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# THE Episcopalian

March 1972

Around the world  
in 80 ideas which  
want you as a  
partner

Ways to keep  
in touch  
with your  
heart

How 30  
Texans take  
a moon cross  
into Malawi  
and make  
new friends



An Indian priest meets Jonah on Lake Superior



# Keep in touch with your heart



Who has never felt suddenly overcome by a sour, cross feeling which rises up and casts a blackness over all his thoughts?

Every one of us has this dark guest, concealed under flesh and blood, sleeping quietly under our TV-watching and talk and games but always ready to awaken and start working in us. We need to recognize and deal with this dark, disordered fire of our souls because, if handled properly, it can work just as strongly for good as, left alone it works for bad.

We tend to think we need not deal with our inner feelings because they don't show. But that's not true. They are the greatest reality we have. The power of your right arm is only a shadow compared with the inward power of your will, imagination, and desire, which are always working away inside you, creating. I purposely say "creating" because that's exactly what happens: the inward power literally creates either life or death in the place where you really live, in what you call your "heart."

God gave you your heart, with all its fire of will, imagination, and desire. It's His greatest gift to you, your own power inside you, to use well or badly, as you will. Your heart alone has the key of life and death. It does what it wants. All your thoughts, even the most detached, intellectual reasonings, are only its playthings.

Your heart is where all your wishes come from. Now, anything large enough to hang a wish upon is large enough to hang a prayer upon. And that's why prayer is so important—if it is really the prayer of your heart. Turn inward,

then, for the prayer of your heart, and everything within you will show you the presence and power of God in you and make you find and feel it with the same certainty as you find and feel your own thoughts.

Here's how to go about this kind of prayer—

Never begin until you know and feel why you're praying. You must find out where you really are inside. You must ask your heart what it really wants and have nothing in your prayers except what your real wishes and hopes tell you to ask of God or offer to him.

A quarter of an hour of this kind of prayer makes you a new person, whereas if you're only using a prayer from a book, don't be surprised if you are praying every day and every day sinking further and further under the weight of what you really are inside.

Our hearts deceive us because we leave them to themselves and are absent from them, taken up with outward things. But this kind of praying, which takes all

its thoughts and words from the state of our hearts, makes being strangers to ourselves impossible. The strength of every sin, the power of every evil temper, the most secret workings of our hearts, the weakness of our virtues—we can see all these with a noon-day clearness as soon as our hearts are made our prayerbooks.

And one more thing. Let me tell you this: anyone who has learned to pray has learned the greatest secret of a happy, complete life. Whatever other way we let loose our hearts, they will return to us empty and weary. Time will convince even the blindest and most frivolous of us that happiness is no more to be found in the places we usually look than it is to be dug out of the earth. But the man who knows the secret of prayer lives at the top of human happiness.

Excerpts from the writings of William Law, adapted from his eighteenth-century English and arranged into a sequence on one of his favorite subjects, the prayer of the heart.



Edited by Mary Morrison





## GIVE TO THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

Love is doing something for someone. And you can give love to many people in desperate need, right now, by sending a contribution to the Presiding Bishop's Fund, the official channel for world relief in the Episcopal Church.

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E-3-72



# Switchboard

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

—THE EDITORS

## NEW DIMENSION

The article "I'm Having the Spiritual Time of My Life" by Myra K. Bush in the January issue was by far one of the most excellent articles I have read in *The Episcopalian*. It was the kind of thing we need to [read] today.

Articles such as this are helpful to us as we try to grow in our relationship with Christ.

Two years ago I met a 19-year-old "Jesus person" whom Christ had delivered from heroin addiction. Through her personal witness and life the Person of the Holy Spirit became real to me, and a whole new spiritual dimension opened up.

*Robert H. Crewdson  
Haymarket, Va.*

## AN AUTHOR REPORTS

Thank you very much for [printing] my story, "I'm Having the Spiritual Time of My Life." I was completely taken by surprise when I received two calls from priests within the city, stating: they thought the story great and were so happy that a denominational magazine would take a look at the new, spiritual-renewal-small-groups that are forming within the structured church. Needless to say, I was highly complimented that Christ has given me the ability to say something worthwhile and that strangers would take the time to call.

Also, several hundred mimeographed copies have been made of the article here on the island. They have been distributed, by the young people, to parents. These kids have found Christ and are so excited about it (some from completely non-religious homes) that they want to tell and share their new experiences with their families. Evidently the article says what has been in their hearts, yet they could not approach their parents with it. Now an adult has said it, they can talk within their homes about their encounters with God.

*Myra K. Bush  
Miami, Fla.*

## PRAYER BOOK CRISIS

Thanks for bringing into the open one of the smoldering threats to the Episcopal Church. I refer to "The Prayer Book

Crisis" [January issue].

In our congregation we blunder through a service, not knowing what to say when, all the while noting words we question and doubting whether in all honesty we can repeat them. This was never so in the Prayer Book Service.

Who started this whole revision and why? Certainly it was not the parishioners who have been refreshed by the Prayer Book Service. Whoever the butchers may be, I only hope someone will stop the ruthless destruction of something beautiful and dear to so many people.

*Dianne Graves  
White Plains, N. Y.*

Having now read and digested all the "Prayer Book Studies" to date, I find myself joining many "old-time" Episcopalians who are unable to stomach the proposals, not only from nostalgia or an aesthetic sense or from a sense of literary values but also because of the theological trend toward which, if not actually embraced therein, the proposed alterations are directed—despite the Commission's disclaimer of proposing theological change, with especial reference to eucharistic theology. It is not my purpose here to delineate the protested changes; rather, I suggest a mode of publishing the proposed changes when General Convention finally adopts them as "authorized Forms of Public Worship."

Since the Act of Uniformity [apparently is] being set aside and a variety of forms (Liturgies I, II, and III) are to be authorized for use, it appears logical to suggest the revised offices, when approved and authorized, all be published as appendices or supplements to the Book of Common Prayer, as revised in 1928.

This will permit those parishes, in which the consensus of the rector and congregation find the present Prayer Book and Kalendar better suited to their particular religious needs than those of the proposed revisions, to continue our traditional pattern of worship. At the same time it will not infringe upon the rights of any other parishes to use the revised rites, which they may find acceptable. Such a procedure would leave the final choice of the "Liturgy" to endure to the Holy Ghost.

There is ample precedence for such an approach: the Elizabethan settlement with respect to the position of the holy table, or altar (later overthrown by Archbishop Laud), in which each parish decided the matter for itself, as well as our own American rubric permitting the substitution of the phrase "He went into the place for departed spirits" for the

Apostles' Creed's "He descended into hell."

Such a procedure has the further advantage of preventing the alienation of many good churchmen and churchwomen who find that in good conscience they can worship Almighty God in no other way than that set forth in the Book of Common Prayer.

*C. Leighton Erb  
Essington, Pa.*

## ACU ON COCU

Your reporting on the American Church Union Council's action, with reference to the COCU call for regular open communion on the part of the Episcopal Church, is not entirely accurate. There was no "extensive debate."

The motion calling for a rejection of the COCU call on the basis that it bypassed the whole matter of official action by the constituent groups on the nature of the ministry and of the priesthood, and noting that the COCU action violated the official statements of Order which have been repeatedly expressed by succeeding General Conventions for many years up to and including the 72nd Convention in Houston, was passed quickly and unanimously. The only discussion involved a firming up of the resolution to state that, from the standpoint of the Council of the American Church Union, acceptance and ratification of this COCU resolution created a potential divisive issue which could very well lead to division in the Episcopal Church.

*Albert J. DuBois  
Pelham Manor, N. Y.*

## GENDER OF THE SPIRIT

The discussion in your columns headed "Jesus was a Feminist" misses the whole point. The first chapter of Genesis states that God made man in his own image, male and female. Thus the image (nature) of God is both masculine and feminine.

In all Semitic languages, including Aramaic, the language of Jesus, the word "spirit" is feminine in gender. In Greek "spirit" is neuter; the Holy Spirit is an "it." In Latin *spiritus* is masculine; the Holy Spirit is a "he." These make the command of Jesus "You must be born of the Spirit" nonsense. How can we be born of an "it" or a "he"? We are born of the Spirit which is the feminine element in God. "Begotten by the Father"—"conceived by the Holy Spirit"—well, of course.

In the language of Jesus, the Christian creeds make sense. In ours, they do not.

*Irwin Tucker  
Chicago, Ill.*

*The Episcopalian*



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# THE Episcopalian

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March, 1972



REFLECTIONS ON A DRAMATIC TALE  
FROM OUR PAST WHICH  
OFFERS LESSONS FOR OUR FUTURE.

# Jonah, J.J. and the Bishop

Early Christians had a habit of picturing Jonah and the whale in the mosaic floors of their churches. Diggers, excavating in the imperial Roman city of Aquileia, have discovered at one level under the rubble a fourth-century Christian mosaic in stunning colors which depicts Jonah's deliverance from the belly of the whale.

The early Church, oddly enough, did not depict Christ upon the cross, nor yet the resurrection, or even the deeds of Jesus. Time and again they chose Old Testament scenes whose keynote is *deliverance*. Doubtless they remembered their Master's words in Matthew's Gospel when certain scribes and Pharisees had come to Jesus asking for "a sign." Jesus answered them with: "...no sign shall be given...except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth." (Matthew 12:39-40 RSV)

As God's deliverance had come to Jonah, so it came to Christ after the crucifixion, and so, the early Christians believed and knew, salvation came time and again to them. Early Christians needed only the depiction of Jonah's adventure—their only sign—to remind them what their faith in Christ was all about.

What has this sign of Jonah to do with Episcopal missionaries? In the middle of the nineteenth century two lives, quite different, became interwoven on the American frontier. One was a Canadian Ottawa Indian named J. J. Enmegahbowh; the other was the Episcopal Bishop of Minnesota, Henry Ben-

jamin Whipple. Enmegahbowh was ordained to the priesthood of this Church by Bishop Whipple in 1867.

Minnesota at that time was the frontier scene of warfare, murder, and white man's treachery against persons then regarded as an "inferior" race. Across the most incredible obstacles these two missionaries, one Indian, one white, came to love one another in the cause of Jesus Christ. Bishop Whipple wrote of Enmegahbowh:

*I have known Enmegahbowh in sunshine and in storm, and he has been to me a faithful friend and brother. He has been my companion in many of my journeys in the wilderness, and while he is most thoughtful in character, he possesses a vein of fun which, I suppose, he has more often revealed to his bishop than to any other.*

It was not in the vein of fun, however, that Enmegahbowh wrote his life's story for Bishop Whipple. Enmegahbowh had, through a series of adventures, come to settle among the Chippewa Indians in Minnesota. He had married a Chippewa woman and promised to remain in the tribe. As time went on, however, he became deeply discouraged for none but his wife joined him in his faith. Why after all should the Indian accept the white man's faith!

As a result the deeply discouraged Enmegahbowh traveled with his wife to the headwaters of Lake Superior, intending to take the sailing ship east to the home of the Ottawas. But twice the vessel had to turn back from the inland sea because of terrible storms. Twice Enmegahbowh thought God was angry

with him for leaving his post as a missionary. Had not the captain cried, "Surely, something is wrong about this vessel, and we must perish!"

But that is not all, and now let this Indian priest tell his own story.

"Here Mr. Jonah came before me and said, 'Ah, my friend Enmegahbowh, I know you. You are a fugitive. You have sinned and disobeyed God. Instead of going to the city of Nineveh, where God sent you to preach His word to the people, you started to go, and then turned aside. You are now on your way to the City of Tarshish, congenial to your coward spirits. The consequences of your sin and disobedience are upon you.

"God is great. He knows of your every step. He governs the elements of the world, and He has sent this wind to tell you that you cannot escape without His notice. Enmegahbowh, I pity you. The only way you can find mercy is in deep repentance of your sin. Let me tell you an incident of my life which took place many thousand years ago. God spake to me and said, 'Jonah, arise, go to Nineveh that great city, and cry against it, for their wickedness is come up before me.'

"I arose to flee to Tarshish from the presence of the Lord. I started to go down to Joppa, and I found a ship going to Tarshish. I went on to the ship, and as she was going on her way, the Lord sent a great wind, and there was a mighty tempest in the sea so that the ship was like to be broken. My friend, it was precisely your present predicament....

"You have run away from your work to a country congenial to your cowardly spirit. The Lord has dealt with you as

By John F. Woolverton



He dealt with me. Have you faith to say as I did, Take me up and throw me into the sea? If so, where is the big fish to swallow you?

"There is no whale in this lake, no fish big enough for your huge body. Hence, if they cast you in, it is the end of you. Your dear companion is watching your movements. She was persuaded that you were the cause of the evil, and warned you after the first disaster."

And so Missionary Enmegahbowh—delivered—returned to Minnesota. Did he really believe Jonah had spoken to him? As perhaps only Bishop Whipple knew, he—the bishop—was dealing with a man of remarkable sensitivity and sophistication, for the Indian priest concluded thus:

"Dear Bishop, I know you will not understand me to say that I saw Jonah with my natural eyesight. Oh, no, I saw him with my imagination. What is your great Milton's firey lake, what the exquisite scenes of his paradise save the products of imagination?"

Two men of emphatic faith in the living God who demands much and gives more. Deliverance came to the In-

dian priest as it had come to Jonah: deliverance for service, for a task too great for frail men.

And what of Bishop Whipple? Deliverance for him was inextricably combined with deliverance for the people to whom he had committed his life. During his forty years in Minnesota this man struggled for the rights of Indian people. He knew and visited every president from Abraham Lincoln to Grover Cleveland, seeking redress for wrongs done, treaties broken, lives lost on both sides, white and red.

After a moving scene between the president and the bishop at the White House, Abraham Lincoln told a friend: "When you see Lute, ask him if he knows Bishop Whipple. He came here the other day and talked with me about the rascality of this Indian business until I felt it down to my boots. If we get through this war, and I live, *this Indian system shall be reformed.*" It was to no avail, finally, as we know.

"Bishop Straight Tongue," as his Indian people called him, was the sort of man who learned dentistry and primitive medicine to aid white and red alike. One of his fellow bishops once refused to sign a petition, saying, "I hope you will not bring politics into the House [of Bishops]." Alonzo Potter, observing Bishop Whipple's distress, was told, "My diocese is desolated by Indian war; eight hundred of our people are dead, and I have just come from a hospital of wounded and dying...and he responds by calling it 'politics.'"

For Bishop Whipple the days were dark. Deliverance in the larger sense did not come to him as it came to the Rev. J. J. Enmegahbowh on Lake Superior. There was no reconciliation.

Perhaps as we think about the one hundred and fiftieth anniversary of the Domestic and Foreign Missionary Society of the Episcopal Church, that deliverance and that reconciliation may yet come in some small way. Indeed, we may repay the debt and realize with Jonah that deliverance belongs to the Lord.

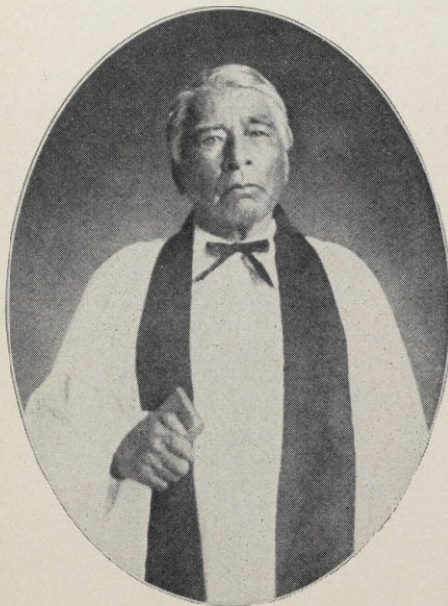
We can give thanks to God for J. J.

Enmegahbowh and Henry Benjamin Whipple and many others in our history who preached forgiveness and the power of Jesus Christ in men's lives for love to God and man. We can fulfill something of Bishop Whipple's words when he said: "It will not be in my day, but my children's children may thank God that He gave me grace to be the friend of this helpless race. In that faith I can work and bide my time, and die."

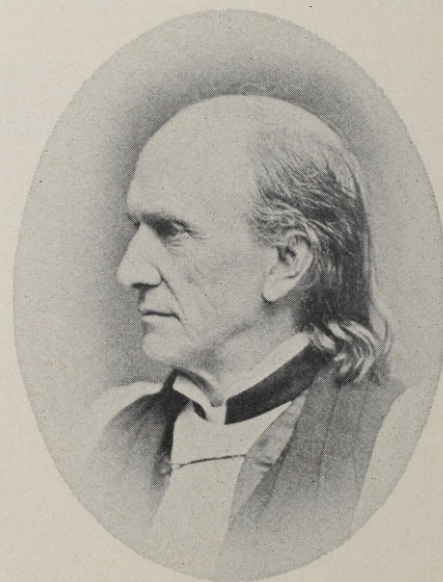
Well, bishop, we are your children's children in Christ. We do give thanks—for the sign of Jonah, for you and many other missionary brothers in the faith on this day of deliverance and reconciliation. Perhaps some future generation will see that we, too, like the ancient Christians of Aquileia, did not forget to remember that deliverance under the sign of Jonah comes from the Lord.

None of us is so foolish as to suppose the celebration of a major anniversary is going to reinvigorate, to put steel in the spine of Christian people in the Episcopal Church. But in the longer run, the message is this: let us grasp our

*Continued on page 44*



*The Rev. J. J. Enmegahbowh, the first Indian ordained in the Episcopal Church, died at White Earth, Minnesota, June 12, 1902, among the Chippewas to whom he had ministered for fifty years.*



*Africans of Cape Palmas, Liberia, presented the new Bishop of Minnesota, Henry Benjamin Whipple, with his first missionary offering—\$70 "to carry the Gospel to the heathen in America."*



One is tempted at times to regard the Church's missionary efforts in the more remote parts of the world as just more dollars down the drain. Indeed, because many areas in which the Church is at work are far from our suburban doorsteps, the whole reason for the Church's being there often seems unreal and unnecessary.

One of the more effective bridges between "out there" and "back home" has been the companion diocese program which begins not only diocese-to-diocese communication but parish-to-parish and sometimes person-to-person interchanges which have proven lasting and mutually valuable.

A group of us, all Texans, recently took an 18-day, 20,000-mile trip to visit our companion diocese in Malawi, Central Africa, a people who have received budgeted help from the Diocese of Texas for the last six years. Malawi divided into two dioceses recently, and we went to celebrate this and our adoption of a new three-year partnership with the new Diocese of Lake Malawi.

Though we certainly don't know all the answers to all the questions, we did acquire a somewhat better understanding of the spiritual and political workings of our adopted diocese. Our first real shock was discovering the Africans have as much to offer us as we have to

# TAKING A MOON CROSS TO MALAWI

By Lucille Germany

give them. The second, a companion diocese is not only a force for people-helping but for nation-building in this part of the world, a realization that gives the work an even greater importance and urgency.

Headed by the Rt. Rev. Scott Field Bailey, Texas' suffragan bishop whose particular jurisdiction is the missionary work of the diocese, our group of fifteen consisted of three priests, the treasurer of the diocese, two doctors, one a former medical missionary to Malawi,

and several other lay persons.

In addition to expressing Texas joy at the inauguration of the new diocese, we went to witness the enthronement of the new bishop, an event made more significant because he is the first African to be so elevated in that land. He is the Rt. Rev. Josiah Mtekatika, a six-foot, 200-pound man of proud stature and humble mien. "I come to you as one who serves," he told his people at the enthronement. It is the resounding note of his whole ministry.

We wanted to see how the whole thing works. Where was our money going? Texans wanted to know. Do the Africans really need our help? Or is the companion diocese program just another "feel-good machine" for affluent Americans?

Indeed not, we discovered after five days and nights spent calling at villages, churches, thatched-roof schools and hospitals, asking questions, taking notes, snapping pictures, and making tapes.

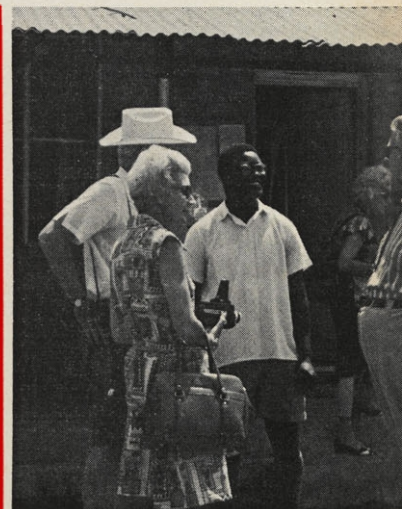
Beginning at diocesan headquarters in rural Malosa, sixty-five miles from big (population 170,000), modern Blantyre, we came under the care of the Rt. Rev. Donald Arden, lately Bishop of Malawi, now Archbishop of Central Africa and Bishop of Southern Malawi. He and Jane are a vivacious couple whose physical energy is constantly marvelous, especially when one tries to keep pace



Archbishop Donald Arden (center), Bishop Josiah Mtekatika (left), and Bishop Maurice Ngahyoma (right) preside at All Saints' Church, Nkhota Kota, for the inauguration of the new Diocese of Lake Malawi.



**Fifteen Texans  
visit their companion  
diocese for an  
installation of a new  
bishop and an eye-  
opening tour of what  
Christians are doing in  
a place that used  
to be "over there."**



Visitors from the Diocese of Texas call at a hospital in their MRI companion Diocese of Lake Malawi. A new three-year partnership has begun between the two.



with their brisk strides up and down the many hills.

They ran us through an unbelievably tight schedule consisting of stops at small villages, a youth hostel, a teachers' training school, an engineering works, on to Nkhota Kota, Central Africa's largest primitive village (laid out like thatched-hut suburbia), and finally on to Likoma Island, six hours by boat across Lake Malawi from the mainland.

As we compared notes, we seemed to agree generally that we were seeing three characteristics: initiative, ingenuity, and individualism. The hospitals were clean and well organized. Most had little equipment by our standards but treated a formidable number of patients daily.

An African hospital is a lot like a market place. Crowds perpetually mill around it. Some are members of the patients' families, "doing" for them. Others are outpatients coming in for regular treatments or doses of medicine for the leprosy, bilharzia, TB, gonorrhea, malaria, or dysentery which commonly afflict them.

Nutrition, or lack of it, is the big problem. You see many posters showing a smiling baby with well-proportioned body under the caption: "This is what a healthy Malawi baby should look like." The basic daily diet essentials, in terms of local foodstuffs, are listed beneath.

The nurses and medical assistants who staff the hospitals are kind, cheerful, and proud of the task being done. They pin much hope on new rural electrification programs dependent on the completion of several new dams, including a major one being built by Mozambique on the Zambezi River and scheduled for completion in 1974.

The schools, although for the most part quite plain and with minimal equipment, seem to be doing a good job. We saw some modern introductions such as at the secondary school in Malosa which, with its new wing equipped with World Bank money, has a surprising array of lathes, power saws, and drills in its shop and electric ranges in its home economics cottage.

Elsewhere we found the Malawians almost entirely dependent on the primitive and the make-do. It was good to know that in some instances they are able to learn skills for the space age as well as how to cope with today's village problems.

The revolution in education has found its way here, too. We were told that a new syllabus is being introduced which will allow children to take more initiative in their own education. Many of the country's leaders come from the diocesan-sponsored secondary schools. We were told that after high school these young people can go as far as they care

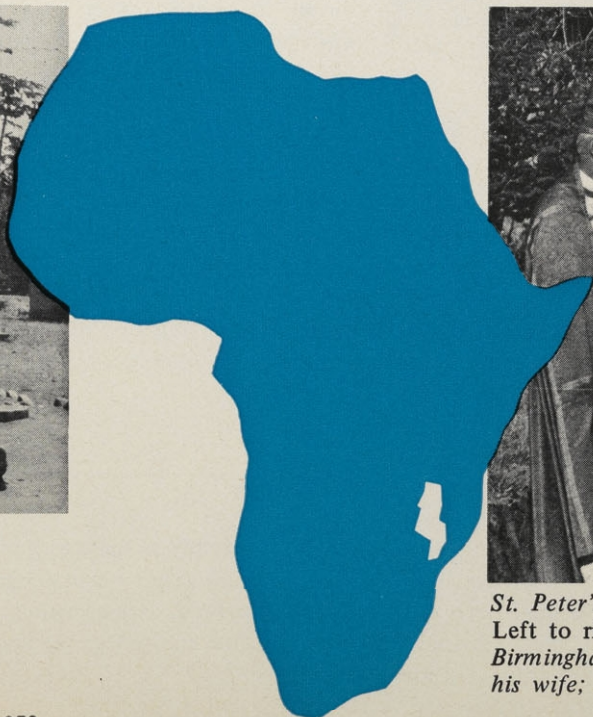
to in government or business. Some go on to one of the country's several universities. Some return to their villages to pass their skills on to their neighbors.

One of the most impressive self-help programs is the model farm operation at Malosa. Rural Africans may come here for information on agricultural techniques which in many areas have progressed little beyond the short-handled hoe. Here, through actual observation, they can learn to improve their own methods and get ideas for new crops, ranging from farm-pond fish and ducks to vegetables.

The schools and hospitals, lay, nurse, and teacher training centers gave us insight into the many problems connected with serving in this land. Europeans and educated Africans are front line troops in a war against disease, over-population, witchcraft, and primitivism of all types. We were impressed with how far the *kwacha* (\$1.12 US) stretches in the distribution of medicines, food, housing, and education.

You see little of the handout philosophy. The Africans want to pay if they can, and in most cases they are expected to do so. Even the leprosarium patient pays according to his ability. True, it is a minimal 10 *tabala* (approximately \$.10) a day, but it helps to meet expenses which fortunately are not high either.

*Continued on next page*



*St. Peter's Cathedral, Likoma Island, scene of the new bishop's enthronement. Left to right: Texas Suffragan Bishop Scott Bailey; Bishop Lawrence Brown, Birmingham, England; St. Peter's Dean Masekwanthu; Bishop Mtekatika and his wife; Archbishop Donald Arden; and Bishop Maurice Ngahyoma, Ruvuma.*



Secondary school students pay between \$20 and \$30 per year, and a woman enrolled at the lay training center for courses in home-making, cooking, nutrition, and sewing pays a similar amount. The beauty of the whole system is that once an African learns something, he immediately passes it on to someone else.

In the near future, the problems with which Malawians cope will be much more complex. Three giant buildings of concrete and steel already pierce the African sky. They are the nucleus of the new capital city of Lilongwe which the Banda government, with South African money, is building out of the bush *a la Brasilia*. By the end of the century this fully planned capital is expected to have a population of 500,000, an intercontinental jet airport, divided highways, industrial districts, and educational centers.

The country is already beginning to call for tourists. The Banda government has begun to modernize and add hotel facilities. Government-financed publications plug Malawi's vacation opportunities, including game watching, lake sports, fishing, varied scenery, and the delightful year-round climate. Tourists will likely not be long in descending in force upon this unspoiled land.

Africans bring a sense of celebration to the simplest acts. Since the two events we witnessed—the inauguration and the enthronement—were by no means simple, the celebration was intense and spirited.

At Nhkota Kota we were impressed by how many Africans can crowd into one church (and crowded churches are by no means unusual, we were told), by their deep reverence during the service, and by their obsession with ceremony—it was cope and mitre all the way with incense and sung responses. Through the entire long ceremony not so much as a coconut mat lay between bare African knees and brick floor.

In the outdoor speechmakings afterward we heard a Presbyterian minister say the celebration had almost made him forget he was a Presbyterian...a government minister urge Church and

state to work together for the country's good...Bishop Lawrence Brown of Birmingham, England, representing the Archbishop of Canterbury, call the new African bishop a "true son of UMCA" (Universities' Mission to Central Africa) ...and we saw the Texas bishop place about the new bishop's neck a fiery golden cross amid cries of awe from the pop-eyed audience.

Their astonishment followed the announcement that the cross was made of Mylar, a special material from the heat shield of Apollo Fourteen, "a cross that



*Dancers and musicians enliven the inauguration celebration at Nhkota Kota, a village in the new diocese.*

has literally been to the moon and back." Transistor-radioized Central Africa seemed to be thoroughly familiar with America's moon feats.

Following such a long celebration, a second chapter might be thought anticlimactic. Such was not the case with the next day's enthronement on Likoma Island. Here was African simplicity, African friendliness, and African joy distilled in one hand-clasping, singing, undulating welcome to us as we stepped from the dinghy onto the barren island on which the impossible Cathedral of St. Peter clings to a hilltop, its sheet

metal roof catching silver from the sun.

The cathedral was built in the six years from 1905 to 1911 by "people who had never seen a cathedral." Now it seems to be falling down, victim of earth movement and termite invasion. Its two front towers are now scaffold-shrouded as restoration goes on under the guidance of young Presbyterian Dan McKee who is so in love with the place that he vows to keep at the task even if money runs out.

The cathedral—320 feet long, 85 feet wide, complete with gothic arches, carved soapstone, and stained glass—was the scene of the enthronement, a vibrant and touching ceremony in which the new bishop spoke warmly of his joy and his intense desire to see his people able to help themselves.

Our visit to this friendly land came to an end here with some of us wishing we might join those expatriates who seem to find such satisfaction in doing basic tasks in a country where the future is tantalizing and the present richly rewarding.

Meanwhile, the Diocese of Texas in its companion relationship has an even more fearful job to do. It must help the Africans prepare for the inevitable arrival of civilization, enabling them to cope without losing any of their tremendous faith nor their exciting churchmanship.

And in return? Every contact we made with this fervently religious people, this land where Christians pack churches every Sunday, where hymns are sung from the heart, and where the few *tambala* dropped in the collection basket may be next week's market money, renews our closeness to some of the simpler human responses, often forgotten in our civilized jungle. We need this experience as much as our companion diocese needs our Texas dollars. ◀

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**Lucille Germany is managing editor of *The Texas Churchman* and a member of Good Shepherd, Friendswood, Texas, which is close to the Manned Spacecraft Center.**



# MORE PARISHES ON THE GO

Ten good, tested ideas which could  
work for your parish

Two parishes and three priests in suburban Minneapolis, Minnesota, are conducting an experiment. St. Alban's and St. Nicholas' and their respective rectors—the Rev. Paul Hallett and the Rev. James Riley—join with the Rev. James Howie, associate rector of both parishes,

## 1 Three for Two Team

to share preaching and services. Each clergyman preaches about eight sermons during a twelve-week period, and lay people work on Christian education, adult education, and youth projects.

The two parishes have begun holding Thursday night services for people who cannot come on Sunday. "Freedom is the main benefit of the team approach," says Mr. Howie. All three priests agree.

St. James' Episcopal Church, Warrenton, Virginia, has a "missionary-in-residence," and the parish wants to share him.

The Rev. Elijah White, just returned March, 1972

from the Fiji Islands in the Pacific, was hired by St. James' for six months. The parish is paying Mr. White's salary by special gifts and hopes to obtain part of the money from honoraria paid for his

## 2 Have Missionary; Will Share

speaking elsewhere in the diocese. This idea for using a returning missionary's talents is "one of the most exciting programs I've heard of in twenty years," says Paul Tate, Executive Council's overseas department head.

St. David's Episcopal Church, Topeka, Kansas, has found a way to translate into action "No hands but our hands to

## 3 Ministry Well in Hands

do His work today." As newly elected vestry members and officers of the Women of St. David's begin each year, they hold retreats to determine "What is a Parish?" and "Why is a Parish?"

The parish's lay ministry is divided into five parts: emergency service, blood bank, transportation, communication, and lay ministry services. Lay ministry services involve craft work and calls on hospitals, convalescent homes, and shut-ins. Men and women greet newcomers in the narthex each Sunday and later take them to coffee in the parish hall.

All these make the parish a community of love and caring.

## 4 Introductory Offering

Mr. and Mrs. John Drew Elliot started something at St. Martin's Episcopal Church in Charlotte, North Carolina. And it has turned into an exciting venture.

The Elliots invited twenty St. Martin's members, all chosen for their warm personalities and ability to communicate with all ages, to meet in their home. At



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the meeting each was asked to take responsibility for personally inviting newcomers to visit St. Martin's. Using lists of names supplied by the rector, the church guest book, and parishioners' friends and neighbors, the twenty people began to call upon newcomers and recruit St. Martin's Welcome Class.

The new guests were invited to a series of Sunday morning classes held at the regular church school hour. Classes included a history of St. Martin's, a talk by Rector Bart Sherman on the basic beliefs of the Episcopal Church, an introduction to the vestry and its responsibilities, a talk with the Parish Council, and one session on "Where do you fit in?" When classes ended, each member answered a questionnaire to help the church determine each newcomer's special interests and his evaluation of the class. Results were good: the program's on for another year.

## Twilight Worship Workshop

One Sunday evening in January worshippers at St. Paul's Episcopal Church, Durant, Iowa, had a candlelight service in the basement. Instead of listening to a sermon, they were invited to compare notes with comments the celebrant made on three Scripture lessons.

It was part of a series of services St. Paul's is having Sundays at 6:00 p.m. for members who can't attend morning services and so the church can provide variety, trying out new forms of worship as well as ancient, without disrupting the established pattern. St. Paul's publishes a schedule of services in the church bulletin so worshippers may choose those they wish to attend.

On another Sunday St. Paul's used the 1970 Rite in a farewell service for a young man of the parish who left for military duty. The church celebrated the Octave for Christian Unity by using the Consultation on Church Union Liturgy. At the end of January St. Paul's returned to the 1928 Book of Common Prayer.

Christ Episcopal Church and Myers Park Baptist Church in Charlotte, North Carolina, are establishing a joint "experimental university" to offer courses,

## Ecumenical Resource

ranging from needlepoint to biblical theology, which are not available from more formal educational institutions.

"The courses will be short-term, very informal, and generally will provide non-professional opportunities for growth and learning by those who want to learn things that are sense and non-sense," say the sponsors.

## Rectory: Better Days for Heads

The handsome former rectory of Grace Church, Newton, Massachusetts, with its nineteen rooms and several baths and pantries, has been made available to the Newton Mental Health Association for a headquarters and children's clinic. This arrangement, approved by the Town's Land Use Committee, was made after the rector and his wife moved to their own home.

## Lockup Style Worship

A taste of what a prisoner's life is like was offered to parishioners of St. Augustine's Church, Washington, D.C., recently when they arrived at a service to find club-carrying guards ordering them to their seats and barking out the rules—"No talking, face forward, hands folded in laps."



The Rev. William S. Pregnall, rector, told the "prisoners" when to sit, stand, and pray, and the "guards" patrolled the aisles, making sure they stayed in line.

Finally the "guard" with a rifle climbed down from his guard tower, saying, "Let us break our bonds. The peace of the Lord be always with you." The congregation was relieved to answer, "And also with you."

As Father Pregnall dismissed the congregation with, "Let us go forth in the name of Christ," one parishioner whispered, "I'm sure glad I can. Thanks be to God."

## 9 Love's Hedge for Crisis

St. Mark's Church, Foxboro, Massachusetts, has begun a Building Life Fund to function as a discretionary fund through which the people of the parish can express their love for those who face unforeseen crises.

Money for this fund is to come solely from the spontaneous response of parishioners with no canvassing. It will be used to "stand behind people. . . and release the fresh wind of hope."

## 10 YEAH for Jobs

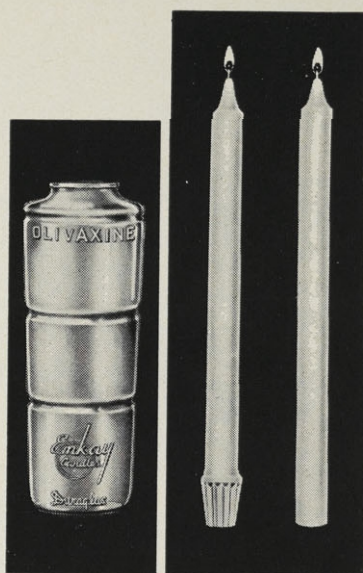
St. Paul's Church, Marion, Ohio, offers a clearing house designed to assist 14- to 18-year-olds to find odd jobs. Called YEAH (Youth Employment Agency Headquarters), the agency is operated as a community service without fee.

St. Andrew's Church, Youngstown, Ohio, has a job training program for youth aged 13 to 16 which also places graduates of the courses at hourly rates of \$1.50 to \$1.75.

March, 1972

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# WOMEN'S LIB *THE CHURCH* COMPATIBLE?

Women aren't so much," goes one popular saying, "but they're the best other sex we have."

How would you like to go through life with that overriding thought in the back of your mind? Most people (we hope) wouldn't come right out and say it that way, but it sums up quite nicely the attitude women have lived with and fought against for centuries. And what is "liberation," after all, but an attitude?

Many women throughout history have been liberated—Cleopatra, Susan B. Anthony, Florence Nightingale, Amelia Earhart, and Margaret Mead, to name an obvious few. But for every one of them thousands more have accepted their fate as second-rate citizens. They have subordinated themselves not necessarily because they wanted to but because it was expected of them.

The Church seems to have expected it, too. The clergy have always been men. Although the possibility of sharing the priesthood with women was proposed at the 1970 General Convention in Houston, it was voted down, preserving the Episcopal priesthood as a

male stronghold for another few years.

Only in the past five years have women been allowed to hold seats on that power-wielding parish board of directors—the vestry. And only in 1970 were women allowed to vote at General Convention. Even the several orders of Episcopal nuns must have a male priest visit regularly to celebrate the Eucharist.

This situation is due mainly to the Church's view of itself as a family with the priest as *father*, the leader of the congregation, the head of the family group. He looks after his flock and presides over the table. The worship of the Episcopal Church is not centered so much in the individual home as in the church at the altar where all people join together to worship God—not as individuals but as a corporate family, the body of Christ. How much of this patriarchy is theological and how much is a mere reflection of secular society?

Actually, the Church has a fat dossier of women saints, many of whom have had little to do with home and

family. St. Joan of Arc heard "voices" urging her to save France from the aggressors and went off to war at the age of 13. Burned at the stake before she was 20, she was canonized four-and-a-half centuries later. St. Katherine of Alexandria, so the legend goes, was well-born, educated, and beautiful. She publicly protested to the emperor against the worship of idols. She refused to deny her faith and marry the emperor, who then had her beaten, imprisoned, and finally beheaded. St. Mary, of course, is the most honored of all saints, having been chosen by God to be the mother of His Son.

Secular society is changing its views about sex roles. People experiment with communal living which involves a sharing of adult responsibility between men and women. The Women's Liberation Movement is exerting influence. Divorce or widowhood often places the mother at the head of the family. Upheavals in the family structure may soon reverberate within Church structures. Thus far, the most noticeable change has been the ordination of a small number of women

**By Rodney Lawrence**



deacons in the Episcopal Church and two women priests in Hong Kong.

St. Paul's letter to the people of Corinth deals with some ladies who were trying to wield some unladylike influence: "As in all congregations of God's people, women should not address the meeting. They have no license to speak but should keep their place as the law directs. If there is something they want to know, they can ask their own husbands at home. It is a shocking thing that a woman should address the congregation." (I Corinthians 14:34 NEB)

It's nice to think womankind has progressed a little in the 2000 years since that time. St. Paul is also given credit for a rather left-handed compliment to the institution of marriage: "Better to marry than to burn."

Custom and history have designated three choices for the unliberated woman: (1) marriage, (2) a convent, or (3) ignominious spinsterhood. The Church believes marriage is a vocation. Just as all men do not have a vocation for medicine, law, or the Church, so all women do not have a vocation for marriage, housework, and caring for children.

Some may want to be teachers, secretaries, or nurses; others may want to be doctors, business executives, or even automobile mechanics. Some feel they can combine marriage and a career, but some believe a career is the most important thing in life.

They aren't interested in grocery shopping, vacuuming, or washing socks—they have a burning desire to find a cure for cancer, to negotiate a peace settlement, to wield the power of an industrialist, or simply to use the academic knowledge and stimulated curiosity gained from college study.

Interestingly enough while men are also pressured into marriage, we assume they will combine marriage and career. The man who stays home while his wife works is a lazy bum, but the woman who stays home while her husband works is a good wife and mother!

Little girls are still playing with dolls and toy stoves and being told "when you grow up and get married"—not even given the choice of an *if*. Society's traditions dictate that whereas a man can be self-sufficient, a woman is nothing unless she becomes an appendage to a man. This attitude contributes tremendously to the high divorce rate, as well as to the great number of unhappy marriages which leave legions of battle-scarred offspring.

A recent joke proclaims the high divorce rate to be a direct result of the high rate of marriage. There is much truth in that. With the pressure for

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**Can a liberated  
woman find happiness  
and fulfillment in  
a church which  
offers her few  
vocational choices  
and reflects the  
patriarchy of  
secular society?**

---

women to marry and the romanticization of bed and board, many girls marry to escape what they feel are the abnormal problems of their own families. Some marry early because they're curious about sex, and marriage is the only "respectable" way to find out about it. If they don't like it, well, there's always divorce.

Some are in love with love and find that love is more than a feeling. It's a lot of hard work, too. Some marry because all their friends are married, and they like to conform. Then there's the "I'm-already-27-and-George-looks-like-my-last-prospect" syndrome. Is this the way to enter into Holy Matrimony?

Liberation can create a more honest and realistic approach toward marriage. If liberation can decrease the rate of

marriages entered into for the wrong reasons, the divorce statistics ought to drop accordingly. When, and if, a girl does decide to marry, she can enter into this lifelong commitment not in search of support and protection but offering herself as a whole and worthwhile being.

The goal of today's woman, I believe, is basically the same as it has always been: to fulfill herself as a person. A woman must learn to respect herself as an individual, to make use of her God-given capacities, to live a life in which her potential is realized—in which her being is not wasted in trivia and banality. The Christian woman knows her worth as an individual because Christ is in her and is part of her.

This fulfillment takes different forms because *people* are different. For one woman it may be a career outside the home—not a career to keep busy and to try to forget a basic unhappiness but a career which stimulates and inspires creativity, one which becomes a part of the woman and her fulfillment.

Another woman may prefer to devote herself to home and family—not because it is expected of her but because it is an act of love, because she finds fulfillment in little things well done. She chooses not banishment to change diapers and wipe tears but that which gives her the utmost joy in a child's smile and the wonder at God's most precious creation unfolding within her hands.

Whatever life's work a woman chooses, it should be something done for the need and the love of it and not for its expediency. Each individual has a vocation in which she can feel she is contributing her all to God's plan. Her goal should be to find this vocation and thus fulfill herself as the person God means her to be. ◀

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**A former French teacher and secretary, Rodney Lawrence is a "full-time housewife and mother—by choice!" She lives with her priest-husband, John, and 20-month-old son, Jeffrey, in Nyack, New York.**





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## Too Many, Too Close

America's worst urban problem is not crime, or traffic, or money.

It's people. Too many people living too close together.

The 1970 census showed that about two-thirds of the U.S. population now is huddled together in urban areas comprising less than 2 percent of the nation's land area.

Overcrowding either causes or complicates virtually all of the other difficulties involved in the present urban crisis—traffic congestion, housing shortages, racial tensions, crime, air pollution, inadequate municipal services.

It also contributes to the rapid deterioration of manners—the disappearance of ordinary decency—from human relationships in big cities. Psychological tests have demonstrated that rats, when placed in an overcrowded cage, become tense, irritable, insecure, and finally vicious. Excessive proximity seems to have the same psychological effect on human beings.

While two out of three Americans are struggling with the increasingly inhospitable environment of urban life, 98 percent of the nation's land area, including many of the most beautiful sections, remains underpopulated. In this vast expanse of town and country America, life is less stressful, the pace is more leisurely, the

air is cleaner, the cost of living is lower, and it's still possible not only to know your neighbor but to love him.

Clearly the time has come for a reversal of the flow of population into urban centers. And there are encouraging signs that such a reversal may be in the making.

Between 1950 and 1960, so many people moved into cities

**“ people who live in  
non-metropolitan  
areas. . . a proposed  
deduction from  
their income taxes ”**

that their populations grew about 50 percent faster than that of the nation as a whole. But during the decade 1960 to 1970, the growth rate of metropolitan areas was only slightly greater than that of the total population. This indicates a significant slowdown in urbanization.

All that's needed to start population flowing in the opposite direction, many experts believe, is for the federal government to offer some inducement for people

to quit the overcrowded cities and start life anew in the great open spaces.

Government action to influence population movement has abundant historical precedent. It has been done from the earliest days of the republic through land grants, homesteading laws, subsidized transportation facilities, and other devices of public policy which encouraged frontier settlement.

Today the most feasible incentive probably would be some kind of tax benefit. For example, people who live in non-metropolitan areas might be allowed a special deduction from their income taxes—a not unreasonable benefit, inasmuch as they generally cost the government far less than city dwellers.

President Nixon has been nibbling at the idea of bold federal action to encourage more balanced population growth and to “revitalize rural America.” But so far the President has committed more rhetoric than resources to this endeavor. The current federal budget provides nothing more than a continuation of existing rural programs at a cost of about \$1 billion a year. That's less than one-half of one percent of the total and can hardly be deemed a major effort yet. ◀





## Would disability force your minister to resign?

Let's hope not. But let's also consider the results of a recent nationwide study of disability among ministers. Approximately 13% of one group of ministers indicated that they had to resign, or will have to resign, because of disability. Others reported that they did not continue to receive a salary from their churches after they were disabled, while still others said that their wives had to go to work. And in cases where a supply minister was hired, 7% of the disabled ministers indicated that they paid the supply minister out of their own salaries.

If your minister should encounter disability—temporary or permanent—could your church continue paying his salary? Who would pay for a supply minister? Could your minister and his family continue to live in church-provided hous-

ing, or wouldn't the budget stand the added strain?

To answer these questions, you and your church board may wish to consider the following possibilities: Check with the Social Security office to determine what benefits are available. /Explore various welfare agencies which could provide financial aid to your clergyman's family. /Review denomination-sponsored pension plans to see if they include disability income protection. /Discuss with your minister what constitutes an "adequate" income protection program. (And make arrangements to increase the program if it's inadequate.) /Come to an agreement as to who employs and pays the supply minister. /Establish a regular review date so the program never becomes outdated.

*Reprints of this public service message for distribution to your local church officials are available on request. Also available are reprints of an article in Your Church magazine on the subject of ministerial disability.*



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Most Episcopalians have traditionally stood aloof from this type of religion, with its Jesus talk, spontaneous prayers, personal testimony, and altar calls to recommitment. We prefer to let the Book of Common Prayer and the rector do our talking for us. And are sometimes caught short when we have to say grace on the spur of the moment.

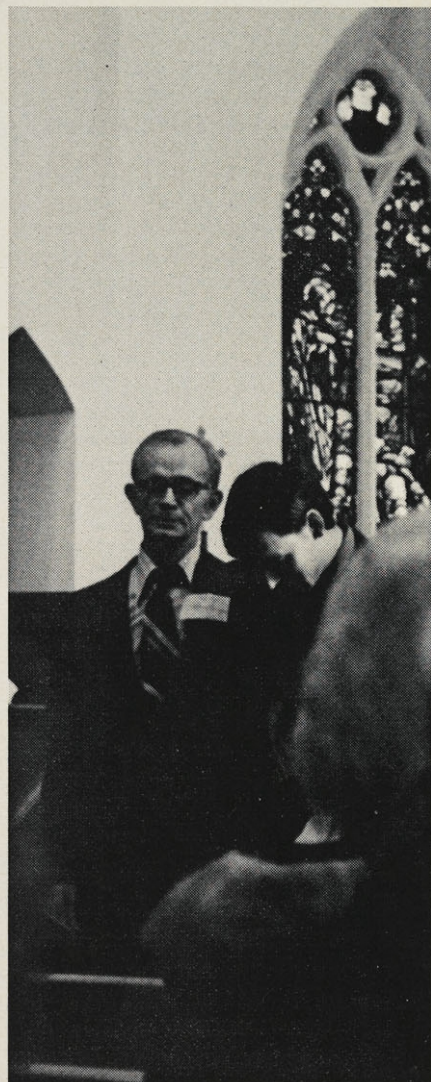
But these days are changing. And, as a growing group of lay people from Texas to Massachusetts would say, "Praise the Lord!!" Today some 500 Episcopalians—young and old—are part of a widespread team of weekend witnessers who are visiting parishes from New England to the Southwest. Some sixty Episcopal churches have greeted these lay people in the past couple of years. Another fifty parishes are on the schedule for 1972. And the end is nowhere in sight, according to Fred Gore, a Delaware layman who helped start this particular movement in 1970.

A Faith Alive weekend is like a retreat in your own back yard. Your parish becomes the retreat center, with parishioners' homes housing visitors and small

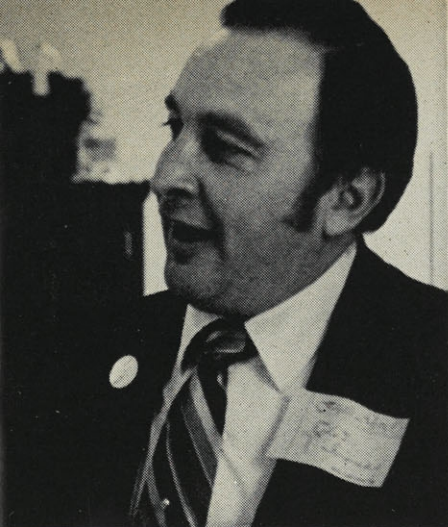
group meetings. A typical weekend starts on a Friday evening and winds up after worship Sunday morning. Parishioners young and old are invited to all sessions. A lot of hard work's involved—preparing meals, making coffee, readying guest rooms, working out logistics for small group meetings—but no one seems to mind.

The main reason for this is the presence of the weekend witnessers, a cheery and lively group of men and women, teenagers and college students, who give up free time at home and travel at their own expense to share their experiences in the Faith. Led by a "coordinator," they number from twenty to sixty, depending on the size of the parish visited, and usually come from four or five different states and two or three denominations.

Some of them have worked together







*St. Luke's Church, Bustleton, Pennsylvania, welcomes 42 visitors for a Faith Alive weekend. From top, clockwise: Lee Foose, a truck driver, visits from neighboring Diocese of Central Pennsylvania; Greg Geiger and David Burnite lead singing for some 30 young people; witnesser Ruth Ford (left) of Harrisburg is one who gave testimony during Sunday service at St. Luke's; weekend coordinator Elmore Hudgens of York, Pennsylvania, has prayer said for him by Jeff Altman of Charles City, Virginia. Both Mr. Altman and Mr. Hudgens witnessed to their faith as part of 10:00 a.m. corporate Communion.*



other.

Although Faith Alive weekend statistics have been impressive so far, they offer only surface indications of a real stirring of the Spirit in people's lives. As one woman said after a weekend at St. Paul's, Falls Church, "In my own experience. . . I had never felt the Holy Spirit or even pretended to know Christ. My skepticism vanished in the youth meeting, however, where love was thick enough to slice and Jesus was in everyone's countenance." A parishioner at St. Martin's in the Highlands, Jacksonville, commented, "God's love became very real to us. . . . I could see it in the lives of both the visitors and my fellow church members. For myself and many others, this was a spiritual rebirth, a new life. I feel like a person whom God loves and who loves God."

One practical response came from a veteran churchwoman at St. Paul's, Rochester: "So many times people get enthusiastic—but they're just a little group. Then after a year they peter out. I'm happy that this weekend is church-oriented and interdenominational."

Faith Alive, with headquarters at the Brotherhood of St. Andrew's national office (Box 21, York, Pa. 17405), has drawn on many human sources for its growing service. The United Methodist's Lay Witness Weekend programs, the Faith at Work movement, and the Anglican Fellowship of Prayer have all provided witnessers for Faith Alive weekends. And key individuals, including Florida layman W. Delavan Baldwin, Houston clergyman the Rev. Claxton Monroe, author of *Witnessing Laymen Make Living Churches*, and Methodist Ben Johnson, head of Atlanta's Institute of Church Renewal, have helped provide

before; most haven't, but you'd never know the difference. As one layman said at a snowy Faith Alive weekend last year at St. Paul's, Rochester, New York, "Walking into that room of visitors is like walking into a room full of sunshine."

Although the weekend witnessers are as varied a group as you'll ever find—from truck driver to high school senior, from businessman to grandmother, from college professor to university dropout—they have one common message: I have met the Lord, and I am His. And they offer evidence of this fact through song, personal testimony, and their presence at these weekends.

Sometimes this combination is con-

tagious; sometimes it isn't. But the experience of a Faith Alive weekend is catching.

At Houston's huge parish of St. John the Divine hundreds of parishioners rededicated themselves to Christ near the end of a Faith Alive weekend. A Faith Alive weekend at St. Mark's, Jacksonville, brought in the largest meeting turnouts in the parish's history and started seven prayer and Bible reading groups. Young people's guitars and singing touched many lives at weekends in St. Paul's, Falls Church, Virginia, and St. Paul's, Rochester. Eight prayer and study groups grew out of a weekend at Saint Anne's, Atlanta. Some 900 people showed up at Midland, Texas, for an-



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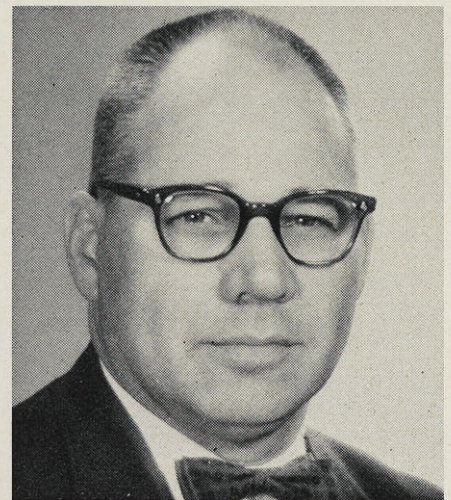


**AMERICAN CHURCH BUILDING FUND COMMISSION**

815 Second Avenue, New York, N.Y. 10017

inspirational and tactical leadership. But no one person better symbolizes the meaning of Faith Alive than Fred Gore of Hockessin, Delaware.

Fred, medium-sized and a young-looking 56, has lived near Wilmington, Delaware, for twenty-two years, where he is an employee in the duPont Company's Experimental Station. He has been a long time member of St. James' Church, Newport, Delaware, and a past president of the Episcopal Church's Brotherhood of St. Andrew. Today he serves not only as president of Faith Alive but also as



*Fred Gore*

one of its most active weekend witnesses.

Fred Gore's strong, warm, and articulate belief in the Lord Jesus Christ is not the result of any dramatic conversion experience. "It just grew gradually," he says. "We really have to commit ourselves to the Lord every day."

This busy lay leader contends firmly that "we are in the beginning of a great spiritual revival." And he believes that we Episcopalians, despite our reserve and our uneasiness about "Jesus talk," will make an important contribution to this revival.

If the growth of the Faith Alive weekend witnesser movement is any indication, the revival is under way. And to those who have doubts, the Faith Alive songbook says, "Don't Knock It Till You've Tried It." ◀



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*The project list which appears in the following pages is a summary worth reading in detail. It is a mirror for and of Mission. It is an evaluation of what we have done and have not done. It is a second chance to atone for some of the latter.*

*Any person or parish can find something to*



support in *Projects for Partnership 1972-3*—a place you care about, a type of project in which you are particularly interested, and a price tag you can afford even though dollar devaluation overseas will add an average of 6 percent to each project's cost.

As you read the reports from around the world, observe the parallels with our Church in the USA: the increasing emphasis on lay training, lay ministries, and new ministries. On mortals instead of mortar.

The following items will stretch your mind and nudge your conscience. And they will reassure you that Mission is alive and moving all over the Anglican Communion. —The Editors

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## INTER-ANGLICAN

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*Discretionary Fund for the Secretary General of the Anglican Consultative Council*

Special and urgent needs, which would receive support if they could be placed in a Directory, are sometimes brought to the Secretary General's notice. The urgency makes this impractical, and the Secretary General can only make appeals on behalf of these cases to other agencies. A discretionary fund could provide immediate assistance. Contributions could be sent from several Provinces. (A/72-3/2)

1972—\$5,000

1973—\$5,000

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## CENTRAL AFRICA

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### LAKE MALAWI

The Anglican Church here is growing rapidly and now employs some 25 priests. The diocese has a training team but no buildings to provide a conference and training center. To build a center at Nkotakota, where Bishop Mtekatika lives, will cost \$60,000 to \$70,000. \$8,500 is available, and \$35,000 has been requested through Inter-Church Aid. (AF/C/72-3/2)

1972-3—\$25,000

### LAKE MALAWI AND SOUTHERN MALAWI

Although Malawi is predominantly rural, a number of places are destined to become urban centers. Salima, in the Diocese of Lake Malawi, is a lake port and railhead with a growing trade. An active priest and congregation use a primitive structure three miles from town. Balaka, in the Diocese of Southern Malawi, is at the junction of the new railway from Nacala with the older line from the south. The small but lively congregation, served from 25 miles away, uses a mud and wattle structure four miles from town. Both congregations need new buildings. (AF/C/72-3/5)

1972—\$8,000 (\$4,000 each)

### MATABELELAND

In Matabeleland the establishment of a training program has been of great importance, but the need now is for expansion from a single man program into a team by the appointment of an African layman for youth work and stewardship. The diocese is ready to assume full financial responsibility provided it has outside support for the next two or three years. (AF/C/72-3/4)

1972—\$4,000 for vehicle

\$4,500 for personnel & program

1973—\$3,000 for personnel & program

### ZAMBIAN ANGLICAN COUNCIL

The Christian Education Training Team, begun five years ago, has proved extremely useful and stimulating in many

fields. With Zambia's division into three dioceses in 1971 the Zambian Anglican Council, in and through which all three dioceses collaborate, assumed responsibility for this work. Due partly to the division and partly to decrease in external support, its financial position is precarious. In June, 1971, 40 paid catechists were discontinued. Well-trained Christian Education Team field workers and the training of voluntary lay leadership are vitally important. A 3-year training program is planned for all rural and some urban areas. (AF/C/72-3/7)

1972—\$5,000

Fourteen men in Zambia practice a supplementary priesthood while earning their livings outside the Church. Twelve more are in training. Zambia hopes this number will be increased greatly in the next few years. Providing for the satisfactory training of this type of candidate is urgent. Training is partly by correspondence and partly by short courses coupled with personal contact, but a suitably qualified priest, working with the seminary staff in Lusaka, is needed to take charge. (AF/C/72-3/8)

1972-3—\$6,000

### NORTHERN ZAMBIA

Bishop Mabula of the newly formed Diocese of Northern Zambia has nowhere to live and has been sharing a parish rectory. The diocese prefers to buy or build rather than expend its meager resources in renting. The urgency is increased by rapidly rising property values. (AF/C/72-3/3)

1972—\$21,000



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## KENYA

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### PROVINCIAL

Because Kenya is growing so rapidly and more people are becoming highly educated, the Church urgently needs more highly trained clergy to approach their work without any sense of inferiority. Also, government schools and training colleges are asking for chaplains who are qualified to lecture. The Church in Kenya can afford to train at St. Paul's College, Limuru, about half the number needed. (AF/KEN/72-3/1)

**1972—\$11,760 for 10 students**

**\$ 1,680 for African chaplain**

**\$ 3,360 for bursar**

**1973—Same**

Kenya hopes to recruit women for full-time or part-time work, either as ordained ministers or lay workers, and to provide: (1) a 3-year training course at a theological college followed by six months of practical training for full-time workers and (2) a shorter course for part-time workers. In one diocese three women have been licensed as lay readers, and one was ordered deacon in 1969. (AF/KEN/72-3/4)

**1972—\$1,320**

**1973—\$1,320**

### KENYA

Lay evangelists are needed in outlying areas in the Maasai and Kamba Districts where the Gospel has never reached. The Kamba country's 600,000 people have only four clergymen. Bishop Kir-tuki plans to extend the very effective Rural Training Center work done at Isinga, teaching the Maasai people better farming methods and trades. This is pioneer work and a wonderful opportunity to help the Maasai and Kamba people. (AF/KEN/72-3/5)

**1972—\$2,688 for program**

**\$ 560 for capital expense**

**1973—Same**

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## SOUTH AFRICA

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### SWAZILAND

This diocese must be served mainly by Swazi clergy. They are good and devoted men, but few have much formal education. One man will attend theological college this year, and two men can go to a university next year. (AF/S/72-3/7)

**1972—\$916**

### ZULULAND

The diocese hopes to establish evangel-

ism centers in the resettlement areas. Each center will have a leader, a resident priest, a place for worship, and a center for adult education and various social activities. (AF/S/72-3/8)

**1972—\$14,000**

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## UGANDA, RWANDA, AND BURUNDI

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### PROVINCIAL

A Provincial Salaries Fund has been established to assist dioceses in employing more highly educated people. This is an effort to keep pace with the higher level of education among secular persons and to attract better educated men to the ordained ministry. Though not commensurate with qualifications, salaries are from three to eight times more than the dioceses are able to pay present personnel. The dioceses will gradually assume full responsibility for the increased salaries. (AF/U/72-3/1)

**1972—\$11,500**

**1973—\$11,500**

The Province needs funds for limited travel to stimulate and encourage work within its boundaries and to provide for inter-Church participation. The Province hoped these funds would come from local support, but the increase in giving has been swallowed up in expansion of the work. (AF/U/72-3/3)

**1972—\$1,500**

**1973—\$1,500**

Bishop Tucker College in Mukono strives to provide adequate theological training for its students and to upgrade the ordained ministry. As funds become available, buildings and equipment are developed and improved, student bursaries provided, and personnel maintained. Each diocese in the Province contributes 5 percent of its total income toward running expenses. (AF/U/72-3/4)

**1972—\$23,000 for running expense**

**\$ 6,000 for capital expense**

**1973—Same**

Bishop Tucker College is the Province's central theological college. This year it has 114 students, including seven women. Eighty-two are studying for the Certificate in Theology and 32 for the Diploma in Theology of Makerere University, a 3-year course being extended to four. In addition to the principal, Ugandans are on the academic staff, and the college aims to continue increasing that number. Replacing expatriates, supported from overseas, raises the college's running expenses, and other costs are always rising. Each student costs the Province about \$557 per year. Bursaries for these students would be an invaluable

able help. (AF/U/72-3/6)

**1972—\$25,000 for 44 bursaries**

**1973—\$25,000 for 44 bursaries**

The Provincial Training Team equips Christians to be effective leaders, to take and share responsibility, and to be effective in planning. Men and women are equipped to have a wider understanding of development and given the necessary skills to enable them to be active in their own communities' development. Each diocese has its own local training team linked to the Provincial Training Team. This is a pioneer project in which all dioceses take part and in which the Roman Catholics share at the local level. The Province is asking for a person to work in its Training Team as well as for financial support. (AF/U/72-3/7)

**1972—\$3,380 for personnel**

**\$1,500 for program**

**1973—Same**

Efforts have been made in the past few years to encourage outreach into problems of nutrition, bad housing, alcoholism, delinquency, prostitution, etc. A graduate sociologist spent two years doing research into what is being done in the medical, health, and welfare fields and into the opportunities open to the Church. The Province has appointed a Health and Welfare Advisor and formed a Health and Welfare Council, and a graduate in social science has been recruited as Social Welfare Research Assistant to start the work. Money is needed for research, conferences, seminars, and programs. (AF/U/72-3/8)

**1972—\$300**

**1973—\$300**

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## WEST AFRICA

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### SIERRA LEONE

The diocese has no central administration office nor accommodation for retreats, conferences, refresher courses, etc. The present bishop's house will be converted into offices, conference center, and retreat house and a new bishop's house built, together with two flats to be leased for income. The diocese can finance the building of the flats. (AF/W/72-3/1)

**1972—\$48,000 for bishop's house**

### IBADAN

With over 150 priests, the diocese needs a clergy and catechists' retreat and conference center. Many older men need refresher courses, many in isolated areas need fellowship, and the younger clergy need to come together for study and meditation. Ibadan plans to build a simple hostel with a hall, kitchen, dining



room, and chapel. The diocese will eventually be able to supply the running costs, estimated at \$2,800 annually, but it needs initial assistance with this as well as with the cost of building which is \$20,400. The diocese can find \$8,400. (AF/W/72-3/4)

1972—\$ 1,920 for running expense

\$12,000 for building

1973—\$ 1,440 for running expense

## NORTHERN NIGERIA

The present bishop's house, built in 1956 and occupied by an expatriate bishop, has only two small bedrooms. For Nigerian Bishop Segun and his family of nine, the house is inadequate. Additional rooms, including an office, are urgently needed. The cost will be \$19,200. The diocese, just recovering from the ravages of civil war, will try to raise \$9,600. (AF/W/72-3/5)

1972—\$9,600

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## TANZANIA

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### DAR-ES-SALAAM

St. Mark's Theological College, which opened in December, 1969, takes students who have completed Form 4 in secondary school or who have passed a special entry exam for older candidates. The college, serving the Dioceses of Dar-es-Salaam, Masasi, South West Tanganyika, and Zanzibar and Tanga, prepares students for the Diploma in Theology of Makerere University, Uganda. The college has limited student accommodation, and the staff lives in houses lent by the Diocese of Dar-es-Salaam.

(TAN/72-3/3)

1972—\$8,500 for 2 student houses

\$8,500 for 1 staff house

The area around the mouth of the Rufiji River, about 120 miles south of Dar-es-Salaam, has in the past been strongly resistant to Christian mission. Now the attitude has changed. The Church has one missionary working in the area and is supporting a leprosarium with 250 patients and dependants. The diocese wants to build a house and church hall for a Tanzanian priest to begin evangelistic work and give pastoral care.

(TAN/72-3/6)

1972—\$5,640

### CENTRAL TANGANYIKA

More than 350,000 Wagogo people are moving from scattered villages into "Ujamaa Villages" as part of government policy toward up-grading their standard of living. This presents a new evangelistic opportunity which could be met (in addition to personal contact by voluntary evangelists living in the vil-

lages) by a mobile unit van large enough to take an evangelistic team, a cine projector, portable generator, films, and other equipment. (TAN/72-3/5)

1972—\$4,300

### WESTERN TANGANYIKA

Large areas in this diocese are not evangelized. "Mission Parishes" are planned at Uvinza and Ilagala, on the shores of Lake Tanganyika, as well as the building of a rectory and church in each place as centers of witness and fellowship. The total cost will be \$6,000, of which the diocese can raise \$1,643.

(TAN/72-3/11)

1972—\$4,357

### MOROGORO

Residential accommodations are needed at Berega, a rural situation 75 miles from the Morogoro diocesan center, for a training center for Sunday school, youth, and women's groups. Trainees will be recruited from all over the diocese, and the teaching they will receive will be reflected eventually in more vigorous and practical Christian living in homes, villages, and parishes. The diocese will take full responsibility for the project when completed. (TAN/72-3/7)

1972—\$6,400

### RUVUMA

Songea, the main communications center in this remote part of Tanzania and a regional government headquarters, is the see city for this new diocese. Since present facilities are unsuitable and cannot be expanded, new accommodations are necessary for diocesan officials and guests. The total cost will be \$12,000.

(TAN/72-3/8)

1972—\$4,300

1973—\$4,300

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## MADAGASCAR AND MAURITIUS

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### PROVINCIAL

The 1972 inauguration of the Province of Madagascar, Mauritius, and the Seychelles will be a great step forward in strengthening the Church in this area. Drawing together the scattered parts of this Province in common action and fellowship is advantageous, but the long distances involved will increase travel expenses considerably. By 1972 approximately \$16,000 will be needed for the Inauguration Committee and expenses connected with the preparation, together with the Synod to be held at the same time and the Archbishop's expenses. This is a renewal of the project in the 1971 Directory for which Canada

gave \$3,912, leaving a balance of \$8,088. (MAD/72-3/1)

1972—\$8,000

### MAURITIUS

A Chinese priest is urgently needed to minister to the Chinese Christians of Mauritius, teach the Faith in Chinese schools, and break new ground in the Chinese area of Port Louis. The death of the previous priest in a traffic accident left an unfilled vacancy, but the bishop now has an offer from Taiwan of the Rev. James Ling. The diocese has raised the travel money and hopes that eventually the work will be self-supporting, but it cannot at present retain Mr. Ling's services without outside help.

(MAD/72-3/4)

1972—\$1,260

1973—\$1,260

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## JERUSALEM

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### JERUSALEM

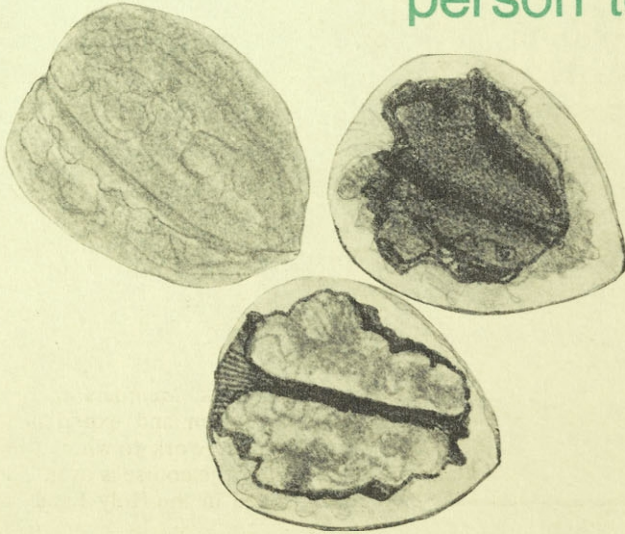
St. George's College was originally founded in 1961 to provide pre-ordination training for Anglican dioceses in the Middle East and to accommodate and teach groups from further afield who wished to study in Jerusalem. Since the 1967 war, the new situation in Jerusalem and the small number of ordinands led St. George's College to offer short courses to clergy and lay people from many different parts of the world. During 1970-71 the College served 95 men and women from nine Churches and 19 different countries—parish clergy, seminarians, teachers, and university students. All courses are based on field-work. Members analyze what they have seen and experienced and relate it to the work to which they will return when the course is over. The experience gained in the Holy Land locates familiar problems in a new context and acts as a stimulus for seeking new solutions, whether these are in the fields of biblical interpretation, worship, or witness. The College asks every sending church to contribute toward the fees of the people it sends, but scholarship funds are necessary for those who cannot afford full fare and fees. (JER/72-3/1)

1972—\$15,000

Elderly Arabs of the Tel Aviv/Jaffa area need a day-time recreation center. Operated by a team ministry of clerical and lay missionaries serving the Jewish and Arab population, as well as the expatriate community, the center will provide opportunities for fellowship, recreation, and craft work. The diocese can support personnel and operating expenses, but



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## News & Notes

► Bishop Robert L. DeWitt of Pennsylvania announced on January 19 the postulancy of a man who may become the ultimate in non-stipendiary clergymen. Mr. Vaughan Booker is 29, black, baptized and confirmed at St. Augustine's Church of the Covenant, Philadelphia, and an inmate at the State Correctional Institution at Graterford, serving a life sentence resulting from conviction of killing his wife. His sentence is under appeal. Bishop DeWitt says he reached the decision to admit Mr. Booker to postulancy only after discussions with two prison chaplains, his Standing Committee, and others and that the psychological testings and two psychiatric interviews so far done are "highly affirmative and positive."

"I do feel," the Bishop continues, "...a rightness in opening up this possibility, particularly in the light of the concern and interest and actions of this diocese regarding the forgotten people in our penal institutions (Matt. 25:39) and also in the light of the obvious interest of the new national canon which is concerned with the missionary outreach of the Church's ministry into new arenas."

► The Diocese of Bethlehem made a major canonical change when its convention adopted a completely revised canon on clergy personnel policies. This canon (a) provides for a personnel committee to administer the plan; (b) revises extensively the manner in which clerical positions in the diocese are offered and the manner in which clergy fill these positions; (c) provides that an evaluation of all positions in the diocese be completed by October 1, 1972; and (d) provides that an appropriate salary range be determined for the positions. The convention further provided that this process should be completed no later than January 1, 1975.

► The Bishop-elect of Atlanta, Virginia Seminary's Bennett J. Sims, feels ministers are the people "least well ministered to" in the life of the Church.

Dr. Sims has been Associate Dean for Continuing Education at VTS for

## Non-stipendiary clergy leaders Plan for training, newsletter, group

At a time when many Episcopalians are discouraged about the state of the Church, trainers of non-stipendiary clergy are finding reasons for new enthusiasm and new hope. Participants at a conference at Roanridge, Kansas City, Missouri, in December, 1971, said enthusiastically they believe the non-stipendiary movement will be a major channel for the renewal of the Church's ministry and mission.

For what is believed to be the first meeting of its kind, three dozen participants assembled from all parts of the continental United States and from Hawaii and Puerto Rico. Over twenty different programs for training ordinands were described.

At the beginning of the conference the Rev. George C. Harris of Hazleton, Pennsylvania, a former missionary in the Philippines, presented a significant study of the relationship between stipendiary or "professional" clergy and their non-stipendiary or "part-time" colleagues. Most of the latter, whether worker priests or perpetual deacons, are deeply frustrated by the failure of local parishes and dioceses to make full use of their capabilities. Father Harris urged a greater exchange of information and understanding.

### New Information Gained

The conference generated much new understanding. Recent statistics indicate about a tenth of the Episcopal Church's clergy gain all or part of their livings from non-churchly sources. Most of them were originally in full-time parish work; some entered secular work unwillingly.

The programs represented at Roanridge, on the other hand, were primarily to train priests or deacons who will remain in their own communities, continuing in the occupations or professions in which they are already well established.

Contrary to some expectations, licensing laymen to administer the chalice has not led to the demise of the permanent diaconate. Apparently more persons are entering this ministry than ever before. Some dioceses have over a dozen

future deacons now in training.

Priests and deacons trained either privately or in diocesan schools are not lowering the intellectual standards of the ministry: many have masters' or doctors' degrees. Some at the conference said a few diocesan programs are too intellectual: not enough working men, poor men, or minority members are being trained. This problem is exacerbated in some dioceses which require candidates for the priesthood to spend at least one year in a seminary. Few working men and few members of minority groups could leave their jobs for a year and then expect to be re-employed when they return home.

The Rev. Dr. H. Boone Porter, director of Roanridge and author of a recent booklet on canon law, pointed out that the new canons do not encourage the scholastic training of candidates for the non-stipendiary priesthood. Instead, they ask the bishops and commissions on ministry to develop new training patterns specifically related to local opportunities for ministry and mission.

### National Policies Criticized

Conference members voiced strong dissatisfaction with many policies now prevailing in the Episcopal Church. National programs for missionary work seem to reflect no awareness that non-stipendiary clergy exist. Similarly, recent discussions of theological education, such as the so-called Pusey Report, give little or no attention to the distinctive problems of training clergy who will live and work in secular settings.

The Rev. James L. Lowery, Jr., of Enablement, Inc., Boston, Massachusetts, noted the Episcopal Church is spending hundreds of thousands of dollars yearly in processing candidates for the full-time professional ministry although no jobs will be available for many. Yet our national budget gives no attention to training the self-supporting ministers who must be the missionary arm of the Church in the future.

The Very Rev. George E. Ross of

*Continued on page /PS-B*



## News & Notes - cont.

Continued from page /PS-A

the past five years and in that role has attempted to help men who have been in the parish ministry.

Even before he accepted the election as Bishop of Atlanta, Dr. Sims and his wife spent a week in that diocese, primarily in order to meet clergy and their wives. They even met "a deacon and his sweetheart," Sims noted.

Dr. Sims feels a bishop must help the parish priests both pastorally and educationally. This involves something more than "hand-holding," he said. It has to do with "professional retraining and personal renewal."

In his experience at the seminary and in talking to priests of his new diocese, Dr. Sims says he finds a real hunger for renewal and retraining. He wants to work out with his clergy ways in which they can "mobilize their energies to enable the main strengths of the Church to be evoked." Excerpt from Burtis M. Daugherty in *The Virginia Churchman*

▶ Like most clergymen, the Rev. Dr. Brubaker Cully has had a yen to publish for some time. Not just books he writes himself but a regular periodical about those other people write. He has founded a monthly tabloid called *The Review of Books and Religion* at \$3.50 per year. He points out that since 100 books on religion are published each month some help is needed to keep up with them. His review staff includes some top quality people in the field who are both knowledgeable and write well. Both Dr. K. B. and his equally distinguished wife, Dr. Iris V., are widely respected scholars in the religious education field, with all sorts of credits and achievements behind them. Their enterprise looks like a good one and could be useful. Write them at P.O. Box 2, Belmont, VT 05730.

▶ The latest issue of *Parson and Parish*, journal of the Parochial Clergy Association, which represents one-third of English Anglican vicars and rectors, carries an article stating that Church of England bishops may soon be asked to agree to a professional practice code in the way they settle complaints against their clergymen. The author, the Rev. Alan J. Postlethwaite, a vicar in Cumberland, alleges that absence of such a code exposes some clergymen to malicious criticism. Bishops and archdeacons

too often deal with parishioners' "grumbles and grouses" without any reference to the incumbent concerned. "Criticism of actions of clergy is upheld on the basis of partial report and inadequate information," he also charges. "Little effort is made to involve a parson, or even the parish officers in arriving at a balanced view. The net result is an undermining of the reputation of the incumbent in his parish among those who are not well disposed to him, or even to the Church, and a consequent loss of any feelings of mutual support and loyalty between the man and the superior concerned."

▶ A Vancouver dentist, Dr. Richard W. Yunker, and a Portland architect, Mr. Robert H. Nye, were ordained to a modern "tentmaker ministry" at St. Luke's Episcopal Church in Vancouver, Wash., last November. The "tentmaker ministry" represents a trend toward the ordination of men to the diaconate who are trained in theology but already self-supporting in another profession or business. Another of St. Luke's laymen, Mr. Orme Kellett, vice-president of the Great Western Malting Company, was ordained to the tentmaker ministry three years ago. All have completed three years of postgraduate study at Seattle's Huston School of Theology, maintained by the Episcopal diocese.

## Non-stipendiary Organize

Continued from page /PS-A

Boise, Idaho, announced the formation of Non-Stipendiary Training and Operating Program (Non-STOP). Membership is open now not only to non-stipendiary clergy but also to any persons who wish to support the movement. Literature and a monthly newsletter will be distributed to members. The Rev. George G. Swanson of Kansas City, Missouri, is provisional chairman; the Rev. Marshall T. Rice, Christ Church, Franklin Avenue, Ridgewood, New Jersey 07451, is provisional secretary-treasurer and is ready to receive membership applications.

Future goals, both of Non-STOP and of the trainers of non-stipendiary clergy, include provincial and diocesan conferences, securing adequate representation of the non-stipendiary ministry on the Board for Theological Education and other official agencies, and assisting those dioceses setting up training programs.

## Heart Attack!

Henry T. Close

A couple of weeks ago, a close friend and colleague was rushed to the hospital with a heart attack. At first my other colleagues and I were stunned and sad at this unhappy catastrophe that befell our friend.

After discussing our distress and shock for awhile, our conversation slowly drifted to our recent contacts with him. All of these seemingly innocent contacts now took on an ominous significance in the light of this new reality of a heart attack. For instance, he had recently undertaken a new project associated with his work; and whereas we at first admired him for his creativity and initiative, we could now see the obsessive nature of this overwork.

A report he had written had been delightfully thorough, and we congratulated him for it; but we could now detect the manicky qualities that would naturally portend a heart attack. One of us had been at lunch with him and his wife, and we three teased each other gently and pleasantly; but now upon reflection, we could see that his teasing was in reality expressing a great deal of repressed tension and hostility.

One of his children had received an honor at school, and we were all pleased along with our friend; but it was now evident that the child was being terribly pushed by a father driven to succeed. And the more we reflected, the more we could see the inevitability of the heart attack.

A couple of days later, however, our stricken friend unexpectedly returned to work. It had not been a heart attack after all but only a severe case of indigestion--from which several other customers at the same restaurant suffered on the same day.

Suddenly everything was different! His obsessive overwork became once again merely creative initiative. His report no longer seemed obsessive but only delightfully thorough. The sinister teasing with him and his wife became once again an innocent pastime. And the child succeeding in school was only a child succeeding in school.

It seemed that all of our sinister prophesying had been nullified by the simple revision of a diagnosis, and we felt a little cheated. But as far as I am concerned, the matter is not finished. After all of our work on his behalf, our friend now owes us a genuine heart attack, which we await impatiently. --from *The St. Luke's Journal*, January, 1972.



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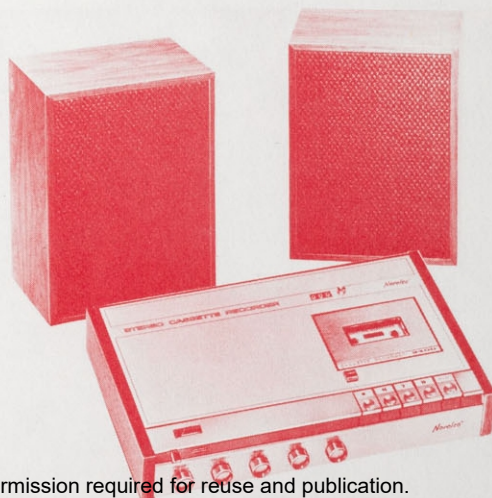
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**Kerygma and  
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The charge for the entire ten-day conference, with twin-bedded room and private bath, meals, tuition, and materials, is Three Hundred and Twenty-five dollars (\$325), of which \$25 is payable with the attached registration and the balance is to be paid in Canadian or U.S. funds at the opening of the Conference.

• • • • •

Further inquiries may be addressed to "Director, Institute for Anglican Studies, 818 Ostrom Ave., Syracuse, N.Y. 13210." If you wish an individual letter of endorsement or explanation sent to your vestry or official board in order to suggest scholarship grants, please write to the same address.



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Mr. Richard B. Barnhill, Director,  
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## Low Pay for England's Anglican Clergy Scored

FERVENT PLEAS ON behalf of England's impoverished clergy--particularly curates--have been made by two Anglican bishops in diocesan newsletters.

The Rt. Rev. Mervyn Stockwood, Bishop of Southwark, begins a four-page leaflet on the priests' present plight by saying, "The Archbishops of Canterbury and York have asked all dioceses to give a square deal to the clergy. We must make up our minds what is a fair wage; either we pay it, or else we reduce our numbers. The one thing we must not do is to have them on the cheap."

Bishop Eric Treacy of Wakefield goes further. In an equally long newsletter, he writes that the majority of parishes in the diocese "receive the services of their parson very much on the cheap. Our assistant curates and women workers are deplorably paid--some are having to apply for Family Income Supplements....Living agents are more important than new organs and ornaments and some of the luxuries in which parishes indulge from time to time."

Both statements underline a problem--that of poorly paid priests--which has for some time engaged the attention of the religious press and is now being featured by the secular press. Some observers claim the need is greater than ever for some kind of clergymen's professional union to campaign for higher stipends.

Both Bishop Stockwood and Bishop Treacy give local facts and figures in their leaflets, but the picture is the same throughout the country because all are paid according to national stipend scales. Here and there; however, a well-off vicar can be found because his benefice includes "glebe land" from which he receives all the rents. These are exceptional.

By and large, the Church of England has about 14,000 rank-and-file clergy. Incumbents at present receive a guaranteed minimum stipends of \$3,125 a year. But it is the curate who really suffers. About 3,100 of them presently start their clerical life at \$1,950 per year. This rises over a seven-year period to \$2,450.

This is far less than the national industrial wage average and very often less than a messenger boy or junior clerk gets in central London. In April these rates are due to

## How to choose a Bishop: Job definitions versus luck

I suspect that in no other area of Church organization do we maintain tradition so carefully as in the election of a bishop. We have carefully avoided any innovation under the fear that we would thereby inhibit the free operation of the Holy Spirit--as if the Holy Spirit has guaranteed that He cannot operate through modern techniques of planning and electing.

I found myself bristling a bit when it was suggested in our Massachusetts Diocesan Council recently that the planning process might be respected and followed as we prepare for the election of a suffragan bishop. I apologize and confess openly to those who have proposed this for I resented the intrusion of new ways into a process that most admit is unrealistic and unsatisfactory.

A bishop asks for a suffragan to assist him in his work and is neither expected to define what he actually wants him for nor to suggest men who might fill this vague job. To confound the usual procedures, the Election Committee is not expected to do too much defining of the job or interviewing of possible nominees. To refute any

rise slightly but, as Bishop Treacy writes, "This is not to be seen as a rise in stipend but as no more than keeping pace with inflation."

The bishops also note that clergy do get free accommodation. But again, as Bishop Treacy points out, many of the houses (vicarages or parsonages) provided are large and out of date. They are too costly for an incumbent to heat. Many were built when clergy could afford domestic servants and the endowments of benefices were more than adequate. Those days are now gone.

At present the curate's stipend makes him eligible, in many cases, for grants under the Government's Family Income Supplement plan, which applies to people considered to be living in poverty. Wrote one lay staffman on a leading daily newspaper: "This rating of some ministers as living in poverty is touching the conscience of churchmen, somewhat belatedly. They say it is no disgrace for ministers to be reckoned among the poor. What is disgraceful is for fellow disciples to allow them to live below the poverty line."

suggestion of change by saying, "Trust the Holy Spirit," is like uttering a like caution and not organizing the agenda for a meeting or engaging in the preparation of a sermon.

I am still traditionalist enough not to "interfere" in the work of the Nominating Committee that is now being elected by the Districts. I would suggest, however, that the committee work closely with the Planning Committee of the Council in developing procedures that will ultimately get the right man for the right job.

Episcopal leadership is too important to the life of the Church as well as the life of a man for it to be chosen by luck or by God in so casual a way as heretofore. Our parishes are slowly understanding this fact in the choice of their rectors. Surely the diocese is in need of a similar process as it looks forward to its own leadership.

Having written this shortly after the last council meeting. I feel bolstered by the *Canadian Churchman* in its (May, 1971) editorial on the election of bishops: "Surely nominees should have an opportunity to meet with the nominating committee and discuss the job. Surely the man should have an adequate job description to follow. Without doubt many potential bishops might decline if they knew what the diocese expected of them, and others who have declined might allow their names to stand if they knew what role was expected of them. The Church must realize that the Holy Spirit and the democratic process are not rendered inoperative just because adequate information about candidates and their jobs are made available to those exercising a responsible vote."

It would be distasteful to most of us if nominees became "candidates" and appeared before cliques and caucuses to promote their own interests. For a nominee to appear before official bodies of the Nominating Committee itself, however, would do much to clarify the work of the bishop both in the minds of our diocesan leadership and in the understanding of the man himself.

Intelligent planning is of the essence of good administration, and we can with conviction pray that the Holy Spirit guide and direct us toward the election in which we all have so vital an interest.

--John M. Burgess  
Bishop of Massachusetts



# CHANGES

ALLEN, Albert E., from St. Elizabeth's, Burien-Seahurst, WA, to Ascension, Twin Falls, ID  
 ALLEN, Russell H., from St. Mary's, Manchester, CT, to Emmanuel, Keyser, and Emmanuel, Moorefield, WV  
 BANNEROT, Frederick G., III, from Emmanuel, Keyser, WV, to Mt. Matthew's, Charleston, WV  
 BUNDAY, Roger J., from University of Wisconsin, Madison, WI, to St. Andrew's, Emporia, KS  
 CARR, William F., from Olde St. John's, Colliers, and Good Shepherd, Follansbee, WV, to St. Barnabas, Bridgeport, WV  
 CLEMANS, Thomas E., Jr., from St. John's, McLean, VA, to Christ, Brownsville, PA  
 ELLIS, Marshall J., from University of Washington School of Librarianship, WA, to St. Catherine's, Enumclaw, and Auburn School District, Enumclaw, WA  
 FARLEY, M. Joseph, from Holy Apostles, Brooklyn, NY, to St. Luke's, Forest Hills, NY  
 GOODNESS, Donald R., from Christ, Fitchburg, MA, to Ascension, New York, NY  
 HANDLEY, Richard J., from Christ, Lexington, KY, to St. Paul's, Richmond, IN  
 HANNAHS, John H., from Trinity, Lander, WY, to chaplain, Wyoming State Hospital, Evanston, WY  
 HOOVER, Edwin L., from Memphis State University, Memphis, TN, to Grace, Muskogee, OK  
 HURD, Austin A., Jr., from St. Francis, Somerset, PA, to St.

Thomas, Oakmont, PA  
 INSKO, W. Robert, from Ascension, Frankfort, KY, to University of Kentucky and Episcopal Theological Seminary, Lexington, KY  
 JACKSON, J. Robert, from St. Clement's, Buffalo, and Dean of Eastern Erie Deanery, Buffalo, NY, to St. Peter's, Westfield, NY  
 JARRETT, Frank E., from St. Paul's, San Antonio, TX, to Trinity University, San Antonio, TX  
 JONES, David C., from St. James, Lewisburg, WV, to St. Stephen's, Beckley, WV  
 KALTER, Richard B., from Berkeley Divinity School, New Haven, CT, to Koinonia Foundation, Baltimore, MD  
 KNAPP, Ronald D., from Trinity, Hamburg, NY, to Epiphany, Niagara Falls, NY  
 MOORHEAD, William S. J., from Christ, La Crosse, WI, to St. James, Wichita, KS  
 RIEBS, Raymond K., from Christ-the-King, Guayaquil, Ecuador, to All Saints, Parma, OH  
 ROBERTS, Jerry D., from Christ the Lord, Pinole, CA, to St. Stephen's, Stockton, CA  
 SCHNEIDAU, William K., Jr., from Holy Apostles, Wauconda, IL, to St. Mary Magdalen, Villa Park, IL  
 SUTTON, Stephen R., from St. Matthew's, Charleston, WV, to Olde St. John's, Colliers, and Good Shepherd, Follansbee, WV  
 THACKER, James R., Jr., from St. Luke's, Wheeling, WV, to St. Philip's, Charles Town, and St. Andrew's-on-the-Mount, Mannings, WV  
 WALLING, Albert C., from Good Shepherd, Terrell, TX, to Ascension, Dallas, TX  
 WOLTER, Jack M., from St. Alban's, Davenport, IA, to St. Anne's, De Pere, WI

## New Deacons

DOSS, Joe Morris, to Good Shepherd, Lake Charles, LA  
 MAUFFRAY, Xavier Clifton, to Christ, Harlan, KY

## Retired

ASHBEE, Gordon C., retired from St. Mary's, Manteca, CA.  
 BAILEY, W. Ross, retired from St. Paul's, Avondale, and Grace, Northfork, WV, on February 1.  
 BLOMQUIST, R. Thomas, retired from St. Luke's, Forest Hills, NY.  
 STOLL, Douglas M., retired from Advent, Kenmore, NY, on January 15.

## Resigned

BEHN, Claud W., Jr., has resigned from St. Paul's, Franklin, TN.  
 MARRETT, Michael M., resigned as rector, St. Mark's, Brooklyn, NY, on September 10.

## Deaths

Brother AIDAN, COHC, age 92  
 ANDRESS, Harold L., age 72  
 CARPENTER, Niles, age 80  
 CLINGMAN, Charles, age 88  
 COURTEAU, Arthur G. T., age 71  
 DAGLISH, Frederick W., age 81  
 DOBBINS, Joseph B., age 73  
 DOWTY, William E., age 98  
 FOX, Daniel H. E., age 71  
 HILL, Alfred R., age 93  
 HOAG, Frank V., age 80  
 HOPPER, Eugene N., age 83  
 JOHNSON, Herbert L., age 83  
 LUCAS, Edgar A., age 72  
 MARRS, Harold W., age 54  
 PACKARD, Alpheus A., OHC, age 67  
 POWERS, Hugh W. S., age 91  
 VELASCO, Julius A., age 73  
 YORK, Douglas S., age 36

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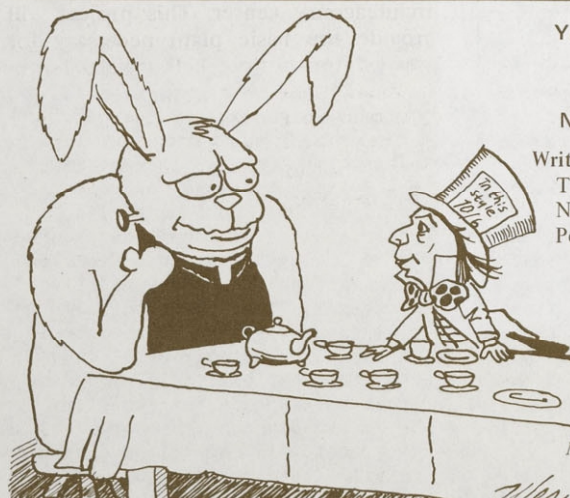
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it needs financial assistance to cover capital expenditure. (JER/72-3/7)

**1972—\$3,000**

**1973—\$3,000**

## THE SUDAN

The Sudan now faces a two-fold need: to take advantage of new opportunities for evangelism in various parts of the Sudan itself and to provide training for thousands of refugee Sudanese in Uganda and the Congo. These people need health, education, and agricultural training in order to become self-sufficient.

(JER/72-3/2)

**1972—\$24,500**

**1973—\$24,500**

## IRAN

St. Paul's Church, Tehran, has been housed in temporary quarters since its organization in 1958. Recently a diocesan center with offices and guest rooms and a new school building were completed. The diocese now wishes to construct a permanent church building and rectory. Tehran, the capital of Iran, has a population of 3,000,000. A permanent church building would provide a suitable place of worship and a point of contact with the Muslim community. The land has already been purchased.

(JER/72-3/4)

**1972—\$15,000**

**1973—\$15,000**

## JORDAN, LEBANON, AND SYRIA

In Irbid, Jordan, the priest and his family live in a rented house far from the church room where the congregation worships and where a project for helping refugees is operated, sponsored by the Near East Ecumenical Council for Palestinian Refugees. Irbid is often shelled, and a shelter next to the church room could be used by the priest and his family provided they live nearby.

(JER/72-3/6)

**1973—\$10,000**

## SOUTH PACIFIC

### PROVINCIAL

The South Pacific Anglican Council administers a scholarship fund for higher theological education. Each diocese is responsible for providing its students with clothes, pocket money, and travel expenses. Additional costs average \$425 per year per student. The Church in the Pacific will never be truly rooted unless local men can discover how best to present the Gospel to their own people, but heavy financial commitments make meeting this additional burden difficult. (SP/72-3/1)

March, 1972

**1972—\$5,000**

**1973—\$5,000**

The Melanesian Brotherhood, whose work is mainly evangelistic, has 91 professed brothers and a number of novices. Two men linked with the Brotherhood are training for Holy Orders. The Brotherhood has joined the Advisory Council of Religious Communities in Australasia and the Pacific and is in contact with other religious communities. Their work is supported by donations from companions in the Solomon Islands, New Hebrides, and Papua, New Guinea, as well as a grant from diocesan funds. In Polynesia they earn money as farm laborers. Assistance to cover travel costs is necessary because of the great distances involved. (SP/72-3/2)

**1972—\$5,000**

**1973—\$5,000**

The Pacific Theological College, a completely ecumenical experiment, is an advanced training school for Christian ministers from the whole vast Pacific area. Maintenance of one central institution of a high standard is good strategy and sensible stewardship. Congregationalist Samoans live, study, and worship with Solomon Island Anglicans, French Presbyterian Tahitians, and Tonga Methodists. Each student receives his basic training in his own denominational seminary. The P.T.C. has six full-time staff members, two of whom are Anglicans. The annual budget is about \$80,000, of which \$10,000 must be found by the South Pacific Anglican Council. (SP/72-3/3)

**1972—\$5,000**

**1973—\$5,000**

### MELANESIA

The Island of Malaite, headquarters of Bishop Leonard Alufurai, needs an archdeaconry center. This project will provide the basic plant necessary for area administration—hall, office, bookshop, and conference center. Of simple construction and local materials, it will cost \$6,500, of which \$1,500 is available in the diocese. (SP/72-3/9)

**1972—\$5,000**

### NEW GUINEA

Training for non-stipendiary village lay evangelists has hitherto been (1) in English and (2) designed for prospective stipendiary lay evangelists. The Church cannot afford many stipendiary evangelists and cannot fully tend the people's real spiritual needs except in their own language. The diocese proposes to use available land and buildings for a training center. The plan and plant will be simple, inexpensive, and "of the soil." The diocese needs initial program

support but after two years expects to take full responsibility. (SP/72-3/10)

**1972—\$2,750**

**1973—\$2,750**

Available land and buildings will be used for a small Cottage Industry and Vocational Training Center for an initial 24 men and women in Goroka. In view of (1) world-wide disenchantment, especially in new nations, with traditional education syllabuses and orientations and (2) population drifts to urbanized areas, the Diocesan Synod in August, 1971, resolved to encourage pilot projects to lead and stimulate local people to the more profitable use of their land, resources, materials, etc., and hopefully, by example, to encourage government to a wider use of such programs. Personnel are already available. After initial help, the project will be self-supporting. (SP/72-3/13)

**1972—\$2,000**

**1973—\$2,000**

The first Synod of the newly autonomous Church approved, in August, 1971, a plan to provide theological training in a new college to be built near the University of Papua, New Guinea. Students will have contact with future leaders in other spheres, attend some university lectures, and have use of the university's library and social and cultural facilities. This will replace the present college 150 miles away in the "bush." (SP/72-3/14)

**1972—\$5,000 for 2 lecture rooms**

### POLYNESIA

With the rapid awakening of political consciousness in the whole Pacific, the task of training indigenous clergy and lay persons is urgent. While such training has been an essential part of the diocesan program for the last 10 years, accelerated demands exceed the capacity of an already "deficit" diocesan budget. In addition to in-the-field training, at least three live-in post-ordination courses are held yearly at St. John's Training Center, Suva, for island clergy. The lay leadership training program is also being developed. (SP/72-3/15)

**1972—\$1,500**

**1973—\$1,500**

St. Christopher's multi-racial Children's Home was established on the outskirts of Suva in April, 1968. Staffed by Sisters of the Community of the Sacred Name, it cares for orphan, unwanted, and destitute children and for unmarried mothers. With building completed, emphasis has shifted to meeting an annual budget of approximately \$6,000 to provide for a maximum of 60 children and mothers. This home and one run by the Methodist Church are the only such



institutions in Fiji. Local support is growing, but a new institution needs time to build up assured sources of recurrent income. \$2,500 is available yearly within the diocese. (SP/72-3/17)  
**1972—\$1,000**  
**1973—\$1,000**

## **SOUTH EAST ASIA**

### **SABAH**

The Anglican Mission Station at Tongud is three days' journey on a treacherous river into the heart of Sabah. In emergency the only means of contact is by radio. Radio failure may mean that seriously sick patients from the clinic will not get necessary treatment and medicines. Unfortunately the present radio in Tongud is constantly breaking down so the mission is often without means of communication. A good second-hand radio is necessary to keep them in touch and relieve them of anxiety with very sick patients when a doctor's advice is urgent. (SEA/72-3/1)

**1972—\$2,000**

With expatriates having to leave, an indigenous ministry is imperative. Sabah has only one locally-born minister, and he was priested in 1971. One ordinand is in training, and the diocese hopes to have more by year's end. In addition, two teachers are studying at a government training school for service in Anglican schools. The cost of the training of ordinands and teachers will be \$6,000. (SEA/72-3/12)

**1972—\$2,000**

**1973—\$2,000**

### **SEOUL**

Lay training is important to this diocese. In April, 1970, a lay theological training center began with a successful 10-hour course, but extension of the basic course was necessary. As the diocese was without means to do so, it borrowed \$5,000 from South East Asia on short term loan, interest free. A 40-hour follow-up course was given to about 40 men and women in the basement of St. Paul's Church. The diocese plans to train volunteers for lay readers' duties, stewardship, evangelism, and catechetical work. The immediate need is for a collection of books, a reading room, and facilities for accommodating 15 or 20 trainees from country parishes. Another floor will be added to St. Paul's church building. The cost will be \$30,000; \$10,000 will be available locally. (SEA/72-3/2)

**1972—\$10,000**

**1973—\$10,000**

The bishop depends entirely on an an-

nual income of approximately \$1,800 from the Overseas Bishops Fund. To increase this meager stipend, the diocese plans to establish an endowment fund. The present request should encourage the diocese to augment the fund to support its own bishop. (SEA/72-3/3)

**1972—\$10,000**

### **KUCHING**

Purely for lack of money this diocese has dispensed with paid catechists, but the services of such lay workers is a pressing need. Old pagan faiths are dying a natural death, and pagans themselves are becoming strongly attracted to Christianity. Accepting them for baptism without giving them proper instruction is wrong, hence the urgent need to train catechists and to be able to pay them living wages. (SEA/72-3/5)

**1972—\$4,000**

**1973—\$4,000**

### **TAIWAN**

To exert effective leadership the clergy must have the best possible training. The diocese intends to send some clergy overseas for graduate study and to attend seminars and conferences; some will study English and Taiwanese and take refresher courses locally. (SEA/72-3/6)

**1972—\$3,000**

**1973—\$3,000**

In many of the families living near St. James' Church, Taichung, both parents work. A day nursery is needed. The Methodist Church provides for kindergarten-age children. St. James', after consultation with the Methodists, will run and maintain the nursery, but it needs help for remodeling and equipping its basement. (SEA/72-3/17)

**1972—\$2,000**

Many Taiwanese, partly due to malnutrition, need dental treatment. The Reformed Church has built a dental clinic at San Di Mun and has bought equipment. It also has \$4,000 to start the clinic. The Presbyterian and Anglican Churches have been invited to participate and to provide \$1,000 annually for three years. The clinic then hopes to be self-supporting. (SEA/72-3/18)

**1972—\$1,000**

**1973—\$1,000**

### **HONG KONG AND MACAO**

The Kwai Chung Workers' Center will provide social, recreational, and educational opportunities for the young workers who are the backbone of Hong Kong's industrial life. This is part of the general industrial work program of the diocese, in consultation with the Hong

Kong Christian Council. With previous MRI support, government subvention, and diocesan contributions, a building can be erected, but \$11,000 annually will be needed to staff and maintain the center. The diocese can provide \$5,000. (SEA/72-3/8)

**1973—\$6,000**

### **JOINT COUNCIL OF THE PHILIPPINE INDEPENDENT CHURCH AND THE PHILIPPINE EPISCOPAL CHURCH**

Cebu, in the Eastern Visayan Region, has become the trade and education center for the Southern Philippines. The establishment of the Philippine Independent Church, which began its work in Cebu in 1905, was in response to the need to nurture a congregation which came from all over the Southern Philippines. It was conceived as a training ground for church leaders who would go back to their respective provincial congregations. Lay leadership development has become a major emphasis because of the growing student population. The Church needs a multi-purpose building in Cebu which will include: (a) residence for the bishop and curate; (b) conference/retreat hall and offices; (c) free medical clinic and family planning center; (d) kindergarten and nursery schools; and (e) store space. Total cost will be \$20,000. \$10,000 is available within the diocese. (SEA/72-3/9)

**1972—\$10,000**

### **PHILIPPINE INDEPENDENT CHURCH**

The Episcopal Church in the U.S.A. is leasing to the Philippine Independent Church a splendid piece of land in the heart of Manila as a cathedral site at a fee of \$1 for an indefinite period. When the cathedral project has been completed, the Episcopal Church will donate the property outright to the P.I.C. To date the P.I.C. has raised \$275,000 for the cathedral. The other buildings, to be adjacent to the cathedral, will help the cathedral parish take a leading role in a metropolitan area of some 2,500,000 people, not only in worship and pastoral ministration but in work with youth, university students, the new Planning and Experimental Program recently launched, and social action projects growing out of the planning process. The center will cost approximately \$110,000. The P.I.C. intends to raise the major share of the cost but is requesting outside help. (SEA/72-3/11)

**1972—\$10,000**

### **PHILIPPINES**

Ipil, on the Island of Mindanao, is a

The Episcopalian



rapidly growing community in need of the Church's ministry. A church and rectory are planned for a priest who will take charge of the local congregation and bring the Gospel to the unchurched. At present a priest can only visit this area of joint work between the P.I.C. and the Episcopal Church. The local mission will provide \$1,000, labor, and some materials. (SEA/72-3/21)

**1972—\$10,000**

## SINGAPORE

The basic conversion of St. Andrew's Secondary School into technical workshops has been done by providing the necessary electrical wiring, gas pipes, and water supply. Also, some equipment and machinery have been purchased. Nearly \$80,000 has been spent on the project, which will eventually increase to a total of \$115,000 when everything necessary has been provided. These technical workshops are necessary for teaching metal work and basic electricity/electronics as the school continues to gear its new curriculum to the industrialization of Singapore. Total capital required is \$7,500, of which \$2,500 is available within the diocese. (SEA/72-3/15)

**1972—\$2,500**

**1973—\$2,500**

Newly-ordained clergy need at least two years of post-ordination and inservice training before they are put in charge of parishes. As the parishes cannot afford to support a second staff member, the diocese must find the stipends. Two men will be ordained in 1973. The total cost will be \$6,000 annually, of which the diocese can provide half. (SEA/72-3/25)

**1972-3—\$3,000**

**1973-4—\$3,000**

## BURMA

### AKYAB

The "Three-in-one" project resulted from a deeply sensed need to find new and more effective ways of spreading the Gospel. Three-in-one stands for (a) worship and devotion, (b) learning and study, and (c) Christian service and witness. Members of Three-in-one take vows of poverty, chastity, and obedience. This group is feeling its way toward the living pattern of work in and for the Church in Burma. It is attaining now, after five years, a measure of stability and needs support. (BUR/72-3/2)

**1972—\$19,000**

**1973—\$19,000**

**1974—\$19,000**

**1975—\$19,000**

March, 1972

## MANDALAY

Emmanuel Divinity School, Mohnyin, will in future train catechists. When they have proved their worth in field work and are recommended for it, they will be ordained. The training period is four years. The school has three full-time teachers, a warden, and two assistants. (BUR/72-3/3)

**1972—\$6,660**

**1973—\$6,660**

**1974—\$6,660**

**1975—\$6,660**

## JAPAN

### KYOTO

The breakdown of much of Japan's traditional family system has left many helpless old people without care. Establishing old people's homes is an important national policy, and secular and religious organizations are being asked to help. The Sisters of the Community of Divine Charity will provide a home for old people unable to care for themselves and who have been abandoned by their families. Ai-No-Sono will have 80 beds. A state subsidy, donations, and a loan from the Society for Promoting Social Welfare have provided all but \$35,000 of the capital cost. Running expenses will be covered by state subsidy. (NSKK/72-3/1)

**1972-3—\$35,000**

One of Japan's largest residential housing projects will be built in Osaka's outer suburbs. Evangelism in new developments of this kind is important for the Nippon Sei Ko Kai, which proposes to make this a pilot project. The Church has been offered a piece of land at a reduced price and plans to build a church, Sunday school, hall, and kindergarten. The Church hopes this will develop into an ecumenical ministry. Capital expenditure will be \$50,400 in 1972 and in 1973; program support will cost \$37,600. \$3,600 annually is available within the diocese. (NSKK/72-3/2)

**1972—\$9,200**

**1973—\$9,200**

## SOUTH AMERICA

### CHILE, BOLIVIA, AND PERU

The Theological Community was formed in Santiago in 1965 to improve theological education and pastoral ministry in Chile. The Anglican Church is a founder of this ecumenical project and active in the teaching staff and governing body. Special emphasis is being given to research and to a pilot project

which is taking instruction to Church congregations throughout Chile. The Theological Community functions at three levels: university standard, evening classes, and a basic minimum level in teaching, training, and equipping clergy and laity for more effective service. The annual Anglican contribution is \$3,600. (LA/72-3/2)

**1972—\$3,600**

Rural areas in Chile require that leadership training and theological education be accessible to the laity in their own environment. The Church is extending them opportunities rather than extracting selected students into unreal surroundings. Twenty laymen, some of whom may be ordained later, urgently need training. Books and running expenses are \$50 per person per year. (LA/72-3/3)

**1972—\$1,000**

**1973—\$1,000**

In a secular society where most education has no Christian emphasis, the Cholchol school is giving Christian education to more than 350 children in an area predominantly Indian (Araucanian). The teaching staff is indigenous and influences families from a wide area. Some pupils board in the school and others in the town. As government help is uncertain and sporadic, the school needs financial stability. The diocese provides \$7,200 toward salaries. (LA/72-3/4)

**1972—\$1,200**

**1973—\$1,200**

## ARGENTINA AND EASTERN SOUTH AMERICA

Three Spanish-speaking priests are needed to begin evangelical outreach in key towns which have good church buildings but dwindling English-speaking congregations. Increased contact with Roman Catholic and Protestant Churches indicate their ready and willing acceptance of the Anglican Church's developing role. The priests will work in traditional and experimental ways, maintain a specialized ministry to students, and teach stewardship. Although these ministries aim to be self-supporting, initial outside help is necessary. Support costs are:

Married priest's stipend	\$2,500
Housing	\$1,875
Transportation	\$ 750
Running expense	\$ 650

(LA/72-3/1)

**1972—\$17,325 for 3 priests**

**1973—\$17,325 for 3 priests**

## PARAGUAY AND NORTHERN ARGENTINA

Since the formation of the Diocese of



Paraguay and Northern Argentina every effort has been made to keep structures and administrative machinery simple. Lack of adequate office space is causing inefficiency and physical strain. Accounting, duplicating, interviews, etc., all take place in improvised offices in the bishop's ex-garage. The diocese would like to build and furnish offices for the bishop's secretary and the arch-deacon above the garage, leaving the lower area free for storage, duplicating, etc. (LA/72-3/5)  
**1972-3—\$7,200**

The Diocese ministers to some 110 Indian church groups and 8 Spanish-speaking congregations. It is initiating an Anglican Extension Seminary to train laymen, ordinands, and clergy in and for ministry. As it is impossible and often undesirable to bring the students to the seminary, the seminary must go to the students. The seminary will be responsible for co-ordinating basic programmed textbooks, organizing teaching centers, and providing goals and stimuli to students. The Church must train men whom God has called, starting at their own levels, in their own cultures, without removing them from their existing pastoral commitments. (LA/72-3/6)

**1972-3—\$1,320 for books & equipment**  
**\$ 880 for travel & expense**

Some 24 Mataco clergy serve their own people in a voluntary capacity. One or two are outstanding leaders with an itinerant ministry. Some have been mobilized through the use of bicycles, but at least one needs a motorcycle to cover the vast distances. (LA/72-3/7)

**1972-3—\$2,184 for 1 motorcycle**  
**& 33 bicycles**

## **BRASIL**

### **PROVINCIAL**

The provincial magazine, *Estandarte Cristao*, is an important communication link for the Anglican dioceses in Brasil. The magazine needs equipment and technical material to fulfill its purpose adequately. (BR/72-3/1)

**1972—\$5,000**

### **SOUTH CENTRAL BRASIL**

Scattered mission stations in the north-western area of the State of Sao Paulo serve Japanese people who emigrated here and were served by Japanese priests brought to Brasil. Japanese laymen, who are leaders in their communities, will be trained for a priestly and pastoral ministry while they maintain their employment. After ordination they will be under the supervision of a Brazilian priest who will devote most of

his time to mission among the Brasileans in the same area. (BR/72-3/4)

**1972—\$6,000 for program & personnel**

**\$1,500 for capital support**

**1973—\$4,000 for program & personnel**

Many Brasileans are emigrating to newly developing states as large as some European countries—such as Mato Grosso—with no Episcopal congregations. The diocese, having done a preliminary study, plans to find a group in Dourados willing to enter a mission training program. The bishop will participate directly, and the diocese will provide funds. Support is needed to launch this experiment. (BR/72-3/5)

**1972—\$4,000 for personnel**

**\$2,100 for program**

**\$2,500 for capital fund**

**1973—\$4,000 for personnel**

**\$1,350 for program**

**\$1,000 for capital fund**

## **SOUTH WESTERN BRASIL**

This diocese has a self-supporting commercial school in Livramento which gives free education to a number of students. In order to meet official requirements it must make certain building improvements. Of the total cost of \$25,000 the diocese will raise \$15,000. (BR/72-3/8)

**1972—\$10,000**

## **CARIBBEAN AREA**

### **PROVINCE IX**

This is a request for \$100,000 for self-determination and development in the dioceses of Province IX, said monies to be utilized at the discretion of the Province itself. While the goal is as stipulated, any part can be put to good use. (IX/72-73/1)

**1972—\$100,000**

## **WEST INDIES**

### **PROVINCIAL**

Lectures and seminars for clergy groups are planned in various parts of the Province as post-ordination refresher courses. The program will be arranged by the Provincial Commission on Theological Education, and all dioceses in the Province desire to participate. (WI/72-3/1)

**1972—\$500**

**1973—\$500**

### **ANTIGUA**

A priest from the Anglican Church in Canada has been recruited as Diocesan Youth and Stewardship coordinator. He will work toward developing attitudes and programs which allow young peo-

ple to take their part in the life of Church and community. He will also develop stewardship programs. Based on St. Kitt's, he will travel to the other twelve islands. The diocese can find \$1,320 toward his salary and housing. (WI/72-3/2)

**1972—\$2,400**

**1973—\$2,400**

## **BARBADOS**

St. Gabriel's School for handicapped children is full, with a long waiting list. No government schools do this type of work. Four new classrooms accomodating 10 to 12 children are proposed at the rate of one each year. Total capital needed is \$25,000. \$10,000 is available within the diocese. (WI/72-3/3)

**1972—\$7,500**

**1973—\$7,500**

## **GUYANA**

A Home Welfare and Family Training Center at St. Silas' Mission, Kurutuku, is urgently needed to help this community of Caribs improve its standards of sanitation, health, housing, and child care. Home craft instruction, sewing, etc., will help them to be self-supporting in an isolated area which has no opportunity for wage earning. (WI/72-3/8)

**1972—\$1,750**

## **JAMAICA**

Churches are needed urgently in growing suburbs outside Kingston. Independence City is part of a large new government settlement area. Already 5,000 people have moved in, and many more are expected. The Roman Catholics and Anglicans are jointly planning to acquire land and build a church and two rectories. Duhaney Park is another suburb with no church, and people assemble in a government school. (WI/72-3/9)

**1972-3—\$10,000 for 2 churches**

## **TRINIDAD AND TOBAGO**

Each country in Latin America should move toward establishing an independent diocese. Building an endowment fund for the support of the bishop in Venezuela is necessary to supplement and encourage local effort. (WI/72-3/10)

**1972—\$2,500**

## **WINDWARD ISLANDS**

Bishop's College, Kingstown, is a secondary school which must provide for teaching chemistry, physics, biology, and botany. The school has no laboratory facilities, and those in other local schools are minimal. Building the laboratories will cost \$35,000. (WI/72-3/13)

**1972-3—\$12,000**



# new harmony

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## OLD PROBLEMS

*Unity, harmony, and efficiency* were adjectives most diocesan reporters used to describe the tone of the thirty-six diocesan conventions which met in the Fall of 1971. Intensive preparation on the local level and good lay participation were common explanations for the efficient dispatch of diocesan business. For the first time in two years the Diocese of **Pennsylvania** will not need a special or continued convention.

Two dioceses, **California** and **North Dakota**, tried new meeting styles. In **California** the delegates met within the context of an extended Eucharist. The convention began with The Service of the Word, including the Bishop's address. During deliberations delegates were reminded from time to time of the eucharistic framework by intercessory prayers and litanies. When the convention business was finished, delegates processed silently into the cathedral, placed the decisions and minutes on the altar, and concluded the celebration of the Eucharist from consecration to benediction. The service ended with spontaneous applause from the whole congregation.

**North Dakota's** convention was peripatetic with an ecumenical flavor. Registration and ECW meetings took place in the host church, All Saints, Valley City; the opening service and first business session were held at Our Savior's Lutheran Church; the Saturday morning Eucharist was celebrated with house Communion in ten different residences; and the delegates concluded business at Maryvale Roman Catholic Convent.

### PROGRAMS AND BUDGETS

All the conventions dealt with programs and budgets. Most of those dioceses meeting in the Fall did not know precisely what their incomes would be for 1972. After all parish pledges are in, the appropriate diocesan bodies will accordingly adjust the budgets passed. More and more dioceses are setting priorities for their program spending.

How to raise money was a recurring topic. Conventions deciding to base parish assessments on parish incomes included **Hawaii, Maine, and Oregon**. **Southeast Florida** requested a committee be appointed to study various methods of raising income and report recommendations in 1972.

Few conventions discussed pledging to the Faith sector of the General Church Program budget. **Eastern Oregon** present-

ed Presiding Bishop John Hines, who was present, with a check for \$2,890 for the Faith sector of the 1971 budget. Only two dioceses report budgeting an amount toward the 1972 Faith sector: **Maine** (\$10,000) and **Western Massachusetts** (\$5,000). **Northern California's** delegates asked parishioners to contribute over and above their pledges, designating these funds for the Faith sector. **Bethlehem** is continuing its policy of fifty-fifty giving; amounts over its quota will go to national programs which the diocese will designate.

Twenty-eight dioceses pledged the full quota. This represented an increased pledge over 1971 in the Dioceses of **Central Florida, Chicago, Hawaii, North Dakota, Southeast Florida, and Springfield**.

### Dioceses Accepting Full Quota

Diocese	Total 1972 Budget	GCP Quota	GCP Pledge
Bethlehem	\$ 256,000	\$ 99,691	\$ 99,691
Central Florida	508,775	114,012	114,012
Chicago	1,250,000	337,064	337,064
Eastern Oregon	129,745	18,020	18,020
Eau Claire	107,675	16,323	16,323
Erie	178,809	54,023	54,223
Hawaii	293,351	54,234	54,234
Indianapolis	648,922	80,288	80,288
Kansas	341,936	84,222	84,240
Maine	255,471	67,209	67,209
Michigan	1,032,855	362,612	363,000
Milwaukee	389,757	99,192	99,192
Montana	168,485	35,185	35,185
North Dakota	191,209	19,692	19,692
Northern California	337,341	67,307	67,500
Northern Indiana	170,730	53,429	53,666
Olympia	728,803	141,394	141,394
Oregon	463,636	97,972	97,972
Rochester	425,624	108,538	109,000
Rhode Island	468,981	148,780	148,780
South Dakota	422,554	33,764	33,804
Southeast Florida	619,593	142,397	142,397
Southwest Florida	524,569	124,978	124,978
Springfield	258,768	43,851	43,851
Utah	172,304	25,429	25,429
Western Kansas	113,670	21,340	21,340
Western Massachusetts	656,068	126,544	126,544
Western Michigan	324,811	93,494	93,494



Eight dioceses were unable to accept their quotas. **California, Colorado, and Pennsylvania** accepted less than the amounts they pledged for 1971.

#### Dioceses Accepting Less Than Full Quota

Diocese	Total 1972 Budget	GCP Quota	GCP Pledge
Albany	\$ 530,125	\$149,786	\$101,500
California	500,909	285,134	85,000
Central New York	456,784	182,487	140,000
Colorado	417,039	148,086	50,000
Easton	135,000	39,507	30,000
Pennsylvania	1,018,455	514,452	323,190
South Carolina	340,000	85,959	46,000
Spokane	213,376	57,992	54,500

## OTHER ACTIONS

Other resolutions fell into categories of those concerned with the jurisdiction as a whole; special groups of people within the diocese; and matters of social significance.

## WITHIN THE DIOCESES

Emphasis on overall planning and local level involvement were the order of the day. **Bethlehem's** delegates adopted a long range planning report. **Central New York** adopted major canonical revisions, including a required self-evaluation of every parish every five years.

**Maine** took initial steps toward restructuring the diocese, beginning with the establishment of thirteen regional councils. Each parish will have proportional representation on the council in its region. **North Dakota** encouraged the formation of local planning groups and provided for diocesan assistance to further them. **Northern Indiana** authorized its bishop to appoint a standing diocesan planning and strategy committee. **Oregon** amended its constitution to allow the "one man, one vote" principle in votes by orders.

**Pennsylvania** adopted a new deanery structure. Diocesan council members will be elected by the deaneries—one clergyman, one woman, and one other lay person from each for a thirty-six person council. This makes council members accountable to their deaneries rather than to the diocesan convention. **Southeast Florida** passed a resolution providing that all vestries must be rotating. **Western Kansas** provided for further study of the diocese's financial and mission strategy, with conclusions to be reported to the 1972 convention.

**California, Central New York, and Oregon** took steps to eliminate the distinctions between parishes and missions, particularly as to representation in convention. In addition, the term "mission" will no longer be applied to any **Central New York** congregation.

**Eau Claire and Milwaukee** took further steps toward their eventual reunion into a new Diocese of Wisconsin. **Central New York** voted to study its diocesan boundaries. **Springfield** passed a resolution asking the tri-diocesan commission representing **Springfield, Quincy, and Chicago** to study the viability in Illinois of the existing diocesan arrangement in

cooperation with General Convention's Standing Committee on Structure. **Spokane** ordered continuation of the study of a proposal to transfer some of its territory to **Eastern Oregon**.

Diocesan delegates took action to allow increased involvement of women and youth and to minister to the clergy's practical needs.

## WOMEN

When **South Carolina** approved a second reading of a constitutional change which will permit women to serve as diocesan convention delegates, it made the opportunity unanimous for dioceses throughout the Episcopal Church.

Delegates in both **Hawaii** and **Maine** passed resolutions which approved ordaining women to the priesthood. **Erie** asked for a study, and **California** referred the motion back to committee for further study. In **Pennsylvania** the resolution failed to obtain the two-thirds vote necessary for debate on a last-minute proposal. Earlier the delegates had approved undertaking a study of human sexuality.

**Maine** and **North Dakota** both passed resolutions in favor of abortion law reform.

## YOUTH

Young people were present and active at the conventions in **Bethlehem, Central New York, Indianapolis, Maine, and Rochester**.

Several dioceses acted to give the young a greater voice in church affairs. **Central New York** lowered the permissible voting age in missions to 18; this was done for parishes last year. **Colorado** passed the first reading of a constitutional amendment to allow 18-year-olds to be elected to diocesan offices other than treasurer, assistant treasurer, and trustee. **Montana** removed all canonical age limitations, and **South Carolina** approved age 17 for parish voters. **Northern Indiana** and **Oregon** reduced the age for convention delegates to 16.

**Indianapolis** approved giving two young people seat and voice on its standing committee. They are to be nominated by the diocesan youth and confirmed by a majority vote of the convention. **Erie** enabled people under 21 to be elected voting members of vestries. **Bethlehem, Central New York, Maine, and Rochester** gave youth delegates seat and voice at convention. **Kansas** seated and gave vote to delegates from college campus missions.

**Indianapolis** and **Olympia** made plans for a special ministry to the young and **Central New York** for a youth director. **Pennsylvania** included \$99,970 in its budget for youth programs. **Southeast Florida** asked for the appointment of a committee of youth to report definite programs next year. Delegates in **Spokane** commended the efforts of certain young people who recruited an overflow enrollment in Senior High Camp in 1971 and raised \$1,300 for camp scholarships.

Since youth caucuses presented many of the resolutions about the draft and the Vietnam war, they fit here although they are everyone's concern. **California** and **Western Michigan** passed resolutions calling for American initiative in seeking an end to the war, with adequate protection for POW's as a condition for the cessation of hostilities. Delegates in **Central New York** condemned the war. **Indianapolis** and **Western Massachusetts** asked for withdrawal of troops from Southeast Asia. **Maine** passed a strong resolution against the war.



## CLERGYMEN

The inadequacy of clergy salaries was still a concern in many places. **Albany** delegates adopted a canon establishing a minimum clerical salary to be fixed annually by the convention and established that for 1972 at \$6,500. **Central New York** made an upward revision in the base stipend. **Maine** passed a resolution raising the minimum salary to \$6,500 per year plus not less than a \$1,000 car allowance for a man with one station. The delegates also ordered a complete study of clergy compensation. **Pennsylvania** granted a \$50,000 special parish and mission assessment to supplement clergy salaries. All positions in the diocese be completed by October 1, 1972, and an appropriate salary range be determined.

**Central New York** gave full convention membership rights to all clergy who have community pastorates which include more than one denomination. **Oregon** amended its constitution to permit clergy serving in other capacities to have voice and vote in convention. It also passed the first reading of an amendment to delete the six-month residence requirement before a clergyman new in the diocese can vote in convention.

**Chicago** included in its budget a newly begun in-service training program for deacons which will give men training in parishes which could not otherwise afford a curate.

**Rochester** raised the minimum to \$7,000 for full time clergy, with provision for an annual increase. In **Northern Indiana** the minimum is now \$6,750; in **Western Kansas**, \$6,600.

**Bethlehem** adopted a completely revised canon on clergy personnel policies, providing for a committee to administer the plan. The canon revises the manner in which clergy will fill positions, including a requirement that an evaluation of

## OTHER RESOLUTIONS

Matters which were subjects for resolutions or reports in more than one diocese included prisons and prisoners, overseas missions, and directives to Executive Council or the next General Convention.

**Central Florida** adopted a resolution asking the national officials of the Episcopal Church to recognize the need for spiritual renewal within the Church as a prerequisite for effective Christian action. It also resolved to ask the editorial board of *The Episcopalian* to be more sensitive to the tastes of the people of the whole Church. **Chicago** memorialized General Convention to establish a national standing committee on Church Music. **Colorado** passed a resolution memorializing General Convention to pass canonical legislation regarding "moribund" marriages. **Indianapolis** delegates voted to act as a co-welcoming group with the Diocese of **Kentucky** for the 1973 General Convention in Louisville.

**Spokane** memorialized the national Executive Council to ask that GCSP field appraisers contact rectors or vicars in the area of grant applications "so that local clergy and lay people may have a chance to get some input into the field appraiser's report."

## PRISON REFORM

**Chicago**, **Olympia**, **Pennsylvania**, and **Southeast Florida** passed resolutions on the conditions of prisons and prisoners. **Chicago** delegates protested "the administering of . . . any

consciousness-altering drug in prisons and jails for any reason other than a medical or psychological concern for the recipient." **Olympia** asked parishes to support "Job Therapy," a program geared to working with prisoners by presentation in congregations, by personal sponsorship of prisoners, and by financial support. **Pennsylvania** included \$3,500 in its budget for work toward penal reform.

**Rochester** recommended continued participation by diocesan representatives in studies of the whole judicial process, placing particular emphasis on alternatives other than jail for the youthful first offender. **Southeast Florida** passed a resolution on penal reform, urging members to work for drastic penal system revision and emphasizing the need for an attitude of rehabilitation instead of punishment. **California** delegates, in a related resolution, called for the state legislature to "amend laws so as to consider narcotic addiction a mental and physical health problem and not a crime."

## RACE RELATIONS

Several dioceses directed resolutions in support of certain ethnic groups.

Bishop Ned Cole reported on the work in the Diocese of **Central New York** among the Onondaga Indians. **Milwaukee** designated the Children's Advent Offering to an independent Indian school recently begun there. **North Dakota** adopted as a missionary project the Church's work among the Indians, expressing the desire that Indians themselves be heard in each local parish and mission. **South Dakota** elected the Church's first Indian bishop; the Rt. Rev. Harold S. Jones was consecrated in January to be their suffragan.

**California** called for a task force to make recommendations within four months on overcoming racism. **South Carolina** has a committee on Better Racial Assurance, and **Southeast Florida** passed a resolution toward helping provide quality education (including busing), equal employment, and housing for all persons.

## OVERSEAS

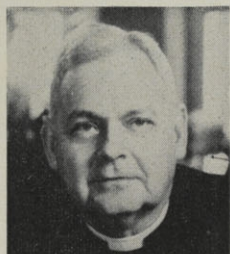
Concern with local matters did not preclude interest in the Church elsewhere. Three dioceses reported companion relationships: **Central New York** with **Mexico**; **Maine** with **Bermuda**; and **South Carolina** with the **Dominican Republic**. Other interests included **Erie's** resolution which asked parishes without a missionary project to undertake one in **Ecuador**; an announcement that all monies remaining in **Northern Indiana's** MRI fund plus a special offering will go to **Costa Rica**; and **Southwest Florida's** decision to send the special missionary offering to **Panama and the Canal Zone**.

In general, reports from the Fall meetings indicate considerable harmony has replaced the polarization of the last few years and that programs already begun are continuing. The financial pinch is slowing this work in many places, however, and not much new work is being started. Many bishops and some conventions, including **California** and **Central Florida**, are turning their emphasis toward renewal and evangelism as both a need and perhaps an answer to the general malaise within the institutional Church.

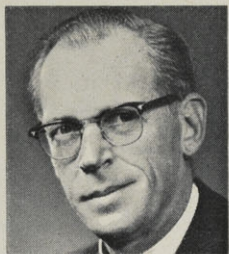
The reports on Winter conventions have started to come in and will be reported in a late Spring issue.



# Changes in the Episcopate



Claiborne



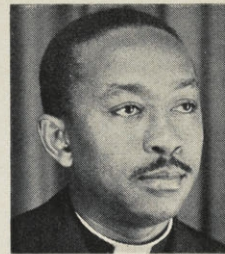
Foote



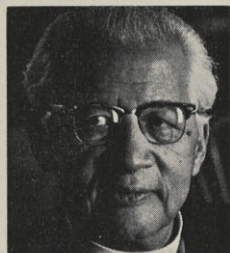
Franklin



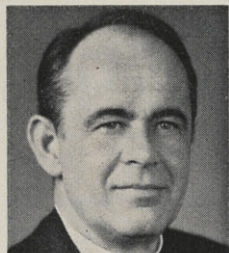
Gooden



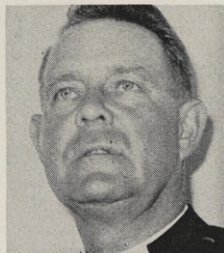
Isaac



Mills



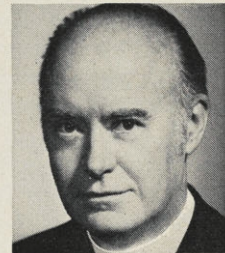
Sims



Turner



Wright



Wylie

Current changes in the Episcopate include elections of five diocesans and one coadjutor, the retirement of five diocesans, and two deaths.

The Rt. Rev. Dudley Scott Stark, retired Bishop of Rochester, died Nov. 23, 1971, and the Rt. Rev. Charles Clingman, retired Bishop of Kentucky, died Nov. 2, 1971.

The Rt. Rev. **Randolph R. Claiborne, Jr.**, Bishop of Atlanta since 1953, retired February 28.

A graduate of the University of Virginia and Virginia Theological Seminary, Bishop Claiborne was ordained to the priesthood in 1932. His first cures were St. James' Church, Macon, and St. Andrew's Church, Fort Valley, Ga. He moved to Alabama in 1938, becoming rector of the Church of the Nativity, Huntsville, and vicar of St. Luke's Church, Scottsboro. In 1949 he was elected to be Suffragan Bishop of Alabama, holding that post until elected Bishop of Atlanta in 1953.

Bishop Claiborne, a three-time deputy to General Convention, has been active in youth programs and Christian education. In 1954, in opposition to Georgia's State Board of Education which threatened dismissal of any teacher who "condoned" the Supreme Court's anti-segregation decision, Bishop Claiborne issued a statement calling for compliance with the law of the land.

The Rt. Rev. **Norman L. Foote**, Bishop of Idaho since 1957, retired February 16.

Bishop Foote studied at Hamilton College and earned degrees from Princeton University and General Theological Seminary. He was ordained in 1940.

Serving first as missionary for Madison County (Montana) Missions from 1940 to 1943, he spent the next two years as executive secretary for the Diocese of Montana. From 1945 to 1950 he was archdeacon of the diocese. He became director of the National Town and Country Church Institute, Parkville, Mo., in 1950, retaining the position until his consecration to be bishop.

Bishop Foote has also been a deputy to two General Conventions.

The Ven. **William A. Franklin**, rector of St. Alban's Church, Bogotá, since 1965 and Archdeacon of Colombia since 1966, was elected Nov. 20, 1971, to be Bishop of Colombia, succeeding the Rt. Rev. David B. Reed (*see November, 1971, issue*).

Archdeacon Franklin was educated in London, England, and graduated from Kelham Theological College. He was ordained in 1941 by the Bishop of London and served in the Diocese of London until 1945.

From 1945 until 1958 Archdeacon Franklin was in Buenos Aires, Argentina, serving first at St. Saviour's Church, Belgrano, then at the Church of the Holy Trinity, Lomas de Zamora. He went to St. Andrew's Church, Santiago, Chile, in 1958, becoming sub-

dean and canon in 1963 when the church became the cathedral of the new diocese of Chile, Bolivia, and Peru. In 1965 he went to Colombia.

Bishop-elect Franklin has been actively interested in youth work. He founded the Ecumenical Priests and Pastors Group in Santiago and was president of its counterpart in Colombia. He is a member of Colombia's Board of Examining Chaplains and of its Executive Committee. He has been a deputy to two General Conventions.

The Rt. Rev. **R. Heber Gooden**, Bishop of Panama and the Canal Zone since 1945, is retiring on the day of the consecration of his successor, Bishop-elect Lemuel B. Shirley.

A native of California and a graduate of Stanford University and Berkeley Divinity School, Bishop Gooden was ordered deacon in 1934 by his father, the Rt. Rev. Robert B. Gooden, then Suffragan Bishop of Los Angeles. Immediately following ordination he went to Madrid, Spain, for graduate work as a John Harry Watson fellow. He was also honorary assistant chaplain at the British Embassy.

In 1935 Bishop Gooden went to Cuba as priest-in-charge of St. Paul's Church, Camaguey. From 1939 to 1945 he was Dean of Trinity Cathedral, Havana. He was consecrated to be Bishop of Panama and the Canal Zone in 1945. He was also Bishop-in-charge of Central America from 1956 to 1958.

An inveterate missionary (*see THE EPISCOPALIAN, July, 1971*), Bishop Gooden will go to Louisiana to serve as Bishop Iveson B. Noland's assistant.



The Rev. **Telésforo A. Isaac**, vicar of Iglesia San Esteban, San Pedro de Macorís, Dominican Republic, since August, 1971, was elected Nov. 13, 1971, to be Bishop Coadjutor of the Dominican Republic.

Father Isaac, a Dominican, is a graduate of the Episcopal Seminary of Haiti, the Universidad Autónoma de Santo Domingo, and the Episcopal Seminary of the Caribbean in Puerto Rico. Following ordination in 1958, he returned to his home parish of San Esteban as assistant. In 1961 he became vicar of Iglesia Santa Cruz, San Francisco de Macorís. In 1965 he became vicar of Iglesia San Andrés, Santo Domingo. He spent the 1970-71 school year studying in Puerto Rico, obtaining his M.Div. in May and returning to Iglesia San Esteban in August.

Bishop-elect Isaac is author of an illustrated booklet covering a study of Episcopal Church education in the Dominican Republic. He has founded two day schools, San Gabriel in Consuelo and Jesús Nazareno in San Francisco de Macorís. He is a Trustee of the Episcopal Seminary of the Caribbean. He attended the Anglican Congress in Toronto in 1963 and was deputy to the 1964 General Convention.

The Rt. Rev. **Cedric E. Mills**, Bishop of the Virgin Islands since 1963, is retiring the day before the consecration of his successor, Bishop-elect Edward M. Turner.

A graduate of Lincoln University, the University of Pennsylvania, and the Philadelphia Divinity School, Bishop Mills was ordained in 1929. From 1929 to 1937 he was priest-in-charge of the Chapel of the Ascension, West Chester; St. Cyril's, Coatsville; and St. Mary's, Chester, Pa. He then moved to Westfield, N.J., to become priest-in-charge of St. Mark's Church. He was rector of St. James' Church, Baltimore, Md., from 1940 until his election to be Bishop of the Virgin Islands.

Bishop Mills has been active in both civic and diocesan affairs in Maryland and the Virgin Islands. He was a member of the Executive Council from 1952 to 1954 and has been a member of General Convention's Joint Commission on Ecumenical Relations since 1964. He was a deputy to General Convention in 1961.

The Ven. **Lemuel B. Shirley**, rector of St. Paul's Church, Panama City, and Archdeacon of Panama since 1952, was elected in November, 1971, to be Bishop of Panama and the Canal Zone.

Born and educated in Panama, Arch-

deacon Shirley received his B.D. degree from Bishop Payne Divinity School in 1941, the same year he was ordered deacon. His first cures were St. Christopher's Chapel, Rio Abajo, and St. Matthew's Mission, Las Sabanas, Canal Zone, which he served until 1950. In 1944 he added a third mission, St. Peter's in La Boca, remaining there until 1952. He was missionary-in-charge of St. Simon's Mission, Gamboa, from 1951 to 1952.

Bishop-elect Shirley has been a member of Panama's Council of Advice since 1945. He was secretary of the Panama convention from 1950 to 1952. He has also been a deputy to two General Conventions.

The Rev. **Bennett J. Sims**, director of the Center for Continuing Education at Virginia Theological Seminary since 1966, was elected Nov. 3, 1971, to be Bishop of Atlanta.

Bishop-elect Sims graduated from Baker University in 1943 and then served three years with the U.S. Navy. He attended Princeton and Virginia Theological Seminaries, graduating from the latter in 1949. He was ordered deacon that same year. He served the Church of the Redeemer, Baltimore, Md., from 1949 to 1964 as curate and rector. For several months in 1962 and 1969 he was priest-in-charge of St. Alban's Church, Tokyo, Japan. He was rector of Christ Church, Corning, N.Y., from 1965 to 1966.

Dr. Sims was active in Maryland diocesan affairs and a member of the Standing Committee. He was a deputy to three General Conventions and has served as chaplain to the Triennial of the Women of the Church. He was a member of the Presiding Bishop's Committee on the Ministry of the Laity from 1960 to 1961. In 1960 he was a Fellow at the College of Preachers, Washington, D.C., and in 1964 a Fellow at Harvard Divinity School.

The Rev. **Edward M. Turner**, rector of St. Paul's Church, Frederiksted, St. Croix, Virgin Islands, since 1959, was elected in November, 1971, to be Bishop of the Virgin Islands.

Reared in Anchorage, Alaska, Bishop-elect Turner graduated from Carroll College and Nashotah House seminary in Wisconsin. His first post following ordination in 1944 was St. Peter's Church, Seward, Alaska. From 1949 to 1953 he was assistant to the director of the National Council's Overseas Department; he had leave in 1950 and 1951 to serve as U.S. Navy chaplain in Japan during the Korean War. In 1953 Father

Turner became a canon of St. John's Cathedral, Santurce, Puerto Rico, and was in charge of the English congregation. He went to the Virgin Islands in 1958.

Father Turner has been chairman of the diocesan Council of Advice and secretary of the Convocation. He has been a deputy to two General Conventions.

The Rt. Rev. **William G. Wright**, Bishop of Nevada since 1960, is retiring in March. His successor is Bishop-elect Wesley Frensdorff (see *December, 1971, issue*).

Bishop Wright, a graduate of the University of Illinois and General Theological Seminary, was ordained in 1930. His first cure was St. Paul's Church, New Haven, Conn. He then served successively Trinity Church, Newton, Conn., from 1933 to 1938; Trinity Church, Wethersfield, Conn., from 1938 to 1940; St. Paul's Church, Cleveland Heights, Ohio, from 1940 to 1943; and St. Clement's Church, El Paso, Texas, from 1943 to 1953.

Bishop Wright was director of the Home Department of the National Council from 1953 until his election to be Bishop of Nevada. He has also been a member of General Convention's Joint Commission on Expenses.

The Very Rev. **Samuel J. Wylie**, Dean of the General Theological Seminary in New York City since 1966, was elected Nov. 6, 1971, to be Bishop of Northern Michigan.

A graduate of Wheaton College, Biblical Seminary of New York City, and Union Theological Seminary, Bishop-elect Wylie was a Presbyterian minister from 1942 to 1951.

As an Episcopal clergyman he was successively chaplain to Episcopal students at the University of Virginia; canon of the Cathedral of St. John, Providence, R.I., and chaplain at Brown University and the Rhode Island School of Design; associate secretary for National Council's Division of College Work; and rector of the Church of the Advent, Boston, Mass.

Dean Wylie has been consistently involved in college work and theological education. He is president of both the New York Theological Institute and the Episcopal Consortium for Theological Education in the Northeast (ECTENE). He is chairman of the executive committee of the Board for Theological Education. Twice a deputy to General Convention, Dean Wylie has also written *New Patterns for Christian Action* and *Precede the Dawn*.





# WORLDSCENE

## Bengalis Cheer WCC Relief Plane

Ten thousand cheering Bengalis at the Dacca airport in Bangla Desh welcomed the January inaugural flight of relief supplies sponsored by the World Council of Churches (WCC).

Acting upon a written invitation to serve in the massive task of rehabilitation and reconstruction, the WCC member Churches moved to cooperate by sharing talents and resources. The Norwegian church agency contributed two DC-6 aircraft for relief shuttle services. Both planes began their work loaded with plastic roofing material, blankets, baby food, and radio communication equipment.

Church World Service (CWS), relief arm of the National Council of Churches, is the American church agency involved in the cooperative effort. James McCracken, executive director, said CWS will have contributed at least \$2 million in funds and value of relief materials to the Bengali victims of natural disasters and military conflict before the program is ended. "And that will be, perhaps, a long time. Ecumenical cooperation of the Churches has given us hope and strength in this great task."

Episcopalians give to CWS through the Presiding Bishop's Fund for World Relief.

## Witch Hunting, 1972 Style

The "world's first anti-witchcraft traveling mobile unit" has been outfitted in San Diego, Calif., and will roll through 45 U.S. cities in 1972.

It is designed to warn Americans against the "dangers from exposure to occultism."

The display, organized by the Action Center of Morris Cerullo World Evangelism, contains more than 100 items, including examples of potions, voodoo oils, and the paraphernalia of Satan worship.

The Action Center is preparing an anti-occultism book called *Witchcraft Never Looked Better* and is planning an international campaign against witchcraft.

## Southern Africa: Unrest Spreads

The fight for social justice in Rhodesia and South West Africa became more violent and more overt in January.

African workers in Namibia, South West Africa, protested against the contract labor system which separates workers from their families, pays average wages of \$28 a month plus food and housing, and puts Africans in bondage to white employers for periods of a year to 18 months.

The protest, which ended in a general strike, became the latest and most forceful non-violent protest by the Namibian people against the government of South Africa which occupies the country. Church leaders in Namibia are the only allies the black Namibians have. Such sympathy infuriates the South African rulers.

Official pressures have been mounting against foreign clergy and lay workers, including white South Africans, and particularly against Lutherans and Anglicans. Bishop Leonard Auala, Moderator-Pastor

Paulus Gowaseb, both Lutherans, and Anglican Bishop Colin O'Brien Winter have supported the Namibian grievances.

● In Salisbury, Rhodesia, predictions by United Methodist Bishop Abel T. Muzorewa that the African majority would oppose a British constitutional settlement for Rhodesia was apparently correct.

A special commission from Britain, coming to Rhodesia to test opinion on the proposal, found strong verbal opposition from tribal chiefs and even violent demonstrations in several places.

Broadly, the proposal calls for Rhodesia's 1969 republican constitution to be amended to give a gradually increased parliamentary representation to blacks, but it sets no definite date for eventual majority rule. Though voting rights would be extended, they would depend on income; the average African income is below that required to vote.

The Rhodesian Council of Churches and the Roman Catholic hierarchy joined Bishop Muzorewa in opposing the plan.

As this is being written, the situation is still unsettled. Press reports say Africans in Portuguese Angola and South Africa are watching developments in both Namibia and Rhodesia closely.

## Church Deposit Program Catches On

Four years ago the Episcopal Church pioneered in a program which is now being encouraged by the federal government.

In 1968 the Executive Council's Department of Finance began encouraging parishes, dioceses, and

The Episcopalian



individual Episcopalians to place deposits in minority-owned-and-operated banks and savings and loan associations across the country.

In 1971 the Episcopal Church was asked to help provide national leadership to expand the program, following a late 1970 decision by the Nixon Administration to increase deposits in minority-owned banks by \$100 million to stimulate economic development in minority communities.

U.S. Churches and religious agencies have responded by earmarking more than \$2.2 million for such deposits through the government program.

Long before that, however, the Episcopal Church made an impact, beginning with Executive Council deposits of \$865,000 in 49 institutions in 31 different cities in 23 dioceses. Council's initiative was followed by dioceses and parishes which made deposits totaling \$175,000.

Several other denominations made deposits as follows: The United Presbyterian Church, USA, through its Economic Development Corporation, \$2 million; The Lutheran Church in America, \$100,000; American Lutheran Church, \$60,000; and Southern Baptist Convention, \$2,000.

The National Conference of Christians and Jews opened a \$25,000 account in Freedom National Bank, New York City. The Episcopal Church's Pension Fund invested \$10,000 in a Los Angeles black savings and loan association.

One direct response to early Episcopal action came from the business community when in 1969 Olin Mathieson Chemical Corporation of New York made deposits of more than \$1 million in 12 black-controlled banks. Last December the Executive Council commended General Motors Corporation for its \$59 million in deposits in minority-owned banks.

The Episcopal program, under the direction of Mr. Charles F. Bound, a vice-president of Morgan Guaranty Trust, stimulated deposits which help minority businesses and persons through loans for businesses, low-cost housing, professional services, homes, cars, and college

educations.

Deposits up to \$20,000 are fully insured. "Such risk-free deposits not only offer a good economic return when placed in savings accounts or in certificates of deposits," Mr. Bound says, "but also offer high social yields."

[Mr. Bound would like all senior wardens in the Episcopal Church to have a list which his committee is circulating of minority-owned banks. Lists should be available from all diocesan offices or from Mr. Lindley M. Franklin, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.]

## Defense Industry Holdings Reported

Ten of America's national church bodies and the National Council of Churches (NCC) have nearly \$203 million invested in 29 firms holding major defense contracts.

The NCC released the information in January in a 50-page report, "Church Investments, Technological Warfare, and the Military-Industrial Complex." The Corporate Information Center of the NCC, headed by Frank White, compiled the survey.

Mr. White said the study's major purpose was to place factual data in the hands of persons responsible for church investments. This will help them decide which firms are guided by socially responsible policies and which are not. Suggested criteria for corporate responsibility include not only the military factor but treatment of the environment, policies of hiring or excluding minorities, responsible use of natural resources, and foreign investments. The January report is the first of a series of similar studies to be carried out in these areas of responsibility.

The study found that, in 1970, 10 denominations and the NCC earned slightly more than \$6.2 million on almost two million shares of stock in the 29 industries.

The United Methodist Church was reported to be the leading investor in military hardware of the 10 denominations surveyed. Its 1970 market value investment totaled \$59,751,899. The Episcopal Church's reported total was \$29,-

# EPISCOPAL



**AUGUST 3 to AUGUST 19**

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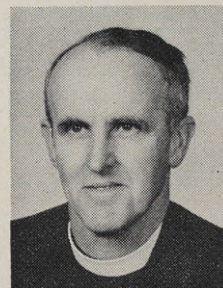
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## WORLDSCENE

891,430. Episcopal investments are in 10 of the companies and represent about 10.9 percent of the denomination's portfolio.

The study does not suggest that Churches sell all stock in firms not meeting the criteria for corporate responsibility though it conceded that might be one option. "Selling stock obviously negates your right as a stockholder to speak to management about policies with which you disagree."

Copies of the full report are available at \$2 each from the Corporate Information Center, Room 846, Riverside Dr., New York, N.Y. 10027.

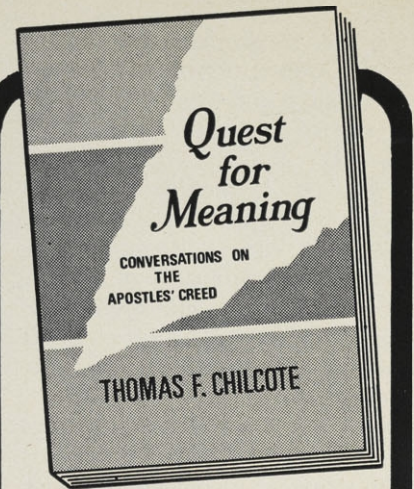
### Investments in Africa: Information Available

Church members and investors who would like more information about American investments in Southern Africa and the recently-announced disclosure requests of U. S. companies with business in Southern Africa should write to:

The Rev. Everett Francis  
Episcopal Church Center  
815 Second Ave.  
New York, N.Y. 10017

Mr. Francis is staff liaison person for Executive Council's Committee on Social Responsibility in Investments.

This committee and units of the American Baptist Convention, the United Church of Christ, and the United Presbyterian Church USA are working together on what they call the Project on U.S. Investment in Southern Africa. They are setting up a joint office for this project in Washington, D.C., to supply further information to people concerned about this subject.



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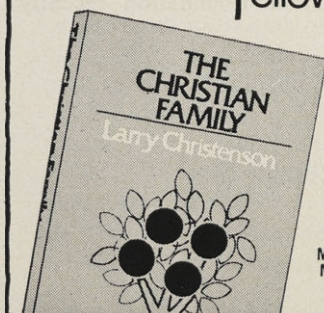
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# In Person

The Rev. *Wendy Cranston*, Anglican Church of New Zealand, was the first woman in New Zealand to be ordained to the diaconate along with male ordinands. . . . The Episcopal Church added two more female deacons to its growing list with the ordinations of the Rev. *Alison Cheek* of Virginia and the Rev. *Dr. Jane C. Bloodgood* of Oklahoma....

Gov. *Walter Peterson* appointed the Rev. *David A. Works*, head of the North Conway Institute, to New Hampshire's advisory council on alcohol problems.... While *Bob Hope* was in Vietnam for his annual Christmas shows, his brother *Milton* was the lay director of the Boar's Head Festival at Trinity Cathedral, Cleveland, Ohio. . . . Dr. *William G. Devener*, director of the William Foxwell Albright Institute of Archeological Research in Jerusalem, delivered the 1972 Winslow Lectures at Seabury-Western Theological School in Evanston, Ill....

Two more dioceses announce the appointment of executive officers: the Rev. *Carl N. Kunz, Jr.*, Delaware, and the Rev. *William F. Kirkpatrick*, Rochester. The Rt. Rev. *Ned Cole* named Mr. *Walter Berberian* Deputy for Administration and the Rev. *Charles L. Grover, III*, Deputy for Program of the Diocese of Central New York....

The Rev. *E. Victor Badejo*, an African Anglican deacon and head of the Nigerian Broadcasting Corporation, will become program director of the Lutheran World Federation's Radio Voice of the Gospel station at Addis Ababa, Ethiopia, in June. . . . The Charles M. and Mary D. Grant Foundation recently gave \$75,000 to support the initial cooperative efforts of the Vanderbilt University Divinity School, the American Baptist Theological Seminary, both in Nashville, Tenn., and the School of Theology of the University of the South in Sewanee, Tenn....

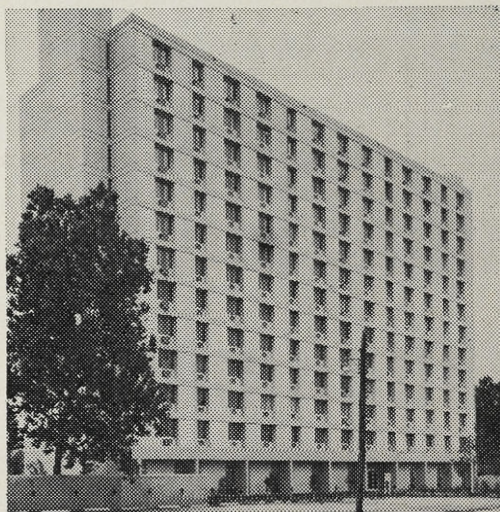
The Very Rev. *Francis B. Sayre, Jr.*, Dean of the Washington Cathedral, announced the appointment of Godwin and Beckett, Inc., Atlanta, Ga., as superintending architects of the cathedral. *James B. Godwin* is the firm's senior partner. *Philip Hubert Frohman*, cathedral architect since 1921, will retain the title and serve in a consultative capacity. Completion of the cathedral's interior is scheduled for 1976.

March, 1972

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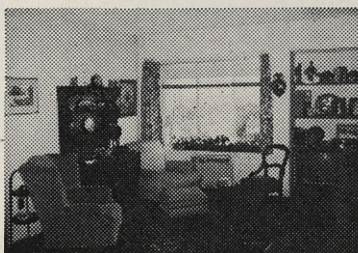
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Inquiries may be addressed to: Col. F. J. Fishburne, Manager, Episcopal Housing, Inc., Box 5, 175 Market St., Charleston, S. C. 29401, Phone (803) 723-5553.



## The Indochina War: Witness in Kansas City

"We have gathered as a community of Christians and Jews to participate in an Ecumenical Witness, considering the morality of the Indochina War. Seeking to be faithful to God and his self-revelation in history . . . we insist that United States involvement in the war in Southeast Asia is unjust and immoral."

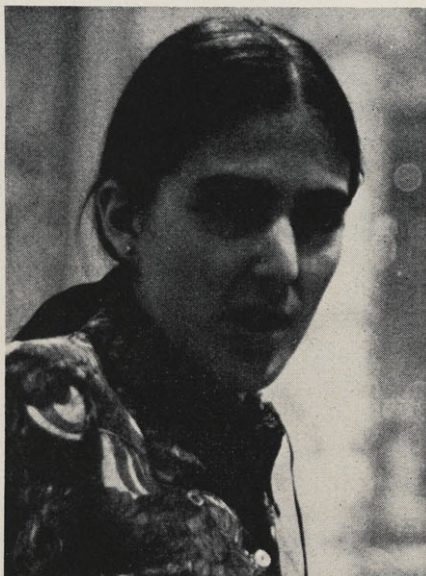
So said some 600 church people in a statement which evolved from a four-day meeting in Kansas City, Mo., in mid-January.

Announcing that other Ecumenical Witnesses would be held around the country in April, conference participants outlined 38 actions churches and synagogues could take in six areas: ending American participation in the war; combatting racism; focusing the religious communities' power on politics; evaluating the morally responsible use of economic power; beginning repentance and reconciliation; and enhancing religious and other freedoms.

The statement called for denominations, churches, and synagogues to:

- make an immediate end to the war in Indochina their first priority;
- announce publicly and transmit to all U.S. armed forces personnel their support and sanctuary for all who refuse to fight and who refuse to continue to fight;
- make the abolition of war and establishment of peace with justice a major concern until achieved;
- insist that U.S. foreign policy support the right of any people to self-determination;
- examine their economic and racial policies, making them consistent with the Biblical message of justice and compassion, righteousness and peace; and
- offer understanding and pastoral care to all persons, to rich and poor, non-white and white, "hawks" and "doves," young and old, saint and sinner.

The statement and action plans were voted on after conferees—about 40 of whom were Episcopalians—heard speeches from, among others, the Rev. Andrew Young, chairman of the Human Relations Commission of the city of Atlanta, Ga.; Dr. Eugene Carson Blake, general secretary of the World Council of Churches (WCC); Dom Helder Camara, Roman Catholic Archbishop of Recife,



*Emily Hewitt, New York, speaks to Episcopal delegates at conference.*

Brasil; Episcopal Bishop Paul Moore, Jr., Coadjutor of New York; Marian Wright Edelman, lawyer at the Center for Law and Education of Harvard University; and Dr. Krister Stendahl, dean of the Divinity School of Harvard University.

The conference also included four worship services led by WCC Director of Information Albert van den Heuvel; Rabbi Morris B. Margolies, Kansas City; and the Rt. Rev. John J. Dougherty, Roman Catholic Auxiliary Bishop of Newark.

In addition participants spent about 15 hours in small discussion groups and a part of the last two days

hammering out the final statement and the action proposals.

"The air war is more deadly than ever," the Ecumenical Witness statement said. And that air war was the subject of much discussion. A movie, produced by the American Friends Service Committee, showed sensory devices, computer networks, planes piloted by remote control, and anti-personnel devices such as pineapple bombs, which contain tiny pellets, butterfly bombs, fleshettes which spit tiny steel arrows, and white phosphorous which burns the skin and cannot be extinguished with water.

"The war has now developed into automatic bombing from high in the sky," the film said, "and the American people must make it known if they want this done in their name."

Frederick Branfman, an International Voluntary Service volunteer in Laos for two-and-a-half years, said the reason the "war that once was on the television screens is not there now is because reporters aren't allowed on bombing raids.

"The Government Accounting Office says there are over 2 million refugees in Cambodia, one-third of the population, but no ground troops have been sent in. Fifty thousand people have been wiped off the face of the earth by the air war, and nobody knew about it."

Racism and its connection to the war was the subject of several speeches and discussion groups.

"You can't separate racism from militarism in America," the Rev. Andrew H. Young said. "The Southern military establishment—Richard Russell, John Stennis, Mendel Rivers—are only there because we allowed black men and women to be disenfranchised. You can't do anything in this country without paying dues to James Eastland or Wilbur Mills, and they would not be there if black men and women could vote."



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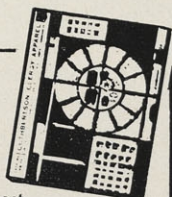
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regardless of race, color or national origin.

Mr. Young urged non-violence as a means of protest and said, "Let's get our Churches to lay down the burden of investments and study war no more."

Church investments in industries that contribute materials to the Indo-china War came under attack again and again as conferees discussed the recently issued report of the National Council of Churches' (NCC) Corporate Information Center. This report shows the investment percentage 10 denominations and the NCC have in 29 industries which produce war-related products.

"I can't imagine Jesus Christ's owning stock in Pontius Pilate's army," Marian Edelman told the crowd.

She said the war had deadened Americans' sense of moral outrage. "We've come all the way from revulsion at cattle prods in the South to acceptance of Attica. . . . American people want to be decent; they just need leadership."

Several of the 43 overseas guests spoke on an afternoon panel with Dr. Blake and Bishop Moore. An Indian citizen said the Indochina War is a symptom of America's posture throughout Asia; a German representative indicated "other nations are also culprits in the Vietnam War, whose causes are deeper and broader than ordinarily supposed"; a Japanese speaker hoped for total disarmament in the future; a Tanzanian delegate reminded the conference that God has no enemies; and a Nigerian visitor said racism is perhaps the major cause of much of the world's troubles.

Mr. M. M. Thomas, WCC official from India, said Christians around the world think America "is willing to support the status quo anywhere in the world, no matter how corrupt or vicious the government in power."

Bishop Moore said America seems to have a "need to kill, the need to witness blood, to need power, and above all to need a scapegoat while our government deals in blasphemous and obscene abstractions like Vietnamization to destroy brown bodies."

"Prophets of old called their nations to repentance," the Witness document ended. "So must we. They cleansed their temples. So must we. They identified with the sins of their people and pled for mercy. So must we."

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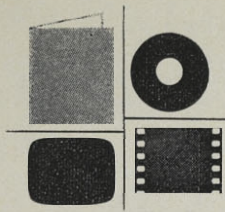
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## A fresh, theological landmark

No theologian since Bishop John Robinson has set up his workshop so close to where the ordinary Christian lives as has C. FitzSimons Allison.

His latest book from Seabury Press, *Guilt, Anger, and God*, has the subtitle, the Patterns of Our Discontents. In his brief 164 pages Professor Allison stays right down here in mortality country, looking squarely into those infuriating, guilt-inducing problems we face nearly every day. He ignores the two temptations to which theological flesh is heir: talking jargon for his peers and bridging a gap between theology and some other discipline, like sociology or literary criticism.

*Guilt, Anger, and God* begins with a masterful survey of our dilemmas in a deft twenty pages or so. In this short space he looks at anger, self-hatred, guilt, and death and does a neat summary of Sigmund Freud's analysis of all these elements.

Next Allison takes us through the current landscape of the solutions various prophets offer to these problems, including Sigmund Freud, Herbert Marcuse, D. H. Lawrence, Theodor Reich, and Norman O. Brown. Again, his language is daily newspaper level—not the remote language of specialization.

Allison begins the book's second major section by shoveling away some of the debris under which the Church usually hides the Gospel. Domesticated Christianity has a habit of plundering the Gospel for its own purposes.

Every now and again a group of people rediscover the Gospel, and it rejuvenates them, but their descendants will—usually no later than the third generation—have domesticated it again. Pro-

fessor Allison does a two-page case study of the word “preaching” as show-and-tell about what has happened to the Gospel.

He succeeds brilliantly in showing, as he tells us he intends to do, we regard Christianity quite erroneously as a religion of control rather than one of redemption. Most of us will take a little while to absorb fully the implications of the simple, devastating truths author Allison sets out in his analysis of what a domesticated Christianity becomes. It is the sort of new insight that requires readjustment of almost all our normal attitudes toward the Church and the Gospel. He also shows us this domesticated Christianity, full of control, moralism, and “fussing-at,” is just what Christianity's critics have repudiated—and are still largely repudiating.

The next task Allison tackles is to set out clearly the Gospel's alternative to control, namely, redemption. Oddly enough, I should guess the average

churchgoer might just not have heard about redemption in quite the way Allison portrays it. Like all retellings of the Gospel from the New Testament on down it is, of course, quite unbelievable.

The Gospel, told amid any generation's troubles, always sounds too good to be true. Allison proclaims it, nonetheless, and then takes on the ugly, pervasive quantities of our present day guilt, anger, self-hatred, and mute fear of death and sets them all in their proper perspective on the horizon of the redeemer person.

He does not sweep anything under the rug. None of these psychic beasts goes away into some magical theological limbo at the wave of a miraculous proposition. They do take on new character in the light of the Cross and redemption. Anger remains anger, but it moves into action rather than simmering out of sight in a polite society which denies our right to be upset.

*Guilt, Anger, and God* is just about as good, helpful, and re-readable a theological effort as we have had in the last ten years. Unlike Bishop Robinson's *Honest to God*, it not only stirs up questions but also provides some solid, surprising, old-fashioned answers to them.

Happily the book can be meat and drink for both clergyman and lay person. Allison won't need interpreting to either. Both will be free to get on with the conversation about matters near the heart of our central problem.

Strangest of all, Professor Allison has written a book for us that is something far more than a treatise on our own personal salvability. Theology appears to be splitting, currently, into two camps. One group talks endlessly about social responsibility and loving neighbor. The other is racing off into the ecstasies of the Jesus movement and personal salvation. From his title you might suppose Fitz Allison has written something for the latter group. *Guilt, Anger, and God* stays with the intensely personal vision each of us has of his own problems, but it also keeps us firmly aware of how our personal conditions affect our society and civilization.

Almost any Christian can do some important growing by reading—and re-reading—*Guilt, Anger, and God*.

—Edward T. Dell, Jr.



C. FitzSimons Allison





Twiggy and Director Ken Russell discuss a scene for *The Boy Friend*.

## Memory Lane Is a Bad Trip

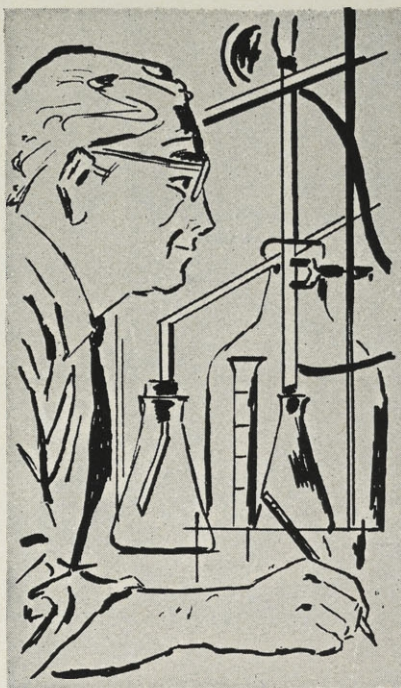
**T**he nostalgia game is in full bloom. *Follies* and *No, No Nanette* (billed as "the New 1925 Musical Hit") are romping on Broadway. And Hollywood is definitely on the trip.

Re-released "Old-Movie Nights" are packing them in at your local theater, and it seems as though every 1930's-40's children's film—from *Black Beauty* to *Lassie*—is making the matinee circuit once again. But wait: there's more! Now there's a new/old film to tweak your memory and twinge the hardened cockles of your heart: "Ken Russell's All-New, All-Talking Picture," *The Boy Friend*, based on the 1920's-type musical by Sandy Wilson.

*The Boy Friend*, in case you missed the stage version, is as basic a piece of fluff as you'll find. Poor little rich girl Polly (Twiggy) at posh girl's school doesn't have a date for the big carnival ball. She invents a "French lover" to tantalize her classmates, then rues it as "The Day" draws near.

But then—the messenger boy Tony (Christopher Gable) delivering her dress!—well, his father is really rich, but he's run away from home—and she tells him she's only a servant so he won't be put off. And then her widowed father comes to Miss Latrec's school—and his

# Leprosy... a present day understanding.



When I returned to this country after twenty years as a surgeon in India, I was shocked at the widespread ignorance about leprosy.

Actually, leprosy is one of the world's most serious public health problems today. There are probably 10 to 15 million cases, and according to the best authorities, it is on the increase. Less than 25% of the estimated cases receive regular treatment, and almost 40% are afflicted with some form of disability.

### Human Consequences

But the importance of the leprosy problem is not a matter of statistics. The human and social consequences are more serious than those of any other disease. Ancient superstitions and fears, social ostracism, economic loss still plague the leprosy victim and his family.

Today we know that leprosy, often called Hansen's disease, is a chronic disease of low infectivity, which can be treated with modern drugs and in some cases cured. Stigmatizing disabilities can often be prevented by early treatment, corrective surgery and physiotherapy.

### A Quiet Revolution

But public knowledge of these new advances is woefully limited. Few people, for example, know that the drug of choice in leprosy treatment

was first used at the U. S. Public Health Service Hospital in Carville, Louisiana, in 1942. This development marked the first major breakthrough in leprosy therapy, and paved the way for later advances in plastic and reparative surgery.

### What Can Be Done

Medical research must continue, training facilities up-dated, personnel recruited. But at the same time the education of the American public must keep apace with scientific advancements.

And along with all this, leprosy sufferers need love—this is why we have a "mission"—because the church is involved with people.

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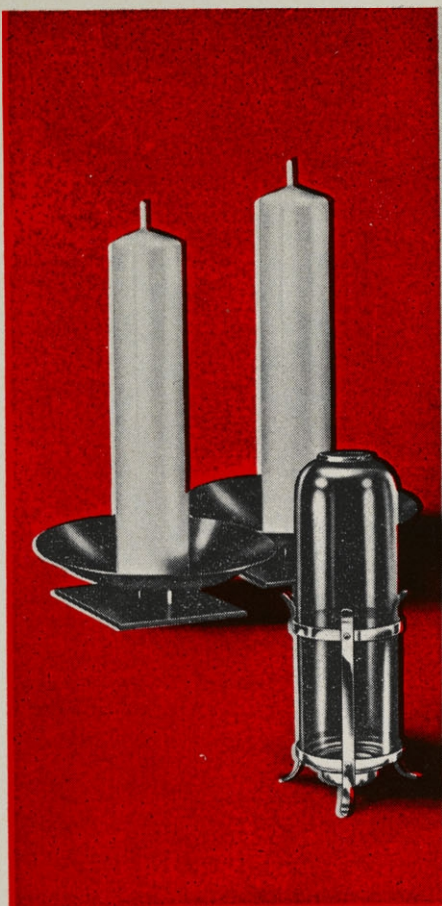
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*Christopher Gable and Twiggy re-create 1920's Cinderella theme, overnight stardom.*

parents come looking for him—and he runs off, and she thinks he's a thief—and—need I say more? All this and music, too.

By itself the original play would be a “camp” field day, but Ken Russell beefs it up with his usual overkill by presenting it as the play within a play. A 1930's British music hall company is doing *The Boy Friend*. The “star” breaks her leg, and the young assistant stage manager (Twiggy) has to go on in her place, with big Movie Producer DeThrill in the audience.

This gambit allows Russell to introduce every schtick in the book—Busby-Berkeley-Fantasy dance routines, the “take off your glasses—you're beautiful” bit, and “you're going out there an inexperienced kid—come back a star” to name a few. You want nostalgia? Hoo-hah, we've got nostalgia!

It should be good. Twiggy really does have talent, the supporting cast is solid, and the visuals are excellent. But to tell the truth, it's a bore.

What went wrong? A couple of things. One in the director's concept.

You cannot do a story straight and satire at the same time. That asks for too much emotional hauling and pulling. One form asks you to laugh and feel *with* something, the other *at* something. TV variety show performers with lines like these usually have the good grace to break up.

Here the actors play it predominantly straight, and one is left in emotional limbo. Should I laugh and cry with it and reveal how these things still touch me—? But then it's so obviously overdone, it must be a put-on—and we don't want to be part of that which is laughed at. The double message is too much.

Beyond this, though, there's something deeper and more basic. Something within us. The nostalgia game bespeaks a good deal of masochism. We laugh at it. But at the same time we ask ourselves, “Why can't I believe that any more?” And we find no direct answer except a vague uneasiness.

People rarely come away from a film or play like this with their hopes renewed or their spirits uplifted. More often we leave with a sense of sadness



for innocence lost or a cynical sneer for the hypocritical simplicity of our "goody-goody" forefathers.

Yes, historical perspective has its uses. Some films and plays and TV have utilized the past to throw light upon the present quite brilliantly and helpfully. But on the whole we don't seem to be using our past in that way. To some extent the nostalgia trip tends to become an exercise in pain. And as such it says a good deal about where we are as a people.

*The Boy Friend* and its ilk were the escape hatch for their time. What is our escape medium now? It is violence.

Two hours after viewing this film I saw the new James Bond thriller, *Diamonds are Forever*. With every karate chop and act of violence perpetrated by Sean Connery, the audience howled with laughter. It was hilarious, and we left the theater feeling cleansed and happy. We had "escaped"—1970's style.

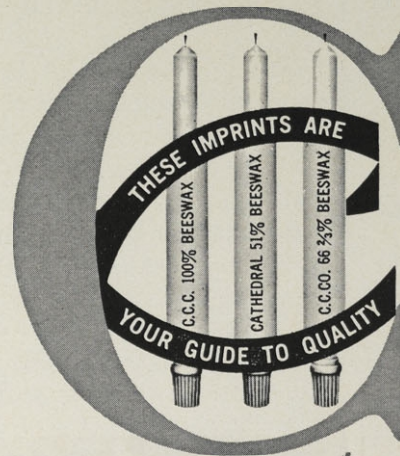
In the space of forty years our basic underlying national characteristic, as evidenced by what means of escape we need, has changed from hope to rage, from confidence to violence. And thereby, I think, hangs the reason we are so heavily into the nostalgia trip. Masochism is simply rage turned in upon oneself.

What we need is not a masochistic, sad-eyed, or recriminating revel in what's past. We need some hard work on what we're so mad at each other about now. And a breakthrough to some *real* hope.

As Paul Stookey of Peter, Paul, and Mary says in one of his songs, "Times have changed. . . We can't find any answers in The Good Times we had." Right On.

—Leonard Freeman

**PICTURE CREDITS—** Fabian Bachrach: 32 (row 2, far right). Bishops of the American Church, Past and Present, by William S. Perry: 6 (right). Foto Estudio Valerio: 32 (row 1, far right). Lucille Germany: 8-10. N. Bleeker Green: 32 (row 2, fourth from left). Harris & Ewing: 32 (row 2, second from left). History of the Diocese of Minnesota, 1857-1907, by the Rev. George C. Tanner: 6 (left). Philip W. Roberts: 32 row 2, far left).



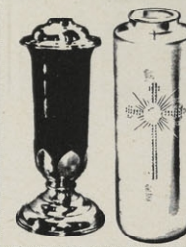
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## Jonah, J. J., and the Bishop

*Continued from page 7*

Christian heritage in all its fullness, cease apologizing for the institutional church, and be to ourselves what we already are to Him.

The times call for that certain toughness of spirit on our part which the early Christians possessed: a forehead of brass and a heart of love for service in the cause of Christ. If the problems of this time and place seem insurmountable, then so much the better, for thereby we are thrown back again upon Him who said: "Be of good cheer, I have overcome the world." (John 16:33 RSV)

In these truculent, obstinate, and perplexing times, *you* be of good cheer, for it is precisely in such times that the best has always been called forth from Christians. In such times we learn once again the stupidity of men and the wisdom of God. The deep, true notes of the Gospel of Christ begin to sound again, and we learn afresh to witness to Him.

The Rev. Dr. John F. Woolverton is professor of Church History at the Episcopal Theological Seminary in Virginia. This article is adapted from a sermon preached on the occasion of the 150th anniversary of the Domestic and Foreign Missionary Society, October, 1971.

## CALENDAR OF EVENTS

### MARCH

- 3 World Day of Prayer, sponsored by Church Women United
- 5 Third Sunday in Lent
- 12 Fourth Sunday in Lent
- 13-15 Board for Theological Education, General Seminary, New York, N.Y.
- 19 Fifth Sunday in Lent
- 20 St. Joseph
- 25 The Annunciation of Our Lord Jesus Christ to the Blessed Virgin Mary
- 26 Passion (Palm) Sunday
- 27 Monday in Holy Week
- 28 Tuesday in Holy Week
- 29 Wednesday in Holy Week
- 30 Maundy Thursday
- 31 Good Friday

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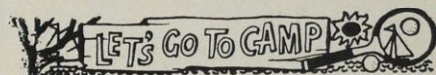
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# Exchange

The EXCHANGE section of THE EPISCOPALIAN includes the former *Have and Have Not* column in addition to an exchange of ideas, problems, and solutions.

THE EPISCOPALIAN invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

### WANTED:

A bell for the Mission of St. Stephen. If you have information of an available bell of any size, please call collect: (306) 637-5000, or write Mr. Thomas Kallister, St. Stephen's Church, 464 W. First St., Peoria, Ill. 61605.

### INFORMATION ABOUT FISH

Jarrow Press, Inc., 1556 Third Ave., New York, N.Y. 10028, has assumed publication of *Fish International Newsletter*, the unofficial journal of the worldwide movement called FISH.

Begun in England, the concept of FISH was introduced to this country in 1964 by the Rev. Robert L. Howell when he was rector of the Church of the Good Shepherd, West Springfield, Mass.

*Fish International Newsletter*, published bi-monthly, costs \$3 per year.

### SUMMER PROGRAM: COVENTRY, ENGLAND

Young men and women (17-25) are invited to share in Coventry Cathedral's Service and Study Program which runs from July through September. Each two-week course has three-fourths of limited enrollment reserved for overseas participants. The daily program involves worship, study, and discussion in the morning. The afternoon service part of the course may include welcoming visitors to the cathedral; working in the bookshops and the International Center; working in the John F. Kennedy House (the cathedral's residential youth center); helping at old people's homes or clubs; serving meals; gardening; working with a play scheme for children on vacation; assisting at a day center for the

mentally ill; or helping at a local hospital. During each course a visit is arranged to see a Shakespearean play at Stratford-upon-Avon.

For an application form and further information, please write: The Rev. Kenneth Woolhouse, Cathedral Office, Coventry, CV1-5ES, England.

### SHARE YOUR KEYS

The mission church of Our Lady of the Most Holy Rosary in the Philippines would deeply appreciate having two second-hand portable typewriters and a second-hand jeep to carry out the mission's work. If you can donate either, please write to the Rev. Demy F. Festin, Philippine Independent Church, Bayugan, Agusan del Sur-L-101, Philippines.

### EPISCOPAL SERIES ON RADIO

The Rev. John S. Jenkins is speaker on the Episcopal Series of the Protestant Hour, broadcast weekly through March 26 on 550 nationwide radio stations and the worldwide Armed Services Network. "Human Needs and God's Answer" is the theme of the 1972 Episcopal Series.

Printed copies of the series are available (free) on request from the Episcopal Radio-TV Foundation, 15 16th St., N.E., Atlanta, Ga. 30309. The material will be offered on audio cassettes if interest warrants production expense.

Check your local paper for broadcast time and station.

### MISSING COPIES

Mrs. Thomas C. Hendrix, librarian at St. Paul's Church, 161 E. Ravine Rd., Kingsport, Tenn. 37660, would like to have two issues of the *Anglican World* to complete a set for binding: Vol. 3, number 3 (May-June, 1963), and Vol. 5, number 4, issue 28 (Advent-Christmas, 1965).

### KNEELERS WANTED

A small mission in Mariposa, Calif., is using a borrowed building and must remove its equipment after services. After kneeling on the bare floor, a recent worshipper thought the mission could use 15 or 20 kneeler cushions not needed by another parish. If you know of the availability of such cushions, write to Mr. Bernard R. Bechler, Jr., 6416 N. Delno, Fresno, Calif. 93705.

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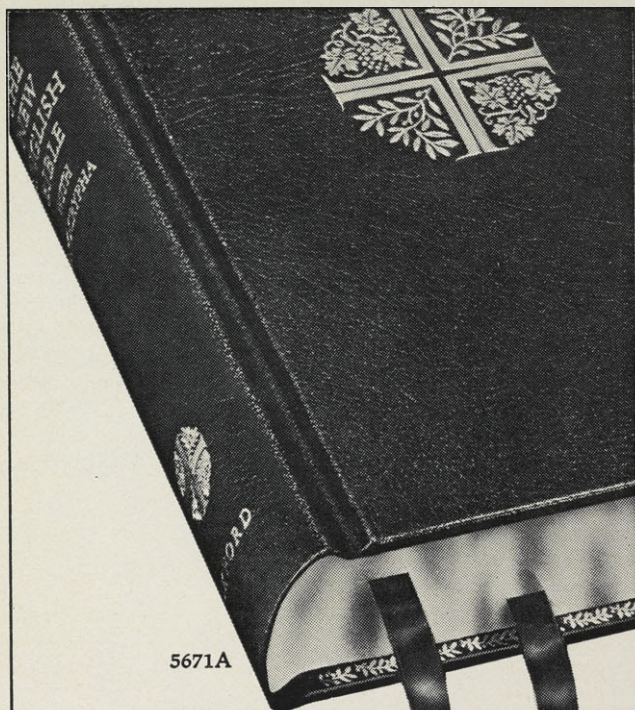
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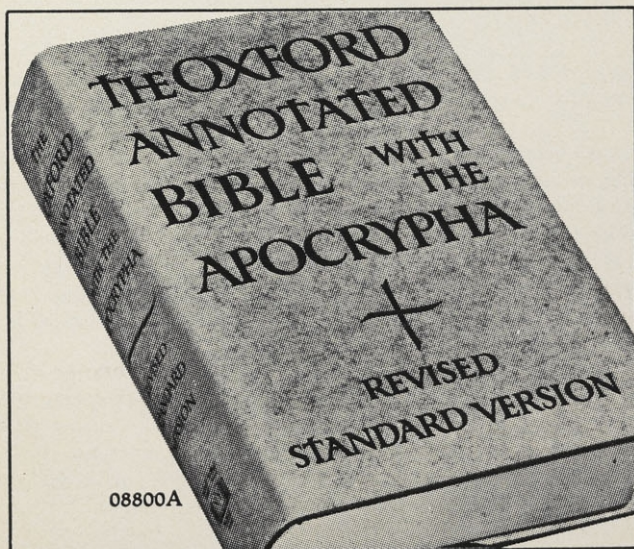
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