

Title: *The Episcopalian*, 1973

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THE Episcopalian

JANUARY, 1973

WE
SAW HIS
STAR IN
THE EAST
AND ARE
COME TO
WORSHIP
HIM

RELAYRELAYRELAYRELAYRELAYRELAY

TRENDS • EVENTS • IDEAS •

Young Stewards

Some 1,600 young people contributed their time and labor to more than 50 projects in 25 countries between April and December, 1972. The Ecumenical Youth Service co-sponsored the projects under World Council of Churches' auspices. The projects included digging wells and building bridges in East Africa; community service in Europe; and providing camping and recreation experiences for children in tense Northern Ireland where both Protestant and Roman Catholic Churches participated.

Signs of the Times

A plan to unite five of New Zealand's denominations has been approved by a majority of "rank and file" members in each of the Churches. A vote taken among confirmed Anglicans age 18 and over, who had their names on a roll especially compiled for that purpose, showed that of this group, 58 percent approved. Five of the seven Anglican dioceses and 70 percent of the parishes have indicated approval. In the other Churches' membership votes, Methodists approved by 85 percent, Presbyterians by 70 percent, Associated Churches of Christ by 55 percent, and Congregationalists by 54 percent. The church member votes are not binding but will be considered by national governing bodies when they meet to cast final votes on the plan. Anglicans expect to make a final decision at their 1974 General Synod. The Presbyterian General Assembly has already approved.

Two To One

Two Churches, the Congregational Church in England and Wales and the Presbyterian Church of England, united on October 5 after a decade of negotiations to become the United Reformed Church in England and Wales. The new denomination will have about 250,000 members.

One Nation Under God

Dr. Norman Vincent Peale's new booklet, "One Nation Under God," is receiving an enthusiastic endorsement from educators and religious leaders alike. Written to help stimulate study about religion, which the U.S. Supreme Court permitted when it ruled against the recitation of prescribed prayers in public school classrooms, the booklet focuses on "America's Dependence on God's Guidance. . . from Columbus to the Astronauts." The non-profit, non-sectarian Foundation for Christian Living, which offers the booklet free to educators, expected several million copies to be in the hands of public, private, and parochial school students by Thanksgiving Day. For copies, the address is: Box X-4, Foundation for Christian Living, Pawling, N.Y. 12564.

Full Cycle

The Rev. Robert Pierce, Church of the Transfiguration, Freeport, N.Y., did some research for a local historical society and found a potentially worrisome item. Fifty years ago the ladies guild of his church was so embarrassed at the rector's making all his parish calls by bicycle, it engaged in a storm of sales, socials, and suppers and raised enough money to buy him a Ford sedan. Now, in an era of concern about air pollution, Father Pierce hopes environmentalists in his flock won't turn the tables and urge he make his parish calls on a bicycle.



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continuing *Forth and The Spirit of Missions*
An independently-edited,
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The Episcopalian, Inc.,
upon authority of the
General Convention of
the Protestant Episcopal
Church in the
United States of America.

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Subscription service phone:
215-564-2010, ext. 29.

The Episcopalian, January, 1973
Vol. 138, No. 1

Published monthly by the Episcopalian, Inc.,
1930 Chestnut St., Philadelphia, Pa. 19103.
35¢ a copy, \$4 a year; two years, \$7. Foreign
postage add \$1 per year. Second class postage
paid at Philadelphia, Pa., and additional
mailing offices. SUBSCRIPTION ORDERS,
CHANGE OF ADDRESS, other circulation
correspondence should include old address
label and zip code number. ADVERTISING
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COPALIAN is a member of the Audit Bureau
of Circulations, Magazine Publisher's Associa-
tion, National Diocesan Press, Associated
Church Press, and Religious News Service.
All postal returns are to be sent to Box 2122,
Philadelphia, Pa. 19103.

Switchboard

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

ON INTERCOMMUNION

Louis Cassels' "Unity Sub Rosa" [No-
vember issue] is a case in the current
disdain for theological integrity which
characterizes the Episcopal Church, and
the Anglican Communion generally, in
our time. In a tasteless exercise he re-
ports that a commission of Anglican and
Roman Catholic theologians have agreed
joint Communion is theologically valid
and many Roman Catholics and Episco-
pals already take Communion in
either Church. Cassels rhapsodizes on
the ecumenical implications of this in-
terchangeability, but, no doubt as a sop
to the theologically fastidious, he asserts
that the only important criterion is "the
central belief that in it (the Eucharist)
Christ is really present to confer grace
and benediction upon the communi-
cant."

I suspect Cassels is really being dis-
ingenuous and doesn't care about theo-
logical nicety and would just as enthusi-
astically include Protestant participation
in intercommunion since, by easy
semantic accommodation, they could
accept the criterion mentioned. I sus-
pect it's all academic anyway since else-
where in *The Episcopalian* we are told
Archbishop Ramsey has mandated
"open Communion" in the Church of
England, which must mean by imminent
operation of Cassels' beloved *fait ac-
complir* all Communion will shortly be
interchangeable with or without his
"central belief" as a criterion.

Emerson Jacob
Harrisburg, Pa.

COMMENTS ON OCTOBER/NOVEMBER ISSUES

I should like to commend you on the
October issue and hope you will have
more with such timely articles (widow-
hood, pastoral neglect, etc.). However,
the covers rather drag with all that
"wood." To attract more young readers
I feel they should be a bit more colorful
or at least eye-catching.

Gloria V. Curry
Washington, D.C.

After reading the marvelous articles in
the October edition, I find the Novem-
ber issue turned me off completely. It
looked like some kind of directory or
Christmas catalog more than a magazine.

I was also disappointed that there were
no articles on stewardship since Novem-
ber is the time for our Every Member
Canvass. We need all the help we can get.
The November issue of *The Episcopalian*
did not provide it.

The October issue's article on widows
has brought a tremendous amount of
favorable comment. We hope we can
have more articles like that in the
months ahead.

Charles E. Wilcox
Tulsa, Okla.

The November issue is an absolute gold
mine of useful information, [especially]
the listing of Executive Council staff
and their portfolios, other organizations
at 815, conference centers, etc.

Thank you!

Cynthia Wedel
Washington, D.C.

Your "Whole Church Catalog" con-
tained some valuable book tips. I would
guess, though, that these books are like-
ly to be seen only by lay people in
churches [with] active parish libraries.
Yet the Catalog [doesn't show] among
the services offered by the Episcopal
Church Center [where] help for the
novice parish librarian [can be found].
Neither is there anywhere within our
Church, as far as I know, where the ex-
perienced librarian may learn more or
share acquired skills. I wish our Church
offered library assistance as do many
other denominations.

Fortunately there is the Church and
Synagogue Library Association, P.O.
Box 530, Bryn Mawr, Pa. 19010, an
ecumenical association which offers
help in developing good parish library
service. I consider the \$5 annual indi-
vidual membership a good investment for
the parish librarian.

With proper promotion a library may
be one of the liveliest spots in a church
and a resource of great potential to the
educational program, church school and
adult, of a parish.

More attention [should] be paid to
the needs of those of us who give long
hours and great enthusiasm to this min-
istry.

Ruth A. Turney
Bethel, Conn.

I cannot refrain from writing to con-
gratulate you on your marvelous
"Whole Church Catalog." Both the for-
mat and content were great. As an
E.C.W. president, I know it is going to
be a useful tool for me all year long.

I hope you will issue a new "catalog"
next year and the year after that!

Janet C. Goedecke
Rye, N.Y.

Continued on page 6

The Episcopalian



in the beginning...

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Alexandria, Virginia

Switchboard

Continued from page 4

It was a great surprise and a joy for our people to find the well-written article on the Missionary Council in *The Episcopalian* [November issue]. I know our children will be delighted when they see it. We have already had two inquiries and fan mail from out of state.

Martha C. Pray
Royal Oak, Mich.

FILMNASTICS

No doubt a film means something different to all viewers. But it seems to me Mr. Leonard Freeman's review of *Marjoe* in your November issue ignored a major, and most unpleasant, aspect of that particular film.

As Mr. Freeman observes, "...each of us must do what he can..." and on that pallid reflection one may pass by the question of just how many guts Marjoe does in fact have in order to choose

confession via celluloid. What Mr. Freeman did not make sufficiently clear was the sustained put-down of genuine religious feeling which this film constitutes. Certainly the pentecostal fundamentalism of Marjoe's audiences is not a Christian posture in which I could be comfortable, but I was deeply offended nonetheless to see the whole experience regarded much in the light of an eighteenth century man's visit to a bear-garden or an asylum. Particularly in the voice-over, flash-forwards, the sustained sneer of the modern city slicker at the yokels was patent. It is, of course, true that the yokel turns out to be the smarter after all, but that scarcely excuses the conduct of Marjoe's *cinematistes*. I regret Mr. Freeman chose to let it pass without remark.

James A. Steed
Washington, D.C.

CHRIST'S WILL

Mr. Leon Modeste's discussion about the accomplishments and frustrations of the General Convention Special Program [November issue] doesn't seem to ease the controversy. Blacks and other minorities have the same tendencies to racism as whites. We share a common humanity, including our sinfulness.

That this has been a racist nation is tragic; the deeper tragedy is that the Body of Christ, especially the Episcopal Church's branch, is not very different from the nation at large. Money for self-determination may or may not be Christ's will for the Episcopal Church. To bring all to repentance and forgiveness through knowing and accepting our Lord, Jesus Christ, is His stated mission for us. How can we talk about feeding His sheep without ever mentioning The Bread of Life?

Dorothy W. White
Rochester, Minn.

warmth, understanding, and greater self-realization.

I wonder if it is too simple to consider the feelings of women themselves? I am sure no woman seeking ordination ever wanted to stir such legalistic debates. I think she is saying something quite simple, "Lord, I offer another pair of hands to pray, to heal, to reconcile, to preach the Gospel—the Good News of Jesus Christ to all people."

Voting delegates of the next General Convention, prayerfully consider the needs of the Church and the women who wish to serve!

Marion M. Fukushima
Swarthmore, Pa.

Your recent supplement on the ordination of women is one of the better pieces of propaganda seen in your magazine in recent years. It is, in my opinion, a blatant piece of distortion and by no means representative of anything other than a small, radical minority within certain areas of the Church.

The quotations by Florence Nightingale and some of the other women had absolutely nothing to do with the sacerdotal state. There is every reason to believe that the idea of women's being "ordained" was the last thing in their minds. To suggest something else is a disservice of the highest order.

The powers-that-be may well ram the so-called "Ordination of Women" bill through the Houses, but they will have a harder time bringing the whole Body of Christ to acceptance.

It would be better for us all if the organs of the Church spent their time in discussing valid and licit activity for women in the Church rather than allowing themselves to be reduced to a propaganda mouthpiece for a small, disaffected minority who have theology, tradition, and the vast, overwhelming majority of the faithful diametrically opposed to their pipe-dream of desire.

Gordon D. Wiebe
San Francisco, Calif.

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WOMEN'S ORDINATION FORUM CONTINUES

With great interest and some amusement I have followed the discussion in *The Episcopalian* concerning the ordination of women to the priesthood. Surely this is a major area of development which requires the attention of the entire Church.

The Scriptures have been duly searched by proponents and opponents—each group finding in the printed word evidence to substantiate its respective position. Change always brings hurt and discord, but it also eventually brings

The Rev. David Allen, Assistant Superior, SSJE, points out two recent changes which should be made in the listing of Religious Orders for Men (see *The Episcopalian*, November issue). The Rev. Connor Kay Lynn is now Superior of the Order of the Holy Cross, and the Rev. Paul Wessinger is the new Superior of the Society of St. John the Evangelist.

THE Episcopalian

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Do not be afraid; I have good news for you: there is great joy coming to the whole people. Today in the city of David a deliverer has been born to you—the Messiah, the Lord. (Luke 2:10 NEB)

Candle in the Night

by Thomas Orrin Bentz

**How Christian is Christmas?
Let's unwrap the trimmings
and find out.**

When the Puritans came to power in England, they outlawed the evergreen, gift-wrapped Christmas feast as "anti-christ-mass, idolatry, abomination." By the time the monarchy returned in 1660, the spiritual dimension of Christmas had died. The hymns which emerged from English homes were not to the Christ child but to roast beef, pie, plum pudding, and general good will.

Today jingle bells cover the voices of angels. We go home for Christmas, knowing Santa Claus is coming to town but not sure Christ will be there. We watch blinking bulbs on a tinfoil fir tree where once a steady candle stood on an evergreen.

We bake, eat, drink, and buy, trying to make merry. But we miss something. Merry is not made. It is received. It is not a noisy but a peaceful state.

Busy at making ourselves happy, we bypass the blessing which has already been given. A candle burns in the night even when we don't see it. Only the wise step out to see a new star. Only the watchful hear a baby cry.

A Son of God is given, but He is surrounded by the presents of

others. Our own gifts became more important than God's in 1939 and 1940 when we moved God out of the way and pushed Thanksgiving back to the third Thursday in November, giving us more time to shop.

In the neon blindness of our modern Christmas, no one sees the candle. But the candle was lit long before the celebration came to America, long before its flame came indoors.

CANDLES: Our Christmas candles come from a pre-Christian time and an earlier altar, the Druid oak. In the nights before men wrote down their traditions, Druids carried candles out into the woods to a sacred oak—the holiest because it was the tree most often hit by

lightning—where they worshipped the presence of their creator.

TREES: The ornamented evergreen is rooted in the empty Druid oak. A paradise tree—a fir hung with red apples in honor of our first parents—was taken indoors in Germany during the Reformation while the first-mentioned undecorated Christmas tree appeared in the upper Rhineland in 1521. Hearts of red glass now adorn Swedish Christmas trees as an adaptation of the red apples of Eden.

We in the West have forgotten the Medieval plays about the original sinners which used to be presented on Christmas Eve, but the trees in our living rooms bear both the fruit of our fall from God and the cross of our redemption in Christ.

CROSS: Even the cross does not make our holiday Christian. The cross was a sacred symbol in Egyptian antiquity and in pre-Columbian America; ancient man saw himself as a cross; Druids found an oak with two boughs which formed a cross with the trunk and carved on it the names of three gods, an ancient trinity. But the cross was not adopted as a Christian symbol until well after the crucifixion.

JESUS' BIRTHDAY: Jesus didn't have a birthday for 300 years because in the early Church many thought Christ's divinity began with his ministry at the age of 30.

Epiphany, January 6, already an established Christian holiday in the fourth century, seemed the logical birthday choice. Other dates were in the running, but we picked December 25, birthday of Mithra, a Roman sun god who was "born" at the time the earth turns toward light and longer days.

GIFTS: The spirit of Mithra the compulsive gift-giver still runs wild through the winter festival, but a fourth-century man, Bishop Nicholas of Holland, demonstrated that giving is not limited to gods.



Finding a poor man in his town unable to endow three daughters, the young Nicholas (a name which may have meant "darkness lifted") secretly raised a window at the poor man's home and left three bags of gold. Nicholas, the patron saint of children and travelers, originally appeared tall and dignified in bishop's ring and mitre, gold-embroidered cope and white, jeweled gloves.

SANTA: Santa Claus bears the gifts of Saint Nicholas. But Santa is Thor, too. We stole him from ancient German mythology. Thor was an elderly man, jovial and friendly, of heavy build with a long, white beard. He drove a chariot and was said to live in the Northland where he had his palace among icebergs. His element was fire, his color red. The fireplace in

every home was sacred to him, and he was said to come down into it through the chimney.

In rekindling our pre-Christianity we discover the meanings of these holiday trimmings and recover the roots of holiness underneath.

We could unplug our electric bulbs and star and burn only a candle. But we need only remember the glow of the candle, like the light of the star, goes back to God.

We could stop buying gifts. But we need only place them beneath the one Gift of God.

We could boycott the Santa who slides by sleigh across the rooftop snow in Wisconsin and sails by boat into poinsettia gardens in Hawaii. But we need only

highlight his Saint Nicholas generosity.

We could throw out our tinsel Christmas tree as a remnant of forest worship. But we need only recall through its roots both our sin in Adam and our salvation in Christ.

We could reject December 25 as a winter revel for unchristian gods. But we need only celebrate the Life the one God gave to each of us.

As Phillips Brooks said:

This is the marvel to mortals revealed;

When the silvery trumpets of Christmas have pealed:

That mankind are children of God.

In the night of winter a candle burns in Bethlehem. In its light we are born.

Sleepy infant boy of mine, you lie in varnished crib while above your head a little painted dog stands watch like some silent sentinel as you dream. Tiny wisps of fine hair escape from beneath the soft blankets, and your cheeks are rosy with sleep.

Long ago another child slept. His bed was not a crib, as yours, but a makeshift manger bed. You, my son, live in a sterile world of talcum and safety pins. The world He entered was encompassed with domestic animals and hay. No little cotton shirts had He, for swaddling clothes were His best dress.

His mother must have watched—as I do—and pondered the miracle of birth's experience. When she felt the warmth of the new little body, she must have recognized it as the warmth of love's beginning. I can only guess what lies ahead for you, but a heavenly messenger gave her a glimpse of her son's glory.

AT THE CRIB OF A CHRISTMAS BABY

by Betty Jan Murphy

Tonight is clear, my little one, and patches of stars are visible in speckled splendor. But when this other baby slept, one star stood out from all the rest like a single diamond set in a cluster of sapphires. It lent to the sky a luminous enchantment and must have astonished those who saw it.

Dear one, you stir in your sleep and lustily begin to suck your

fingers. I'm sure the other baby did this, too.

To honor Him, the angels sang a song one night. How I wish I could sing it for you!

Today my friends stood around you. They brought gifts wrapped in pink and blue. "He looks like his mother," they said, and you cooed in babyish response. That other child had visitors, too. They were shepherds who left their flocks to kneel around the child in their homespun cloaks. They smelled of lambs' wool and earth. The gifts they brought were humble hearts. "He looks like a king!" they said.

Soon you will awaken, and I will wonder what you dreamed. Were your dreams like His—that child of long ago?

As I look into your tiny face, my son, I marvel at the miracle of life begun, and, from this vantage point, I dimly begin to comprehend the greatest of all miracles—The Christ Child.

Christmas Basket Giving

by Grace McCool

Do you remember Christmas baskets? I do.

The Christmas baskets I remember were an integral part of *White Sunday*, which our church celebrated the week before the holiday. The service was held in the afternoon and began with a candlelight procession by the youth choir. Next came a pageant performed by the children of the church school. The closing ceremony was quietly impressive as each person in the congregation followed the lead of youthful pretend Magi and went forward one by one to place a gift at the manger scene, constructed at one side of the altar.

Then each one silently left the sanctuary while the great organ boomed out the well loved carols. It was a warm, giving, and loving time and, as a child, I sometimes believed I could almost see the wondrous star.

We had two requirements for these Christmas gifts. First, they must be food. Second, they must be wrapped in white tissue paper, for it was this feature of the afternoon which gave our gift-giving Sunday its name.

Since ours was a struggling urban congregation in a struggling city during a time of widespread hunger—the early thirties—the giving always seemed to be, as a consequence, the more generous. Soon the baskets by the manger were piled high with white wrapped packages of all shapes, sizes, and descriptions.

Most of the packages contained sensible foods—sacks of flour, sug-

ar, or potatoes; cans of baked beans or yellow hominy. Many of the jars which filled the baskets were the handiwork of busy housewives noted for the excellence of their home canning.

The gifts Mother and I carried were never quite the same as the others brought. It did not satisfy Mother to give everyday things. Our tissue paper concealed a tin of imported English toffies or a large can of Hawaiian pineapple, sometimes even a redolent, long-keeping German salami—any one of them expensive products that would never have appeared on our own plain table.

Once I asked Mother, “How come we don’t give the same kind of things other people do?” Like most children I did not like to be different.

I shall never forget her answer, “Grace, Christmas celebrates more than minimums. The people who will receive these baskets are already living a beans-and-hominy existence. Christmas should be gifts of love and thoughtfulness. There should be a touch of luxury, a feeling of hope for something better. After all, the Wisemen brought the Christ Child presents of perfume, spices, and gold, not gifts to meet everyday needs. Should our giving be any less?”

Times have changed, and in the majority of urban churches Christmas baskets are a thing of the past. Or if they are packed, we donate money so the food may be bought in bulk and efficiently distributed. Ours is an organized society and Lady Bountiful giving, rightfully, is no longer considered desirable.

Each of us pays taxes to the government so others may have food and education. We give regularly to our churches and support their benevolences. As families, we usually contribute a set sum to the many organized charities which make demands on us, often finding an added dollar when some neighbor collects at the door for those same charities.

I am sensible enough to understand that organization does what I cannot. It spreads giving over time and distance—systematic giv-

ing not dependent on the whims of Christmas feelings. But at the same time, as I wrote one more check, I sometimes had a feeling of dissatisfaction, a sense of having left something undone. One day the realization hit me. I was packing my year-round Christmas baskets with beans and hominy. I had forgotten the toffies and the fragrant, smoked salami.

What to do? For me and others like me it means a gift of self, a gift not of money but of time. Since then I have spent untold hours in classes and seminars to prepare myself as a volunteer guide for nature studies in an outdoor educational facility which serves all the school children of our county but most frequently those of the barrio or ghetto.

For one of my friends it meant devoting an hour every morning of the week to work with a cerebral palsied child, helping him move his limbs in a prescribed exercise routine.

Yet another of my friends returned to college to add to her degree so she could volunteer her services as a counselor for disturbed children in a child guidance clinic.

All these things are in addition to normal time spent in church-related activities. We are filling Christmas baskets with the true gifts of Christian concern. And in childlike faith and remembered joy of giving, I sometimes feel I can almost see the Christmas star.



I don't know what prompted me to do it. It was a sudden decision, executed so quickly the deed was done before I knew what happened.

About six o'clock Christmas Eve I was driving home from the office party—I'd left while it was in high gear to do some last minute shopping—when I noticed the lighted cross on my left which said "Hope Cemetery."

I'd only had two drinks, so I couldn't blame the Manhattans for what I did. I was filled with Christmas spirit, but it was the "Bah! Humbug!" type.

Shopping had been terrible. I couldn't find what I wanted and was disgruntled because I had waited so long. I was disgusted with my boss for getting plastered at the party and disappointed that a woman from Stenographic sort of went wild under the mistletoe. Maybe all these things had something to do with my sudden decision.

My thoughts jumbled together, following each other in weird sequence. The incongruity of the various Christmas celebrations ran through my mind, making a chain reaction triggered by the cross.

Cross: Christ, Christmas.
Christmas: Commercial, Tinsel, Hypocrisy. Hypocrisy: Cemetery, Christmas Eve.

Christmas Eve in a cemetery? What would it be like? I had no one here, so why should I go in? No one ever went to a cemetery on Christmas Eve. What would it be like? By this time I had reached the wide center gate and instinctively wheeled in.

It was like entering another world. In truth, it was another world. Suddenly I was surrounded by peace and quiet, away from the noise of the traffic, the bright glare of lights. Automatically I slowed down, feeling my way in this strange new world.

A short distance inside, the road branched in two directions. I stopped. This was ridiculous. What was I doing here anyway? What would I tell my wife? "Sorry I'm late, dear, but I stopped off at the



by Thomas A. Martin

cemetery." This would go over big. Of course she wouldn't believe me. Who would?

Directly ahead, in the glare of the headlights, was a large boulder. It looked as if it were waiting for a bronze plaque to be affixed to its sturdy face, some fitting tribute or words of eternal hope to bring solace to the weary.

For a moment I sat mesmerized, then without thought or hesitation I heard myself saying: "Enter these portals not in sorrow but with hearts uplifted, for within these gates the talents of men and the beauty of nature combine to make a hallowed place where we, the living, in peace and serenity, can in dedicated memory be joined with all mankind."

As I followed the road going to the back of the cemetery, the

words I had just said ran through my head.

Enter. . .with hearts uplifted. . . peace and serenity. . .in dedicated memory. . .be joined with all mankind.

I stopped the car and got out. It was a beautiful night. The moon shone down on the crusty snow. The air was clear, crisp, bright, and alive.

I stood on a sort of plateau and looked up into the sky. I could not help but think perhaps this was how the heavens above Bethlehem looked that night 2,000 years ago.

As I looked down, all around on every side the bright, colored lights of the city winked and blinked. In the distance the flashing red lights of the television towers brought me back to the modern world. Out there was the tinsel, the glitter, the noise. Here

THE TRUE SYMBOL OF CHRISTMAS

Continued from page 11

was peace and tranquility. It was like being in the eye of a hurricane. I walked along in the silence, enjoying my solitude, deep in thoughts of Christmas.

"Be joined with all mankind." I was. I was joined in dedicated memory with Jesus Christ.

Off in the distance, on the edge of this oasis, I could see the white cross bathed in light. Suddenly I realized it was the true symbol of Christmas. It is not the star or the creche, the tree or the holly, the bells or the candles which are significant, rather the cross, the symbol of mortal man's immortality and Christ's promise that this is not the end but the beginning of a life everlasting.

At this time of year we are too concerned with the lovely story of His birth, the bright ribbons and decorations on the gift, rather than the gift itself. Of all the symbols we have to represent Jesus Christ, the one emblem which embodies Him completely is the cross. It is the visible sign of His invisible gift, His love for us all.

Here in the entry room for our journey into the mysterious beyond, I stood for a moment and reflected upon my beliefs. I profess to be a Christian, yet I had allowed myself to be carried away by the tinsel and the glitter of tangible gifts, pushing into the background His silent gift of love. I too had joined in the bacchanalian revels under the guise of celebrating His birth. Wryly I thought I understood how Moses must have felt when he came down from Sinai with the tablets to find his people carousing around a golden calf.

What was the verse from the Bible? "When I was a child I spoke as a child, I understood as a child, I thought as a child: But when I became a man, I put away childish things."

Thoughtfully I returned to my car. I drove through the wide center gate, out into the hurricane, but with me I took new insight and a more mature understanding of Christmas.



Parable of the Birds

A CHRISTMAS CLASSIC

A Modern Parable Explaining the Incarnation by Louis Cassels

Once upon a time there was a man who looked upon Christmas as a lot of humbug.

He wasn't a Scrooge. He was a very kind and decent person, generous to his family, upright in all of his dealings with other men.

But he didn't believe all that stuff about an Incarnation which Churches proclaim at Christmas. And he was too honest to pretend that he did.

"I am truly sorry to distress you," he told his wife, who was a faithful churchgoer. "But I simply cannot understand this claim that God became man. It doesn't make any sense to me."

On Christmas Eve, his wife and children went to church for the midnight service. He declined to accompany them.

"I'd feel like a hypocrite," he explained. "I'd much rather stay at home. But I'll wait up for you."

Shortly after his family drove away in the car, snow began to fall. He went to the window and watched the flurries getting heavier and heavier.

"If we must have Christmas," he reflected, "it's nice to have a white one."

He went back to his chair by the fireside and began to read his newspaper.

A few minutes later, he was startled by a thudding sound. It was quickly followed by another, then another. He thought that someone must be throwing snowballs at his living-room window.

When he went to the front door to investigate, he found a flock of birds huddled miserably in the snow. They had been caught in the storm and in a desperate search

for shelter had tried to fly through his window.

"I can't let these poor creatures lie there and freeze," he thought. "But how can I help them?"

Then he remembered the barn where the children's pony was stabled. It would provide a warm shelter.

He quickly put on his coat and galoshes and tramped through the deepening snow to the barn. He opened the doors wide and turned on a light.

But the birds didn't come in.

"Food will bring them in," he thought. So he hurried back to the house for bread crumbs, which he sprinkled on the snow to make a trail into the barn.

To his dismay, the birds ignored the bread crumbs and continued to flop around helplessly in the snow.

He tried shoosing them into the barn by walking around and waving his arms. They scattered in every direction—except into the warm, lighted barn.

"They find me a strange and terrifying creature," he said to himself, "and I can't seem to think of any way to let them know they can trust me."

"If only I could be a bird myself for a few minutes, perhaps I could lead them to safety."

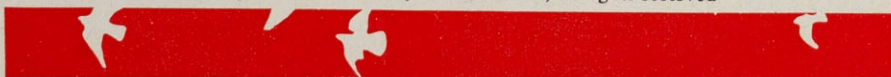
Just at that moment, the church bells began to ring.

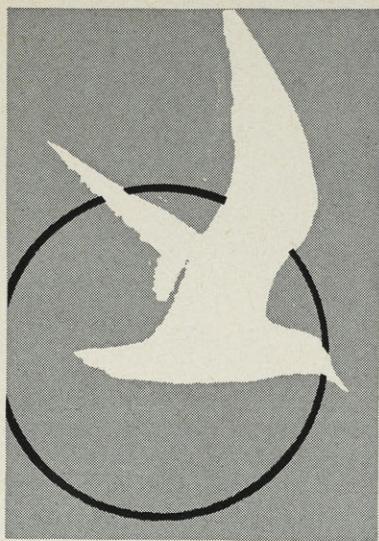
He stood silently for a while, listening to the bells pealing the glad tidings of Christmas.

Then he sank to his knees in the snow.

"Now I do understand," he whispered. "Now I see why You had to do it." ◀

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Ministry at Work

"The world can never be the same again....the whole people of God are [now] participants in the on-going ministry of Christ directly, not simply by grace and favor of an intermediate order of ordained persons.

"The Holy Spirit provides diversified gifts which lead to varieties of ministry, some emergent and short-lived, some structured and on-going, distributed among the membership."

—from "Re-inherit the Church!"

What do people really want?

Each of us has had experience with giving and receiving, which is what ministry is all about. Ralph Milton, who was a United Church of Canada missionary in the Philippines, offers a personal perspective on giving on page 14. Think about his question: "Why aren't people grateful?"

the seagull within us

No one—lay or ordained—can minister in the name of Jesus Christ without some vision of what being free means. The Rev. John Spong, rector of St. Paul's, Richmond, Va., reports finding a joyous vision in the best seller Jonathan Livingston Seagull (page 24).

IT'S OUR MOVE

Patricia Platt arrived at her thoughts on page 17 after a painful struggle with the question of how people can apply their faith to their daily lives. Mrs Platt believes in one "indivisible ministry of which we all are a part." She undertook a reading program at a seminary library to learn more about her role as a lay minister

On the Ordained

Dean Donald J. Parsons of Nashotah House, Nashotah, Wis., shows how seminaries minister (page 28). William Sorrells, of Watertown, Conn., has some ironic thoughts on what sermons are made of (page 22), and Canon Sydney Evans (page 19) gives a tough-minded assessment of priesthood and the real world where the ordained person must work.

Sharing Ministry

If lay people aren't honest with ordained people, as Patricia Platt believes, that might be one reason clergymen feel the pressures described by Dr. Irwin Ross on page 26. He offers some remedies which might work in your parish.

At the Church of the Advent, Kenmore, N. Y., lay people share the rector's tasks. To demonstrate this cooperation liturgically, the parish celebrated its many forms of lay ministry at the same time it installed a new rector. See page 27.

HOW-TOS FOR MINISTRY

- Should you decide to follow Mrs. Platt's example, the pamphlet quoted above, "Re-inherit the Church!" can be helpful. Write the publication office of the World Council of Churches, 475 Riverside Dr., New York, N. Y. 10027. Ask for SE/15 in Study Encounter, Vol. VII, No. 4 (\$1.25).
- If you want to try the ministry service Kenmore (N. Y.) Episcopalians used (page 27), write the Church of the Advent, 54 Delaware Rd., Kenmore, N. Y. 14217, for a copy.
- Send us your own ideas on ministry by filling out the Ministry Mailer (page 33).

What do those people really want?

How do people feel when they are trapped by life? And how can one best offer help? Some observations on the ministry of giving and receiving.

IT'S fun being an ex-missionary. People come up to you and say, "What do those people over there want? Why aren't they grateful for all we've done for them? We give them all that money and send over all those missionaries, but they never seem to be satisfied."

Yesterday at our house, one of my sons had four candies. My other son was there, so I said, "Mark, share your candy with Lloyd."

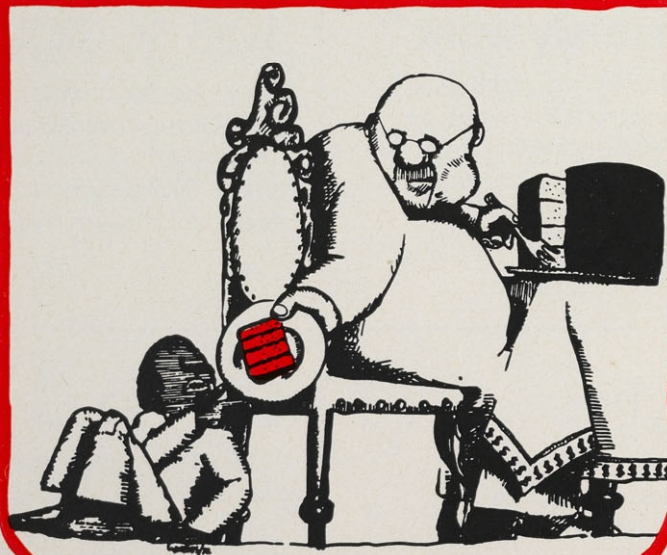
So Mark gave Lloyd one candy, and Lloyd started crying. With typical brotherly understanding, Mark said, "What are you blabbering for? I gave you a candy."

"Yeah," said Lloyd, "but you've got three, and I've only got one."

Imagine you were out of a job. You didn't have a dime to your name. Your youngsters were undernourished. They needed medical attention badly, but you couldn't afford it, and there was no health insurance or anything like that. You had no prospect of getting a job, no hope of educating your children, so their prospects were no better than yours.

Now suppose a millionaire in a long black Cadillac drove up and gave you a dime. Would you feel grateful? Would you write him a letter of thanks?

That sort of thing was happen-



ing in Canada not long ago. We called it the depression. There were a few millionaires handing out dimes, but our response as a people was not one of overwhelming gratitude. Instead we formed labor unions and farmer organizations. We did all this to *demand* to take our share of the good life. We said, "Your slice of pie is too big and mine is too small. You have three candies; I've only one."

All those people out there in Asia, Africa, and Latin America *know* what kind of life we have here. They *know* we have enough food, clothes, medical attention, and education. They *know* we drive big cars and live in houses with central heating. They know because they see our movies and

by Ralph Milton

our magazines and our television shows.

Imagine you're a Filipino farmer. Your father had ten children, but only two of the boys and three of the girls survived their second birthday. Your father divided his one-acre farm between his two boys. You were left with half an acre of land that had been farmed for centuries without fertilizer.

So you can feel a bit more what it's like to be a Filipino farmer, let's take away a few things. Take away your car; we'll allow you a bicycle. Take away your tractor, your

combine, all your farm machinery, and replace it with one water buffalo you share with your brother. Take away all your livestock, and replace it with six skinny chickens, a pig, and several hundred rats.

In your house, take away the electric stove; you'll have to cook over a charcoal pot. Take away the refrigerator, the deep freeze. In fact, take away all the rest of the house. You'll have to make do with one room. Take away the beds; you'll sleep on the floor. Take away your clothes, except what you have on. After all, why do you need more than one suit of clothes? You only have one body.

Now we almost have you in the position of a Filipino farmer. But there's more. Take away your education. You've only finished Grade

III, and you consider yourself lucky at that.

Take away your health. You've lived all your life on a low protein, high carbohydrate diet. You've never had any medical attention, so you have the first stages of T.B. You're run down; you can't work hard. And even if you did, where would it get you? Your sister tried that. She went to the city to find work. She tried hard. She couldn't find any. In desperation she turned to prostitution.

One day you decide to take your pig into town. You sell it at the market and receive \$3 for it. It's the first time you've been into town for six months, so you decide it's time for a blowout. You spend 25¢ to see a movie. Along with it is a short produced by the National Film Board about a farmer's life in southern Alberta.

You remember when you were in school, you were told all men have equal rights. When you leave the movie theater you're doing a slow burn. On your way home you run into a man you know is suspected of being a Communist agitator. He gives you the line you've heard before: join us, and when we become strong enough, we're going to overthrow those western imperialists who control all the wealth. We're going to get our slice of the pie. We're going to get what is rightfully ours. And our Filipino farmer says: "Sign me up."

Is there anyone who would condemn him for that?

But it's not just the fact we're rich (and, yes, we are rich), it's the fact we are rich *because* he is poor.

We can go to the store and buy a can of pineapple juice for about 30¢ because the company pays the workers in the pineapple fields in the Philippines 25¢ a day. We can go to the lumber yard and buy Philippine mahogany paneling for our rumpus rooms at about \$5 or \$6 a sheet because foreign-owned lumber companies have systematically stripped the mountains of the Philippines, not spending a nickel on reforestation, leaving the soil to wash down into the sea, and paid their lumbering crews 30¢ a day.

But, you say, we send so much aid overseas. Our government does send all kinds of money to these countries. Compared to what we spend on ourselves it hardly counts, but, more important it goes out with strings attached. You receive this aid *if* you buy from Canada, *if* you hire a Canadian company to build the road or construct the schools. What it boils down to is that for every dollar we send overseas, we get \$1.28.

Fortunately, the Church has a much better record than the government. I don't mean our missionaries haven't made mistakes. I've made more than my share. But overall, the Churches have been at the forefront of enlightened, self-giving aid. I can say this because I've worked with many denominations and governments involved in overseas development.

But that's kind of by the way. One of the big problems in the whole area of international development is finding a way to get the help to the place where it's most needed, but before you can do that, you have to figure out who will decide where it is needed and for what. Here we start having problems.

Canada's western provinces have been hollering for a long time that they want some say-so in how tax money is spent. We want a say in the development of our own country. We want a hand in our own destiny. Plenty of people are mad because too many decisions are made for us by the big corporations with head offices in New York and Houston and Los Angeles and Toronto. We want to decide what's good for us.

The people in the Philippines, in Africa and Asia, the people on the reserves and the people in the inner cities, the powerless people of the world, the people who don't have the land or the education or the money or the votes or the know-how—they want some say in this whole thing, too.

But when you're dependent, you find it's the people who *give* who decide what's good for you. The guy who pays the piper calls the tune.

In many ways, we're the guys paying the piper. We put our money in the mission side of the en-

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velope. We want to call the tune, to know exactly where our money goes. That's why the Church puts out a project book, so you can see what your money is getting. But doesn't it seem strange that we here in Canada should be deciding what's good for the people of the Philippines or Angola or Zambia—that we should be deciding which project or proposal is the most important? We become pretty annoyed when the people in Ottawa or Toronto or New York try to do that to us.

And yet it's a fact of life. It's much easier to raise money when people know exactly where it's going and to whom.

Let's give our help with love and understanding and trust. Let's not sit here in Canada, making decisions for others.

I was talking to a fellow in Winnipeg recently, a relative of mine. "Look," he said, "all those people have to do is work hard and listen to some common sense. They have population problems. Let them use birth control. To keep on breeding like that is stupid. Let them use fertilizer on their crops. And as for education—I'm a self-taught man. They can learn, too, if they really want to."

I tried to tell him it just wasn't that simple. For instance, my mother tells me that years ago most people absolutely refused to have a smallpox vaccination when they first started giving them in Canada. They were afraid; it was unnatural; it was dangerous; it was against God's will. It took years of education to overcome fear and ignorance and lick smallpox in Canada.

Our governments spend millions, and are still spending them, trying to encourage farmers to use better agricultural techniques. My uncle, a farmer in Manitoba, absolutely refused to use chemical fertilizers, pesticides, or herbicides in spite of all the arguments from the agricultural extension worker. And he kept his children in school until they were 14 only because the law required it. He wasn't stupid; he was a product of his time and culture.

The most important ingredients of mission are love and understanding. That applies not only to

the missionaries sent overseas but to you and me who are the back-up troops. The problems people face in the developing nations are fantastically complex. Any difficulties we may have are puny by comparison. The people of Asia, Africa, and Latin America are trying, against fantastic odds, to build some sort of a future for themselves, their way.

Does that sound like preaching

Tisangalaladi!

The "choir" was a group of forty village men and women, sitting on the floor. No baton, no conductor, no musical score—just a miniature tape-recorder which carried a tape made by the Poor Clares at Lilongwe, an enclosed order of African contemplative nuns. They were practicing the Gospel for Christmas morning—nothing to be read, nothing to be chanted.

The whole story had been turned into dance and song, accompanied by drums, vise-kese (rattles), and seed-pods from the flamboyant tree. When the shepherds came to present their gifts, they broke into the marvelous hymn we use at the offertory, Mumblemekeze Yesu, which we in turn borrowed from Livingstonia Synod who adapted it from a traditional Tumbuka wedding-song. The Gospel reached its climax with a great song of rejoicing, Tisangalaladi (we are really happy), that set the whole church pulsating.

For the first time I began to understand why the Chewa translation of "gospel" is uthenga wabwino—the Good News. On Christmas Day when 400 people come to church instead of forty, every village for a mile around will know Christians have something to be happy about and that the news is good.

—Bishop Donald Arden in
Ecclesia, Dioceses of Lake
Malawi and Southern Malawi

revolution? If self-reliance and self-determination and a sense of identity, if a will to solve your own problems in your own way, to take a hand in the shaping of your own destiny, are revolution, if social justice is revolution, then that's what I'm preaching. Why should we want any less for them than we want for ourselves?

That's dangerous, you say? How do you know they won't make mistakes? Of course it's dangerous! Of course they'll make mistakes. We took a dangerous course, a revolutionary course, when as a nation we took our independence, bit by bit, from Britain.

It's a dangerous course we're on right now, trying to tell American money interests we want to run our own show. But I have a certain optimism that humanity will struggle through. It's the optimism of a William Lyon Mackenzie or a George Washington or a Martin Luther.

The people of the developing world will make mistakes, huge mistakes. But they'll be their own mistakes. And they'll learn from them. At least we won't be imposing our mistakes. Because when you make your own mistakes, and you suffer from them, eventually you learn.

Let's give the people of the developing world all the help we can. Let's give it unselfishly, without strings and without that benign imperialism that says, "I'll help if I like what you're doing." If Churches are going to fulfill their mandate, if we're going to get outside the church walls and take the good news of redemption and love and hope to all people, if we're going to do our part to bring the kingdom of God to all God's creatures, we're going to have to learn to trust others.

Not a blind unquestioning trust but the kind of trust God has placed in us. He has given us this world to work in. He knows we do some mighty stupid things. He knows we're not going to manage our resources as well as we should. But He trusts us anyway. He trusts us because He loves us. Through Jesus He said, "Love your neighbor." And Christians live in a world-wide neighborhood. ◀

IT'S OUR MOVE

In a past issue of THE EPISCOPALIAN, Malcolm Boyd challenged us, the people in the pews, to speak up. On his side of the lay/clergy division this is an easy thing to suggest, but can he possibly know what he is asking?

We have not been encouraged to speak up in the past. Our job has been to listen, to pay our pledges, to vote in parish elections, to keep the organization going, but certainly not to speak up.

Speaking up takes nerve. Who are we to question the experts or to express frustration or confusion? We have no theological education or ordination to give us authority. In fact, we are pathetically illiterate when it comes to our faith. Speaking up would not only expose this ignorance, but it might also label us as malcontents, who should love our Church as it is or leave it, or so it seems.

Facing all those risks squarely, this particular lay person would like to speak up by raising a basic question: What is the Church, after all, and what is the relationship of the laity and clergy to it and to each other?

By grappling with this I have become convinced we do have a move to make. We must acknowledge our place, our responsibility in the life of the Church, not because the Church is in trouble or because people are unhappy but because the Church is not whole until we do and consequently God's work is not being done as it should.

Instead of starting with the meaning of the Greek words "Ecclesia" and "Laos" as the clergy often do, let's begin with two other positions.

Archbishop William Temple has said the Church's real work is accomplished "not by ecclesiastical officials, nor under the direction of ecclesiastical committees, but by members of the Church who do the ordinary work of

the world in the inspiration of Christian faith and in a spirit sustained by Christian prayer and worship."

And in his book, THE PEOPLE OF GOD, Alden D. Kelley tells us the Church is an indivisible whole and must be regarded as such. "Accordingly, the laity is to be defined theologically by defining the Church—not by contrast to the Church, regarded as clerics and monastics; not as a part of the Church; not as an order of the Church. The laity IS the Church, period."

Within this context someone else has suggested we should refer to the clergy as the "ordained laity" or, as Kelley does, the "other laity."

With this perspective we change from the passive people in the pews to the people of God who carry the largest share of His work in the world. This raises some hard questions about what being God's worker in His world means.

Few of us see what we do daily as God's work, partly because we think God's work must be something dramatic or involve "church" activities and partly because we are so clearly unworthy of such a task. But whatever else God's work may be, part of it begins simply with the recognition that this world and its people are His and are loved by Him. Insofar as we take care of that world, love its people and ourselves as children of God, really listen to each other, and serve each other in any way, we are sharing in God's work. "And the King will answer, 'I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me.'" (Matt. 25:40, Jerusalem Bible)

To the extent we are able to make this connection between our Sunday faith and our daily ordinary lives, we can get on with our task. But many of us have trouble in making the connection. Archbishop Temple talks about doing our ordinary work "in the inspiration of Christian faith and in a spirit sustained by Christian prayer and worship." We all know people who are beautifully successful in their ability to do this, but most of us experience more failure than success for two reasons.

First, because we hesitate to talk to each other about this sort of thing, we have been isolated from our colleagues who have been struggling with the same problem. Somewhere other housewives and teachers, bar-tenders and truck drivers, doctors and lawyers, unemployed people, secretaries, and invalids, gold-

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HERE THINGS ARE STILL CREATED
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Write For Our Catalog

IT'S OUR MOVE

Continued from page 17

en-agers and teen-agers have been able to keep what they are and where they are in the perspective of their faith. But we rarely find each other.

We are told we are the salt of the earth. We should remember a teaspoonful has much more effect than a tiny grain. Somehow we have to develop a technique for finding each other and talking about the things which really matter. God will show us the way if we ask Him.

Second, the clergy have not helped us to make the connection between our faith and our lives for good reason. They are experts on the faith while we are experts on "the world out there," but it is difficult to have real exchange. For one thing, we are not honest with our clergy. We tend to say what we think they want us to say. We say, "That was a good sermon," instead of, "I really wish I understood that," or even, "You don't know what you're talking about."

Perhaps we see clergy as superiors whom we should impress or please, or perhaps we think we have no right to speak. Whatever the cause, the effect is we are not honest about where we are in our spiritual growth, and we are not expressing the conflicts and problems and needs we experience in our daily lives. Until we do, the clergy can't help us.

If we are frustrated and iso-

lated, *they* must feel their share of the same emotions. We both care terribly about the Church. We both want some direction and guidance. But the clergy cannot answer questions we are afraid to ask, and they cannot know what our lives are like unless we tell them.

We who are the Church, we, the people of God, must accept our responsibility to recognize the Church and its work for what it is. We grumble about our clergy and bishops. We think they are not doing enough, or they are doing the wrong things, or they are doing the right things in the wrong way, and sometimes we are right. But that isn't the real issue for us, the people in the pews. The question we must ask is whether we are doing *our* job.

We can reach out to God's world and minister to His people because we are already there in the midst of things, but we can't do it alone. The *ministry* is *invisible*, and we must be *one*. We must be united with our fellow lay people and our clergy and bishops in our common task. Let's begin by recognizing ourselves as the people of God, by finding each other, with God's help, and by being more honest with ourselves and with our clergy. That's a small beginning, but it *is* a beginning.

It's our move. Are we willing to make it? ◀

MINISTRIES LARGE AND SMALL

St. Philip's Episcopal Church, St. Paul, Minnesota, is co-sponsor, along with a non-profit group of civic leaders and clergymen, of a \$1,070,000 housing development for moderate and low income families. Known as St. Philip's Gardens, the project which was begun in July, 1972, will have sixty-five units, including some especially designed for handicapped persons. Monthly rents will range from \$107 to \$190.

Parents in Chicago's suburban areas have begun an instruction program for hearing-impaired young people in the concepts basic to all religions. Called HII-FI, for Hearing Impaired Inter-Faith Instruction, the program's emphasis is on moral and ethical values. For information, write to Morton Grove Community Church, 8944 North Austin Avenue, Morton Grove, Illinois 60053.

? WHO IS A PRIEST

Who is a priest? He is a man whose primary concern is for life, for other people, for God. Unless his mind is engaged through thought and prayer in seeking an articulate theological understanding of the nature of the world and of man, unless he has decided and daily in faith reaffirms his decision for the inherent goodness of the energies that make for life, how can a man be a priest?

A priest is for sorrow and for joy. If he is to stand with men and women in their sorrow and minister to their joy, he can only do so if he has discovered the secret of his own life as a matter of intelligent faith as well as a matter of interiorized conviction and lived experience.

Second, a priest's observation of the way things are and his theological reflections make him a man who will want above all to serve in every other person that person's potential self, his and her latent capacity for living fully and freely, their capacity for growth into ever more abundant life in Christ Jesus, their capacity for God.

A priest's *raison d'être* lies in serving the growth in other people of their full human potential so they do not drag through weary days with a lot of un-lived life on their hands. An ordinand who sees this as his vocation will be at pains to become himself a person capable of fostering human and spiritual growth in others.

This vision of vocation will require a willingness to learn all he can from sources of modern knowledge about human physical and emotional patterns and responses, about normal development as well as about deviations and distortions. He must learn about the power of fear, guilt, aggression, about the self-protective devices,

the evasive and defensive stratagems of the human mind and heart in their efforts to avoid new experience or the less comfortable aspects of reality.

Great help is available from the work of psychologists and psychotherapists, from novelists and the writers of plays. But this knowledge needs to be translated into a communion between persons. This developed sensitivity is a capacity for listening to what lies behind words spoken, a power of eliciting in a relationship of trust a mutual understanding of the underlying distress. The ability to stand with other persons in a relationship which evokes trust, confidence, openness, and sharing is a necessary quality of one who is to be a priest.

I asked the head of an intensive care unit of a large hospital, who had declared himself agnostic in matters of Christian faith, whether from his experience he had reason to believe in the value of a chaplain in a hospital. He replied that until a particular incident he'd never really considered the question seriously.

But an evening came when he decided no recovery would come for a man in a respirator. Before switching off the electricity he asked the Roman Catholic chaplain to come to see him as the patient belonged to that Church. He explained what he was about to do. The chaplain asked if he would delay until the morning: this was a new experience for him and he wanted to consult his bishop.

The following morning the bishop came himself and said: "I understand what you have to do. I ask two things: that I may be with you when you do it and that I may speak to the relatives and try to help them to understand why."

The doctor went on to explain the effect on him of another human being's asking to be allowed to share with him in what was always a terribly costly decision and act and then to take off his shoulders the most difficult of all the consequences.

Third, and for reasons already discussed, a priest-in-the-making accepts that the only value his own life can have is the value it has for others. He will find himself taking to heart words of the Christ in the Fourth Gospel: "For their sakes I sanctify myself." (John 17:19)

This motive will not let him rest from searching for the truth about God and the world, about human nature and inter-personal relationships, about Christ and the Christian community. The motive must move him to be available to others as they try to cope with the demands and pressures of people and circumstances.

But a priest dares not allow himself to become so busy he has no margin around his activities,

by Sydney Evans

no stillness at the center of his being. A priest must be, and must help others to be, a still center of the community in which he lives. An ordinand—the kind of ordinand the Church today needs—must expect to have much to learn about prayer by praying, about thankfulness for the givenness of things by becoming thankful, about growth in self-knowledge by getting to know about himself.

He will need to see this as a major continuing inner work in which he is helped by others as part of his own learning to become such a helper.

Who is a priest? A priest accepts that he must journey into the interior of life: liberation for himself as for others means setting free inner wellsprings of vitality and their redirection Godward and manward through Christ.

These inner qualities and attitudes cannot be acquired over-

night or even in the years of preparation for ordination. The important thing is that an ordinand shall be helped to see and settle for priorities so that during year after year of ministry he can go on growing into richer experience and humorous holy wisdom.

Happy the ordinand whose parish priest has already set him along such a course before he comes to seminary. Happy the priest who has a senior priest as his spiritual friend and guide with whom he can speak from time to time of these deep interior movements and obstacles. For the man who hands himself over to priesthood in the form we have been considering must anticipate wilderness testing as well as moments of resurrection joy.

There is an inalienable aloneness in being a priest; but this very aloneness, if rightly received, can according to Neville Ward bring

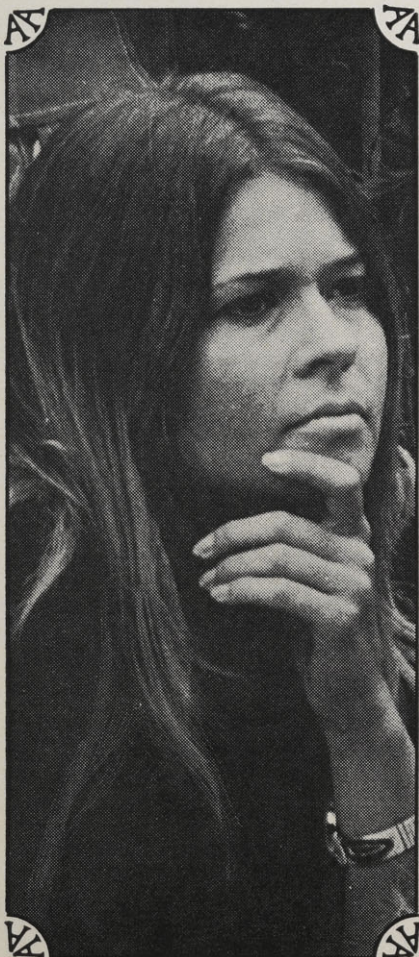
him to “. . . see that everything is grist to the mill of the spiritual life, that there is a fascinating question mark over all that is normally called success and failure, and that there is a growing life of thankfulness and commitment within us that is much more important than either success or failure. It is a very great mercy to be lifted out of the exhausting alternative of unrealistic self-contempt and equally unrealistic self-esteem.”

If, as seems probable, the Church as institution is required to go through a necessary, long period of change and reorientation in discovering how the Christian community can best give expression to Christian presence and interpretation of human life today in cities, towns, and villages; if, in consequence, traditional expectations and functions of parish clergy are to be still further transformed; then a priest today must become more free in himself, more sure in himself, less dependent on the support of the Church structures, less subservient to clichés and shibboleths.

To be capable of being open to life as it comes, open and unafraid, to be on the look-out for new opportunities of being with men and women where they are, the priest will need to have learned to abandon himself to divine providence and to keep alert to the promptings of the Spirit in every situation.

This does not mean a priest is therefore a freelance. He belongs to an order, and his orders are clear. But he will need to draw resources of courage, of hope, of love from his personal faith and prayer, from his own studies, and from such close fellowship as he can achieve with one or two other men and women of a similar vision and feeling for the truth.

If we are entering a dark night of the Church as a society within society, then the Church in seeking men to be priests must seek out only such men as are capable of a long faithfulness because they see the light in the darkness—such men as are capable of more than ordinary “homely heroism.” ◀



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Isaiah 61: 1-3

1. Bring good tidings to the afflicted,
2. Bind up the brokenhearted,
3. Proclaim liberty to the captives,
4. Proclaim the year of the Lord's favor, and
5. Comfort those who mourn.

Hosea 6:6

6. "I desire mercy, and not sacrifice,"

Amos 5:24

7. "Let justice roll down like waters, &
8. Righteousness like an everflowing stream."

Micah 6:8

9. "To do justice and
10. To love kindness, and
11. To walk humbly with God."

St. Matthew 5:16

12. "Let your light so shine before men, that they may see your good works..."

St. Matthew 5:42

13. "Give to him that asketh thee, and
14. from him that would borrow of thee turn not thou away."

St. Matthew 5:44

15. "Love your enemies,
16. bless them that curse you,
17. do good to them that hate you, and
18. pray for them that despitefully use you and persecute you."

St. Matthew 7:1

19. "Judge not, that ye be not judged."

St. Matthew 10:1

20. "Have authority over unclean spirits, to cast them out, and
21. to heal every disease and infirmity."

St. Matthew 10:6

22. "Go... to the lost sheep of the house of Israel."

St. Matthew 18:5

23. "And who so shall receive one such little child in my name receiveth me."

St. Matthew 18:15

24. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone."

St. Matthew 20:27

25. "And whosoever will be chief among you, let him be your servant."

St. Matthew 22:21

26. "Render therefore unto Caesar the things which are Caesar's;
27. and unto God the things that are God's..."

St. Matthew 22:37

28. "Love the Lord your God with all your heart and with all your soul, and with all your mind."

52 Ways for the People of God to Minister

St. Matthew 22:39

29. "You shall love your neighbor as yourself."

St. Matthew 25: 31-46

30. Feed the hungry.
31. Give drink to the thirsty
32. Welcome the stranger.
33. Clothe the naked.
34. Visit the sick.
35. Visit the prisoner.

St. Matthew 28: 19-20

36. "Go... make disciples of all nations,
37. Baptizing them in the name of the Father and the Son and of the Holy Spirit,
38. Teaching them to observe all that I have commanded you."

St. Mark 1:17

39. Be fishers of men.

St. Mark 10:21

40. "Sell whatsoever thou hast, and give to the poor."

St. Luke 6:31

41. "And as ye would that men should do to you, do ye also to them."

St. Luke 6:36

42. "Be ye therefore merciful..."

St. Luke 6:37-38

43. "Judge not..."
44. Forgive..."
45. Give."

St. Luke 9:23

46. Deny yourself.

St. Luke 9:60

47. "Preach the Kingdom of God."

St. Luke 16:13

48. "Ye cannot serve God and mammon."

St. Luke 22:19

49. "This do in remembrance of me."

St. John 13:34

50. "Love one another."

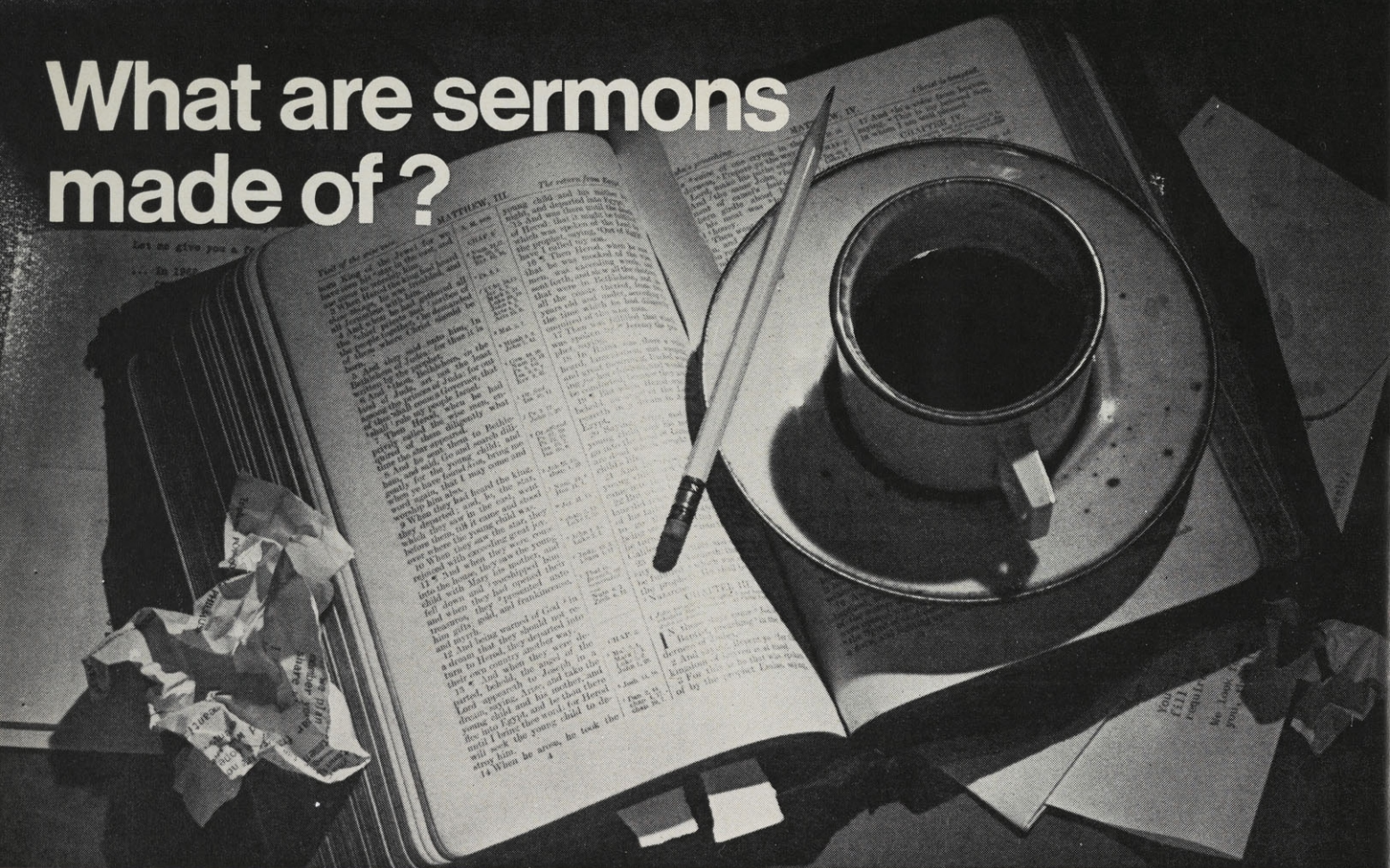
St. John 15:27

51. "And ye shall bear witness..."

II Corinthians 5:20

52. Be an ambassador for Christ.

What are sermons made of?



Friday morning. . .the rectory is quiet at last.

My wife drove off to her teaching job first; then the two older boys caught their bus to junior high. Finally the two girls, the "walkers," slammed the front door and disappeared around the bend in the street, talking, talking.

I wash the breakfast dishes by hand: a relaxing, warming-up exercise for me, one of the few manual tasks at which I am handy.

Friday morning. . .the day I write my sermon for Sunday.

I check the lessons. First Corinthians. Saint Matthew. Good texts although the epistle is fairly difficult. Paul is always difficult for me; however, he has a few understandable sentences. Saint Matthew would be easier to use, with his colorful teaching parable. But it seems to me I have been doing too many instructional sermons recently. Time for something pastoral.

The Bible, various up-to-date commentaries, a theological word

book, older sermons on the same texts—including those of other preachers—are spread on the desk. All the scholastic apparatus one needs to hammer out a good sermon with an understanding of history, interpretation, dogma.

Last Sunday several people congratulated me on my sermon. . . and I glowed. The seminarian who works at my church also liked it. He is having trouble in that particular course at seminary.

"How do you write a good sermon, Father?"

"You study and write. Study and write. It's all a matter of practice."

That's what his instructor in homiletics says, too—the same man who taught me.

Under my chair the sleeping dog stretches out his legs and sighs heavily. The cats are probably in their separate napping places—one atop the refrigerator, another up-

stairs on my bed, the third one in some mysterious spot we have never found.

Nine-thirty already? I've read the same page in the commentary several times without any idea of what it says. Scholarly aids. Study and then write. That's how to make a good sermon.

But I'm becoming depressed, with the familiar feeling of facing a blank wall. I sit uninspired and stare out the window at an uncertain September sky. Once I finger the typewriter keys. . . a few ideas come, but my mind wisely rejects them without giving me a chance to decide for myself. Well, they were dull and irrelevant ideas anyway. To work at them would have been nobly stoical but hopeless.

Ten-thirty? Almost two hours of just sitting and nothing to show for it. Writing is the hardest work there is, and people who don't do it can't understand how "just sitting" can be work!

An old newspaper man I once knew in Memphis (a thousand

by William Sorrells

years ago!), who had to write a column *every day*, told me his cure for the blank wall was to get up and walk around a few blocks to see what he could see.

So this morning I close the reference books and put them on the shelf. I don't walk around outside but try to remember what I saw on my rounds during the week.

I didn't see much.

At a stoplight last Monday I noticed an old lady, trudging along with a suitcase in her hand—a sample case. She knocked on a door at the corner near the light, and it opened a mere crack. Then it shut again, and I could hear the slam. The old lady turned away and shuffled wearily to the next door.

The light changed, and I drove on, wondering about her a little. . . who she was, what she was trying to sell. She should probably be in a home for the aged. Yet she had a sort of resolution in her stooped bearing—a determination to make her own way until the end. Somebody's mother. . . ?

Not much for a sermon there.

Wednesday I visited an old man, flat in bed with an oxygen tank close by. He never gets out of bed any more. He is always tired and coughs a great deal. He has emphysema. Now and then he stops talking and turns his head to gaze out the window. . . staring at a linden tree in his yard. He was in the army a long time, a regimental boxing champion, a man with a strong pride in his personal code of ethics. A good man. An active man. Now, all day long, he lies in bed, breathing artificial air from a tank, with that awful watery cough tearing what little is left of his lungs.

He has often told me he would like to close his eyes and let go, drift into that long last sleep. "The last Taps, Father."

But he has parentless grandchildren, living with him, to be fed and clothed; bills to pay; obligations to meet. His pension and retirement payments are needed more than his life insurance. . . so it's all day long in bed with the memories of a different kind of

life and a different kind of body . . . and he wonders why? Why?

Hardly a sermon there.

Close by the window of a cheap motel room a 17-year-old girl sits with a baby on her lap. She sits and looks out at the road.

Her home is this single room—a bed in one corner, a two-burner hot plate (but no oven) in another corner, a kerosene space heater, and next to the bed the baby's crib with a torn quilt.

On the road outside, the yellow school bus stops and lets off high-school girls with bright dresses and sheeny stockings—girls she knows—laughing girls with fresh faces. . . laughing girls who flirt with the boys as she did not so long ago, mincing and prancing for the boys.

She's only a girl herself, this mother. . . only she never laughs any more, and neither does her child. She could be pretty. Right now she's too thin and pale, and she has lines in her face no 17-year-old should have.

Maybe her parents should not have insisted she marry. . . to make everything "look right." Maybe I should not have performed the ceremony, should have suggested other alternatives. She hasn't seen her husband in three months. The last she heard, he sent some money and said he was looking for work in New Jersey. She believes that.

So she sits and looks out at the laughing high school kids on the road while idly stroking the baby's hair. Just a lonely girl and a baby, sitting at a window. . . a drab room heavy with the odor of cooked food. . . a torn quilt on a crib.

No sermon there.

I pour another cup of coffee, still without an idea. All I see is a thin old woman with a sample case, rebuffed at someone's door; a tired man, pulling every possible inch of air into almost nonexistent lungs; a blighted teen-age woman, sitting at a window.

Nothing to preach about. . .

But here! Here's an old note about the astronauts who nearly lost their lives while returning from the moon a few years ago. Maybe I can get an idea there.

That was a courageous thing they did in mid-space, trying to repair the fragile Apollo craft, not knowing if they would explode into frozen orbit around the earth or be burned to ashes at re-entry.

Bold spirits aboard that space ship—courageous, daring, resolute men.

And yet. . . somehow I can't get excited this morning about their courage. For those on the Apollo moonship the greatest task would have been to die like the brave men they are.

But to these others, the greatest task is to go on living, somehow, with whatever faith, hope, and love they can muster.

To live. . . to keep on plugging, trudging wearily with doors shut in one's face, old, alone. To live. . . in a motel room with greasy walls and torn quilts, a room thick with the odor of fried food. . . to keep on living while her girl friends get off the school bus and flirt and prance in their mini-skirts.

The noontime siren makes me jump. The dog howls at the noise.

And so I finish as I began, without an idea and without a sermon.

Theological
Education
Sunday
is
January
28th

For many weeks now a strange book has topped the fiction best-seller list in America. Radically different from the volumes which often occupy that position, it is no lurid Peyton Place sex tale, nor a romantic, political, or war-saga story—not even a great historical novel.

Yet there it stands, popular beyond measure. Last month the paperback rights sold for over \$1 million. Stranger still, this best selling volume contains only forty-two pages of text. On its surface, the book is an almost childlike story about a bird.

His name is Jonathan Livingston Seagull.

When hundreds of thousands of people buy copies of a story about a bird, we may be sure the book touches a human nerve, exposes some new dimension of life, and enables the reader to identify some of his own deep yearnings.

The dedication reads “to the real Jonathan Seagull who lives within us all.” The story is a parable—about life and limits, freedom and bondage, love, and, even though the word is never used, a parable about the Christ.

Jonathan Livingston Seagull is an unusual bird. The other seagulls bother to learn only the simple routines of life. They fly from

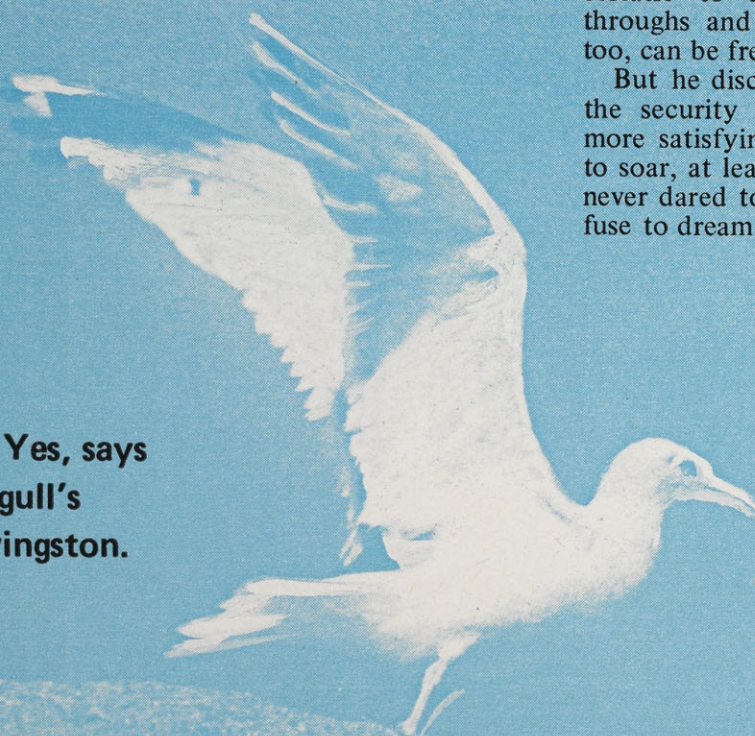
shore to food and back to shore. Flying for them is but a means toward one end: satisfying their hunger.

But Jonathan rebels at such habits. He presses the edges of his limits; he explores his power; he exults in every new-found ability. He tests his endurance. He refuses to believe the gift of flying is merely for locating food.

The more he extends his experience, the more vibrantly alive he becomes. He trembles with delight at each joy or when he finds pure beauty. He cannot accept the conventional limits prescribed for him by the laws of the flock. He thinks his fellow seagulls will be ecstatic to hear of his breakthroughs and to learn that they, too, can be free.

But he discovers that for many the security of the flock is far more satisfying than the freedom to soar, at least to those who have never dared to live—those who refuse to dream. Thus Jonathan Sea-

**Can a sea gull teach
Christians to dream? Yes, says
the author, if the seagull's
name is Jonathan Livingston.**



the seagull within us

CHANGES professional supplement

EVERY, Alan, from South Farnham Parish, Essex County, VA, to St. David's, Aylett, and Immanuel, Old Church, VA

BAKER, Paul C., from St. Andrew's, Paris, and St. Mary's, Robinson, IL, to Christ, Collinsville, IL

BALTZ, Francis B., from St. James, Ormond Beach, FL, to St. John's, Kissimmee, FL

BARRETT, William P., from Emmanuel, Farmville, NC, to Trinity, Scotland Neck, NC

BAUM, Harold C., from St. Peter's, Albany, NY, to chaplain, State University of New York, Albany, NY

BERKTOLD, Theodore A., from graduate studies to Leigh Intern, Region 3, Our Savior, Little Falls, MN

BERNHARD, Robert K., from public relations officer, Winfield State Hospital, Winfield, KS, to Epiphany, Sedan, and St. Matthew's, Cedar Vale, KS

BIRNEY, David B., from Bishop Tucker College, Mukono, Uganda, to Philadelphia Divinity School, Philadelphia, PA

BISHOP, Edwin L., from chaplain, U.S. Navy, to chaplain, St. Margaret's School, Tappahannock, VA

BLACK, Roy W., chaplain, U.S. Navy, to interim priest, Emmanuel, Kempsville, Virginia Beach, VA

BLACKALLER, David W., from St. Michael's Cathedral, Boise, and chaplain, St. Luke's Hospital, Boise, ID, to All Saints, Heppner, OR, and the East Columbia Ministry, Diocese of Eastern Oregon

BLATZ, E. Nils, from St. David's, Radnor, PA, to Trinity, Roslyn, PA

BOESSER, Mark A., from Holy Trinity, Juneau, AK, to a year's study at Episcopal Theological School, Cambridge, MA

BOLLE, Stephen M., from St. Mark's, Islip, NY, to St. Luke's, Katonah, NY

BOSBYSHELL, William A., from Good Shepherd, Dunedin, FL, to Ascension, Clearwater, FL. He continues as office director, Episcopal Counseling Service, Clearwater, FL.

BOWLES, Frederick A., rector, St. Matthew's, Buffalo, NY, to also St. Thomas, Buffalo, NY

BRAMAN, Bruce O., from Holy Communion, Gardena, CA, to St. Paul's, Tustin, CA

BRANNON, Stephen N., from St. Thomas, Salem, IL, to Resurrection, Normal, IL

BRIDGE, George R., Jr., from Holy Sacrament, Upper Darby, PA, to St. Elizabeth's, Philadelphia, PA

BRIGHAM, Richard D., from Grace, Chillicothe; Grace, Brookfield; and St. Philip's, Trenton, MO, to Grace and Holy Trinity Cathedral, Kansas City, MO

BROWN, J. Thompson, from chaplain resident II, St. Elizabeth's Hospital, Washington, DC, to staff training chaplain, Eastern State Psychiatric Hospital, Knoxville, TN

BROWN, J. Williamson, Jr., from Ascension, Mt. Sterling, KY, to Ascension, Frankfort, KY

BRYANT, Francis T., from St. James, Hyde Park, NY, to the field of mental health, Elmira, NY

BUCK, Robert A., from St. Mary's, Lovington, NM, to Good Shepherd, San Antonio, TX

BUSH, Arnold A., Jr., from St. Martin's-in-the-Highlands, Jacksonville, FL, to St. Anne's, Tifton, GA

BUTT, John E., from St. Barnabas, Bay Village, OH, to St. Paul's, Bellevue, OH

CADIGAN, Charles H., from All Saints, Pasadena, CA, to Dean of St. Paul's Cathedral, Los Angeles, CA

CAHOON, John T., Jr., from St. Paul's, Cleveland Heights, OH, to St. John's, Huntington, NY

CANTLER, James E., from St. Paul's, Centreville, MD, to St. Bartholomew's, Baltimore, MD

CAUDILL, H. Edwin, from All Saints, Wichita Falls, TX, to chaplain, Barth House, Memphis, TN

CAVE, Jeffrey P., from Epiphany, New York, NY, to Cathedral of Sts. Peter and Paul, Washington, DC

CHAMBERS, Foster L., from Trinity, Bessemer, AL, to Christ, Bastrop, LA

CHAMBLIN, John D., from St. Christopher's, Portsmouth, VA, to Good Shepherd, Silver Spring, MD

CHAPMAN, George M., Jr., from Immanuel, Wilmington, DE, to St. Paul's Cathedral, Buffalo, NY

CHOATE, Alexander, from Zion, Wappingers Falls, NY, to St. Michael and All Angels, Evansville, IN

CHRISTIE, Robert L., from St. James, Kent, WA, to St. Mark's, Montesaño, and St. Luke's, Elma, WA

CLARK, Vance N., rector, Trinity, Tyrone, PA, to also priest-in-charge, St. John's, Huntingdon, PA

CLUETT, Richard I., Jr., from St. Luke's, Bethesda, MD, to Christ, Corning, NY

COBLE, Robert H., from Trinity, Easton, PA, to St. Stephen's, Norwood, PA

COGAN, Timothy B., from chaplain, Trinity School, New York, NY, to chaplain, Princeton University, Princeton, NJ

CONNELL, Eugene B., Jr., from Executive Officer, Diocese of Hawaii, Honolulu, HI, to Property Development Office, Diocese of Hawaii, Honolulu, HI

COOPER, James H., from St. Peter's, Albany, NY, to Christ, Ponte Vedra Beach, FL

COOPER, R. Randolph, from St. Christopher's, Tampa, FL, to Trinity, Baytown, TX

COPLAND, Edward N., assistant, St. James, Farmington, CT, to also chaplain, Miss Porter's School, Farmington, CT

COTTER, Maurice, from St. Stephen's, Lubbock, TX, to Trinity School, Midland, and St. Nicholas, Midland, TX

CULBERTSON, Thomas L., from St. Paul's, Oregon, OH, to St. Paul's, Cleveland Heights, OH

CUMMINGS, George W., from Our Saviour, San Gabriel, CA, to administrator, Episcopal Home for the Aged, Alhambra, CA

CUNNINGHAM, Robert W., from psychiatric social worker, Ludington, MI, to director of Manistee County Community Mental Health Services, Manistee, MI

DIAMOND, James A., from Trinity, Melrose, MA, to All Saints, Brookline, MA

DONEHOO, George P., from St. Mark's, Hazard, KY, to St. David's, Pikeville, and St. James, Prestonsburg, KY

DRAESEL, Herbert G., Jr., from House of Prayer, Newark, NJ, to St. Mary the Virgin, New York, NY

EDWARDS, James D., from St. Andrew's, Wilmington, DE, to St. Luke's, Forest Hills, NY

EDWARDS, Stuart, from St. Alban's, Pleasant Point; St. David's, Raincliff; and St. Martin's, Albany, New Zealand, to St. Nicholas, Richfield, MN

ELLIOTT, Samuel N. H., from St. Paul's, Warsaw, and St. Cyprian's, Carthage, IL, to St. Thomas, Salem, and St. John's, Centralia, IL

FAUST, Frank L., III, from Episcopal High School, Baton Rouge, LA, to public school, New Orleans, LA

FIGGESS, Herbert W., from St. Matthew's, National City, CA, to St. Augustine's by the Sea, Santa Monica, CA

Continued on page /PS-B

professional supplement

Continued from page /PS-A

- FREEMYER, Maurice H., from St. Barnabas, Omaha, NB, to St. Luke's, Plattsmouth, and Incarnation, Papillion, NB
- FULLAM, Everett L., from St. Mark's, Riverside, RI, to St. Paul's, Darien, CT
- GAMMONS, Edward B., Jr., from St. Andrew's, Middletown, DE, to Redeemer, Bryn Mawr, PA
- GARRENTON, Linwood W., from Mt. Calvary, Baltimore, MD, to Holy Trinity, Baltimore, MD
- GILL, John H., from Intercession, New York, NY, to Holy Trinity, New York, NY
- GODDARD, Paul D., from St. Jude's, Rochelle, IL, to Grace, Galena, IL
- GORDY, Zane W., from chaplain, Massachusetts General Hospital, Boston, and St. John Evangelist, Boston, MA, to Emmanuel, Webster Groves, MO
- GRAY, Roger S., from Grace, Trumbull, CT, to Dean of Christ Church Cathedral, Indianapolis, IN
- GREENFIELD, Peter A., from All Saints, Hershey, PA, to field worker, Operation Understanding, Harrisburg, PA
- GREER, James G., from St. James, Goshen, IN, to St. Thomas, Plymouth, IN
- GRIFFITH, Charles J., III, from Trinity, Norton, KS, to year's leave to study at Kansas State College, Fort Hays, KS
- HARMS, Richard B., from St. Mark's, Altadena, CA, to executive director, Interfaith Housing Corporation of Southern California, Los Angeles, CA
- HARRIMAN, John F., from St. Paul's, Seattle, WA, to chaplain, University of Washington, Seattle, WA
- HARVEY, Errol, from St. Mark's, Dorchester, MA, to St. Andrew's, Bronx, NY
- HAWN, Robert H., from dean of students, Texas Military Institute, San Antonio, TX, to St. George's, San Antonio, TX
- HEERS, Eric C., from St. Augustine's, Dallas, and St. Luke's, Dallas, TX, to St. Laurence's, Effingham, IL
- HERLONG, Bertram N., from chaplain, Jacksonville Episcopal High School, Jacksonville, FL, to Trinity, New York, NY
- HINDLE, James M., from Holy Trinity, Greensboro, NC, to Bethany School, Glendale, OH
- HUDSON, Thomas L., from St. Paul's, Williamson, WV, to St. Philip's, Moon Township, PA
- HUNT, Ernest E., III, from St. Timothy's, Creve Coeur, MO, to Epiphany, New York, NY
- HYDE, Clark, from Diocese of Northern California, Sacramento, CA, to St. Matthew's, Toledo, OH
- JAQUES, Donald W., from St. Paul's, Malden, MA, to Ascension, Fall River, MA
- JOHNSON, Craig B., from St. Mary's, Park Ridge, IL, to St. Helena's, La Grange, IL
- JOHNSON, James L., from St. John's, Bernardsville, NJ, to St. George's, Nashville, TN
- JOHNSTON, Lloyd E., from St. Michael and St. Nicholas, Ft. Worth, TX, to St. Barnabas, Denton, and chaplain and instructor, North Texas State University, Denton, TX
- KENNEDY, Deane W., from Transfiguration, San Mateo, CA, to St. Michael's, Carmichael, CA
- KIMBLE, John R., from St. Michael's, Birdsboro, PA, to Trinity, Toledo, OH
- KIRKPATRICK, James F., from St. Thomas a'Beckett, Roswell, NM, to director, Camp Stoney, and Canon to the Ordinary, Diocese of New Mexico and Southwest Texas, Albuquerque, NM
- LAIDLAW, Gilbert E., from Grace Cathedral, Menominee, MI, to St. Luke's, Jamestown, NY
- LANCASTER, C. Murray, from St. Stephen's, Blytheville, AR, to St. Stephen's, Indianola, MS
- LaVOE, John F., from Diocese of Central New York, Syracuse, NY, to Christ, Reading, PA
- LINTNER, Richard J., faculty, Des Moines Area Community College, Ankeny, IA, to also St. Andrew's, Chariton, IA
- LOW, James R., from All Saints, Chelmsford, MA, to St. Barnabas, Falmouth, MA
- MacCOLL, James R., III, from president, Academy of Religion and Mental Health, New York, NY, to executive director, Chestnut Hill Community Association, Philadelphia, PA
- MALONE, Alfred R., from St. Peter's, Bettendorf, IA, to doctoral studies
- MATTHEWS, Daniel P., from St. David's, Nashville, TN, to St. John's, Knoxville, TN
- MCCARTHY, B. Anderson, from Samuel Memorial, Naytahwaush, MN, to St. Peter's, Cass Lake, and Leech Lake Missions, Leech Lake, MN
- MCDONALD, James W., from St. Michael's, Anderson, and St. Bartholomew's, Birney, CA, to St. Columba's, Fresno, CA
- MCGINNIS, Robert S., Jr., from St. John's, Kenner, LA, to St. Timothy's, LaPlace, and assistant professor, Dillard University, New Orleans, LA
- MEGGISON, Marshall E., Jr., from St. Barnabas, Glen Ellyn, IL, to graduate studies
- MICHAEL, Rodney R., from St. Mark's, Gordon; St. Mary's, Holly; and St. Paul's, Merriman, NB, to St. Andrew's, Scottsbluff, NB
- MIKKELSON, Lawrence K., Jr., from St. Mark's, Palo Alto, CA, to St. John the Baptist, Capitola, CA
- MOORE, Henry D., Jr., from St. Ann's, Bronx, NY, to clinical pastoral education, U.S. Federal Penitentiary, Terre Haute, IN
- MOORE, William S., from Christ, Tracy City, TN, to Redeemer, Shelbyville, TN
- MOTT, Royden J. C., from St. John's, Knoxville, TN, to Annunciation, Newport, TN
- MOULTON, Roger C., from St. Mark's, Columbus, OH, to St. John's, Huntington, WV
- MURPHY, Charles H., Jr., from Grace, Birmingham, AL, to St. Bartholomew's, Nashville, TN
- NAFUMA, Joel, from St. Andrew's Cathedral, Mbale, Uganda, to Mediator, Allentown, PA
- OATES, J. F. Titus, from St. Peter's, Portland, ME, to St. Thomas, Camden, ME
- O'GRADY, Gerald B., Jr., from Christ, Bloomfield Hills, MI, to St. Matthew's-St. Joseph's, Detroit, MI
- OLLIC, Michael P., Jr., from Christ, Mt. Pleasant; St. James, McClellanville; and St. Francis, Huger, SC, to St. Matthew's, Ft. Motte, SC
- PARDINGTON, George P., III, from graduate studies to chaplain, Chatham Hall, Chatham, VA
- PEACOCK, David J., from St. John's, Columbia, SC, to Trinity, Cochran; St. Peter's, Eastman; and St. Luke's, Hawkinsville, GA
- PEASE, Henry J., from St. Stephen's, Wilkes-Barre, PA, to St. Paul's, Montrose, PA
- PENN, John W., from Cathedral of St. James, Chicago, IL, to St. Matthew's, Albuquerque, NM
- PITT, Louis W., Jr., from All Saints, Brookline, MA, to Dean of Holy Cross Cathedral, Lusaka, Zambia
- PLANKEY, Gary G., from St. Andrew's, Nogales, AZ, to St. Barnabas-on-the-Desert, Scottsdale, AZ
- PLUMER, David W., from Trinity, Elkton, MD, to Good Shepherd, Memphis, TN
- POPPELL, William A., from Trinity, Melrose, and Holy Communion, Hawthorne, FL, to St. Mary's, Green Cove, FL
- PRICE, James E., from St. John's, Snohomish, WA, to archdeacon, Northern Convocation, Diocese of Olympia, WA
- RED, Aristede S., from St. Stephen's Cathedral, Harrisburg, PA, to Christ, Milton, PA
- RILEY, James F., Jr., from St. Nicholas, Richfield, MN, to St. Alban's, Pleasant Point; St. David's, Raincliff; and St. Martin's, Albury, New Zealand

professional supplement CHANGES

RUDD, Thad B., from Trinity, Van Buren, AR, to Grace, Galesburg, IL

RUDOLPH, Arthur W., from professor, East Carolina University, Greenville, NC, to St. Stephen's, Phoenix, AZ

SAM, Heron A., from Grace, Jamaica, NY, to St. Mark's, Brooklyn, NY

SANDERSON, Herbert W., from chaplain, Hoosac School, Hoosick, NY, to graduate student, State University of New York, Albany, and assistant, Christ, Schenectady, NY

SCHANE, Clifford E., from Christ, Point Pleasant, and Bruce Chapel, Point Pleasant, WV, to Christ, Winchester, VA

SESSUM, Robert L., from St. Paul's, Chattanooga; chaplain, Baylor and McCallie Schools, Chattanooga, TN; and part-time vicar, Nativity Ft. Oglethorpe, GA, to full-time vicar, Nativity, Ft. Oglethorpe, GA

SEVILLE, John C., rector of St. James, Muncy, PA, to also St. James, Exchange, PA

SHEPPARD, Edward L., from St. Martin's, Fairmont, MN, to Metropolitan Indian Work of the Episcopal Church, Minneapolis, MN

SIGLER, James M., from St. David's, San Antonio, TX, to St. John's, Corsicana, TX

SIMMONS, C. Douglas, from St. Stephen's, Minneapolis, MN, to St. Paul's, Kansas City, MO

SKINNER, John A., from All Saints, Kansas City, MO, to Grace and Holy Trinity Cathedral, Kansas City, MO

SKIRVEN, James F., Jr., assistant, St. Paul's, Federal Point, FL, to also St. Andrew's, Interlachen, FL

SMITH, George, priest-in-charge, St. Bartholomew's, Bemidji, MN, to also St. Antipas, Redby, and St. John's, Redlake, MN

STAAB, John T., from Nativity, Jacksonville, FL, to Eden Theological Seminary, Webster Groves, MO

STORM, David A., from St. Hilda's, Meadowdale, and St. Patrick's, Everett, WA, to St. Andrew's, Port Angeles, WA

SWORD, Carl R., from St. Francis Home for Boys, Salina, KS, to St. Francis Home, Albany, NY

SYKES, Allen T., from St. Phillip's, New Orleans, LA, to institutional chaplain for New Orleans area, LA

THAYER, Charles C., Jr., from chaplain, St. Mary's Hall, Faribault, MN, to St. Martin's, Fairmont, MN

THOMPSON, Walter D., from Calvary, Santa Cruz, CA, to St. Anne's, Stockton, CA

TOMTER, Patrick A., from chaplain, University of Washington, Seattle, WA, to St. Elizabeth's, Burien, WA

VICENT, Salvador J., from Trinity, Everett, WA, to St. John's, Snohomish, WA

WALKLEY, Richard N., from St. James, Baton Rouge, LA, to St. Thomas, Thomasville, GA

WASDYKE, Weslev R., from Christ, Cincinnati, OH, to Holy Communion, University City, MO

WEAVER, William C., from Redeemer, Sarasota, FL, to Redeemer, Pineville; Epiphany, Summerville; and St. Augustine's, Wedgefield, SC

WEBB, David M., from St. David's, Pikeville, KY, to St. Thomas, Beattyville, KY

Information in our "Changes" columns is gleaned from many sources, including diocesan reports, newspapers, and the postcards some of you send us. One priest recently sent us the Post Office's change of address postcard (which it provides free to go with your own 6¢ stamp) informing us of the name of the parish he was leaving and the one to which he would be moving. While doing your change of address notices, add us to the list. Your friends will know where you are sooner. Send them to /PS, The Episcopalian, 1930 Chestnut St., Philadelphia, PA 19103.

WEICKER, Harold H., from St. Edward Martyr, New York, NY, to St. John's Cathedral, Albuquerque, NM

WELKE, Roy A., Jr., from Holy Cross, Poplar Bluff, MO, to St. Barnabas, Florissant, MO

WENDEL, David D., from Good Shepherd, Corpus Christi, TX, to St. John's, New Braunfels, TX

WERNSDORFER, Rovon V., from vicar of Our Saviour, Baltimore, MD, to co-vicar of Holy Covenant, Baltimore, MD. Holy Covenant is the new name of the merged congregations of Our Saviour and St. Matthew's.

WESSINGER, Paul, from Bede House, Staplehurst, Torbridge, Kent, England, to Father Superior, Society of St. John the Evangelist, Cambridge, MA

WESTON, Stephen R., from St. Mark's, Mesa, AZ, to Holy Trinity, Midland, TX

WHITE, Harry N., Jr., from Grace, Oak Park, IL, to chaplain, Shattuck-St. Mary's-St. James' Schools, Faribault, MN

WHITE, K. Gordon, from St. Anne's, Lowell, MA, to St. John's, Lowell, MA

WILLIAMS, Guy M., from St. Philip's, Harrodsburg, KY, to St. Stephen's, Covington, KY

WILLIAMS, Richard S., from St. Joseph of Arimathea, Hendersonville, TN, to St. Christopher's, Tampa, FL

WILLMS, John K. P., from St. Luke's, Detroit Lakes, MN, to St. Paul's, Duluth, and studies at University of Minnesota, Duluth, MN

WOLFE, Douglas E., from non-parochial to chaplain, Seamen's Church Institute, New York, NY

WOODWARD, Donald R., vicar of Trinity, New York, NY, has begun a sabbatical year.

New Deacons

APRILL, Joe, to Kenai Peninsula, AK

BAINES, Robert R., to St. David's, San Antonio, TX

BEAM, Charles L., to Trinity, Norton, KS

BROWN, David C., to Messiah, Rhinebeck, NY

BROWN, John H., to St. Michael's, Lincoln Park, MI

DAVID, Christopher L., to Grace, New York, NY

DERBY, William V., to St. Barnabas, St. Lambert, Quebec, Canada

FROILAND, Paul, to Leigh Intern, Region 9, St. David's, Minnetonka, MN

GODWIN, Jerry, to St. Timothy's, West Des Moines, IA

HARRIS, Renne L., to chaplain's office, Good Samaritan Hospital and Medical Center, Portland, OR

HART, Gerald, to Good Shepherd, Cloverdale, CA

HAWLEY, Raymond, to Epiphany, Kivalina, AK

HEWITT, Emily C., to St. Mary's, Manhattanville, and faculty, Union Theological Seminary, New York, NY

HUMMEL, Thomas, to graduate studies, Mansfield College, Oxford University, Oxford, England

Continued overleaf

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CHANGES

Continued from /PS-C

JOHNSON, Wayne Everett, placement officer, Columbia University, New York, NY, to also St. Ann and the Holy Trinity, Brooklyn, NY

KEARNEY, James A., to Redeemer, Houston, TX

LAROM, Richard J., Jr., to Christ, Tarrytown, NY

MERCHANT, Livingston T., to Good Shepherd, Rosemont, PA

MONROE, James G., Jr., to Diocese of Lexington, KY

OLSEN, David L., to Diocese of Oregon, Lake Oswego, OR

OST, Gary, to St. Luke's, Tacoma, WA

PACE, David T., to Diocese of Oregon, Lake Oswego, OR

PARISH, Dexter, to St. Andrew's, Waterville; Calvary, Waseca; St. John's, Janesville; and St. Paul's, LeCenter, MN

POWER, William J. A., to St. Michael and All Angels, Dallas, TX

PRESCOTT, William C., to Christ, Pittsford, NY

RUDD, Neilson, to St. James, McLeansboro, IL

SCHULTZ, Edward, to St. Andrew's, Hanover, MA

SCOVELL, Dean, to St. Luke's, Renton, WA

SELLS, Jeff, to St. Michael and All Angels, Albuquerque, NM

SPAFFORD, Donald, to Anchorage, AK

TAYLOR, Michael, to Trinity, Seattle, WA

THORP, Gordon J., to St. Philip's, Belen, and All Saints, Grants, NM

TIENTJEN, Herbert B., to Grace, Rutherford, NJ

ZACKER, John G.W., to St. John's, Larchmont, NY

RESTORED

SUTHERS, Derwent A., 136 Oakdale Ave., Mill Valley, CA 94941, has been restored to the priesthood and has been transferred to the Diocese of California.

Retired

ABBOTT, Paul R., retired from Grace, Cuero, TX, on Aug. 1, 1972.

BALLARD, Lockett F., has retired from Trinity, Newport, RI, due to ill health.

BATEMAN, Robert E., is retiring from St. Matthew's and St. Christopher's, Boulder City, NV.

BRILL, Robert L., Jr., has retired from St. Paul's, Columbus, OH, and is now rector emeritus.

CASADY, Phineas McC., retired Sept. 1, 1972, as rector of St. Stephen's, Seattle, WA. His present address is: 6202 44th Street N.E., Seattle, WA 98115

CHATER, E. Walter, retired, from interim minister-in-charge of St. Stephen's, Armonk, NY, to Vermont. His address is: RFD 6B, Woodbury Rd., Cabot, VT 06896

COLE, Stuart G., retired, is interim associate at St. Barnabas, Bay Village, OH.

GRAY, F. Campbell, has retired from St. Luke's, Hawkinsville, GA.

GUMM, Robert K., retired from Resurrection, Surfside Beach, SC, on Aug. 31, 1972.

HARRIS, Chester H., retired Oct. 1, 1972, as rector of St. Paul's, Montrose, PA.

HYATT, James G., has retired from St. Mary's, Chalmette, LA.

JACOBSON, James E., has retired as headmaster of Northwestern Military and Naval School, Lake Geneva, WI. He will become vice-chairman of the Board and is headmaster emeritus.

MANN, Laurence S., has retired from St. Columba's, Fresno, CA.

MCCANDLESS, Hugh D., is retiring from Epiphany, New York, NY.

PAUL, David, has retired from St. Timothy's, Tanacross, AK.

PIERCE, Roderic, retired, from Fairport, NY, to 489 Claybourne Rd., Rochester, NY 14618

RAUSCHER, Russell T., retired Bishop of Iowa, is serving as priest-in-charge, St. Peter's, Fairfield, IA.

RAYMOND, John T., retired from the active ministry on Sept. 30, 1972

ROOT, Vincent C., has retired from Grace, Carthage, MO.

SCHWARTZ, Paul L., retired Sept. 1, 1972, from the ministry. He had been chaplain at Southampton Farm and priest-in-charge of St. Luke's, Courtland, VA.

STONE, W. Owings, has announced retirement as rector, St. John's, Barrington, RI, effective after January 1.

WHATLEY, Allan, retired, is priest-in-charge of St. Paul's, Centerville, MD.

Resigned

ALEXANDER, Stephen G., has resigned from St. Luke's, Jacksonville, FL, to enter business.

COOKE, Bruce H., resigned as Dean of Trinity Cathedral, Davenport, IA, on January 1.

DERAGON, Russell L., has resigned from Christ, Westerley, RI, to enter training for secular work.

JEFFERYS, William H., Jr., has resigned as rector of St. Martin's, Radnor, PA, for health reasons.

LOWE, Norman A., has resigned as headmaster of St. Mark's Episcopal Day School, Jacksonville, FL.

MORTON, C. Brinkley, has resigned from Grace-St. Luke's, Memphis, TN, to practice law.

POLK, Rollin S., Jr., has resigned from St. Philip's, Beeville, and Good Shepherd, George West, TX, to study at Worden School of Social Work, Our Lady of the Lake College, San Antonio, TX.

STRATMAN, Lee W., resigned Sept. 1, 1972, as rector, St. Peter's-by-the-sea, Sitka, AK, due to illness.

WEAVER, Roger W., resigned January 1 from Trinity Cathedral, Davenport, IA.

ZACHER, Allan N., Jr., has resigned as vicar of Prince of Peace, St. Louis, MO, to devote whole time to Pastoral Counseling Institute, St. Louis, MO.

Deaths

BINNINGTON, Percy M., age 93

BOTKIN, Warren L., age 79

COLEMAN, Frank J., age 70

SISTER CONSTANCE ANNA, Order of the Transfiguration, age 90

EDWIN, George, age 75

ELLER, Henry M., age 68

FITCH, Harold Rea, age 62

SISTER FRANCES ELIZABETH, All Saints Sisters, died August, 1972

HAMILTON, Ebenezer H., age 89

HATCH, William Henry Paine, age 97

JOHNSON, Elmer E., age 68

KANAGA, Milton S., age 85

KEITER, Louis B., age 62

SISTER MARY CLARE, C.S.M., age 84

MCCORMICK, Miles H., age 78

MEARS, John H., age 87

NICHOLAS, Harold M. M., age 63

RUSSELL, Robert A., age 78

SPARKS, Jesse S., age 39

THOMS, George D., age 37

WEEKS, Daniel E., age 65

CORRECTION

In November we erred in the listing of the Rev. Joseph J. Dunne. His new positions are general missionary of the Southwest Deanery, Diocese of Indianapolis; St. John's, Washington; and St. Luke's, Cannelton, IN

In December we noted that the Rev. A. Skardon D'Aubert was serving at the Holy Cross Mission, Bolahun, Liberia. He supplied there in May, 1972, and will supply again in January, 1973. Father D'Aubert normally resides at 1410 Third St., New Orleans, LA 70130.

The Episcopalian PROFESSIONAL SUPPLEMENT
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gull, rather than being acclaimed for charting new frontiers, is made an outcast: for freedom frightens more people than it excites.

If he talks about freedom to those who refuse to be free, they inevitably hear his words as judgment. If he relates visions to those who do not dare to dream, they dismiss him as wild, impractical, or perhaps even insane or demon-possessed. If, in obedience to a larger view, he lives out a new style of life among those who only do the expected thing, he will be banished, rejected, and perhaps even killed lest he corrupt the populace.

Whole creation's deepest law is we are free to be, and whatever stands against that freedom must be set aside: whether it be ritual, superstition, or the conventional wisdom. For that which limits being is always internal, never external.

But when you dare to grasp that freedom and to press the limits of life and to be all that you are, you must expect some to be so angry at their own lack of freedom that their hatred will destroy their vision of who you are and they will be moved even to crucify.

Others will fall back in adoration, and that adoration will destroy their vision. They will assume your humanity is but a mirage, covering a divinity no ordinary mortal, like themselves, can dare to grasp. This will be their excuse not to fly, to dream, to hope.

Only those who are touched by your freedom—who are turned on to all life is through your power—will know that your freedom, your limitless humanity, is but a life through which the secret of life is

revealed. They will recognize you as a being through whom they come to know the Ground of Being. Then they will see life and death, time and space, humanity and divinity as the man-made definitions which box us in, distort our vision, and enslave our real selves.

Thus Jonathan Seagull—free to live, to love, to fly, to dream, to soar to the edges of life where the limits disappear—turns his attention to the one task the free life of love cannot avoid. He must introduce other seagulls to this freedom: not with words or exhortations, not with lectures or even mighty deeds that their limited comprehension could only describe as miracles.

Rather, he does it by living out the freedom to be and letting it exert its powerful attraction. He does it by loving the real person who lives underneath the scared person who does the hating, or underneath the limited person who expresses the prejudice, or underneath the enslaved person who moves to kill. He does it by allowing the bitterness, the rejection of scared lives to go unanswered, so love is not blocked and lives can be free to respond to so mighty a force.

A life like Jonathan Seagull's has a transcendent appeal. Inevitably the vision draws people to it even when it is portrayed in the symbolic story of a sea bird.

Through the images of this book, I find Jesus of Nazareth anew. . .

To see beyond the description given Him in the words of men. . .

To see beyond the legends, the superstitions, the miracles, the mindset of the first century. . .

To view afresh that magnetic power of His life, that transfigured beauty, that limitless creature who pressed the

edges of humanity and touched the levers of vital power, crossing every frontier of time and space and life and death.

Jesus's life opened the doors to freedom and love and power and being. . .

His life was given away so extravagantly Paul could write the passage in Philippians (2:5-11) which concludes with the doxology that at the name of Jesus every knee shall bow. . .

His life was one men could see in the luminous glow of transfiguration and try to capture in words as St. Mark attempted in his Gospel (9:1-11). . .

His life was ended by men who tried to avoid seeing they lived in slavery. . .

His life overflowed with love for the real person underneath the enslaved one who put Him to death. . .

His life was so rare, so bold, so free, so full, so alive, so electric, so contagiously attractive that to explain His power, they called Him *Son of God, Saviour, Lord!*

When His power touches us and turns us on to life's meaning, frees us to push back life's frontiers and its limits and to have the courage to be, then we will see who He is. Then worship will become truth and power, not a call to recognize our dependency, our sinfulness, or our worthlessness as it so often has been in the past.

Worship will call us to expand our life and break our limits, enabling us to live and love and share. We will even say we have been born again. Born free. Born to live in the power of the life of Jesus of Nazareth.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (II Corinthians 5:17) Amen. ◀

by John S. Spong

Why clergymen crack up

Too much and too many kinds of work impose impossible burdens on clergymen, who are, after all, human.

by Irwin Ross

Last year I was asked to help a 33-year-old minister who had just been discharged from a mental institution after several months' confinement. Well educated and exceedingly capable, he had a congregation of 800 members and had seemed destined for a brilliant career. About the same time I learned that one of New York City's outstanding ministers, a man of middle age, had been forced to seek psychiatric help and take a six-months' rest. Both these men were victims of emotional breakdowns.

In recent months other such cases have come to my attention. A leading Baptist minister in California has been on leave of absence for a year, and his psychiatrist recommended he leave the ministry. An Episcopal clergyman in Philadelphia is exhausted and washed up at the age of 39. Because of emotional strain a Methodist and a Presbyterian minister in an Ohio city requested an indefinite leave of absence. The director of an Illinois hospital which gives ministers clinical training in psychology told me, "The majori-

ty of clergymen who come here are themselves in need of therapy."

The problem is almost never discussed. Most clergymen and laymen alike think a minister should be immune from breakdowns. If he were really a man of faith, would he crack? Yet the number of mental and emotional breakdowns among clergyman increases every year.

In genuineness of faith, in theological training, and in preaching skill, today's ministers equal or surpass those of any other day. And, though many ministers are shamefully underpaid, the explanation for breakdowns does not lie in financial insecurity. Salary size seems to have nothing to do with it.

The principal reason is the minister's role, as conceived by church members. No human being, not even one of the Twelve Apostles, could adequately fill it.

The man who accepts this impossible task and throws himself into his work with the firm conviction that with patience, determination, and long hours the job can be done is eligible for a breakdown. He tries, but he fails; tries and fails again. Fear of failure grips him; frustration gnaws at him; guilt plagues him because he has not done the job. Finally he is caught and broken.

The condition cannot be corrected until the church members who have created the problem are faced with it. They must understand—and alter—the role they have created for ministers.

The new American culture has resulted in a change in what people expect of the minister. In the past the parish clergyman was a general practitioner. Now people expect him to be a specialist.

And he is expected to be a specialist in six separate roles: administrator, organizer, pastor, preacher, priest, teacher. As administrator he is responsible for the church's financial upkeep and physical maintenance and must oversee all who are connected with its work. As organizer he must provide the spark for church societies, fund-raising drives, and special events. As pas-

tor he looks out for his flock's spiritual welfare. As preacher his sermons give guidance in the relation of God to man. As priest he administers the sacraments and conducts weddings and funerals. As teacher he directs the church's religious education program.

Ministers and congregations disagree on the relative importance of these specialties. Congregations place highest value upon the minister's roles as administrator and organizer. The minister himself places the greatest emphasis on his roles as preacher, teacher, and priest. The result is conflict and ultimate frustration.

The time factor alone makes the minister's burden intolerable. The average urban minister works ten-and-a-half hours a day, seven days a week. One North Carolina clergyman hit upon a way of calling this problem of long hours to his congregation's attention. He prepared a questionnaire, asking how much time the congregation thought he should give to: studying and preparing sermons and addresses; personal counseling; administration (board meetings, committee meetings, budget planning, building programs, financial campaigns); calling on parishioners and newcomers to the community; conducting young people's activities; preparing couples for marriage and performing weddings; conducting funerals and comforting the bereaved; taking part in denominational work; aiding community activities, such as Red Cross and Boy Scouts.

His congregation was shocked to discover it was recommending an average work week of eighty-two hours.

I recently asked a friend, the only pastor of a city church with 1,300 members, to give me a run-down on any one of his days except Sunday, which is a grueling day and can't be considered normal. He described his activities on the previous day, a Thursday. They had consumed thirteen-and-a-half hours. He told me he no longer even attempts to take a day off.

I asked him about his schedule for that afternoon. Among other things he was to conduct a devo-

tional service at a home for unmarried mothers, see a parishioner who was in trouble, and visit seven new families, all before 9:00 p.m.

This schedule may surprise the layman who thinks his minister works hard on Sundays but has little to do during the rest of the week. But it would not surprise any conscientious minister for this is the life congregations have decreed for the men who serve them.

At no time in our nation's history has spiritual guidance been so urgently needed. Our ministers' health is of vital concern to us all. What can be done to protect them from the tremendous strain imposed on them?

● A committee of psychiatrists, educators, and church leaders should learn what these impossible demands are doing to the mental

and emotional health of America's clergymen. The committee's complete report should be made public, for the first step in solving any problem is to admit it exists.

● In the meantime congregations can adopt certain practical measures. No one pastor can minister properly to a membership of more than 500. If the congregation's size cannot be held down, hire additional ministers.

● When a church adopts the multiple-minister system, it should clearly define the tasks each minister is to perform. A number of large churches have made each member of the staff *the* minister in his area of responsibility. Such a church has a Minister of Preaching, a Minister of Counseling and Pastoral Care, a Minister of Christian Education, a Minister of

Church Administration. Each minister is responsible to the authority that represents the congregation (elders, deacons, vestry, or directors).

The multiple-minister arrangement reduces conflict between congregations and ministers. If, for example, a minister is called to a church as the Minister of Preaching and Teaching, he knows in advance what is expected of him, and the congregation will not impose additional burdens on him.

But more is needed than new procedures for church administration, helpful though these may be. Lay people would do well to approach their ministers with less criticism and more understanding and stop demanding the impossible. Ministers are men of God, but they are also men of flesh. ◀

Sharing the Ministry

Late last summer the Church of the Advent, Kenmore, New York, was to institute a new rector. For both the congregation, which had had the same pastor for thirty-seven years, and the new rector, the Rev. James G. Birney, who has spent most of his ministry in diocesan administration, it was a new experience.

Because the former rector, the Rev. Douglas M. Stoll, had encouraged participation, most of the responsibility for the parish was already held by committees. Father Birney wanted to engage the parishioners in the service of institution to show that they share in the parish's ministry.

"And we wanted to express this liturgically for that is the way in which the Church often proclaims what it believes," Father Birney explained.

The congregation prepared a service which would emphasize that priest and congregation together seek to proclaim the Good News of Jesus. Using the Book of Common Prayer, a liturgical form for instituting a rector developed in the Canadian Diocese of Niagara, and some material from the Standing Liturgical Commission, the Kenmore Episcopalians celebrated their joint ministry on

September 10.

During Father Birney's institution as rector, members of the congregation handed him the water of Baptism, the bread and wine of the Eucharist, the oil of healing, the stole of responsibility, and the Bible.

Bishop Harold B. Robinson of Western New York was a major participant in the service. After the rector received the symbols of his office, the bishop presented him to the congregation and said: "Let us rejoice in this new beginning."

Then Bishop Robinson recognized vestry members, vestry associates, lay readers, church school teachers, altar guilds, ushers, acolytes, and choir members, in addition to other parish organizations.

The lay readers, sitting in special sections of the nave, stood as they were recognized, and the whole congregation responded to the bishop's charge for each group to set a Christian example in its ministry with: "We will do so, the Lord being our helper."

After they were instituted in their respective offices and functions in the parish, the congregation responded: "We rededicate ourselves to the service of Almighty God, our Father; of His

marvelous creation, our home; and of His beloved children, our brothers and sisters of the world."

Bishop Robinson preached, and the rector blessed the congregation, ending the service. At a reception afterward, members of the congregation commented:

"I liked the involvement of the laity," said Warden George Morgan. "The Holy Spirit seemed to affect all those who participated. With all of our organizations and groups rededicated like this, you could really see a picture of the whole life of the parish."

Tom Haslam, a Buffalo, New York, Post Office employee, liked the fact that lay people helped plan the service.

"I hope the warmth and joy of the liturgy will become a part of everything these groups do from now on," said Janice Whitelock.

Choir member Tom Jones said he thought the rededication should be repeated once a month. He was glad to see people smiling.

The Church of the Advent gave witness to the importance of lay ministry and made it possible for the parish to be newly aware that the ministry of Jesus is reflected in many ways, through many people.

—Richard J. Anderson



As Theological Education Sunday—January 28—approaches, the financial needs of seminaries are stressed. Since the General Church Program does not grant one single cent to the seminaries and seminaries cannot charge the student more than one-third of what it actually costs for his education, this need is great.

Yet the most important part of seminaries is people. The most vital part of any institution is what happens to the men and women who come to it—what changes are made in them as human beings and as Christians. What kind of people come? Here are some true stories.

A young man who impressed everyone as being a real “drip” came to seminary. He had some brains, but he was withdrawn, tight, closed-in, and uncommunicative. He had some religion, but he could not share it with anyone because he could not share himself with anyone.

As the months passed, he began to open up as he found his fellow seminarians cared about him and his professors were more anxious to help him grow than to expel him.

Then he went off for a summer of clinical training, learning how to visit the sick in a hospital, how to listen to people, how to share their hurt and fear and loneliness. He became a changed man, able at last to care about others and let them know it, able to talk with his fellows and even to laugh with them. He was so much more open, friendly, and comfortable with others that the faculty found it difficult to recognize him as the same man.

He told a professor, “I found this summer that I could talk to people and really love them, that they could be helped by me, and that I had something to give them.”

Another man, an Army officer, came but didn’t stay. He left seminary to return to the Army because he was convinced his vocation lay there rather than in the priesthood. He was reared in the Church as a boy, drifted away in his college years, and then came back to the Faith in later years. He wanted to serve the Lord he had abandoned, and so he came to seminary.

In seminary he first heard about vocation as

SEMINARIES ARE PEOPLE

by Donald J. Parsons

God’s call to each particular human being to become that special kind of person his Creator intended. Only there did he learn that every man has his vocation, one as a priest, another as a druggist, another as a teacher, another as an Army officer. So he was free at last to discover his vocation without imagining vocation meant the priesthood alone. As an Army officer he felt he could touch the lives of the men in his platoon in a way not possible even for the chaplain. A Christian had been helped to see what God desired of him and to respond to his Maker’s call.

Another man came who had successfully concealed from everyone a deep-seated personal problem. As he was led to see the need for holiness in the priesthood, he admitted to himself he could not hope to be a good priest unless he honestly faced his problem and did something about it. Fortunately he felt he could trust the seminary authorities enough to be truthful with them. Given the expert help he needed, he was at last free of the problem which had filled his life with fear, guilt, and self-contempt. He is now an unusually effective priest who has earned the love and respect of his people.

Another man whose reference letters and psychological report were quite favorable came to seminary. Rather soon signs that something was wrong appeared. Finally colleagues discovered he had a serious alcohol problem. He knew he could not be a priest unless he dealt with it, but he was not ready to take the necessary steps.





Ministries

Large and Small

Gleanings from mail and press

St. Barnabas' Episcopal Church, Greensboro, North Carolina, has "Operation Friendship" to help new people feel a part of the congregation. When a new family visits the parish, the rector sends a letter to a parish family, inviting it to "adopt" the new family for the coming months. The rector's letter contains suggested guidelines for doing this.

Christ Episcopal Church, Dayton, Ohio, offers silent films every Thursday at noon for working people.

The Rev. Douglas F. Styles is an airport chaplain in San Antonio, Texas. He reports, "Some of the flight crews and I have formed small informal Bible classes over morning coffee. In one all-pervasive crisis which occurred following the shooting of an employee by a terminal security guard, I was blessed to be our Lord's vessel through which His oil was poured upon the troubled waters."

The Pocono Ecumenical Ministry is an attempt by the Methodist, Episcopal, Presbyterian, Moravian, and Missouri Synod Lutheran Churches, the Lutheran Church of America, and the United Church of Christ to minister to people where they are. Where they are in this case is the ski slopes of the northeastern Pennsylvania Pocono Mountains. Two A-frame chapels—with altars made of two birch logs with ski poles on each side as candle holders and bales of hay for pews—serve the skiers, who are notified of the Sunday services through public address announcements on the slopes.

He left and returned to his home area to people who could help him most. We have had no news of him for quite some time. God grant that he has long since come to allow himself to be helped.

The seminary should prepare men to serve effectively in the priesthood, but it should also lead them to see clearly who has a priestly vocation and who doesn't.

Many men have come to seminary, each of them different and with a unique story: a gifted and charming son of socialite parents who discovered God wanted him to be a monk; a bookish man who in seminary found the joy of being a real pastor a richer experience than he ever found in his books; a man out of the slums, bitterly resenting his childhood life and unconsciously seeking the priesthood as a way up the social ladder, who is now back in the slums, no longer hating his past but using it as a source of understanding in his priesthood among the poor; an ambitious and cocky Phi Beta Kappa who in seminary learned how to pray and hasn't stopped.

One after the other they come and go, and the hand of God touches each of them in one way or another. For some the road is easy, for others hard. With some the change is sudden and dramatic; with others it is gradual, subtle, and yet far-reaching. Nevertheless the true meaning of seminary is precisely this being called by God to follow Christ no matter where the road goes, no matter what changes in oneself are wrought along the way.

Each Christian is a bit like Abraham, called to go along the road of life, not knowing where the path may lead but believing he will meet his God at the end of it. Some of these Christians come to the seminary, seeking to discover what God desires of them and to answer His call. They come sometimes with fears and doubts, sometimes with exuberant enthusiasm.

Yet each of them has at least some willingness to let God into his life. And when He enters, all kinds of things can happen. So long as a seminary is that kind of place, it not only needs the prayers and gifts of the people of the Church: it is also worthy of them. ◀



THANKSGIVING LEADS TO MINISTRY

What the United Thank Offering, 1972, Will Do

The offerings Episcopalians dropped into their Blue Boxes in thanksgiving for blessings large and small will make possible diverse ministries in many places.

Grants totaling \$1,304,277 went to seventy-seven projects in thirty U. S. Episcopal dioceses, seven extra-territorial missionary dioceses, and fifteen other Anglican jurisdictions. In addition, nine grants were multi-diocesan.

The grants will enable ministry to community social needs through day care centers, pre-school education, bi-lingual schools, health clinics and centers, prison chaplaincies, and alcohol and drug prevention and rehabilitation programs. Help will go to the ordained in their evangelical and pastoral work through grants for transportation, construction, and education; to lay ministry through money for training programs and resources. A few samples illustrate:

SOCIAL MINISTRIES

ALABAMA—Block Partnerships, Birmingham (Greater Birmingham Ministries), \$10,000. The grant

will foster Block Partnerships, covenants between economically disadvantaged neighborhoods and local churches to link the community need with the parish resource.

CENTRAL FLORIDA—Brevard Mental Health Center, Cocoa, \$4,000. This grant will help remodel and furnish a residential treatment facility on land donated by St. Mark's Episcopal Church, Cocoa. A highly supervised live-in facility, this therapeutic community will be staffed by skilled, rehabilitated addicts. At present the only county facilities for treatment of addicts are withdrawal programs in local hospitals.

DOMINICAN REPUBLIC—Two Hostels for University Students, \$52,000. This project has two parts: adding a second story to Epiphany Church's parish hall and remodeling some parts of its first story to create living quarters for Dominican university students whose homes are in the interior. The second part of the project consists of purchasing land in another area—near San Andres, with access to universities and other educational institutions—and constructing a student hostel.

EAU CLAIRE—Eden Junior High

Youth Center, Eau Claire (\$2,850 a year for 2 years), \$5,700. Salaries for the director of the youth center (EDEN) and his assistants will be paid by this grant. EDEN is open to all junior-high-age students on a non-denominational basis for sixteen hours a week during the school year. In that period 500 to 700 students—many of them “disadvantaged”—use the facility. The youth center provides sympathetic listening to problems, help with drug abuse, counseling arrangements with guidance clinics, occasional medical services, and occasionally beds and/or food.

LOS ANGELES—*La Escuela de las tres Culturas*, Los Angeles (a matching grant), \$10,000. This is the second grant to the school. A group of concerned Mexican-American parents organized in 1967 and established a bi-lingual, bi-cultural school as a model from which the Board of Education could learn. The Parish of East Los Angeles (Episcopal) offered its facilities and some financial support.

MISSOURI—Generation Action South Suburbia, South St. Louis County, \$1,000. Generation Action South Suburbia is an ecumenical, experimental youth ministry in suburban St. Louis County. It reaches unchurched youth especially and involves them in help-

by Martha C. Moscrip

ing their peers in such projects as referrals for runaways, legal problems, drug counseling, and pregnancies.

NEW JERSEY—Somerset County Chaplaincy, \$10,000. Somerset County Chaplaincy Council's basic purpose is to direct church and community resources to meet the needs of: the pre-offender, the incarcerated offender, the released offender, the offender's family, and the "victim." This U. T. O. grant will give the chaplaincy time to consolidate and stabilize services.

NORTHERN INDIANA—Good Samaritan Sewing Machines, Gary, \$7,348. This grant will purchase sewing machines and related equipment to enable Spanish-speaking and other poor women to become self-supporting by sewing pre-cut dresses for local manufacturers on a contract basis. The program will employ up to sixty women part-time, plus managerial persons. Operating profits will fund other ventures of Good Samaritan Corporation, which has already helped 150 families in the Gary area.

OKLAHOMA—Norman Alcohol Information Center, Norman, \$7,500. The Center will hire an expert in the field of alcoholism as liaison between agencies and to provide a system of referral, interim support, and opportunity for complete rehabilitation of the alcoholic.

Oklahoma has state and county agencies which are connected with treatment or incarceration of alcoholics who are "chronic offenders," and Norman has an Alcoholics Anonymous chapter, but no local counseling service exists specifically for alcoholics and their families.

PANAMA—Church and Community Center, Villa Caceres, \$35,000. This building will be used for worship services and will further serve for parish activities, Sunday school, a week-day nursery, and a community center for the towns of Betania, Villa Caceres, and Domingo Diaz. These rapidly growing communities ur-

gently need facilities to meet the spiritual needs of many Episcopal and non-churched families.

GRANTS WITH MULTI-DIOCESAN SCOPE

AMERICAN INDIAN MASS COMMUNICATION NEWS SERVICE, \$20,000. Funding will provide for the News Service portion of a new communication development program for the American Indian Press Association. Working cooperatively through an existing network of more than 150 Indian periodicals—tribal newspapers, inter-tribal newspapers, urban-organizational publications, and national periodicals—AIPA seeks to keep Indian people informed on the many events and issues which vitally affect their lives.

APPALACHIAN PEOPLES SERVICE ORGANIZATION (APSO), \$50,000. The U. T. O. Committee received seven requests which totaled over \$100,000 for Appalachian concerns. In turn, the committee granted \$50,000 to APSO with the stipulation that it allocate the money among the seven requesters.

LAY MINISTRY

ALASKA—Diocesan Coordinator of Ministry (\$12,500 a year for 2 years), \$25,000. This grant will provide salary and housing for two years for the Diocesan Coordinator to train, coordinate, and encourage Alaska's new concept of self-supporting ministry. The Coordinator will seek out and train sacramentalists for forty mis-

sions and will train leaders for a diocesan-wide lay ministry program of preaching, teaching, and pastoral care.

This program, which the diocese thinks will be a model for the whole Church, needs a full-time person to expand work already done in isolated places.

AUDENSHAW PROJECT—LAITY INFORMATION CENTER, \$5,000. A laity information and resource center will be established at the Episcopal Theological School, Cambridge, Massachusetts. The Audenshaw Foundation and the Boston Theological Institute will assist in assembling and administering the project, which will include gathering, editing, and distributing international and ecumenical information about Christian laity, their education, work, witness, and mission in the modern world.

CENTRAL BRASIL—Evangelism, Salvador, \$4,500. Two couples are doing evangelistic work in the city of Salvador with borrowed equipment. They need transportation and basic educational material to continue their interdenominational ministry. The Church Periodical Club has also made them a \$500 grant.

LIBERIA—Training for Evangelism (\$6,550 a year for 2 years), \$13,000. This grant will support six men who are experienced catechists and evangelists while they undergo two years of special training. Recruited from their rural villages and communities, they are expected to return and present the Christian Gospel to their people through linguistic concepts and idioms in a way no one educated outside the area can do.

MAINE—Lay Leadership Training, \$10,000. The diocese will have two professional trainers to work with any parish or mission which desires their services in order to develop leadership skills. A diocesan self study showed leadership development was a major area of need.

OWERRI (Nigeria)—Training Center for Evangelism, \$3,600. The

● A Christmas Message from the Presiding Bishop/1972

When Old Is More Than New

In an article commemorating the 200th anniversary of the birth of Beethoven, music critic Howard Taubman recalled how—in an honest effort to understand the “now” music that moves so many young people—he had listened one Sunday to a program called “Fanfare,” devoted to rock. He had already asked himself the 200th anniversary question: “Is Beethoven still relevant?” And he had admitted that to a music critic such as he himself, the Beethoven symphonies, concertos, and sonatas had become such an “oft-told tale” that for years he had avoided them.

On Monday morning—following his Sunday of exposure to rock—driving through the country he had tuned in on a performance by the American pianist, John Browning, of Beethoven’s *Appassionata* sonata. And, he records, “if there was any Beethoven I had had enough of, it was the *Appassionata*. But,” he said, “it immediately seized me. Never mind the performance, which was good enough. It was the music, relentless in its momentum and fierce in its intensity. . . . Here spoke a sovereign dramatist in tone, pouring his revolutionary fervor into fresh musical molds. . . . Here was an uncouth, rambunctious fellow, telling it passionately and violently for what he knew in his bones was a new day and a new world.”

In a much more profound sense, that is the way the Christian story affects people of sensitivity and compassion. To be sure, it comes annually, with such repetitious frequency that—especially where its pristine brilliance is marred by commercialism and exploitive sentimentality—some tend to say, “So what’s new?”

With each passing era ideas and images compete—for relevancy—against the fabulous story of God and Man—as it bursts upon the consciousness of men in the form of the Child of Bethlehem—of whom God Himself was to assert, “This is my beloved Son,”—a child who was set for the rising and falling of many in Israel—yea, in all the world. Yet, as the music critic said of Beethoven, “Today, 200 years after his birth, he still remains the most popular of all composers. Conductors ultimately are judged on ‘their’ Beethoven; pianists carry no credentials until they have conquered the *Appassionata* and the last sonatas. His colossal *Missa Solemnis* takes not only his own God but all gods and rolls them into a universal kind of religion.”

Today, nearly 2,000 years after His birth, Jesus Christ remains the unmatched interpreter and redeemer of human life. Prophets and teachers are ultimately judged on “their” Jesus Christ. Saints carry no credentials until they have conquered—or been conquered by—His “*Appassionata*.” His colossal “*Missa Solemnis*” is an authentic self-offering through which salvation is possible for people of faith. Nothing is more historic. Nothing is more relevant—than the Christ of Christmas!

—John E. Hines

Thanksgiving Leads To Ministry

Continued from page 31

grant will equip the diocesan lay training center with a water system, lighting, and furniture so it can be used. Owerri needs a center where clergy and laity can be trained in mission and evangelism. A start has been made with the Bishop Cockin Church Center, the only place for such purposes available to the Church in the eastern states of Nigeria.

ORDAINED MINISTRY

HAITI—Revolving Loan Fund for Clergy Cars, \$30,000. The grant will establish a revolving loan fund to help clergy purchase their cars or have major repairs made on those they have, which wear out quickly on Haiti’s old roads. The diocese cannot furnish the clergy with cars, and travel allowances are small. A priest without a car is handicapped in his work.

JERUSALEM—Scholarships, St. George’s College, \$15,000. Funds granted through the U. T. O., together with an M. R. I. grant, enabled the College to hold three courses in 1970 and 1971. Two of these were three-month, in-service courses for clergy from Africa and East Asia, and the third was a shorter course for seminarians in South East Asia.

The original plan was to try these experimental courses for three years, and if they proved successful to find a more permanent means of financing them. One more year with a U. T. O. grant will finish the three-year experiment. The college is preparing to fund the program in the future.

PAPUA-NEW GUINEA—Boat for Coastal Transportation, \$10,000. The Diocese of Papua-New Guinea spreads over many miles and has a large, northern coastline on which are located mission stations, parochial districts, and parishes. The diocese needs to replace its coastal vessel to keep communication open. ◀



Your Ministry Mailer

What can the Episcopal Church do to make it easier for you to carry on your ministry? What would you like the whole Church to do as an extension and expression of your ministry?

Next fall the deputies and bishops will gather in Louisville, Kentucky, to decide where the Episcopal Church should be going next.

Their ideas are important. So are yours.

Where would you like the Episcopal Church to go next?

Write your comments below and return them to us. We'll share as many of them as possible with you and other Episcopalians.

Ministry Mailer
The Episcopalian
1930 Chestnut Street
Philadelphia, Pa. 19103

Dear Editor:

IN ADDITION to your personal agenda for the Church, how would you weigh the following items in the life of the whole Church?

Please rank each one separately on a 10-scale, with 10 points meaning most important. If you think two or more items are of equal value, give them the same number.

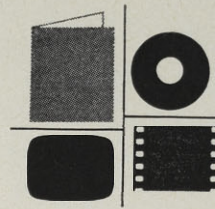
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| <input type="checkbox"/> Social Action | <input type="checkbox"/> Christian Education |
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Get two Episcopalians in the same room at the same time and in a matter of minutes they'll agree that communication in the church is a top priority concern. For as long as most of us can remember, Episcopalians have been giving lip service to the need for a channel of communication that would offer direct access into the homes of parishioners.

More than 1,000 parishes have passed the talking stage. They are sending **THE EPISCOPALIAN** directly into the homes of every family, every month. The enthusiastic comments we've received from many of their Rectors is conclusive evidence that **THE EPISCOPALIAN** is not only being read, but is making an impact on the lives of these people as nothing else has ever done.

If you've been talking about the need for better communication in the church, you have an opportunity to do something about it. Begin sending **THE EPISCOPALIAN** into every home in your parish. It costs only \$2 per year per family, which will be one of the best investments in adult Christian education you could ever hope to make.



Deliverance Doesn't

Four buddies from Georgia are going to take a canoe trip, and you're invited along. There's this wild, rough river—the Cahulawassee—that's soon going to become a big pond, courtesy of a government dam. It's still a ripping, roaring, catapult of a river, going through real wilderness peopled by real mountain folk. What a great chance to get back to nature and away from it all and still be home in time to read your Sunday papers.

The current Warner release, *Deliverance*, based on James Dickey's novel, starts out with that kind of feeling. The sub-title should have been: "It's not nice to fool with Mother Nature." Because what our four friends—Lewis (Burt Reynolds), Ed (Jon Voight), Bobby (Ned Beatty), and Drew (Ronny Cox)—encounter is definitely *not* a weekend in "glorious nature." Lewis calls the game survival, and indeed it is.

Like ants on a leaf in a swirling sea, they find they have stepped into something they could not imagine and cannot control. There is no way to go back; they can only go *through*. And "through it" they do go.

The four are brutalized by nature and "natural man" alike. Their encounter with "man-the-noble-savage" (the mountain men) culminates in Bobby's being sodomized, Ed's being tortured, and Lewis' doing murder. Mother Nature likewise exacts her toll of flesh and spirit. By film's end all that is left to the survivors is a thin veneer of lies to maintain their places in their communities—and nightmares when they close their eyes. They've survived, but so what?

What could have been a powerful film is unfortunately weakened by some stilted acting and a weak ending. Burt Reynolds as Lewis comes on like a walking collation of *machismo* clichés. While symbolic figures are one thing, caricatures, intentional or not, destroy much of the credibility and interest in a serious film. The ending errs in the other direction by being so vague as to appear to say nothing. All that strong material and no comment on it except: "Go to sleep, honey, it's OK"—which doesn't even come off as ironic. It's a shame.

Despite its shortcomings, *Deliverance* is thought-provoking. Much of the thought has to do with man's relation to nature. Our technology fools us. Those technological extensions of ourselves, which seem so easily to conquer and control nature, lull us into believing we individually can do it also. Bobby "baptizes" mosquitoes with his spray repellent "in the name of technology." And the boys celebrate "beating" the river

after negotiating the first small set of rapids.

Lewis alone senses the fallacy. "The machines are going to fail, and the system's going to fail—and then—survival." But even he overestimates himself. In the end nature is neither innately good nor even neutral to man and his advances. She is a "mean mother," and civilization is a thin defense.

So much for Rousseau's "noble savage" and "the back to nature" movement as any kind of hope for mankind. And civilization? Well, that's thin and deceptive, to say the least.

That viewpoint combined with the other recent cinematic indictments of mankind's various hopes—the fallibility of liberal sociology and science in *Clockwork Orange*, the innate viciousness of the individual human in *Straw Dogs*, and the violence of feudal-power-based society in *The Godfather*—lead one to do some thinking. Perhaps God really is the only hope for mankind after all. Nothing else seems to be. —Leonard Freeman

HAPPY LANDINGS

Meet LUDWIG LEFERRIER, gifted young American war protester, self-exiled in England, ready to land the job of his dreams as an Oxford don yet nagged by doubts about whether he has designed for himself a truly worthy life; engaged to be married to

GRACIE TISBOURNE, young, beautiful, and, after a couple of

chapters, rich; sensibly and undesigningly in love with Ludwig, who, all this good luck notwithstanding, worrywarts his unerring way to blowing the whole deal. See Ludwig end up in a U.S. prison while Gracie marries

GARTH GIBSON GREY, bright young apostle to the underprivileged and chronic dispenser of

free pastoral counsel to anyone within earshot. See Garth finally learn to shut up and play the hand Gracie has dealt him—unlike his father,

AUSTIN GIBSON GREY, charming failure, handsome menace to navigation for every woman he meets, fatally fascinating piece of bad news to friend and stranger alike. Watch Austin drive everybody up the wall, especially his second wife,

DORINA, “who waffles diaphanously through a lifetime of indecision and perpetual late evening sunlight until an electric heater falls decisively in her bath, thus leaving Austin free to seek tea, sympathy, and a new mooring from her sister,

MAVIS ARGYLL, who up till that point was the true, if hardly consummated, love of Austin’s older brother,

MATTHEW, rich ex-diplomat, part-time collector of rare porcelain, and full-time designer of other people’s lives, who finally wanders off to America as Ludwig’s guru in residence.

All of which tells you nothing of Mitzi Ricardo, Charlotte Ledger, or Clara and Pinkie Tisbourne; but it may give you a hint of what is in store for you in Iris Murdoch’s *An Accidental Man* (Viking, \$7.95). Plotted just sufficiently to hold the reader’s attention, the novel leads him into a morass of more and less hopeless cases, sinks him up to his chin in exquisitely minute perceptions, and—when it doesn’t make him want to give half the characters a good swift kick—makes him enjoy the trip.

The moral? Or, more modestly, the lesson? Perhaps, to invert Bert Lahr’s phrase, that people have less fun than anybody. But perhaps something more complex. Not exactly Gothic, as in some of Miss Murdoch’s other works, but still dark and a little perverse.

Maybe, that character is destiny: that men are driven much more by what they are than by what they think—that the ardent designers of life usually have to go back to the drawing board while those who fly by the seat of their

pants have happy landings. Or, more bitterly perhaps, that the meek are likely to inherit the earth only if they can conjure up enough egotistical toughmindlessness to keep their meekness from souring into self-hatred.

In any case, for all its desperation, the story ends happily enough: nearly everyone works his way back to GO without (except for Ludwig and poor Dorina) having to go to JAIL. If you have had enough real life lately, you may feel like passing it up; but if you have a suspicion that Christians tend to oversimplify the human predicament and hope for more than will-power, psychiatry, or even God are about to give, then you may find the book a useful corrective.

Real problems seldom go away; few of us have the misfortune, or luck, to die *of* them. Mostly, we live and die *with* them. This novel could refresh your sense of all that and, along with it, your gratitude to a God who is willing to meet the world on a Cross.

—Robert F. Capon

From Meal to Mass

●The Holy Communion began as a meal. Many people are re-discovering the variations and ramifications of that fact in the Jewish Passover meal. Others are looking at the forms the Holy Eucharist took in the early Church. A few perceptive Roman Catholic liturgists have put together a most practical set of suggestions for celebrating *The Paschal Meal* in a booklet of the same name (Abbey Press, St. Meinrad, Indiana 47577, \$1, paper). The book gives all the instructions anyone needs to celebrate, at home or in church, the Last Supper in its historical setting, along with suggested menus

for the accompanying meal.

●Since 1969 a body of scholars and liturgists from most of the English-speaking Christian denominations in the West, including the Roman Catholic, have been working out *Prayers We Have in Common* (available from Fortress Press, 2900 Queen Lane, Philadelphia, Pennsylvania 19129, \$1, paper), which includes everything from the Lord’s Prayer to the Magnificat. Some of these have been used in Services for Trial Use and will all, according to the International Committee, be on trial until the end of 1973. The booklet offers texts, rationale for the re-

visions, and where to send your comments and suggestions.

●The text of the Rite II Holy Eucharist in Services for Trial Use is set to music by the Rev. Benjamin Harrison in *Saint Michael’s Mass*. Father Harrison is curate/organist/choirmaster of St. Michael and All Angels Church, Mission, Kansas, and reports his new Mass setting has been enthusiastically received. Organ/choir copies of the *Mass* are 30¢, and pew editions are 10¢. An examination packet, at \$1, is available by writing to the composer at 6630 Nall Avenue, Mission, Kansas 66202.

—E.T.D.



WORLDSCENE

Church of England: Loosening the Bonds

At its recent General Synod, the Church of England agreed that Parliament should be asked to give the Church power to determine its own doctrine and to order its own worship. General Synod, however, made this proviso: that the 1662 *Book of Common Prayer* and its services shall remain forever available to congregations which want to use it or until Parliament decides otherwise.

Archbishop Michael Ramsey introduced debate on the subject by noting that two things seem certain: Anglicans in general wish that the partnership between Church and State continue and that the Church, as represented by General Synod, should control its own doctrine and worship.

"It is now urgently necessary for us to be taking some fresh steps because within a few years the limited powers for [experimental] liturgical reform . . . will be at an end. If no fresh legislative provision is made. . . the only services lawful [would be] those of the 1662 Prayer Book," he said. To amend them would require asking Parliamentary sanction for a new Prayer Book. "For some of us, that would be an unthinkable course."

Bishop Gerald Ellison supported an alternative resolution which would have eliminated the proviso about the 1662 Prayer Book and in effect asked that General Synod be given full power over the ordering of its worship. His proposal was rejected though not by sufficient majorities to conceal the

deep division in the Synod.

Observers said if Parliament approves the measure—and it probably will—the Church of England will have considerable freedom without going so far as disestablishment.

Indians: Follow Up And Aftermath

In late October some 2,000 Indians, coming from regions all over the United States, arrived in Washington, D. C., completing a month-long caravan they had named The Trail of Broken Treaties. The group cut across tribal lines and was composed of a number of Indian organizations.

Delegates to the American Lutheran Convention in October had endorsed the cross-country march and urged ALC congregations and members to assist the caravan in obtaining facilities and to "offer whatever resources are necessary for the caravan's success."

The Episcopal Church, through its National Committee on Indian Work (NCIW) and General Convention Special Program, gave \$10,000 in special grants at the request of Olympia's Bishop Ivor Curtis. The funds were used for such expenses as travel, food, housing, and communication. Local churches and diocesan organizations responded with help along the way.

The press gave little notice to the gathering until November 3 when 500 Indians, angry at the government's seeming indifference to their requests, occupied the Bureau of Indian Affairs' offices, which they held until after the

November 7 election. The press reported considerable damage to the building.

The National Committee on Indian Work, other Indian groups, and interested non-Indians are now asking two questions. 1) How does the occupation of a government facility by Indian people affect Indian programs now and in the future? 2) What is the chronology of events which led the Federal government to the point it would react to Indian pleas only when faced with a crisis situation?

The Indian community leadership is responding through an Impact Survey team brought together by the National Congress of American Indians and chaired by Peter MacDonald, chairman of the Navajo Nation, the largest tribe in the United States.

Neither this team nor the NCIW can condone deliberate destruction of property, whether public or private. At the same time, responsible Indian leadership cannot condone the Indian community's having the highest infant mortality rate, the highest unemployment rate, and the lowest life expectancy (44 years) in the United States. American Indian people must expect the United States to live up to its treaty obligations, made in good faith.

National Committee on Indian Work representatives were present at the organization of the Impact Survey team and supported its efforts. As Mr. MacDonald noted, "This is not a fight between urban and reservation Indians." The issues espoused by the Trail of Broken Treaties cut across all lines. Decisions made in the near future will

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CALENDAR OF EVENTS

JANUARY

- 1 The Holy Name of Our Lord Jesus Christ
- 6 The Epiphany of Our Lord Jesus Christ
- 7 First Sunday after Epiphany
Baptism of Our Lord Jesus Christ
- 14 Second Sunday after Epiphany
- 18 The Confession of St. Peter
- 18-25 Week of Prayer for Christian Unity
- 21 Third Sunday after Epiphany
- 25 The Conversion of St. Paul the Apostle
- 28 Fourth Sunday after Epiphany
- 28 Theological Education Sunday

WORLDSCENE

affect all Indian people. Hopefully Indian people will be consulted on these issues which affect their lives.

Shalom—Peace

A Rededication

“Shalom,” the Hebrew word for peace, will be the theme of an annual 45-day period which three church-related organizations have designated for national rededication to the principles of justice and peace taught by the late Dr. Martin Luther King, Jr.

Mrs. Coretta Scott King, widow of the Nobel Peace laureate and an official of the Martin Luther King Center for Social Change; the Rev. Ralph Abernathy, president of the Southern Leadership Conference; and the Rev. Gil B. Lloyd, president of the National Committee of Black Churchmen, announced the plans. Beginning each year on December 1, the anniversary of the day Mrs. Rosa Parks first resisted segregated busing in Montgomery, Ala., the period will extend to January 15, Dr. King’s birthday.

Congresswoman Bella Abzug of New York, present for the press announcement, said the attempt to have Congress establish January 15 as a legal holiday will be resumed after the Senate and the House convene in January.

Canadian Anglicans

To Weigh Merger

Consideration of a proposed merger of three Canadian Churches will be taken at the diocesan level in the Anglican Church rather than at the 1973 General Synod.

The Anglican Church of Canada’s National Executive Council (NEC) made the decision after officially noting Anglican “apathy” toward the plan for union of the Anglican, United, and Christian (Disciples of Christ) Churches in Canada. The NEC has decided to have the union plan received by the General Synod and then referred to the 28 dioceses for “active study.”

At the same meeting the NEC, observing the rapid increase in ecumeni-

cal cooperation in almost every part of the country, took some action toward encouragement. The members adopted a resolution which asks that the House of Bishops authorize local bishops to appoint representatives of other denominations in sparsely populated areas and allow Anglicans to receive the sacraments from other Christian traditions, “according to their consciences.”

They also decided to establish five regional theological education centers to provide much more responsible support for ecumenical training centers now operating in four places and a fifth, being established at Saskatoon, Saskatchewan, to serve the prairie areas. A sixth support group for diocesan training of Indian and Eskimo clergy may be set up next year.

Rhodesia: Roman

Catholic Protest

The Roman Catholic Church in Rhodesia announced it will officially protest a government-sponsored move to strip the Church of the right to educate Rhodesian blacks.

A new education bill had deleted a clause, inserted in previous legislation, which safeguarded black attendance—on a percentage basis—at private church schools. The Rev. Sean Dunne, education secretary of the Rhodesian (Roman Catholic) Bishops’ Conference, told newsmen the new bill had been sprung on the Church without any previous consultation.

“If the new bill becomes law,” he said, “we shall no longer have the right to teach (black) Africans in our schools.” He added that if blacks were excluded from Roman Catholic schools, the schools would be closed.

The government action is seen as further implementation of its “separate development” policy (*apartheid*) for the country’s nearly five million blacks and 250,000 whites.

Episcopal Schools:

Meeting a Need

When the triennial convention of the National Association of Episcopal Schools closed in Washington, D.C., in November, approximately 400 registrants and 300 visitors went home with an array of ideas which represented the distilled thinking of some

of the ablest thinkers in American education.

Sixty-three speakers and panelists addressed 40 sessions on a variety of subjects. Dr. Edward McCrady, Vice-Chancellor of the University of the South for 20 years, spoke as a scientist on the subject of religion. "We dare not," he said, "leave all education to government because by that route we abandon the inculcation of values. No Church can have a posture or practice unrelated to education."

Presiding Bishop John Hines said, "If we permit the doctrine of the separation of Church and state to degenerate into separation of education on one hand from moral, ethical, and religious values on the other, we have created a monster."

In the business session the convention elected the Rev. Edwin M. Ward, Salisbury School, Salisbury, Conn., president, and Rufus H. Bethea, Christ Church School, Greenville, S.C., vice-president. The Association's treasurer, the Rev. John D. Verdery, Wooster School, Danbury, Conn., and executive director, the Rev. John Paul Carter, The Plains, Va., were both re-elected.

Dr. Ruth Jenkins, former Association president, said in summarizing the meeting, "Change in educational policy and practice is needed, but to change without knowing where to go is folly. A conference like this shows us where to go."

Above-ground Under-ground Church

An ecumenical parish, funded by five denominations and headed by a husband-wife clergy team, began operating in Richmond, Va., this fall. Although it does not have a building, the sponsors of Richmond Ecumenical Parish are optimistic that it will succeed in cutting across geographical and denominational barriers and developing a strong Christian witness.

Its pastors, the Rev. John Crocker, United Church of Christ, and the Rev. Nancy Jo Crocker, Disciples of Christ, emphasize they are committed to the project's success and hope their parishioners are, too. "In so many places, you can be a member of a church and sit on your butt," Mr. Crocker said recently. "Unless you're serious in the commitment of time, money, energies, and self, we really aren't for you."

Mrs. Crocker agreed. "The Rotary Club and the Boy Scouts demand more of their members than most churches do."

Mr. Crocker has described Richmond Ecumenical Parish as an "above-ground, under-ground church." It is underground in the sense that it will seek to get at the heart of local issues and problems and has no plans for a parish building. "But we're supported by the establishment, so we're not completely underground," he said.

The "establishment," in this case, includes regional bodies of the Disciples of Christ, Episcopal Church, Lutheran Church in America, Presbyterian Church, U. S., and United Methodist Church, which together are supplying grants of \$27,000 for the parish's first year and \$34,000 for the second.

British Council Acts On Fixed Easter Date

In a new move to secure a standard date for Easter, the British Council of Churches will ask the World Council of Churches (WCC) to enter into formal consultations with Vatican authorities on the subject.

This was the crux of a resolution the British Council, which embraces 22 Anglican, Protestant, and Orthodox member Churches, adopted at its fall meeting. The Council reaffirmed what it believes to be the view of almost all its own members—that Easter should always fall on the Sunday following the second Saturday in April.

This subject has been discussed at length within the WCC and with the Vatican over the years. The British Council's committee report noted that recent correspondence with Dr. Lukas Vischer of the WCC Faith and Order Secretariat had made clear that the WCC could only take further action if pressed to do so by member Churches. In this context the resolution was introduced.

Evangelism: Witness in Sewickley

The theme of the National Conference of the Fellowship of Witness, held in November at St. Stephen's Church, Sewickley, Pa., was "What it means to be an integrated Christian." The Fellowship is the American branch of the Evangelical Fellowship

in the Anglican Communion.

Conference speakers bore witness to Christian balance and charity from a New Testament position. The program featured the Rev. John R. W. Stott, rector of All Souls' Church, London, England. He is a Bible expositor for the Urbana World Student Missionary Congress and a chaplain to the Queen.

The agenda included eight study seminars, five worship services, fine arts for contemporary evangelism, and lay witnessing. The latter featured Eleanor Searle Whitney, who admonished, "God wants you to be a Christian He can use seven days a week."

The Rev. Dr. Philip E. Hughes, president of the Fellowship, said, "We are a fellowship of those who are not ashamed of the Gospel of Jesus Christ. May we bear effective witness to this unique Gospel for it is the power of God for salvation to everyone who has faith."

World Council: Blake to Potter

Friends of the World Council of Churches (WCC) recently honored Dr. Phillip A. Potter, newly elected general secretary of the WCC, and Dr. Eugene Carson Blake, retiring WCC leader, at a dinner in New York.

Speaking to the 410 guests, Dr. Potter said the way U.S. Christians carry out three challenges will determine the role they play in the modern, global, ecumenical movement, which owes much to Americans, living and dead. The Churches, he said, are challenged by the ecumenical imperative to become purveyors of transcendence, help the nation overcome idolatry, and demonstrate the meaning of Christian hope.

The black Methodist, born in the West Indies, evoked some loud "amens" at this, his first public appearance in the United States since his election to the Council post. Previously Dr. Potter had been director of the Commission on World Mission and Evangelism of the WCC. The Rev. Emilio Castro, president of the Evangelical Methodist Church of Uruguay, succeeds him in that post.

Dr. Blake, delivering his first major address in the U.S. since retirement from the WCC post, took advantage of his "new freedom" to speak as a private person. He addressed himself to

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the "continuing ecumenical task in the U.S." He said the current need is for Christians to act in "faith and hope rather than to act upon their fears."

He outlined five "ecumenical assumptions" for Americans concerned about a relevant faith. The five assumptions, in essence, are the ecumenical movement is: 1) based upon traditional Trinitarian Christianity; 2) committed to dialogue with persons of other faiths and ideologies; 3) committed to justice for the poor and oppressed everywhere; 4) in opposition to racism; and 5) committed to the establishment of a world community.

Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, introduced Dr. Blake, formerly Stated Clerk of the United Presbyterian Church. The Orthodox prelate said Dr. Blake may be retired but will "not withdraw, retreat, or resign" from his commitments, particularly to social concern within the ecumenical movement.

South Africa:

Black Power Grows

Black South Africans made some gains in industry and in the Anglican Church recently as discussion of a reported "black power" movement in the country continues.

In Johannesburg, I. O'Meara, a leader of the Associated Commercial Employers of South Africa, offered a 46 percent pay raise to black workers in the retail and distributive trades. Mrs. Daphne Wilson, chairman of the Progressive Party's Cape Western Region, said this "could be the beginning of a better deal for African and colored workers."

Meanwhile the Rev. Zebulun Mthethwa was appointed director of the education department of the Anglican Church of South Africa, the first black to be appointed to head a major Anglican department in the country.

Last October, at the Synod of the Anglican Church of South Africa, a resolution criticising the World Council of Churches for its "anti-racism" grants was withdrawn without debate. A supposed black power group was said to have been almost singlehanded-

ly responsible for the resolution's defeat.

In November, Anglican Dean Edward King of Capetown, who is white, and the Rev. Clive McBride of Capetown, who is colored, issued a joint statement endorsing "black consciousness."

The two men declared they see black consciousness as good and necessary. They support black power if it is defined as "the ability of blacks to express their due and right development and to make their unquestionable contribution to mankind." At the same time the two churchmen confessed "racism still exists in our Church. . . largely in attitudes and assumptions which we rarely question."

At the recent Synod of the Diocese of Bloemfontein, Dean A. H. Cross, who is white, charged that incidents of racial prejudice have occurred in the Anglican Church of South Africa. He made the comments in endorsing a successful resolution to establish a diocesan program of "human relations and reconciliation."

In a recent comment on black power, Gerald Stone, a clinical psychologist writing in *S. A. Outlook*, an ecumenical journal, urged white liberals to make understanding the black movement their first task.

He said that although some black power advocates hate all whites, some also judge people as individuals and view black power "as a means of boosting cultural self-respect and group solidarity in opposition to white domination."

The latter group seems to be most influential in the movement at the present time, Mr. Stone commented. "Whether they remain so depends significantly on the attitude of liberals classified white."

Dr. Theodore Ferris Dies: Preacher Among Preachers

The Rev. Dr. Theodore P. Ferris, distinguished preacher and rector of Boston's Trinity Church, died Nov. 26, 1972. He was 63 years old. Dr. Ferris graduated from Harvard in 1929 and from General Theological Seminary in 1933. He received a Doctor of Sacred Theology degree from the latter in 1960 and was also a trustee. Ordained to the priesthood in 1934, he served as assistant at Grace Church, New York City, until 1937 and then

as rector of Emmanuel Church, Baltimore, until 1942. He also taught homiletics for 20 years at Episcopal Theological School, Cambridge.

Three times deputy to General Convention, author of ten books, a trustee of the Boston Symphony Orchestra, and a concerned and involved citizen of Boston, he was a beloved pastor and friend to many outside his parish as well as within it.

Most of all, however, Dr. Ferris was widely known as a preacher of the Good News of God. At the October, 1972, celebration of Dr. Ferris's 30 years at Trinity, Bishop Henry Knox Sherrill said in his sermon, "He has not been an orator in the style of the great evangelists. Rather he has been a teacher as in clear language he has presented. . . the eternal truths of God as revealed by Jesus Christ. . . His application of the Gospel to our times has been stated with many effective illustrations in terms which have moved his hearers not only to the understanding but to the practice of the Christian life."

Dr. Ferris reached many outside his parish through his radio addresses and printed sermons, which went at their request to people throughout the United States and 20 foreign countries. His work will go on in the lives he touched.

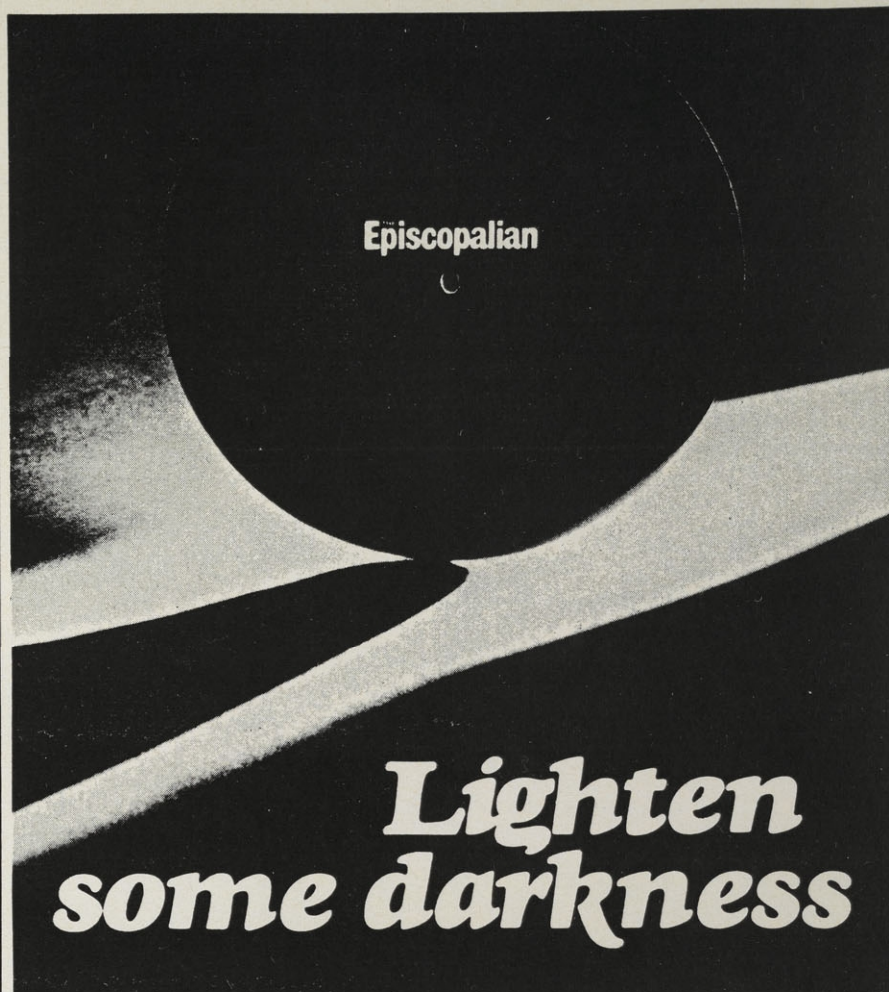
Clergy Stipends and Performance Evaluated

PRIDE, Inc., a volunteer organization of Diocese of Pennsylvania clergymen, released in October its study report on the establishment of clergy salary ranges and performance evaluation criteria.

Called "The Development of Stipend Standards and Performance for the Episcopal Clergy in the Diocese of Pennsylvania," it is adaptable to any diocese, according to the Rev. James C. Blackburn, PRIDE chairman. He cautions, however, "It is not a do-it-yourself manual; it requires professional consultant assistance to be carried out effectively."

Father Blackburn stressed that the report does not contemplate blanket increases in ministers' salaries; rather it provides for a restructuring of compensation practices so they will reflect more realistically the value of the position and the incumbent's capabilities.

Continued



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PRIDE carried out the project as a voluntary contract under agreement with the National Network of Episcopal Clergy Associations (NNECA). Hay Associates, a nationally-known management consultant firm, assisted the volunteers. The Episcopal Church Foundation, the Episcopal Church Pension Fund, and a joint grant from the Dioceses of Pennsylvania, Ohio, and Southern Ohio provided funding for the 12-page report, which was three years in the making.

NNECA has affiliates in the Dioceses of New York, Central New York,

Long Island, Rochester, Pennsylvania, Central Pennsylvania, Bethlehem, Pittsburgh, Newark, Delaware, Washington, Maryland, Kentucky, Atlanta, Florida, Ohio, Michigan, Chicago, Missouri, Minnesota, Texas, Oklahoma, New Mexico, Los Angeles, California, Northern California, Olympia, and Hawaii. Each will receive a copy of the report for use in its own diocese. Copies may be bought for \$16 each from: PRIDE, Inc., 51st and Spruce Sts., Philadelphia, Pa. 19139.

Historic Churches: A Special Role?

Representatives of historic Episco-

pal churches met recently to discuss mutual problems and exchange ideas about their particular ministry. The group decided enough interest existed to warrant forming a steering committee to explore the future role of such churches and recommend steps for developing programs.

The Rev. Robert Golledge, vicar of Christ Church, Boston (Old North Church of Paul Revere fame), is chairman. The Rev. F. Lee Richards, rector of St. Peter's Church, Philadelphia, and the Rev. Robert Herrick, Trinity Parish, New York City, will assist Mr. Golledge.

The Rev. John C. Harper, rector of St. John's, the Church of the Presi-

“We listen to voices and angel messengers; we hear the thunder of Sinai at the giving of the law; we turn the pages of sacred books searching for hidden meanings; we follow the teachings of learned men, and then one day we see a child, pot-bellied, with staring eyes, and we remember Bethlehem.”

Howard Williams.



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dents in Lafayette Square, Washington, convened the meeting, which uncovered mutual problems; underscored consideration of the approaching National Bicentennial in 1976; and raised some doubts about the advantages of promoting historical resources.

The Very Rev. Francis B. Sayre, Jr., Dean of the Washington Cathedral, said in his provocative dissertation that historic churches were committed to a "ministry to strangers en masse, and in carrying out their programs must touch on the swirl of events around us."

Based on his own experience of more than 20 years at the Cathedral, Dean Sayre said three vitally important areas are maintenance, security, and program. A major problem overriding them all, he asserted, was that of holding services while a constant flow of visitors surges through the buildings.

Maintenance costs are more than the public is willing to pay; vandalism and theft make employment of professional security officers necessary; programs (at the Cathedral) are becoming less tied to the Church calendar and more to the interests of various groups of the visiting public.

Dr. Richard Howland, assistant to the secretary of The Smithsonian Institution, noted that the National Trust could serve as a clearing house for finding sources of financial aid to historic sites, including churches. He also suggested the Housing and Urban Development Administration had matching funds for qualified projects.

Among those attending—besides Dr. Harper, Mr. Golledge, Mr. Richards, and Father Herrick—were clerical and lay representatives from: Old Christ Church, Philadelphia, Pa.; St. Paul's, Baltimore, Md.; St. Anne's, Annapolis, Md.; St. Paul's, Washington, D.C.; Christ Church, Alexandria, Va.; Trinity Church, Newport, R.I.; Bruton Parish, Williamsburg, Va.; Old Wye Church, Easton, Md.; and Christ Church, Savannah, Ga.

Immortalized In Glass

The first bishops of Maryland are the subject of a new stained glass window in the Cathedral of Saints Peter and Paul, Mt. Saint Alban, Washington, D. C.

The Washington Cathedral's five-

foot window honors Bishop Thomas Claggett, who was the first Episcopal bishop to be consecrated in America. He is remembered in Church history for his missionary zeal and the men he sent to spread the Gospel in Kentucky. (See *The Episcopalian*, September, 1971, page 17f.) The other two portraits in the window are Roman Catholic Archbishop John Carroll, founder of Jesuit-related Georgetown University, and Methodist Bishop Francis Asbury.

Romans Consider NCC Membership

A Roman Catholic bishops' committee on ecumenical affairs produced and distributed a study booklet which is expected to spur discussion of Roman Catholic membership in the National Council of Churches.

The committee sent the guide to every Roman Catholic diocesan ecumenical office in the U. S., together with a response form.

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CHURCHMEN IN THE WHITE HOUSE: Some Answers, Some Questions

The religious affiliation and views of any president in office are of public interest.

But what about presidents of the past?

Worship practices, theological opinions, and Church ties, or lack of them, among the succession of White House residents are often lost in history's footnotes.

Virtually everyone knows John F. Kennedy is, to date, the only Roman Catholic to live at 1600 Pennsylvania Avenue. No Jew or Eastern Orthodox has been elected to the nation's highest office.

We can, therefore, safely conclude that all but one president fall within the Protestant category. Yet on the question of Church membership, nothing so simple as counting up denominations is possible. Contrary to some impressions, not all have held formal Church membership; some who were members did not attend religious services regularly.

Most presidents' lives indicate religious faith although the style of that faith shows many variations. Woodrow Wilson (in office 1913 to 1921) was close to being a theologian in a formal sense. His father was a Presbyterian minister, and the president discussed religion frequently. James Madison (1809-1817), on the other hand, was reluctant to discuss his beliefs publicly although, along with Thomas Jefferson (1801-1809), he was a foremost champion of religious liberty.

Less seems to be known of the religion of James Monroe (1817-1825) and Warren G. Harding (1921-1923) than of any other presidents. Monroe had Episcopal ties; what he thought about spiritual matters remains a mystery.

"Little or nothing of the inner commitments" of Harding is on record, according to a recent study of presidential religion. Dr. John Sutherland Bonnell, author of the study published as

Presidential Profiles (Westminster Press), says Harding "did not join any Church until after he had become an influential citizen of Marion (Ohio). Then he became a member and later a trustee of the Baptist Church. This relationship would become of increasing importance to him as he advanced in political life. After his election a friend wished him Godspeed. He replied: 'Yes, God help me, for I shall need it.'"

Dr. Bonnell added that Harding's "scandal-ridden term of office made his words prophetic."

According to data Dr. Bonnell compiled, all chief executives since Chester A. Arthur (1881-1885) have been church members. Arthur was the son of a Baptist clergyman and attended Episcopal worship but seems never to have joined any congregation.

Of the presidents since Arthur, four—Grover Cleveland (1885-1889, 1893-1897), Benjamin Harrison (1889-1893), Woodrow Wilson, and Dwight Eisenhower—have been Presbyterians.

Eisenhower (1953-1961) grew up in a family which belonged to the River Brethren, a part of the Mennonite tradition. He joined the United Presbyterian Church on the day of his inauguration in 1953. Some say he chose that denomination because Abraham Lincoln (1861-1865) attended Presbyterian services. Lincoln never officially belonged to any Church, but he was a man of deep spirituality.

James Buchanan (1857-1861), whom Lincoln followed, was also a Presbyterian, and James K. Polk (1845-1849) had a Presbyterian identity when he was in the White House, as did Andrew Jackson (1829-1837).

Jackson went to church with his wife Rachel throughout their married life. He even built a Presbyterian church for her near their estate in Tennessee. It was not until after his wife's death, following his election in 1828, that he fulfilled a promise to

her by being baptized and making a "profession of faith."

Polk is possibly the only president who literally became a church member on his death bed. He and his wife were faithful worshippers at First Presbyterian Church in Washington during his term, and Polk had a Presbyterian heritage. But he confided in his diary in 1845 that his religious inclinations favored the Methodist Church. A few days before he died in 1849, he was baptized by a Methodist clergyman.

William McKinley (1897-1901) was a zealous Methodist. President Nixon's practice of holding Sunday worship in the White House (see *December issue*) is believed to be unprecedented. McKinley, however, invited his friends to sing hymns at the executive mansion on Sunday evenings, as did Rutherford B. Hayes (1877-1881).

Hayes, Andrew Johnson (1865-1869), and Ulysses S. Grant (1869-1877) attended Methodist churches without joining. Many historians discount reports that Grant made a late-life decision to join. Hayes summed his religious sentiments this way: "I am not a subscriber to any creed. I belong to no Church. But in a sense satisfactory to myself and believed by me to be important, I try to be a Christian."

Ten presidents have belonged to the Episcopal Church or been "nominal" Episcopalians. Known as confirmed members were John Tyler (1841-1845), Franklin Pierce (1853-1857), and Franklin Delano Roosevelt (1933-1945).

The "nominal" list includes the first five presidents, who might better be called "nominal Anglicans." These were George Washington (1789-1797); John Adams (1797-1801), who almost entered the Congregational ministry; Thomas Jefferson; James Madison; and James Monroe. William Henry Harrison (1841) was baptized in the Episcopal Church but was probably

never confirmed, according to Dr. Bonnell. Zachary Taylor (1849-1850) was also nominally Episcopalian.

The nature and style of Washington's church relation and religious persuasions are matters of some debate. His attendance at worship was apparently spotty; he kissed the Bible at his first inauguration, however, and he spoke often of divine Providence.

Two presidents, Millard Fillmore (1850-1853) and William Howard Taft (1909-1913), were Unitarians. Fillmore was rebuffed by his denomination on the slavery issue after he left the White House, and he drifted away from the Church of his youth.

In 1908 doubt existed that the people would vote for a Unitarian although not as much as in 1928 when Alfred E. Smith, a Roman Catholic, was defeated by Herbert Hoover (1929-1933), a Quaker.

Candidate Taft said, "If the American electorate is so narrow as not to elect a Unitarian, well and good. I can stand it."

While neither Hoover personally nor his religion was the culprit in 1928, opposition to Smith because of his Roman Catholicism was ferocious. This spurred continuing attempts to rid the nation of religious prejudice. (The National Conference of Christians and Jews was formed as a direct result of the bigotry in the 1928 election.) Such efforts had considerable success, as witnessed by the election of John F. Kennedy (1961-1963) in 1960.

James Madison made the most forceful strides for religious liberty of any early president. Not so well remembered but quite significant in the nineteenth century was Andrew Johnson's forceful opposition to the anti-Roman Catholic Know-Nothing Party.

Two presidents have been Baptists: Harding and Harry S. Truman (1945-1953); two, Congregationalists: John Quincy Adams (1825-1829) and Calvin Coolidge (1923-1929); two, Dutch Reformed: Martin Van Buren (1837-1841) and Theodore Roosevelt (1901-1909); and two, Disciples of Christ: James A. Garfield (1881) and Lyndon B. Johnson (1963-1969).

Garfield, who had one of the shortest presidential terms, was a Disciple of Christ lay preacher before turning to politics.

The practice of Johnson, the other Disciple president, of attending many churches is typical of chief executives

across the years. Johnson went often during White House years to Episcopal churches—his wife is an Episcopalian—and to Roman Catholic worship, frequently with his daughter, Luci, a convert to Roman Catholicism. This was also true of the Truman years, with Mrs. Truman an active Episcopalian.

Some presidents have genuinely preferred one Church over others for theological, social, or personal reasons. Most have assumed that Christianity and "religion" are practically synonymous, yet the majority have clearly realized that the U. S. is a nation of religious pluralism in which a president's religious expressions must never violate any citizen's conscience.

In a sense, the presidency attracts candidates who, while they may not be personal eclectics, can appreciate a broad definition of religion.

Few presidents have had academic training in theology; all have said they wanted to avoid religious partisanship. Some slips have occurred. For example, Thomas Jefferson, author of the Bill of Rights, was troubled by Calvinistic doctrine as he understood or misunderstood it, and he did not hesitate on occasion to register grievances against Presbyterians.

William Howard Taft, the Unitarian, told a rally in 1910 that Protestants, Roman Catholics, and Jews agreed that the Sunday school was "absolutely necessary to secure moral uplift and religious spirit." That could hardly have pleased Roman Catholics and Jews since the Sunday school was then a Protestant institution.

Appeals by presidential candidates or incumbents to religious groups are common, but Americans are not naive when it comes to the many dimensions of political motivation.

Most Americans expect their presidents to be familiar with the Bible, publicly respect religious institutions, and feel belief in God is essential to national welfare.

And probably all presidents have agreed with an assertion made by George Washington:

"There was never a people who had more reason to acknowledge a divine interposition in their affairs than those of the United States; and I should be pained to believe that they have forgotten that agency or that they failed to consider the omnipotence of that God, who is alone able to protect them."

IN THE FAMILY

During the past few years several dioceses have been using, or have been considering, regional editions of *The Episcopalian*.

Next month the Diocese of Central Pennsylvania edition will start its third year. Most parishes in the diocese receive this edition, which includes *The Episcopalian* with the Central Pennsylvania *Churchman*, an eight-page insert produced and printed in the diocese.

The Diocese of Pennsylvania is expanding its use of *The Episcopalian* with *Diocesan News* in 1973 through a dollar-for-dollar plan in which diocese and parish share the cost of the combined edition.

Next month families in the Diocese of Northern Michigan will be receiving their first copies of an edition which combines *The Episcopalian* and *The Church in Hiawathaland*. The Northern Michigan insert will also be produced and printed locally.

In our September "Leaders' Digest," a planning guide sent each month to rectors of parish plan churches, we suggested parishes make mobiles to highlight forthcoming Christian education curriculum.

The Rev. Robert Snyder, St. Faith's, Havertown, Pa., went us one better. He made a sermon. A gigantic mobile, hung in the church's chancel, greeted Sunday morning worshippers. It contained a cross, a Bible, a chalice, a Prayer Book, a copy of Services for Trial Use, a Hymnal, a banner, and a poster.

In the midst of these symbols for the Word, the sacraments, worship and faith, hung a current copy of *The Episcopalian*.

Mr. Snyder, in an explanation of the mobile, said the magazine "comes into our homes and represents our remaining in touch with the larger Church as it seeks to lend direction to our lives and the life of this parish."

We wish we'd said it, but we're doubly happy Mr. Snyder did.

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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.

Latin and meaning 'to aid.' So I ask you in all seriousness: *Please* don't talk about a bishop *coagitor*."

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The Rev. R. J. Bunday, rector of St. Andrew's Church, Box 644, Emporia, Kan. 66801, has six black cassocks and 12 cottas in good condition to give to a mission church, and he is willing to pay postage.

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A London vicar forthrightly faced—and solved—the problem. Onlookers in London, however, who didn't know what was up, were frightened and curious to see the Rev. Lloyd Jenkins dangling on a rope from a 14-story apartment building. Later the Anglican clergyman explained to police that he was practicing for an attempt to climb Switzerland's Eiger Mountain.

"As there are no mountains in the East End of London," Mr. Jenkins said, "I have to make do with what's around to prepare for the real climb."

NOW, THERE'S A TITLE!

Many dioceses have recently elected bishops coadjutor, and several more soon will. We should like to share a paragraph from a sermon on the subject given by Canon C. Rankin Barnes, St. Paul's Church, San Diego, Calif.

"Over 50 years have now passed since our diocese first elected a bishop coadjutor. . . . Hence it is not strange that many Episcopalians have since been asking, 'Just what *is* a bishop coadjutor?' The modifying adjective is a distinctive one, coming directly from

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