degree from McGill University. After a year's internship at Reading, Pa. he became associated with the Thaeler Hospital in Bilwaskarma, Nicaragua, in 1949 to 1951, when he founded the clinic in Honduras.

Dr. Adams, considered a leader in the publication of the Moravian Youth Hymnal in 1942 and the publication of the revised Moravian Hymnal in 1969, began his ministry in the Southern Province, serving at Bethabara in the Winston-Salem area from 1934 to 1943. He also served at Calvary, Rural Hall, King and Oak Grove churches. In the 1943-53 period he was at Ardmore church in Winston-Salem, where an extensive building program was accomplished during his pastorate.

Since 1953, his assignments have been in the Northern Province, beginning at First Church in York, where he remained for five years, before accepting a call to College Hill, Bethlehem, Pa. where he brought another building program to completion. Since 1962, he has been at New Dorp, Staten Island.

One seminarian from the Southern Province, C. Daniel Crews, was in the graduating class.

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THE WACHOVIA MORAVIAN
The Church Around the World

Lutheran Sees Church's Strength Of 2000 Centered In Africa

Dr. Robert J. Marshall, president of the Lutheran Church in America, has predicted that “the center of Christian strength in the year 2000 will be Africa, not North America.”

Addressing delegates from 185 congregations at the New Jersey Synod’s convention, the LCA leader pointed out that in North America church attendance continues to drop each year.

“If the church were a business interested in investing in conversions, then you would invest in Indonesia or Tanzania,” he noted, “the places where the church is growing and there is a promise of Christian strength in the future.”

Dr. Marshall reported that the Lutheran Church in America has more missionaries at work in Tanzania than in any other field in the world. He said more pulpits were manned by laymen than clergymen in Indonesia. (RNS)

Crozer Seminary To Merge With Colgate Rochester

Crozer Theological Seminary at Chester, Pa., will sell its campus and merge with Colgate Rochester in Rochester, N. Y., beginning in September.

The announcement was made at the banquet of the Colgate Rochester Theological School Alumni.

Dr. Ronald Wells, president of Crozer, said his board initiated the move last year and both executive committees of the two schools approved the move. Final board approval is expected soon.

Seven Crozer faculty members will move with the school, and about 70 students. A price of $3 million is expected from sale of school facilities and will be added to the mutual endowment fund. (RNS)

“Great Changes” Held Required To Retain Men In The Ministry

The trickle of clergymen leaving the ministry soon will become a growing stream unless “great changes” are made soon, Dr. Gerald J. Jud, general secretary for evangelism, United Church of Christ, has warned.

“Hundreds of ministers will leave the ministry unless great changes are made soon,” he said. “One of the fearsome things is that in all likelihood, the wrong men will quit — the most imaginative, those with a hook on the future, those who are aware of change and the need for it.

“We must put pressure on the “system” to change and make room for the most imaginative people.”

Dr. Jud spoke of a study he made of 370 men who had left the United Church ministry over five years and an equal number of clergymen still active in the ministry, chosen at random. The answers were alarmingly alike, he warned. (RNS)

Value Of Bible Distribution In Africa Cited To Society

The “eternal word of God” contained in Scripture is helping to awaken and enlighten people of Africa’s emerging nations, the executive secretary of the Bible Society in Kenya has said.

The Rev. John T. Mpaayei, principal speaker at the 154th annual meeting of the American Bible Society, noted that the Scriptures are bringing to the African people at a very important stage in their development “precisely what Christian hope is.”

JUNE, 1970
“When the word of God lives in a new language,” he observed, “it not only hastens this awakening, but the spirit of God continues to enlighten the awakening minds to new initiatives.”

The African clergyman stressed the need for such groups as the Bible Societies to appeal to the youth of emerging nations to strengthen the “moral fibre” in those countries. “Well over 50 or 60 per cent of the population in these emerging nations is under 21,” he said.

“The moral fibre of the new nations,” he pointed out, “may depend on how the church in all these lands is able to keep meaningful and relevant to the awakened, impatient youth of Africa.”

Mr. Mpaayei stressed that among African youth today “there is a tremendous thirst for knowledge and therefore a willingness to learn from any quarter, provided there is no semblance of foreign paternalism.”

“It must not be imagined that developing nations are still made up of simple people still coming out of their skins and to whom missionaries may go in the old romantic manner and find docile people, ready to welcome the domination of someone from outside,” he warned.

Awakened young people, especially in the urban centers, are aware of world events, Mr. Mpaayei noted, “and have become sensitive to political movements throughout the world.”

He emphasized the value of making the Scriptures available in the language of the native people. “Sometimes even the mere reading of the Word of God for the first time to a needy soul, in a language that is living and fully understood may produce results that could only be described as remarkable,” he said.

He recalled watching “with great joy and amazement as some Christians handled Testaments in Bible House, Nairobi, like children with newly presented toys, for which they had been longing and waiting but never knowing just what they would look like.” (RNS)

**Supreme Court Upholds Church Tax Exemption**

The U. S. Supreme Court, in a 7-1 decision, upheld the principle of tax exemption on property used exclusively for religious purposes.

In the majority opinion, Chief Justice Warren Burger, noting that a complete separation of church and state is impossible, said the most important aspect is that there exists “no real connection” between tax exemption and the establishment of religion.

He said that tax exemptions are not the type of sponsorship of religion prohibited by the First Amendment of the Constitution.

The lone dissenter was Justice William O. Douglas, who held that while the current involvement of government in religion may seem negligible, he ex-
pressed fear that it is "a long step down the path" to government establishment of religion.

Justice Douglas observed that five states have passed laws since 1968 granting subsidies to non-public schools and referred to the $2.1 billion given annually to such institutions by the Federal government.

He also argued that a tax exemption is not neutral because it does not apply to atheist or agnostic groups.

"The grant of a tax exemption," contended Chief Justice Burger, "is not sponsorship since the government does not transfer part of its revenue to churches but simply abstains from demanding that the churches support the state."

The Chief Justice allowed that church exemptions do "afford an indirect economic benefit." But he reasoned that if the state taxed churches it would be in a less than neutral position towards them and would then be confronted

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with the problem of proper assessment.

He also noted that it would be unfair to deny tax exemptions to religious organizations while granting tax exemptions to non-sectarian charities and welfare groups that undertake similar beneficial works.

The Chief Justice said that all 50 states provide tax exemptions for places of worship and the federal government similarly has exempted church property from income taxes.

The decision centered on an appeal by Frederick Walz, a New York attorney, who held that his property carries an unfair tax burden because of tax exemptions granted to religious bodies. He said this is a violation of his right of "religious freedom."

Mr. Walz, in 1967, purchased a small plot of ground on Staten Island and promptly sued the New York City Tax Commission over his $5.24 tax bill.

The court decision, however, stated that Mr. Walz failed to establish any connection between the tax exemption to churches in his state and the establishment of religion. (RNS)

Communion Before Confirmation
Approved By General Assembly

Approval of the admission of baptized children to Holy Communion before confirmation was voted by the General Assembly of the United Presbyterian Church meeting in Chicago.

The measure must now be endorsed by the denomination's presbyteries (regional units) since a constitutional change is involved.

Extended debate preceded the vote. Denominational practice has held even though a child is baptized, communion is withheld until confirmation, usually at ages 12 to 14.

Should a majority of the presbyteries concur, non-confirmed children may receive the elements if "families deem it appropriate" and authorization is given by local sessions (governing group).

(RNS)

DEATHS


THE WACHOVIA MORAVIAN
MORAVIAN
LAUREL RIDGE SCHEDULE
1970 SEASON

June 21-27—Younger Juniors
   The Rev. Burton J. Rights, Dean

June 28-July 4—Junior Highs
   The Rev. Wayne Burkette, Dean

July 5-11—Older Juniors
   The Rev. John F. Fry, Dean

July 19-25—Double Junior Session
   Young Juniors, The Rev. Burke Johnson, Dean
   Older Juniors, The Rev. Terry Jones, Dean

July 25-August 1—Junior Highs
   The Rev. Ray T. Troutman, Dean

August 2-8—Senior Highs
   The Rev. Richard Spaugh, Dean
   The Rev. George A. Chiddie, Assistant Dean

August 14-16—Adult Week-end
   The Rev. Harold D. Cole and
   The Rev. Henry E. May, Deans

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In This Issue . . .

- A Step Toward Unity
- Reminiscences of Former Editors
- The Wachovia Moravian Story
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- A Step Toward Unity
- Reminiscences of Former Editors
- The Wachovia Moravian Story
One Journal for Our Whole Church

With this issue, the combined issue for July and August, 1970, The Wachovia Moravian ceases publication as the Official Journal of the Moravian Church, Southern Province. It does not cease to exist, however, as its life and tradition will be continued in the new journal, The North American Moravian.

Fittingly this last issue contains articles from all of the living former editors. We realize that the time has come for one church magazine to serve the one Moravian Church in America. Consequently we view the passing of this provincial journal as a sign of hope and promise for the future.

As one former editor expressed it, "It will bring a broader view of our work. In the future the journal will help us build stronger unity and lead us to higher common ventures."

All of us unite in expressing our hopes for success to the merged journal and to its first editor, the Rev. Bernard E. Michel. This hope was expressed by another of the former editors when he wrote, "May The North American Moravian become as effective in uniting the whole church as The Wachovia Moravian has been in uniting the South."

Our last editorial has now been written, the last copy edited, the last proof read and the last issue published. The names on our list of subscribers have become intermingled with those of other Moravians in the United States and Canada. We now have one journal for our whole church. For this achievement we are glad and thankful.
A Step Toward Unity

Bernard E. Michel

The publication of the first issue of a monthly magazine to serve the Northern and Southern provinces in September will be a step toward unity for the Moravian Church in America.

THE NORTH AMERICAN MORAVIAN will seek to serve the whole church with the same zeal and interest that THE MORAVIAN and THE WACHOVIA MORAVIAN have done so ably in the past.

It is both a challenge and a frightening experience to be the editor assigned to phase out two magazines and create a new church journal that will seek to meet the needs of the scattered members of the Moravian Church from the Bronx in New York to Ft. Lauderdale, Florida, from Winston-Salem, N. C. to Vancouver, British Columbia.

The two magazines that close out their volumes of existence with this issue have had a very vital role to play in the life and work of the two provinces. THE MORAVIAN has been published for 115 years, since January, 1856. THE WACHOVIA MORAVIAN has been published for 77 years, since March, 1893.

There have been many faithful editors down through the years. There have been equally faithful editorial assistants. Sometimes the format of the issues has been tabloid, sometimes larger, sometimes smaller, until the “pocketsize” format was adopted in recent years. Sometimes a weekly, bimonthly, then monthly.

There have been other Moravian Church papers published in America. The earliest forerunners were named The Missionary Intelligencer, The Moravian Church Miscellany. For many years Der Bruder Botschafter served the German speaking members of the Moravian Church, especially in the Western District and Canada. There was the mission emphasis found in The Little Missionary and The Moravian Missionary. In recent years this mission material has been incorporated into the monthly magazines and in the annual issue of the Palm and Pine.

One of the editors who deserves thanks and credit most for bringing the two magazines of the provinces together is Bishop George G. Higgins, retiring editor of THE WACHOVIA MORAVIAN. He has labored tirelessly, not only in his editorial task of publishing a monthly magazine for the past twenty years, but also in paving the way for a combined journal. He leaves an honorable post for any editor to follow.

The Publication’s Commission which met in April to define policy for the new church journal set these general goals for the magazine:

The purpose of the journal is to serve the Moravian Church in America by providing a common bond of information, interpretation, promotion and discussion in such a way that reflects the face of the church today and strengthens the individual Christian commitment.

The journal shall serve as an element of cohesiveness for the Moravian Church in America, seeking to bring together its isolated,
small and scattered parts.
To this cause we are committed as THE MORAVIAN and THE WACHOVIA MORAVIAN give way to THE NORTH AMERICAN MORAVIAN.

Reasons For a Merged Journal
John W. Fulton, Sr.

OLD AND NEW FORMATS of the Moravian Church journals.

Many people, both North and South, will be concerned about the merger of the WACHOVIA MORAVIAN and the MORAVIAN. Both papers have long standing in both provinces, and it is natural that questions should arise. This concern has been prominent in the minds of the Board of Christian Education and Evangelism of both provinces.

At the time Dr. Fulton wrote this article he was pastor of the Great Kills Moravian Church, New York and president of the Northern Province Board of Christian Education and Evangelism. Since then he has accepted a call to the pastorate of the Messiah Congregation in the Southern Province.

The fact of the merger has not been a hasty one. It began some twenty-five years ago by publishing some articles in both journals. Moreover the matter has long been under study by joint committees from both provinces. This was followed by synod action in both provinces which provided legislation to make a merged journal possible.

In February, the Inter-provincial Board of Christian Education met in Winston-Salem to discuss the possibility of jointly publishing one journal. This same board has met annually over a period of years to project the publica-
tion needs of the church, assign writers and review manuscripts. Both North and South met this year with a background of study and discussion of the question of merging the two journals. Correspondence between the boards concerning the merger had been active months prior to this particular session of Inter-provincial Board.

We have realized for a long time that our church has needed to work together toward a full time editor of all our publications. A man with training and competence was certainly needed to fill this post. Such a position can only be filled when the resources of both provinces are pooled. Both Boards of Christian Education and Evangelism realize that such a person is now available to us in the person of the Rev. Bernard E. Michel. He is trained in journalism and has had wide experience both in pastorate and in editorial work in our denomination. We understood also that the Rt. Rev. George G. Higgins, who has served the church with devotion and competence, soon would retire from a long and exceedingly serviceable ministry not only to the South but to the North as well. This left the way open to a reconsideration of the matter of the merger. We understood also that the Rev. William H. McElveen, the energetic pastor of Messiah Moravian Church, would accept the post of General Secretary of the Board of Christian Education and Evangelism in the South. Br. McElveen accepted this service with the understanding that he should not become editor of THE WACHOVIA MORAVIAN. All of these factors working together pointed toward this year as a time to re-consider seriously the merger of the journals.

In our understanding, long established, was the need for a strong publication committee made up of members of both provinces. The way to the appointment of such a committee was open. Mr. Edward Friedenberg, Sunday Editor of the Winston-Salem JOURNAL and SENTINEL, the Rev. Burton Rights, associate editor of THE WACHOVIA MORAVIAN, Mr. Charles Wienke, Lancaster, Pa., Standard Engineer for R.C.A., and an associate in communications, and Mr. Robert P. Snyder, Vice-president of Development, Moravian College, make up as competent a committee as could be named by our church. These people have accepted commission appointment and have already met. We regret that none of the women originally suggested were able to serve as commission members.

The matter of retaining local interest and color has not been forgotten, but made prominent in the decision to merge the journals. What inspires the people of one province will inspire the other. What new approaches and facts stand out in one province will help the other. This could not happen, however, unless the commission and the editor were acquainted with the work of both provinces. Both the commission and an editor who spends time and interest in both provinces will assure the best answer to the needs of the church.

Beyond this, broader sympathy and fuller understanding will grow between both provinces as a result of one common medium of communication. Those who have had experience as clergymen in serving both provinces will certainly testify to this fact. It is interesting to note that the President of the Provincial Elders' Conference in the South was first a pastor in the Northern Province, and that clergymen who have served in
THE PUBLICATION'S COMMISSION, completing plans for the new interprovincial journal, are (left to right) Edward J. Friedenberg, chairman, and the Rev. Burton J. Rights, representing the Southern Province; the Rev. Bernard E. Michel, editor; and Robert P. Snyder and Charles Wieneke, representing the Northern Province.

the South have been members of the Northern Province Provincial Elders' Conference. Common ventures between both provinces are no new undertaking. The Foreign Mission Board of the Moravian Church in America is the foremost example.

Certainly we do not look forward to centralizing all administrative functions in one province. Such action could only lead to loss of valuable autonomy. What the future holds in this matter no one knows, but we all know that little by little we can draw closer together in the service of our common Lord. Small barriers between us can be made still smaller.

Interestingly enough, the study of the merger of our journals has led to a more accurate cost accounting. The fact is that neither the Northern Province nor the Southern Province is paying its per-capita cost of publication. The merged journal will have to work toward a church paper which is self-supporting. It cannot continue on sound grounds subsidized by both provinces.

For this reason we cannot quickly realize the dream of a totally new format with more color and more pictures. We can work, however, toward the publication of a more attractive and a more readable journal. New material with the right perception of reader-need can develop a broader appreciation for the merged journal. It will also bring a broader view of our work. In the future, the journal will help us build stronger unity and lead us to higher common ventures.
Reminiscences

Of a Former Editor

Walser H. Allen, Sr.

The Wachovia Moravian was started by Bishop Edward Rondthaler, who was the first editor and (except for a period from 1904 to 1911) continued as such until his death in 1931. When in 1877 he became pastor of the Salem Congregation, the Southern Province consisted of ten churches with a total membership of less than 1200, and of course, there was no church paper.

When I arrived in the Southern Province in 1920, it was, as my call stated, “to assist Bro. Pfohl at the Home Church and to do other provincial work.” What the “other provincial work” was I did not know, but I soon learned that I was to be pastor of Immanuel Chapel, as it was then called.

I also discovered — very quickly — that gathering material for The Wachovia Moravian, editing it, taking it to the printer, reading proofs, supervising the make-up of the paper, and correcting and keeping up with the mailing list, was one clearly defined area in which I was to “assist Bro. Pfohl.”

How much of the actual editing Bishop Rondthaler did at the start I do not know, but when I appeared on the scene, all he was doing was writing the editorials and special articles. “Bro. Pfohl” was attending to the details of publication, and when I became his assistant he turned all this over to me.

Often when I went to Bishop Rondthaler’s study to collect the editorials and any other material for publication he might have, he would say: “Ah, yes! Here is some paper; sit down and let me tell you what to say.” He would dictate his editorials and I would write them down longhand as I knew no shorthand. Then I would copy them on the typewriter — hunt and peck as I was not a typist. Articles, however, he wrote himself.

That first summer the Bishop submitted an article on “Eschatology” (the Doctrine of Future Things). The proof for that issue came just as I was to leave on a camping trip with a group of young people who had invited me to go along. Up to that time the type-setting had been done by the brothers Will and J. B. Goslen, who owned and published The Union Republican and Blum’s Almanac. Being Moravians (members of the Home Church) they took a special interest in printing The Wachovia Moravian, and, as they had learned to decipher Bishop Rondthaler’s hand writing, their proofs were always exceptionally “clean.” So I glanced hurriedly over this set of proofs, made a few obvious corrections and sent it back. It was either that or forego the camping trip. (It did not occur to me to ask someone else to read the proofs.)

What I did not know was that the Goslens had hired a new linotype operator! When the proofs came back with few corrections, they concluded their new man must be a whiz! Unfortunately for me, the new man (understandably) had had difficulty with the Bishop’s hand writing. Also, that article

Dr. Allen now lives in retirement at Bethlehem, Pa.

JULY - AUGUST, 1970
on "Eschatology" contained theological terms with which he was not familiar. The result was some fifty errors in that one article alone! For example, because the Bishop used the old-fashioned double s, "In view of the Cross" came out "In view of the crops!" Bishop Rondthaler's comment was: "Brother Pfohl, the printer made me say so many terrible things in the last issue of The Wachovia Moravian, would you mind reprinting my article on Eschatology?" It was reprinted, and from that day to this I have done my best to be a conscientious proofreader.

After two years as assistant at the Home Church I got married and moved to Kernersville (but continued as pastor of Immanuel), and remained there until 1947 when I accepted a call to the Central Church in Bethlehem, Pa.

When Bishop Rondthaler died in 1931, I was named editor and held this position for the next sixteen and a half years. For much of that time I was also in charge of circulation. I had to keep up with and correct the mailing list every month.

Mention must be made of Bro. Rufus A. Shore, a member of the Home Church, who was the business manager and co-owner of what was then The Twin City Sentinel. Bishop Rondthaler asked him to be responsible for the finances of the newly-established Wachovia Moravian, so he became its first treasurer. He solicited advertisements, collected subscriptions (from the churches — as explained below) and saw to it that there was always enough cash on hand to pay the bills. When he and his partner sold The Twin City Sentinel they had to sign an agreement that they would not engage in any form of newspaper work in Winston-Salem over a period of years. He asked and was granted permission to continue as treasurer and business manager of The Wachovia Moravian, a post he continued to fill until his death. This was one of his many contributions to his church.

The heart of The Wachovia Moravian during the years I was associated with it was the "Reports from the Churches." Every pastor was required to write and read a report of his church and his work at the monthly ministers' conference, and to submit it for publication in The Wachovia Moravian. Some made a carbon copy to hand to me, but others would write a separate article in which they would give lists of names and other details which would have been inappropriate or unnecessary (as well as tedious) to read at the ministers' conference.

The first thing our lay people turned to when The Wachovia Moravian arrived were these reports, and if their church was not included, the minister would hear about it. As the province grew, it became impossible to find space for a report from every church every month, though there was always pressure to include the larger churches in each issue. Eventually, the reports as such were discontinued, not only in The Wachovia Moravian but also at the
ministers' conferences. This did not happen, however, until after my time, and more or less coincided with the change in the format of the paper.

I am certain that one secret of the success of The Wachovia Moravian was the decision to send it into every home in the province and charge the churches for the number of copies sent to each, rather than attempt to solicit individual subscriptions. It was my suggestion at a synod of the Northern Province that this system be adopted for The Moravian, having seen how well it worked in the South. Surely this system will be continued as the two papers become one.

It was also my suggestion, which Bro. Rufus Shore gladly accepted, that The Wachovia Moravian be sent gratis to every Moravian minister outside of the Southern Province who could read English. Through the years, I received many letters of thanks and appreciation for this courtesy. In these days of high costs, the merged paper may not find it possible to continue this practice, but if not, could we not get sufficient contributions to cover its cost? Just recently a Brother in England wrote to me about an item he saw in The Wachovia Moravian which he probably would not have known about otherwise.

I shall always be grateful for the privilege of being the editor of The Wachovia Moravian — though there were times when those inexorable deadlines tempted me to give it up. Vacation and, indeed all other schedules had to revolve around them! But my rewards were greater than my contributions.

My best wishes to the “New Moravian” and to its editor, Br. Bernard E. Michel, a former assistant of mine at Bethlehem Central, whose mother, incidentally, was my first public school teacher. All this gives me more than just a vicarious interest in the success of this new venture. Also, my thanks to the present editor of The Wachovia Moravian for inviting me to share these reminiscences with his readers.

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Moravian Church Journal

Seen as a Unifying Force

William A. Kaltreider

I am pleased to be remembered among those who shared in making The Wachovia Moravian what it has been. We join with others in saying sad but gracious farewells to this useful periodical.

My five years’ connection with it came during Bishop Edward Rondthaler’s last years when most of the editing was done by The Rev. J. Kenneth Pfohl. When I became Dr. Pfohl’s assistant at the Home Church, I took over most of the duties. The entire work on the paper in those days, including business management, was a labor of love. In 1928, with my call to Friedland and Immanuel, came also a written call to the position of editor, and for two years I did all the preparation for the press, the proof reading, and, in addition, the monthly correction of the mailing list of thirty-four hundred subscribers. At a salary of $100 per year, I became the first paid employee on The Wachovia Moravian staff.

This being the 77th year of production, The Wachovia Moravian must have come into being about 1893, when there were less than twenty congregations in the Southern Province. Through the years, it has been an instrument for fostering and recording the progress of the province. It has come to be loved by all the members who, through its pages, also came to love their province and its ministers and churches. It has been a unifying force for the Moravian Church in the South.

Perhaps The Wachovia Moravian, with its emphasis on news of local progress, without purposely doing so, has tended to give a narrow provincial outlook. This, of course, must now be broadened with the coming of “The North American Moravian.” We trust the editors of the new paper will be patient with us until we begin to think in terms of the whole church throughout America and, in fact, throughout the world. May “The North American Moravian” become as effective in uniting the whole church as The Wachovia Moravian has been in uniting the South.

Thanks to Printer

A closing remark may be a bit afield from the purpose of these brief reflections. I feel strongly that we must not say farewell to The Wachovia Moravian without also acknowledging the good work of the Goslen Printing Company. Perhaps for most, if not all, of these seventy-seven years the Goslens have been printing our periodical. Their interest was not purely for business reasons. Through all this long period of time, they have shown personal interest as loyal and enthusiastic well-wishers of their church. Without fail, they have been patient, cordial, helpful. They have been a perennial part of The Wachovia Moravian.

The Rev. William A. Kaltreider now lives in retirement at York, Pa. He carried the editorial responsibility for five years “at the close of the Rondthaler era.”

The Wachovia Moravian
The Wachovia Moravian had its beginning in 1893, the first issue appearing in March of that year. From the start it was published monthly and the subscription rate was 25c per year.

The reason for beginning the paper is explained in an editorial in the first issue.

"Like a number of other things that happily flourish amongst us the WACHOVIA MORAVIAN is an outcome of the lay activity of our District. A number of patriotic laymen have believed that a news-sheet, devoted to our home work as well as to the general work of the Moravian Church, would bind our membership everywhere more closely together and make them still more ready to do and to give. It has been through this liberality that this paper has become possible at the nominal price at which it is offered. They have requested the Southern Provincial Elder Conference, consisting of Bishop Edward Rondthaler, Dr. N. S. Siewers and Rev. James E. Hall, to conduct the WACHOVIA MORAVIAN in their behalf. These brethren have consented, in their private capacity, for the present to do so."

The same editorial points to the wider interest of Moravians in the South and makes special reference to the work of what is now the Northern Province.

"Interested as we are in our own Southern home work, we shall rejoice to bear in mind that the Moravian Church has a far larger activity outside our own borders. The noble enterprises of our Northern brethren in the Alaska Foreign Mission, in wide-spread Home Missions, and in the Theological School at Bethlehem will call for frequent mention. The great undertakings which bind our whole Brethren's Unity together, i.e. the Moravian Missions among the heathen and the Bohemian Missions, are, each of them, emphatic reasons why this publication has been attempted. We wish you to know as much of these blessed works as possible."

Special commendation was given in that first issue to The Moravian with which The Wachovia Moravian is now being merged.

"We desire particularly to recommend the official newspaper of the Moravian Church in America, THE MORAVIAN, published weekly at Bethlehem, Penna. It is ably edited, and brings the Moravian intelligence in a fuller form of statement and discussion than is possible for our smaller columns. We shall be greatly pleased if what you read in the WACHOVIA MORAVIAN will lead you to subscribe for the Bethlehem MORAVIAN, with its interesting letters from many a mission field, earnest and timely editorials and contributed articles and well selected items of general religious intelligence. Send for a copy, addressing MORAVIAN, Bethlehem, Penna., with a five cent stamp. We are sure you will be pleased with it."

The Editors

A listing of the men who served as editor of The Wachovia Moravian
which at first seemed simple is indeed very difficult and complicated. Bishop Edward Rondthaler was the first editor. He was in fact twice the editor, from 1893 to 1904 and from 1911 to 1931. For much of this time he was apparently editor in name only.

During those earliest years, Howard E. Rondthaler carried most of the load of editorial work, although his father had the title. From 1897 to 1903, he was listed as the one to whom “all matters relating to news, such as communications, marriages, deaths, and the like” should be addressed. The July 1903 issue acknowledged that the younger Rondthaler was leaving to become Resident-Professor at Moravian College and referred to him as Assistant Editor and the one “on whom the composing work for THE WACHOVIA MORAVIAN has mainly fallen during these past years.”

In 1904, Bishop Edward Rondthaler gave up the editorship and Dr. John H. Clewell was appointed. Dr. Clewell, who was principal of Salem Female Academy, served until 1909, when he moved to Bethlehem, Pennsylvania, as head of the Moravian Seminary for Young Ladies.

There followed a two year period, 1909 to 1911, when the paper was published infrequently. From February, 1910, to April, 1911, it did not appear at all. In this interim, George H. Rights, who had been Associate Editor, continued to edit the paper. Mr. Rights, a layman and newspaper man on the staff of the old Union Republican, was the grandfather of the present Assistant Editor, the Rev. Burton J. Rights.

In 1911, The Wachovia Moravian resumed regular publication. The April issue explained in part what happened. "The ministers of the province, in a strong and ringing resolution, have called for the renewal of THE WACHOVIA MORAVIAN believing it to be an almost indispensable adjunct to their own work and that of the Southern Province." The Provincial Elders' Conference agreed and Bishop Edward Rondthaler for the second time became the editor. The Rev. J. Kenneth Pfohl, pastor of the Home Church, was named Assistant Editor.

As The Wachovia Moravian resumed publication, the April, 1911 issue summarized events to that date: "The Wachovia Moravian in its course of twenty-three years, has called for the labors of a succession of editors. Bishop Edward Rondthaler commenced this work. In a number of years, the paper, while remaining in his name, was very acceptably edited by the Rev. Howard E. Rondthaler, at the time, pastor of Christ Church in West Salem. When he was called to be Resident-Professor in the Moravian College at Bethlehem, Penna., Dr. John H. Clewell took up the work with the venturing spirit which characterized his twenty-five years of service amongst us .... When Dr. Clewell was called to his new field, Mr. George H. Rights, out of pure church patriotism, took his place."

Bishop Edward Rondthaler continued as editor until his death in January, 1931. In these years from 1911 to 1931, the Rev. J. Kenneth Pfohl was listed as Assistant or Associate Editor. Much of the editorial work and business administration of the journal was carried on in the office of the Home Church pastor.

During these years, two young ministers who were Assistant Pastors of

The Wachovia Moravian
Home Church carried a major responsibility in editing the journal. They were the Rev. Walser H. Allen, Sr. and the Rev. William A. Kaltreider. Both apparently were in fact, if not in name, the editor.

When Br. Kaltreider accepted a call to mission service in Jamaica in 1929, Br. Allen returned as “Managing Editor.” With the death of Bishop Rondthaler in 1931, he became the editor, a position he held until 1947.

In 1947, the editorship of The Wachovia Moravian became a part of the work assigned to the General Secretary of the Board of Christian Education. Under this arrangement, two men have served as editor. They are the Rev. John W. Fulton (1947-1950) and the Rev. George G. Higgins (1950-1970).

**Early Advertisers**

At the beginning of the third year of publication, in 1895, *The Wachovia Moravian* began to accept advertising. The size of the journal was also increased to allow for more space.

Almost two full pages of advertisements appeared in the March, 1895 issue. Among them was H. A. Giersh’s Big Bargain Store which offered for sale “New Calico, Linen Duck, Cashmere, Dress Goods, Cotton Checks, Sheetings, Ticking — — and the cheapest line of shoes in Forsyth.”

A regular advertiser practically from the beginning was Rosenbacher Brothers Department Store. One of their early ads announced, “the largest line of silks for dresses, waists and trimmings ever shown in Winston” and the opening of “a new line of umbrellas, parasols, fans, fine handkerchiefs, hose.”

Other firms in Salem and Winston that purchased space were:

- Fogle Brothers, Builders
- Winston Marble Works (J. A. Bennett)
- Salem Boys School, J. F. Brower, Headmaster
- A. C. Vogler and Son, Undertakers and Furniture Dealers
- Senseman and Brickenstein, Plumbers
- G. C. Hine, Manufacturer of Harness, Saddles, Bridles, etc.
- W. A. Shore, Groceries (located at corner of Main and Shallowford)
- L. V. and E. T. Blum, Stationery
- Horton and Horton, Dentists
- L. M. Swink, Attorney at Law
- S. C. Hough, Photographer
- D. A. Spaugh, Groceries and Hardware

Included among these earliest advertisers were two financial institutions that were to play a part in the financial and economic development of the community. One was the Wachovia Loan and Trust Company, F. H. Fries, president, and Henry F. Shaffner, treasurer. The other was the Wachovia National Bank, W. A. Lemly, president, and James A. Gray, cashier.

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Accomplishments of Salem's President Are Noted upon Announcement of His Plans For "Retirement"

Dale H. Gramley

"I'm not just going to sit and twiddle my thumbs." This statement made by Dale Gramley, President of Salem Academy and College, relative to his plans for retirement by the end of the 1970-1971 academic year, probably give as good an insight as possible into the nature and attitude of the man.

Twenty-one years ago when Dr. Gramley came to Salem as its president, he saw many things which needed to be done, and in true Gramley fashion, he refused to sit back, but rather attacked the problems with characteristic zeal. Faculty salaries were low; endowment was needed; there were several one-person departments; and the plant needed much repair; all of this would have been enough to discourage and ordinary person, but he was equal to the task.

During his term of office the endowment has more than tripled, faculty salaries have quadrupled, and capital funds drives have produced in excess of $4,000,000. Most all buildings on the campus have undergone major renovations, thereby providing not only high quality accommodations for students in their living areas, as well as classrooms, but also enhancing the safety and utilization of the accommodations.

Early in his tenure, Dr. Gramley felt that the student body should be increased in order to provide the institution with a greater diversity of faculty and students as well as to be of greater service to more people. This required the building of two new dormitories (Babcock and Gramley), a new steam plant and laundry, completion of the science building, additions to the gymnasium and refectory and the construction of a Fine Arts Center. All of this building was achieved without the use of federal funds and long-term borrowing.

To characterize Dr. Gramley as a builder only, however, would be to leave out an important facet of his personality and contribution; for all of the building, all of the increase in funds, in fact, all of the actions he has undertaken, have had an end result, the betterment of the educational program. Under his leadership, Salem has maintained a position in the educational world which is enviable for any school. While maintaining the liberal arts approach, and preserving the small college relationship between faculty and students, Salem has responded and updated its programs to meet the more challenging demands of present day society.

This type of educational leadership (Continued on page 14)
Rapid change is something that is familiar to us all in our world today. Possibly it is true that no where is change coming more rapidly than in Alaska. Only a few years ago it was a territory of the United States: today it has taken its place as a state alongside the other 49 states of the Union. Not long ago Moravian work in Alaska was designated a "mission-field:" today it is a Province of the Moravian Unity.

More and more the Moravian people of Alaska are beginning to determine their own future, make their own decisions, and support their own work. Only a few years ago the dog-team was the standard means of transportation for the Eskimo. Today he travels by motorized snow-mobiles and jet planes.

Many Eskimos hunt and fish — following the same way of life their forefathers knew hundreds of years ago. But their children are enrolled in college and will be prepared to serve in the professions and highly skilled occupations of modern life.

Social, economic, and cultural change and upheaval is an inescapable part of the Eskimo’s life today. As the Eskimo is called upon to make far-reaching adjustments in his way of life, the need and opportunity of the Moravian Church to provide him with the guidance and resources of the Christian Gospel in this time of transition is greater than ever before.

Impressions that came to the writer concerning our Moravian work in Alaska were the eager response of the people to the preaching of the Gospel; the remarkable vitality of the Moravian Church in Alaska; the amount of labor, suffering, and sacrifice that missionaries have given to this work; and the notable progress that is taking place today. The Eskimos today are providing capable leadership in our Alaska Church. Of the 25 congregations, 24 are served by Eskimo pastors. This is a remarkable achievement that is greatly admired by other Christian groups in Alaska. Of the five members on the Provincial Board, three are Eskimos.

The Alaska Moravian Church is seeking to meet the challenge of the future by pursuing a vigorous program of evangelism, by seeking to develop a more far-reaching effort in Christian education, and by creating an Advisory Board to provide direction for the work at the Children's Home in these changing conditions.

The Future in Alaska

The need and opportunity for the work of the Moravian Church in Alaska will continue to be great in the years to come. More and more the Eskimo is moving into the “mainstream” of American life in his state of Alaska. This may mean that in the future our church will need to consider expanding its work into the cities where many Eskimos are moving in the search for jobs. There they need the help of the Church in adapting to social, cultural, and eco-
onomic conditions that were completely unknown to them in their villages.

For years to come there will be need for assistance in manpower and money from our churches in the Northern and Southern Provinces. We should welcome this opportunity to share in the effective and important work for the Lord our Church is doing in Alaska. If we are really in earnest about the mission work of our Church, one way we can show it is by being more generous in our giving, by giving even more than is requested of us, and by being willing to sacrifice, if necessary, in order to be sure that this vital job gets done.

This experience strongly reinforced a personal conviction of the writer, that mission work is one of the most compelling reasons for the existence of the Moravian Church as a denomination. As a result of 238 years of experience in mission work, the Moravian Church has developed a technique and "know how" concerning missions that is unique among Christian Churches and that enables us to do this kind of work well and with great effectiveness. Because we are small, our denomination can give missions an emphasis and attention that a larger denomination cannot give it to the same degree in spite of greater resources in terms of money and manpower. Our Church does solid and effective work and is not unduly concerned about size and numbers.

The day they arrived at the site of Bethel in 1885 to begin permanent work in Alaska, the first missionaries knelt down on the tundra and committed in prayer their future efforts to God. The Moravian Daily Text for the day included this passage: "A highway shall be there, and a way, and it shall be called the way of holiness." Isaiah 35:8. For many Eskimos the "way of holiness" has replaced the way of darkness, the way of fear, the way of sin, the way of death. This has happened because the Moravian Church has been concerned enough about these people to send out people and money to carry the Good News of Jesus Christ. Let us not fail in the challenge that comes to our generation to carry on the work that has been so sacrificially and so nobly begun.

Salem’s President . . .

(Continued from page 12)

would have been impossible under a lesser man. In this connection, not the least of his accomplishments has been the ability to maintain a healthy and trusting relationship between faculty, students and administration. Salem is justifiably proud of the fact that the doors of communication between all groups on the campus are always open. This compelling desire for fairness and freedom of expression for all viewpoints could well be Dr. Gramley’s most important contribution to Salem.

It would be a mistake not to mention the contribution which Dr. Gramley has made to the church and community. Being in many positions of leadership

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THE WACHOVIA MORAVIAN
over the years in the community and Moravian Church, he has brought the necessary insight and leadership to many problems. He represented Winston-Salem as spokesman for the All-American Cities award twice, has served as president of the Chamber of Commerce and various local civic clubs and organizations.

In the Moravian Church he is presently serving on the Board of Homeland Missions (formerly the Church Aid and Extension Board) and over the years has been a much sought after speaker for church and special events.

Dr. Gramley's retirement as president of Salem College and Academy, while leaving a vacancy in the leadership of that institution, may mean a much greater activity on his part for the church and community, for he intends to remain in Winston-Salem.

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College Village Shopping Center
DR. BELL supervises Marian Palmer, a Moravian graduate nurse from Puerto Cabezas, as she positions a patient with Marjorie Hodgson, a student from Bluefields looking on.

Dr. James Bell, vice president of the Department of Radiology at the Marquette School of Medicine and the Milwaukee County General Hospital, visited the Thaeler Memorial Hospital at Bilwaskarma, Nicaragua for a three-week period in the month of May.

 According to Dr. Peter Haupert, the Medical Director of the Thaeler Hospital, the purpose of Dr. Bell's visit was to train a Department of Radiology among the nursing staff. A team of five nurses and students was selected in preparation for this. For the three weeks Dr. Bell worked intensively with them on routine x-ray technology, the taking of special films, and training them in diagnostic fluoroscopy. In addition to this, the girls are being trained in the reading of routine chest x-rays, which will greatly relieve the demands on the time of the physicians in the hospital.

Dr. Bell is a native of Baltimore, graduated from Howard University Medical School, and took his radiology training at Marquette Medical School and the University of Chicago. He is an elder in his local Presbyterian church in Milwaukee.

Progress on Antigua

Our two branch Sunday Schools are going along. If the school at Ottos grows we plan to move either to the Anglican Center nearby or into our own building. We are looking for an acre of land in the center of the area. At Sutherlands the government has given us two acres of land in Cassada Gardens, a planned residential community about a mile from the airport.

We had a Sunday School rally at which nearly 800 people attended. The feature was a Bible quiz, in which teams of 5 to 10 children from each Moravian Sunday School on the island participated. After four rounds the Potter children won in a “sudden death” elimination.

We are planning two camps this year, one Junior High and the other Senior High. Dale Hegstrom has an adult education committee planning a “Family Week” program for July 5-12. The Spring Gardens’ Missionary meeting is scheduled for July 13 and our goal is $8,000.
Our brass choir is growing slowly and Mr. Keene from the Salvation Army is instructing boys and girls. We plan to have a concert in September to raise money for more instruments. I am just about to order a second shipment now.

The ministers on Antigua do not have time to sit around. The demands are tremendous and the people are willing to help. We appreciate all of the interest of our people in the States. Please remember us in your prayers.

—Richard I. Shamel

Herbert Weber in Alaska

The Rev. Herbert Weber, Fries Memorial pastor, Winston-Salem, N. C., was sent by his congregation to be the guest preacher in Alaska for a series of evangelistic services. He preached 28 times in ten different places during the month of April. As a member of the Mission Board, he spent time interviewing the leaders of our work there and presented a report to the Mission Board.

From Alaska we had this word: “Thank you for Brother Weber. He is a worthy descendent of the breed of people who began our Alaska work.”
Provincial Boards at Work

Provincial Elders' Conference

C. DANIEL CREWS to Moravia.

Br. Daniel Crews was installed as pastor of the Moravia Congregation on Sunday, June 7. He was ordained a Deacon of the Moravian Church by the Rt. Rev. Samuel J. Tesch on May 31.

Br. John D. Christman, who graduated from Moravian Theological Seminary this spring, has accepted a call to become pastor of the Leakesville Moravian Church. He was installed on Sunday, June 28, by Dr. Clayton H. Persons. Br. Christman was ordained a deacon of the Moravian Church in Nazareth, Pa., on Sunday, June 21, by the Rt. Rev. A. W. Schattschneider.

Dr. John W. Fulton has accepted a call to become the pastor of the Messiah Congregation. He is the pastor of the Great Kills Moravian Church on Staten Island, New York, and a former professor of Practical Theology in the Moravian Theological Seminary. Arrangements are for him to be installed at Messiah on August 16.

Dr. Persons was a fraternal delegate to the Eastern District Synod, which was held in Lititz, Pa., June 11-14.

Dr. Persons represented the Moravian Church, South, at the General Board Meeting of the National Council of Churches in Washington, D. C., on June 20 and 21.

Dr. Persons will be a fraternal delegate to the 31st Provincial Synod of the Northern Province scheduled for August 23-28 in Bethlehem, Pa.

In accordance with the directive of the Special Synod of 1969, the Conference has appointed the following to serve on a "committee to study and plan a program of prevention and rehabilitation in respect to drug addiction and alcoholism and to present a resolution to the synod of 1971."

Woodrow Lewellyn Glenn Northrup
Manly Lancaster David Williard
Charles Knight Samuel J. Tesch
Harold D. Miller Clayton H. Persons

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THE WACHOVIA MORAVIAN
Provincial Women's Board

The Fall Workshop will be held September 2 at Trinity Church. Registration for the identical sessions will begin at 9:30 a.m. and 7:00 p.m.

Workshops will be held for officers, circle leaders, Bible-Mission Study leaders, mission project chairmen, homelands mission or community service chairmen, and parsonage chairmen. The Rev. Lewis B. Swaim, Homeland Mission Director of the Southern Province, will speak at the general sessions.

Mrs. Paul R. Johnson

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AT THE SIGN OF THE EAGLES

July - August, 1970
Moravian Church Leaders Visits Congo Churchmen in Geneva

Dr. John S. Groenfeldt, Bethlehem, Pa., visited with African church leaders from the Congo and other World Council of Churches officials at Geneva, Switzerland.

Dr. Groenfeldt is president of the executive board of the Moravian Church in America, North, and was in Europe to attend a meeting of the Moravian Church Foundation at Bad Boll, Germany, June 1-5.

Dr. Groenfeldt arrived in Geneva on May 26 and called at the offices of the World Council of Churches. Various provinces of the Moravian Church are members of the council and the Northern Province is a charter member of the world church organization.

On May 28, the Rev. Paul Theile, secretary of the Swiss Committee of Moravian Missions, came to Geneva to meet Dr. Groenfeldt and begin a visit to various Moravian groups in Switzerland.

Moravian work in that country takes the form of mission societies which are closely connected with the mission work of the Reformed Church of Switzerland.

The Rev. Mr. Theile also introduced Dr. Groenfeldt to several leaders of the Kimbanguist Church of the Congo, who were also visiting in Geneva.

Swiss Moravians have taken a special interest in the Congo church and did much of the research on the Kimbanguist Church's life and doctrine in preparation for the church's admittance as a full member of the World Council of Churches last year.

The official title of the Congo group is "The Church of Christ on Earth According to the Prophet Simon Kimbangu."
The Kimbanguist Church is recognized by the Congolese government as the major Christian church of the Congo. Without a western European background, it is free of the prejudice many Africans associate with institutions related to former colonial powers.

According to Dr. Groenfeldt, the Kimbanguist Church considers itself neither Protestant or Catholic. It rather emphasizes the oneness of all followers of Christ with many characteristics of the Pentecostal movement.

Some church leaders have suggested that the Kimbanguist Church might become a model of the form Christianity will take in Africa as Christians in that continent find forms of worship and structures that are indigenous to the African culture.

After visiting with the Swiss Moravians, Dr. Groenfeldt met with other members of the Moravian Church Foundation in Bad Boll, Wurttemberg, Germany, June 1-5.

The Foundation is an international organization of the worldwide Moravian Church and supervises certain mission investments that the church owns particularly in Surinam, Dutch Guiana.

DEATHS


Sessums, Mrs. Maud Hill, born June 23, 1893; died May 15, 1970. A member of Ardmore Church. Funeral conducted by Dr. C. Excelle Rozzelle. Interment in Forsyth Memorial Park.


Ballard, Mrs. Mary Louise (m.n. Bel-ton), born March 9, 1900; died November 22, 1969. A member of Immanuel Church. Funeral conducted by the Rev. Lewis B. Swaim. Interment in Salem Moravian Graveyard.


Going, Mrs. Florence Victoria (m.n. York), born December 18, 1890; died June 14, 1970. A member of Fries Memorial Church. Funeral conducted by the Rev. F. Herbert Weber. Interment in the Salem Moravian Graveyard.


Beese, Philip S., Jr., born July 28, 1887; died May 16, 1970. A charter member of Boca Raton Moravian Church. Funeral conducted by the Rev. Henry A. Lewis.

Porter, Ethel Russell, born November 12, 1894; died June 22, 1970. A member of the Little Church on the Lane. Funeral conducted by the Rev. James L. Johnson and Bishop Herbert Spaugh. Interment in Evergreen Ceme-tery, Charlotte, N. C.
Church-Related, Private Colleges Prepare Bid For 'Aid' In N. C.

Representatives of church-related and other private colleges in North Carolina have met to plan a presentation of their needs and a request for state assistance at the 1971 session of the legislature.

Dr. Ben Fisher, who heads the higher education branch of the Baptist State Convention, told the group that “the state can effect economy measures while at the same time fulfilling its obligations to provide educational opportunities to all of its young people by providing aid to the private colleges — either by scholarship or contractual arrangements.”

Dr. Cameron West, director of the State Board of Higher Education, said colleges are facing a dilemma because of rising costs and reduced financial aid.

“Not only is the gap between the cost of public and private institutions very wide, it is constantly getting wider,” he said. “The explanation is that all of the expenses of running a college are rising very rapidly, and the private institutions, in general, must pass on to the students the full increase in those expenses.”

“The costs,” he said, “are rising more rapidly than is the average family income, and, as a result, the private colleges are being forced to price themselves out of the market.”

Dr. West said that it costs the state about $800 a year more to finance a student at a state-supported college than the student pays in fees — an annual subsidy of $800 per student.

“If 1975, 8,000 students who would have gone to a private college go to a public one, the cost to the state, based on today’s figures, would be approximately $8 million a year,” he said. “This cost is for instruction only and does not take into account provisions the state will have to make for facilities — dormitories, classrooms, libraries, etc. — to take care of the increased number of students.”

The North Carolina Board of Higher Education already has recommended state aid to hard-pressed private colleges, and will report on its findings to the 1971 legislature. A special legislative study commission is studying the question of student assistance and will also report to the legislature next year.

State aid for private institutions already is being provided in some instances. The 1969 legislature, for instance, authorized subsidies to the Duke University (Methodist) and Bowman Gray (Baptist) Schools of Medicine in the form of direct aid to the two schools and assistance to all North Carolina students enrolled in them.

In recommending state aid to private colleges, the State Board of Higher Education said some time ago, “We agree that the maintenance of a strong dual system of private and public education is in the state’s best interest. In addition to other reasons for the preservation of the dual system, we recognize that the extent that private institutions educate citizens of the state the state itself is saved expense.” (RNS)

Archaeologists Report Findings At Site Of Golden Calf Cult

Archaeological evidence on an important era in Biblical history is being uncovered on the site of Dan, the northernmost city in the ancient Israel-
ite kingdom and a cult center of the apostate King Jeroboam I.

Dr. Avraham Biran, director of antiquities for the Israeli government, has made reports on the diggings began at Dan in 1966 and has continued each summer since.

The project has uncovered about a half acre of the 50 acre mound, situated near Mount Hebron in the Golan heights region. Ruins of a huge gate, believed to have been built by King Jeroboam, has been uncovered.

Dr. Biran said it was possible that the digging was near the approach to the shrine where Jeroboam set up the worship of a golden calf.

According to material in the Old Testament, the tribe of Dan sprang from one of the sons of Jacob. In the conquest which followed the return of the Hebrews from Egypt — probably in the 12th century B.C., the tribe was assigned land in southern Palestine.

Unable to subdue the local residents, the Danites moved north, settling near the Syrian border at the spot now called Tel Dan. Some scholars conclude that worship of the bull was long established in the area.

When King Solomon died, civil war broke out between his son Rehoboam and Jeroboam, an officer in the army. Jeroboam gained control of Northern Israel and developments led to the division of the kingdom established and ruled by King David and King Solomon.

Jeroboam, in accounts found in I Kings, instituted calf worship at Dan and Bethel. A priesthood was established.

The Danites took as their stronghold the ancient town of Laish. Dr. Biran said a structure of flat basalt stones had been located on the mound of Tel Dan, and that it could be the site of a sanctuary used by the people of Laish, the Danites and Jeroboam's bull cult.

Dan was destroyed by King Ben Hadad of Damascus about 885 B.C. The remains of the gate discovered suggest, by its size and location, that it is one built by Jeroboam some 40 years before Dan was leveled by the Syrians.

Dr. Biran said that artifacts unearthed went back as far as the 14th century B.C. Items discovered include pottery, weapons, and the head of a figurine.

(RNS)

“Davey & Goliath” Series
Available For Public Use

The prize-winning national television children’s series, “Davey & Goliath,” introduced in 1961 by the Lutheran Church in America and now being used in many Catholic school systems, is now available for film showing.

Dr. Robert Bornemann of Philadelphia, chairman of the Commission on Press, Radio and Television, said that 16 mm color, sound films of the series—which is still being viewed over 120 TV stations in the U.S. and Canada — will be available through the film departments of Lutheran Church Supply stores and through the LCA Board of Publication, Philadelphia.

Dr. Bornemann said he thought new wide uses would be found for the film programs in Sunday schools, vacation schools and similar non-broadcast areas. The regular series, which includes 52 15-minute episodes, reportedly has several million viewers.

Study guides, containing suggested readings and discussion points for each film, were prepared by the LCA Board of Parish Education.

Dr. Bornemann noted that an educational use of the series is now a reality
in Catholic elementary schools of the New York archdiocese, under the direction of Father William J. Tobin, assistant director of the archdiocesan Confraternity of Christian Doctrine. Some 40 episodes have been viewed on closed-circuit TV in New York.

TV-equipped Catholic school systems in Los Angeles, Milwaukee, Brooklyn and Rockville Centre, L. I., make similar use of the series.

The complete “Davey and Goliath” series includes four 30-minute specials keying on various holidays. (RNS)

Religious Paperbacks
Selling Well

Religious paperbacks seem to be receiving favorable attention from American readers, according to one New York publisher who pioneered in the field five years ago.

“The kind of people we reach today not only go to church but are more vitally involved and informed about the world in general,” observed Nathan Keats, vice-president of Pyramid Publications. He said they were interested in religious “classics” and in contemporary titles.

Boxed collections of religious paperbacks are especially popular, Mr. Keats said. Last year, Pyramid’s “Library of Inspiration” reportedly outsold the best-selling James Bond series. The “library” contains six books and sells for $4.20.

Included in the set are Hurlbut’s Story of the Bible, The Treasury of Religious Verse, Mr. Jones Meet the Master by Catherine Marshall, The Cross and the Switchblade by David L. Wilkerson, God’s Psychiatry by C. L. Allen, and In His Steps by Sheldon.

A new boxed collection called The Family Bible Reference Library was added last year, with six books and priced at $5. Titles include Kenneth Taylor’s Living Gospel, The Golden Treasury of the Bible, and 4,000 Questions and Answers on the Bible.

The Cross and the Switchblade has become a classic in itself, Mr. Keats said. It tells the story of a clergyman who works among youths in the New York ghettos. Over 3 million copies of the paperback edition have now been sold, with current sales holding at 500,000 a year.

Pyramid Publishers hopes to have 100 religious titles in stock by the end of the year. “Six years ago we had none; five years ago we had maybe two—now we publish an average of two to five religious titles a month,” Mr. Keats said. The company is affiliated with major hard cover publishers of religious books.

“Personally, I’d much rather make a buck selling an inspirational book as selling an up-in-Mabel’s-room novel,” Mr. Keats said.

He noted that markets for religious paperbacks are “constantly opening up.” Thousands of copies are reportedly sold through mail houses, and a “tremendous number” is sold through direct orders by individuals. (RNS)
Adult Weekend

LAUREL RIDGE

August 14, 15, 16

The Adult Fellowships have planned this year’s Adult Weekend as a Faith at Work Conference. What is Faith at Work?

It is a style of life, a commitment to Christ and to a few others in openness and honesty.

It is a fellowship of “strugglers” who are learning together—from each other’s experiences—how to make faith work.

It is a moving of the Spirit for renewal in the Church, crossing all barriers of race, status, and denomination.

It is a catalyst, bringing people together in all kinds of situations where “the breeze of the Holy Spirit” is free to blow.

Register now and attend—individually—as a couple—as a family.

Fees

Adults and Youth .................................................. $12.00
Children Under 12 ................................................ $ 6.00