

Title: *The Episcopalian*, 1974

Digital Copyright Notice

Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send requests for permission to re-publish to:

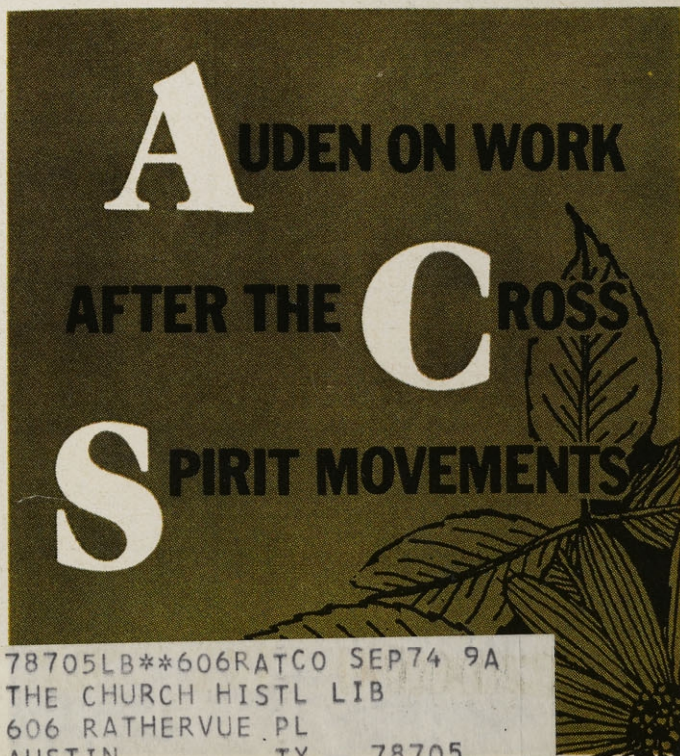
Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

THE Episcopalian

APRIL, 1974

LIBRARY & ARCHIVES
CHURCH HISTORICAL SOCIETY
AUSTIN, TEXAS



A UDEN ON WORK
AFTER THE C ROSS
S PIRIT MOVEMENTS

78705LB**606RATCO SEP74 9A
THE CHURCH HISTL LIB
606 RATHERVUE PL
AUSTIN TX 78705

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

DIRECTORS

Robert E. Kenyon, Jr., President
John H. Leach, Vice-President
Elliott Odell, Vice-President
Arthur Z. Gray, Secretary
Samuel W. Meek, Treasurer
John M. Allin, Isabel Baumgartner,
William McK. Chapman, Margaret Cousins
Ivol I. Curtis, George T. Guernsey III,
L. Philip Ewald, James F. Fixx, Robert L.
Hartford, Kennett W. Hinks, Howard
Hoover, Ralph E. Hovencamp, Inez Kaiser,
William S. Lea, Elizabeth B. Mason,
James Milholland, Jr., Hiram W. Neuwoehner, Jr.,
Thomas J. Patterson, John W. Reinhardt,
Robert A. Robinson, Dean T. Stevenson,
Jean Ann Vincent, Samuel G. Welles,
Alan D. Williams, John E. Hines, ex-officio

EDITORS

Henry L. McCorkle, editor-in-chief
Judy Mathe Foley, managing editor
Jeannie Willis, editor-at-large
Emmaretta Wiegart, production editor
A. Margaret Landis, associate editor
Janette Pierce, associate editor
Harriette M. Padgett, assistant to editors
Robert Wood, art consultant

CONTRIBUTING EDITORS

Richard J. Anderson, Leonard Freeman,
Salome Hansen, Martha C. Moscrip,
Mary Morrison

BUSINESS DEPARTMENT

Leila Seitz Cooke, advertising manager
Helen Kingan, business manager
Marcia Petzold, circulation manager
Anita Spence, ass't circulation manager
Jean B. Weir, parish consultant
Edward T. Dell, Jr., production consultant

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

The Episcopalian, April, 1974
Vol. 139, No. 4

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
OFFICE: 1930 Chestnut St., Philadelphia,
Pa. 19103. Copyright©1974 by THE EPIS-
COPALIAN, Inc. No material may be repro-
duced without written permission. Manu-
scripts or art submitted should be accompan-
ied by self-addressed envelope and return
postage. Publishers assume no responsibility
for return of unsolicited material. THE EPIS-
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

ABOUT MORNINGSTAR: SOME REFLECTIONS BY ONE OF YESTERDAY'S YOUTH

A lot of talk today is about the new re-
ligious revival among the young. The na-
tion's campuses, once the hotbed of rev-
olution in politics and culture, have set-
tled down and are again the "knowledge
factories" against which the students of
the sixties rebelled. Today's students
don't seem to mind so much.

Yet not all have settled down to the
cautious, buttoned-down lifestyle of the
fifties. Fervor is among the young to-
day, not all to be sure, not even a ma-
jority, just as a majority in the sixties
never participated in a demonstration.
But among that significant minority
which shapes the mood of a place and
time, fervor is directed not at political
change but at the quest for spiritual
values.

This may not be particularly evident
on a given campus, but it was plain in-
deed to anyone who attended Morning-
star Conference for college students held
recently in Miami, Fla., sponsored by
the Episcopal Church. I attended both
the Morningstar Conference and the last
national Episcopal College Conference
held at Princeton in 1967. These two
conferences were as different as night
and day.

Princeton was intense, immersed in
"issues," filled with speeches about so-
cial problems and with caucusing among
"interest groups." If you wanted to wor-
ship while you were at the conference,
you went to the nearest church in town.
Morningstar was relaxed, person orien-
ted, affirming, frightened silly of any is-
sue which was potentially divisive, and
centered entirely around worship.

The difference between these two
conferences is the most accurate and
vivid expression I have witnessed of the
difference between the sixties and the
seventies in America. The sixties saw a
resurgence of faith in the City of Man.
The young cried out against injustice
and abuse of power because we believed
fervently that these wrongs could be
righted.

Today's young have no such confi-
dence. Instinctively they look with
equal fervor to the City of God, to
Christ's Kingdom.

I can only hope that we have room
in the Church for the insights and as-
pirations of both this generation of the
young and the one that immediately pre-
ceded it. Christian activism allowed to
wander too far from its spiritual roots

quickly degenerates into Enlightenment
humanism whereby we deprive ourselves
of anything distinctively Christian. This
was the mistake of my student genera-
tion.

On the other hand, the retreat from
activism in evidence among today's
youth and reflected at Morningstar runs
the risk of becoming a-historical and
hence unfaithful to the biblical God
who acts in human history to make all
things new.

Somewhere we must create a fellow-
ship which both self-consciously par-
ticipates in the universal Body of Christ
and understands that participation as
the basis of and context for ethical ac-
tion in the world. Perhaps a second
Morningstar Conference could contrib-
ute to the creation of such a fellowship.

David Banks
Louisville, Ky.

CAN YOU HELP?

We invite communication with diocesan
and inter-diocesan committees or spon-
sors of programs in the continental Unit-
ed States making efforts to reach out in
any way to the growing Hispanic com-
munity. We are interested in sharing
plans and experiences of pilot and on-
going projects, primarily those under-
taken in English-speaking parishes.

We find a severe lack of published
material, tracts, and information con-
cerning resources for religious films and
programs usable in the Episcopal
Church. We would gladly exchange
ideas, literature, experiences, materials,
and plans.

Clergy or laypersons responsible for
or involved in such ministries are cor-
dially invited to write:

The Rev. Canon Edmund W. Olifiers,
Jr., Chairman, Hispanic Committee of
the Diocese of Long Island, Box 165,
Lindenhurst, N.Y. 11757

The Rev. Luis Quiroga, Chairman, In-
ter-diocesan Committee for Hispanic
Work, 326 Clinton St., Brooklyn, N.Y.
11231

PIANISSIMO

I have wanted to write on a subject
which has concerned me for a long time.

When one goes to church, one is sup-
posed to kneel and say personal prayers
before the service starts. But the organist
is playing with vigor—Bach or some
other music.

How can one pray with such loud
music? I feel it should be soft and de-
votional, conducive to personal prayer.

I would like to know if others agree
with me.

Ella Reece Phillips
Charleston, S.C.

The Episcopalian

You can't be turned down for this Insurance if you're 55 to 87!



Here is a life insurance plan that can be yours for the asking if you inquire before May 10, 1974. No ifs, ands, or buts! Not only is no physical examination required, but the policy is actually issued to you without a single health question!

LIFE PLAN 55 PLUS

... was the first individual life insurance program that guaranteed acceptance to everyone who qualified by age. This program leading to permanent life insurance is guaranteed to every man and woman between 55 and 87—regardless of any other insurance carried.

This protection is recommended to their members by two of America's highly respected national nonprofit organizations for the mature: The National Retired Teachers Association (NRTA) and The American Association of Retired Persons (AARP). This plan is underwritten by Colonial Penn Life Insurance Company of Philadelphia, Pennsylvania, specialists in serving the specific needs of America's older population.

A Protection Breakthrough for Every Older Person!

LIFE PLAN 55 PLUS is a distinctive concept in life insurance, achieved as a result of the years of effort Colonial Penn has devoted to meeting the insurance needs of mature people.

The goal was a life insurance program we could make available to all mature people—a program whose cost would be reasonable and whose benefits would be worthwhile. With LIFE PLAN 55 PLUS the Colonial Penn Life Insurance Company has succeeded. This plan is possible only because of the preliminary benefit period which is two years if you are 65 or over and three years if you are under 65. During this preliminary benefit period full benefits are paid only for accidental death occurring within 90 days of the accident. (Accidental death means death which is caused solely by external, violent and accidental means and which occurs as a result of bodily injury directly, proximately, and independently of all other causes.)

Should death be of natural causes during the preliminary benefit period every penny of premium paid by you will be returned to your beneficiary—plus 5% interest! (In addition to sickness, the following are considered natural causes: death resulting from suicide; bodily or mental infirmity; gas inhalation or taking of poison; medical or surgical treatment; infection; and acts of war.)

AFTER THE PRELIMINARY BENEFIT PERIOD, THE FULL FACE AMOUNT OF THE POLICY IS PAID FOR DEATH FROM ANY CAUSE.

LIFE PLAN 55 PLUS enables the older person to obtain worthwhile benefits for his insurance dollar—and, at the same time, guarantees acceptance for all applicants—even those who ordinarily wouldn't qualify for life insurance.

The cost? JUST \$6.95 A MONTH!

No matter what your age, your sex, or the condition of your health, you pay just \$6.95 a month. The amount of coverage you receive is based on your sex and age. However, once you are insured the amount of your insurance will never go down, and your payments will never go up!

Act Now—You Have Nothing to Lose!

To obtain full information on LIFE PLAN 55 PLUS in time to take advantage of this opportunity to become insured, please mail the coupon before May 10, 1974. After this date and between guaranteed acceptance enrollment periods... you will be required to answer several important health questions in order to obtain this protection.

Even if you are not old enough for this insurance, you may want the information for another member of your family.



COLONIAL PENN LIFE INSURANCE CO.

5 Penn Center Plaza, Philadelphia, Pa. 19103

*Service Mark Policy Form Series 3-82-037(A) 3-82-038(A)

With LIFE PLAN 55 PLUS insurance...

- * Everyone between 55 and 87 can get this life insurance—no one will be refused!
- * You receive a policy created for the needs of mature persons!
- * There are no health questions!
- * Your insurance cannot be cancelled for any reason as long as you maintain your premium payments. (You, of course, can cancel any time you wish.)
- * You know that this policy has been recommended to their members by both the National Retired Teachers Association and the American Association of Retired Persons!

REMEMBER—To take advantage of this guaranteed opportunity to obtain LIFE PLAN 55 PLUS without answering any questions about your health, please mail the coupon before May 10, 1974. Full information and your guaranteed issue application will be on their way to you at once by mail, and you will be under no obligation.

Minnesota residents, you will receive special information.

New York residents, for information about the LIFE PLAN 55 PLUS policy available to residents of your state, ages 55 to 72 for men and ages 55 to 75 for women, write to: Intramerica Life Insurance Company, 555 Madison Avenue, New York, N.Y. 10022.

North Dakota residents, acceptance is not guaranteed, but a few health questions and liberal underwriting assume acceptance of most applicants.

This plan is available in all states except: Ark.; Colo.; Ill.; Kansas; Mich.; N.J.; Pa.; West Va.; Wash., D.C.; Tex.; N.H.; Ky.; Fla. and Idaho

LIFE PLAN 55 PLUS Insurance Program

EP1

Colonial Penn Life Insurance Company
5 Penn Center Plaza, Philadelphia, Pa. 19103

I am interested in LIFE PLAN 55 PLUS Insurance. Please send me full information and an application by mail.

I understand that I will not be obligated in any way.

NAME _____ AGE _____
(Please print)

ADDRESS _____

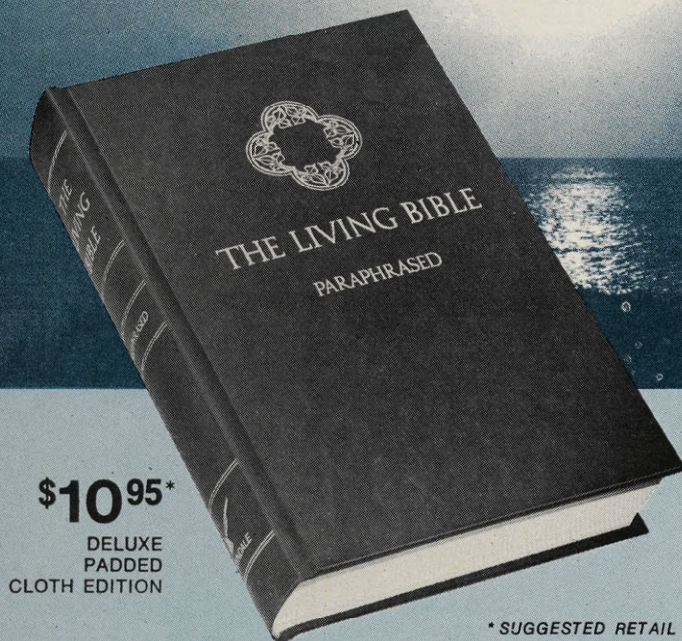
CITY _____ STATE _____ ZIP _____

*Service Mark of Colonial Penn Life Insurance Company.

When *Faith* Is Important

...read The

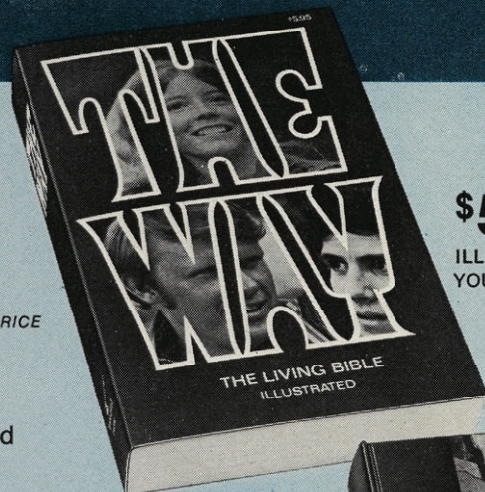
Living Bible



\$10⁹⁵*

DELUXE
PADDED
CLOTH EDITION

* SUGGESTED RETAIL PRICE



\$5⁹⁵*

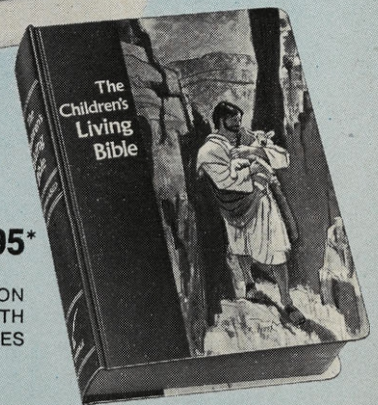
ILLUSTRATED
YOUTH EDITION

The Bible is the source book of faith. Wisdom. Guidance. Principles. It's people put under pressure and coming out stronger. It's what God is trying to tell us.

Unfortunately, many people have had trouble understanding the language of the Bible. But THE LIVING BIBLE is different from most versions. Instead of being translated word for word, entire thoughts are changed into today's language. The result is that people not only can understand the Bible, but they also want to read it.

THE LIVING BIBLE took 16 years to paraphrase, but since its introduction less than three years ago, more than 18 million copies are in print. The enthusiastic reaction of millions of people is proof that here's a Bible which can make God's messages come alive in today's world.

So examine a copy of THE LIVING BIBLE this week. You'll see and understand the difference.



\$5⁹⁵*

CHILDREN'S EDITION
WITH
FULL COLOR PICTURES

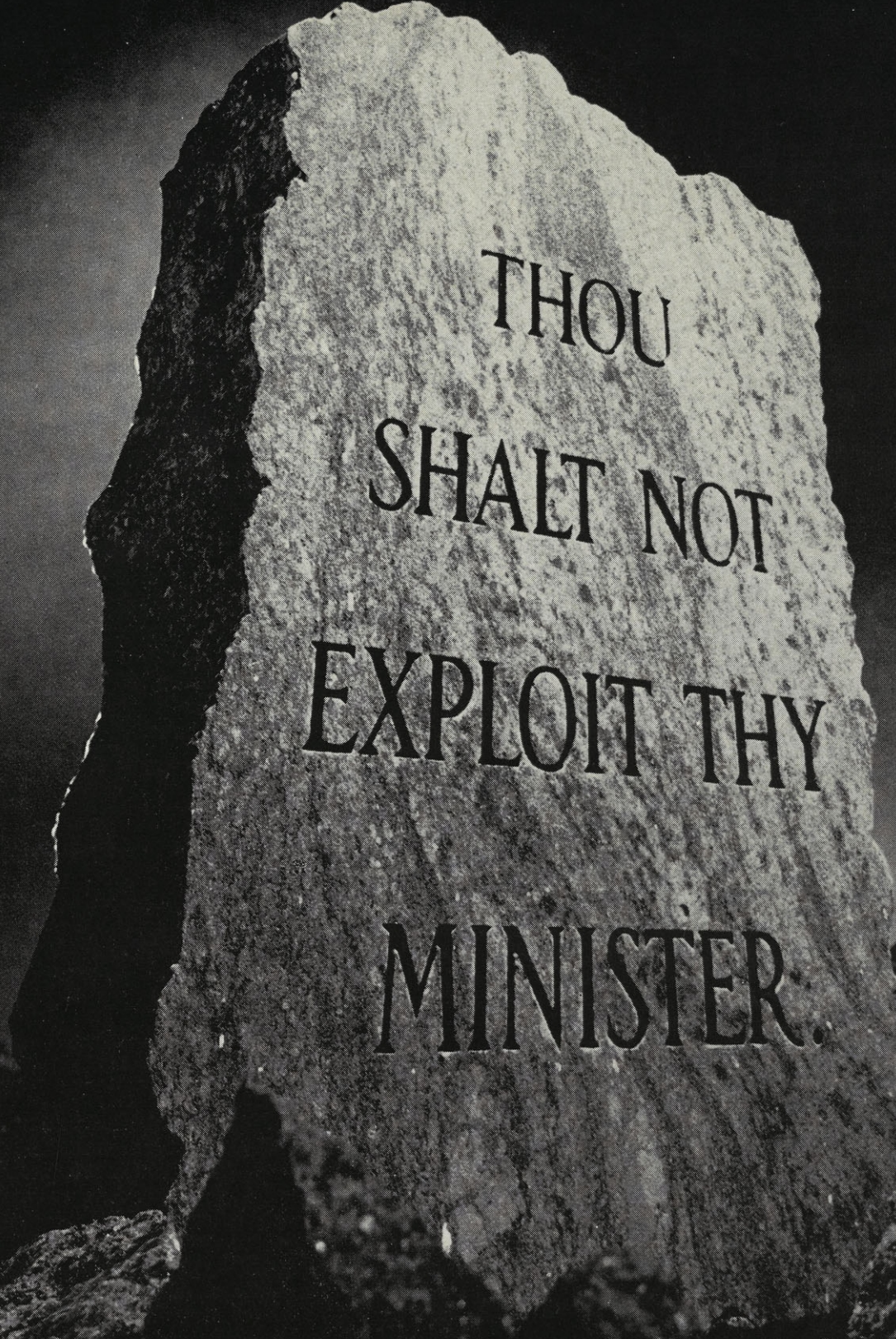
AVAILABLE WHERE BOOKS ARE SOLD

BOOKS TO LIVE BY

Tyndale House

PUBLISHERS, WHEATON, ILL. 60187





THOU
SHALT NOT
EXPLOIT THY
MINISTER.

For free copies of informative *Booklet 74-A* on ways concerned laity can be sure they are not exploiting their minister, plus reprints of this advertisement, call or drop us a card.

Helping thoughtful laymen is one of the ways we serve those who serve.

MINISTERS LIFE and casualty union

Ministers Life Building • Minneapolis, Minnesota • 55416



Copyright 2024. Domestic and Foreign Missionary Society. Permission required for reuse and publication.

**Anniversary editorial:
A year for changing**

The central fact of the Christian religion—the Resurrection of Jesus the Christ—is about to spring fresh upon His followers and a winter-weary world.

We have had a long Lent. Forty months instead of forty days, some would say, full of man's inhumanity toward man, of wars and oppression, kidnappings and hijackings, national corruption and international blackmail.

Somehow, we have the feeling that Easter 1974 will be a special season, that the movement of the Spirit upon the land will gain momentum, that a few small victories will cut the gloom of man's current condition. Perhaps it was ever thus, this time of the year. Nevertheless, we're bullish on the Gospel of Hope.

This month we celebrate our fourteenth birthday as a publication of the Episcopal Church and move on into a year of changes. As most of you know from reading our March editorial, we are changing format with the June issue.

The transition from magazine style to tabloid style means not only good stewardship but an opportunity to tie more Episcopalians together throughout the country. We believe that this change will offer the whole Church intriguing ways to reach each home with a monthly periodical which contains the best of local, diocesan, national, and worldwide coverage at a reasonable price.

In essence, the new *Episcopalian* will be a monthly 24-pager with provision for a variety of diocesan and other regional and special interest editions, all prepared separately but printed and carried together, saving time, effort, and money.

All current subscribers will receive the new *Episcopalian* without any increase in prices despite the awesome acceleration of paper, printing, distribution, and postage costs these past two years. In fact, our new arrangement will provide more than 5 percent more space to readers this year than last. And in addition we are planning a special bonus issue in October.

We will start with seven regular editions: Central Pennsylvania, Pennsylvania, Northern Michigan, South Carolina, Kentucky, Professional Supplement (for the clergy), and national. Our first special interest section, The Armed Forces Newsletter, will begin next month. And we have been talking with several dioceses who may wish to join in this co-operative effort later on this year or in 1975. Again, we welcome your suggestions, comments, and questions as we move on to new ground in a pub-

lishing tradition that began more than 140 years ago with *The Spirit of Missions* and has continued with *Forth* (see below) and *The Episcopalian* magazine.

—The Editors

**William E. Leidt:
Forth to a new life**



I didn't know what to think in 1959. There I was, succeeding the renowned William E. Leidt as editor of the Church's national paper. Would he be gruff, angry, reserved? Would he just ignore me? Obviously I didn't know him well enough then even after ten years as a colleague in the print and paper vineyard. The veteran editor-publisher of FORTH told me frankly how things were, invited me to understudy him without any conditions, and made the transition as easy and gracious as he was as a person.

William E. Leidt, for more than thirty years an editor, author, and publisher for the Episcopal Church, died February 27 at 73 after a long illness painful to spirit as well as body.

I choose to remember him as a busy missionary in print, handling a host of concepts and details with ready smile and urbane assurance. He was a master of type and art, a canny judge of character and skill, and a man who enriched the whole Church through four decades of creative lay ministry.

—H. L. M.

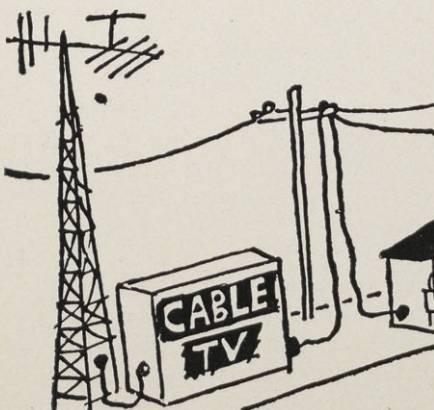
The Episcopalian



Page 8



Page 10



Page 33

THE Episcopalian

CONTENTS

- 6 Anniversary Editorial: A year for changing
- 6 William E. Leidt: Forth to a new life
- 8 What Happened After the Cross? *by John T. Townsend*
On what basis do we believe in the Resurrection?
- 10 The Down and Up Side of the Cross *by Peter E. Camp*
It's hard to climb up there
- 12 On Work, Agriculture, and Science *by W. H. Auden*
The second in our Lenten study series
- 16 Remember the Captain's Secret *by Alexander D. Stewart*
Gauging movements of the Spirit in the Church today
- 18 Report from a Convert *by Hulda S. Muldoon*
- 19 Report on a Conference *by A. Margaret Landis*
- 20 A Parish that Prays *by A. Margaret Landis*
In Darien, Connecticut, impossible dreams come true
- 22 Speak of the Spirit *an interview from Donald Becker*
The Archbishop of Canterbury on The Exorcist and the Church
- 23 The Exorcist Revisited *by Janette Pierce*
- 23 Choose! *by Jed H. Taylor*
- 24 Resources for Charismatics
- 26 Which Comes First: The System or the Student? *by Janette Pierce*
An unusual Virginia school for unusual times
- 28 Churchmen Speak on Impact of Holy Spirit at Trinity Institute
- 30 Words for Today
Comments from a year's worth of Episcopalians
- 32 Developing the Narrow View *by Leonard Freeman*
Communication can be a two-way conversation
- 33 Some Narrow-Minded Successes *by Janette Pierce*
Try these two-way conversations that work
- 43 Lenten Study Series Guide

Columns and Comments	43	Quiz and Questions
2 Switchboard	44	Book Reviews
19 Calendar of Events	46	Episcocats
34 Worldscene	46	Exchange
39 Changes in the Episcopate	47	Educational Directory

What Happened After the Cross?

by John T. Townsend

**How much do we
really know about
the resurrection
of Jesus Christ?
How much do we
need to know?**

The affirmation that Jesus rose from the dead has formed an essential part of the Christian message from New Testament times to the present. Because of the importance of this affirmation, modern Christians are sometimes surprised to learn it is not based on eyewitness testimony. Rather the belief in Jesus' resurrection was inferred from other related events: various appearances of Jesus after His crucifixion and the finding of His empty tomb.

Whether such inferences are valid or not is of prime importance to the followers of our Lord. Apart from the Resurrection, we have little to differentiate Jesus from certain other messianic and prophetic figures of the day. When they died, none of their followers ever claimed a resurrection. On what evidence, then, can we affirm the resurrection story?

The earliest known list of resur-

rection appearances is found in Paul's first letter to the Corinthians, 15:3-9. This list mentions six appearances to various persons and groups, including appearances to Cephas (the Aramaic for Simon Peter), whom Paul knew well, "to over five hundred brethren on the same occasion,"* and to the Apostle Paul himself. The passage provides no details of the appearances except the simple assertion that the risen Lord "was seen."

The appearance, however, must have involved more than a simple, visual experience since through it Paul received the Gospel that he preached and a commission to preach it (Gal. 1:1, 11-12, 16). Moreover, Paul furnishes us with a description of resurrection in general and depicts it as a re-creation in which all receive new-model, spiritual bodies (I Cor. 15:35-44). Thus for Paul the resurrection of Jesus was not simply a revival of a corpse in the tomb.

The Gospel stories differ somewhat with Paul's record. They record appearances which Paul does not mention and are silent about others he does mention. Also, the Gospel accounts contain details lacking in Paul which unfortunately we cannot uncritically accept in their entirety and which may have been added for apologetic purposes. For example, the various allusions to the risen Lord's being touched and handled (Lk. 24:39-43; Jn. 20:25-27) might easily have been added to convince the skeptical that the figure seen was not a phantom or ghost (cf. Lk. 24:36).

With such exceptions, however, the Gospels do agree with the Pauline implication that the Resurrection was no mere revival of a

corpse. The resurrected Jesus of the Gospels is transformed, so transformed that His followers do not immediately recognize Him (Lk. 24:16; Jn. 20:14, 21:4).

Paul does not mention the story that Jesus' tomb was found empty on the third day after His crucifixion. It does occur in all four Gospels. That someone invented such a story to prove that Jesus had risen is unlikely because a non-believer would see the empty tomb as evidence of Jesus' body's being removed, not its resurrection (cf. Matt. 27:62-66).

The stories themselves are not without difficulties. They differ over the number and names of the women who visited the tomb. Also, the fact of the empty tomb, if interpreted as a sign of the Resurrection (Mk. 16:5-7), implies that the buried corpse has come alive again while the appearance narratives suggest that the risen body of Jesus is a new creation.

The New Testament resurrection narratives seem generally reliable but are subject to unbelieving interpretation. The women who visited the empty tomb may well have gone to the wrong one, or the body may have been removed. The multiple appearances may have been mere hallucinations.

Such explanations, however, do not account for one other overwhelming fact, the existence of the post-Resurrection believing community of Christians. The followers of Jesus might have imagined that Jesus overcame death if during His lifetime they had revered Him as some kind of divine being whose kingdom was not at all of this world. They might have imagined the resurrection appearances if they had seen Jesus as



some otherworldly, spiritual teacher. Yet the Gospels consistently maintain that such was not the case.

Whatever Jesus may have thought about Himself, His followers thought of Him as a messiah who would give Israel an earthly freedom that included political freedom from Rome. Even at the time of Jesus' arrest in Gethsemane, one disciple saw Jesus as a leader whom he must defend with the sword (Mk. 14:47; Jn. 8:10). For such followers the Cross meant failure, not hope.

Luke caught their mood in the words of a disciple named Cleopas as he walks along the road to Emmaus: "We had hoped that He was the One who was about to redeem Israel" (Lk. 24:21).

But Jesus did not redeem Israel, at least not politically. Rome was still the master, Israel still the slave, and Jesus had suffered defeat upon a Roman cross. Yet those who had followed the earthly Jesus soon became the early Church: not a community gathered to commemorate their late leader and carry on political ac-

tivity but a Church which now worshipped Jesus as the Lord who shared the name and honor of the Godhead.

The Cross upon which Jesus met final defeat had now become the Christian banner of victory. The early Christians rejoiced that through this instrument their Lord had overcome death and now dwelt in their midst.

The early Christians attributed their new-found joy to the conviction that Jesus had risen from the dead. Their eyes had witnessed the risen Lord. Of course, they could not describe nor can we understand exactly what took place when the Lord appeared. To put such an experience into words is as difficult as describing the color red to one who is color-blind.

Some experiences are beyond description, at least to one who has not shared them. It seems difficult, however, to deny that the resurrection appearances of Jesus had an objective reality. They were not figments of pious imaginations.

Surely no Jewish follower of a messianic leader like the earthly Jesus would have imagined His resurrection. Even less would he have come to exalt Him as one who shared the name and honor of God. If the early Church had not preached the Resurrection, we would need to postulate some such event in order to explain how a group of disciples, hoping for some political salvation in a man named Jesus, became the Church which worships Him as Lord.

Few of us today will ever claim to have seen the risen Lord as did Peter and Paul. Chronologically we are far removed from those who have experienced the results of that first Easter. But our knowledge of the risen Lord need not be secondhand. As Christians we have come to know the Lord in our own lives, and in this sense we know firsthand that Jesus is not dead but living. ◀

The Rev. John T. Townsend is professor of New Testament, Judaism, and Biblical Languages at the Philadelphia Divinity School.

*All biblical quotations are Dr. Townsend's translation from the Greek.

The down and up side of the cross



having gone through it. The experience is somewhat like wearing a pair of new shoes and then taking them off. Then also, we feel good when we deprive ourselves. When do we really appreciate food or beauty or anything? When we have done without for a spell—the hungry are the ones who enjoy satisfaction.

Our goal, however, is not superficial involvement in the Cross-event. If we want to be with our Lord, the question to ask is WHERE. Where will we be in relationship to the Cross—on the DOWN or the UP side? Will we be down on the ground looking up at the Cross, or up on the Cross looking down? One of the reasons it is so hard to get ourselves up ONTO the Cross is we don't see ourselves on the down-side. We don't understand we have a lot to do with Jesus on the Cross and that forces in every one of us want to nail Him onto His death-tree. We are down among the crucifiers. To paraphrase the old maxim, "Those who don't realize they are a part of the problem can never be a part of the solution."

If it's hard to get ourselves into the picture on the down-side, it is even harder to let ourselves get onto the up-side of the Cross. Picturing ourselves in anything resembling Christ's position is extremely difficult. Let's face it—the Cross is a stumbling-block, no matter where we are in relationship to it.

The answer, of course, is simple (simple to say but extraordinarily complex in the doing): we need to look up to Jesus and the discipline of His life which made Him able to obey. We must put aside the easy compromises of the world and realize we cannot have a holy and

a comfortable Lent. We must make this pre-Easter season a time of decision to do the hard thing.

Robert Raines, in his *Creative Brooding*, has a moving true story about a man called Jack Shea, a successful senior-executive who was being groomed for the presidency of an oil company in Dallas. Then came the assassination of President Kennedy, followed by a magazine article which called the citizens of the city to task for not taking the risk to stand up to fanatic minorities.

Like many a sermon, the article made sense but didn't apply to him directly—not until one day his company made an impossible demand upon him: he "must agree never to comment publicly without formally clearing each word in advance and in writing." Jack Shea decided right then not to sign away his citizenship. He resigned, lost his standing in the community, became an outcast to his friends and a failure by worldly standards. In the process, however, he found his soul—he was a whole human being again, obedient to a higher call.

For the Christian, the up-side of the Cross represents the time when we must stop making compromises the time when, in order to preserve our integrity, we must obey. To let ourselves be on the up-side is a scary thing, but it is the only way left. It is the way that brings wholeness.

Will we be there when they crucify our Lord? If so, where? ◀

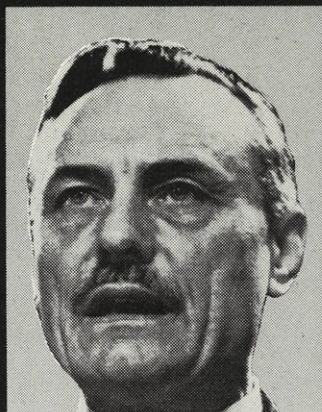
The Rev. Peter E. Camp combines his degrees from Williams College and the University of Pennsylvania's Wharton School of Business with his theological degree from Virginia Seminary. Presently he is associate rector at St. Peter's, Glenside, Pennsylvania.

Were you there when they crucified my Lord? So goes the familiar Good Friday hymn. In Lent we could perhaps more appropriately ask, "Will we BE there when they crucify our Lord?" How will we respond at the end of the forty days? Will we be involved? Will we be a part of the process?

Superficially, of course we can easily be involved in the Cross-event during Lent. We enjoy feeling guilty once in awhile, and the annual discipline of penitence can actually make us feel better for

CROSSROAD BOOKS

CURRENT AND CONTROVERSIAL



Enoch Powell



br. Roger



G. A. ffrench-Beytagh

Enoch Powell NO EASY ANSWERS

An unequivocal Christian, whose political stance seems often to conflict with the commands of Christianity, Mr. Powell here takes up the challenge of reconciling private beliefs with the demands of public life. In free-wheeling dialogues—with Trevor Huddleston, Malcolm Muggeridge, Douglas Brown, and others—he explores the relationships between the uncompromising teachings of Christ and the world's compromises. \$6.95

G. A. ffrench-Beytagh ENCOUNTERING DARKNESS

The arrest and imprisonment of the Dean of Johannesburg in 1971 aroused world-wide attention. Now, in an outspoken autobiography, this remarkable man tells how he came to enter the priesthood and how he faced the dark days of his imprisonment and trial for opposing South Africa's Apartheid policies. Here is the inspiring and unforgettable story of a man whose conviction, courage and leadership expresses the true spirit of the Church today. \$6.95

■ In **DARE TO LIVE: The Taizé Youth Experience** (\$2.95), an international group of young people offer a blueprint for the spiritual and material programs of their countries in the 70's.

■ **POLARIZATION IN THE CHURCH**, (Concilium Vol. 88) edited by Hans Kung and Walter Kasper (\$3.95) focuses on the fragmentation of human society and speaks eloquently of the necessary limits of pluralism.

■ An up-to-the-minute report of the Catholic Church's evolving position on marriage is provided by **THE FUTURE OF CHRISTIAN MARRIAGE**, (Concilium Vol. 87) edited by William Bassett and Peter Huizinga (\$3.95)

For a complete catalog of Crossroad Books, and free copy of New Book Review, write to:

THE SEABURY PRESS

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

Copyright 2024. Domestic and Foreign Missionary Society. Permission required for reuse and publication.

AUDEN ON Work,

We cannot treat a neighbor rightly unless we realize that he, or it, is not a copy of ourselves.

Now, let us return to Genesis. There God entrusts Adam with two tasks which he is to do for himself, not expect God to do for him.

Firstly, he is to give all the animals their Proper Names. To give someone or something a Proper Name is to acknowledge it as having a real and valuable existence, independent of its use to oneself—in other words, to acknowledge it as a neighbor. As Thoreau said: “With knowledge of the name comes a distincter recognition and knowledge of the thing.”

We cannot, however, treat a neighbor rightly unless we realize that he, or it, is not a copy of ourselves. Hence one role of science is to rescue us from animism and totemism. As Wittgenstein said: “*I* is not the name of a person, nor *Here* of a place, and *This* is not a name. But they are connected with names. Names are explained by means of them. It is also true that it is characteristic of physics not to use these words.”

Secondly, God commanded Adam to till and dress the Garden of Eden, but He did not give him gardening lessons. Adam was to discover for himself what he must do. Man is to use the powers of observation, foresight, and intelligence with which he has been endowed to act upon and modify his environment. Man, from the beginning that is to say, was created

a worker—work was not imposed upon him as a result of the Fall.

If it is not good that man should be alone, it is equally not good for him to be idle and do nothing, and the consequence of idleness is boredom and unhappiness. Perhaps that is why it is so hard, according to the Gospels, for a rich man to enter into the kingdom of Heaven.

Then the model given for all work and, as the Latin word implies, for all culture is agriculture. This helps to clarify the phrases in the first Chapter—“replenish the earth and subdue it: and have dominion . . . over every living thing that moveth upon the earth.”

Every good gardener knows that success in his work depends upon a friendly collaboration between himself and Nature. Though it is for him to issue commands and for Nature to obey them, he cannot be a tyrant who commands by whim or enforces obedience by violence. Only those commands can be fruitful which it is in the true interests of Nature as well as his own to obey.

The proper relation of a gardener to his flowers and vegetables is that of a father to his children, and a good father is always willing to learn from his children. There are insects that farm, but they can never improve on what instinct tells them to do. Human work always implies both respect for tra-

dition, for past experience, and an openness toward the future, a readiness to experiment and innovate.

It has been repeated *ad nauseam* that the psychological effect of the rise of the natural sciences—the effect of such discoveries as those made by Galileo, Darwin, and Freud—has been to reduce man’s pride and conceit. Nothing could be more untrue. In the medieval cosmology, the earth was only the center of the Universe in that it was its lowest point, so that all movement toward the earth was downward.

The revolution effected by the sciences has been exactly the opposite. Science has had two effects: one, from a Christian point of view, admirable, the other pernicious.

On the one hand it has liberated men from a misplaced humility before a false god. The god whose death Nietzsche announced was not the true God, though undoubtedly he was the god in whom many people who imagined they were Christians believed, namely a Zeus without Zeus’s vices, ruler, lawgiver, rewarder, punisher, the god nicely described by William Blake in his translation of Doctor Thornton’s Tory translation of the Lord’s Prayer:

Our Father Augustus Caesar,
who art in these thy Substantial
Astronomic Telescopic Heavens,
Holiness to Thy Name or Title,
& reverence to Thy Shadow....
For thine is the Kingship or Allegoric
Godship, & the Power, or War, & the Glory, or Law,
Ages after Ages in thy descendants,
for God is only an Allegory of Kings & nothing else.
Such a god is not a creator of

**There are insects that farm,
but they can never improve on
what instinct tells them to do.**

Agriculture & Science

Nature but like Zeus a god of Nature, so it was possible to think of natural catastrophes like Flood, Fire, Famine, Pestilence as "Acts of God," a phrase which is

God commanded Adam to till and dress the Garden of Eden, but He did not give him gardening lessons.

to be found to this day, I believe, in Insurance Policies. If there were such things, then not only would man be powerless to master them, but also it would be impious for him to try.

Science and Faith

The great achievement of the sciences has been to demythologize the Universe. Precisely because He created it, God cannot be encountered directly in the Universe—a storm, for example, is a natural phenomenon, not as in polytheism the wrath of Zeus. Just as when I read a poem, I do not encounter the author himself, only the words he has written which it is my job to try to understand. The Universe exists *etsi Deus non daretur*.

Such a discovery was inevitable and, in itself, good. Unfortunately, however, as a whole Christians failed to realize that it entailed a revision of their ideas about their faith. As Charles Williams, discussing the Renaissance, wrote:

Had chances been different, there might have been a revival of the old wisdom of Christ as *anthropos*; the secrets of Christendom might have enriched with new significance the

material world. It was not to be; the *anthropos* had been forgotten for the *theos*, and now the other *anthropos*, the Adam of St. Augustine, the *Homo sapiens* of science, preoccupied European attention.

Thus, if we ask as Christians: "Why, since science has made untenable a belief in a God who manifests His existence by direct action in the cosmos, is it possible for us as Christians still to believe in God's existence and not become atheists," then, our only answer can be: "Because we believe in the Incarnation."

Williams speaks of the revival of old Wisdom for earlier theologians had already sensed this. Thus St. Anselm wrote:

Quod fide tenemus de divina natura et ejus personis praeter incarnationem, necessariis rationibus sine scripturae auctoritate probari possit.



Wystan Hugh Auden

This is the second of four parts of a working manuscript on "Work, Prayer, and Carnival" by Anglican author W. H. Auden. The manuscript is arranged for Lenten reading and study.

(What we hold by faith about the divine nature and its persons, except for the Incarnation, can be proven by necessary reason without the authority of the Scriptures.)

Not a Myth

Commenting on this sentence, Rosenstock-Huessy writes:

"Except" means that the necessary reasons cannot explain our traditions and memories of the historical life and death of the founder of the Church.

Anselm says in another place that he could prove negatively that mankind could not have found peace without this historical experience. In other words, theology can go as far as to prove the negative situation of the world and a humanity without the Incarnation. From this assertion, it is clear that the fact that is excepted from reasoning the Incarnation is not an annex. It is present all the time in the mind of those reasoning.

The combination of speculation and tradition, then, is quite subtle: the historical experience forces the speculation onto a level it could not possibly attain otherwise. For instance, a world and a humanity without the Incarnation can be proven to be incomplete, to be in the red, to give a sound basis for despair and pessimism and agnosticism. If this is so, the co-habitation of two sequences of facts is the basis of theology in all its mental activity.

Christianity is not based on a myth or a legend. It is its honor to be an historical faith, based on events plus reason.

Continued on next page

Speech and Reality

The Incarnation, however, remains a matter of faith, not reason. The pagan gods often appeared to mortals disguised as human beings, usually for sexual reasons. So long as they were so disguised, no mortal was expected or could recognize their divinity. But at the moment of apotheosis, when they shed their disguise and appeared as they really were, it was impossible to doubt it.

Christ, on the other hand, appears on earth as a man, looking like any other man yet making the assertion: "I am the Way, the Truth, the Life: None cometh unto the Father save through me."

And, even after His resurrection, He does not appear to the whole world, only to a few disciples to whom He entrusts the task of preaching a fact to the world which they cannot prove.

The less happy effect of science, which is not due to the nature of science itself but to the sinfulness of men, including scientists, has been that, having dethroned an imaginary Zeus, we have set Man in his place as a superhuman ruler who can do anything he likes with impunity, one for whom, as for all tyrants, whatever is possible is necessary.

The effect of Darwinism on the public in general was certainly not to make him humbler. Men did not have to wait for Darwin to know that, like all mammals, they are viviparously born, must devour proteins, *i.e.*, other lives, defecate, copulate, and die.

Indeed, in pre-industrial societies, they felt a far closer kinship to the animal kingdom than most of us do. They did believe, though, that more was expected of men than of the rest of creation, that they could be guilty in the eye of God of sins while the rest of creation was morally innocent.

Today the knowledge that man as a biological species evolved out of less complex creatures is used only too often as an excuse for bad behavior. As Karl Krauss wrote:

When a man is treated like a beast, he says: "After all, I'm human." When he behaves like a beast, he says: "After all, I'm only human."

For example, the phenomenon of aggression in animals has been used to justify human violence as being only "natural." Such justification overlooks two facts. Firstly, no animal can let the sun go down upon its wrath: we, gifted with memory, can and all too often do. Secondly, as Konrad Lorenz has pointed out:

All living beings have received their weapons through the same process of evolution that molded their impulses and inhibitions: for the structural plan of the body and the system of behavior of a species are parts of the same whole. There is only one being in possession of weapons which do not grow on his body and of whose working plans, therefore, the instincts of his species know nothing and in the usage of which he has no corresponding inhibitions.

Do Miracles Exist?

Again, one frequently hears scientists speak of "random" events as if this was a demonstrable scientific fact. It is not. To say that an event is "unpredictable," at least in our present state of knowledge, is a factual description. To call an event random conceals, without admitting it, a metaphysical presupposition which lies outside the realm of science altogether, namely the dogma that there cannot be such a thing as Providence or miracles.

As a Christian, I believe in both by faith: I don't pretend I can prove them. For instance, the invention of photosynthesis, without which life as we know it would not exist, was certainly unpredictable. I can only say, though, it was a damned lucky event for us. As for miracles, I think the best definition is that of Rosenstock-Huessy: "A miracle is the natural law of a unique event."

Biologically speaking, it is almost a statistical absurdity that I should be walking the earth instead of a million other possible

people. But how can I regard this fact except as a miracle which I must do my best to deserve? Moreover, I am pretty certain the most died-in-the-wool behaviorist thinks of himself, whatever his conviction, as being "meant" to exist.

Today the consequences of this are becoming only too obvious. We all realize Goethe was right when he said: "We need a categorical imperative in the natural sciences as much as we need one in ethics." We are finding out to our cost that we cannot enslave Nature without enslaving ourselves.

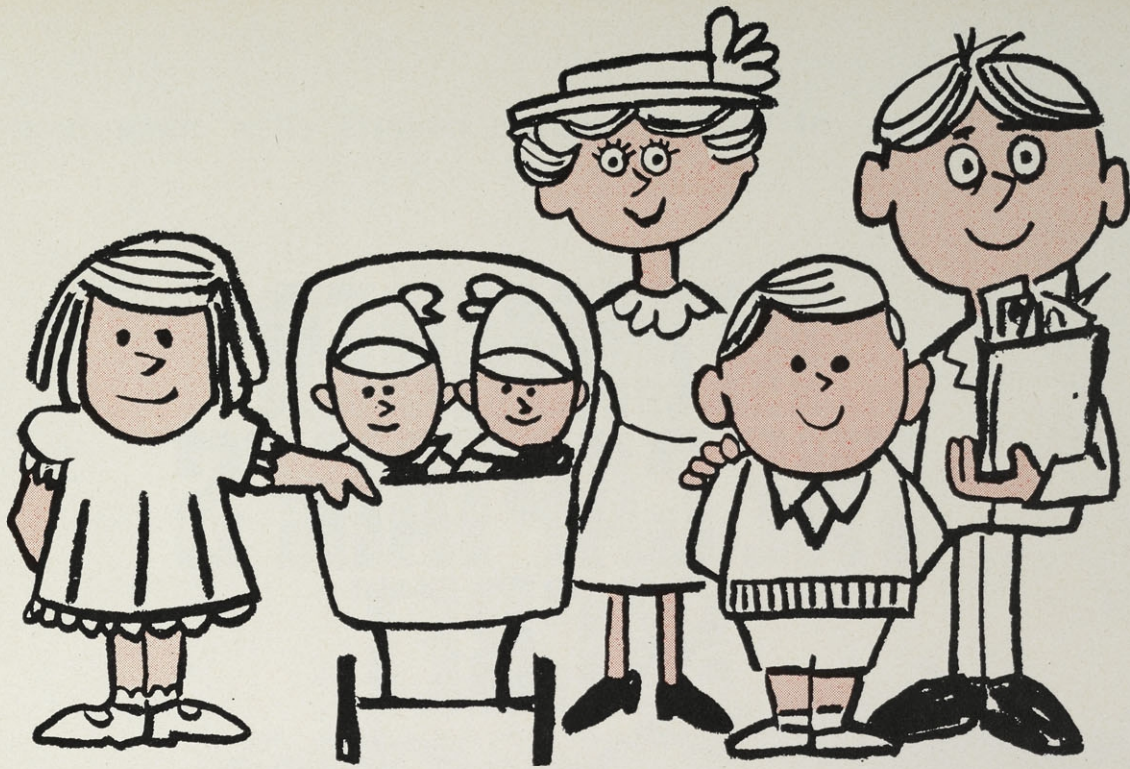
We Must Be Sculptors

If nobody in the Universe is responsible for man, then we must conclude that man is responsible, under and to God, for the Universe. This means it is our task to discover what everything in the Universe from electrons upward could, to its betterment, become but cannot become without our help.

This means re-introducing into the sciences a new notion of teleology, long a dirty word. For our proper relation to living creatures the analogy might be that of a good gardener or a good trainer of animals.

A well-trained, well-treated sheep dog is more of a dog than a wild one, just as a stray, terrified by ill-usage, or a spoiled lap-dog has had its dogginess debased. For our relation to non-living matter the analogy might be that of a sculptor. Every sculptor thinks of himself not as someone who forcibly imposes a form on stone, but as someone who reveals a beautiful form already latent in it. The world will be a more pleasant place when it is generally realized that every time we make an ugly lampshade, we are torturing helpless metal; every time we make a nuclear weapon, we are corrupting the morals of a host of innocent neutrons below the age of consent.

As a Christian, I do not think we can achieve this unless we listen to the voice of the Living God who can be personally encountered not in the natural universe but only in prayer. ◀



How to buy \$100,000 of Life Insurance when you need it **MOST** ...and can afford it **LEAST**

How would you like to have \$100,000 of life insurance at a premium you can afford—at precisely the period in life when you need it most? You can. Church Life offers you a plan of low-cost coverage which decreases year after year until it reaches zero at age 65. It is excellent basic life insurance for those years when you are raising and educating your children, paying off the mortgage and providing for your wife should she become a widow before Social Security takes over in her later years. As the financial burden that

would be incurred by your family in the event of your death decreases over the years, the coverage decreases too—and this is why the cost to you can be kept so low.

If your family would have lost at least \$100,000 of your future earning power had you died yesterday, this could be the answer to your problem of adequately providing for them—at minimum cost to you.

Send the coupon today asking for further information. We will write back with full details. No agent will call.

CHURCH

LIFE INSURANCE CORPORATION

A Contributing Affiliate of
The Church Pension Fund of the Episcopal Church
800 Second Avenue
New York, N.Y. 10017



CHURCH LIFE INSURANCE CORPORATION
800 Second Avenue, New York, N.Y. 10017

I would like to know more about this plan to provide maximum coverage at the time my family needs it most.

Name _____

Address _____

City _____ State _____ Zip _____

Date of birth _____

Nature of service to church _____

The Bishop of Western Massachusetts cites some fundamentals in

REMEMBER THE CAPTAIN'S SECRET



The captain was a wily man. Never in thirty-five years as a skipper had the large ships he commanded ever had an accident. Or even a poor docking. The crew wondered what his secret was. They noticed he kept a small card in the pocket nearest his heart, and when a crucial decision was required, Captain Thomas would glance at it quickly, and a possible crash would be averted.

In vain they tried to read the secret card, but he never let it out of his possession. At night he

would place it in his pajama pocket. Even his wife Lucy never knew of the mysterious secret until one day, en route to the laundry, she checked the shirt pockets and found the card, which read: "Starboard is right, port is left."

At this moment in the life of the Episcopal Church we need to recall the fundamentals of the Faith which have so readily been overlooked by those who in their

haste or desire to be "with it" would travel without rudder, compass, charts, or anchor.

Throughout history man is constantly seduced by enticing heresies and prompted to endorse a singular one-sided viewpoint. Those who have the insights of the Torah in the one hand and the eternal truths of the Gospel in the other are not so readily captured by a movement or polarized.

But in the life of any institution, including the Church, polarization is always a danger. This we

by Alexander D. Stewart

this warning against an either/or view of new spiritual movements.

observed in the days of ceremonial extremes of high church and low church, in doctrinal matters liberal versus orthodox, and more recently in the supposed conflict of those immersed in personal salvation as against those wedded to social involvement.

Today the danger is spiritual elitism among those who, having found a new expression of faith, find themselves immersed in spiritual renewal as against those traditionalists who cannot appreciate or tolerate new expressions.

Let me cite for each group—and for those among us who are in between—ten potential dangers of each polarized position.

1) The spiritually elite are likely to stand in judgment on “the spiritual estate” of others, forgetting that judgment is God’s province, not ours. . . “for with the judgment you judge, you shall be judged. . . therefore judge nothing till the time come.”

2) The spiritually elite often, not always, tend to be anti-intellectual and disdain the probings of the mind. Not so John Stott; read his penetrating booklet, “Your Mind Matters.”

3) For the spiritually elite, prayer may take on a magical hue, “just pray and the Lord will provide.” Which indeed He will if we pray as though it all depends on Him and work as if it all depends on us.

4) The spiritually elite do not realize that for many Christians spiritual growth is gradual, not momentary, as a reading of the Scriptures makes quite evident.

5) The spiritually elite often try to coerce others into an experience similar to their own, thus ignoring the sacredness of personality.

6) The spiritually elite at times overlook the pressing needs of the world and the works of mercy our Lord requires. Can you name all seven?

7) The spiritually elite speak as though they had just become Christians. You are a Christian from the moment of your Baptism. A poor one perhaps, a non-practicing Christian, but marked by His sign. Rather let it be said they have found “new life in Christ.”

8) The spiritually elite emphasize that one must be “born again.” For some, like Nicodemus, this happens and “it is the Lord’s doing and marvelous in His eyes,” but God deals with each one of His children differently. Thank you, God, for not using a Xerox machine.

9) The spiritually elite often seem unrealistic in their abundance of joy. “He died so beautifully. . . it was just wonderful,” a sweet lady recently told me, but the man she referred to left a widow and several young children. Joy, yes, but also pain and many tears.

10) The spiritually elite easily fall victim to “proof text Christianity,” citing chapter and verse to prove a point, overlooking verses that might give a different view.

Now that my tradition-oriented friends have smugly enjoyed this analysis of the spiritually elite, the time has come to puncture their preconceptions. To them I say, “The spiritually elite are a threat to you because the liveliness of their faith stands in sharp contrast to the stodginess of yours.”

1) Do recall that all new movements are characterized by excess in their early days—including the movement of which you may be a part. Therefore, exercise “that most excellent gift of charity.”

2) You envy the ability of these recent converts who pray freely, naturally. Don’t envy it; try it. Praying can become just as natural as breathing.

3) You envy their ability to accept the authority of Scripture. Can you suggest a better source of authority? Did not those of us who

are ordained promise in public before apostolic hands were laid upon us that “the Old and New Testaments contain all things necessary to salvation” and we would not teach anything as essential unless it could be proved by Scripture? Laymen, read Article 6 on page 603 of your *Book of Common Prayer*, which is still the official book of worship of this Church. To my knowledge, General Convention has not rescinded the 39 Articles of Faith.

4) Many of you envy the intimacy with God which your spiritually elite brethren seem to possess. But does not the Incarnation assure us that God came in person to visit and since that day has never left us alone or lonely? Let us, with John Calvin, “enjoy God and glorify Him forever, for this is the chief end of Man.”

5) You may criticize what seems to you the shallowness of the spiritually elite. If this be true—and I don’t think it always is—then why not help them to dig deeper and build a more lasting spiritual foundation, meanwhile giving thanks that their faith has been renewed. Remember how often a conservative Church has forced a Martin Luther, a John Wesley, a General Booth to spawn a new movement in order to carry out their mission.

6) Once you are able to discern a theological inadequacy or weakness in a new movement, you then reject everything it represents, thus protecting yourself from any spiritual invasion that might occur. Recall that marvelous phrase of the quiet Quaker, Geoffrey Nuttal, “Better fanatic follies than to lie cold and unmoved in starched propriety.”

7) Because of your commitment to movements of the past, these renewal groups represent to you a limitation of the Gospel. At which point you might recall Gamaliel’s words in Acts, “If this

charismatics/1974

Report from a Convert

The wife of a seminarian said a revealing thing during a meeting at St. Alban's, Annandale, Virginia: "I went to church, with all its busy activities, every Sunday and found myself wondering—is this *all* there is?" She has since learned there is more. It does not come on a silver platter. One must seek it.

In the search, a small band of people attend an evangelical series led by Gay and John Anderson every Wednesday evening in St. Alban's Fellowship room. There we learn how to witness for Christ every day, no matter where we are or what we are doing.

Several of the group are from other churches, but all have one thing in common—a sincere and articulate communication with our Lord, Jesus Christ.

The visitor notices immediately the calm, unharried, and peaceful look on most of the faces as people greet him with warm handclaps and friendly words.

I have always been an Episcopalian; I even attended an Episcopal boarding school where we received daily religious training; and I've spent most Sundays of my adult life in church, so I was rather smug, thinking I knew what it was all about. I know now I did not.

Many of us go to church every Sunday, put our money dutifully in the collection plate, say a few casual words of greeting, but fail to share the love of God with each other. We also go about our daily lives in the same fashion.

We Episcopalians are particularly noted for our stuffy, staid, and proper manner. Of course, we love God, but that's "our" business, we seem to say, and *don't* bug us with that Jesus and Holy Spirit stuff—especially in groups.

That upper room of St. Alban's has attracted three young people home from college; a white-haired minister's daughter; a father and his gentle-mannered eighth grade daughter; the seminarian and his wife; a church school teacher; and several lay witnesses who have already found the power of the Holy Spirit.

The evenings open with a prayer. Not just a written prayer. In low conversa-

tional tones each person, sitting in a semi-circle, thanks the Lord for bringing him or her there and for the opportunity to witness for Him.

One learns most from the people who have experienced God's answers to their prayers and needs. In many cases their lives have been transformed by their commitment to Christ.

The man in the building trade who is able to preach a sermon about finding the Holy Spirit and now conducts services every Sunday at a local nursing home. . .the couple who conduct evangelical meetings and prayer groups. . .the college boy who carried the Bible on top his school books and when asked why would answer. . .the college girl, enthusiastic and joyful that the Lord has taken charge of her life. . .the eighth grader who confronted another student's challenge of the power of God versus the Devil. . .the dialogues between a witness and her neighbor, between two office workers, between a hospital visitor and a patient facing an operation. . .the man told he had a terminal illness who is now filled with health, a new vitality, and not afraid of dying. When you witness for Christ, you respond differently in these situations because you are sharing your faith.

No problem is too large, no prayer too small if it is offered up to the Lord with a loving heart and then followed through in thanksgiving by telling others what has happened to you. That is what the evangelical series is all about.

As in every congregation, some people feel that a group within their parish which does something out-of-the-ordinary is a divisive force. On the contrary—if more people were to let the barriers down and see how a more meaningful and warm relationship could develop, they would enrich their own lives as well as the lives of those around them. My life has been changed within a few short weeks.

A new record by the Oak Ridge Boys sums up what I mean.

I know, I know
There's no doubt about it:
He lives in my heart,
And I'm going to shout it.
PRAISE THE LORD.

—Hulda S. Muldoon

Remember the Captain's Secret

movement is of men, it will fail and therefore we do not have to oppose it. If it is of God, then we had better not be found opposing it." Rather spend time asking if the movements in which you share are so beautifully balanced or whether the decline and splintering effects could be indicators that they are of men and not of God.

8) You may resent the intrusion of these "turned on religious fanatics" in the leadership of your parish or diocese. Yet notice the level of their giving, the constancy of their attendance, and their willingness to be used by the Lord in any way they can be helpful. In one parish I know, their giving, attendance, and willingness to do the dirty work puts most of the vestry to shame. No wonder they are resented by the "do nothing, say nothing, give little" parish leaders.

9) The established churchperson resents the attitude he or she senses from the spiritually elite: "I've got a secret you don't know." Is this any different from the participants in other movements of the past twenty years?

The Group Life Labs: "I know what you are, a blocker. What's your hidden agenda?"

The Parish Life Conferences of the 1950's: "I know how to revive our parish. I've been to a PLC."

The urban ministry era: "I'm ministering for the Lord because I'm in the ghetto, but you're in suburban captivity."

The sensitivity movement: "I'm freed up, but you're uptight."

Transactional analysis: "I'm OK, but you're not OK."

The Honest to God debates: "God isn't 'up there.' Don't you know He's the ground of your being, stupid?"

The God is Dead movement: "The management regrets to inform you of the death of our senior partner—group decision-making will now operate the universe."

So let us share the joy of our Christian brothers and sisters who are at this moment a bit high and delighted at their discovery of faith. Either we will help them to adjust to the hard grind of solid Christian living, or they may raise our level and enable us to recapture the lost radiance of the Christian Faith.

10) The hardest of all to take I leave till last. Could it be that we, like Eli, do not recognize our own spiritual paralysis? The Word is a threat, so we do not recognize that Word, sharper than a two-edged sword with the power to convict the hearer. Read Samuel—that soul-searching story—and ask if, like Eli, your vision and your ability to hear have grown dim and therefore the Lord must speak three times before you are able to recognize His voice. Could it be?

Yes, the time has come for the established churchperson and the spiritually elite to examine the fundamentals of our Faith and to ask courageously, "Have I become polarized, or am I open to the movements of the Holy Spirit in this year of grace?"

What happens when we forget fundamentals—"Starboard is right, port is left"—is clearly pictured for us in that classic movie, *Kind Hearts and Coronets*, in which we see Alec Guinness as Commander of a ship. Another vessel is about to cross the bow.

"Port," he cries.

"Starboard you mean," says the first mate knowing that port means certain collision.

"Port, I said," cries Commander Guinness.

"You must mean starboard, Captain, or we will crash."

"Port, I said."

Glug! Glug! Glug! And we observe Commander Guinness's hat floating on the surface.

Some among us are just that stupid and pig-headed in discerning the signs of the times. No wonder the children of darkness are often wiser than the children of light. When it comes to determining direction, when it comes to discerning the fundamentals of the Faith, we need that card from the Captain, "Starboard is right, port is left." ◀

Report on a Conference

St. Martin's Episcopal Church, Boothwyn, Pennsylvania, was host to the Province III meeting of the Episcopal Charismatic Fellowship on January 18 to 20. Approximately 250 people attended, including twenty-two sent by the Bishop of Toronto, Canada.

The charismatic movement in the mainline denominations began in the Episcopal Church, but it has had a controversial history over the past fifteen years. Some diocesan bishops banned public speaking in tongues and forbade their clergy to discuss the Baptism of the Spirit. Yet growth has continued despite skepticism, and the movement has recently received a favorable boost from the 1971 House of Bishops Pastoral, Archbishop Michael Ramsey's lectures in New York two years ago and at Trinity Institute this year, and the support of men like Colorado's Bishop William C. Frey, who says the Baptism of the Spirit "is God's way of giving power to the Church today."

Last year in Dallas, Texas, Episcopal charismatics founded an informal association which now has 3,000 names on its mailing list, 900 of which are clergy. According to the Rev. Robert Hawn,

the Fellowship's executive secretary, about 500 Episcopal charismatic prayer groups now meet regularly throughout the country.

In addition to Father Hawn's comments on the Fellowship and his personal witness, conference speakers included the Rev. Robert B. Hall, executive director of the Episcopal Center for Evangelism in Miami, Florida; the Rev. Everett L. Fullam, rector of St. Paul's Church, Darien, Connecticut; and the Rev. George Stockhowe, Jr., rector of St. Martin's Church, Monroeville, Pennsylvania. The Rev. Ronald E. Joseph, rector of St. Martin's, was host and coordinator.

Conferees also had the choice of two of a variety of workshops on the Baptism in the Holy Spirit, healing, gifts, prayer meetings, Pentecostal Eucharist, and ecumenical dimensions.

In a church building admirably designed for prayer and praise, with its simple and beautiful free-standing stone altar, wood-paneled walls with bronze stations of the Cross, votive candles, and scooped-up vaulted ceiling, the gathering witnessed, worshipped, and sang joyfully—all in "Episcopal order and decency"—culminating the last day in a glorious Pentecostal Eucharist.

—A. Margaret Landis

CALENDAR OF EVENTS APRIL

		20	Saturday in Easter Week
		21	Second Sunday of Easter
		23-26	Associated Church Press Convention, Brown Palace, Denver, Colo.
		23-25	1974 National Interfaith Conference on Religion and Architecture, Stouffer Inn, Cincinnati, Ohio. Convened by the Interfaith Research Center. Theme: "Impact '74: The Religious Spirit—Structure and Design"
		23-27	North Central regional Racism Workshop sponsored by National Council of Churches Division of Education and Ministry. Write: Racism Workshops, Room 712, National Council of Churches, 475 Riverside Dr., New York, N. Y. 10027
		25	St. Mark the Evangelist
		26-27	Regional Episcopal Charismatic Fellowship Conference, St. Christopher's Church, St. Paul, Minn. Write: The Rev. Paul L. Berg, 523 First Ave., N.E., Grand Rapids, Minn. 55744
		28	Third Sunday of Easter
7	Passion (Palm) Sunday		
8	Monday in Holy Week		
9	Tuesday in Holy Week		
10	Wednesday in Holy Week		
11	Maundy Thursday		
12	Good Friday		
13	Holy Saturday		
	Easter Eve		
14	Easter Day		
15	Monday in Easter Week		
15-17	Alumni Convocation of Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary (ecumenical cluster of seminaries in Rochester, N. Y.). Theme: "Society and Ministry in Tension"		
16	Tuesday in Easter Week		
17	Wednesday in Easter Week		
18	Thursday in Easter Week		
19	Friday in Easter Week		
19-20	Regional Episcopal Charismatic Fellowship Conference, Ogdensburg, N. Y. Write: The Rev. Daniel W. Herzog, 529 Morris St., Ogdensburg, N. Y. 13669		

A PARISH THAT PRAYS



About gifts of the Spirit. . . There are varieties of gifts, but the same Spirit. There are varieties of service, but the same Lord. There are many forms of work, but all of them, in all men, are the work of the same God. In each of us the Spirit is manifested in one particular way, for some useful purpose . . . (1 Cor. 12:1-13 NEB)

St. Paul's Episcopal Church in Darien, Connecticut, is a living example of this passage from St. Paul's Epistle to the Corinthians.

Founded ten years ago as a mission by a group of Episcopalians who wanted more spiritual food and biblical orientation than they found in nearby parishes, St. Paul's now has about 500 communicant members. The first priest exercised his gifts as a builder, the second as a "lover of souls," and the third rector, the Rev. Everett L. Fullam, exercises his as a teacher.

The objective of St. Paul's Church, like that of all churches, is "to know Christ and to make Him known." The members do this through the gifts each one has from the Holy Spirit and through corporate and individual prayer which is quite explicit in its petitions and thanksgivings.

The parish helps anyone interested to join an established Bible study group or start another. At present some 150 young people meet in five different weekly study groups. In lay-led morning Bible study groups, study luncheons, and the two-hour Wednes-

day evening session which attracts between 150 and 200 persons, some 450 adults—not all Episcopalians—are learning about the Bible. More are reached through taped sermons and studies.

To accommodate the growing attendance on Sunday mornings, the vestry proposed three services instead of two. Father Fullam, who had previously been a college professor, wasn't sure he'd like half-filled churches at 9:00 and 11:00, but he prayed for guidance and then accepted the suggestion. The next Sunday he preached to capacity congregations.

To accompany the change in schedule, the parish needed another choir. The congregation prayed, and the Spirit moved. The Sunday following the announced need, St. Paul's had two full choirs.

A year ago, because of job changes, St. Paul's lost two of its four lay readers. The Spirit spoke to almost a dozen men, who offered themselves to this ministry and undertook lengthy instruction. Now St. Paul's has thirteen lay readers.

When in 1972 the parish could not find enough teachers for the Sunday school, Father Fullam called a moratorium for September and asked the people to think and pray about what they wanted, what God wanted. In October St. Paul's had not just one Sunday school but a four-track system: a course for regular attenders who

contracted to follow it and one for irregular attenders, at both 9:00 and 11:00.

From having not enough teachers for one Sunday school, St. Paul's has too many for four programs and a waiting list. The teachers work in pairs: while one teaches, the other observes and prays silently. So many youngsters are committed to regular attendance and stay for two sessions that the Christian Formation Committee is rethinking structure. And in an era of declining confirmations, the parish presented 82 young people and adults to the bishop in March.

St. Paul's vestry operates on prayer. In the past eighteen months all decisions have been unanimous. The Spirit takes the distinctly individual men and women about equal in number of the vestry and brings them to like mind. Says Father Fullam, "It's beautiful to see the Lord create a unity."

When canvass time approached in 1973, the rector and vestry prayed and concluded they should simply trust God to move people. Father Fullam told the parish the Church would rather live with less than accept money not wholeheartedly given. "You cannot tip God, bribe Him, or offer Him conscience money."

In 1972 parishioners made signed pledges, to which the vestry added \$1,000 for anticipated loose offerings and \$11,000 "on faith" in proposing a budget. Faith worked, and St. Paul's ended the

by A. Margaret Landis

year without a deficit. The parish has the highest per capita giving in the diocese and continues to run "on faith." The unsigned pledges made in 1973 for 1974 total 50 percent more than 1973's income.

In 1973 St. Paul's gave 12.7 percent to Outreach; it has budgeted 18 percent for 1974. During 1973 over forty members participated in Faith Alive Weekends. The parish helps support through money, prayer, and active personal ministry a Young Life program for Darien youth, raising \$4,000 in one day after an announcement of need at a church breakfast; Pivot, a Christian rehabilitation program for ex-heroin addicts; Mountain Top Day Care Center; St. Luke's Chapel, an inner city diocesan mission; and a ministry at the federal prison at Danbury.

The parish is fast becoming a center for Christian renewal. Area clergy come to find a more intense love for each other, concern, prayer, support of the "communion of saints." Refreshed in the Spirit, they are able to go out and minister more effectively.

The parish makes no effort to proselytize the lay people who travel a 50-mile radius for what the Spirit at St. Paul's can give them. According to an area minister, many devoted members of local churches are simply seeking the spiritual food they cannot find in their own congregations.

What makes St. Paul's different from the typical Episcopal parish? The Holy Spirit is the fabric of its thinking, and every aspect of the church's life is governed by it. If a proposal does not meet the test "to know Christ and to make Him known" it is discarded.

And St. Paul's has a biblical image of the Church. "The Church is an organism," says Father Fullam, "not an organization. And Jesus is the head of the Church. The head decides the movement of the body."

St. Paul's has no factions, but that does not mean its people are all-of-a-kind. They are individuals with different gifts who put the Lord first and are not afraid to be the Church. "St. Paul's is an easy parish to work in," says Father

Fullam. "Nobody minds giving time to something which engages his heart. You don't have to pull people. They meet and work together because they enjoy each other's presence."

Freedom in the Spirit is not chaos. In a parish of lay ministers who take seriously the Prayer Book injunction, "Go forth in peace to love and serve the Lord," the Spirit has moved people to different types of outreach. Eight or ten couples do "in depth" counseling. A successful investment broker is rearranging his schedule to give two full days a week to a counseling and healing ministry. A mining company executive, who was head of the Lay Ministries Committee until it was abolished because "everything is lay ministry," is area director for Faith Alive.

A man who earns more than \$50,000 a year says, "My work is interfering with my ministry. To do my ministry, I'll have to give up my work." After prayerful consideration and consultation with his family, he is doing just that. Half a dozen men are considering the ordained ministry. Says Father Fullam: "I think we tremendously underestimate people in their ability to commit themselves."

Ann Musselman is another deeply committed person; she gave up a teaching job in Greenwich, Connecticut, because she felt God wanted her in full-time Christian work. Four years ago she began "a work so exciting it's not a job." As assistant to the rector, she works with the young people who are an important part of the parish's life.

Miss Musselman says the youngsters seek opportunities to witness and recently held a week-long prayer vigil at the high school. Invited to other churches, they have suddenly seen how they are the Body of Christ and are forming an outreach group dubbed the "St. Paul's Damascus Road Company."

In his first week at St. Paul's Father Fullam told the parish, "I'll be praying that the Lord captures your sons and daughters." He has. ◀

THE EVERGREEN CONFERENCE

*7000 feet up in the
Colorado Rockies*

SUMMER, 1974

CONFERENCE FOR BISHOPS

and

DIOCESAN EXECUTIVES

July 1-6

Dean —

Rt. Rev. Frederick W. Putnam Jr.

ARTS AND CRAFTS

CONFERENCE

July 7-13

Rev. William V. Powell *Dean*

Mrs. Mildred Carroll

Miss Jane Henrici

DAYS OF RENEWAL

An Evergreen Vacation Week

July 22-27

Rev. William N. Malottke

Chaplain-Coordinator

SCHOOL OF CHURCH MUSIC

Session I July 29-Aug. 3

Session II August 5-10

Session III August 12-17

Dean —

Dr. Thomas Matthews

Chaplains —

Rev. William N. Malottke

Rev. Robert R. Wegehof

Lester H. Groom

Laven Sowell

Paul Lindsley Thomas

For brochure, rates or reservations,
write:

The Evergreen Conference

Dept. E, P.O. Box 366

Evergreen, Colorado 80439

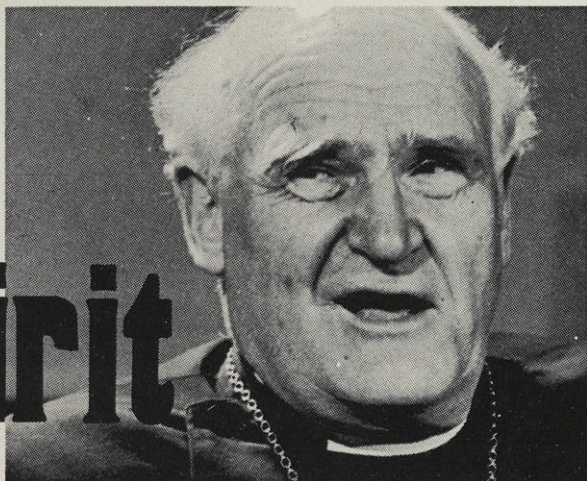
SAVE FUEL!

spend your vacation this summer

at

EVERGREEN!

Speak of the Spirit



Arthur Michael Ramsey is the 100th Archbishop of Canterbury in a line that goes back to Augustine, who became the first Archbishop of Canterbury in the year 601. Archbishop Michael Ramsey has been a great strength in the Christian and non-Christian world in his nearly twenty-three years in office. While he has made no official announcement, it is widely understood he will retire this fall.

His will not be an inactive retirement. Reportedly, he will finish a book now in process; he has had numerous invitations to lecture; and two seminaries in this country are said to have extended him invitations to be guest theologian. As Archbishop of Canterbury, he is the ranking bishop of Anglicanism.

Archbishop Ramsey visited the United States earlier this year, principally as lecturer at the Fifth Trinity Institute sessions in New York in late January (see page 28) and in San Francisco in early February. Following are the Archbishop's answers to questions asked at a small press conference in San Francisco.

Q. There is great youth interest in the transcendent and spiritual. Is this good?

A. It is certainly a fact of our times. Not all of this is good religion. Religion needs redeeming, too. Religion needs something that brings it into the love of Christ.

Q. Is it better than nothing?

A. Most religion is better than none at all.

Q. Is the Anglican Communion dying in the United States?

A. There is some evidence of weakness. But a strong sense of concern for the unfortunate is evident, without which you have no Christianity at all.

Q. What is the future role of women in your Church?

A. Of course, many posts are open to women. Many are filled by them. The issue is women in priesthood. I am open-minded on this. But any change involves consensus in the world-wide Anglican Communion along with consultation with other communions. And it must be asked, "Does the Church find this the Word of

God?" To approach it as another aspect of women's lib is quite wrong.

Q. Is the Holy Spirit at work today in the world?

A. The Holy Spirit is definitely at work inside the Church and often outside the Church as well.

Q. Is the ecumenical movement stronger or weaker than five years ago?

A. A great deal of good discussion still goes on. Often church leaders are ahead of lay people in ecumenical matters.

Q. Why doesn't the Church of England free itself from being the established Church?

A. The link between Church and State restrains the freedom of the Church a bit. But you must realize that the Establishment far extends beyond Church-State matters. Some aspects are good. The coronation of the monarch, for example.

Q. What is the spirit of Britain in the present crisis?

A. The spirit of Britain is strong. I am not a party politician. But I have observed that whatever the party, they do much the same thing and make much the same sounds.

Q. *The Exorcist* film has caused many questions in this country. What are your observations?

A. I believe there is genuine demon possession. I do not believe authentic cases are frequent. Popularization awakes fears.

Q. Are there exorcists?

A. Some have this genuine gift, but it is dangerous. Reticence is wise. At the moment there is exaggeration. It has awakened fears over what may not be there. A lot of the trouble is not in having a devil but being afraid you have one.

Q. What is the greatest problem facing the Church?

A. We exist to bring people to

God. We should bring the reality of God home to people. We often fail to do this.

Q. How do you bring the reality of God home to people?

A. By the Church's being fellowship. . . Fellowship with quality . . . the caring Church caring for one another. . . caring for mankind. A caring Church will show God to people.

Q. What changes have you seen since you became Archbishop?

A. There have been four changes with two rather newer ones: 1) a greater turning to violence; 2) the coming to a head of racial conflict; 3) an economic frustration in the West which has become so prosperous; 4) greater moral permissiveness; 5) a rise in desire of the young to serve their fellows; and 6) revival of religion—sometimes in Churches, sometimes outside, sometimes in prayer and mysticism.

Q. What of the Irish problem?

A. It is a serious matter, a weight of political and social fears drawn along religious lines.

Q. What comments do you have on the recent Statement on Ministry coming from Anglican-Roman Catholic dialogue?

A. It is remarkable that Anglicans and Roman Catholics should work together and make a joint statement which asks in primitive terms: "In what sense is Christ priest, in what sense is ordained man priest, what is he for?"

Q. What effect will the Statement on Ministry have?

A. As its influence spreads, it will help transform the situation. Give us a few years. . . give us a quarter of a century to see real *rap-prochement*.

Q. Would you comment on the Watergate matter?

A. America must sort out America's standards of political life. ◀

The Exorcist Revisited

If anything can be said for—or against—*The Exorcist*, it's probably already been said. Priests, patrons, psychologists, and film critics have commented in lengthy lack of agreement on the theological or artistic merit of the movie about a young girl's demonic possession.

The only place this all adds up is on the way to the bank. Warner Bros. expects the film will outgross *My Fair Lady* and *The Godfather*. In twenty-two cities, grossed-out but determined audiences have already paid well over \$10 million for the dubious privilege of seeing mini-actress Linda Blair vomit both pea soup and obscenities—the latter in Mercedes McCambridge's husky tones—across the screen.

The movie is devilish faithful to the William P. Blatty novel, which is good news for Bantam Books. The firm has printed 9.2 million paperback copies, with a record ten press runs in January alone. The hardcover version of the story, based on the actual exorcism of a young boy, was published by Harper & Row.

In addition to riches for some

and trauma for many, the movie has provided an interesting alternate conversational topic for those weary of the less dramatic evils of venial government or the enervating energy crisis.

It has confronted believers and agnostics alike with the problem of evil: a fallen angel? a pervasive malaise? a liturgical hoax?

"The Devil's goin' getcha" has come out of the fundamentalist backwoods, forcing Episcopal intellectuals, Anglican prelates, and papal advisors to deal with the problems presented by a graphic delineation of demonic possession.

Those disturbed by the movie seek pastors' and psychologists' help in about equal numbers with about equal success.

The Archbishop of Canterbury, Michael Ramsey, summed up the crazy seesaw of American pop religion in a comment during an exorcism-and-other-items interview in New York recently: "When I was here two years ago," he said, "*Jesus Christ Superstar* was all the rage. . . ."

—Janette Pierce

CHOOSE!

by Jed H. Taylor

(1)

I shall love myself with all my heart,
and with all my soul,
and with all my mind.

This is the first and great commandment.

And the second is like unto it,
I shall be indifferent to my neighbors
to use them as I will.

On these two commandments hangs all
that glitters.

(2)

You shall love the Lord your God
with all your heart, and with all your
soul,
and with all your mind.

This is the first and great commandment.

And the second is like unto it,
You shall love your neighbor
as yourself.

On these two commandments hangs the
fulfillment of Easter.

charismatics/1974

The following calendar and lists of organizations and publications have been gathered from various sources and serve only as a guide. We have not been able to check each one but are relying on information received in our office.

PEOPLE

The Rev. Dennis J. Bennett, rector of St. Luke's Episcopal Church, Seattle, Wash.
 Mrs. Rita Bennett, lecturer and wife of Dennis Bennett
 The Rev. David J. du Plessis, Pentecostal ecumenist
 The Rt. Rev. William H. Folwell, Bishop of Central Florida
 The Rt. Rev. William C. Frey, Bishop of Colorado
 Gen. Ralph Haines, U. S. Army, retired
 The Rev. Robert B. Hall, executive director, Episcopal Center for Evangelism, Miami, Fla.
 The Rev. Robert H. Hawn, executive secretary, Episcopal Charismatic Fellowship
 The Rev. W. Graham Pulkingham, rector of the Church of the Redeemer, Houston, Texas
 Mrs. Agnes Sanford, author and conductor of workshops on the gift of healing
 Mr. John L. Sherrill, author and editor of *GUIDEPOSTS* magazine
 The Rev. George W. Stockhowe, Jr., rector of St. Martin's Episcopal Church, Monroeville, Pa.
 The Very Rev. Richard E. Winkler, Archdeacon of Maui, Hawaii

ORGANIZATIONS

CHARISMATIC RENEWAL SERVICES, P. O. Box 12, Notre Dame, Ind. 46556
 EPISCOPAL CHARISMATIC FELLOWSHIP, 100 Colorado Blvd., Denver, Colo. 80206; clergy and laity affiliated in mutual prayer and financial support to enable charismatic renewal in the Episcopal Church.
 GREATER PHILADELPHIA CHARISMATIC COMMUNION, 1383 Birmingham Rd., West Chester, Pa. 19380
 NATIONAL CHARISMA CENTER, P. O. Box 31305, Washington, D. C. 20031

CALENDAR

April 2-7—Christian Retreat, Rte. 2, Box 279, Bradenton, Fla. 33505—the Rev. Jamie Buckingham, leader.
 April 10-12—Christian Retreat, Rte. 2, Box 279, Bradenton, Fla. 33505—the Rev. Bob Mumford, leader.
 April 19-20—Episcopal Charismatic Fellowship Regional Conference for Clergy and Laity, Ogdensburg, N. Y.; write the Rev. Daniel W. Herzog, 529 Morris Ave., Ogdensburg, N. Y. 13669.
 April 26-27—Episcopal Charismatic Fellowship Regional Conference for Clergy and Laity, St. Paul, Minn.; write the Rev. Paul L. Berg, 523 First Ave., N.E., Grand Rapids, Minn. 55744.
 May 19-22—Episcopal Charismatic Fellowship Clergy and Wives Conference, Cincinnati, Ohio; write ECF office, 100 Colorado Blvd., Denver, Colo. 80206.

July 4-6—Episcopal Charismatic Fellowship Regional Conference for Clergy and Laity, Los Angeles, Calif.; write the Rev. C. H. Quinby, 3303 W. Vernon Ave., Los Angeles, Calif. 90008.

July 16-18—Episcopal Charismatic Fellowship Regional Conference for Clergy and Laity, Dallas, Texas; write the Rev. W. T. Nelson, Box 28111, Dallas, Texas 75228.

BOOKS

Alexander, David and Pat, "Eerdmans' Handbook to the Bible" (Eerdmans, \$12.95)
 Bennett, Dennis, "Nine O'Clock in the Morning" (Logos, \$3.95; paperback, \$2.50) and "The Holy Spirit and You" (Logos, \$4.95; paperback, \$2.50)
 Brown, Raymond E., editor, "Jerome Bible Commentary" (Prentice Hall, \$29.95)
 Bruner, Frederick D., "A Theology of the Holy Spirit" (Eerdmans paperback, \$3.95)
 Christenson, Larry, "A Charismatic Approach to Social Action" (Bethany Fellowship, \$3.95)
 Damboriena, Prudencio, "Tongues as of Fire: Pentecostalism in Contemporary Christianity" (Corpus, \$7.50)
 Du Plessis, David J., "The Spirit Bade Me Go" (Logos paperback, \$.95)
 Episcopal Charismatic Fellowship, "Directory of Prayer Groups, Churches, Clergy, College Chaplains, November, 1973"
 Forward Movement, "The Charismatic Movement" (\$.20) and "Pentecostalism" (\$.20)
 Frost, Robert C., "Aglow with the Spirit" (Logos paperback, \$1.25)
 Hall, Robert B., "Receiving the Holy Spirit" (Episcopal Center for Evangelism, Miami, Fla.) and "There's More: Beyond the Baptism and Gifts of the Holy Spirit" (Logos paperback, \$1.50)
 Harper, Michael, "As at the Beginning" (Logos paperback, \$.95) and "Walk in the Spirit" (Logos paperback, \$.95)
 Hawn, Robert H., editor, "Acts 29: Where We Are Now in the Continuing Acts of the Holy Spirit" (Episcopal Charismatic Fellowship paperback, \$1.00)
 Hollenweger, Walter J., "The Pentecostals: The Charismatic Movement in the Churches," translated by R. A. Wilson (Augsburg, \$9.95)
 Jones, James W., "Filled with New Wine" (Harper & Row, \$5.95)
 Kierkegaard, Soren "Concluding Unscientific Postscript" (Princeton University, \$15.00; paperback \$3.95)
 Miller, Keith, "Taste of New Wine" (Word, \$3.95; Bantam paperback, \$1.25)
 National Charisma Center, "Song Book" (\$.50)
 Nichol, John T., "Pentecostalism" (Harper & Row, \$5.95)
 O'Connor, Edward D., "The Pentecostal Movement in the Catholic Church" (Ave Maria, \$5.95; paperback, \$1.95)
 Pulkingham, W. Graham, "Gathered for Power" (Morehouse-Barlow paperback, \$2.50) and "They Left Their Nets" (Morehouse-Barlow paperback, \$2.95)
 Ramsey, Michael, Robert E. Terwilliger, and A. M. Allchin, "The Charismatic Christ" (Morehouse-Barlow paperback, \$2.50)

Sanford, Agnes M., "Healing Gifts of the Spirit" (Lippincott, \$4.95) and "Sealed Orders" (Logos, \$5.95)
 Sherrill, John L., "They Speak with Other Tongues" (Chosen, \$4.95; Pyramid paperback, \$.95)
 Shoemaker, Samuel, "With the Holy Spirit and with Fire" (Word, \$3.95)
 Stockhowe, George W., Jr., "Jesus Is Alive" (Banner paperback, \$.95)
 Stott, John R. W., "The Baptism and Fullness of the Holy Spirit" (Inter Varsity paperback, \$.95) and "Your Mind Matters" (Inter Varsity paperback, \$.95)
 Trueblood, Elton, "The Company of the Committed" (Harper & Row, \$3.00)
 Verney, Stephen, "Fire in Conventry" (Revell paperback, \$1.50)
 Von Trapp, Maria, "Maria" (Creation, \$5.95)
 White, Anne S., "Healing Adventure" (Logos paperback, \$1.95)
 Williams, J. Rodman, "The Era of the Spirit" (Logos paperback, \$1.95)

BOOK CLUB

Charisma Book Club, P. O. Box 191, Plainfield, N. J. 07061

MAGAZINES

AGLOW, a charismatic magazine for women: 7715 236th St., S.W., Edmonds, Wash. 98020 (\$1 per year)
 LOGOS JOURNAL: The Magazine of New Testament Christianity, an international charismatic magazine: 185 North Avenue, Plainfield, N. J. 07060 (\$4 per year)
 NEW COVENANT, under auspices of Catholic Charismatic Renewal Service Committee: P. O. Box 102, Ann Arbor, Mich. 48107 (\$5 per year)
 NEW LIFE, focusing on evangelism and personal religion: P. O. Box 299, Winter Park, Fla. 32789
 RENEWAL, edited by Michael Harper, a charismatic magazine from England: Foundation Trust, Central Hall, Durnsford Rd., London SW19 8ED, England (\$2.50 per year surface, \$3.90 per year airmail)

ARTICLES

Hills, James W. L., "The New Charismatics 1973," *ETERNITY*, March, 1973
 Pinnock, Clark H., "The New Pentecostalism: Reflections by a Well-Wisher," *CHRISTIANITY TODAY*, Sept. 14, 1973
 Plowman, Edward E., "Memo from Notre Dame: The Spirit Is Moving," *CHRISTIANITY TODAY*, June 22, 1973

TAPES

COMMUNICATION CENTER, Charismatic Renewal Services, P. O. Box 12, Notre Dame, Ind. 46556.
 INSPIRATION TAPE CLUB, 41 E. Main St., Mesa, Ariz. 85201—charismatic leaders on tape.
 LOGOS TAPES, 3103 Highway 35, Hazlet, N. J. 07730.
 TAPEMASTERS, Box 38651, Dallas, Texas 75238—has tapes of Episcopal Charismatic Conference in Dallas and of the Third Annual Faith Alive Conference.

The Episcopalian

I HEAR THEM ... CALLING

by Vincent Harding

Callings are strange things. I've heard a fair number in my time, perhaps fewer than I was supposed to—or maybe it was more: I'm not certain. Sometimes they proved to be nothing more than echoes bouncing off from other lives and passed on their way. Others puzzled me and led me into ways I do not yet understand. Some I understand and fear. A few—perhaps more than I know—I have followed as far as they led. Some are still moving, preparing to join themselves to the sounds of the new summons, and I suspect there are yet borders to cross.

Callings are strange things. The first I remember came through the black believers who were my extended family in a Harlem congregation. I felt their loving, often demanding grip on my life at an early time—maybe 6 or 7—and heard the call through all their voices and fiercely possessive hopes.

Up there on platforms and stages, at all the church programs, reciting the poems and Bible verses, I heard them set me apart: "He's going to be a preacher," that call said (really meaning, he is going to be *our* preacher, to assure the continuance of our hopes beyond the borders of our lives), and it was a while before I understood it was supposed to be *my* calling, that I should hear it and respond.

It took a while for that to happen, for I was hearing other calls as well—or thought I was—and was trying to move with them. Like the calling to be an athlete. (This was before Jackie Robinson, so I'm not sure where I thought that road would lead. Perhaps I simply thought a man should be able to spend his life doing what he really liked, and I liked everything that had to do with balls and bats and running and jumping and falling and feeling the strength of bodies against each other.) That lasted for a while, but I wasn't growing as tall as I thought an athlete ought to be—especially one who was called to play first base.

Somehow I got involved with building model airplanes, partly, I suppose, because no one had bothered to mass produce television sets and partly because there were no brothers and sisters to share the sometimes lonely days with. That's when the call came to be an aeronautical engineer, and I hadn't found that black folks weren't supposed to be aeronautical engineers. What I did find was my mathematical skills weren't good enough to pass the test for the high school the bright, aeronautical engineer-types were supposed to attend; so that call too was pressed aside.

Meanwhile, the loving, tightly gripping community was pressing me forward—not entirely against the sometimes

showmanship of my will—into minor church offices and other responsibilities. And I continued to be up in front at the programs, reciting. (We, education-oriented folks that we were, mostly of West Indian heritage on the way from Africa, we called them *Lyceum* programs, following traditions of self-improvement deeply instilled in the African people of this country and elsewhere.)

That was how I met James Weldon Johnson and Paul Lawrence Dunbar (not really knowing who I was meeting, not really hearing many things they were calling to me) and Walt Whitman and Alfred Lord Tennyson and a lot of even stranger people. Then on youth days I would periodically be the preacher, and that was enough to assure my extended family—and I think my mother, too—that the call they heard was authentic, needing only the seasoning of time and the deepening of commitment, much seasoning and deepening because I had some ways about me they weren't quite sure were supposed to go with preaching in a biblically-immersed community of saints.

In high school the teachers were the media, and I heard the call to high school teaching. Then one odd teacher told me I'd never pass the oral examination with such a wide space between my two front teeth. And high school teaching was put aside for a time.

Now, this thing with writing is part of the strangeness of the callings. I have not yet moved deeply enough into the chambers of the past to be certain about where and how it came. Perhaps the church community was the voice here, too, encouraging my terrible poetry and acting as if my quarterly reports or my summaries and homilies on the Bible lessons were great documents—arousing, of course, certain contrary feelings among the younger members of my family-tribe at Victory Tabernacle Seventh Day Christian Church. That original voice is temporarily lost to me, but I know it existed, and if it was the community of believers, they likely did not know then that they had helped open me to one of the major tensions of my world of callings, a sometimes fierce stretching between writing and speaking, between writing and preaching, between scholarship and ministry in the midst of the people.

By the time I got to college—somehow I think I always knew I had to go to college—the loudest calling was toward writing, pressing me deeply into short story courses, journalism courses (finally majoring in history because there weren't enough writing courses), still experimenting with poetry, mostly devoted to working with the weekly campus newspaper, eventually becoming the inevitable FIRST NEGRO editor of that ancient institution of wisdom and scandal.

At City College, the calling toward writing meant another tension, pressed me toward a period of largely white friends and co-workers who vied with the ancestral community for my loyalties and my attention, led me into cer-

Excerpted with permission from *Katallagete* © 1972, 1974, Committee of Southern Churchmen, Inc. This article first appeared in *Katallagete: Be Reconciled*, the Journal of the Committee of Southern Churchmen, P.O. Box 2215, Nashville, Tennessee 37214, and also appears in "CALLINGS!..." published by Paulist/Newman Press, 1974.

Continued on overleaf

APRIL 1974 page /PS-A

The Good News may be found in a variety of places—in the smile of a child—in the joyful singing of a hymn—in a handclasp extended by a new-found friend. Sometimes the Good News of truth and love warms us in its embrace; sometimes it affirms us; and often it surprises us since we had not expected to find it in that particular person or place. A surprise for me came when I found a bit of truth in one paragraph of the professional supplement section of a recent *Episcopalian*. The paragraph read like this:

TOWLER, Lewis W., from field work director, General Theological Seminary, New York, NY, to Christ, Bloomfield Hills, MI.

I noticed as I read the paragraph that, in the interest of conserving space, the word "Church" had been omitted after the word "Christ," and the paragraph stated, quite specifically, that I had gone from New York to Christ in Bloomfield Hills, Michigan.

Leaving General Seminary, after ten years on the faculty, was difficult for me and my family. How do you describe the joy in watching a student grow from a rather frightened entering Junior toward a more mature person who, although still a little frightened, is ready to accept ordination as a deacon from his bishop? How do you measure the numerous times in which the teacher-student role was reversed, and I learned something of great importance from my students? And how describe the feeling of moving out from the security of a known scene to a new situation in which uncertainty of the unknown was a strong force?

In describing the above, I am giving some specifics to my own situation, but the general outline is, of course, everyone's experience at some point in life.

So my family and I, as many others have done, took the leap of faith and went out, as our Father Abraham did, not knowing quite where we were going or what we were doing. But underneath we did it because we believed it was what God wanted us to do. And here in Bloomfield Hills, Michigan, there was love, work for the Lord, and acceptance waiting for me and my family. When I read in *The Episcopalian* that I had moved from New York City to Christ in Bloomfield Hills, Michigan, I thought, "It's true, but how did they know?"

—Lewis W. Towler

News & Notes

■ Princeton Theological Seminary offers a Doctor of Ministry program which builds upon the accumulated experience of practicing ministers. The program is "oriented to the integration of theological and behavioral understandings in the context of continuing responsible engagement in service. It is designed for men and women willing to discipline themselves to a demanding program of on-the-job study requiring a minimum of two years. Provision is made for concentration of certain aspects of ministry, but only after the candidate has demonstrated high competence in the integration of theory and practice across the main dimensions of the profession."

For further information, write: Director of Admissions, Princeton Theological Seminary, Princeton, NJ 08540.

■ Kanuga Conference Center, Hendersonville, NC, will hold two week-long Christian education conferences this summer. These conferences will continue the grass-roots developed work begun in the 1972 and 1973 sessions.

Coordinators for the first session are the Rev. Robert L. Haden, Jr., Charlotte, NC, and the Rev. William Jones, Jr., Johnson City, TN. Coordinators for the second session are the Rev. William L. Dols, Jr., Alexandria, VA, and Mrs. Robert Smiley, Winston-Salem, NC.

Clergy, professional Christian education workers, parish leaders, teachers, youth workers, and other interested persons are invited to write for further information to: Kanuga, P.O. Drawer 250, Hendersonville, NC 28739.

■ The Episcopal Charismatic Fellowship announces its National Clergy and Wives Conference, to be held May 19-22 in Cincinnati, Ohio. Speakers will include Bishop William Frey of Colorado, Bishop William Folwell of Central Florida, Agnes Sanford, Rita Bennett, the Rev. Graham Pulkingham, and others. The Fellowship has also planned regional conferences for laity and clergy.

For information write: ECF, 100 Colorado Blvd., Denver, CO 80206.

■ The entire January, 1974, issue of *Christian Ministry* is devoted to the subject of retirement. It is available from 407 S. Dearborn, Chicago, IL 60605. "A New Investment Concept for Ministers' Retirement," an abstracted article by Winfield S. Haycock, is available from Richard Davies, Episcopal Clergy

Association of the Diocese of Pittsburgh, 4048 Brownsville Rd., Pittsburgh, PA 15227.

■ The College of Preachers in December hosted a highly successful conference for theologians and scientists. Intended as a link between religion and the theoretical and applied behavioral sciences, it in fact linked a wider spectrum. Conferees learned that the human sciences are becoming more concerned with religious ultimates while theologians are more interested in the data and findings of the human sciences.

A number of papers submitted to the conference will be published. Write to the College of Preachers, 3510 Woodley Road, N.W., Washington, DC 20016, for further information.

I Hear Them. . . Calling

Continued from page /PS-A

tain strange pathways which shut out voices I should have heard, led to great pain. But callings are strange things.

Some of the tribe was likely worried when, after college, I went off to something else that wasn't really preaching, to graduate work in journalism. Again the tensions of college were there, perhaps multiplied, as I was clearly being groomed for another FIRST NEGRO position. The serious and painful double voices were there, raising questions about the callings of the believers down the hill, through the park, in Harlem, and the callings which sometimes seemed so right (and noble and GOOD FOR THE RACE) up at City College and over at Morningside Heights—and the worlds were deeply in tension. Callings will sometimes do that.

When I finally had to answer the call of the draft board, it was 1953. Knowing of no movement, lacking courage and desire to go the path of a C.O., I went in. I wanted desperately to be sent to Germany or Japan or even Korea, any place outside of this country—for "education," not from alienation, yet. By then I thought I had filtered out the central call among the callings and prepared for the next FIRST NEGRO experience—at some liberal newspaper, my preference, of course, being *The New York Times*.

To be continued in May

Vincent Harding, executive director of the Institute of the Black World in Atlanta, is a writer and historian. He is completing a study of black radicals from the first slave ships to the present.

THE Episcopalian

1930 Chestnut Street, Philadelphia, Penna. 19103 • Phone 215-LO 4-2010, cable Episcomag, Philadelphia

Henry L. McCorkle
Editor

February 1974

MEMO TO: The Rector and Vestry

FROM: Henry L. McCorkle

The positive endorsement given to The EPISCOPALIAN by General Convention resulted mostly from what Convention heard from regular users.

Parishes and dioceses where The EPISCOPALIAN is sent to every family - and used creatively - know that it isn't an "expendable extra"...but an indispensable tool for lively Christian education... responsible stewardship... exciting evangelism... and a better understanding of mission.

Over 90 percent of all Parish Plans are renewed because rectors and vestries see the difference when members are kept informed.

No need to take our word for it. These users say it.

The Rev. Tom Lippart, editor of THE CHURCH IN HIAWATHALAND which is inserted within The EPISCOPALIAN and sent to all the families in Northern Michigan, writes that since using The EPISCOPALIAN, "the Presiding Bishop's Offering in Northern Michigan has suddenly jumped 60 percent over last year." And "last fall a Sunday school teacher asked if the Episcopal Church had missionaries outside the U.S. Eight issues of The EPISCOPALIAN later she's remarking how small our Church is compared to the Anglican Church in Africa."

St. Paul's Church, West Whiteland, Pennsylvania, used a daring stewardship idea which it read about in The EPISCOPALIAN. Giving was \$2,700 more than the previous year, so the parish gave \$1,600 more to the diocese than it had promised. Interestingly, this church had canceled a Parish Plan due to the usual "lack of funds." The rector, the Rev. John R. Norman, noticed a decline of interest when his parishioners no longer received the magazine. They are again using The EPISCOPALIAN, which has the DIOCESAN NEWS inserted. Once again, St. Paul's is aware of the whole Church.

The Rector of a Church in New Jersey wrote us: "In the two years we have been using The EPISCOPALIAN's family plan, our slippage in pledges has been 4 percent or less. Prior to this plan, the slippage was as high as 34 percent and never under 18 percent. Since there was no change in procedure other than adding The EPISCOPALIAN, the credit must rest with full and fair coverage of all the controversial issues that have come down the pike."

Trinity Church, Parkersburg, West Virginia, reports that it received an anonymous MRI gift of \$2,000 to help the Diocese of Central Tanganyika procure the mobile cinema unit Bishop Madinda has been praying for. The donor read about the need in The EPISCOPALIAN and became a turned-on steward.

Many more like them said it at General Convention in testimony before the Evangelism Committee...on the floor of Convention...and in visits to The EPISCOPALIAN's booth.

The Convention heard them and gave positive endorsement to its own creature, The EPISCOPALIAN. What some had written off as history is a publication that's alive and well - with interest and circulation continuing to grow...and with exciting new plans for the coming year.

All four diocesan insert plans - Central Pennsylvania, Pennsylvania, Northern Michigan and South Carolina - renewed for the year 1974. Forty-three hundred families in the Diocese of Kentucky will begin receiving The EPISCOPALIAN along with their diocesan paper, The BISHOP'S LETTER, as Kentucky becomes the fifth diocese to join in this cooperative communication venture.

In an editorial appearing in the March issue, we said, "Early 1974 seems to be a time of movement and change in country and Church. As Americans, we are adjusting as best we can to the alarums and pronouncements of the energy crunch. As Christians in the Episcopal Church, we are getting ready to welcome John M. Allin as our new Presiding Bishop."

In that same editorial we announced a change of our own. After citing a 30% increase in costs, we said,

"For this and two other compelling reasons --1) the interest shown by many dioceses in an alternate communication system -- and 2) the directive given us by General Convention to explore other ways of reaching every home -- the Board of Directors have authorized the editors to change the format of The EPISCOPALIAN.

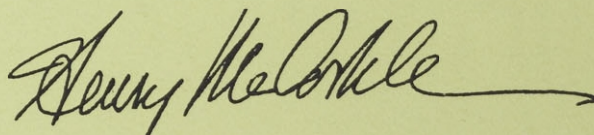
"This change--effective with the June issue--will be to a 24 page monthly tabloid newsmagazine, plus regional editions for our diocesan partners and the clergy. Two important items will not change--the quality of the product and the basic price structure. In fact, we expect to produce a better product and to give you more material--not less--for the same amount of money."

If you aren't already using The EPISCOPALIAN in your parish, there never has been a better time to begin. With the lively interest and note of expectancy in the air, The EPISCOPALIAN (particularly in its new, attractive form) is certain to get the same immediate attention as today's newspaper. Its content, plus the way you fit it into your parish program, will have a much longer lasting impact...the same impact described by those who spoke so convincingly at General Convention.

A Parish Plan costs only \$2 per year per family - or you can even try it for six months at a cost of only \$1 per family. With the Parish Plan your leaders will automatically receive Leader's Digest - a sprightly, how-to-use-it publication that helps you make the most of your investment in the EPISCOPALIAN.

Use the convenient reply card to start your Parish Plan today. If you have questions or would like creative suggestions on how to use The EPISCOPALIAN to the greatest advantage, write or call Jean Weir, our Parish Consultant - area code 215-LO 4-2010.

Sincerely,



Dear Mrs. Weir:

_____ We are interested in beginning a Parish Plan
☐ full year ☐ six months
☐ our list follows

_____ We would like more information. Please call.

NAME _____

CHURCH _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

PHONE _____

This card
mailed today
could bring
new life, vitality
and
sense of mission
in your parish!

FIRST CLASS
PERMIT NO. 24221
PHILADELPHIA, PA.

BUSINESS REPLY MAIL

No Postage Stamp Necessary if Mailed in the United States

POSTAGE WILL BE PAID FOR BY

**THE
Episcopalian**

1930 CHESTNUT STREET

PHILADELPHIA, PA. 19103

Attention: MRS. JEAN B. WEIR

Parish Consultant

Copyright 2024. Domestic and Foreign Missionary Society. Permission required for reuse and publication.

professional supplement CHANGES

ABERNATHY, James, from Christ, Matagorda, and St. John's, Palacios, TX, to St. Paul's, Freeport, TX
AULT, Norman C., from retirement to start a new mission at Kihei, Maui, HI
BARNES, Raymond W., Jr., from Trinity, Natchez, MS, to St. Paul's, Woodville, MS
BENNETT, Edwin G., from St. Ursula's, Cruz Bay, St. John Island, Virgin Islands, to canon to the ordinary, Diocese of the Virgin Islands, Charlotte Amalie, St. Thomas, Virgin Islands
BERKELEY, Edmund, from Christ, Amelia; Emmanuel, Powhatan; Grace, Ca Ira; and St. James, Cartersville, VA, to St. Stephen's, Heathsville, VA
BLACKBURN, James C., from director, Reconciliation Program, Philadelphia, PA, to founding pastor, Glasgow Ecumenical Project, Diocese of Delaware
BLASINGAME, Jerry, to Grace, White Plains, NY
BLOOMFIELD, Thomas C., to Dean of the Diocese of Lexington, KY. He still continues as rector of Good Shepherd, Lexington, KY.
BRAINERD, Winthrop, from Battle Harbor Parish, Labrador, to St. Michael the Archangel, Lexington, and assistant to the Bishop of Lexington, KY
BROWN, Charles H. D., from St. Basil's, Tahlequah, OK, to Trinity, Tulsa, OK
BROWN, Edward G., from Trinity, Staunton, VA, to Christ, Millwood, and Emmanuel, Boyce, VA
BUCK, Herman E., from St. James, Eureka, and St. George's, Austin, NV, to St. John's, Valentine; St. John's, Cody; and St. Mary's, Bassett, NB
CAVENDISH, John C. G., chaplain to the rector, Episcopal Theological Seminary, Lexington, KY, to also St. Hubert's, Clark County, KY
CLARK, Holland B., from Christ, Millwood, and Emmanuel, Boyce, VA, to St. Luke's, Hilton Head, SC
CLEMONS, David, from St. Andrew's, Broken Arrow, OK, to graduate studies at Church Divinity School of the Pacific, Berkeley, CA
COFFIN, Lewis E., from St. Peter's, Williston, and St. Michael's and All Angels, Cartwright, ND, to Epiphany, Trumansburg, NY
CRAIG, C. Phillip, from All Saints, Greensboro, NC, to St. Matthew's, Pampa, TX
CRAIG, Robert E., from Trinity, Clarks-ville, TN, to staff, Cumberland Rehabilitation Center, Nashville, TN
CRIST, John F., from St. Luke's, Rochester, MN, to Trinity, Muncie, IN
CRONEBERGER, John P., from St. Mark's, Moscow, PA, to St. Mary's, Reading, PA
CROPPER, Dale T., Jr., from Holy Communion, Washington, DC, to St. George's, Valley Lee, MD

DAGGETT, Paul E., from Christ, St. Augustine; St. John's, Center; and St. John's, Carthage, TX, to St. Thomas, Weirton, WV
DAUGHTRY, James R., from Resurrection, Tucson, AZ, to St. Paul's, Washington, DC
DINWIDDIE, Donald H., from St. Philip's, Ardmore, OK, to St. Francis, Managua, Nicaragua
DOCKER, John T., Jr., from Nativity, Newport, PA, to canon missionary, Christ Church Cathedral, Rochester, NY
DOHERTY, Noel J., from Trinity, Tulsa, OK, to St. John's, Tulsa, OK
DOUBLISKY, Jerry, vicar of St. Peter's, Woodbury Heights, NJ, to also Atonement, Laurel Springs, NJ
EASTWOOD, John H., Jr., from St. Thomas, Franklin; St. Timothy's, Indianapolis; and general missionary for South Marion and Johnson Counties, IN, to All Saints, Indianapolis, and Episcopal Community Services, Indianapolis, IN
ELVIN, Peter D., to St. Andrew's, Longmeadow, MA
EMENHEISER, D. Edward, from study leave in the Washington, DC, area to coordinator, Clergy Self Development, Diocese of Quincy; Trinity, Geneseo; and St. John's, Preemption, IL
EPPLEY, George T., from St. Michael and All Angels, Lihue, HI, to St. George's, Honolulu, HI
ERLANDSON, Ronald I., from St. Philip's, Palatine, IL, to Ascension, Sierra Madre, CA
FARNLOF, Norman C., of Admiral Farragut Academy, Pine Beach, NJ, to also St. Uriel's, Sea Girt, NJ
FISHER, John R., from St. Mary's, Texarkana, TX, to St. Paul's, Lewiston, NY
FRANCKS, Robert C., to Grace, Newark, NJ
FREDERICK, William St. J., from St. Mary's, Stone Harbor, NJ, to St. Mark's, Keansburg, NJ
FREEMAN, Sollace M., Jr., from Grace, Paducah, KY, to Area Aging Specialist, Division of Aging, Dept. of Health and Rehabilitative Services, Tallahassee, FL
FUDGE, R. Truman, from Christ, Westerly, RI, to St. Margaret's, Belfast, ME
FULKS, William B., from Good Shepherd, Hansford, and Calvary, Montgomery, WV, to St. Peter's, Huntington, WV
GARNER, Sanford, Jr., from Ascension, Knoxville, TN, to Christ, Washington, DC
GOODERHAM, George E., from retirement to St. James, Lincoln, CA
GORDON, David W., from Holy Trinity, Richmond, CA, to Epiphany, San Carlos, CA
GORTON, John F. H., from St. James, Clinton, NY, to director, The Rockwell Kent Legacies, Au Sable Forks, NY
GREGORY, Carter J., from St. David's, Highland Mills, and St. John's,

Arden, NY, to St. James, Hyde Park, NY
HAFFER, Kenneth J., from Ascension, Gloucester, NJ, to St. Michael's, Trenton, NJ
HALL, Robert C., Jr., from St. James, Richmond, VA, to St. George's, Arlington, VA
HAMBLY, Dwight C., Jr., from non-parochial to St. Paul's, Portsmouth, RI
HAMILTON, Paul E., from All Angels, New York, NY, to St. Philip's, New York, NY
HAMMOND, Henry L., from Grace, Port Jervis, NY, to St. Barnabas, Sykesville, MD
HARPER, Harry, from St. George's, Glenn Dale, MD, to Redeemer, Fairway Hills, MD
HART, Donald P., from Indian and Eskimo work, Anchorage; St. Peter's, Seward; and St. Timothy's, Tanacross, AK, to St. Matthew's, Fairbanks, and St. Timothy's, Tanacross, AK
HEMMERS, Louis E., from St. George's, Belleville, IL, to Calvary, Louisville, KY
HENRY, G. Kenneth G., from Emmanuel, Athens, GA, to St. Peter's, Charleston, SC
HENTHORNE, Granville V., Jr., from non-parochial to St. George's, Central Falls, RI
HINES, H. Francis, from consultant, Governor's Justice Commission, Harrisburg, PA, to director of Advertising and Public Affairs, WPVI-TV, and temporary priest-in-charge, St. Mary's Chapel, Philadelphia, PA
HOLCOMB, Charles B., from Holy Trinity, Pensacola, FL, to Christ, Mobile, AL
HOLLIDAY, Mark G., from St. Clement's, Philadelphia, PA, to St. John's, Norristown, PA
HONDERICH, Thomas E., from St. Christopher's, Carmel, IN, to St. Stephen's, Elwood, IN
HOWARD, Mark B., from Diocese of Erie, PA, to St. John's, Kane, and St. Margaret's, Mt. Jewett, PA
HOWDEN, Frank D., from Holy Apostles, New Orleans, LA, to executive director, special and family ministries, Diocese of Rochester, NY

Continued on page /PS-D

Professional Supplement comes to you ten times a year (except December & January) as a service of The Episcopalian. Your help with the costs will be appreciated.
Mail to: The Episcopalian /PS, 1930 Chestnut St., Phila., PA 19103

Here's my help with the cost of /PS.

Name _____
Address _____
City _____ State _____ ZIP _____

APRIL 1974 page /PS-C

CHANGES

Continued from page /PS-C

- HUINER, Peter B., from St. Paul's, DeKalb, IL, to assistant dean for seminary relations, Seabury-Western Theological Seminary, Evanston, IL
- HYDE, Clark, from St. Matthew's, Toledo, OH, to St. John's, Napoleon, OH
- JACKSON, Ellsworth B., from Grace, Detroit, MI, to St. Matthew's, Wilmington, DE
- JACKSON, Terry W., from St. John's, Eau Gallie, and professor, Florida Institute of Technology, Melbourne, and Rollins College, Winter Park, FL, to St. James, Leesburg, FL
- JEFFS, Ralph W., from chaplain, University of Southern California, Los Angeles, CA, to St. Timothy's, Mountain View, CA
- JENNINGS, W. Worth, III, from Diocese of Pittsburgh, PA, to St. George's, Jefferson Borough, PA
- JENSEN, Andrew, III, from chaplain, Hazelden Treatment Center, Center City, MN, to St. John in the Wilderness, White Bear Lake, MN
- JENSEN, Winston F., from non-parochial, to St. James, Belle Fourche, SD
- JESSETT, Frederick E., from Rosebud Mission, Rosebud, SD, to St. Paul's, Cheney, and St. Timothy's, Medical Lake, WA
- JOHNSON, Robert C., Jr., area director, Florida Division of Youth Services, Laguna Beach, FL, to also St. Andrew's, Panama City, FL
- JOSLIN, David B., from St. David's, Wilmington, DE, to Christ, Westerly, RI
- KILFOYLE, J. Richard, from Christ, Boston, MA, to St. John's, Jamaica Plain, MA
- KIRKLAND, William M., from St. John's, Charleston, WV, to St. Timothy's-in-the-Valley, Hurricane, and Charleston Housing Authority, Charleston, WV
- KRAFT, Harry B., from St. Paul's, Winslow, and St. George's, Holbrook, AZ, to Trinity, Madera, CA
- KRUMBHAAR, Andrew R., from Emmanuel, San Angelo, TX, to Good Shepherd, Maitland, FL
- LAMBERT, William A., from St. Stephen's, Goldsboro, NC, to St. Helena's, Beaufort, SC
- LAMOND, Thomas R., from St. Luke's, Alexandria, VA, to reporter, *The Geneva Times*, Geneva, NY
- LAUGHLIN, Hugh C., from St. Matthew's, Brecksville, OH, to Trinity, Bloomington, IN
- LAW, Sylvan W., from Covenant, Junction City, KS, to Dean of Christ Cathedral, Salina, KS
- LeCARPENTIER, Edward C., Jr., from Christ, Raleigh, NC, to Human Development Associates, Raleigh, NC
- LEDERHOUSE, H. Bruce, from St. James, Hyde Park, NY, to St. John's, Tuckahoe, NY
- LEWIS, Harold T., from graduate studies at Cambridge University, England, to St. Monica's, Washington, DC
- LIBBEY, Robert E., from St. Helena's, Beaufort, SC, to Christ, Lancaster, SC
- LINK, Michael R., from St. Luke's, Ft. Madison, IA, to St. Paul's Cathedral, Peoria, IL
- LITTLETON, William H., from dean to students, Georgia College, Milledgeville, GA, to Christ Cathedral, Houston, TX
- LITTRELL, James H., from executive director, Voyage House, Philadelphia, PA, to Trinity, Buffalo, NY
- LONG, Charles H., Jr., from St. Peter's, Glenside, PA, to Executive Secretary of the U.S. Conference for the World Council of Churches, and Executive Secretary of the New York Office of the Council, New York, NY
- LONGEST, Charles L., from Christ the King, Baltimore, MD, to Holy Cross, Cumberland, MD
- MACKIE, Jay R., from St. James, Bedford, PA, to St. Martin's, Monroeville, PA
- MACLIN, C. Waite, from Redeemer, Baltimore, MD, to Christ, Winchester, VA
- MARKS, W. Parker, from All Saints, Concord, NC, to non-parochial
- MASON, John, from Christ, Cincinnati, OH, to Trinity, St. Louis, MO
- MAY, Charles S., from Trinity, Columbia, SC, to St. James, Marietta, GA
- McCAGG, Lauriston H., from St. Mark's, Little Rock, AR, to All Saints, San Benito, and St. Andrew's-by-the-Sea, Port Isabel, TX
- McGREGOR, Robert F., from Grace, Providence, RI, to Christ, Grosse Pointe, MI
- McGUIRE, T. Roger, from St. Ann's, New Martinsville, WV, to Heavenly Rest, Princeton, WV
- McHUGH, Brian, OHC, to Holy Cross House, Toronto, Ontario, Canada
- McNAIRY, Philip E., from St. Matthew's, Bedford, NY, to Good Shepherd, Athens, OH
- McRAE, Thomas F., from St. John's, Alamogordo, NM, to St. James, Wheat Ridge, CO
- MENCER, Charles H., from St. Mark's, St. Paul, VA, to Emmanuel, Keyser, and Emmanuel, Moorefield, WV
- MESHEW, Jean P., from St. Martin's, Chattanooga, TN, to Holy Apostles, Ft. Worth, TX
- MEYERS, Jan A., from St. Mark's, Houston, TX, to St. George's, Houston, TX
- MILLER, Kenneth DeL., from St. Mary the Virgin, Ridgefield Park, NJ, to St. Paul's, San Antonio, TX
- MILLS, Keith A., from Trinity, Baton Rouge, LA, to doctoral studies at Louisiana State University, Baton Rouge, LA
- MONTAGUE, F. Daniel, Jr., from St. John's, Tappahannock; St. Paul's, Miller's Tavern; and Grace, Miller's Tavern, VA, to non-parochial
- MOSS, David M., from St. Chrysostom's, Chicago, IL, to clinical psychologist, Lutheran General Hospital, Park Ridge, IL
- NAFUMA, Joel, from Mediator, Allentown, PA, to graduate studies at Virginia Theological Seminary, Alexandria, VA
- OLSZEWSKI, Chester, from Diocese of Albany, NY, to St. Luke's, Eddy-stone, PA
- OSGOOD, John A., to Christ, Suffern, and chaplain, Rockland Community College, Suffern, NY
- PAGE, Donald R., from St. Michael's, Trenton, NJ, to St. Mark's, Ham-monton, NJ
- PAISLEY, David M., from St. George's, Honolulu, HI, to Christ, Kealakekua, HI
- PETERS, Peter W., from St. George's, Nashville, TN, to Trinity, Clarksville, TN
- PETERSEN, James H., from St. John's, McLean, VA, to St. John's, Harrison, AR
- PLOWE, Gordon R., from graduate studies to St. Mary's, Mitchell, SD
- PLUVIOSE, Auguste, from St. Mary's, Pleasantville, NJ, to St. Simeon's, Philadelphia, PA
- PURDY, James H., from St. Thomas, Owings Mills, MD, to St. Bernards, Bernardsville, NJ
- REID, Manney C., from St. Stephen's, Oak Ridge, TN, to Trinity, Columbia, SC
- ROOT, J. Gollan, from St. George's, Lee, MA, to Christ Church Cathedral, Springfield, MA
- RUBY, Lorne D., to Trinity, Ambler, PA
- SCHNEIDER, Frederick K., to Ascension Memorial, Ipswich, MA
- SCHRODER, Edward A., from All Saints, Langham Place, London, England, to dean, Gordon College, Beverly Farms, and Christ, Hamilton, MA
- SIMS, Gregory B., from Emmanuel, Champaign, IL, to St. Peter's-by-the-Lake, Montague, MI
- SIMSON, Everett D., from Christ, Cincinnati, OH, to Dean of St. Paul's Cathedral, Los Angeles, CA
- SMITH, Edward J., III, from All Saints, Lynn, MA, to St. Mary's, Waynesville, and St. Patrick's, Lebanon, OH
- SMITH, Michael C., from supply priest to Chapel of the Cross, Rolling Fork, MS
- SOKOLOFF, Noel N., from Dublin Community Church, Dublin, NH, to St. Thomas, Hanover, NH
- SUMMERALL, Henry, Jr., from Holy Cross, Fountain Inn, SC, to law practice in Aiken and non-stipendiary assistant, St. Thaddeus, Aiken, SC
- SYDNOR, Charles R., Jr., from worker priest and vicar, Episcopal congregation of Sterling Park, VA, to St. George's, Fredericksburg, and Christ, Spotsylvania, VA

PROFESSIONAL SUPPLEMENT:

A service for working clergymen
of the Episcopal Church
Linda D'Aprile, Ass't. Editor
The Episcopalian /PS
1930 Chestnut St., Phila., PA 19103

Make a difference.

Give...to the Presiding Bishop's Fund for World Relief.

Join with your fellow Episcopalians everywhere in one great act of sharing—during the World Relief Octave, March 24 through March 31.

Give to feed the starving people of the sub-Saharan, to help war victims in Vietnam, Laos and Cambodia, to provide family planning programs for the overcrowded in Latin America, to shelter the homeless in the Middle East, to teach trades to the unskilled in the Sudan, to comfort the lonely in the forgotten corners of the earth.

Give through your parish, or use the coupon and mail your check or money order directly to us.

Your help can make a difference—a *big* difference.



Here is my contribution to:
**THE PRESIDING BISHOP'S FUND
FOR WORLD RELIEF**

Name _____

Address _____

City _____ State _____ Zip _____

(Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.) Contributions are tax deductible. E-4-74

Which comes first **THE SYSTEM** or **THE STUDENT ?**

A Richmond, Virginia, parish believes every child's a winner, every child can learn. It helped start a street school to prove it.

The School Where the Child Comes First is director George L. Boyd's slogan for the Richmond (Virginia) Street Academy which opened in early March. Thirty-five pupils and three staff members are part of this experimental program to encourage Richmond City drop-outs to continue their education.

Planning and funding the new school is an act of faith by an urban parish rich in resources and imagination. A majority of the funds for the school's proposed two-year budget came from St. Paul's Episcopal Church through its Isaiah 58:12 Committee. Academy Board members raised the rest privately.

The Isaiah Committee, headed by Eugene F. Sikorovsky, takes its imperative from the Old Testament verse (RSV): "And your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to dwell in." A powerful directive to any inner city congregation.

In 1970 St. Paul's rector, the Rev. John Spong, voiced his concern at the diminishing percentage of parish budget devoted to outreach: "Should this trend continue, the Church will begin to look more and more like the grease-making factory that had no shipping department because it took all the grease they could manufacture to keep the machinery running to produce the grease."

The congregation found that

after maintenance and taxes it could expect at least \$25,000 annual income from a downtown parking garage the parish owned. Mr. Spong recommended a four-year program to use the income in a responsible way "which speaks to the whole metropolitan area, that we in this church care about our city and its people, especially the oppressed poor of the central city. We care because God cares and we are His people. We will act out our caring in concrete deeds that will give substance and power to the words of our faith."

Health care and education were among the top Isaiah program priorities. In 1973 the program funded a health center run by Dr. Marigail Wynne, a member of the parish (see *The Episcopalian*, June, 1973). The clinic serves residents of Richmond's Fulton section so successfully that Dr. Wynne hopes it will be self-supporting by the end of this year.

The correlation between street crime and dropouts worried Richmond city officials and became a general concern in the city. The public school system was apparently unable to cope with the problem in spite of innovations such as an alternative high school and a new technical center for career training. Over 5 percent of the students drop out of the system every year.

"And it is these kids we're aiming at," says Academy director

Boyd. "We want to change the child's concept that to be a dropout is to be a failure. We also want to change community attitudes toward these kids. I tell groups: 'Every child's a winner; every child can learn.'"

Mr. Boyd, on leave from the public school district, was chairman of the history department at John Marshall High School and is an expert in black history. A tall, dynamic man, he moves fast, thinks fast, and talks deliberately. He is as effective explaining the Academy's program to a group of businessmen as he is conducting a meeting with potential students. Mr. Boyd, a native of Alabama and a Navy veteran, will provide a great combination of intellectual discipline and warm empathy to his prospective students.

Among others contributing to the project is an extraordinary woman, Mrs. Grace Pleasants, Academy Board chairman, who introduces herself modestly as "just a member of the community." But she also has a background in education and work with young people which includes being former head of guidance for Richmond high schools and a three-year stint in New York City as national program director for the Girl Scouts. She is presently chairman of the Counseling Center at Virginia Union University in Richmond.

The combined expertise of these two people plus advice from community and church people have

by Janette Pierce

created a tentative program which will emphasize reading, writing, and computing as skills which everybody needs.

"We don't believe students learn these skills just by rapping. Our school will have structured learning," says Mrs. Pleasants.

Mr. Boyd interjects, "But it will be in a personalized program, building on the pupils' interests and goals. For instance, to teach a boy grammar, we might not use a standard text book but take a copy of *Sports Illustrated*, pick out some paragraphs, remove the punctuation, and let the student work on that."

In all his contacts, Mr. Boyd exudes his philosophy of support and "every child's a winner." But at an evening meeting with some prospective students, kids who had been tagged—or tagged themselves—losers had difficulty in grasping that concept.

"What time this school gonna start?" asked one girl.

"When you're ready to start," responded Mr. Boyd, to the group's audible amazement. He elaborated, "We know not everyone is ready to learn English at 9:00 a.m. and math at 10:00.

For some it might be better to start at noon—or in the evening. We want this to be a school where you can learn, and we'll be there when you need us."

Questions on courses and vacations received the same kind of answers. "We'll try to supply what you need to graduate, get back into Richmond schools, or get a skill that pays good money. And we'll do it at a time that's good for you: morning, afternoon, evening—even weekends if we can get someone to volunteer, and if it's right for you we'll get someone to volunteer."

While affirming each pupil to himself and the community, Mr. Boyd plans a complete program of evaluation ("But we're not going to depend on tests") of the individual's potential and to help each one set appropriate personal goals. With the school's help, students may set higher goals than they would previously have considered.

"We are most concerned with the basic reading, writing, and mathematical skills because these young people have to operate in a society which requires these skills," says Mrs. Pleasants. "We are also

looking for ways to develop the best environment to learn these skills. We want to find something other than 'The Factory,' the assembly-line method of education."

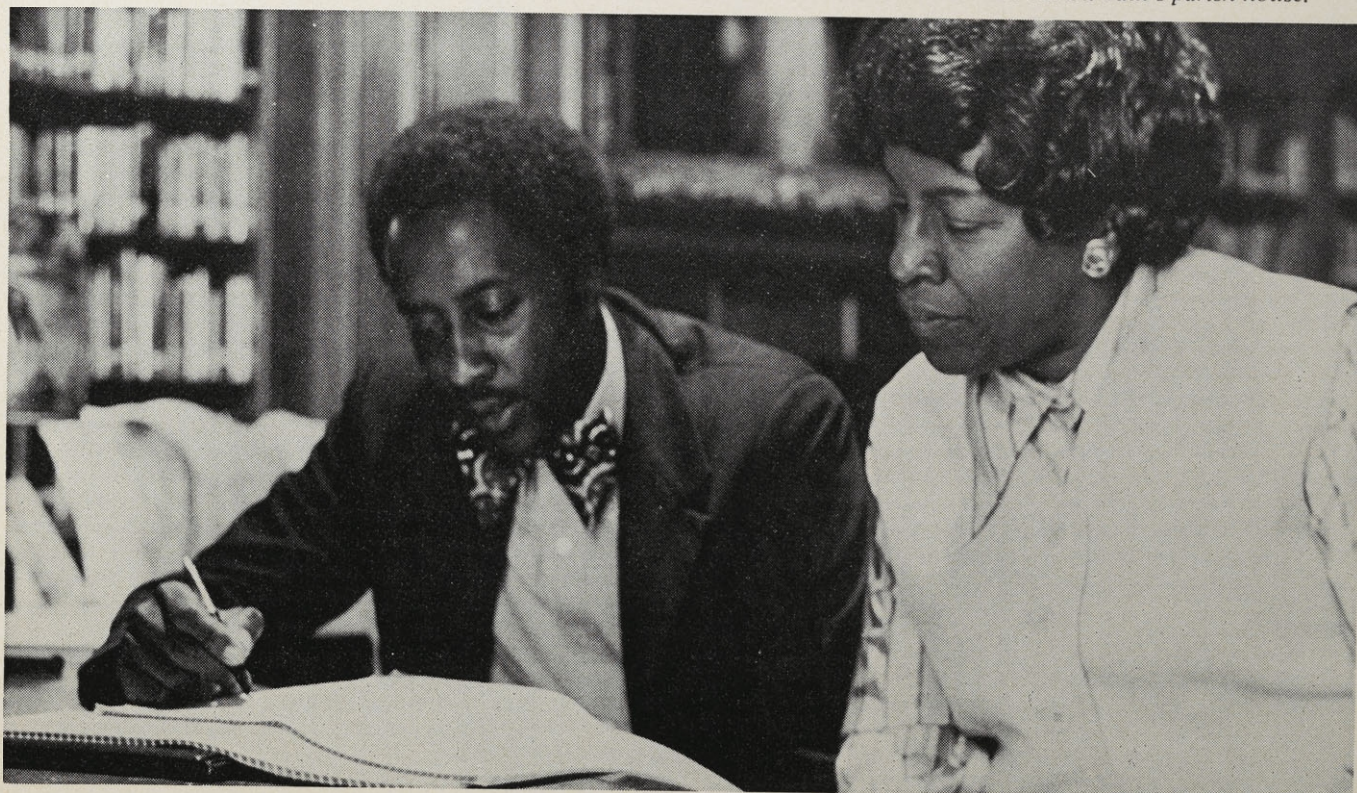
The program will include enrichment experiences, such as taking field trips, planning lunch menus, and helping the staff set school regulations. "All the experiences at the Academy will be educational, but not all will be academic," says Mr. Boyd.

If the Academy model is successful, the public school system may take it over after the two-year trial run.

A number of community persons, including church and business people, have become involved with the Academy project—some giving time, some money.

Mrs. Pleasants, herself a Baptist, has worked closely with the Rev. Walton Pettit, Jr., assistant rector of St. Paul's, in planning the Academy's program. She finds a church's participation in an urban educational project appropriate. "After all, that is what the churches should be about, finding new ways to express concern and witness: testing the outer limits of caring."

Reviewing plans for the Richmond Street Academy, George Boyd and Grace Pleasants meet in St. Paul's parish house.



Churchmen Speak on Impact of Holy Spirit at Trinity Institute

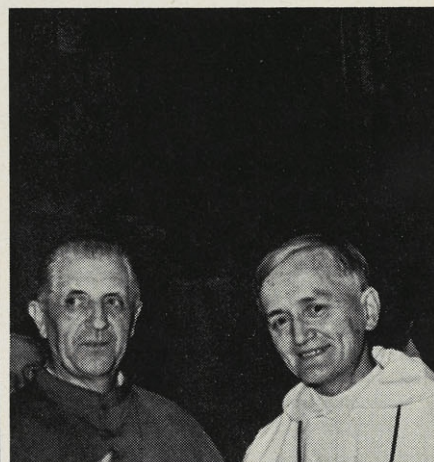
A total of 1,719 persons registered for the New York and San Francisco sessions of the Fifth National Conference of Trinity Institute. The meeting's theme was "The Holy Spirit." Archbishop Michael Ramsey of Canterbury, Leo-Joseph Cardinal Suenens,

and Frere Roger Schutz, prior of Taizé, chose this topic for their principal speeches.

The Rev. Robert E. Terwilliger, director of Trinity Institute, reported: "There is a great excitement about the Holy Spirit... which has been growing through

the charismatic (or Pentecostal) movement. This movement is in need of theological guidance, sacramentalization, and incorporation into the life of the Church."

Dr. Terwilliger noted that the Archbishop, in speaking on "The Holy Spirit in the New Testament," had "never been more win-



*Leo-Joseph Cardinal Suenens
and Frere Roger Schutz*

some, warm, and powerful; he has never spoken with greater authority than in these lectures."

Cardinal Suenens is the chief patron of the Roman Catholic charismatic movement. His talks were simple, personal witness to the new life the movement has brought.

Frere Schutz, speaking through an interpreter, spent one evening in New York and one in San Francisco, responding to questions from conference audiences. The personal power which created the Taizé Community of Protestant monks was apparent in these sessions, Dr. Terwilliger said.

While Dr. Terwilliger noted record attendance, he felt the event's impact could not be recorded by numbers. "The value is in the unmeasurable strength of the impulse which this conference gives to the life of the Church."

Trinity Institute's Seminar for Bishops was held just prior to the New York conference. Some 75 bishops gathered to consider "The Theology of the Christian Ministry." The chief lecturer was Cardinal Suenens. Dr. Ramsey lunched with the American bishops the last day of the seminar. ◀

The Episcopalian

A practical program for those who plan ahead.

FOOD STORAGE is designed to protect you and your family against unforeseen emergencies which might affect the availability of nutritional and tasty foods.

There are vast differences in the benefits of Freeze Dried Foods as compared to other processes. Freeze Dried Food is nitrogen packed and sealed in enamel-coated cans, and can be stored for years. **NO REFRIGERATION NEEDED.**

Easy to prepare—simply add boiling (sometimes cold) water. Most foods are fully cooked, ready to eat in five minutes. They require less water and fuel to prepare than most frozen or dehydrated products.

MANY table ready entrees. Also **FRESH TASTING** eggs, dairy products, fruits, vegetables, real meat, fish and poultry. Even ice cream! **ALL PRODUCTS IMMEDIATELY AVAILABLE.**

Write for more Food Storage facts.

**OREGON FREEZE DRY FOODS, INC. DEPT. EP P. O. Box 1048
Albany, Oregon 97321**

<input type="checkbox"/> Send me a free menu planner and information booklet. <input type="checkbox"/> Send me a list of nearby dealers. <input type="checkbox"/> I am interested in Food Storage dealership facts. From the recognized industry leader.	NAME _____ ADDRESS _____ CITY _____ STATE _____ ZIP _____
---	--

THE WINSTON RELIGION SERIES NOW OFFERS ELEVEN JOYFULLY CHRISTIAN LEVELS!



These eleven complete levels of religious education material successfully involve students in relating Christian values to their daily lives. Young students experience Christianity in action through a diversified format. Included in each course are: stories, activities, projects, posters, games, and photo essays.

The *Jesus Story* and *Happy Together* (Pre-school levels) come in convenient packets. *Beginning Level Joy* through *Reality* (K-8) can be used as books or as individual, tear-out 8-page units.

All eleven levels have comprehensive teacher guides that help teachers plan and carry through an individual approach. Guides contain lesson plans, scriptural insights, and a variety of interesting background material.

The *Winston Religion Series* is everything a curriculum should be—absorbing...experiential...joyfully Christian...flexible...and imaginatively illustrated.

Write for free brochure, plus catalog with scope and sequence chart.

WINSTON PRESS

25 Groveland Terrace / Minneapolis, MN 55403 / phone 612/377/5855

Copyright 2024. Domestic and Foreign Missionary Society. Permission required for reuse and publication.

Words for Today

Quotations from 1973 issues of The Episcopalian

For some, Lent may seem to be an outmoded idea which doesn't fit into the secularism of today's society. For others, it is still a priceless opportunity for renewal, restoration, spiritual adventure, and peace of mind.

Which shall it be for you?

—Albert P. Stauderman

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.

—John S. Spong



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.

—Donald J. Parsons

A renewing Church is the Church which is educating by its very being, by its life. The education process isn't seen as a narrow kind of Sunday classroom kind of thing. It is a continuing process which happens every day, happens in the liturgy, in the streets, in social actions; it happens between children and adults, between children and children, and between adults and adults.

—David Perry

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.

—Patricia S. Platt



When we pray, then, "Deliver us from evil," we pray simply that in Him we may be delivered from death and so not be afraid to live in love. Our living that prayer helps us become Him: He is our prayer.

—John B. Coburn

We are often in the dark, often stumbling. But we know Christ's ministry is the heart of our Church's life, the most vital part of the missionary task. Wrestling with it will cost us on many levels, with dislocated old standards, with pain in some precious old joints. But we remember our Forefather and continue with great hope of God's blessing.

—Donald J. Hart



The ultimate source of authority is often obscured by the human power the winner possesses. It is hard for the winner to be humble. And even when the winner is humble, the people tend to murmur against him. And for this reason, to win is to lose and to lose is to win. This is the paradox of human life. We should honor those who lose. They may be one source of our salvation.

—Charles V. Willie

That I could call the last two decades of church history spirited may come as a surprise to some people. This immediately leads me off on one of my pet peeves. The Church has been all too quick to take over one of the worst habits of contemporary society: the compulsion to trivialize its own accomplishments.

—John H. Snow



A sense of humor reminds us—as Jesus so clearly understood and demonstrates—that human existence, at its deepest levels, has to do not so much with ideas in abstraction as with people in mutual relationship.

—John E. Hines

The Episcopalian

"To make a quilt, you start with caliker; you take whatever you have on han'.

"When it comes to cuttin' out the quilt, you're free to choose your own pattern. Two persons will take the same pieces, but the quilts will be jest as different as can be.

"That's the way of livin'. The Lord sends us the pieces; we can cut 'em out and put 'em together pretty much to suit ourselves. There's a heap more in the cuttin' out and the sewin' than in the caliker."

—Aunt Jane, Kentucky

Faith is more than a state of being. It is a way of living. Faith is not primarily a noun; faith is a verb. It is not so much what you are as what you do.

—Barbara Schultz



It is the Church which should lead the nation against accepting corruption as a way of life in American society, against the easy acceptance of moral neutrality on issues that affect the destiny of the peoples of the world. It is the Church which can hold high the images of nobility and integrity and help them become realities of our social order when men and women may without fear care for another because they hold a common Father in high and holy regard.

—John B. Coburn

Don't think the book, the table, the bread and wine as such are Christ for us. They are, however, the symbols which create the space in which He can make Himself known and where we may recognize Him.

—Henri J. M. Nouwen



The New Testament that binds us Christians together in faith, hope, and love tells us in numerous ways that war is an abomination and against the will of Jesus, the Christ.

Perhaps the time has truly come in this century for all American Christians to take up their role as peacemakers. Perhaps each Christian—as a good steward—should begin deliberately to budget some time each month to work for peace.

—Henry L. McCorkle

If we Christians acted as if we believed what we say we do, the medium might well be the message, and we could show forth not only God's perfect relationship to us but ours to Him and to one another and to His world, which we so carelessly and thoughtlessly inhabit.

—Barbara Butler



All good futures are possible with God, and our duty is to have the wisdom to discern them, the love to implement them, and the faith to cooperate with God who brings them.

—Michael Hamilton



A parish, even a dreadful parish, is like a time bomb: it has all the assets. . . to start ticking to explode. That's what God's trying to do. So when I walk into a parish, I walk in with pretty high expectations. And the funny thing is, when you look at them with high expectations, lots of times things start happening.

—Loren Mead

"God, if you are there, and if Christ actually died for sinners like me, and if He can change me as I have seen others changed, and if the Bible is not a mere storybook cooked up by Europeans to deceive us, here am I: save me. I know I am a sinner. I know the judgment for sin is over me. Here is my heart. I accept the finished sacrifice of Christ on Calvary."

—Festo Kivengere

LEONARD FREEMAN *Getting The Word Out*



DEVELOPING The Narrow View

The future of electronic *broadcasting* in the Church may well depend upon our ability to develop a *narrowcasting* system—an internal delivery system which serves the similar, though not necessarily identical, ends that print media has traditionally filled.

The institution is most interested in—*i.e.*, will put \$\$ into—an internal communication system: a bishop sharing information with his people and they with him; clergy and committees discussing themselves and their work; the hierarchy—diocesan or national—sending messages to gain support and/or understanding; lay people feeding back and even initiating communications flow to the hierarchy.

Narrowcasting and broadcasting are flip sides of what one can do with electronic media. Just because a medium is capable of mass use does not mean it must be used that way; most electronic media can be effective as personal communication as well.

Mass communication occurs, in essence, when someone sends a message in a shotgun-like burst. He doesn't really know who he will hit. The sender and the receiver don't know each other personally—anyone can pick up the message. Generally, two-way communication is minimal; the person with the shotgun doesn't expect anyone to shoot back.

Narrowcasting takes the same tools and uses them in more direct, personal ways. The sender knows, or has concrete knowledge about, the receivers of his message, in fact could probably name each one if necessary. He sends the message just for them, and chances of "just them" receiving it are relatively high. Because the sender and receiver enjoy this direct relationship, there's more two-way communication. In short, narrowcasting can become a conversation.

I suggest the Church can move into electronic media by developing narrowcasting capabilities—an internal electronic delivery system with things like code-a-phones, Dial-a-Bishop, Pastoral Letters on audio cassette, closed circuit TV systems, and the development of cable TV, which could offer the pro and con spectre of the "wired diocese" and "wired parish" with two-way communicative potential (*see examples page 33*).

Narrowcasting, because of its direct, concrete relationship between message sender and receiver, helps the institution provide a direct relationship between the expenditure of hard-won stewardship \$\$ and the payoff of a project. As such, narrowcasting can become a paying concern, which will allow us to secure funds for broadcasting, reaching out and into the world.

Broadcasting in the long run may have the much larger impact and payoff for the work of Christ in the world. By its nature broadcasting is the embodiment of the commission Christ gave us—the setting loose of God's powerful Word into the world, knowing not with whom or how the Lord will use it but in essence trusting the Lord *will* use it, that He is out there with those who may hear, for we trust and believe the Lord is greater than the media techniques we control. Conversion is not a button we push but the Lord's move—in sender and receiver both. (*See Alan Nichol's book, The Communicators: Mass Media and the Australian Church, Pilgrim, 1972.*)

Now is not a time to be delicate about the funding issue. Electronic media cost money, and other much-needed programs cry out for Church funds; communications people must compete for those funds. We must have something concrete to offer relative to the other demands—both hope and vision and some direct payoff.

If communicators are at all serious about using the media for the Lord's purpose and wish not to be guilty of playing with expensive—and expendable—toys, then we must develop some workable narrowcasting systems for the Church. That tune might finally pay the piper for us. ◀

This column, new with this issue, will run on a regular basis and is intended to raise questions about new media forms. If you work in such an area and would like to share in future discussions, please contact me.—L.F.

Some narrow-minded successes

CURRIC-U-PHONE: A toll-free telephone service which offers information exchange among those who produce and use United Methodist curriculum resources. Callers may ask questions, express opinions, and get church school information from trained staff members from 8:00 a.m. to 4:00 p.m. (CDT) Monday to Friday. After-hour calls are taped automatically for response the next working day. Conference calls can be arranged in advance. A WATS line number permits toll-free calls throughout the U.S. except for Hawaii and Alaska. *For information:* Mrs. Anne Buckner, CURRIC-U-PHONE, 800-251-8591; Tennessee residents call collect, 615-749-6482.

Code-A-Phone: An automatic call-in service which provides taped information to the caller. Used in the Dioceses of Ohio and Pennsylvania (180 calls a week) for talks by the bishops, often explaining diocesan or all-church activities; in other dioceses, including New Hampshire, used for dissemination of referral or meeting information. At Louisville was used for daily on-the-spot news coverage of General Convention action (700 to 800 calls daily). Usually arranged so caller can record comment or query. *For information:* Mrs. Polly Bond, Diocese of Ohio, 2230 Euclid Ave., Cleveland, Ohio 44115 (Tel. 216-771-4815) and Mrs. Marion Hood, Diocese of Pennsylvania, Suite 1600, 1700 Market St., Philadelphia, Pa. 19103 (Tel. 215-LO7-6650). Code-a-Phone is a service of the Bell Telephone Company; contact local service representative.

Taped Cassettes: Produced commercially by many companies for lay or pastoral education. Bishop Coleman McGehee of Michigan taped seven and one-half minute pastoral letter on cassette. Another clergyman taped Bible class talk for use when he was otherwise engaged; class taped questions and responses following discussion with layleader and rector answered these at beginning of next tape. Other dioceses use cassettes to tape ser-

mons, lectures, or concerts for later use. *For information:* Contact local hi-fi-store for equipment and local radio station for help in use of this medium. Trial and error method also works since tapes can be erased and reused.

"A Short Course in Cable TV": A concise booklet which explains the legal and historical background, plus future possibilities, of Community Antenna Television (CATV), with its obligation to serve the public and its potential for two-way communication. Church communicators should be aware of this medium and prepared for its advent. *For information:* Pamphlet available free from Office of Communications, United Church of Christ, 289 Park Avenue South, New York, N.Y. 10010, or call 212-475-2127.

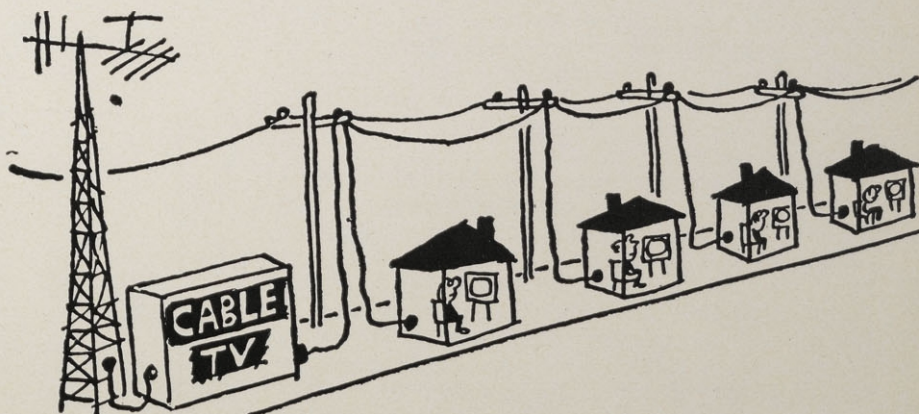
EXIS-Educational Information Service of United Methodist Church: Use of computer to store resource information made available to subscribers through a toll-free telephone call. It provides a packet of computer printouts on audio-visual or print resources relating to specific request. EXIS concentrates on leader recruitment and training resources. Program material orders can be handled, and once-a-week dialogue sessions in ministry concerns are also provided for a single adjusted yearly fee based on congregation size and staff. *For infor-*

mation: Educational Information Service, Division of Education, United Methodist Church, P.O. Box 840, Nashville, Tenn. 37202.

Video Tape Recorder (VTR): A list of non-cable use compiled by audio-visual department of United Methodist Church includes taping children's role-playing in church school or adults in counseling, services for use in nursing homes or with shut-ins, "day in the life of a minister," sermons for self-evaluation, and stop-action taping of worship service for instruction. *For information:* On list, contact Tom Nankervis, Audio-visual Editor, United Methodist Church, 201 Eighth Ave. South, Nashville, Tenn. 37202. Other tape use, contact Mrs. Polly Bond, Diocese of Ohio, 2230 Euclid Ave., Cleveland, Ohio 44115.

Dutch Bishops Tape Message: In an unprecedented move to publicize their reflections on Christian hope in a technocratic age, the Dutch Roman Catholic bishops recently took advantage of narrowcasting. They issued a 32-page brochure, an LP record, a tape cassette, and a film strip. The brochure contains the full text of the Bishops' Lenten Pastoral on "Power, Powerlessness, and Hope," and the audio-visuals give more extensive distribution and impact.

—Janette Pierce



Division of Public Media, United Methodist Communications



WORLDSCENE

Lausanne—"Let the Earth Hear His Voice" is the theme of the International Congress on World Evangelism scheduled for July 16-25 in Switzerland. Some 2,700 leaders from 150 nations are expected to attend.

Geneva—A statement released by the World Council of Churches expressed regret that Soviet authorities had "sought to resolve a serious internal problem" by exiling Alexander Solzhenitsyn. The WCC had not previously spoken to the incident, following its policy of reluctance to comment on cases which concern specific individuals.

New York City—The Cathedral School of St. John the Divine will admit girls in grades one through three, beginning in September. Located on the cathedral grounds, the school now serves 205 boys in grades one through eight.

Capetown—Anglican dioceses in South Africa plan special services on Trinity Sunday, June 9, to celebrate their acceptance of a "Declaration of Intention" to unite with the Methodist, Presbyterian, and Congregational Churches.

Philadelphia—Construction is underway for a \$2.2 million addition to the Friends Center Complex in center city. The new building will house the American Friends Service Committee and the Philadelphia Yearly Meeting. It adjoins the 1865 Friends Meeting House.

Lusaka—The Third Assembly of the All Africa Conference of Churches will take place in Zambia, May 11-24. Representatives from the 103 member churches will meet on the theme: "Living No Longer for Ourselves. . . But for Christ."

New York City—The Presiding Bishop's Advisory Committee on Christian-Jewish Relations voiced distress over Syria's attitude toward Israeli POW's and urged Syria to honor the obligations of the Geneva Convention in handling these prisoners.

London—Nearly one-third of Anglican clergy annually receive less than \$3,960 (U.S. equivalent) despite a 1972 recommendation to improve stipends. Only 123 incumbents, 1.4 percent, receive more than \$7,200.

Madison—A new state law authorizes weekly released time for religious education for Wisconsin public school pupils. With permission from parent or guardian, pupils may be released one to three hours a week.

Pine Ridge—Richard Wilson, 40, defeated Indian activist leader Russell C. Means, 34, in a South Dakota run-off election for presidency of the Oglala Sioux tribal council. Both men are Episcopalians.

New York City—Eerdmans' *Handbook to the Bible* is the publishing firm's biggest trade item in years, *Publishers Weekly* reports. The initial printing is 50,000 copies, of which 28,000 are pre-publication orders.

Paris—A January service for church unity provided the opportunity for Anglican clergy to conduct the first Anglican Evensong ever held in France's historic Notre Dame Cathedral. Three clergymen, including the Very

Rev. Sturgis L. Riddle of the Episcopal Pro-Cathedral Church of the Holy Trinity, officiated.

New York City—A two-hour prime time ABC-TV program on Jacob and Joseph is scheduled for Palm Sunday, April 7. Filmed on location, the story covers 130 years—from the birth of Jacob and Esau to the Hebrews' settlement in Egypt under Joseph's leadership.

Elkhart—American contributions to CROP increased 40 percent in 1973. Donations included \$3.2 million to feed the hungry and \$2 million to the Clothing Appeal which CROP administers. CROP, whose headquarters are in Indiana, is part of Church World Service, the National Council of Churches' relief agency.

New York City—Family and friends of the late Bishop Stephen F. Bayne, Jr., announced plans to endow a memorial chair in ascetical theology at General Theological Seminary, where the bishop was an adjunct professor at the time of his death. Contributions are invited to an endowment estimated to require \$250,000.

Geneva—Five North American organizations were among 29 groups which received anti-racism grants from the World Council of Churches, based in Switzerland. A total of \$45,000 went to National Indian Brotherhood (Canada), American Indian Movement (AIM), United Farm Workers Union, Americans for Indian Opportunity, and Free Southern Theatre.

Los Angeles—The National Farm Worker Ministry (NFWM), related to the National Council of Churches, has called for observance of Farm Worker Week, April 28-May 4. Resources to implement the observance are available from the Rev. Wayne Hartmire, NFWM, 1411 West Olympic Blvd., Room 511, Los Angeles, Calif. 90015.

Capetown—Anglican Archbishop Robert Selby Taylor, 64, retired from his 267,000-member Diocese of Capetown, South Africa, on March 11. An assembly to choose his successor will open April 30.

Good Friday Offering Aids Churches in Middle East

Traditionally, Good Friday offerings of Episcopal parishes support the work of the Church in "Bible Lands," particularly the work of the Anglican Archbishop of Jerusalem. The offerings provide welcome encouragement for the Church's ministry there.

Now the scope of support is broadening to include not only local churches in the Middle East which have resulted from missionary activity but also indigenous Orthodox churches. These latter struggle under difficult conditions in the midst of social upheavals.

Liturgical Commission Starts On Revised Prayer Book Draft

The reorganized Standing Liturgical Commission selected Bishop Chilton Powell of Oklahoma as chairman; the Rev. Massey H. Shepherd, Jr., of the Church Divinity School of the Pacific, vice chairman; and the Rev. Canon Charles M. Guilbert, Custodian of the *Book of Common Prayer*, secretary, at its first meeting of this triennium at Roanridge Institute, Kansas City, Mo.

The Commission established 15 committees, including a Theological Committee to review all material produced for authorized trial use. It is working to complete a Draft Revised Book of Common Prayer in time for the 1976 General Convention; delegates will consider the draft early in the meeting as a special order of business.

The Commission welcomed five new members to join those previously appointed. Members and their committee assignments include Canon Guilbert, Style and the Psalter; the Rev. William A. Dimmick, parish priest of Southport, Conn., the Daily Offices; Mr. Dupuy Bateman, Jr., of Pittsburgh, Pa., Constitution and Canons and Legislation; Mr. James D. Dunning of New York, Pastoral Offices; the Rev. Robert W. Estill of Virginia Theological Seminary, Contents and Order; the Rev. Donald L. Garfield, parish priest of New York City, "First Services"; Mrs. Virginia Harbour of Gambier, Ohio, Educational Materials; Bishop James W. Montgomery of Chicago, the Holy Eucharist; the Rev. H. Boone Porter, Jr., director of Roanridge, Use of the Holy Scripture and the Ordinal and other Pontifical Rites; the Rev. Charles P. Price of Virginia Theological Seminary, Theology; the Rev. Bonnell Spencer, Order of the Holy Cross, Initiatory Rites; Mr. Harrison Tillman of Valdosta, Ga., Rubrics.

In addition to Bishop Powell, other members of the Commission are Bishop E. Otis Charles of Utah; Bishop Morgan B. Porteus, Suffragan of Connecticut; Dean Robert H. Greenfield of the Cathedral, Portland, Ore.; the Rev. Paul E. Langpaap, parish priest of Seattle, Wash.; Canon Lee M. Benefee of Nashville, Tenn.; and the Rev. Richard Winn, parish priest of Philadelphia, Pa.

The Commission co-ordinator is the Rev. Leo Malania; Captain Howard

Galley, CA, is editorial assistant. Canon Guilbert and Dr. Shepherd will represent the Commission on the International Consultation on English Text.

The Ven. Frederic P. Williams of Indianapolis, Ind., and the Rev. Norman C. Mealy of Berkeley, Calif., members of the Standing Commission on Church Music, represented that group at the liturgical meeting.

The Liturgical Commission scheduled its next meeting for June in order to give the committees time to complete a substantial portion of their work.

Delaware's Bishop Mead Dies at 53

Bishop William Henry Mead of Delaware died February 25 of an apparent heart attack at his Wilmington home. He was 53 years old. Only a few days earlier he had met with the clergy of his diocese and their wives and appeared in good health. At that conference his wife, the former Katherine B. Lloyd, revealed that she intended to study for the ministry.

The Bishop was well-known for his pastoral concern for the priests who serve Delaware's 14,000 Episcopalians. And he saw ecumenism as an important part of his work.

A native of Detroit, Bishop Mead graduated from Virginia Theological Seminary in 1950. He first served as assistant rector of Christ Church, Bloomfield Hills, Mich., then returned to Virginia for five years as rector of St. Paul's Church, Alexandria.

He went back to the Midwest as associate director of Parishfield, a conference and study center in Brighton, Mich. His work there made a deep impression on his future ministry, which emphasized parish life renewal and lay ministry. He then spent five years as rector of St. John the Evangelist, St. Paul, Minn.

Prior to coming to Delaware in 1968, Bishop Mead was Dean of Christ Church Cathedral in St. Louis, Mo.

Funeral services for the Bishop were held at the Cathedral Church of St. John, Wilmington, with interment in Bishop's Row, St. Anne's Church, Middletown.

In addition to his wife, Bishop Mead is survived by a son, William Lloyd, a daughter, Katherine Barton, and three sisters.

Now in Paperback

THE SUPPER OF THE LAMB

Robert Farrar Capon

An unusual work of theology and an inspiring cookbook. "Father Capon's joyous philosophy lifts the heart."—*America*. **An Image Book, \$1.75**

DOUBLEDAY

FREE to Educators

(teachers, librarians, administrators, clergy, professional or volunteer assistants)

FREE a full year's subscription to the highly informative tabloid



PAULIST PUBLICATIONS keeps you continually updated on new titles, new educational programs, new multimedia projects, periodicals, new records, new film and slide packs.

Simply write and say: "Send me **FREE** subscription to *Paulist Publications*"

PAULIST PRESS
DEPT. E
400 Settle Drive,
Paramus, N.J.
07652



Volunteer.



**The National Center
for Voluntary Action**



A Public Service of This Magazine & The Advertising Council

COMPLETE NEEDLEPOINT KITS for

**Altar Cushions Pew Kneelers
Communion and Wedding Cushions**

Custom Design Service

Inquiries Invited

NANTUCKET NEEDLEWORKS
Nantucket Island, Mass. 02554

Church's Bicentennial Committee Seeks Celebration Suggestions

The Episcopal Church's officially designated Committee on Observance of the Bicentennial of the Nation, headed by Bishop John Burgess of Massachusetts, is still looking for appropriate ways in which the Church

can celebrate the nation's birthday.

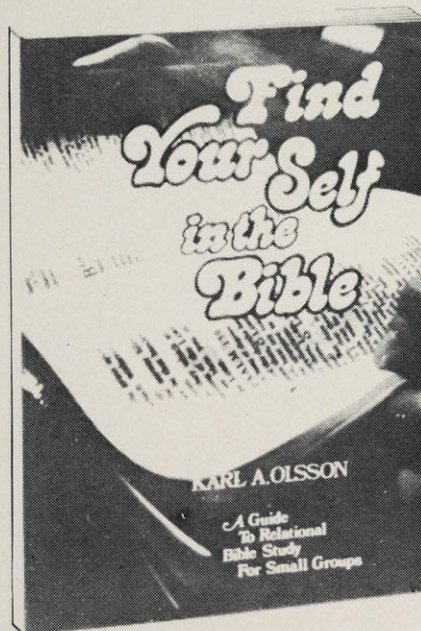
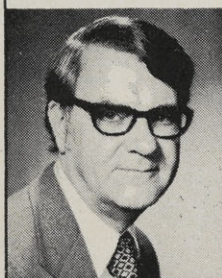
Clergy and lay leaders who attended a mid-winter conference in Philadelphia made some excellent suggestions, but the committee welcomes more. Send them to the committee's Executive Council staff person, the Rev. Everett W. Francis, 815 Second Ave., New York, N.Y. 10017.

Serving on the committee with Bishop Burgess are Mrs. Theodore O. Wedel, Virginia; Mr. Hodding Carter,

III, Mississippi; the Rev. Robert W. Gollidge, Massachusetts; Dr. Clifford P. Morehouse, Florida; Mr. Dennis Sun Rhodes, Wyoming; Suffragan Bishop John Walker of Washington; the Rev. William J. Wolf, Episcopal Theological School, Massachusetts; the Rev. C. FitzSimons Allison, Virginia Theological Seminary; Mr. Alvelardo Valdez, Wisconsin; the Rev. Canon Stewart Wood, Jr., Indiana; Mrs. J. Brooks Robinson, Montana; and Mr. Augustus T. Graydon, South Carolina.

Dr. V. Nelle Bellamy of Austin, Texas, the Episcopal Church's archivist, is consultant to the committee.

sit a quiet
moment
with a
good book



Karl Olsson, director of Leadership Training for *Faith at Work*, shares the excitement of discovering the Bible's personal meaning for his own life in **FIND YOUR SELF IN THE BIBLE**

Written for personal and small group Bible study where people want to find themselves, identify with warm, loving action and discover God's grace and mercy. \$2.95

"... a picture of the trail along which a sensitive person must travel to find himself in the biblical revelation of the truth about life."
Keith Miller

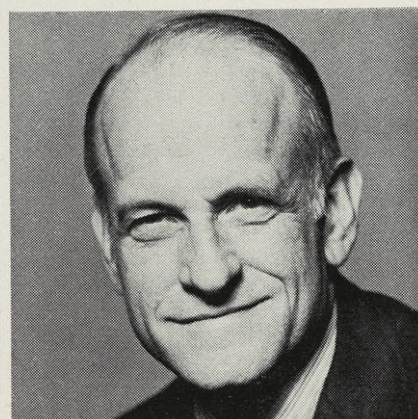
"... invaluable in exploring the untapped riches in relational Bible study."
Bruce Larson

"... a fresh and creative approach to: Does the Bible have anything to say to me in the 'right now' of my situation?"
Ralph Osborne

Spring to life with... **Augsburg** BOOKS

AT YOUR BOOKSTORE OR AUGSBURG PUBLISHING HOUSE, Minneapolis, Minn. 55415

F. L. Redpath Elected Foundation Executive



The Episcopal Church Foundation has elected Frederick L. Redpath to be its executive vice president. As the Foundation's operating head, he will oversee the work of the independent organization of laymen which initiates and underwrites projects in support of the work of the whole Church.

Mr. Redpath joins the Foundation after a 29-year career with Time, Inc., where he was general manager of the Editorial Services Division. He is an active member of St. Luke's Episcopal Church in Montclair, N.J., where he lives with his wife and three of his six children.

Services for Louis Cassels Held at Washington Cathedral

Some 250 persons attended a "little service of memory and remembrance" for the late Louis W. Cassels, well-known religion writer (*see March issue*), in the Bethlehem Chapel of the Washington National Cathedral.

The 20-minute service was conducted by the Rev. William Beal, rec-

tor of St. John's Norwood Parish, Chevy Chase, Md., where the 52-year-old journalist had been a communicant.

The Very Rev. Francis B. Sayre, Jr., Dean of the Cathedral, spoke at the service, the first ever held there for a newsman. Mr. Cassels' ashes were inured the same afternoon in the columbarium of the Cathedral's Chapel of St. Joseph of Arimathea.

Theological Education Board Supports PDS/ETS Merger

The Episcopal Church's Board for Theological Education (BTE) voted \$25,000 to Philadelphia Divinity School to help its summer move to Cambridge, Mass., for merger with Episcopal Theological School.

The BTE also approved \$22,800 from the 1973 Church Program Budget for Absalom Jones Theological Institute in Atlanta; passed a \$150,000 budget for bishops' continuing education (\$40,000 will be available in 1974); and approved a \$185,000 ceiling for continuing education for other clergy.

Bishop John M. Krumm of Southern Ohio will chair an advisory committee to plan churchwide support of theological education.

The BTE also plans to create a task

Convention-approved canon. force to develop seminarian evaluation criteria, as required by a 1973 General

African Churchmen Could Bring Joy to Canada, Says Bishop

Can mission be a two-way street? Archbishop Edward W. Scott of Canada thinks so and would like to see more African churchmen working as missionaries in Canada. "I want to bring more of them over here to assist us. I'm convinced they could bring us new insights," the Anglican Primate said.

His suggestion for mission came following a three-week African trip, during which he found an optimism and joy in African churches which he said contrasted sharply with the defeatism he sensed on the Canadian scene.

Job in New Guinea Offers High Adventure, Low Pay

Dreaming of faraway places? One of the worst paying jobs in the entire public information field has an opening now in New Guinea. Miss Susan Young has resigned as Information and Public Relations Officer to Bishop David Hand to return to England.

The job pays approximately \$30 a month, plus board and lodging. If the salary sounds low, remember it is the

Retirement Residence for Pennsylvania



Charles L. Ritchie, Jr., Mrs. Bertram L. O'Neill, and Chairman Henry M. Watts, Jr., discuss the opening phase of fund-raising for a retirement residence in the Diocese of Pennsylvania. Construction plans call for the 150-unit, \$3.8 million home to be built on the grounds of a rehabilitation and nursing-care hospital to provide residents with a "circle of care." The home is just one example of the Church's growing endeavor to meet older citizens' needs by providing them responsible care while respecting their independence and dignity.

April, 1974

THE FLAX
MARY MOORE
 Box 3394-F Davenport, Iowa 52808
FINEST OLD WORLD CRAFTSMANSHIP
 Fair Linens Chasubles Communion Linens
 Chalice Palls. Funeral Palls. Needlepoint Pieces.
**HERE THINGS ARE STILL CREATED
 OUT OF A LOVE OF EXCELLENCE**
 Write For Our Catalog

ROBERT F. GAISER
 Manufacturer and Wholesaler
**ALBS—COTTAS—CASOCKS—
 ALTAR BOY APPAREL—LINENS**
 Write for Wholesale Catalog.
 292 MAIN ST. • BUTLER, N.J. 07405

**The American
 Red Cross.
 The Good
 Neighbor.**
 A Public Service of This Newspaper & The Advertising Council **Ad Council**

Tiller Users!

TORTURE!

JOY!

If the tiller you've been using has its revolving blades in **FRONT** and **NO** power to the wheels (see 'TORTURE!' above), you won't ever be happy with it again once you try the **TROY-BILT® Roto Tiller-Power Composter** which has its revolving blades in the **REAR** and **POWER DRIVEN WHEELS** — and is **SO EASY** to use you guide it with just **ONE HAND!** (see 'JOY!' above) You do **NOT** have to walk behind it, leaving footprints! It does **NOT** shake you half to death! It leaves **NO wheelmarks!** There's **NO** unbearable tangling! The **TROY-BILT®** is now in its 13th great year. **SO**, if you want tilling to be a **JOY** instead of **TORTURE** from now on, please mail the coupon below or a postcard right now for the whole story of this wonderfully different and better design in tillers! **OFF-SEASON SAVINGS** now in effect for a limited time.

TROY-BILT® Roto Tiller-Power Composters.
 Dept. 4428-1
 102nd St. & 9th Ave., Troy, N.Y. 12180

Please send the whole wonderful story of **TROY-BILT® Roto Tillers** including prices and **OFF-SEASON-SAVINGS** now in effect for a limited time. (Please Print Clearly)

Name
 Address
 City State Zip

We can also furnish parts for your old **ROTO-TILLER**. Check here for **FREE** parts-price list. ☐

WORLDSCENE

standard missionary stipend paid to the bishop himself.

Applicants need not be Anglican but should have a firm Christian commitment. Miss Young was a Methodist, smoked a pipe, and piloted aircraft; the latter are not regarded as essential qualifications.

Church Army's Annual Meeting Elects Eight, Notes Progress

At its annual meeting, the Church Army in the U.S.A. elected eight members to the Society's Board of Trustees: Bishop Quinton E. Primo, Suffragan of Chicago; the Rev. George E. Ross, rector of St. Paul's Church, Akron, Ohio; Capt. William Paddock, Church Army development officer, Diocese of Southern Ohio; the Rev. Capt. Donald L. Wright, Church Army, rural Dean, Java, Va.; Mrs. Edward Cosden, management consultant, New York City; Sister Margaret Hawk, Church Army, lay evangelist in Pine Ridge, S.D.; Olive Mae Mulica, staff to Task Force on Women of the Lay Ministry Program, Episcopal Church's Executive Council, New York; and Capt. Robert Andrew, Church Army, minister-in-charge of St. Stephen's

Church, Vermillion, Ohio.

The Church Army, committed to the widest possible social and evangelistic ministry, is the only official body of lay evangelists in the Episcopal Church. Started in England in 1883, the Church Army was invited by a group of American bishops in 1925 for a special Bishops' Crusade, which was so successful that the Army has continued in the U.S.

The Rev. Logan E. Taylor is national executive.

Trained Laypersons Make Success Of Hospital Visiting Program In Southeast Florida

A program of regular hospital visiting by specially trained laypersons was initiated by members of the Diocese of Southeast Florida. It has become so successful that 5,000 patient visits were made at the Imperial Point Hospital, Fort Lauderdale, in a six-months' period.

Mrs. Roy W. McGregor, St. Martin-in-the-Field, Pompano, started the program with the cooperation of Mr. Duncan Moore, hospital administrator. The Rev. Thomas Ryan, rector of St. Mary Magdalene, Margate, was the first instructor for the training course when it started with seven Episcopalians. Now the course is open to members of

all denominations, and graduates receive a certificate when they complete their training.

Visitors do not provide medical care during the daily calls. But, according to Mrs. McGregor, "If a patient wishes to talk, they listen. If prayers are requested, that wish is met."

Dr. Crow Leaves COCU For Disciples' Post

Dr. Paul A. Crow, 42, leaves his position as general secretary of the Consultation on Church Union (COCU) April 30. He will become president of the Council on Christian Unity of the Christian Church (Disciples of Christ). As the Disciples' chief ecumenical officer, Dr. Crow will represent his Church in the National and World Councils of Churches as well as in COCU.

Help for Bible Students

With the current reawakened interest in Bible study, clergy and laity alike will be interested to know Seabury Press has just released a revised and enlarged edition of the *Dictionary of Biblical Theology* under its Crossroads imprint.

Prepared in France under the direction of Father Xavier Leon-Dufour, the 712-page volume is neither a concordance, a list of biblical words, nor merely an encyclopedia of biblical history, places, and people. The subject is biblical theology.

In the introduction Father Leon-Dufour defines biblical theology: "Sacred Scripture is the Word of God to man; theology seeks to be the word of man about God. When theology limits its study to the immediate content of the inspired books, eager to listen to them in their own terms, to penetrate into their language—in brief, to become the precise echo of the Word of God—then theology is biblical in the strict sense of the term."

Entries written by more than 60 European scholars extend from "Aaron" to "Zion." Themes such as "deception," "peace," "mission," and "kingdom" are included.

ADVERTISING CORRECTION: Page 32, March issue. "For Expectant Parents" (Upper Room), \$1.50 each; 10 or more, \$1.30 each.

WHAT DO THESE PEOPLE HAVE IN COMMON?

FACTORY WORKERS
HOUSEWIVES
EXECUTIVES
BUSINESSMEN
DOCTORS
FARMERS
CARPENTERS
LAWYERS
SUPPLIERS
SECRETARIES
PLUMBERS
PARENTS
STUDENTS

THEY ALL USE THE DAILY DEVOTIONAL
GUIDANCE OF

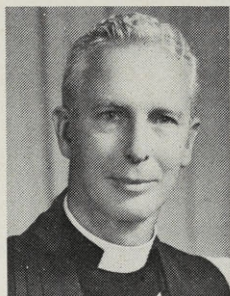
THE UPPER ROOM
Dept. 4-4

1908 Grand Ave. Nashville, Tenn. 37203

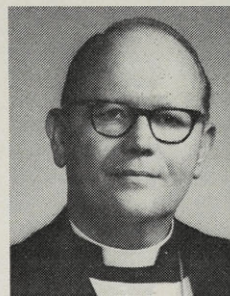
Changes in the Episcopate



Brown



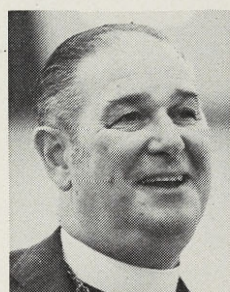
Gibson



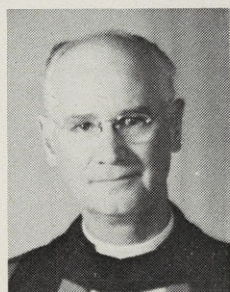
Hall



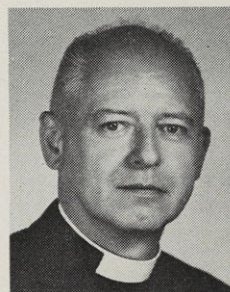
Kerr



Rath



Stark



Wolterstorff



Wright

Recent changes in the Episcopate include the deaths of the Rt. Rev. **Stephen F. Bayne, Jr.**, Dean Emeritus of General Theological Seminary; the Rt. Rev. **Donald J. Campbell**, retired Suffragan Bishop of Los Angeles; the Rt. Rev. **Walter H. Gray**, retired Bishop of Connecticut; and the Rt. Rev. **William H. Mead**, Bishop of Delaware.

The Rt. Rev. **Allen W. Brown**, Bishop of Albany since 1961, is retiring March 1. He will be succeeded by Bishop Wilbur E. Hogg (see *December, 1973, issue*).

Bishop Brown is a graduate of Syracuse University and the Philadelphia Divinity School. Ordained in 1934, he served parishes in New York for nineteen years. He was also rural Dean of Albany from 1947 to 1949. In 1953 he was made Dean of All Saints' Cathedral, the position he held until his consecration to be Suffragan Bishop of Albany. He was elected diocesan in 1961.

A deputy to General Conventions from 1942 to 1953, Bishop Brown has served on its Committees on Church Structure and on Constitution and Canons. He also served on various diocesan

committees as well as on the Church's Executive Council.

Bishop Brown was editor of the *Anglican Society New Letter* from 1945 to 1947 and is the author of various tracts and pamphlets. He has been a trustee of the Indian Castle Restoration and Preservation Society and a participant in the Archbishops' Committee on Anglican/Orthodox Dialogue.

The Rt. Rev. **Robert F. Gibson, Jr.**, Bishop of Virginia since 1961, retired February 3.

Graduated from Trinity College and the University of Virginia, Bishop Gibson taught in the Philippines, in Baltimore, Md., and in Southampton, N. Y., before studying for the ministry. He also worked for General Motors Corporation in Java.

Graduated from Virginia Theological Seminary, Bishop Gibson was ordained in 1940. He was minister-in-charge of several Virginia parishes as well as associate professor of church history at Virginia Theological Seminary from 1940 to 1946 when he went to Mexico as a missionary. From 1947 to 1949 he was

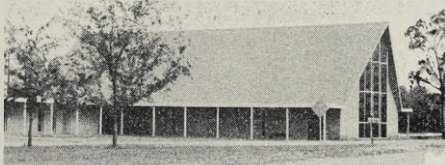
liaison officer to the Church in Mexico and Dean of the School of Theology of the University of the South. He was consecrated to be Suffragan Bishop of Virginia in 1949 and elected Bishop Coadjutor in 1954.

Bishop Gibson has been a member of Convention's Joint Commission on Theological Education (now the Board for Theological Education); chairman of the Joint Commission on Ecumenical Relations; chairman of the board of Virginia Theological Seminary; member of the Joint Council of the Philippine Independent Church; founder and first president of the Overseas Mission Society; and convener and chairman of the nominating committee for the election of the new Presiding Bishop. At the time of his retirement he was president of Province Three and Vice-president of the House of Bishops.

The Rt. Rev. **Robert B. Hall**, Bishop Coadjutor of Virginia since 1966, became Diocesan on February 3.

Bishop Hall was graduated from Trinity College and served with the U. S. Army's Signal Intelligence Corps for

“**S**ince our building has been completed, the membership of St. Jude’s has grown from about 200 communicants to well over **400**. The pledged income from our congregation has grown from about \$20,000 to over **\$50,000**.



We are most appreciative to the Building Fund for the vital part it has played in this growth of ministry.”



The Rev. Robert E. Long
St. Jude's Episcopal Church
Columbia, South Carolina

Current needs of churches like St. Jude's are ten times the amount of loan money now available from the Fund.

You can help to close the gap by contributing to the Fund. Your contribution will go directly into the Permanent Loan Fund where it will remain within the Church, continually providing construction and repair money for years to come as the Church Building Fund continues to help more Episcopal Churches to "build for ministry". Ask for our newest booklet "Building for Ministry" and a copy of our three year Consolidated Financial Statement.

Episcopal Church Building Fund

4301 Spruce Street Room B-105 Philadelphia, Pa. 19104

three years before entering the Episcopal Theological School. He was ordained priest in 1950 and began his ministry at Trinity Church, Huntington, W. Va. He left in 1958 to become rector of St. Chrysostom's, Chicago, Ill., the post he held at the time of his election to be Bishop Coadjutor.

Bishop Hall was chairman of the Board of Examining Chaplains and a member of the Executive Council of the Diocese of West Virginia. In the Diocese of Chicago he was chairman of the Division of College Work and vice-president of the Episcopal Charities Foundation. In 1955 he was a deputy to General Convention and in 1957 a Fellow at the College of Preachers.

The Very Rev. **Robert S. Kerr**, Dean of St. Paul's Cathedral, Burlington, Vt., was elected Dec. 1, 1973, to be Bishop Coadjutor of Vermont. The election came a short time after a new, contemporary cathedral was dedicated, replacing a structure totally destroyed by fire on Feb. 14, 1971.

A graduate of Trinity College and General Theological Seminary, Dean Kerr was ordained in 1943. He was assistant at the Cathedral of St. John the Divine, New York City, and master of the Cathedral Choir School until 1946 when he moved to Vermont. He served churches in Barre and Bellows Falls and in 1961 became rector of St. Paul's, Burlington, Vt. In 1966 St. Paul's became the diocesan cathedral.

Dean Kerr has held many diocesan posts and been a deputy to seven General Conventions, serving on Convention's Committees on Christian Education in 1973 and on the State of the Church in 1967, 1970, and 1973. In 1964 he was a member of the Joint Nominating Committee for Presiding Bishop. He has also been a delegate to provincial synods and a member of the Church's Executive Council.

Formerly a director of the Burlington Interfaith Senior Citizen's Center, he is currently president of the Burlington Council of Churches, director of the Vermont Institute of Community Involvement, chairman of the diocesan Liturgical Commission, and a member of the executive committee of the Diocesan Council.

The Rt. Rev. **George E. Rath**, Bishop Coadjutor of Newark since 1970, succeeded retiring Bishop Leland Stark as diocesan on January 1, 1974.

Bishop Rath, a graduate of Harvard University and Union Theological Seminary, was ordained to the diaconate in 1938. His first post was as chaplain at

Columbia University. In 1941 he became vicar of All Saints' Church, Millington, N. J., and nine years later rector. In 1959 he was appointed Archdeacon of Morris. He was elected to be Suffragan Bishop of Newark in 1964 and Bishop Coadjutor in 1970.

Bishop Rath was a member of the Standing Committee from 1955 to 1959 and on the Board of Examining Chaplains for the Diocese of Newark. He is currently a member of the Chapter of Trinity Cathedral and president of the Council of Christ Hospital, Jersey City. Bishop Rath is a member of the Urban League of Essex County and of various hiking clubs, including the Appalachian Trail Conference.

The Rt. Rev. Leland W. F. Stark, Bishop of Newark since 1958, retired Dec. 31, 1973.

Bishop Stark attended the University of Minnesota but was graduated from Gustavus Adolphus College and Seabury-Western Theological Seminary. After his ordination in 1935, he served several parishes in Minnesota. From 1940 to 1948 he was Dean of Calvary Cathedral, Sioux Falls, S. D., leaving to serve as rector of the Church of the Epiphany, Washington, D. C. He was elected Bishop Coadjutor of Newark in 1953 and became diocesan five years later.

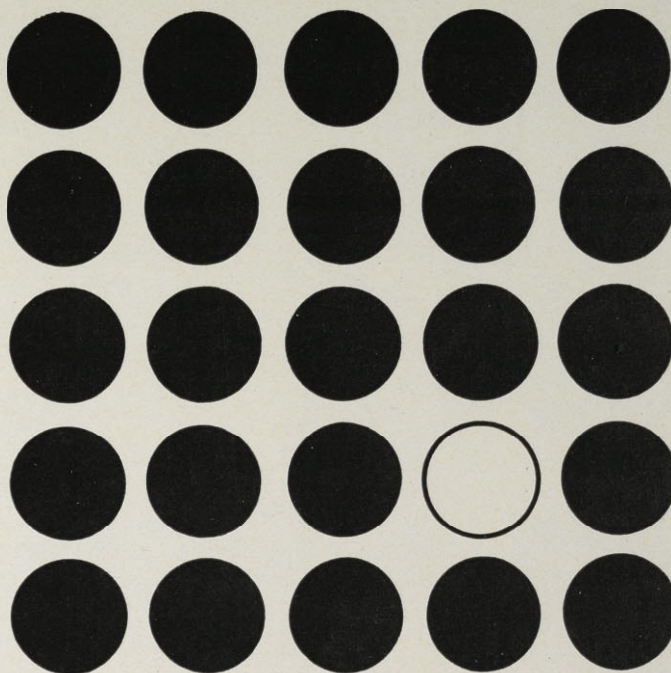
Prominent in ecumenical work, Bishop Stark has served as president of New Jersey's Council of Churches. He has been a Deputy to General Convention and a member of Convention's Joint Commission on Evangelism. In 1958 he attended the Lambeth Conference of Anglican Bishops in London and was a member of the Committee on Christian Unity and the Church Universal.

Bishop Stark strove to mediate in the Newark race riots of 1967 and in 1970 enthusiastically supported the black mayoral candidate. In 1971 he went to Saigon to interview religious leaders regarding a projected cease-fire proposal.

The Rev. Robert M. Wolterstorff, rector of St. James'-by-the-Sea, La Jolla, Calif., since 1957, was elected Dec. 7, 1973, to be first Bishop of the newly created Diocese of San Diego, which covers the southern section of California to the Mexican border.

A native of Minneapolis, Minn., Father Wolterstorff was graduated from St. Ambrose College, Davenport, Iowa, and from Seabury-Western Theological Seminary. Prior to ordaining him to the priesthood in 1941, Bishop Stephen Keeler extracted a promise that the

April, 1974



WHAT?

*... a white student
at a predominantly
black college?*

You've got to be kidding ... it isn't done ...

BUT WAIT

The predominantly black college offers four advantages found in no other kind of college.

1. depth exposure to the problem of race;
2. tuition less than half those of prestige colleges;
3. the opportunity to be different;
4. a more comfortable environment for the "low tester"—the average SAT scores in Episcopal colleges are (in a possible 1,600) 750 in black and 1,150 in predominantly white.

The young person who aspires to be a teacher, clergyman, social worker, applicant for State department, or personnel director will find within this decade that a transcript from a predominantly black college is a solid advantage.

Write to Director of Admissions at your choice of these three colleges.

SAINT AUGUSTINE'S Raleigh, N.C. 27602

SAINT PAUL'S Lawrenceville, Va. 23868

VOORHEES Denmark, S.C. 29042



sit a quiet moment
with a good book...



GOD, DREAMS AND REVELATION

Does God speak to us through dreams? *Morton Kelsey* surveys the beliefs of those in the Bible, St. Augustine, Plato, Freud, Jung and others to show the true role and significance of dreams. \$3.50

GROWING UP WITH TOYS

Do toys mold values, influence actions and affect behavior in later life? *Irene Clepper* presents research and positive suggestions for making and buying desirable toys and games. \$3.50

WHAT CAN I DO WITH THE PART OF ME I DON'T LIKE?

...it may be a birth defect, a speech problem, a disabling disease. *David Belgum* speaks to those who suffer handicaps, stigmas, or visible defects. Practical advice, guidelines and resources for coping. \$2.95

UNDERSTANDING MENTAL ILLNESS: A LAYMAN'S GUIDE

In clear, non-technical language, *Dr. Nancy Andreasen* identifies the various forms of mental illness. Case histories show how psychiatric problems can often be alleviated by religion. \$2.95

Spring to life with...

Augsburg
BOOKS

AT YOUR BOOKSTORE OR AUGSBURG PUBLISHING HOUSE, Minneapolis, Minn. 55415

young man would remain single for three years.

Father Wolterstorff's first cure was Church of the Messiah, St. Paul, Minn. He also became chaplain and instructor at Breck School, serving from 1942 to 1949, in order to afford a wife. He was chaplain at Macalester College from 1948 to 1951. In 1955 he went to California to become associate rector of St. James', La Jolla.

Bishop-elect Wolterstorff has been active in youth work and education throughout his ministry. He served as youth advisor to the Diocese of Minnesota and to Province Six and was a member of Executive Council's Commission on Youth. In the Diocese of Los Angeles he has been a member of the Board of the Bishop's Schools in La Jolla.

Father Wolterstorff has also served as vice-president of the Community Services Committee of San Diego and as president of the diocesan Standing Committee. In 1970 he became a member of the committee for the Division of the Diocese.

The Rev. **Harold L. Wright**, assistant to the Bishop of New York for ministries, was elected Nov. 17, 1973, to be Suffragan Bishop of New York.

Father Wright attended the New England Conservatory of Music and was an organist and choirmaster from 1949 to 1957. During this time he was member-at-large of the National Youth Commission and chairman of Province One. He was graduated from Boston University and General Theological Seminary.

Ordained in 1957, Father Wright began his ministry as vicar of the Church of the Resurrection, East Elmhurst, N.Y., which he served until 1969. Since then he has been coordinator for training and field education, Professional Leadership Development Section of the Episcopal Church's Executive Council, and an instructor in church history at the George Mercer School of Theology.

Father Wright has served on many diocesan committees, including Long Island's Commissions on Ministry, Liturgy, and Church Music and New York's Board of Examining Chaplains and Ecumenical Commission. He is a trustee of the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York and was a founding member of the Union of Black Clergy and Laity of the Episcopal Church. Active in community education, he has been a member of the Queensborough Advisory Committee to the New York City Youth Board and vice-chairman of New York City Local School Board No. 23.

Study Guide for Auden

We asked a group of seven Episcopalians at Trinity Church, Swarthmore, Pennsylvania, where W. H. Auden once was a member, to discuss the first two installments of the Auden manuscript—"Pride and Prayer," page 6, March issue, and "Work, Agriculture, and Science," page 12, this issue—and to record their reactions and questions.

A group in your parish might like to use this manuscript for Lenten discussion of the self, prayer, our relationship to our environment, knowing God, creativity.

The following questions and guidelines might prove helpful:

Pride and Prayer

- 1) Contrast the self and the body, the inner self and the real self. What is meant by Auden's "I"?
- 2) How does Auden develop the notion of pride and self-centeredness? What does he consider self-centeredness to be? Do you agree?
- 3) How does Auden define pride? How does he say it functions? What does Auden think we fail to do when we fall into the sin of pride?
- 4) When, if ever, can one possibly "believe that others enjoy a personal existence"? Do you think a person can have a public existence apart from his or her inner self?
- 5) What choice do we have as human beings? Think of a time when you were dissatisfied with the choice you made and what your reaction was, *i.e.*: "I should have seen it was wrong," or "It was the only thing I could do at the time."
- 6) Can prayer be an exercise of choice? What kind of prayer assists choice? What kind might inhibit it? What does "attending" mean in the sense of prayer?
- 7) When did you last focus your attention on anything fully enough to call it prayer by Auden's definition? Did you feel you yourself made it happen or that it was happening to you?
- 8) Have you ever prayed and were glad your prayer was not answered?

Work, Agriculture, and Science

- 1) Some say Christianity is responsible for the rape

of our environment, based on the commandment in the first chapter of Genesis. What does Auden think is the human being's responsibility for the environment? Do you agree? Why? Do you agree with Auden's interpretation of Genesis? Did Jesus have anything to say about this?

2) Could "consider the lilies of the field..." mean paying the kind of attention Auden defines as prayer in his first essay? Contrast the attitude of a person who trains sheep dogs to the attitude of one who makes an overfed, over-indulged lap dog of a Pekingese and define each person's opinion of his relationship to the environment. What is the difference in these two persons' feelings about their dogs? Is the over-indulged animal any less of a dog?

3) Can you know an author through his works? Can you know God through His world? Do you think God reveals Himself in the natural world, or do you agree with Auden that He does not? Cite an example on both sides.

4) What difference does the Incarnation make to a gardener? What difference does the concept make to a sculptor? Are either of these activities creative or nurturing, according to Auden?

5) Do you think miracles are unique events? Does that mean every unique event is a miracle? Do you feel, as Auden does, that your own existence is a miracle?

Some definitions:

- 1) A translation of *etsi Deus non daretur*, page 13: "Even if God were not a given" or "Even if God were not postulated."
- 2) *Anthropos* is a Greek word which means "a human being."
- 3) Teleology is the philosophical study of design in nature.

Helpful guides:

- 1) Ask participants to bring Bibles to the discussion groups and to read the essays before coming.
- 2) Ask people to number all the paragraphs of the essays for easy reference.

- 1) In Dr. Townsend's opinion, what is one overwhelming fact that gives credence to the Resurrection?
- 2) How many church movements of the past twenty years does Bishop Stewart cite? How many can you name?
- 3) How many Episcopal charismatic prayer groups have now formed in the United States, according to the Rev. Robert Hawn?
- 4) Which film company produced *The Exorcist*? How much money has it grossed?
- 5) The fact that Jesus rose from the dead is based on eyewitness testimony. True or false?
- 6) Who is Jack Shea? What caused a dramatic change in his life?
- 7) The Archbishop of Canterbury says _____ is necessary before women can be ordained priests.
- 8) The Richmond Street Academy will have a totally

- unstructured learning atmosphere. True or false?
- 9) At St. Paul's Church, Darien, Connecticut, attendance has decreased as the parish has become more and more involved in the life of the Spirit. True or false?
- 10) What is one difference between broadcasting and narrowcasting?

1) The existence of a post-Resurrection community of believers; 2) seven, see page 18; 3) about 500; 4) Warner Bros.; over \$10 million; 5) false; 6) a person cited in Robert Ralnes' *Creative Brooding*; he became obedient to a higher call, see page 10; 7) consensus among members of the world-wide Anglican Communion; 8) false; 9) false; 10) broadcasting is directed to a large unknown audience, narrowcasting to participants who probably know each other, see pages 32, 33.

Answers

QUIZ
AND
QUESTIONS

THE 1974 24th ANNUAL *Alaskan*

Cruise for Episcopalians

Come along for a delightful adventure in good fellowship, thrilling scenery and peaceful, restful voyaging in cool, far-northern waters on the annual fun-loving Alaskan Cruise-Tour for Episcopalians, leaving Chicago July 19. For the past twenty-three summers these tours to Alaska have been operated for members of the Episcopal Church, and each time a wonderful group of congenial people, who enjoy friendly travel together, assembled for the trip.

Sailing aboard the Canadian Pacific's T.E.V. "Princess Patricia," the cruise includes Ketchikan, Juneau, Mendenhall Glacier, Wrangell, Skagway, Bartlett Cove and Prince Rupert. The Pacific Northwest, Glacier National Park, Banff, Lake Louise and Victoria are included in the tour. Altogether a marvelous escorted cruise-tour with the best company of travelers imaginable.

Limited size party.—Send your reservation in early.

Write for FREE literature to:
Episcopal Alaska Cruise-Tour

c/o Carefree Travel, Inc.
Suite 850

401 No. Michigan Ave.
Chicago, Ill. 60611
No obligation

A UNIQUE TOUR PROGRAM of historic rediscovery for the bicentennial years: Boston, Plymouth, Cape Cod. THE QUEST FOR AMERICA.... Ideal for youth groups, clubs, fraternal organizations. For information and group rates write: Division of Institutes, Stonehill College Easton, Massachusetts 02356



**CANTERBURY
SUMMER
SCHOOL**

*Ecumenical
*International

July 18-30, 1974 Canterbury England

Theme: "GOD AND HIS WORLD"

Housed at modern Christ Church College in the Cathedral's shadow. Inspiring lectures by world leaders including the Archbishops of Jerusalem and Canterbury!

Accommodations for 200 international participants. A great experience in an historic site!

OPTIONAL TOURS: HOLY LAND
AFRICA SAFARI
CATHEDRAL CITIES

CANTESS REPRESENTATIVE
150 GREEVES ST. KANE, PA. 16735

Books

Reviewed by Martha C. Moscrip

Whatever Became of Sin? (Hawthorn Books, \$7.95) is surely an astonishing title and an astonishing book to come from the pen of Dr. Karl Menninger, noted psychiatrist and co-founder of the world-renowned Menninger Foundation in Topeka, Kansas. If, however, you too have been asking Dr. Menninger's title question, or like historian Arnold Toynbee believe a "morality gap" exists, you will find not only agreement in these pages but insight, inspiration, and hope. For Dr. Menninger is also a devoted United Presbyterian and has long been active in leading seminars and giving lectures for clergy of many faiths. He believes spiritual health is a basic factor in mental health.

"To live, to love, to care, to enjoy, to build on the foundations of our predecessors, to revere the constant miracles of creation and endurance, of 'the starry skies above and the moral law within'—these are acts and attitudes which express our mental health. Yet how is it, as Socrates wondered, that 'men know what is good but do what is bad'?" So writes the 81-year-old doctor.

One is refreshed these days to hear anyone—especially a psychiatrist—announce that we are responsible for our individual and collective wrong-doing and that labeling the act "sick" does not lessen this responsibility or do away with need for repentance and restitution. How else can one be freed of guilt and find forgiveness, he asks.

Whatever Became of Sin? is a prophetic book or, more descriptively, a great lay sermon. Like all good sermons, it instructs, it passionately admonishes, and it offers hope. It is addressed particularly to members of the helping professions, including doctors, clergy, lawyers, social workers, and to the laity who had better be helping and supporting them. Dr. Menninger writes in his usual clear, brisk style. To read some 200 pages of such nourishing food for thought and action was a delight.

On Happiness (Harper & Row, \$3.95) is a beautiful little—93 pages—book. It is a distillation of Pierre Teilhard de Chardin's thoughts on happiness from his strictly Christian viewpoint. How joyous, hopeful, and thought-provoking it is. Perhaps to use in Christian education discussion groups or in pre-marriage counseling.

THE CONFRATERNITY OF THE BLESSED SACRAMENT

A devotional society of clergy and laity throughout the Anglican Communion to work and pray for greater honor to Our Lord present in the Blessed Sacrament of His Body and Blood. Founded 1867 in U.S.A.

For further information, address:

The Rev. Wm. R. Wetherell, Secretary-General
440 Valley St., Orange, New Jersey 07050

ST. MICHAEL'S MASS

Music for Eucharist - Rite 2

For Unison Voices & Organ

An easy setting in joyful dignity by

THE REV. BENJAMIN HARRISON

6630 Nall Ave., Mission, Ks. 66202

Send \$1.00 for examination packet for Priest, Organist/Choir and Congregation.

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Posthumous Members may be enrolled for continual remembrance.

THE REV. RICHARD L. KUNKEL

Superior-General

For further information address

The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N. J. 07079

Free Booklet on Wills

This free booklet, published by The Episcopal Church Foundation, tells you how to evaluate gifts in relation to the latest Federal tax laws—how to make Uncle Sam your partner in giving—how benefits to you as donor can be substantial. Just tear out this message and mail with your name and address to THE EPISCOPAL CHURCH FOUNDATION, Dept. EP-474, 815 Second Ave., New York, N.Y. 10017.

GIVE, TO HELP OTHERS.

CARE—New York, N.Y. 10016 or regional offices

CASSETTE TAPES

of
Outstanding Charismatic Leaders
in
Testimonies, Sermons, Teachings

Inspirational Tape Club offers you the opportunity to buy hundreds of never-before available tapes. No obligation to buy any tapes . . . but you're kept up to date with reviews of new ones which become available each month.

Introductory membership only \$1 . . . for which you also receive the late Peter Marshall's "Some Things I Know" . . . now a collector's item.

Send \$1 with your name and address to:
Inspirational Tape Club, Dept. EP-19,
41 East Main St., Mesa, Arizona 85201.

Here's How You Can Sponsor A Needy Child

Here's What You Do

- Fill out your name and address on the coupon.
- Indicate your preference of boy or girl, and country.
Or
- Check the box marked "Choose any child who needs my help," allowing us to assign you a child from our emergency list.
- Enclose your first monthly check. The cost is only \$12 each month to help a child who needs you.

Here's What You Will Receive

- In about two weeks you'll get a photograph of the child you sponsor, a case history, and a description of the project where the child receives help.
- Later on . . . a "welcome letter" from the child.
- A progress report each summer.
- A Christmas greeting from your child.
- The opportunity to exchange correspondence. You receive the child's original letter and an English translation—direct from an overseas office.
- And the satisfaction that comes from helping a deserving child.

Here's What Your Sponsored Child Receives

- In orphanages: supplementary food, clothing, medical care, and dedicated housemothers.
 - In Family Helper Projects: school supplies and clothing, medical assistance, emergency food and shelter, and family guidance from a trained child care worker.
 - Special aid depending on the country and the type of project.
 - Psychological support because the child knows *you* care.
- Sponsors are urgently needed for children in:** India, Brazil, Philippines, Indonesia and Guatemala.



Write today: Verent J. Mills
CHRISTIAN CHILDREN'S FUND, Inc.

Box 26511, Richmond, Va. 23261

I wish to sponsor a ☐ boy ☐ girl in
 (Country) _____

☐ Choose any child who needs my help. I will pay \$12 a month.
 I enclose first payment of \$____. Send me child's name, story,
 address and picture.

I cannot sponsor a child but want to give \$____.

☐ Please send me more information.

Name _____

Address _____

City _____

State _____ Zip _____

Registered (VFA-080) with the U.S. Government's Advisory Committee on
 Voluntary Foreign Aid. Gifts are tax deductible. Canadians: Write 1407
 Yonge, Toronto, 7.

EP 9540

Exchange

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

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

EXCHANGE, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103.

COME TO COVENTRY

Coventry Cathedral, Coventry, England, is again sponsoring an Open House. From July 13 to August 31 it will provide an opportunity for young people (18 to 30) to share in an International Christian Community at John F. Kennedy House. Although the program is arranged in seven one-week periods, one can join the community for a few days, providing accommodations are available.

The main study subject differs each week. Topics include living in a divided world, two aspects of community life explored through creative drama, and personal identity and living in a technological age.

Applicants should request forms as soon as possible from: The Director, Kennedy House, Coventry Cathedral, Coventry, England.

SUMMER JOB OPPORTUNITIES

Incarnation Camp, Inc., the Episcopal Camp and Conference Center sponsored by the Dioceses of New York and Connecticut, has openings for counselors, unit directors, and auxiliary staff. The camping session runs from June 22 to August 26.

Write to Mr. Andrew Katsanis, ECCC, 209 Madison Ave., New York, N.Y. 10016.

TWO ON CRISES

A 75-page manual, *The Do-It-Yourself Environmental Handbook*, prepared by the Dayton (Ohio) Museum of Natural History may be ordered from St. Paul's Episcopal Church, 33 W. Dixon Ave., Dayton, Ohio 45419. The manual covers such topics as Conservation in Your Home, Backyard, Car, School, While You Travel, and Sensible Shopping Habits. Cost: \$1.95.

"Beating the Energy Crisis in Your Home, Office, Church, and School," an energy-saving information booklet, may be ordered for \$1 from Research for Safety, 3 Keswick Lane, Hampton, Va. 23669.

H. E. Sanders, inventor, retired en-

gineer, and member of a Hampton, Va., church, built a simple controller which can be set to anticipate needs and provide 70-degree comfort for all scheduled events but allow church temperature to drop to as low as 45 degrees during unoccupied periods. A small, thermostatically-controlled electric heater provides a 60-degree minimum temperature for the organ machinery cubicle. "Any minimally skilled tinkerer" should be able to duplicate the device in about eight hours for \$8. Other novel items are also described in the booklet.

PARISH CONGREGATIONAL DEVELOPMENT WORKSHOPS

The Rev. Loren B. Mead, Episcopal priest and presently director of Alban Institute, Washington, D.C., will lead six two-day seminar/workshops on Parish Congregational Development this spring.

The workshops, designed for local parish people (both clergy and lay) and judicatory staff personnel concerned about parish renewal, are sponsored by the church development offices of 14 national denominational mission agencies, working through the Joint Strategy and Action Committee (JSAC).

Following is a schedule of the workshops:

Boston, April 25-26, Episcopal Ca-

thedral Church of St. John

Atlanta, April 30-May 1, First Congregational Church

Detroit, May 13-14, Central Methodist Church

Des Moines, May 16-17, St. John's Lutheran Church

Dallas, May 20-21, First Presbyterian Church

San Francisco, May 22-23, First Congregational Church

Registration: \$25 per person. Each additional person from the same congregation: \$20. Accommodations available at nearby hotels. For further information and registration details, write: Ms. Marian Nixon, JSAC, Room 1700A, 475 Riverside Dr., New York, N.Y. 10027 (212-870-3105).

TIME TO LAUGH

An enterprising young curate in a college town submitted two items to the campus paper. One announced, "If you insist on sit-in demonstrations, why not try ours every Sunday?" The other was an ad in the classified section, "Sinners Wanted."

Sign in front of an Air Force chapel: "Going to Heaven? Get flying instructions here."

Episcopal churchwomen have always been firm believers in re-cycling, only they call it by a different name—rummage sale.

—*The Church News*
Diocese of New Jersey

THE EPISCOCATS?



"You say that I'm an Easter symbol? Please explain."

Hedgecoth Photographers

EDUCATIONAL DIRECTORY

UNIVERSITIES AND COLLEGES

TRINITY OF TEXAS



The Trinity Plan tailors your curriculum to you. Co-educational, 3,200 students, distinguished faculty, low student to professor ratio. College of Arts and Sciences. School of Engineering. School of Business Administration. Graduate School. Complete varsity, intramural programs CEEB scores required. Write for viewbook, showing Trinity in historic, bi-cultural San Antonio

TRINITY UNIVERSITY
715 Stadium Drive
San Antonio 78284

Find yourself at TCU.

A major university . . . yet small enough to care about you as a person.

Seven schools and colleges. Degrees through the Ph.D. Disciple-related, but open to all qualified students. Scholarships-Financial Aid.

Write for information to:
Dean of Admissions
Texas Christian University
Fort Worth, Texas 76129
(Phone 817/926-2461, Ext. 373)

TCU

Fort Worth

SCHOOLS FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12. Tuition, room and board \$600.00 per year. Learn to study, work and play on a 1700 acre campus.

25 miles west of Philadelphia.

Write Headmaster

BOX S, PAOLI, PA. 19301.

COEDUCATIONAL SCHOOLS

SEWANEE ACADEMY

Formerly Sewanee Military Academy

The College Preparatory School of the University of the South . . . Est. 1868

Coed Boarding and day, in Grades 9-12. Fully accredited. Independent study program. Academy and University students share 10,000 acre mtn. campus and 200,000 volume library. Full sports program. Summer School-Camp.

Write to: Director of Admissions

SEWANEE ACADEMY
2502 Tennessee Ave.
Sewanee, Tennessee 37375.



PATTERSON

Coed College Preparatory
(Girls, Day only)



Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Advanced placement courses, Post Graduate. Gym, sports, lake.

Summer camp for boys 6 to 16 years. Out-post Camp. Back packing. Outdoor cooking. Skiing, other water sports. Periods 2, 4, or 6 weeks. 2-week Football Clinic. Write

THE REV. FLOYD W. FINCH, HEADMASTER
Box F, Lenoir, North Carolina 28645

WASHINGTON COLLEGE ACADEMY

EST. 1780

Near Smoky Mts. Fully accred. Coed. Grades 9-12. College prep. & career focused programs. Small classes. Modern dorms. Campus church. Scholarships. Self-help program. Catalog: T. Henry Jablonski, Pres., Box E-9, Washington College, Tennessee 37681



REGULAR SESSION

WHY CHOOSE VERDE VALLEY SCHOOL WHEN OTHER SCHOOLS MAY BE CLOSER TO YOUR HOME?

Because Verde Valley School has four unique advantages for today's students:

- Our location is extraordinary!—We're in magnificent Red Rock country, 4,300' elevation. 2½ hours from the Grand Canyon;
- Our size assures individual attention!—Our enrollment is small, thus the faculty/student ratio is a mere 1:5.
- Our programs challenge our students! College preparatory, no letter or number grades assigned. We hope our students learn for themselves, not just to "make" a grade.
- Our students have a voice! Student representatives serve on all major school committees, including the Board of Trustees and the Community Life Committee.

Verde Valley School • Sedona, AZ 86336
(602) 282-7148

Coeducational, college preparatory, boarding, grades 10-12.

Member: NAIS, AAIAS, INC. Founded 1948

SCHOOLS FOR GIRLS

ON TOP OF A HILL IN CLEAN AIR

An hour from New York

ST. JOHN BAPTIST

SCHOOL FOR GIRLS

Mendham, N.J. 07945

Where girls are first
Grades 7-12. Boarding & Day.
Accredited. Small Classes.
Tel. 201-943-4161



Margaret Hall

A small college preparatory school for girls in Kentucky's Bluegrass region. Programs in Mexico and England. Emphasis on developing essential academic skills, fine arts, riding, indoor pool. Episcopal, but all faiths welcome. Founded 1898. Write:

The Rev. Colley W. Bell, Jr., Headmaster
Box E, Versailles, Ky. 40383



College Preparation for Girls.

Fully Accredited. Grades 7-12. Complete academic program plus music, art, dramatics. All sports. On beautiful Rappahannock River. Summer School. Episcopal. Est. 1920. For Catalog write: Miss Viola Woolfolk, Hdm., Box 158-E

St. Margaret's School
TAPPAHANNOCK, VIRGINIA 22560



Smokey's friends
don't play with matches.

CAMPS

ST. MARGARET'S CAMP

FOR GIRLS (ages 7½-12) Duxbury, Mass. under the direction of The Sisters of St. Margaret (Episcopal)

For information write to:

CAMP DIRECTOR
St. Margaret's Convent
17 Louisburg Square
Boston, Mass. 02108

the Bishop's schools La Jolla, California

tennis camp

FOR BOYS & GIRLS, 12-18

Eight one-week sessions beginning Sunday, June 23 and ending Saturday, August 17.

For Information Write:

Joseph H. Wesson, III Director
The Bishop's Schools Tennis Camp/Room A
7607 La Jolla Boulevard/Box 1948
La Jolla, California 92037/(714) 459-4021



INTRODUCING LIFE CHANGERS

by Bob Mumford

BOB MUMFORD is a dynamic speaker with a rare sense of humor and enthusiasm which has a way of disarming his audiences. With apostolic authority he powerfully imparts the Word of God, penetrating the heart and spirit of his hearers.

Born in Ohio and reared in Virginia, he served four years in the U.S. Navy Medical Department. During this time God both apprehended him and called him from a medical career into the ministry.

Bob married Judy, a Pennsylvania girl, while attending Northeast Bible College in the state. Following his graduation he studied at a Medical Missionary School in Toronto, Canada. Further studies were at the University of Delaware and the Reformed Episcopal Seminary in Philadelphia, where he completed his studies for the Bachelor of Divinity degree.

Reverend Mumford has served as pastor, evangelist and seminar teacher in the States and abroad, as well as Dean and Professor of Bible and Missions at Elim Bible Institute in New York.

Bob, Judy and their four children presently reside in Fort Lauderdale, Florida. His ever-expanding ministry now includes writing and teaching by video and audio tape. He has authored "The Problem of Doing Your Own Thing" and "Christ in Session." "The Purpose of Temptation," "Living Happily Ever After" and "The King and You" are published by Fleming/Revell Co. Logos has published "15 Steps Out" and "Take Another Look at Guidance."

YOU'VE GOT A LOT TO LIVE AND I CAN TELL YOU WHY . . .

I discovered some principles that are Life Changers. You can be on top of the hustle, pressures and tragedies of life, not under them. The choice is yours.

Here are two books and one cassette tape series that deal with everyday situations in a straight-forward manner.

LIVING HAPPILY EVER AFTER

In nineteen years of dealing with marriage and family problems, I have never known a single book to revolutionize so many marriages in so short a time.

ONLY 95c

THE PURPOSE OF TEMPTATION

Why try to avoid the problems of life? You can find out how to face them head on and come out on top.

ONLY 2⁹⁵

REIGNING IN LIFE (4 Tape Series)

Why do things happen in your life the way they do? When daily realities meet your life head on the results were intended to be peace and fulfillment, not frustration and defeat.

ONLY 15⁸⁰



a 95c value with the purchase of any of the above.

THE PROBLEM OF DOING YOUR OWN THING

The reason for Watergate, lawlessness, greed and suspicion in our eyes for our world is every man doing his own thing. Are you part of the problem or the solution?



LIFE CHANGERS

BOX 22341 / FT. LAUDERDALE, FL 33315 / (305) 524-8959 / Dept. 26

Please send me:

- ☐ Living Happily Ever After @ 95c
- ☐ The Purpose of Temptation @ \$2.95
- ☐ Reigning in Life @ \$15.80, 4 cassette tape series in an attractive vinyl album
- ☐ **FREE!** The Problem of Doing Your Own Thing with any purchase
- ☐ **FREE!** Your new Synoptic Cassette Tape and Book Catalog

Name _____

Address _____

City _____ State _____ Zip _____

(Please add 50c for postage and handling. Florida residents add 4% Sales Tax.)