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# Episcopalian AUGUST, 1972

Outpost changing to a church

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# **Episcopalian**

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# **Switchboard**

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

-The Editors

# AGING ARTICLES APPLAUDED

You are to be congratulated on your excellent collection of articles on Aging in America [June issue]. They are thoughtful, sensitively written, complete in coverage, and have the ring of honesty and accuracy.

As a conservative Episcopalian, I am frequently annoyed and sometimes appalled by the ultra-liberal thoughts so frequently expressed. This exception is both refreshing and valuable.

Gordon D. Brigham Altoona, Pa.

#### WOMAN, NO: MAN, YES

Canon duBois, hurrah for you! I am so glad to have read your article in the July *Episcopalian* on "Why I Oppose Ordaining Women"! I thoroughly agree—also they should not be allowed on vestries!

Wish all the powers that be would read I Corinthians 14:34-35. I can't think of the verse (I mean where to find it in the Bible) where men should cut their hair—women should keep theirs "a crown of glory." Guess I'm just old-fashioned, but I do not believe in women over men!

I've been an Episcopalian in this Episcopal strong-hold for nearly fifty years. We have our first woman on the vestry—absolutely ridiculous.

Mary K. Koski Sewanee, Tenn.

ED. NOTE: See I Cor. 11:13-15.

Your July issue implies that in August a woman will respond to the article by Albert J. duBois. Perhaps this will suffice, but I should regret leaving uncontested the inference that only a woman would be offended by the article. May I offer a male response?

duBois promises "real" considerations which are theological, historical, ecumenical, and scriptural in opposition to the ordination of women. Nothing is to be gained by discussing those which are historical and ecumenical. Certainly the ordination of women to the Christian priesthood would be an historical first. So in its time was the ordination of blacks; so also the liturgy in English. duBois notes correctly that Jesus and the apostles were all men; he might also

have noted they were all Jews and that his favorite authority on women, St. Paul, was largely responsible for breaking that historical tradition.

It is less certain that the ordination of women would prevent reunion with the Roman and Eastern Churches. There are plenty of other barriers to such reunion, and occasionally the Romans surprise us by leaping on ahead of our faltering progress. In any case, the argument is unworthy. Reunion, if it is to take place, must be based upon agreement on essentials, certainly including the nature of the priesthood. If it is right to ordain women, then we must make it a condition for reunion; if it is wrong, then we must reject it without regard to reunion.

The scriptural considerations put forward merit a little more discussion, but only a little. Surely duBois is not seriously offering as evidence the scriptural datum that "In the natural order man was created first, and woman was created next to provide him with a 'helpmate." But if not, then what he is left with is the notorious argument from silence. It is obvious the question of female ministers of the sacraments never occurred to the ancient and predominantly Jewish writers who set down on paper the words of our Bible. From Moses to John, not one of them mentions the issue. To derive conclusions from this omission is equivalent to saying that heart transplants are sinful because Jesus never performed them or that if God had meant man to fly, He would have

given him wings.

If there is any substance, then, to duBois' position, it must derive from his theological considerations. These appear to be an elaboration of Bishop Myers' position, that the priest stands at the altar as a surrogate of God, who is male. I shall leave it to our sisters in the movement to contest, if they will, this latter assertion. Let it for the purposes of the present discussion be accepted that God the Father and God the Son are sexually valid images. But what does it mean? duBois makes much of the differences between men and women, which are certainly real and important. Women are shorter, smoother, less aggressive, gentler, and weaker. They have higher voices, broader hips, and different sex organs. All of these generalizations but one, however, are valid only when applied to averages. Some men are shorter than some women, and so on down the list.

The only universal difference is that all men have male sex organs and all women have female sex organs. Has the Church ever refused to ordain a man be-

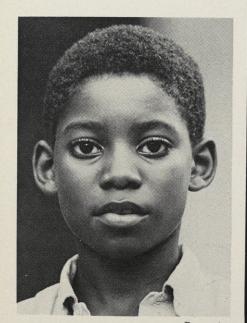
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#### Seen a funny movie lately?

re your eyeballs full of future shock? Is your gloom hanging out all over? Then what you probably need is a nice refreshing case of the "belly laughs" to expunge those monsters creeping in your soul and to air out the musty spots.

But it's no easy thing to catch the belly laughs now-a-days. No, indeed, Because, truth to tell, a good, old-fashioned comedy is one of the hardest things in the cinematic world to pull off. Particularly after a long, cold winter and spring full of violence, mayhem, and pornography on the big screen.

Witness the kind of talent necessary to make one go. Last year it took Elaine May and Walter Matthau to pull it off with A New Leaf. And this year's Play It Again, Sam and What's Up, Doc, involving such talent as Woody Allen, Peter Bogdanovich, Buck Henry, Barbra Streisand, and Ryan O'Neal, are the only two in view which seem close to hitting on all cylinders.

And sometimes even big names don't help. The forthcoming War Between Men and Women based on James Thurber's work, and starring Jack Lemmon and Barbara Harris, sounds

as though it has the stuff to make it go. But frankly it's a dog. It never transforms its tragedy and pathos into tragicomedy. Instead it stays painfully pa-

But don't lose hope. Praise be, some class is around and functioning. You and I may catch a case of the belly laughs yet.

Peter Bogdonovich's What's Up, Doc (Rated G) is reminiscent of those 1930 Cary Grant comedies when boy and girl fling and fight and embarrass each other through ninety minutes of improbabilities before they hug their way into the closing fadeout.

Comedically this one has everything, including a thin plot. He (Ryan O'Neal) is a musicologist who plays rocks; she (Barbra Streisand) is a girl kook who has been bounced from thirty-seven different colleges for a multiplicity of offenses. Their progress to love-land is strewn with Marx Brothers banquet scenes, Jerry Lewis/Mack Sennett auto chases, Harold Lloyd window ledge escapes, and various Three Stooges demo-

Woody Allen's Play It Again, Sam (Rated PG) is a comedy of a different color. Though loaded with sight gags, pratfalls, and one-liners, it has more than mere silliness.

Woody Allen can establish his characters and make you laugh at the same time with less waste than almost anyone I know. "Do you cook only TV dinners?" "Who cooks 'em? I just suck 'em frozen." Right off you know this human being a) has problems, b) comes on like a Nebbish, and c) has a massive lack of self-confidence, to say the least.

Based on Mr. Allen's Broadway play, Play It Again, Sam focuses on the neurotic fumblings of one Allen Felix (Woody Allen) to pick up the pieces of his life and love-life in the wake of his wife's leaving him. Allen is a film critic and Bogart freak who has spent his whole life wishing he were like his "tough-guy, killer-with-the-ladies" hero.

He is in fact almost everything his idol is not-a klutz, a washout as a lover, and definitely uncool. He's the kind of guy who sprays Binaca (a mouthwash) under his arms and speaks of "the seagulls circling over the cesspool" as a romantic line. His only similarity to the real "Bogie" is he also is "short and ugly."

While Play It Again, Sam is a funny

movie, it also has some depth.

All comedy is based, to some extent, upon identification. We laugh because we identify with the situation and/or feelings portrayed. ("Oh, I just know what that feels like.") But at the same time the identification is not real enough to threaten us.

Play It Again, Sam sets up a level of identification which really gets to you. The characters and situations are more than just excuses for funny things to happen. They've some life. What happens to them seems important.

While What's Up, Doc often spins off into mere absurdity, Play It Again, Sam evokes an occasional twinge of discomfort—the kind of discomfort which Chaplin's Little Tramp evoked, the kind from which you learn something. Like the truth that "everyone gets to be Bogart sometime" and that each one of us is "short enough and ugly enough" to make it on his own.

But either way, from either flick, you're likely to catch a good case of the belly laughs. And really, isn't it about time?

-Leonard Freeman

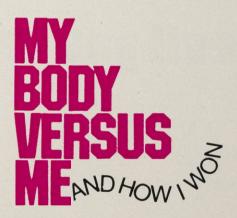
# We're looking for a church...

- 1. where one can wear any kind of clothes;
- 2. where everybody says responses—loud and clear;
- 3. where the lessons are put in context before they are read;
- 4. where the sermons are only ten minutes long;
- 5. where the kneelers are comfortable to kneel on, upright, without doing the "Episcopal squat" (derriere on the seat);
- **6.** where the hymns are pitched low enough to sing (and lively enough to make you want to);
- 7. where lay persons take an active part in leading worship;
- **8.** where the people are friendly and someone says "Good Morning" who isn't paid to do it;
- 9. where the congregation is free enough to laugh, cry, and applaud;
- **10.** where everyone is kept informed about the church's committees, the agenda for adult discussion groups, and activities for young people's groups.

ORD, MY HELPER and redeemer, let me now praise your power and tell how you delivered me from the bondage of my sexual drives and the everyday drudgery of meeting this world's unending demands.

You know how it was with me. In increasing uneasiness I went about my business and my pleasures, divided in my mind by a longing for you and your ways. My friend Al was with me, having finished law school, waiting and hoping to sell his knowledge of the law as I sold my teaching skill.

I have loved wisdom since I first began to think, but I would not give up the things which hindered me in my search for it. I couldn't make it! In the beginning of my teens I began the prayer which now, years later, I was still praying: "Lord, give me chastity—but not yet." For I was afraid you'd answer me and cure me—and my real feeling about sexual desire was I wanted it satisfied rather than extinguished.



So matters were with me when one day we had a visitor—someone I had never met before—who, seeing on our game-table a copy of the Apostle Paul, started telling us a long, long story of several dramatic conversions to you, Lord. He finished, finally, and went away—and I was left alone with myself. My self, the ultimate battleground. With a countenance as troubled as my mind,

I turned upon Al.

"What ails us?" I shouted. "What is it? People like this lame-brain who was just here leap up and grasp heaven while we, with all our knowledge, stay wallowing in flesh and blood!"

With that my fever of mind tore me away from him while he stood there stunned into silence. We had a little garden with our lodging, and I went there, Al following me; his presence did not disturb me, and he could not let me be alone in such a state.

I was a mess! I kept making wild gestures, writhing and squirming in my distraction. And it came into my head these were the motions paralytics would make if they could—but they can't. And I was struck, Lord, by how easily my muscles obeyed my least wish while I, myself, couldn't obey my own great—momentous—wish to turn toward you. Why? Why? Why?

So there I was on the bench in the garden, soul-sick and tormented, caught

in a whirl of self-accusation, rolling and turning bodily like a man in chains, and feeling as if with one more twist, now, now, they might be broken. I said within myself to myself, to my will, "Be it done, be it done now." And as I said it, I almost did it! Almost but not quite.

Now all my life's sensual pleasures, my ancient mistresses, tickled me and whispered softly, "Are you sending us away? Forever? Forever?" What thoughts they put into my head, O my God! What shame! And though I much less than half heard them, still they held me back, saying, "Do you really think you can live without us?"

Now that this turmoil had raked together all my misery from the depth of my being and piled it in plain sight of my heart, a tremendous storm arose inside me, a hurricane, bringing with it a mighty shower of tears. I left Al-I needed to be alone-went further off and threw myself on the grass under

a tree, letting the storm break over me. I cried out to myself and to you, Lord: "How long? How long? Tomorrow and tomorrow? Why not now? Why can't there be this minute an end to my impurity?"

I was doing all this shouting and weeping when-it was amazing-I heard from the yard next door a child's voice (I couldn't tell whether a boy's or girl's) singing over and over again, "Take up and read. Take up and read." Caught by the song, I began to wonder if I had ever heard a children's song like that. And I couldn't remember a single one.

So I thought, "It can't be chance. It's your voice, Lord, telling me to open the book and read the first verse I see." I ran back to the bench where Al was sitting for I had laid there the book of the Apostle when I had run off to be alone.

I seized the book, opened it, and read in silence what my eyes fell on, and it was this!

"No reveling or drunkenness, no debauchery or vice, no quarrels or jealousies. Let Christ Jesus himself be the armor that you wear; give no more thought to satisfying the bodily appetites." (Rom. 13:13-14 NEB)

I didn't read any further. I didn't need to. All in a moment, at the end of this sentence, a calm, serene, quiet light came into my heart, and all the darkness and turmoil went away.

And, Lord, you know how it has been from that moment. "I am thy slave, thy slave-girl's son; thou hast undone the bonds that bound me. To thee will I bring a thank-offering and invoke the Lord by name." (Ps. 116:16-17 NEB)

This is St. Augustine's account of his conversion experience, selected, slightly re-arranged, and adapted from E. D. Pusey's nineteenth-century translation of St. Augustine's fourth-century Latin. -Mary Morrison



ices of a large number of helpers, usually referred to as "devils" (with a lower-case d), demons, or

The New Testament Gospels tell of Jesus' being tempted by Satan and also record instances in which Jesus seemed to speak of Satan as an actual being. But Jesus often made spiritual points through metaphorical language, so to place a literal interpretation on His allusions to Satan is unnecessary and

In the same manner, the Gospels speak of Jesus' "casting out demons" from people. This simply means He was able to restore sanity and calm to people who would be diagnosed by modern psychia-

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try as neurotic or psychotic. The people of Jesus' time attributed mental illness to demon-possession and knew no other way to describe the healing of its victims than to say their demons had been cast out.

Thus, the question whether Satan is an actual being, or a mythological figure who represents the power of evil, cannot easily be settled by appeal to scriptural authority.

The late C. S. Lewis said people are apt to fall into "two equal and opposite errors" about devils. "One is to disbelieve in their existence. The other is to believe and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors and hail a materialist or a magician with the same delight."

Until comparatively recently, the first "error" was much more often encountered. Even among church-going, orthodox Christians, little credence was given to the idea that Satan is an actual being who tempts humans and tries to draw them into sin.

Today the pendulum is swinging in the opposite direction. Young people involved in the so-called "Jesus movement" are strongly inclined to take literally all the Bible says about the Devil and devils. And, beyond the fringe of the Jesus movement, evidence is growing of the morbid preoccupation with the Prince of Darkness which Lewis warned against.

Satan-worship, virtually unknown in civilized countries since the middle ages, has resurfaced in California and other parts of this country. The cult of Satan also is reportedly gaining adherents among way-out youth in Britain and Western Europe. It seems part of a general resurgence of interest in spiritualism, witchcraft, and other "occult arts."

How the Church should deal with this is a hard question. But Christians cannot go on trying to ignore it.



# Behind the headlines in Northern Ireland

By Michael Hamilton

S I LOOK BACK ON MY early life in Northern Ireland, I wonder how I managed to live in that prejudiced atmosphere without recognizing it. A biblical way of describing North of Ireland Protestants would be to say "God had hardened their hearts." True, I came to recognize some of the unfair practices which we inflicted upon the Roman Catholic minority, but, in some mysterious way, they seemed to be justified by considerations of political survival.

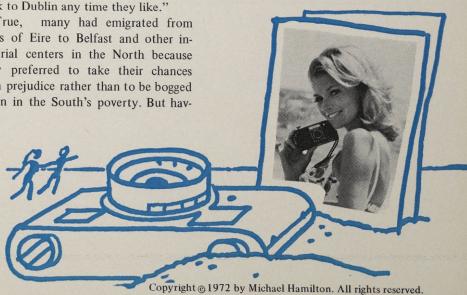
I once asked my uncle (a leader of an order called the Orangemen which is devoted to the preservation of the political partition in Ireland) if the Roman Catholics in Belfast were not being treated unfairly by Protestant employers. I was thinking of advertisements for job openings, clerical, construction, or house help, which often ended with the final qualification: "Protestants Only." Uncle Billy replied briskly, "They don't have to come here-they can go back to Dublin any time they like."

True, many had emigrated from parts of Eire to Belfast and other industrial centers in the North because they preferred to take their chances with prejudice rather than to be bogged down in the South's poverty. But hav-

ing taken advantage of their labor, the North did not give them their fair share of social rewards. Discrimination in housing and employment and political gerrymandering were the ways Protestants maintained their supremacy.

Distinctions between Roman Catholic and Protestant were part of our national inheritance as was the rain that fell with impartiality and regularity upon all Irish citizens. But while the volume of the rain varied from day to day (we called it "soft" or "hard"), the prejudice was unrelenting and affected all corners of our existence. Of course. it didn't make our lives cheerless, nor did it dominate our existence in some alien fashion. It just was the way we learned to think! Prejudice came to Roman Catholics and Protestants at the dawn of our lives, with our mother's milk, so to speak.

I dimly remember my Roman Catholic nanny as a shy and lonely person.



August, 1972

## Ireland

One afternoon she whisked me off in my pram to the local chapel where I was baptized by a Roman Catholic priest. Out of the narrowness of her beliefs she wished to save me from the fires of hell that otherwise, she had been taught, would engulf me and all others who were not members of her Church. My parents viewed such baptism not only as unnecessary and undesirable but perhaps even as slightly contaminating. They appreciated Nanny's good-hearted intentions, however, and she remained in our house.

These social attitudes changed little over the years of my youth. When I was a law student of 17, I remember reading a newspaper report about the use of a town hall by a small Roman society. The next day a local Protestant government official complained about the previous night's rental and demanded the room be fumigated before the City Council met there again.

Of course, this Protestant rudeness was returned in full measure. Roman Catholic employers also advertised their discrimination against Protestant workers. Roman Catholics were just as clever as we were at writing vindictive slogans on the street walls. I can still recall my fear when, as a boy, I had to ride a bicycle through Roman Catholic neighborhoods and was exposed to shouts of derision and invitations to combat—"Hey, wee fellow, do you want to fight?"

#### From Belfast to Dublin

Born in Belfast in 1927, I was reared in the Church of Ireland, the Irish equivalent of the Episcopal Church. At 13 I went to a boys' boarding school outside Dublin where I spent four highly impressionable years. This double residence gave me new perspectives and a division of loyalty between the two cultures and communities.

The Northern Protestants were unusually hard working and had a strong sense of personal responsibility and integrity. In the South, Roman Catholics and Protestants were not in conflict with each other because the Protestants represented only a non-threatening 5 percent of a total population of 3,000,000. Hence, a reasonably well-integrated society had been achieved.

The Southerners, I realized, were a people with a Latin flavor, with a love of the arts and an ability to enjoy life and each other whatever happened. Southerners referred to the six counties as "The Black North," and Northerners thought the citizens of Eire were "shiftless." I found myself trying, with little success, to explain the virtues of each to the other.

At 14, becoming curious about denominational differences, I bicycled down to Dublin and attended Roman Catholic Masses. The richness of their style of worship, their use of color, music, and incense, all affected me deeply and enlarged my vision of God and the nature of the Church. I was fascinated by the mixture of informality and devoutness of their congrega-

tions, so different from the strict attentiveness to which I was accustomed.

One Sunday a woman in the pew next to me knelt low in what appeared to be deep prayer. I learned a lot about human nature in the next few moments because as soon as the offering plate passed over her head, she rose from her knees and resumed a more comfortable posture for the rest of the service.

During the Second World War, living in Dublin offered a measure of relief from the tension of war, but it also inthe political schizophrenia which I shared with the school's other boys from the North. One day toward dusk bonfires were lit on the mountain behind St. Columba's School. They blazed high, and at about midnight the school was awakened by the roar of German planes flying low overhead. The planes took a bearing on the bonfires and then headed up to bomb the North. Over a thousand people died in one of those night raids in Belfast. Each time the bonfires were lit, I'd wait with a feeling of dread for the next day or two for news of my parents and friends.

A long time elapsed before I was able to reach a reasonably objective understanding of my own childhood and of the dynamics of political life in the North of Ireland. Certainly I didn't get it from the history books. The English texts practically ignored Irish history, and the Irish ones ignored Europe!

#### Four Pages of History

One needs to know at least four events in Irish history before one can understand the present political situation and the reasons for the horrible violence in the North of Ireland during the past two years.

First, to speak as a typical Irishman, the English started it all! From 1150 on, the English invaded Ireland time and again; their incursions and influence are resented to this day. While they never exercised total control, they were sufficiently strong to displace the natives and, at frequent intervals, to give conquered land over to colonizers. They remained in control of the Dublin area for centuries, and that district was called the Pale. If an Englishman "went beyond the Pale," he traveled in fear of his life.

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# Lift up your hearts

You must be kidding, my heart is so heavy I can't lift it.

You don't understand, mine is so fragile it will break.

You give good directions, but I have lost mine and there is only an emptiness and loneliness.

You are wonderful, my heart is laughing with joy and rises and flies like a kite. You have made a great promise, but my heart is broken in a thousand pieces. You must be patient, my heart is away for awhile and I cannot bring it back just now.

You must first assure me, my heart is fearful and hiding to keep anything from happening to it.

You must forgive me, my heart is full of shame and selfishness.

You must be strong, my heart is united with another, another, and anotherit is full.

You must reach out to me, my heart is cold and self-centered and I want to hold on to it.

You must have been watching me, my heart has been waiting for you.

Lift up your hearts-

heavy, fragile, empty, laughing, broken, selfish, absent, shameful, waiting, hidden, and

full-

lift them all up.

We tried all at once and all together. We really tried. We could not do it alone. Then Someone reached down, and with one mighty pull and push we made it. There they go. We did it. Whoopee. Hosanna.

Glory be. All those hearts together—all sorts and conditions—all sharing—all united—all one.

What goes up must come down. Here they come. Now don't leave without your heart.

The broken ones have been mended. The lost ones have been found. The shameful ones have been forgiven. The heavy ones have been lightened. The fearful ones have been comforted. The empty ones have been filled. The glad ones have been given an added joy. The lonely ones have found a friend. The full ones have been given greater capacity. The selfish ones have been set free. The waiting ones have had their meeting.

What comes down must go out. And in each heart is a quiet refrain—"Let not your heart be troubled: ye believe in God, believe also in me....

Go, go, go-and everywhere you go I will go with you. Lift, lift, lift-and everytime you do, I will lift with you."

"Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory."

-William A. Dimmick

from Cathedral Chimes, St. Mary's Cathedral, Memphis, Tennessee

Continued from page 8

Second, when the Reformation swept England in the sixteenth century, the Irish resisted it partly because Roman Catholicism had taken deep roots, partly because they wanted to preserve their national identity, but also because their allegiance to the Papacy carried with it hope for political alliances with Spain. This choice set the pattern. Each subsequent political and economic conflict carried with it religious overtones.

Third, following a particularly vicious campaign by Oliver Cromwell in the seventeenth century in which reportedly over 600,000 Irish were killed, a large settlement of Scottish and English colonizers was established in the Northeast section of Ireland. This "plantation" was sufficiently large to create a distinct cultural and religious community, which is maintained to this day by the Ulster Protestants.

Fourth, after endless unsuccessful military and political attempts by Irishmen to gain independence, the English granted freedom in 1920 to the twentysix counties of Ireland now called the Republic of Eire. The Northern Protestants, fearful of rule by a Dublin government, demanded and received the right of continued union with England. They drew up a geographical partition, and the Northern six counties, with a population of a million and a half, were henceforth declared British and given self-government in domestic affairs exercised through a parliament at Stormont. Foreign affairs and taxation remained subject to the British government.

Since 1920, Irishmen in the South have continued their hope for a united Ireland, an Ireland map of uniform color, painted as green as the beautiful grass which grows on the soil of that land from Northern beach to Southern bay. That dream would fulfill their centuries-old desire that the rule by invaders of their land be abolished and that all of Ireland be free.

For the Northern Protestants another hope prevails. Having lived in the Province of Ulster for over 300 years, they claim the right to political self-determination. This claim is a difficult issue to evaluate. Do 300 years of residence and distinct cultural identity establish such a right? Before one dismisses it, Americans should not forget

## Ireland

we abrogate to ourselves this right over the native Indians of our land whom we began to displace at approximately the same time.

The Northern Protestants, having built an industrial economy, enjoy a relatively high standard of living and are the recipients of the English welfare system and its free medical care. For them a united Ireland would mean coming under an almost theocratic state and the loss of real economic benefits.

Protestants in the North of Ireland, however, after the 1920 partition, made a major error in political judgment and, because of it, perhaps forfeited their right to self-government. Instead of giving the North of Ireland Roman Catholics equal opportunities for employment, housing, and political representation so they too would have an investment in the status quo, the Protestants chose, out of fear, to discriminate against them in all these areas. Worried that the larger families of the Roman Catholics and migration from the South would eventually result in their being outvoted, fearful again that if that did not happen, armed revolution might effect what the ballot box couldn't, they chose to discriminate.

#### **Present Agonies**

In the light of these events, it's really rather surprising the movement for equal rights for Roman Catholics took so long to emerge. Partly inspired by the civil rights movement in the U. S., it eventually surfaced in 1967. Again, not unlike the way the white establishment

IF YOU BROUGHT IT-TAKE IT AWAY

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resisted the efforts of the blacks in America, the Protestants did not move quickly enough to effect the necessary changes to satisfy the Roman Catholics amongst them.

Thus, what was originally a movement for civil rights was transformed into a movement for Ireland's political unification, and the Irish Republican Army emerged as the leading force to achieve it. In 1970, with the support of Roman Catholics in the North, much of Eire citizenry, and money from Americans, they began a campaign of ruthless bombing of civilians and property. Ironically the suffering caused by their actions further antagonized the very people with whom they wish politically to unite. They also came into conflict with British soldiers brought in to maintain order and prevent civil war.

In the terrible violence which has occurred during the past two years, we see the harvest of a century-old accumulation of injustices, fears, and hatred. The conflict is not religious—no one is fighting about theology or faith. The people are in dispute on economic and political issues, but their division, for historical reasons, happens to coincide with denominational differences.

#### Out of Fog and Bog

By the bold stroke of taking over the government of Northern Ireland from Prime Minister Faulkner, promising to release interned political prisoners, and offering regular plebiscites on unification of Ireland, Prime Minister Heath of Britain stunned both Protestant and Roman Catholic leaders and produced a reduction of IRA violence. The question remains whether he has offered sufficient political hope for restoration of civil rights and the long-term possibility of a peaceful union of Ireland for the Roman Catholics to cease supporting IRA gunmen, and whether he has so antagonized the Protestants by taking away their powers of self-government that they will eventually take up arms in protest.

When all the rights, legalities, misunderstandings, and ambitions have been weighed, Ireland can have but two futures. Either the partition between North and South will stand and the Northern six counties will remain within the United Kingdom of Britain, or the partition will be removed and all in Ireland will be united under a Dublin government. I don't advocate one solution over another for in my mind both have merit, and either could occur. Conditions must be met if either is to succeed. If the partition remains, then the Protestants will have to give up all the special privileges they abrogated to themselves and incorporate the Roman Catholics as full and equal citizens. Protestant leaders have, at long last, agreed to such changes and indeed had legislated most of them before the Stormont parliament was abolished.

If Ireland is to be united, reforms must be made in the government of Eire to insure a peaceful assimilation Northern Protestants. Legislative changes should be required to permit citizens to divorce and to use contraceptives. Children attending government schools should be freed from the obligation to learn and be taught in Gaelic, and the nineteenth century standards of literary censorship should be removed. The strong influence which the Roman Catholic hierarchy has exerted over the affairs of state in Ireland should be relaxed. Prime Minister Lynch of Eire has spoken of these matters affirmatively. and Cardinal Conway, Roman Primate of Ireland, has also expressed his desire for changes.

If nothing else has resulted from the agony of the last few years, at least issues have been clarified. Everyone now knows what needs to be done, and that surely opens the way to eventual peace. Finally, the Churches are cooperating increasingly. Many ecumenical groups are working for reconciliation, for relief of riot victims, for Roman/Protestant integrated housing developments, and for children's summer camps. Roman Catholic, Church of Ireland, Presbyterian, and Methodist leaders recently asked everyone to stand back from violence and to pray for those changes in attitude necessary for reconciliation and justice.

On St. Patrick's Day this year we held a service at Washington Cathedral in which Protestants and Roman Catholics (clergy and laity) participated, prayed for peace in Ireland, and raised money for ecumenical groups which are working for reconciliation there. It was a moving occasion and witnessed to the potential for healing that lies within our common Christian faith. On the same day Dean Francis B. Sayre and I were invited to St. Patrick's Roman Catholic Church in Washington, D. C., to attend its special Mass that morning. I found myself sitting in the front pew within smiling distance of one Papal delegate and two Cardinals. I had come a long way from my Belfast youth.

The Episcopalian

# THE PRIESTHOOD IS FOR MAN

(BOTH SEXES OF HIM)

his own image; in the image of God he created him; male and female he created them." (Gen. 1:27 NEB) Man started out as a creature of two sexes which quickly got into trouble, both sexes of it together. The rest of the Old Testament is a long chronicle of how this creature, man, stumbled and, with God's help, tried to pick himself up and get on with the business of living.

Then came Jesus into a society which, what with wandering and wars and possibly a reaction to female-fertility cult neighbors, had evolved into something of a patriarchy, a distortion—perhaps unconscious—of the male-female equality of the original creation.

Christ's preaching made no distinction between man and woman. He healed women as well as men, spoke to them, had them in His company, and included them in His plan for His kingdom. "I have come to set a man against his father, a daughter against her mother, a son's wife against her mother-in-law; and a man will find his enemies under his own roof," He said (Matt.

10:35-36), thus including women in His preaching. In His next sentence, "No man is worthy of me who cares more for son or daughter; no man is worthy of me who does not take up his cross and walk in my footsteps" (Matt. 10: 37-38), "man" does not include any reference to the feminine gender.

Are we then to think Christ meant to exclude females? I think not. I think the immediately preceding sentence shows He included the female gender under the term "man," that He did not hold females incompetent to make the choice for Christ against all others, and that He simply did not make an issue of the sex difference. He did not come to define a sexual role but a spiritual role.

If we are held to be truly responsible as individuals for our own selves, how can we women pretend to be less than capable? How can we allow men to tell us we must not think for ourselves, act for ourselves, in full responsibility as equals, for Christ?

Since no women were present at the Last Supper, does that mean women cannot share in the Eucharist? I think not for we women do share in the Eu-

charist. Christ, not the apostles, consecrated the first Host for all His people, not just that small fraternity. He prayed:

"As thou has sent me into the world, I have sent them into the world, and for their sake I now consecrate myself, that they too may be consecrated by the truth. But it is not for these alone that I pray, but for those also who through their words put their faith in me; may they all be one. . . ." (John 17:18-21)

If women, who were not present as apostles and therefore did not share the first Eucharist, can share the Eucharist now because it is of the Spirit which does include women in its call, why can women not also share as priests in the consecrating of that Eucharist? Women were, after all, with men made in the image of God. Women, with men, are expected to depart from worldliness into the peculiar ethical code of Christ, which calls for a standard much higher than our average, everyday, back-biting, expediency-oriented, buck-passing life styles.

Continued on page 26

by Frances Trott



# Special Report: After the Great Flood

Of nature's disasters, flood water is the worst. It boils and builds and batters everything before it. Long after the fire and earthquake are spent, the flood rumbles on, coating, cracking, contaminating, destroying but not consuming.

Full measure of the damage wrought by the Great Flood of 1972 in human terms can never be assessed. The material damage will run into the billions. Following is a glimpse of this great disaster and its immediate aftermath collected and written by news editor Martha Moscrip. We wish to thank the many Episcopalians in the affected areas who took time off from their own relief efforts to give us the information which made this report possible.

-The Editors

On Thursday, June 29, a Mailogram went out from the Church Center, New York City, in the Presiding Bishop's name to all diocesans in the United States.

MY BROTHER BISHOPS: FUNDS UR-GENTLY NEEDED TO ALLEVIATE SUF-FERING IN FLOODED AREAS OF THE COUNTRY STOP ALSO, PARTS OF HAITI AND THE DOMINICAN REPUBLIC WERE INUNDATED STOP WE ASK THAT YOU CONSIDER SPECIAL OFFERINGS ON JULY 9, 16, OR A MORE CONVEN-IENT SUNDAY STOP CONTRIBUTIONS WILL BE DESIGNATED BY BISHOPS IN THE DISTRESSED AREAS FOR THE MOST ACUTE NEEDS STOP THOUGH FAR FROM OUR 1972 WORLD RELIEF GOALS, WE FEEL CHURCHMEN WILL UNDERSTAND THE NECESSITY FOR THIS EXTRA APPEAL STOP FAITHFUL-LY JOHN E. HINES, PRESIDING BISH-OP, FUND FOR WORLD RELIEF AND INTERCHURCH AID

This unusual special plea for funds was sent when reports from dioceses in the distressed areas began to come in, showing the magnitude of human suffering in the wake of tropical storm Agnes.

Born as a hurricane the weekend of June 17-18 over the Gulf Coast, it slammed through the Florida Panhandle and eventually headed north along the eastern seaboard as a tropical storm, inundating an area already saturated with a week's rains to cause record floods.

Telephone calls to diocesan offices in the affected areas revealed the difficulties bishops were having in trying to obtain information about the needs of the people in their jurisdictions. Washed out bridges, dead telephones, and impassable roads caused agonizing delays.

Bishop Lloyd Gressle of Bethlehem, in ravaged northeastern Pennsylvania, spent several days on the road to make his assessment. He walked six miles just to look at the Wilkes-Barre situation. Bishop Ned Cole of Central New York and Bishop Robert Spears of Rochester had similar experiences. Bishop Dean Stevenson of Central Pennsylvania was still out visiting July 3.

In terms of their own people and property, Episcopalians have been hardest hit in Bethlehem, Central New York, Central Pennsylvania, Pennsylvania, and Rochester. The basic concern right now, however, is human need and suffering—church property problems will have to come later.

Episcopal churches and Episcopalians pitched in to help each other and their neighbors—personal and material aid first and then funds for long-term rehabilitation. Other dioceses with seriously flooded areas included Maryland, Pittsburgh, Virginia, Washington, and West Virginia.

In Southwestern Virginia the flooding Roanoke River caused extensive damage, blocking access to the city of Roanoke for a time. But contrary to their experience in other years, the diocese reported no loss of life and few injuries.

The Agnes story is not only one of tragedy but also a recounting of many acts of brotherly love, helping hands, and quick response. This is how it looked through churchmen's eyes from Florida to New York.

#### **FLORIDA**

On June 18 at 7 p.m., 150 young people and staff on the Gulf Coast at Camp Weed, Diocese of Florida, were evacuated in anticipation of Hurricane Agnes. Beach residents offered more than enough rides. Members of St. John's, Advent, and Holy Comforter, Tallahassee, responded wholeheartedly to the request for housing, and the young people were safely placed.

Monday morning the entire camp assembled at St. John's to continue their program and wait out the storm. It was a busy day for St. John's, ending with a celebration of Holy Communion. Tuesday morning the campers assembled at Holy Comforter, returning from there to Camp Weed to begin the cleaning up and to continue their programs. Agnes had "broken up" off shore as a hurricane, so the camp sustained little wind damage, but the hurricane tide rolled relentlessly in, damaging the facilities to the extent of some \$7,000. Bishop Hamilton West issued a letter on June 23 to his fellow churchmen in the diocese, appealing for restoration funds.

## BETHLEHEM (Northeast Pennsylvania)

In this diocese, Wilkes-Barre and the surrounding area were hardest hit. The Susquehanna River rose to 42 feet. Over 100,000 people were evacuated. The generosity with which people in unaffected areas opened their homes to the evacuees was total. By July 5, residents were allowed into the

city only during daylight hours and just for clean-up purposes.

Bishop Gressle said, "I never really understood what 'unbelievable' meant until I saw the houses in Wilkes-Barre. I was looking right at them and still couldn't believe it. Bill Warne, a non-parochial priest, lost everything on his first floor—think what is usually on the first floor! The water pushed the refrigerator off one kitchen wall and threw it across the room upside down onto the kitchen stove. The mud on the floor looked like uncongealed fudge."

This picture can be multiplied thousands of times for thousands of people in the Agnes area, including families in all the small towns along the Susquehanna and its feeder streams.

The three churches in Wilkes-Barre—Calvary, St. Clement's, St. Stephen's—were badly damaged. A conservative estimate of the damage to St. Stephen's is well over \$100,000. Most rectories are intact except St. Clement's where the water reached the second floor and the Rev. Stephen G. Williamson lost everything on the first floor, including his library.

In Allentown, the 10-year-old son of Headley White, a former senior warden of Grace Church, drowned.

The nave of **St. Michael's** in **Birdsboro** was flooded over the pews; the congregation of **St. Luke's**, **Reading**, helped to clean up. Many families lost their cars.

In **Douglassville** families were hard hit not only by water but by a huge oil spill which added black crankcase sludge to the cleaning problems. Members of **St. Gabriel's** rallied volunteers, detergent, and solvent to clean four homes where water and oil had reached the second stories.

Reading reported much suffering. Many areas still had no water, sewage was a problem, and everywhere contaminated water presented threat of disease. In Towanda, where Christ Church is on a corner at the intersection of two main roads, the water rushed down the mountains on the macadam with such force that in order to prevent the rectory from being pushed over, rescue workers literally bulldozed a river bed between the two buildings to divert the cataract.

The basement of St. Peter's Church, Tunkhannock, was filled with water, with the consequent destruction of everything inside. The basement windows had to be broken to keep the building from floating away.

Many people in Athens lost their

homes and all their possessions. As I write, the diocese really does not know conditions in **Kingston**. The Kingston bridge is out. Reports say the church and rectory first floor were damaged by water 14 feet high inside the structures.

The Diocese of Bethlehem has established a Bishop's Flood Relief Fund—all of which is now going for human needs in the local communities' emergencies. In Wilkes-Barre alone hundreds will not have jobs for months while industries struggle to clean up and start again, but many businesses are totally wiped out. For many older people who lived in severely damaged first-floor apartments, housing and funds for eating and other day-to-day necessities will be needed for some time.

Right now the Bethlehem deaneries are organizing to take volunteer work crews of young people and adults into the worst areas with flash lights, rubber gloves, squeegee mops, snow shovels, and the like to clean up. They will probably concentrate on parish houses first to make them usable for rehabilitation and distribution centers.

Dean Lawrence Whittemore, coordinator for Lehigh Valley, the Rev. James R. Moodey for Scranton, and the Rev. George C. Harris for Hazelton are responsible for organizing the work crews, equipment, and transportation. Some church people are seeking a place to set up a day care center for the children of parents going in to clean their own dwellings.

#### **CENTRAL NEW YORK**

Unable to reach his people by phone, Bishop Ned Cole of Central New York drove as near to Elmira as he could and was met by a priest who took him the rest of the way into town. Here the Wilkes-Barre scene was repeated.

Bishop Cole, as he walked along between Grace and Trinity Churches in Elmira, saw people trying to sift the salvageable possessions from their devastated homes, carrying ruined and useless belongings to great piles on the curbs, pushing and shoveling mud out of their houses.

Across from Trinity Church is a shopping area with a large supermarket. The supermarket shelves were swept bare of food—much of it deposited in the aisles of Trinity's nave. The shrubbery outside was festooned



A Mennonite Disaster Service team at South Pottstown gets fresh scrub water to clean a muddy and damaged home. Volunteers from many faiths and places helped.

with celery stalks. No parish members perished though loss of homes and possessions is great. Water filled the basement of Grace Church, but Trinity, in the area of the swiftest current, was hardest hit: one of the cinder block partitions in the basement was knocked down, and water rose nearly two feet high in the nave. Church members whose homes were relatively undamaged are helping to clean the two churches.

At nearby Horseheads, St. Matthew's opened its parish hall as sleeping quarters for groups of young people coming from churches in the northern part of the state to help Elmira clean up. They worked in Elmira during the day, returning to headquarters at St. Matthew's and their sleeping bags each night. St. James', Skaneateles, had sent a team down by June 29.

Central New York reported that food and clothing had come in overwhelming quantities and the next need was for hammers, nails, saws, hoes, and all the clean-up tools. A sudden shortage of pumps inspired a pump company in **Seneca Falls** to convert to basement pumps only, working 24-hour shifts and seven days a week until the need is met. **Phoenix**, New York, sent a Duck (amphibious ve-

hicle) to **Corning** to help evacuate people there. It struck the top of a utility pole under the water and was disabled

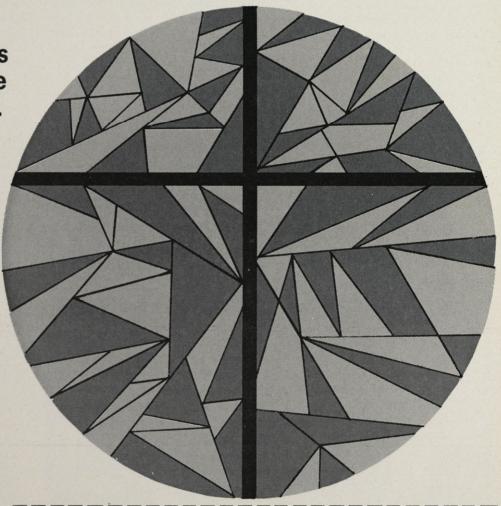
In Auburn, the sirens went off Sunday, June 18, warning people they had half an hour to evacuate because officials thought the dam was going to go—luckily it didn't. St. John's responded by keeping forty senior citizens in the parish hall overnight. Bob Fulton, who reported about Central New York to us, lives in Auburn. He watched the evacuees as they hurried out with only what they could carry—one woman had chosen to take her children's pictures—another her dia-

# We Episcopalians can't right all the wrongs on earth.

True. But we could do a little more.

Last year's average contribution to the Presiding Bishop's Fund was 29¢. That was the gift per communicant for the church's charitable work of world relief and interchurch aid. That money went to help war's victims in Vietnam. to feed hungry babies in Nigeria, to encourage family planning in developing areas of Latin America. to teach trade and farming skills to the hapless refugees in the Holy Land, still homeless after 20 years. But it had to be spread a little thin.

The need requires much more of us. And, if we think about it, so does our Christian faith.
Will you help?



	Name		
here is my contribution to:	Address		
The Presiding	City	State	Zip
Bishop's Fund for World Relief	Mail to the Pres	necks payable to the Prisiding Bishops Fund, Ep nue, New York, N.Y. 10017	iscopal Church Center.

monds. Most of these people were able to return to relatively undamaged homes.

#### **CENTRAL PENNSYLVANIA**

As of July 3, Bishop Stevenson reported the impossibility of making a complete assessment of what happened to families in general and parishioners in particular, due to the flood's magnitude and the disruption of communications.

As a result of his own travels around the diocese, which he was still pursuing, he knows hundreds were evacuated from their homes—many of which are severely damaged and others destroyed or washed away completely. Industries and businesses sustained much damage.

In Harrisburg itself three clergy families were washed out, including those of retired Bishop John T. Heistand, Canon Kermit Lloyd, and Father Jeremy Bond of St. Paul's. No Episcopal churches were badly damaged. In Newport, however, the Church of the Nativity had water up over the pews and to the second floor of the rectory. The church and rectory at Milton suffered extensive water damage; the small parish hall at St. Luke's, Blossburg, was washed away; and the parish house at St. John's, Marietta, was under water. The rectory at All Saints', Hershey, received extensive damage and so did a portion of the parish house at Trinity, Tyrone (near Altoona).

One of the hardest hit churches in Central Pennsylvania was St. Paul's, Lock Haven, where the water went right into the sanctuary as high as the altar rail and up to the second floor of the rectory. Father Joseph Pedrick and his wife were asleep at the time and were stranded on the second floor for two days without food or water. St. Mark's, Lewistown, must completely redo its just-finished major renovation job as the parish house and rectory were flooded. The new parish hall at St. Andrew's, Tioga, held several feet of water. So far as is known, no parishioners were killed.

Bishop Stevenson said, "There has been a marvellous response from people both within and outside the diocese." The diocese has a summer project called "Operation Understanding" which employs young people to work

Continued on page 24

## **Congratulations**

To the **Diocese of Minnesota**, which received a \$500,000 legacy from the estate of Harriet C. Weed, Newburgh, N. Y., to be used for work among Indians.

To the Diocesan Council of New Hampshire for beginning a continuing education program for the laity with a \$5,000 grant from the diocesan trustees. The program, administered by lay people, will be similar to a continuing education program for the clergy.

To the Vestry of Trinity Church, New York City, for its \$500,000 pledge to a diocesan Venture Fund which will aid "creative approaches and innovative programs in such areas as human services, individual and community development, social concern, and evangelism, especially in the poorer sections of the 10 counties that compose the diocese."

To Bishop John H. Burt of Ohio for receiving for the diocese the Simon Bolivar Award for 1972 "in recognition of the splendid job being done by the Episcopal Diocese of Ohio in Brasil, regarding the building of schools, clinics, and residences for senior citizens."

To the Diocese of Western New York for its initiation of a college-level education program for lay people and to the Rev. John S. Ruef, of Charlottesville, Va., who is the program's first director.

To the Diocese of the Central Gulf Coast, which at a time of declining church membership had a gain of 184 communicants over the past year, despite the fact that parishes and missions placed 723 communicants on the inactive list during the year.

To Edith Hanna of Trinity Church, Branford, Conn., who was selected as one of two recipients of Branford's 1971 Citizen of the Year award for "tireless, cheerful contributions to the welfare of Branford citizens" through her work with the Home Health Aid program.

To Betty Bright Nelson, member of Christ Church, Cambridge, Md., for her work with the Maryland Drug Abuse Administration for the Eastern Shore. She is regional director and became the first woman member of the vestry of Christ Church in 1967.

To the Diocese of West Missouri for completing its five-year program of sending outside the diocese a tithe of all money used for capital purposes for church work. Over the years substantial funds have gone to the Dioceses of Chota Nagpur and Bhagalpur in India; the final gifts went to Calcutta and Bombay and to the new Diocese of Botswana.

#### IN THE FAMILY

For those of you on holiday—good health and good weather. For those not, welcome to the club.

Sometimes people ask me, "Why publish in the summer when every-body's away or outside?" We're inclined to believe that Episcopalians have *more* time to read in the summer, not less. And we know the Church is not on holiday (see Martha Moscrip's flood report in Worldscene). Thus, 12 issues a year. Summer issues are smaller, however, because we have less advertising and no regional editions.

Next month. Has the Church gone out of education? Not yet, though some feel it has. Look for some lively material on Christian ed plus plenty of resources for parish use in the September issue.

Editor-at-large Jeannie Willis is traveling again, this time in the Pacific. When you're reading about Liberia (page 16), Jeannie will be in Japan gathering information on the Nippon SeiKoKei

Talking Book edition. Her fellow editors-any many others throughout the Church-thank Gwynedd Monroe for her work on the Talking Book edition of The Episcopalian, which goes quietly but regularly to more than 200 individuals, libraries, and institutions serving the blind and hard of seeing. This intrepid Welsh Canadian has edited this part of The Episcopalian's information service for almost two years and is now "retiring" to other activities in New York and Canada. Miss Grace Greco, a recent graduate of Drexel University here in Philadelphia, is the new editor.

If you wish someone to receive the Talking Book records, send name and address to Grace, 1930 Chestnut St., Philadelphia, Pa., 19103. Gifts toward the cost of this service (\$16 per year) are needed. Please make checks out to Lindley M. Franklin, 815 Second Ave., New York, N. Y. 10017, and mark them "for Talking Book."

Thank you. —Henry McCorkle



# Liberia: From Outpost to Church

A Church begins to find its way after 150 years of struggling and dependence. Photos and text by Jeannie Willis. Evaluation and continuous and preventatives did not exist.

EXPERIENCING A CLICHE IS ALways unsettling in that it can
never again be used lightly. As
one stands in the cemetery, reading
tombstones at Cavalla or Mt. Vaughn,
sites of the first Episcopal outposts in
Liberia, the cliche "white man's grave"
becomes grimly accurate. Tropical diseases swiftly decimated whites in the
nineteenth century when remedies and
preventatives did not exist.

Yet not only the physical bravery of such early missionaries should be remembered. They did not just carry the Cross: they planted it. And they planted it in schools, hospitals, and homes for orphans along with those atop churches. By doing so, they radically affected the society in which they worked. Some of



us, from this comfortable distance of time and place, forget that. They were, in today's jargon, social change agents and a threat to the status quo without peer.

So again, Christian mission must be radical. As governments assume responsibility for the education, health, and welfare of their peoples, the Church must move ahead. To economic development, for instance, helping communities find ways to farm better and make the transition to a cash economy. To help resolve all kinds of cultural disjunctures caused by secular change.

Liberia is one of many nations where the extended family concept prevails. As you ascend the economic and social ladder, you do not shake loose your family. Each and every cousin doesn't have a room and bath in your home, but he does come under the umbrella of your non-judgmental sense of responsibility for your whole family. A kind of mini-tribalism, this is a realistic life style in a country where eighty-eight out of every 100 persons are dependents. (And who are we, with our welfare mess, to debunk it?)

It also compensates for some of the destructiveness to family for which Christianity has been responsible. When, for instance, a young villager is converted, he is likely to look with some contempt on his parents and view their animist religion as pure superstition. And when we further separate him from his culture via education, we had better

George Daniel Browne, 38, has been Bishop of Liberia for two years. The product of two cultures, Christian and Animist, he is truly, in God's providence, a man for his time.

Both his grandfathers were priests. His mother's father was an Episcopal priest for fifty years; his father's father a *Zoe*, or high priest of a Liberian Animist sect.

"Second only to our being Christians is the fact that we Liberian Episcopalians are Africans," Bishop Browne recently told his Convocation. Black and appropriately conscious of it, proudly Liberian and eager to evolve a real Liberian Church, Bishop Browne helps one to see there's a difference between being nationalistic and patriotic.

Bishop Browne is also distinctly conscious of purple. Wearing the purple of his episcopate is no light matter, for all that he enjoys it. Presented with a problem, as he is almost hourly, he inevitably asks, "What must the bishop do about this?"

Black and Purple have blended into Liberian Browne. The Church—and Liberia—are already feeling the presence of this remarkable man.

be careful to replace it with something he—and we—can live with.

Liberia bears the marks of white, Western tastes. The Church in Liberia bears these marks, too. Over 150 years old, the Church has inherited both glories and follies. But, belying her age, at this point in history she is a young Church, wisely sorting that inheritance, neither rejecting nor keeping all. It won't be easy, and it will take a while. Every indication warrants predicting the Church in Liberia will, in sincere gratitude to those in the white men's graves, emulate the wholeness of that heroic example and continue in the same spirit of holy hardiness.

# **Dollars and Sense**

Liberia has been one of the overseas areas most dependent on the Church in the U.S.A. for support. In 1971 the grant to Liberia was \$423,550, repre-

senting a cut of \$50,000 from 1970. In 1972, the grant is down another \$50,000 to \$373,550. This phase-out, mutually planned by Liberia's Bishop Browne and Executive Council's overseas office, will continue until 1976. This will reduce outside support to some 50 percent of Liberia's total budget. The plan is to generate the other 50 percent locally.

Liberia's 1972 General Church Program grant is being used as follows:

Salaries for bishop and clergy	\$	45,442
Salaries for appointees from U.S.A.		36,300
Salaries for administrative staff		35,342
Travel		11,000
Maintenance		8,146
Department of Christian Education		6,560
nstitutions		230,760
	\$:	373,550

In addition to this, Liberia has a "district budget," the local support for the Church. For 1972, the goal is \$60,000—about double what was actually received in 1971 when approximately \$32,000 was collected toward a budget

of \$42,000. The cost of operating this diocese in 1971 was \$465,000, almost \$100 per communicant member.

Can such a gap be closed?

As with a weight watcher facing a hot fudge sundae, Liberia's General Convocation looked longingly at the treat and firmly put it aside.

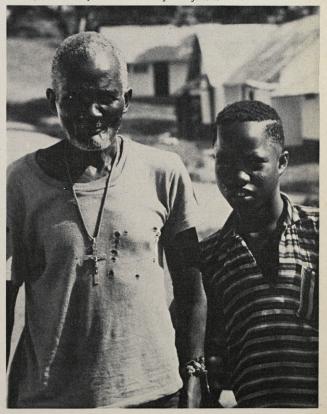
The hot fudge sundae in this case was some \$110,000 in rental income from the Episcopal Church Office Building in Monrovia and other rent-producing properties which the Convocation voted to invest for the next five years in order to generate future income. Liberia's chief financial asset is this office building, a large, centrally located, modern structure, a result of the late Bishop Bravid Harris' vision and ingenuity.

Considering the financial problems with which they live daily, this was an extraordinary act of restraint. Liberia's economic dilemmas are largely inherited. The diocese is institution poor, particularly with a glut of schools, and it has suffered from the attitude of de-

Archbishop of the Province of West Africa Moses Scott and Bishop of Liberia George Browne at Trinity Cathedral, Monrovia.



Catechists, like this hardworking leper (left), teach boys essentials of the faith.



The Episcopalian

pendency on Mother Church in the U.S.A., which was assumed to be the proper posture of any overseas area.

Bishop Browne, Treasurer G. Alvin Jones, and a hard-working committee have evolved a diocesan economic development plan which stands a good chance of bailing them out of some of their difficulties. The plan begins with all congregations' turning over whatever land they have to the diocese for a fiveyear, centrally planned, real estate development program. Catalogued for the first time, the Liberian Church finds it owns over 4,000 acres of idle and unproductive land, located in seven of the nine counties. The promotion of agricultural development will be the main long-run asset.

A ten-story office-store-and-apartment complex is being considered for immediate construction in Monrovia. The Church's positive experience with the Church Office Building warrants confidence in this project.

Titles to the consolidated Church lands will be held by a non-profit "Li-

berian Episcopal Trust Corporation" which will administer, develop, and manage all the properties. Income generated by the corporation will be used for the mutual development plan and in propagating an evangelistic ministry throughout the country.

# Moving to Quality

The Episcopal Church in Liberia operates some forty elementary and junior high schools, five senior highs, and one college. This educational network began over a century ago and served Liberia in good stead during the years before the government began its own school program.

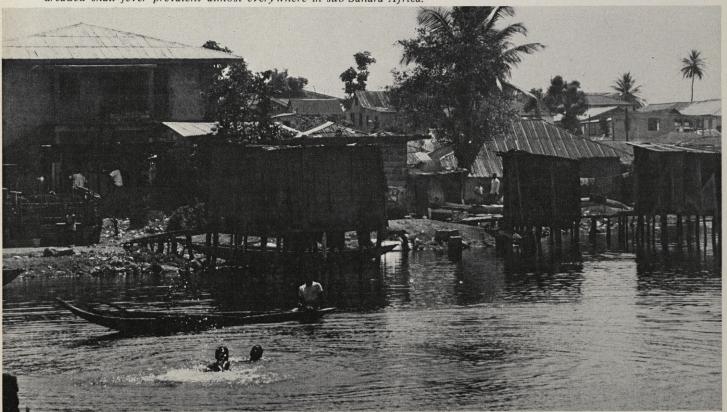
Today, however, most are a costly liability: in 1971 they cost the Church over \$350,000. Some are in total disrepair, and the quality of most of the teachers is sub-standard—as are their salaries. The equipment in some consists of

a few rickety benches and logs for children to sit on. Over thirty schools have no classroom buildings, operating in the church itself. This may be good weekday use of church buildings, but it is hardly adequate for classrooms.

Not without anguish, the 1972 General Convocation of the Church in Liberia adopted a long-range plan for these schools which merits support. In those communities which now have government schools, the church schools will start phasing out in 1973, dropping a grade each year until 1975 when all eighteen will close. In nine villages and towns presently without government schools, the church schools will continue for the time being.

On the other hand, the educational network includes some good schools with good faculties and facilities. The plan is to concentrate on these and strengthen them; in some areas they will be diverted to more realistic curricula. Bromley Mission, for instance, will emphasize home economics and secretarial training. Bolahun Mission School will be

These youngsters, succumbing to the temptation to cool off, risk the dreaded snail fever prevalent almost everywhere in sub-Sahara Africa.



August, 1972

a center for agricultural programs and the mechanical arts. St. John's (boys) and Bethany (girls) in Robertsport will become the chief college preparatory schools while, at the other end of the country, the Bishop Ferguson School will be a major junior high.

At Cuttington, the College will continue its current excellent programs and, as soon as possible, reopen the Divinity School. This will be Liberia's seminary and a Christian education center for youth workers, evangelists, and church staff. The Cuttington Campus School will add a ninth grade.

Financially the diocese has no other realistic option than to de-institutionalize. The prognosis for the future is not merely negative, however. As part of the beefing up of these schools, the plan also recommends:

- a regular traveling catechist to be responsible for Christian education, particularly in areas which no longer have an Episcopal school;
- an agricultural supervisor to direct

operation of the agricultural schools and their development of acreage into cash crops:

- a traveling guidance counselor and an examiner to standardize subjects in different institutions so students may transfer as necessary or advisable; and
- a standard for teachers' salaries and qualifications which matches that of government schools.

The decision as to the number, level, and types of schools the Church in Liberia can effectively support is an encouraging sign of its emerging maturity and sense of self-responsibility. In some cases, where schools did not seem to be a vital part of the community, or where Episcopalians are sending their children to other schools, they were voted completely out of the program.

Wherever possible, a vocational slant will be introduced to supplement purely academic courses. St. Philip's, Bendaja, for example, is in a town where indigenous cloth weaving and iron work are of high quality. This elementary

school can introduce vocational work along these lines and via such handcrafts contribute to its own support.

# Name on the Floor

Just the other night on television a dying victim wrote his murderer's name in his blood on the floor.

One wonders how many hundreds of times this device has been used in fiction. Then one wonders how often it's happened in fact.

At least once—and in Liberia—by Pat Newiss, an English woman who worked as secretary to Bishop Dillard Brown.

Pat and her young son, Andrew, went to Liberia early in 1969 to visit her sister and her sister's husband, a doctor in Monrovia. The visit became a stay when Pat took a job as secretary to Bishop Dillard Brown. "Bishop Brown was a wonderful man," she says, "kind, considerate, and humble. He had a wonderful sense of humor, and we shared many laughs together, including one only minutes before he was murdered."

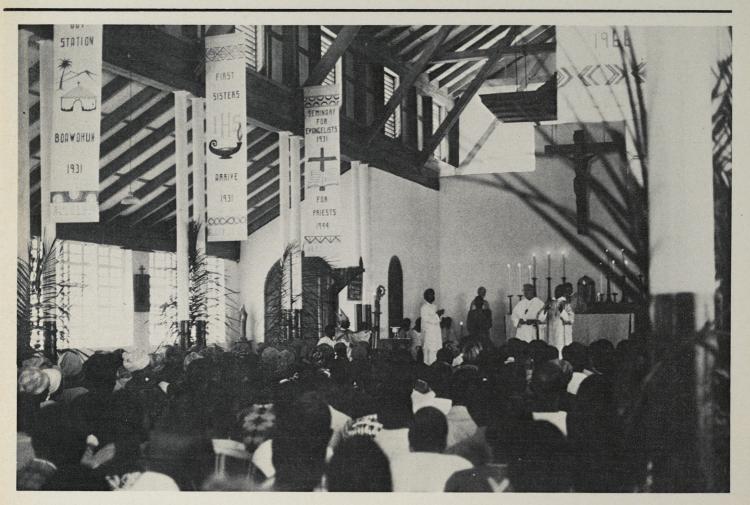
That was late afternoon, November 19, 1969. The bishop had just returned to his office after a trip up-country and was working at his desk. At 4 p.m. Dr. Justin Obi entered the outer office, brushed past Pat's desk, went on to Treasurer-Business Manager Claude Nader's cubicle where Mr. Nader was talking to a staff member, Jacob White.

Dr. Obi, a biology teacher, had come to Liberia from Biafra about four months before and obtained a job at Cuttington College. Three weeks after he began work, he was accused of assaulting two girls. "Sacked by the college," says Pat, "he was deported the first week in October, to everyone's relief." But by November 19, he had somehow re-entered Liberia illegally and appeared at the Episcopal Church offices.

"I kept asking him what he wanted, but he made no comment and just stood there. After a few minutes, he came



People who work in overseas mission can usually expect the unexpected, whether it be flood, famine, civil war, or just a case of cultural shock. Patricia Newiss (above), the young Englishwoman who is secretary to Bishop Browne, met and survived an unexpected tragedy with raw courage (see text).



back to my desk and started fingering through the mail. I told him to put the letters down, but he still did not say a word. Bishop Brown then came out of his office, holding a letter. He looked at Obi, but before he could speak, Obi drew a gun and shot him point blank in the chest. Not believing what I'd seen, I gasped and moved forward with outstretched arms to catch the bishop. Obi turned on me, pointed the gun at my open mouth, and fired the second shot."

Three more shots followed, one killing Claude Nader, the others wounding two other people in the office. "My face felt as though it were exploding," remembers Pat. Lying on the floor beside the bishop, she looked at him as he lay face downward and became angry. "This wonderful man—murdered. I had to do something, or no one would know who had committed this murder. I knew I couldn't speak, so I used what I had. With my left hand and with my own

blood, I wrote Obi's name and prayed someone would see it."

Someone did. Two years later, to the day, Justin Obi was hanged, the first execution in Liberia in many years. Throughout the trial and subsequent "house arrest," Obi insisted he'd finish the killings when he got out. Pat, miraculously recovered, is back at work—now for Bishop George Browne.

# Birthday at Bolahun

"You have made us men," said Circuit Court Judge Tulay, summarizing superbly the gratitude of former students of the Bolahun Mission School system. The occasion was the fiftieth anniversary of the coming of the Order of the Holy Cross to Lofa County, up in the northeast corner of Liberia. And

Father Taylor delivers a homily (translated into Bandi and Kessi) at St. Mary's Church, Bolahun, for the birthday service, Sister Cornelia and a Roman Catholic nun expelled from Guinea made the banners.

what a celebration it was!

Hundreds of graduates came from all over Liberia and even some from Sierra Leone. Teachers, lawyers, economists, statesmen, nurses, and tribal chieftains—many had been the first Christians in their communities.

Some like George Sapawa, now a district school supervisor, had to run away from home to come to the mission. Mr. Sapawa laughingly recalls that he had no trousers the first year of school, only the typical village child's "sack" in which he ran away. One and all point out that only four posts in Liberia have not—not yet, that is—been occupied by Bolahun alumni: Bishop,

President, Vice-President, and Chief Justice.

The town of Bolahun bulged with people and gaiety. Eleven stilt-dancers and Landaus, commonly miscalled "devils," came from bush villages, more than had ever been known to be in one place at one time. Although normally each has his own "territory," all of these masked figures celebrated this occasion in remarkable harmony, due largely to Bolahun's sensitivity to and understanding of the role of the Poro in the culture. Most African missions misunderstood these secret societies, denouncing them as evil and sources of corruption. The Holy Cross Fathers, on the other hand, worked with the Poro, recognizing their role as agents of community social control and unity.

The finale was a huge feast where three freshly killed and cooked cows fed the several hundred adults, with as many children crowding around the edges to get their share of meat and rice. The anniversary weekend also brought the official transfer of Bolahun's administration to the Diocese of Liberia. When the Order of the Holy Cross began its work here, it understood it would be self-supporting and provide its own personnel. In essence Bolahun was for fifty years a mission outpost apart from the rest of the Church in Liberia.

By the late 1960's, however, what with programs of evangelism, agriculture, health, and education, Bolahun's budget had expanded to a point where the order could not support it unaided. Some of the personnel felt strongly the time had come for white missionaries to leave. To pull out completely, though, would be the worst kind of stewardship. As Bishop Browne puts it, "You cannot make music if you only play the white keys on a piano. You cannot make music with only the black keys. Only when you use both do you have harmony."

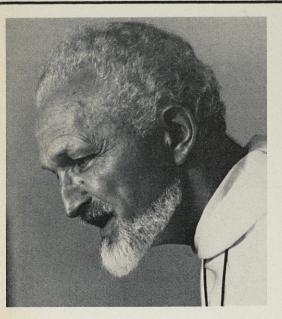
Holy Cross and the diocese worked

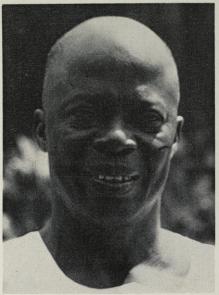


Landaus, mythic beings whose huge straw costumes are "empty," dance through Bolahun's dirt streets. Each has an attendant who brushes off flies and utters commands in an unearthly voice.



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out an answer which seems eminently satisfactory to all. Financial responsibility is divided three ways: the order carries 37 percent; the diocese, 33 percent; tuitions and gifts, the balance. Personnel will continue on a flexible basis, assisting the diocese with college, ecumenical, and community work, conducting retreats, missions, and schools of prayer. They will be paid by the diocese. Bolahun itself will be developed into the Diocesan Conference and Retreat Center, open to all denominations and run by an appointed director.

Bishop Browne captured the significance of the event in words. He told the story of a man who went far from his village and killed an elephant. He returned home to tell of his triumph and to ask for help to bring the elephant back. Friends and neighbors went with him, and as they began to carry it home, the hunter marched ahead, singing, "Look at my elephant, look at my elephant." After awhile those carrying the elephant put it down and stood looking at its bulk and chorusing, "Look at our elephant, look at our elephant." The hunter got the point and helped carry the load.

The Order of the Holy Cross had certainly "killed an elephant"; its accomplishments at Bolahun are indeed impressive. But after half a century, it felt it needed help to carry on. And the

bishop, in the typically indirect Liberian way, was saying he, too, needed help to carry it.

A Solemn High Pontifical Mass climaxed the transfer, a ceremony of great beauty, joy, and tears. Then Father Taylor, Superior of the Order, lifted down the small silver cross from the top of the tabernacle, crossed the chancel, knelt, and gave the cross to the bishop on his canopied throne.

The bishop stood, holding the cross high. He summoned to the chancel the Mission Committee-Liberians who will supervise the mission-and the first person in each pew, thereby gathering in a circle around him a group which included the British Ambassador, an old man with leprosy, a timid young mother with her baby on her back, and a Cuttington College student who was doing a traffic density study in Bolahun town. Together with this group, representing all those who will bear this load with him, he moved to the tabernacle and replaced the cross, completing the symbolic transfer of responsibility.

Outside the church, a brass band awaited. The bishop unvested himself and took his place at the head of the band. Beside him were William Salifu, principal of the school, and Joseph Kumara, rural development expert. Using their programs from the Mass, they fanned the bishop, brushing flies from

(Left to right) Daniel Browne is the bishop's eldest son. Holy Cross Father Stevens speaks Kessi and Bandi, two of the many Liberian languages. An alumni of Bolahun, Judge Tulay is a Circuit Court judge. A nother Bolahun alumni, this tribal chieftain is a strong Christian influence in his tribe.

him and keeping him cool, just as an African chief would be honored by his retainers.

The congregation joined behind, and together they "carried the elephant" all around the town and up the hill to the monastery, rejoicing all the way with song and dance. Then the bishop called Father Parsell, interim administrator, from the porch where he'd been watching the procession. The two danced in the center of the circle to the crowd's delight.

A new beginning had been celebrated, full of the symbolism Liberians love, full of spontaneous emotion and the unreserved sharing of it. Bolahun Mission, Bolahun town, and the Church in Liberia were happily united.

adapted from a report by John Gay, teacher at Cuttington College-J.W.

#### The Great Flood

Continued from page 15

in disadvantaged areas. Since this was already organized, the group immediately went to work under the direction of the Rev. Peter Greenfield to help where most needed not only in Harrisburg but, as travel became possible, in other areas of Central Pennsylvania.

St. Paul's, Harrisburg, became a "Flood Center," receiving phone calls for help and organizing teams of adults to respond. Many churches established reception and distribution centers of food and clothing and/or served hot meals. The people of the diocese had sent \$15,000 for emergency relief by July 3, and some of the current Second Century Fund capital campaign monies will be available.

Many people outside the diocese called to offer help, including Bishop William Mead of Delaware and Bishop Robert Spears of Rochester. St. Simeon's, Philadelphia, Pa., offered the proceeds of its next three Sunday offerings. Letters and contributions have already come from as far away as California.

# MARYLAND AND WASHINGTON, D.C.

The Rev. Ted Bennett in Baltimore reports many families' possessions were wiped out, particularly in Havre de Grace, Elk Ridge, and Ellicott City. No churches were seriously damaged. St. John's, Ellicott City, had 100 beds in the parish house the week of June 18. It fed and housed people all that week. Spontaneous contributions made to the diocese were channeled through parishes and local ministerial associations. Church assistance was, on the whole, organized ecumenically.

As Episcopalians pitched in to help flood victims of the Potomac's rising waters, the Diocese of Washington thankfully reported no major damage to parishioners or church property. Flooded cellars and consequent damage to furnaces seemed mild in comparison to what had happened elsewhere. In Montgomery County and the Northeast, several churches opened their facilities to refugees temporarily washed out of their homes.

#### PENNSYLVANIA

When the diocese's 12 deaneries

organized, they were set up for emergency relief so initial help was organized rapidly.

Bishop Robert DeWitt's Code-a-Phone message and letter to his clergy included suggestions for helping flood victims both here and in Rapid City, S. D. The bishop himself contributed from his discretionary fund to relief work through the hardest hit deanery—Valley Forge—which includes Norristown, Conshohocken, Phoenixville, and Pottstown.

St. Peter's, Glenside, turned almost spontaneously into a collection center. The Rev. Charles Long said he arrived at the parish house to find food and clothing moving in and young people and adults sorting it. As soon as the youth heard things were needed and where to take them, they had started collecting. They even put signs in the area's business district, telling people to take clothing to St. Peter's. They hired several U-Haul-It trucks to take the articles to Willow Grove Reserve Naval Air Facility, a collection center, which then airlifted supplies to places in need.

That deanery's emergency organization, which is inter-faith (Roman Catholics, Protestants, and Jews), is organized to meet major disaster emergencies until the government and larger organizations can move in. They helped collect, sort, and package.

Young people also volunteered to help with clean-up in Pottstown, traveling there with supplies the weekend of July 1, much as the teams in Bethlehem and Central New York.

That same weekend the Delaware and other deaneries began to collect specifically requested material aid: linens, food, disposable diapers, and contributions for the Presiding Bishop's Fund

Pottstown is an example of one of the hardest hit communities. Father Wilfred Penny, Christ Church, Pottstown, reported that 300 homes were damaged and in South Pottstown, on the other side of the Schuylkill River, 272 homes. Pottstown's deluge was flash flood in character. People had to be evacuated in helicopters and motorboats. The water rose 30 feet, completely covering bungalows and second stories, smashing frame houses, and sweeping away all possessions.

Many industries were inundated. Two brothers, Christ Church parishioners, saw their entire plating company plant disappear under water. One section of South Pottstown also suffered from the crankcase oil sludge spillover (see Bethlehem, Douglassville).

Christ Church on June 23 joined the Pottstown Cluster of Churches in pooling resources for relief to flood victims. They established a flood disaster depot for food, clothing, and money at First Baptist Church—centrally located for the victims. Members of all the churches were at work there daily.

Father Penny became coordinator of work crews for Pottstown, and a Methodist clergyman, the Rev. Robert Kohler, for South Pottstown. Father Penny is also on the Citizens Committee for the Pottstown Flood, which is giving immediate monetary help. As of July 3 no complete assessment had been made of cost, but it will be high. Christ Church parish is giving its possessionless parishioners new refrigerators. Twelve parish families suffered serious flood losses. The church was spared.

Father Penny says, "We have been blessed with volunteer help—both personal and monetary." Parishioners, other volunteers, and employees did a massive clean-up job at the plating company, which now hopes to be back in operation by July 10—an important fact in a place which will have much flood-caused unemployment.

On Tuesday, June 21, Father William Fischler of Holy Trinity, West Chester, and 10 young people and Father David Pollack with five from the Brandywine Deanery arrived to help clean up. On Saturday, Paul Donecher, leading 15 young people from St. Peter's, Glenside, and Mrs. Amy Reid with eight from St. Andrew's, Yardley, arrived complete with clean-up tools and began assisting with the mammoth job both in Christ Church parishioners' homes and others.

The Presiding Bishop's Fund sent \$1,200 to "help in a small way with rehabilitation of your families wiped out by the flood." Other contributions came from: The Episcopal Church Women of the Valley Forge Deanery (\$200); St. Francis-in-the-Fields, Sugartown (\$1,000 "for the Pottstown Cluster of Churches"); All Saints, Norristown (even though its community also suffered); St. Paul's, Chester; Holy Trinity, West Chester; Holy Trinity, Lansdale; and St. Mar-

tin's-in-the-Field, Chestnut Hill, Philadelphia (\$1,000 for "human-to-human relief"). The Church of the Good Samaritan, Paoli, sent food. Contributions also came in from individuals and non-church related organizations—many small, but all heartwarming.

#### **PITTSBURGH**

Bishop Robert Appleyard reported much home property damage but no loss of life. "At St. Paul's, Kittanning," he said, "the waters rolled right up to the door and stopped. We feel very blessed and fortunate."

Bishop Appleyard sent out a notice to all parishes and missions, suggesting they take up special offerings and send them directly either to the Presiding Bishop's Fund, the American Red Cross, or the Salvation Army.

One of the early responses he received said, "Dear Bishop: We are so sorry, but we have just sent a check for relief in Rapid City, South Dakota, not realizing how bad the situation in Pennsylvania would turn out to be." Well, Rapid City needs a tremendous amount of help, too (see July Relay, page 2).

#### ROCHESTER

Mrs. Richard Day reported the Diocese of Rochester is donating \$100,000 for flood relief to the southern tier of the state. Every parish has been asked to help toward the fund.

This is for stricken areas in their diocese with some aid, also, to go to Central New York for work in Elmira, Bethlehem for Wilkes-Barre, and Central Pennsylvania for Harrisburg. The money will be distributed locally by local clergy and Councils of Churches for human needs.

As a matter of fact, this is the way money is being given and used whereever reported—clear evidence that Episcopalians have learned some important lessons about self determination and the necessity of people on the spot to determine priorities in the use of resources. A local clergyman may chair a committee to start things, but from then on the effort is ecumenical and community-based.

Individual initiative still makes a difference, however. One Rochester clergyman loaded his station wagon with containers of drinking water and took off for Wellsville (near Corning but accessible) because this was another example of "Water, water, every

where. Nor any drop [fit] to drink."

The disaster situation in Corning and Painted Post was awesomely similar to Wilkes-Barre. Bishop Robert Spears, who was finally able to get in and talk to some of his people there on Friday, June 30, said, "It is a scene of utter devastation."

Clergy in Corning were among the first following the flood to organize to help people. Parishes within a 60-mile radius have organized cleaning crews of adults and young people to go into the disaster areas and help, necessarily returning home at night. These are often inter-faith teams. Corning, too, is oversupplied with clothing; the main need is money. As of July 4 the new rector at St. Mark's, Penn Yan, reports holding \$2,800 in escrow for the flood fund. Others are hard at work responding.

#### VIRGINIA

In Richmond, Episcopalians working at the Diocesan House brought their own drinking and coffee-making water from home. Most of the property damage there was in the business and manufacturing district. In Woodbridge, Prince William County, two Episcopalians lost their businesses—an electric company and an undertaking establishment. Like many in the east central coast area, they had no flood insurance.

Manassas was hard hit. Along with their neighbors, two Episcopal families lost all their possessions; the interiors of their homes are gone. Many families were evacuated to the school where the Sudley-Westgate Mission has been worshipping. Vicar Charles D. Curran reported: "It was a great Eucharist Sunday, June 18, with everyone joining in." Community repair work will take a long time in Manassas. The Church of the Apostles, Fairfax, brought a check to the vicar at Manassas for human relief.

A camp and conference center in the western part of the state was threatened by overflowing creeks. The campers were evacuated successfully, but all the canoes and much equipment were swept away.

#### **WEST VIRGINIA**

Eleanor Hamilton reported the Diocese of West Virginia suffered little serious damage. At St. Luke's, Wheeling, eight feet of water filled a rectory basement. Many people in Wellsburg

had dwelling damage. Food and clothing were needed, and Bishop Wilburn Campbell sent help there.

Peterkin, the diocesan conference center, was isolated as U.S. 50 was out on both sides of the center, but the campers were in no danger. Peterkin's Lake Allen, which had been drained and cleaned for the season, was loaded with rocks and other flood debris. So the job must be done again. And water damaged the Arts and Crafts Center.

On the eastern panhandle Zion Church, Charles Town, was the first church in the county to open its parish house to flood victims. In response to a Red Cross request to the rector, the Rev. Roger Henshaw, the women's activity committee at 7:30 p.m., June 22, made coffee and prepared the kitchen and other rooms for the Red Cross, helping the canteen committee when it arrived to set up 30 cots.

The Shenandoah flooding in the Bloomsbury area forced people out of summer cottages and trailers. The Red Cross-Zion group took care of 15 people the first night, borrowing a crib for a four-month-old baby. The church women also helped to feed the displaced the next day. Since the summer Bible school was in session, they were able to make the activities and games available for the younger evacuees. On the evening of June 23, 25 were accomodated. Jo Ellen Hann, in reporting this, said their guests were almost embarrassingly appreciative of the assistance.

#### COMMENT ON A DISASTER

The courage and determination of the flood victims to return to their homes, rehabilitate their industries and businesses, and rebuild their churches is resolute. They will, however, need lots of help. The Presiding Bishop's Fund is one source—remembering that its source of funds is all of us.

Not long ago *The Episcopalian* received a letter scolding us for not mentioning Jesus Christ often enough. Two weeks of phone calls have convinced this reporter that wherever a home was opened to the homeless, wherever a volunteer stood in the stinking mud wielding a shovel, wherever a housewife filled a water bottle, and wherever a hand wrote a check, Christ was there. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

—MARTHA MOSCRIP

Continued from page 11

Jesus said, "Who is my mother? Who are my brothers?" He answered His own question: "Whoever does the will of my heavenly Father is my brother, my sister, my mother." (Matt. 12:49-50) He did not tell His apostles to go out and be fathers to the rest of the world for He told us we have only one Father, and we are to do the will of this Father. He didn't tell one sex to serve God in one way and the other sex to choose a different way. His message was quite above narrow sex roles and was an exhortation to both sexes to take responsibility for the spread of His kingdom.

Our priesthood is traditionally male although women preachers, missionaries, scholars, and prophets have served all through the ages, priesthood or no. Still, because we traditionally have had male priests, we have backed ourselves into the mistake of admitting only men to the priesthood.

Matthew reports this exchange:

Jesus was approached by a group of Pharisees and lawyers from Jerusalem, with the question: "Why do your disciples break the ancient tradition? They do not wash their hands before meals." He answered them: "And what of you? Why do you break God's commandment in the interest of your tradition? . . . You have made God's law null and void out of respect for your tradition. What hypocrisy! Isaiah was right when he prophesied about you: 'This people pays me lip-service, but their heart is far from me; their worship of me is in vain, for they teach as doctrines the commandments of men.' " (Matt. 15:1-9)

Do you not do so also, my clergy brethren? If my sisters have been so called to the priestly vocation that a number of them now await ordination, do you know what you do when—for the sake of your tradition—you cause them to hide their talents and keep them from the needs of the people of God?

You have deprived my sex of a voice

in your priestly councils and a vote which has meaning. We speak, but you do not hear us. We ask to be recognized as fellow creatures of God, created by Him with you in His image, and you separate us by your narrow emphasis on traditional sex roles and disregard for the spirit we have in common.

You deny us membership in a priesthood which ought to be a sacred order to consecrate the Holy Eucharist and instead becomes, by your narrowness of spirit, an all-male fraternity with a ladies auxiliary forced to ignore its greater talents and responsibilities. You ask us to help raise money for the mortgage yet tell us there is some mystique about raising the Host which disqualifies us.

Women of the Church are frequently guilty of accepting this role as natural and right. But when Martha became too interested in her chores, and Mary sat at Jesus' feet and was rebuked by Martha. Jesus said, "Martha, Martha, you are fretting and fussing about so many things; but one thing is necessary. The part that Mary has chosen is best, and it shall not be taken from her." (Luke 10: 41-42) If women are called to the priesthood, why do their Christian sisters and brothers presume to keep them involved with other chores which are secondary to that full ministry which, for some people, is best expressed in the priesthood? Why, in so many of our parishes, do so few women take vestry positions and become lay readers? Why do we ask our sons, not our daughters. to be acolytes?

What, in our limited selves, are we so afraid of that we have let it keep us from sharing the Spirit of God with each other? It is simple, my friends. We fall prey to the tradition we have been warned against.

I have a clergy friend, a bachelor, who once wondered why a man would want to marry. He apparently finds his family in his flock and does quite well with them, I believe. Yet this same friend cannot understand why the wives of some of his university faculty friends are discontented with keeping house as their primary occupation.

How blind he is to the contradiction in his thought. Women don't necessarily "need" to marry and keep house any more than he "needs" to marry and not keep house. If he can be called to follow a special path, so can women.

We are the prisoners of our sex bias. We have to free ourselves to be full individuals in Christ, convinced that women as well as men can be unique individuals called to a full ministry which, in our tradition used to its best purpose, includes the priesthood.

I discussed segregation by sex with a woman in my church who told me she thought men were smarter than women. At the same time she told me her children are just now old enough to allow her some leisure, and she could not begin to read all she suddenly wanted to know.

I begged her not to downgrade herself and members of her sex. Her learning will be hindered if she believes she will not be called upon to responsibly share her knowledge with male friends or if she does not give as much weight to her own opinions as to those of the men with whom she speaks.

My sisters do themselves and the men of our society a disfavor when they assume the talents of women are not as valuable as the talents of men. We have all been given things to do. Let us not, because we are women, bury those talents for fear we will not use them wisely. Let us not, because we are men, cause our sisters to bury these special talents because we are afraid room will not be left for ours also.

God's kingdom has room for all our talents if we use them wisely. To use our talents wisely is to acknowledge them first. We will close more churches by clinging to our stale traditions than we will by opening our hearts to the fullness of the talents of members of both genders.

Time magazine has quoted no less a personage than the Archbishop of Canterbury as saying, "I have no everlasting objection to the ordination of women," but "we must not move too rapidly." Time went on to say, "Like many other Anglican churchmen, Ramsey is worried that the [Anglican Consultative] Council's ruling may unsettle relations with the Roman Catholic Church and even more so with Eastern Orthodox Churches." The Archbishop of Canterbury is playing politics when he ought to be playing pastor.



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As soon as women are accepted as priests, the idea will seem natural. The novelty of a woman's presence at the altar and in the pulpit will cease to be important because of the importance of the message that female person carries. The sooner we get over the sexual barrier to the full use of the talents of all our members, the sooner we can begin to grow fully together in the Spirit of God Who created man in His image: male and female.

Roman Catholic women are working within their own communion for ordination. Since we are a reformed Church, we can help their reformation by pointing the way. If their priests and our priests will please stop playing games of "you go first" with women's vocations to the priesthood, we can begin those vocations and get on with the work God meant us to do.

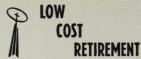
Never mind the men of the Roman Catholic and Eastern Churches, fellows: How about the women of your own?

We are experiencing a sex-role revolution. Women today are mayors, congresswomen, corporation presidents, editors, writers, speakers, political revolutionaries, and heads of two powerful states. Women will continue to express themselves in public life in leadership positions. Do not send their best talents out of our churches when with one positive attitude at the next General Convention of our Church you could change the course of their lives.

The Church must return to moral leadership in our society. This leadership should arise not from the cultural limitations of St. Paul but from his greater spiritual message:

"For through faith you are all sons of God in union with Christ Jesus. Baptized into union with him, you have all put on Christ as a garment. There is no such thing as Jew and Greek, slave and freeman, male and female; for you are all one person in Christ Jesus." (Gal. 3:26-28)

Let us then return to our oneness and acknowledge the vocation of priest for our sisters who desire to embrace the priesthood. By our show of faith in the talents given our female members by God's grace, let us lead our society toward a healthier acceptance of women's wider role in today's world.



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#### **Switchboard**

Continued from page 2

cause he had a high-pitched voice or liked to take care of babies? Has it ever required him to engage in physical combat to win the privilege of ordination? Unless duBois wishes us to understand him as saying the male sex organ plays an essential part in the celebration of the Eucharist, then all he is left with theologically is the average woman is less well qualified to be a priest than the average man.

This may well be true, but the corollary is some women are better qualified to be priests than some men. The question comes down to individuals and to individual differences rather than class differences. And this is all the proponents of female ordination have ever proposed: that qualified individuals should be considered on their merits.

> David F. Ross Lexington, Ky.

# INSTRUCTIONS NEEDED ON HOW TO

Malcolm Boyd's article, "Let's Save the Church," in the June issue provides still another reason for people to stay away from the Church. As is the case with so many sermons (my own included), the diagnosis is superficial, the "concrete suggestions" not specific enough, and the overall message one of exhortation not revelation.

Father Boyd does not tell us how we are to do what we must do, much less how God is going to inspire us to do it. How are we to teach 5-year-old children about God when a shocking number of us do not feel a personal relationship with Him? How is the pressing question of spiritual regeneration to be answered?

Father Boyd says the communication gap between clergy and laity must be closed—but not how. He tells us bishops must become real spiritual figures—but not of what spiritual leadership consists. He tells us women must be heard leading public worship—but not why this would "save" the Church. He says "we"

must halt the war. How? He exhorts us to close the gap between whites and the ethnic minorities—but he does not tell us how Christ gives us the power, wisdom, humility, courage, and love needed to accomplish it. He says our worship must include the real problems of men and women—but not how this is to be done in a parish of heterogeneous people.

Like so many Episcopalians, Father Boyd seems to think all the manifold needs of Christians must be met in a single hour on Sunday morning. I suggest a two hours-or-more prayer meeting during the week is the answer. There men and women can share their real problems, testify, read the Scriptures aloud, and pray in their own words in an informal and unstructured setting. Even God may be able to get a word in edgewise! And the clergy can really begin to close that "communication gap," once the experience of Christ's presence is felt and shared by all.

Father Boyd concludes by saying that people, especially the quiet ones, need to express themselves (italics his). I thought they needed to express their faith! And, as for the "awakening which must come from the people in the pew," I thought it came from God the Holy Spirit.

Jonathan L. King East Orange, N.J.

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# ACU TO ELECT NEW DIRECTOR

The Rev. Canon Albert J. duBois has announced his resignation as Executive Director of the American Church Union effective on All Saints Day, 1973, or as soon thereafter as a successor can take office.

I have been named the chairman of a committee to seek his successor and to report to the Executive Council of the A.C.U. at its meeting in Schenectady in October, 1972.

If any of your readers have names they would like to suggest to our committee, they should send them to me before September 1, when our committee will meet to name one or more priests (or bishops) for consideration of the council.

> James P. DeWolfe, Jr. 3001 Crestline Rd. Ft. Worth, Texas 76107

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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.

#### RADIO-TV-MOVIE INFORMATION

Film Information (from Broadcasting and Film Commission) reviews current films. Cost: \$6 per year. Order from: Box 500, Manhattanville Station, New York, N.Y. 10027.

The Broadcast Institute of North America, in cooperation with the Broadcasting and Film Commission and the National Religious Broadcasters, has published a directory of 1972-73 Syndicated Religious Programs for Television. Cost: 10¢ each. Write to: BINA, 147 E. 81st St., New York, N.Y. 10028.

Spots Before Your Ears is an audio tape cassette of 57 radio spots assembled in categories for discussion and designed for Christian educators, ministers, and group leaders. Cost: \$4 each. Write to: Department of Radio-TV, Council of Churches, 600 Palms Bldg., Detroit, Mich. 48201.

#### IS YOUR PARISH INVOLVED?

In conjunction with a study of postcollege age young adults and the Church's response to their needs, I am interested in hearing from any church engaged in a ministry to this group—the particulars of your program, major emphasis, problems encountered, and future plans.

> Andrew J. W. Mullins 109 E. 50th St. New York, N.Y. 10022

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#### NOT MY PARISH, OF COURSE

Every Christian who loves his God and his Church gives, but it is so easy for him to provide himself with a comfortable place of worship and forget the millions who have not the means to build even a shack in which to worship.

A congregation had a wonderful church, full of treasures and beauty.

The council "thought it would be nice" to have a famous artist do a painting in the church. They were horrified when he produced a masterpiece of the interior which was dominated by a huge cobweb over the slot of the box into which offerings for outside giving were put.

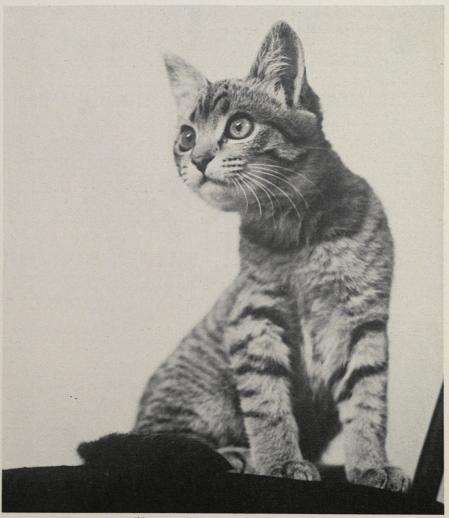
-From *Diocesan Leaflet*,
Diocese of George (Capetown)

#### FIRST-CLASS PRIZE

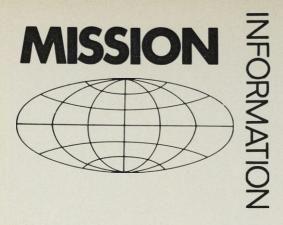
Some people win cars, some people win trips, and some people win money. But four ladies in Cambridgeshire, England, have certainly come up with the prize of the year—they have won a bishop!

The ladies, and three men who share the award, entered a diocesan magazinesponsored literary contest. The award is expected to be a party at the home of Bishop Edward Roberts of Ely.

# THE EPISCOCATS



"So that's the new curate!"



MANILA

IN THE PHILIPPINES, during World War II, 90 percent of the Church's property was destroyed or seriously damaged. A massive infusion of Filipino energy and dedication and American resources of personnel and money has since rebuilt and expanded the work here. But the destruction of records has created a different kind of reconstruction problem one with which you may be able to help. Bishop Benito Cabanban has asked Cathedral Dean Conrad Myrick to tackle the job of historian. To do the job, he needs letters, diaries, personal papers, journals, pamphlets, books-anything anyone has who has ever been connected directly or indirectly with the Church in the Philippines. Any material sent will be preserved in a new archive in the library of St. Andrew's Seminary, where a splendid one for the Philippine Independent Church has already been assembled. So if you have anything which refers to the Philippines, please send it to the Dean, P. O. Box 655, Manila, The Philippines. And remember that what may seem an insignificant fragment to you could be exactly the missing piece of information he needs.

THE CHURCH IN BURMA, rarely heard from these days, seems to be thriving, due in great part to its emphasis on evangelism in new forms to suit its needs. Considerable growth is reported, particularly among the tribes of Chin Hills and Lushai. The Scriptures are being translated into local languages, and the Church is concentrating on proper training for the ministry, which has no lack of candidates.

JAMES K. F. LING, Taiwanese priest from Holy Trinity Church in Keelung, has left for Mauritius to work as a missionary there. Mauritius, an island nation in the western Indian Ocean, has a quite sizeable Chinese congregation which has not had a priest for 13 years although the work has been carried on by Mrs. To, widow of the former priest. And the Diocese of Hong Kong has contributed to the work's support, making this an interdependent project.

IN THE 1890'S, FAR UP THE YANGTZE RIVER in the interior of China, a mission in the town of

Shasi introduced a new and influential experiment to the work of the Episcopal Church in China because "Open door" preaching missions were not getting results, particularly in areas where Christ was little known. A simple room was set up where passers-by could drop in at their leisure, read magazines or books, sip tea, and converse with the mission personnel in complete freedom. From this came the all-important concept that the friendship of Christ might first come through the friendship of Christian people and that worship and understanding of doctrine would then follow, according to the new inquirer's motivation. As Chinese Christians brought their friends to visit many such guest halls in China, the Church grew and multiplied. The Shasi guest room idea has since spread to many other places in Asia.

JAPANESE PRIEST BARTHOLOMEW TAKEUCHI describes Nairobi after a recent trip through Central and East Africa: "The limousine—a Toyota—from the airport to the city was shared by airport laborers. We followed a labyrinthine way into the city to drop these workers off one by one. Thanks to this unexpected route, I was able to see the slum quarters of the city, market stalls, and all. It was a shocking sight to me. Later I was told that 100 years ago Nairobi was a village with no more than 200 population, but now it is a city of some half million. . . .

"What became apparent to me was the fact that Kenya actually is on her way to independence. This is a great problem, both politically and ecclesiastically. It is the biggest error to take the problem of 'being on the way to development' as being only an economic problem like industrialization. The greater the economic dependence on the former governing country is, the smaller is the sense of national independence and stability, even after the establishment of political independence. The greatest problem is how far the people realize the meaning of their independence; and this brought me to a consideration of how far we Japanese have realized our own condition.

"African leaders, though very few in number, . . . [are] sharp and keen, so their irritations with the present situation are keen and strong. . . .They [think of] Japan [with] a strong sense of expectation. . . .Japan in their minds is not a mere foreign country: it is the country of Toyota, Nissan, and Sony and the only Asian country that can cope with Western powers. Moreover she has never had colonies in Africa. She is in a sense the only reliable country on earth."

Jeanne Villis

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