

Title: *The Episcopalian*, 1974

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THE **Episcopalian**
MAY, 1974

EYE ON THE CHURCH



SNAPSHOTS
NEIGHBORHOODS
PEOPLE

continuing *Forth and The Spirit of Missions*
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Switchboard

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

A STEP AHEAD

As a "transplanted" Kentuckian, I was most happy to learn ("Moving Toward a Goal") in your March issue that my fellow communicants in Ole Kaintuck will have *The Episcopalian* incorporated with their diocesan paper, *The Bishop's Letter*, with the March issue.

The Rev. George T. Mackey, rector of the Episcopal Church of the Advent, Louisville (my wife's and my longtime friend), will, I know, welcome your living journalism—even better in this time of so many "confusing" voices.

May I add our brief opinion regarding the up-coming format change effective with the June issue: based upon my professional, printer's-ink-stained background, it's my opinion that the General Convention's directive was realistic, timely, and consistent with universally soaring costs of all viable communications. Your editors, I believe, will soon find the tabloid form easier to live with and not in the least a "penalty" affecting their excellent product.

Gar Young
Philadelphia, Pa.

OPEN LETTER TO VIRGINIA BARON

I join you in your World Day of Prayer, praying for an end to all wars and to the oppression and slavery which have traditionally been the progenitors of wars.

However, as a Christian and an American, I am irritated and offended by one aspect of your article, "Peacebuilding, Faint-hearted Need Not Apply," in the February issue of *The Episcopalian*. I refer specifically to your statement, "Hiroshima is spine-tingling for even the sound of the word haunts our hearts as do Auschwitz, My Lai, and countless other place names which have become symbols of humankind's inhumanity toward itself." Why did you not include Hue (where the North Vietnamese killed over 30,000 people in the Tet offensive), Pearl Harbor (without which there would have been no Hiroshima bombing), Bataan, or the Siberian slave camps? Is it only the Western nations which symbolize man's inhumanity toward itself?

In thinking of Hiroshima, you might also think of the millions of men like me who at the beginning of August, 1945, had, in effect, tickets to the shores of Japan as combat infantrymen with the last leg of that trip by landing craft or parachute. For a hundred thousand or more it would have been a one-

way trip. The total number of Japanese and Allied Forces casualties would have been many times greater than the casualties of Hiroshima and Nagasaki.

Wesley D. Smith
Tustin, Calif.

SO I MAY HEAR

Yes, communication is a two-way street. I believe this is the unconscious motive behind the wild proliferation of movements and voluntary societies purposing either a new Church or the renewal of our shabby old one. If anything can serve to make the choice self-evident, it is this new quality of listening on the part of establishment. Stay with it!

How rare is the grace that evokes the other's deepest truth—and knows that old jape is no laughing matter: "How can I know what I think till I hear what I say?"

Polly Wiley
Pound Ridge, N. Y.

IT'S A TRILOGY

Leonard Freeman's fine review of *The New Land* overlooks the fact that that movie and its other half, *The Emigrants*, adhere closely to the trilogy by Wilhelm Moberg, the last volume of which was published in 1961 in English, well before the pacifism of "a 1970's mind."

Since Karl Oskar's brother Robert's gullibility played a part in getting the family to emigrate to America, it was fitting (in my view) for Troell's movie to follow Moberg's book in letting us see what happened to one who would not stay put in the new land.

John F. Elsbree
Brighton, Mass.

MESSAGE SENT/RECEIVED

Thank you for *The Endless Pavement* in the January issue. We should all heed its message in the spirit of the Presiding Bishop's call to "ecology, environment, and enthusiasm." I sincerely hope this will be the decade of church commitment to saving our earthly home. We surely cannot expect to inherit heavenly mansions if we have abused our stewardship of earth.

Jacqueline Kasern
Bayside, Calif.

WHO IS TO SELECT?

Regarding the World Without War Council's year-long study of amnesty in the Diocese of California (February issue): those who argued and voted for conditional amnesty for those who resisted the Vietnam War had better return to their studies for they clearly failed the test.

Judge Renfrew speaks of "selective disobedience to laws." But he neglects to mention that the draft and military

resisters refused to participate in a war that violated almost every paragraph of applicable domestic and international statutes.

Who were the "selectively disobedient" here? Presidents who swept aside international agreements concerning the conduct of war because they were inconvenient and solemn treaties concerning the political affairs of Vietnam, Laos, and Cambodia because they would probably yield unpalatable results? Their highest advisors, who perjured themselves under oath to protect a policy of presidential war? Federal judges who, when faced with those who would not be accomplices in the outrageous acts of the government, handed out routine sentences of "two years for the time, two years for the crime"?

I think those who refused to participate in the Indochina War deserve unconditional amnesty. They committed no crime. They have already "taken responsibility for their actions." The real question concerns amnesty for those who waged the war and those who prosecuted the war resisters. (Not to mention churches which did not denounce the war and those of us individual citizens and taxpayers who did not do everything in our power to see the American adventure in Vietnam quickly brought to a halt.)

For those who would pursue this matter further, may I recommend as a starting point the documents on amnesty available from Clergy and Laity Concerned, 235 E. 49th St., New York, N.Y. 10017.

John F. Kihlstrom
Philadelphia, Pa.

OUR BUILDING NEEDS YOUR HELP

On February 25, 1974, the combination of time, termites, and water brought about the collapse of a wall at the Church of the Holy Cross, Stateburg, S.C. This historic landmark is in danger of total collapse unless immediate repair is made to the *pise de terra* (rammed earth) walls and roof structure.

This present church was built in 1850 on land given by General Thomas Sumter, but the congregation goes back to July 1, 1770. To our knowledge, this early Gothic church is the only one of its kind. We are only fifty families, and our need is great. The damage and repair might go as high as \$200,000.

Our very deepest thanks for any help you can give us.

Contributions may be made to: Holy Cross Restoration Fund, P.O. Box 1386, Sumter, S.C. 29150.

Gifts can be made in the form of memorials. They will be entered in our

May, 1974

Book of Remembrance and the proper family notified.

Sherman F. Smith
Stateburg, S.C.

WE GET AROUND

We'd like you to know! Your kind favor in publishing our offering of some addressograph plates, etc., in the Exchange column of *The Episcopalian* brought forth inquiries from all around the country. On a first-come-first-served basis, I sent them to the National Association of the Deaf (Episcopal) in Washington, D.C. The Rev. Otto Berg's letter reached me almost immediately.

We could "see" *The Episcopalian* arriving step-by-step across the country, for after that inquiries came from Pennsylvania, Minnesota, Missouri, Nevada, California. Sorry to disappoint the others. Even this morning a phone call came from Columbia, S.C., and a letter from Texas—both of these were indirect: "We heard from someone who saw this in *The Episcopalian*."

Louis Perkins
Cove, Ore.

T.A.'s O.K.

I object to Leonard Freeman's potshots at Transactional Analysis in his review of *The Exorcist* film (March issue).

T.A. is based on the life position "I'm OK—You're OK." It is, therefore, authentic good news in the spirit of Jesus Christ, rather than a "pseudo-gospel" as Mr. Freeman suggests.

When your reviewer quotes Paul and doubts that he had T.A. in mind, it is difficult to make a connection because Paul was a first century man. T.A. is a twentieth century development.

Harry Hoffman
Purcellville, Va.

A BISHOP?!

This letter is in response to the many stands taken in *The Episcopalian* and the Church with regard to women priests. Before anyone makes up his (her) mind either way, please read *The Lady Was A Bishop* by Joan Morris (Macmillan & Co., \$6.95).

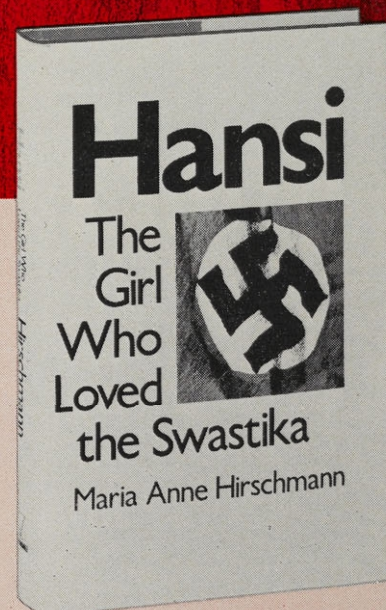
This book is well researched and charts the place women had in the Church (Roman Catholic, Anglican, and others). Women have been involved in the Church and its administration since the beginning of Christ's Church—some with as much power and duties as bishops, and sometimes more.

We are all God's people. Let us behave as such and treat each other with love and respect.

Shamus Cary
Hartford, Conn.



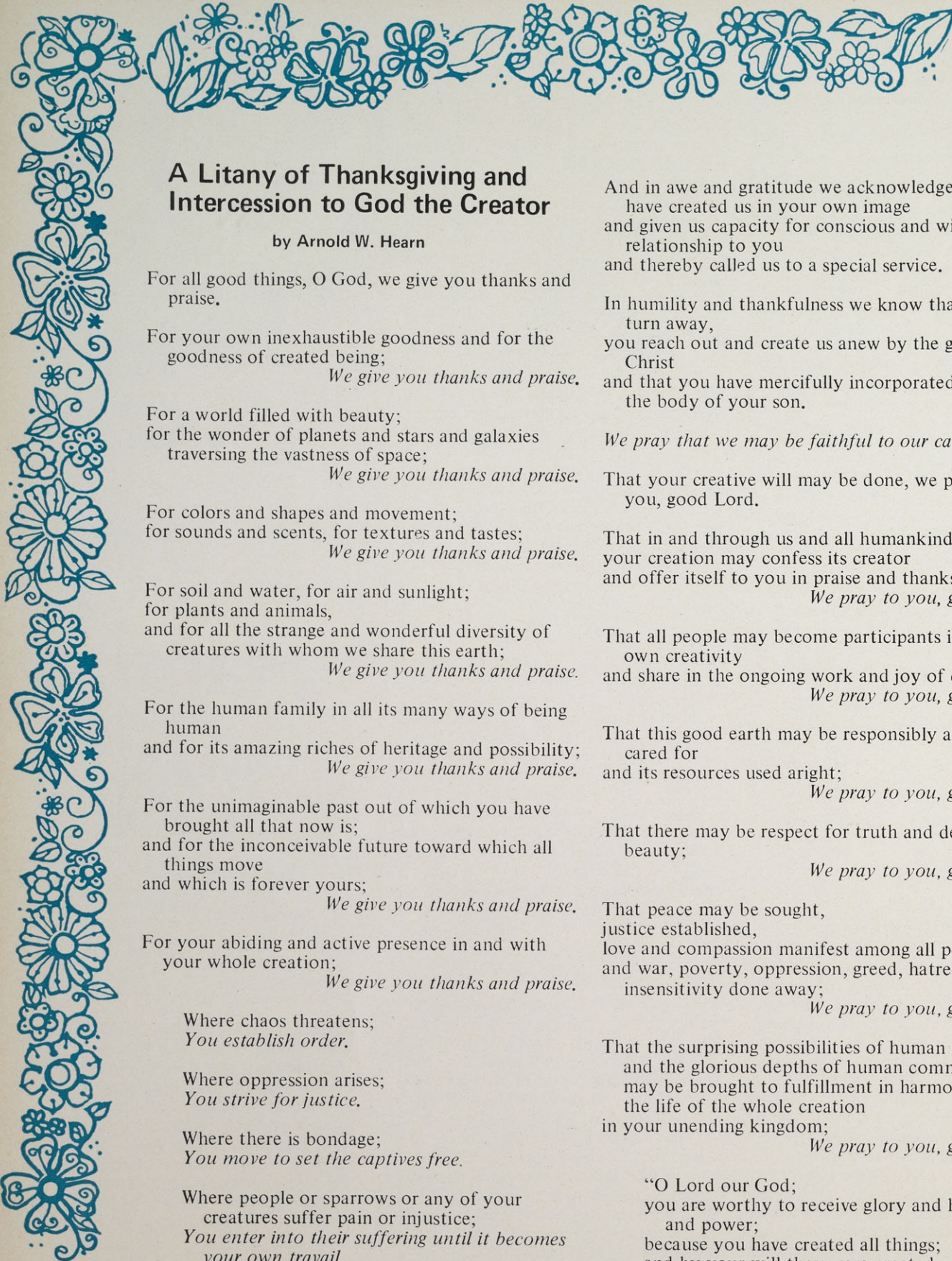
THE GIRL WHO LOVED THE SWASTIKA



HANSI, THE GIRL WHO LOVED THE SWASTIKA. The exciting true story of a former member of the Nazi youth corps, who survived the war only to be detained by the Communists, but later escaped to the West. The author, Maria Anne Hirschmann, expresses great appreciation for the United States. Cloth, \$3.95. Paper, \$1.95.

at your local bookstore

BOOKS TO LIVE BY
Tyndale House
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A Litany of Thanksgiving and Intercession to God the Creator

by Arnold W. Hearn

For all good things, O God, we give you thanks and praise.

For your own inexhaustible goodness and for the goodness of created being;
We give you thanks and praise.

For a world filled with beauty;
for the wonder of planets and stars and galaxies
traversing the vastness of space;
We give you thanks and praise.

For colors and shapes and movement;
for sounds and scents, for textures and tastes;
We give you thanks and praise.

For soil and water, for air and sunlight;
for plants and animals,
and for all the strange and wonderful diversity of
creatures with whom we share this earth;
We give you thanks and praise.

For the human family in all its many ways of being
human
and for its amazing riches of heritage and possibility;
We give you thanks and praise.

For the unimaginable past out of which you have
brought all that now is;
and for the inconceivable future toward which all
things move
and which is forever yours;
We give you thanks and praise.

For your abiding and active presence in and with
your whole creation;
We give you thanks and praise.

Where chaos threatens;
You establish order.

Where oppression arises;
You strive for justice.

Where there is bondage;
You move to set the captives free.

Where people or sparrows or any of your
creatures suffer pain or injustice;
*You enter into their suffering until it becomes
your own travail,
and by the power of the cross you redeem and
make all things new.*

For all your goodness, O God;
We give you thanks and praise.

And in awe and gratitude we acknowledge that you
have created us in your own image
and given us capacity for conscious and willing
relationship to you
and thereby called us to a special service.

In humility and thankfulness we know that, when we
turn away,
you reach out and create us anew by the grace of
Christ
and that you have mercifully incorporated us into
the body of your son.

We pray that we may be faithful to our calling.

That your creative will may be done, we pray to
you, good Lord.

That in and through us and all humankind
your creation may confess its creator
and offer itself to you in praise and thanksgiving;
We pray to you, good Lord.

That all people may become participants in your
own creativity
and share in the ongoing work and joy of creation;
We pray to you, good Lord.

That this good earth may be responsibly and lovingly
cared for
and its resources used aright;
We pray to you, good Lord.

That there may be respect for truth and delight in
beauty;
We pray to you, good Lord.

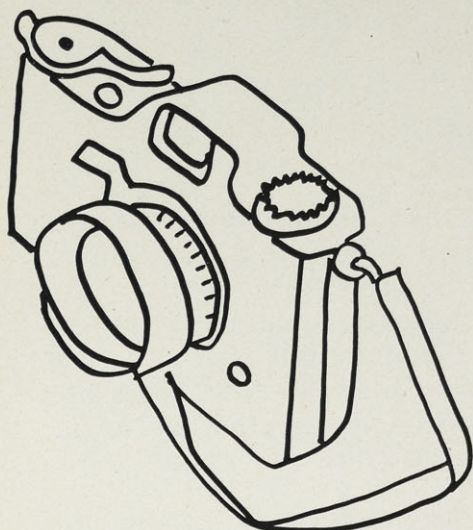
That peace may be sought,
justice established,
love and compassion manifest among all people,
and war, poverty, oppression, greed, hatred, and
insensitivity done away;
We pray to you, good Lord.

That the surprising possibilities of human existence
and the glorious depths of human community
may be brought to fulfillment in harmony with
the life of the whole creation
in your unending kingdom;
We pray to you, good Lord.

“O Lord our God;
you are worthy to receive glory and honor
and power;
because you have created all things;
and by your will they were created
and have their being” (Rev. 4:11 Services for
Trial Use);
through Jesus Christ our Lord.

Amen.

THE Episcopalian



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What's Good About The Church?

What's good about the Church today is the same thing that was good about the Church almost 2,000 years ago when the rising sun showed an empty tomb and opened endless possibilities for joy, salvation, celebration, and redemption.

What's good about the Church is 2,000 years later we are still celebrating the Resurrection and trying to interpret what the Lord's birth, death, and ministry mean to each of us.

What's good about the Church is the social activists are still hanging in there though social action programs receive little more attention than they did 2,000 years ago.

What's good about the Church is many other people are seeing new and exciting possibilities for celebrating the same wonderful old message through tongues, new lifestyles, and new commitments.

And what's good about the Church is we learn from each other.

What's good about the Church is more and more people are realizing we are brothers and sisters in the Lord whether we live in suburbia, center city, industrial South, rural North, Mexico, Africa, Japan, Colombia, or Vietnam.

What's good about the Church is a growing awareness of what constitutes responsible stewardship of human resources—the elderly, the young, men, women, minority groups, and ethnic groups—all of God's children and all of God's earth.

What's good about the Church is her concern for her own life, her own liturgies, her own services, her own past, and her own future.

And what's good about the Church is our bonds in Christ are stronger than divisive tension; those who pray in the pews complement and support those who work in the ghettos or the corporate boardrooms and have a chance to meet; and the Church has room for all.

What's good about the Church is you and you and you; all the you's and all the me's who may disagree now and then but still can communicate, still pray side by side, and still express our love of God and our intention to follow in Christ's footsteps in the way we know best. And can still say in one voice: "Thanks be to God."

—The Editors

Our Readers' Favorites

What really changes a Christian's life? Words of famous preachers? Examples of social activists? Written explanations of the Faith?

Certainly works, actions, and writings communicate God's Word, but apparently plain PEOPLE, largely unknown outside their circle of friends, in their person-to-person contact, make the greatest impact on our readers. For this was the response we received when we asked them to name those who made a difference in their lives.

For example, **Hulda Muldoon of Virginia** names John and Gay Anderson, Carol Westcott, and Jody Foster as those who have made a difference to her and others in St. Alban's Parish, Annandale.

Katherine Ault of Washington praises her sister, Mrs. James McBride of Ascension Church, and the Rev. Roy Coulter of St. Paul's for aiding her move to Seattle and adjustment to a new way of life in retirement.

Ward A. Nelson of Oregon lists the Rev. Tom Dobson, Mrs. Elise Donahower, and Bob Davis, all of Portland, as three persons whose positive impact has made a difference in his life.

Polly Wiley, co-director of the Anglican Fellowship of Prayer, tells of three "with the pastoral gift of listening": Donald Aldrich, Frank Gavin, and the late Bishop Stephen Bayne.

Esther Jepson of Wisconsin nominates two physicians: Dr. Lester T. Jones of Oregon whose skill permits her to see and Dr. Robert H. Cassidy, a Wisconsin surgeon who made her able to walk. To these she adds Bishop Charles T. Gaskell of Milwaukee who "is never to busy. . . ."

Steve Giovangelo of Illinois cites William Crews, chaplain and teacher at the University of New Mexico at Albuquerque; another faculty member, Dr. Muriel Latham-Pfeifer; and the Rev. Thomas Schultz, Order of the Holy Cross, as three Christians

who by example and teaching made a difference in his life.

Herbert E. Thornber of Pennsylvania writes that Bishop Earl Miller Honaman, retired Suffragan of Central Pennsylvania, "made a difference in my life and in the life of the Church."

Alice May of Ohio thanks her parents, the late Paul and Mary Petrsek, the late Helen Rowlett Cline, and Ivy C. Fleming for introducing her to God, Jesus, and the Church. "They made an indelible mark on my life. . . . I am grateful to each of them—and to you for allowing me to say so."

And **Amy Van Buskirk of Pennsylvania** nominates American charismatic Kathryn Kuhlman, Australian cleric Geoffrey Bingham, and Ugandan Bishop Festo Kivengere as the three who clearly made a difference by demonstrating Christian truths in their own lives.

—Janette Pierce

• Corporate Portrait Who Are We?

We are 3,198,212 baptized persons who worship in 7,317 parishes or organized missions with 11,994 clergy, including bishops and non-diocesan clergy, and 19,175 lay readers.* Approximately two-thirds of us (2,154,105) have been confirmed as communicant members.

Our skins are many colors; we speak many languages in professing our common faith. We live in all the fifty states as well as Colombia, Costa Rica, the Dominican Republic, Ecuador, El Salvador, Europe, Guam, Guatemala, Haiti, Honduras, Liberia, Mexico, Nicaragua, Panama and the Canal Zone, the Philippines, Puerto Rico, Taiwan, and the Virgin Islands.

Our corporate name is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, but usually we introduce

ourselves as The Protestant Episcopal Church in the United States or just The Episcopal Church. And we belong to the world-wide Anglican Communion, the National Council of Churches, and the World Council of Churches.

Organizationally we are arranged in ninety-three domestic and twenty overseas dioceses, plus the Convocation of American Churches in Europe. These in turn are arranged in nine provinces which meet annually in synod. Every third year a meeting of the General Convention, with bishops and lay and clergy deputies from every diocese, charts the course of the Church for the following three years. The House of Deputies and House of Bishops must concur in all legislation and programs at General Convention. The House of Bishops meets yearly between Conventions.

The forty-one-member Executive Council carries out mandates of the Convention during quarterly meetings. Full-time staff members who work at the Church Center in New York City aid the work of this Council. Our chief executive officer is called the Presiding Bishop.

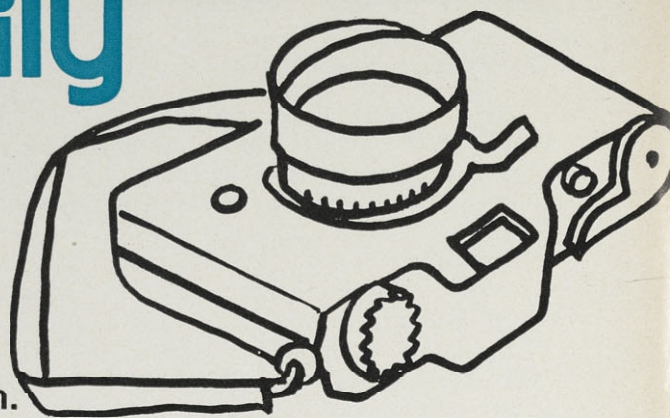
While we cooperate at the national level in a General Church Program, to which we gave \$10,447,929 in 1972, our hearts and our pocketbooks lie in our own parish neighborhoods. In 1972 we welcomed 69,358 adults and children into our fellowship through Baptism and received 4,558 persons from other branches of the Holy Catholic Church. Our bishops confirmed 72,426 persons in the Faith; our clergy married 34,263 people and read the burial service for 56,148 others.

We valued our parish properties at \$2,406,871,335, our diocesan properties at \$266,336,748. We gave our parishes and missions \$295,346,824, and we spent \$235,539,554 of this for local purposes.

* All figures are for 1972, the latest figures available.

All in the family

People are the Episcopal Church's best and most varied resource. Herewith brief sketches of some of the people who help the body run.



PRIZE COMMUNICATOR: Hodding Carter, III, 39, is a winner. He wins prizes for his writings as editor of the family-owned *Delta Democrat-Times* in Greenville, Mississippi. He also wins political battles: reforming his state's Democratic Party along biracial lines, waging a successful credentials battle at the 1968 party convention, gaining a delegate's place at the 1972 convention.

Mr. Carter won his first journalism award only two years after joining his paper's staff. Almost every year brings additional recognition, including three terms on the awards jury of the Pulitzer Prizes in Journalism.

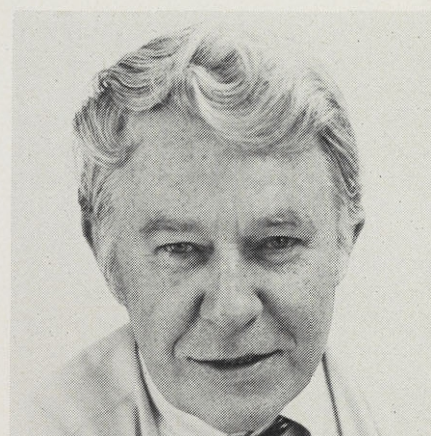
Mr. Carter serves on a number of civic and professional boards throughout the South. An Episcopalian and member of St. James' Church in Greenville, he also serves on the Board of Seabury Press and is a member of the Episcopal Church's officially designated Committee for the Observance of the Bicentennial.



A WILLING EAR: Ann O'Grady, 49, has spent much of her life as a volunteer in hospitals and mental institutions. Now she's added a professional twist to this ministry. As the first lay chaplain at Detroit's Henry Ford Hospital, she tries to be a good listener. Patients often need someone outside their families who is willing to listen to their fears, she says.

Mrs. O'Grady completed the University of Michigan's innovative program in clinical pastoral education. She also knows hospitals first-hand, having spent nearly a year at her eldest son's bedside after he was wounded in Vietnam and seeing her youngest son through successful surgery.

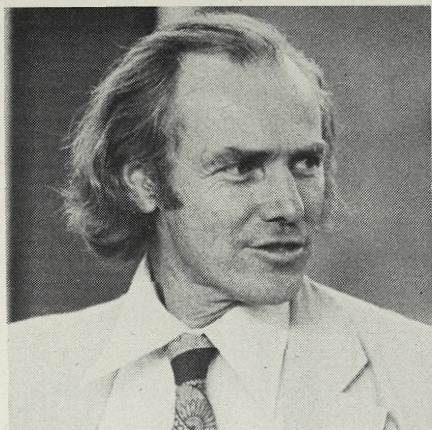
Mrs. O'Grady, who has lived all over the world with her husband, Gerald, now rector of Christ Church, Cranbrook, came into the chaplaincy because she saw "all the me's lost in the alien world of illness."



NEW ARRIVAL: John Cogley, 58, has spent most of his life in writing on Roman Catholic affairs, but in September of 1973 he was formally received into the Episcopal Church. An Irish-Catholic product of the streets of Chicago, Mr. Cogley, now editor of the magazine of the Center for the Study of Democratic Institutions in Santa Barbara, California, decided he'd rather spend the rest of his life "as a fully affirmative Anglican than as a yes-but Roman Catholic."

"My personal theological convictions conformed much more to what Episcopalians profess to believe, or are free to deny, than to the official teachings of Rome."

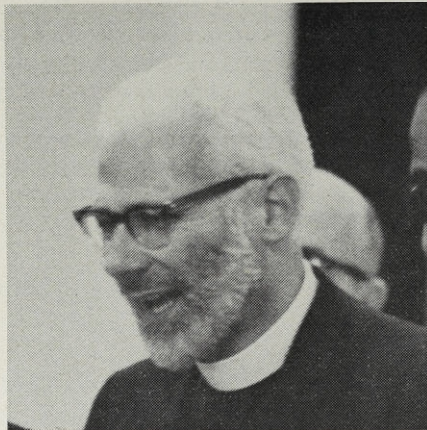
Mr. Cogley reports that his reception has been warm and welcoming "with no hint of the triumphalism that used to count 'converts' from one Christian body to another as sectarian trophies."



APPALACHIAN ADVOCATE: The Rev. Robert Baldwin Lloyd, 47, spent the first ten years of his life in Japan as a missionary's son and the last ten years in Appalachia, dealing with the people and their problems. Between these two decades, "B" Lloyd was educated in Virginia.

He went to Blacksburg, Virginia, in 1958 as a college chaplain but soon became involved with the problems of central Appalachia's rural economy. He's still in Blacksburg but now as executive director of APSO (Appalachian People's Service Organization), the Episcopal Church's ministry to these mountains.

"B" Lloyd is also a member of the collegiate staff of CORA, the ecumenical Commission on Religion in Appalachia, directing the Operation Coal Mining project. He writes and speaks extensively, alerting those outside Appalachia to strip-mining's dangers to both land and people.



AN OFFERING OF CAPON: The Rev. Robert Farrar Capon, 48, is an author, a seminary dean (Mercer School of Theology, Long Island), a player of medieval music on a bass recorder, a wine freak, rector of Christ Episcopal Church, Port Jefferson, New York, and "an Anglican, or moderately high church, cook."

Previous books include *Bed and Board*, on marriage; *The Third Peacock*; and *The Supper of the Lamb*, a theological cookbook. His latest, *Hunting the Divine Fox*, is on the mystery of faith and games theologians play.

But whether he's talking about a streudel ("It must be stretched until it covers the whole table"), weddings ("I'm against double-ring ceremonies and twin beds"), his wine cellar ("My \$100 clothing budget buys me one cotton-dacron mail-order cassock and two cases of good claret"), or theologians ("The job of the theologian is not to unscrew the unscrutable"), his most obvious gift is his quick wit and his considerable talent as a wordsmith.

RETAILER PLUS: Curtis Sisco, 43, was once a Philadelphia, Pennsylvania, policeman. Now, a knee injury from a motorcycle accident and three successful retail businesses later, Mr. Sisco owns the nation's largest black-owned department store.

The youngest of twelve children of a Virginia sharecropper, Mr. Sisco spent four years in the Army, attended a tailoring and design school in Philadelphia, and in 1962 joined the police force where he won two official commendations. Rowell's, his department store, has 100 employees.

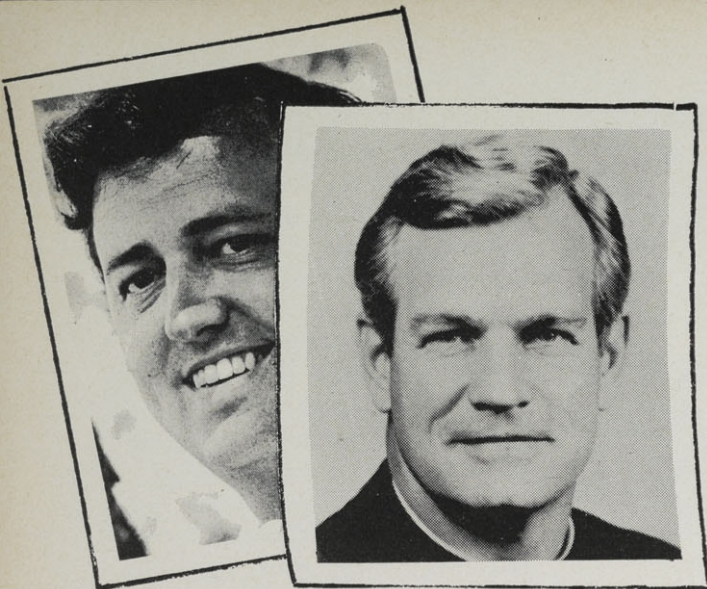
Mr. Sisco, a communicant of St. Andrew's and St. Monica's, Philadelphia, has this advice for young people: "Trust in God, work hard, and think big. All three are important to succeed. If you trust in God and work hard, the opportunity will come. But if you don't think big, it'll go right over your head."



SUPERSTAR SEMINARIAN: Kyle Rote, Jr., 23, may be the best all-around athlete in the country and is, according to *PEOPLE* magazine, the most famous American soccer player. So he must take his sport seriously. But he's more serious about his vocation. Rote, a graduate of the University of the South, Sewanee, Tennessee, is now in his first year of seminary at the Perkins School of Theology, Southern Methodist University. He's an athlete who inscribes autographs with quotes from the Bible.

In Florida recently, Rote won \$53,400 in a multi-sport contest with some of the nation's greatest superstars and gave most of his share away. "I just want to get as much recognition with the good Lord as I do with some of the kids. Lynne [his wife] and I are going to be good stewards. It may not amount to much—my agent gets 25 percent, and this prize puts me in the 50 percent bracket—but whatever we can do, we will. Go ahead and paint me as a do-gooder. That's what I hope to be."





PASTORAL PUNDITS: The Rev. M. Wesley Seeliger, 36, and the Rev. Carl S. Shannon, Jr., 41, are two tall Texans who have delighted the staff and enlivened the pages of this magazine with their own special brand of humor.

Wes Seeliger—all 6 feet 6 inches of him—is rector of the Church of the Advent, Houston, Texas. An insightful communicator of the Good News, he has written and illustrated two books, *Western Theology* and *One Inch from the Fence*. An excerpt from *Western Theology*, published here in April, 1971, and his series later that year of cartoons defining “What Is the Parish Church?” were provocative and controversial.

While there’s a little less of Carl Shannon—he’s 6 feet tall—he’s been around longer and his ministry has taken him from missionary posts in Texas through overseas work in Central America to the rarified industrial climate of Dearborn, Michigan, the community which is home to Ford’s world headquarters. Rector of Christ Church, Mr. Shannon writes a mean parish bulletin, sprinkled with wry commentary.

EPISCOPAL EPIC: Bishop Paul S. Nakamura, 46, traveled a long road from kamikaze training to Christian ministry. He was at school in Okinawa when World War II began. When old enough, he volunteered for the most dangerous missions.

Post-war Japan was a desolate place for a young veteran with no home or family and no way of returning to Okinawa. Night school and a phrase, “Our Heavenly Father,” remembered from childhood set his feet on the path to conversion. Even that road was not smooth: when at last he was reunited with his family, he found strong opposition to his conversion though the rift is now healed.

As Bishop of Okinawa and overseer of a dozen congregations now part of the *Nippon Seikokai* (Holy Catholic Church in Japan), he tries to touch the lives of others.

WINNING WIT: Jesse Anderson, 64, is unofficial pastor to a nationwide community of black—and lots of white—Episcopalians who savor his quick wit and driving energy. Officially he’s rector of St. Thomas’ Church, Philadelphia, where the hard truths he speaks from the pulpit are in the best tradition of Absalom Jones, the parish’s founder and the Church’s first black priest.

Recently, because of illness, Father Anderson’s resonant voice and good humor have been missed in the councils and conventions of the Church. But his influence is still keenly felt, and a recycled Anderson *bon mot* beats most TV one-liners any day.

His driving speed, both for himself and his car, hovers around 80 mph, and illness and the gas shortage have hardly diminished it. He’s a living contradiction, doing a reverse streak through life, clad in the armor of God.

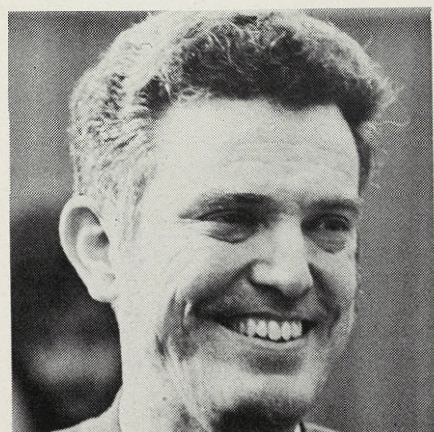
ADOPTED FAMILY: The Rev. Hatty G. Duncan is an ordained Presbyterian who is minister of education at St. John’s Episcopal Church, Dubuque, Iowa. Mrs. Duncan trains teachers and works with youth ten to twelve hours a week at St. John’s and spends the rest of her working time as a credit clerk for a wholesale manufacturing company. She wears a clerical shirt and collar at both jobs.

“At first people in the parish were surprised,” Mrs. Duncan says, but with the exception of one crank letter, she has not met any resistance as an ordained woman in a Church which does not ordain women priests.

Though she cannot participate in eucharistic functions, she has assisted with a Baptism at St. John’s. Mrs. Duncan would like full-time church work, but her husband’s job prevents their moving.



INSIDER'S VIEW: Louis Auchincloss, 56, practicing New York attorney and prolific author, gives penetrating, behind-the-scenes views of East Coast Establishment corporate life in his many books and short stories. It's a milieu he knows well as an Episcopalian educated at Groton, Yale, and the University of Virginia Law School. In addition to law and letters, Mr. Auchincloss serves as president of the Museum of the City of New York.



PARISH INNOVATOR: The Rev. Loren Mead, 44, former director of Project Test Pattern (PTP), officiated—by choice—at the funeral of his highly-successful and innovative program of parish development.

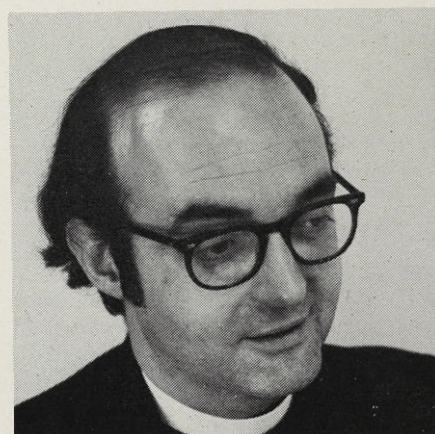
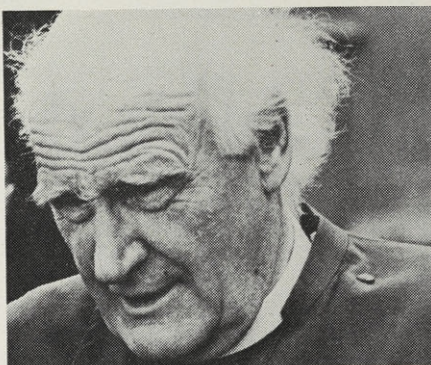
PTP may be through, but because of the work it did, the parishes it helped, the studies it published, and the network of consultants it trained, its effect will continue in the work of the Church and her parishes.

Mr. Mead in the meantime has moved on to be director of the Alban Institute in Washington, D. C., a research and development program to help renew religious institutions.

May, 1974

PARTING SHOT: Dr. Michael Ramsey, 69, Archbishop of Canterbury and Primate of England since 1961, will step down officially on November 15.

Dr. Ramsey is known as an apostle of Christian unity. He has traveled around the world to visit World Council of Churches' operations, the late Orthodox Patriarch Athenagoras, and Pope Paul VI. The latter meeting in 1966 led to an Anglican-Roman consensus on the Eucharist and the ministry.



MINISTRY ITALIAN-STYLE: The Rev. Edward L. Lee, Jr., has a pastoral career that spans ministry to traditional Holy Trinity Church on Philadelphia's posh Rittenhouse Square, involvement with the Christian movement on campus and community in the Philadelphia ghetto, and now a challenging ministry at St. James Church, Florence, Italy. In Italy he combines parochial and campus work in dealing with his church and the largest American academic community outside the U.S.A.

Florence was coming-home-again for Edward Lee's artist-wife, Kathryn, who lived and worked there for almost two years after art school.



What you should know about Life Insurance

by CHARLES DOCKENDORFF
Vice President
Church Life Insurance Corp.
Faculty, The College of Insurance

To assist you with planning your family's financial future, Mr. Dockendorff answers questions that come across the desks at Church Life and welcomes additional questions from readers.

QUESTION:
What is a Life Annuity?

ANSWER:
A Life Annuity is a contractual arrangement for the regular, periodic payment of income to one or more recipients. The payment depends upon the recipient's continued life and the amount of the payments depends not only on the sum in hand toward purchase of the contract but also upon the age(s) of the recipient(s). In general, an annuity can be purchased by regular premium payments until the payout age chosen, or by a single premium in advance of or at the time the payout is to begin.

QUESTION:
You say "one or more recipients." Does this mean that an annuity can provide income for more than one person?

ANSWER:
Yes. In several ways. First, you could purchase a Joint and Survivor Annuity which would pay an income until the death of the last surviving of two individuals entering into the contract. Indeed, some companies, including Church Life, will cover three or even more under the same contract. Some companies, again including Church Life, will pay under one contract an income while both individuals are living and then three-quarters or two-thirds or one-half that income to the survivor. Second, many annuities are offered on an individual life with a guarantee that payments will continue for a definite period of time, even if that individual does not live. For example, a very usual arrangement is "ten years certain and continuous." If the individual dies after five years, payments continue to a named beneficiary for the remaining five years; but if the individual lives longer than ten years, payments continue for his or her lifetime, and terminate at death.

Have you a question?
Send it today to:

Mr. Charles Dockendorff
Church Life Insurance Corporation
800 Second Ave., New York, N.Y. 10017

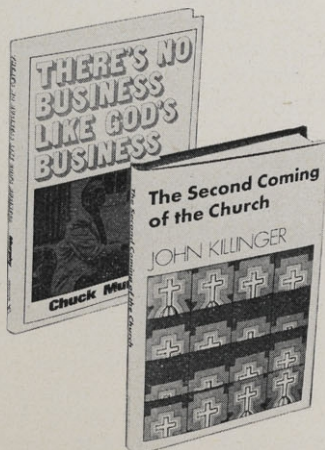
MEN with MESSAGES for TODAY'S CHRISTIAN

There's No Business Like God's Business

Chuck Murphy, former successful nightclub entertainer and show business veteran, has found the life of the Spirit-filled Christian to be the most exciting and fulfilling of commissions. He sets down the basic beliefs of the Christian faith and discusses the power available to anyone seeking a stronger spiritual life. Murphy's message is clear—God's business is carried on daily and is not just a dream of the future! \$2.95, paper

The Second Coming of the Church

Is the church doomed by changing times and the apathy of its people? No, asserts John Killinger—but the church of the future will certainly be different from the present institution! Through fantasy, he presents what it could be like in educational methods, form, and ministry. A mind- and soul-stirring enterprise. \$3.95



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CHRISTIAN CARETAKER: The Rev. Brendan J. Whittaker, Jr., 39, is Information and Education chief for Vermont's Environmental Conservation Agency.

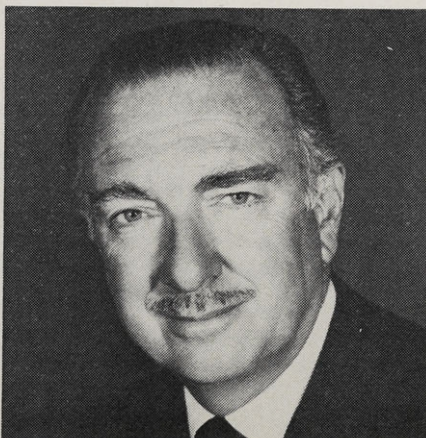
Vermont has only six million acres, but the state has its share of disappearing farmland, sprawling urbanization, and waste and misuse of natural resources. Father Whittaker, however, sees some "small signs of Grace"—wild turkeys roam southwestern Vermont after an absence of many years, Atlantic salmon will soon be running in the Connecticut River again.

More fowl and fish are only part of the solution, says Father Whittaker. "A Christian prays: 'Thy kingdom come on earth as it is in Heaven.' To me this means we are to tend and care for the earth as the arena where redemption takes place. I don't see a separation between the fish and forests with which I am concerned on weekdays and the men and women I preach for and celebrate the Eucharist with on Sundays."



UNLIKELY HERO: Canon Gonville A. ffrench-Beytagh, the then 59-year-old Dean of the Anglican Cathedral of St. Mary the Virgin, Johannesburg, focused world attention on the immorality of South Africa's totalitarian regime when he was arrested in 1970 on charges of attempting violent overthrow of the government. The long-time critic of *apartheid* was sentenced to five years' imprisonment.

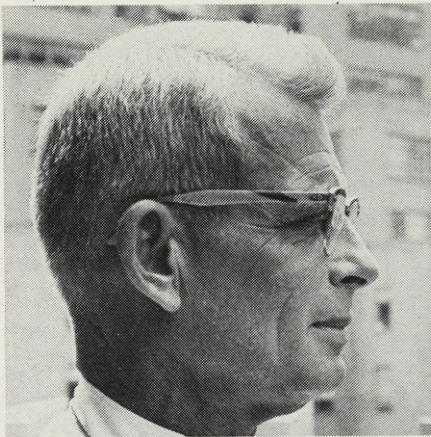
The mild-mannered dean's comments on the Eucharists he celebrated during his imprisonment offered another powerful witness. He had neither bread nor wine, "but you know, it was a reality . . . I don't think I've ever known the reality of the company of Heaven as I did in that prison cell. . . I was in solitary confinement. . . but the Communion I received in that cell were as real and as glorious and as triumphant . . . as any Communion I ever received in my own cathedral."



WHOM DO YOU TRUST? Walter Cronkite—if you agree with the many Americans who listen to his nightly news report. A life-long Episcopalian, Mr. Cronkite has won many awards for journalistic excellence and "for his editorial integrity, his compassion for his fellow men, and his sharp-honed communications skills." In 1971, he was elected a trustee of the Episcopal Radio-TV Foundation.

ASSIGNMENT EUROPE: Bishop A. Ervine Swift will leave his Florida parish this summer for another overseas tour of duty. Bishop Swift, a native of Oklahoma, will succeed Bishop Edmond Lee Browning as Bishop-in-Charge of the Convocation of American Churches in Europe when Bishop Browning joins the Executive Council staff in New York.

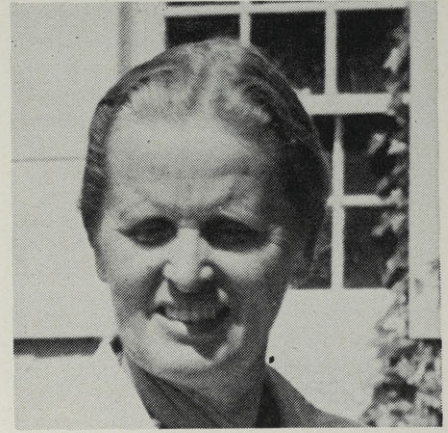
Overseas service is no novelty to Bishop Swift, who has been Diocesan of Puerto Rico and in charge of the Virgin Islands. He was also vicar of a mission in Hankow, China, and served a parish in Manila before going to Puerto Rico. In 1973 he did a nine-months' on-the-spot study of the Church in Honduras.



SENSE OF JUSTICE: Herbert V. Walker, 74, grew up in California's San Joaquin Valley where he often played in the nine empty cells of the Hanford jail where his father was jailer. Most of his life, however, has been spent in the courtroom where, as Judge of the Superior Court of Los Angeles County, he presided at the trial of Sirhan Sirhan, convicted assassin of Robert F. Kennedy.

Judge Walker's involvement in controversial cases followed him into church life where, as an Executive Council member from 1964 until 1973, he took part in most of the heated debates over contested General Convention Special Program grants.

The Judge's Executive Council and General Convention associates would probably say "amen" to an evaluation of him by one of his legal colleagues: "He has a good, strong code of morality, and he believes in a fair trial."



THE BETTER PART: Mary Chase Morrison, 62, leads Bible study groups and trains leaders in her parish (Trinity Episcopal Church, Swarthmore, Pennsylvania), other congregations in the Philadelphia area, and at Pendle Hill, a Quaker conference center in Wallingford.

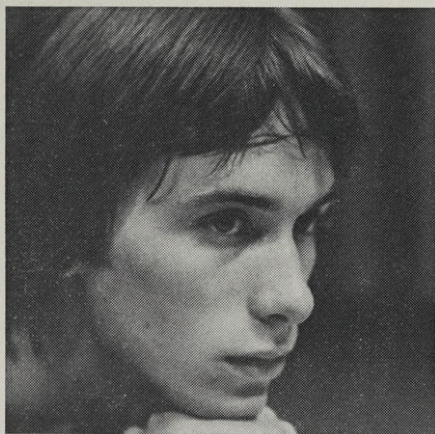
At *The Episcopalian*, which has carried many of her meditations, we have difficulty in talking about Mary Morrison without also talking about her long-time friend, Martha Moscrip, recently retired News Editor. Mary and Martha have teamed several times to record in lively articles their joint experiences.

Author of the book, *Jesus, Man and Master*, and a member of the Society of the Companions of the Holy Cross, Mary Morrison devotes her time to her husband, friends, children, and grandchildren; her Bible teaching; and visits to relatives in Florida.

VIABLE VALUES: The Rev. Dr. Brian Hall believes values and value clarification are central to the meaning of life and the best way to fight what he calls "the worst spiritual crisis since the eighteenth century." He enlisted his wife, Diane; Dr. Eileen Cantin, a Roman Catholic nun-philosopher; and Michael and Jackie Kenney to staff the new Center for the Exploration of Values and Meaning in Indianapolis. The center works with churches, schools, and religious orders in the United States, Canada, and England and plans to expand to Mexico this year.

The staff designs and leads workshops and seminars, as well as doing individual consultations, to develop creative social relations and achieve maximum human potential. In addition to the course material, the center has produced four publications.





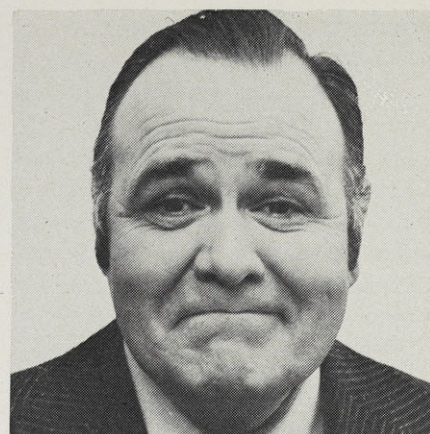
ON HIS TOES: John Bass, 17, has come a long way in a short time—from an active YPF-er at Calvary Church, Tarboro, North Carolina, to center stage with the Agnes De Mille Heritage Dance Theatre. After hometown ballroom dancing lessons, at 14 John auditioned for the North Carolina School of the Performing Arts where he is now a senior. At the conclusion of his second tour with the Dance Theatre, John graduates in June and will head for New York to study more classical ballet, his career goal.



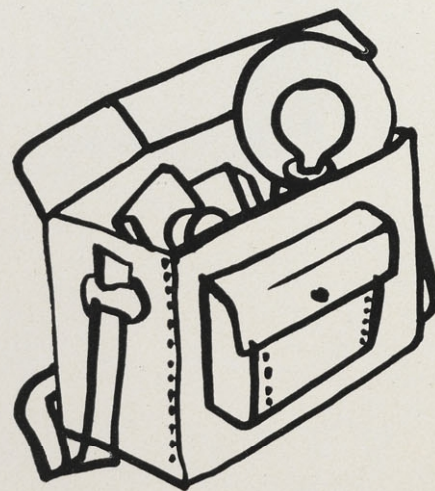
UPON RECONSIDERATION: Suffragan Bishop Milton L. Wood of Atlanta, 51, has accepted the post of Deputy for Administration on the Executive Council staff in New York City, following a second invitation by Presiding Bishop-elect John M. Allin.

Bishop Wood was born in Selma, Alabama, and reared in Montgomery. He attended college and theological school at the University of the South at Sewanee, Tennessee. Following ordination, he served churches in Alabama and in 1952 went to the Diocese of Atlanta as rector of All Saints Church, Atlanta. From 1960 to 1963 he was director of Appleton Church Home, Macon, and Archdeacon for the Macon area. He then served as canon to the ordinary until his election in 1967 to be suffragan.

When Bishop Wood assumes his new duties this summer, he will not be making his first trip north. He received clinical training at Norristown (Pennsylvania) State Hospital in 1946.



FUNNY MAN, FIRM FAITH: Comedian Jonathan Winters assumes many roles on his television appearances, but one he keeps in private life is that of a practicing Christian. He wears a religious medallion and is not afraid to mention his faith in newspaper interviews. "I'm an Episcopalian—that's a Catholic who flunked his Latin," he says. And more seriously, "I believe whatever talent I have is God-given. I'm not a religious kook. But there's gotta be Someone up there. There's got to be."



DICHOTOMOUS DON: Dr. Marshall W. Fishwick, 50, is an amalgam of pop culturist and traditionalist, of writer, researcher, and teacher, of contemplative thinker and active foundation administrator.

The author of some ten books and many articles (*see March issue*), Dr. Fishwick is both a serious writer with a popular style and a provocative college professor with a light touch. With no apparent difficulty he moved from the post of Historiographer for the Diocese of Southwestern Virginia to the presidency of the Popular Culture Association Advisory Faculty. One of his books, *Faust Revisited*, shines new light on the old Prince of Darkness. He is also working on a book with Marshall McLuhan.

FOOL FOR CHRIST: The Rev. William Wendt, 54, is pastor of St. Stephen and Incarnation, Washington, D. C., one of the most whacky, loving, and innovative parishes in the Church as the picture at right helps illustrate. Here Peggy Williams, a Ringling Bros. and Barnum & Bailey "lady of laughter," helps Father Wendt don a clown costume for a special service at which she preached. Miss Williams, a speech pathology major, uses her pantomiming ability to communicate with deaf children.

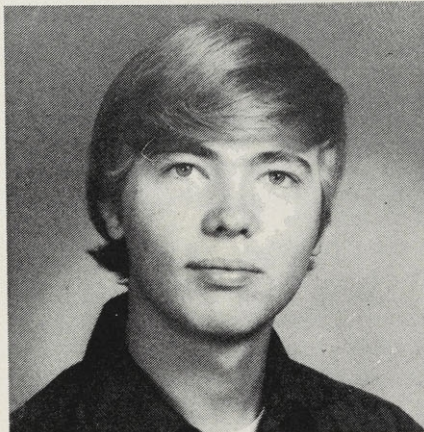
Father Wendt's parish, long known for liturgical experimentation, is the home of Vienna, vestment designer, and Mother Scott, who entertained General Convention-goers in Louisville. Each issue of the parish paper, *BREAD*, is full of life at St. Stephen's: a letter from a prisoner at Lorton Correctional Institute with which the parish has a loving relationship; announcements of liturgical weekends; or requests for homemade bread and bottles of wine for services.



TO STUDY IN PERU: Joan Maupin, a vestry member at Holy Trinity and St. Andrew Episcopal Parish, Pocatello, Idaho, just won a \$3,000 scholarship for study and research in Peru. Mrs. Maupin, a reporter for the *Idaho State Journal*, will compare the political climate in Peru with that of eleven years ago when she was there with her husband, Peter, as a Peace Corps volunteer.

Earlier this year Mrs. Maupin won ten first place awards from the Idaho Press Women and two second place awards in National Press Women competition. She also won the Idaho Press Association's top award for in-depth feature reporting for a series on the Shoshone-Bannock Indians.

Mr. Maupin, also a reporter and editor, will take his wife's place on the vestry while she's gone.



SURPRISE SUPPER: Jim Fullton, 22, of Mobile, Alabama, is a lay assistant at Christ Church, Anvik, Alaska. He has a degree in geology and previously studied volcanism in the Galapagos Islands, but his Alaska adventure was the most hair-raising.

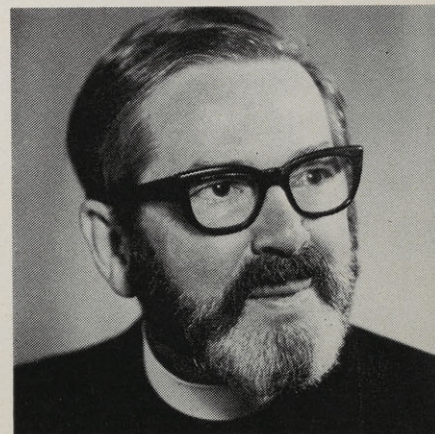
One night, of what was to be a four-day wood-gathering trip along the Yukon River, a landslide sunk his boat and all supplies. For food Mr. Fullton shot a 900-pound moose, then the 6-foot bear the meat attracted. "I could have been his supper, but as it turned out, he was mine." Over ten days passed before state troopers rescued Mr. Fullton and his companion, Peter Hardy.

Mr. Fullton wrote his parents: "When we were hungry, God gave us a moose, and when we were tired, He gave us rest in safety, and when we put our full hope and trust in Him, He brought us home."

OVERWORLD PENMAN: The Rev. Carroll E. Simcox, 62, is a Greek scholar, lecturer, teacher, and author of books on theology for the layman and of "discursive meditations" on the New Testament. But he is best-known in the Episcopal Church as editor of *The Living Church*.

Living Church readers are familiar with his authorship of "Notes to the Overworld," editorial correspondence with some of Dr. Simcox's favorites—William Temple, George Bernard Shaw, and Samuel Pepys, among others. Members of the religious press savor another of his talents—his limerick-telling ability. His supply is endless and his style precise.

Dr. Simcox lives in Milwaukee with his wife, Georgiana, who is news editor of *The Living Church*. The couple has two children.

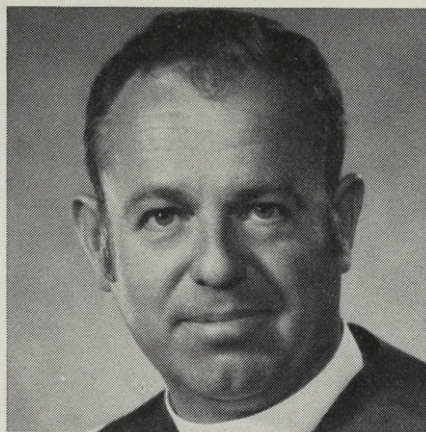




THE DEVIL'S ADVERSARY: The Rev. Elijah White, 36, of Casanova, Virginia, might seem an unlikely candidate for a vanguard position in the Christian battle against the "devil and all his angels." Nonetheless he's calling for the Church's support against "the reality of demonic interference in human lives."

Prophetically-named Elijah is using skills gained at Haverford College, Pennsylvania; the University of California at Berkeley; and the British Museum to make people aware of the evil he sees pervading the world as "an objective force hostile to God's purposes for man and this world."

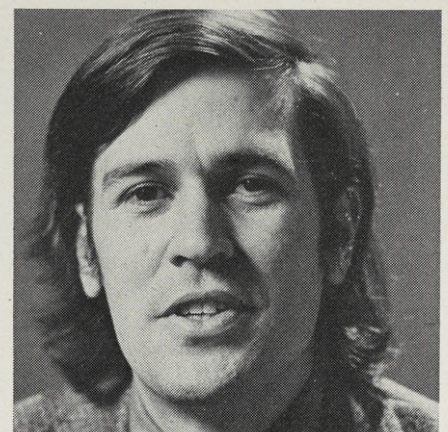
A student of the problems of demonology, which he has examined firsthand in Polynesia, at a conference on exorcism in England, and now in his native land, he seeks practical help for troubled individuals and their pastors. He is presently writing a book on the subject in addition to his parochial duties at two churches in Cedar Run Parish.



TWIN CITY CHAIRMAN: Bishop Willis R. Henton of Northwest Texas is chairman of the Joint Committee on Agenda and Arrangements for the 1976 General Convention of the Episcopal Church to be held in Minneapolis/St. Paul, Minnesota, September 11 to 23.

A native Nebraskan, Bishop Henton worked in the Philippines, New York, and Louisiana before he was consecrated in 1971 to be Bishop Coadjutor, succeeding Diocesan George H. Quarterman in 1972.

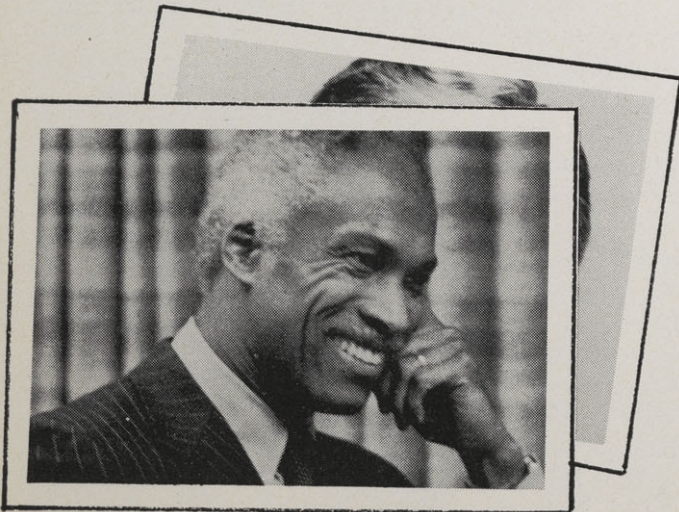
Bishop Henton's earlier work among the headhunters of the Philippines may stand him in good stead as he coordinates the complexities of issues, personalities, and logistics for the Church's triennial Convention.



PUSH FOR THE BEST: Hubert Jessup, 27, award-winning TV producer, thinks the religious community "needs to push television stations to broadcast material that suits their needs."

An Episcopal layman, Mr. Jessup speaks as one who knows how good it can be. In 1973 *New Heaven, New Earth*, of which he is producer-host, won an award from the National Association of TV Program Executives for "best locally-done religious program in the country." He is employed not by any religious group but by a local station, WCVB-Boston, to produce a program "intended to serve and reflect the religious community."

Mr. Jessup became involved with the Episcopal Church when he worked with Bishop James Pike at the Center for the Study of Democratic Institutions in California. He considers the fact he is a religious person an integral part of his work and worships daily with the monks at the Monastery of St. John the Evangelist in Cambridge.



DEPUTY MAYOR: Paul Gibson, Jr., New York City's deputy mayor, is a former member of the Executive Committee at St. John's Episcopal Church, Springfield Gardens, and of the New York Diocesan Council.

He was one of the 1972 recipients of the Bishop Wright award given by the Protestant Chapel at Kennedy Airport. Until he was sworn in as deputy mayor on January 17, he was vice president for Urban and Environmental Affairs at American Airlines.

PEARL DIVER: Langley Warria was formerly a pearl diver and "honorary" deacon. Now he is an "honorary" priest. Langley is a second-generation Christian. At age 12, he was the first Yorke Islander to be able to read and write. Older folk still recall the boy's dragging a box into position for use as a stand and reading stories from the Bible to an intent audience in the open air. A year or so later he joined the crew of a pearling lugger; he worked as a pearl diver for many years. Now 66, Langley has opted to spend his remaining years on Coconut Island, a little-known outpost of his Diocese of Carpentaria, part of the Australian Church.



BOND OF GOLD: Polly Bond is a one-woman dynamo in the field of church communications. In 1956 she responded to the Bishop of Ohio's request for some PR help and, "like the man who came to dinner, I haven't ever gone home."

As Director of Communications for the Diocese of Ohio, Mrs. Bond helps edit the diocesan newspaper, *Church Life*, and is busy "using all the electronic equipment which God has made possible for us to use." In 1970 she placed live TV monitors throughout the hotel where the diocesan convention was meeting so "the unchurched knew the church was in action there."

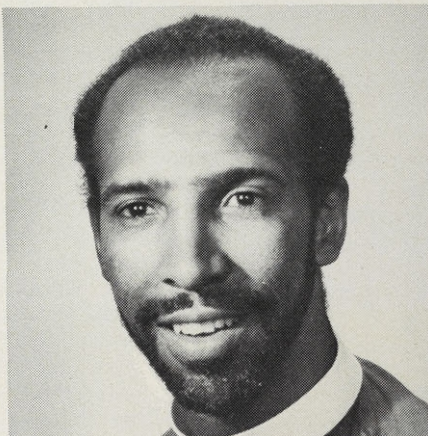
At the Houston General Convention Mrs. Bond worked with the Code-A-Phone system, averaging 1,350 incoming calls per day.

The fertility of Polly Bond's imagination is matched only by the openness of her heart. From time to time sixty-four children have lived with her family.

SINGING COMMUTER: Sarah Bryan Miller, a student at Carthage College, Kenosha, Wisconsin, commutes to Chicago twice a week and loves it. She makes the trip to sing with the Chicago Lyric Opera chorus of which she is the youngest member.

Miss Miller, a mezzo-soprano, is also a member of Carthage's A Capella Choir, which recently toured Europe.

"Our daughter has been singing in church choirs since she was 9—first in the girls' choir at St. Michael and All Angels, Mission, Kansas, then in the adult choir at St. John's, Mount Prospect, Illinois, until her departure for college in 1970," her mother reports.



CONVINCED CLERIC: The Rev. Blair Dixon, rector of Grace Church, Detroit, says, "The Church has to get involved in broadcasting, and many of us have to become equipped to use the medium effectively."

That conviction led him into work with experimental television as producer of the *Collage* program and with children's television as the host of a weekly half-hour show, *Daedal Doors* (8 a.m. Sunday, WXYZ, Detroit).

Collage is an all black-staffed program which teaches blacks how to use television and tries to play the role of "reconciler" in the Detroit area. Both programs are ecumenically produced.

Mr. Dixon, who came to Detroit from the Diocese of Ottawa, Canada, says, "Jesus stood upon the hillside in an outdoor kind of culture, and we have to stand on the hillside for an indoor culture where people sit in the living room and watch TV."



MEDIA PRO: Mrs. Patti Johnson is a prime example of the contribution a talented lay person can make to communications work in the Church. With five children and three grandchildren, Mrs. Johnson went back to school in 1965 to finish her degree and then went on to become director of Communications for the Ohio Council of Churches.

Her current activities there include editing a Council newspaper and convening a state-wide ad hoc committee on cable-TV to consider available options. In addition, she keeps tabs on what's going on in religious broadcasting in the major Ohio markets and assesses the Council's role in the various denominational efforts.

In November Mrs. Johnson was elected to represent the National Association of Council Broadcasters on the Broadcasting and Film Commission (BFC) of the National Council of Churches. At BFC she sits on committees for Cable-TV, Broadcast Operations, and Council Cooperation.

Her husband, the Rev. George Johnson, is rector of St. James' Church, Columbus, Ohio.



Snapshots



THE WORLD'S LARGEST LITTLE CHURCH

A wayside chapel in Alberta, Canada, measuring seven by twelve feet, will accommodate only six worshippers at a time. Yet it can boast an attendance of over 50,000 since it opened its doors in 1958.

White with pink trim, the church has over its vestibule a twelve-foot steeple which holds a bell from a retired railway locomotive. The Rev. E. C. O'Brien, builder of the chapel, says he did it because the spot—famed

as the land where ancient dinosaurs roamed—is “a reminder of the vastness of time and creation, and I thought it would be a suitable place for travelers to pause and humble themselves.”

All labor and materials were donated by local people; a local artist painted eight picture windows showing biblical scenes. A jukebox inside plays hymns and sermons free.

Several couples have been married there, even though only the principals could gather inside.

—Duane Valentry

AMENS FROM AROUND THE WORLD

When the Rev. Claude F. Du Teil, St. Christopher's Church, Kailua, Hawaii, reluctantly posed for a picture beside his “AMEN” license plate, he had no idea that it would travel from the *Honolulu Star-Bulletin* to Antwerp, Belgium, and Verona, Italy, not to mention Bangkok, Thailand.

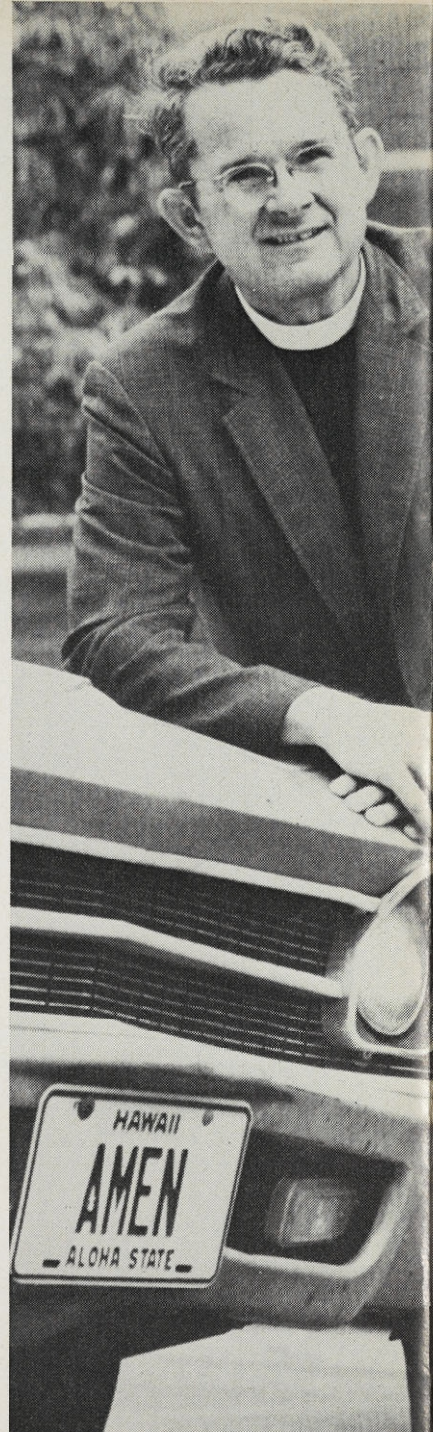
But he has a folder filled with letters from people in all those places and more who were pleased by the idea.

“There is a joy in every letter. . . a kind of bright delight,” Father Du Teil says.

He thinks the grim history made in this country during the last year makes people hunger for laughter. “People want to believe there is a higher power who is ultimately in charge of things . . . and people know that mirth is God's best medicine.”

Father Du Teil has discovered that Bishop Wesley Frensdorff of Nevada has had an “AMEN” license plate since 1972, and he thinks one “rides the car of a young lad in New England, too.”

The mail, he says, “is the darndest thing that ever happened to me.”



AND PLEASE DON'T EAT THE CANDLES

“Cats, dogs, and any large animals must be left in cars during the church service. Horses should be carefully tied up.”

Such were the instructions for “Blessing of the Pets” services held last year at All Saints, Parma, and St. Timothy's, Perrysburg, in the Diocese of Ohio.

The service is a tradition in English parish churches.

THE CHURCH THAT DISAPPEARED

A pair of carved stone angels discovered in 1856 on the walls of a stone cottage in Bradford-on-Avon, Wiltshire, England, were the first clues that the cottage might once have been a church. Workmen had cut away the ivy covering the cottage and found the angels set into shallow arches cut into the stonework of the walls.

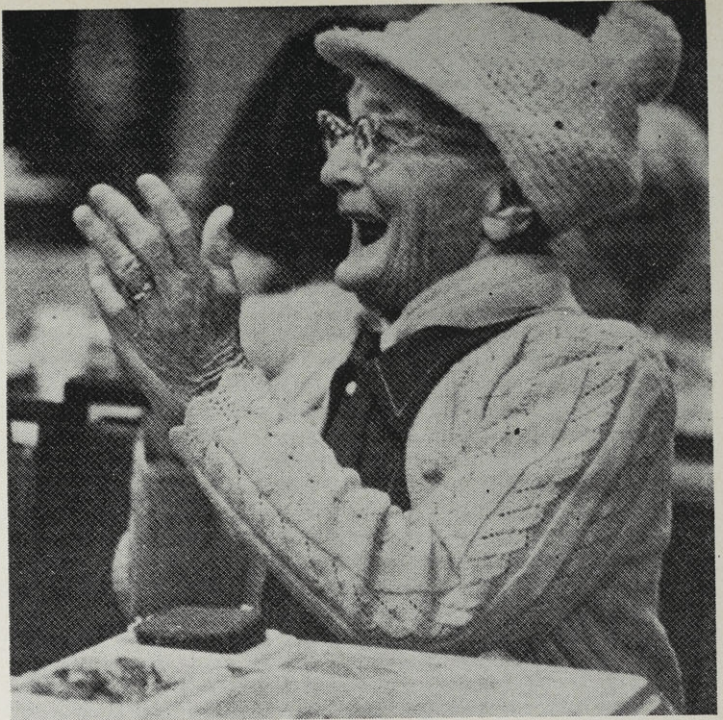
Then in 1871 the vicar saw a sentence in an ancient book at Oxford University which suggested that Aldhelm, a bishop and scholar of the seventh and eighth centuries, built a church there to honor St. Lawrence, a Christian martyr who was burned alive in the third century.

The little church probably fell into disuse shortly after the Norman conquest and may have

been used as a charnel house—a storage place for old human bones—during the Middle Ages. Eventually the stones from the chancel arch were used for the cottage fireplace, and the original stone pavements were covered with floor boards.

Having thus traveled incognito through the centuries, the church escaped remodeling and enlarging until the vicar's discovery. Restoration work completed, the church now stands as a nearly pure example of church architecture from early Anglo-Saxon times. Services are held there, and visitors are welcome.

—Marjorie R. Sheffer



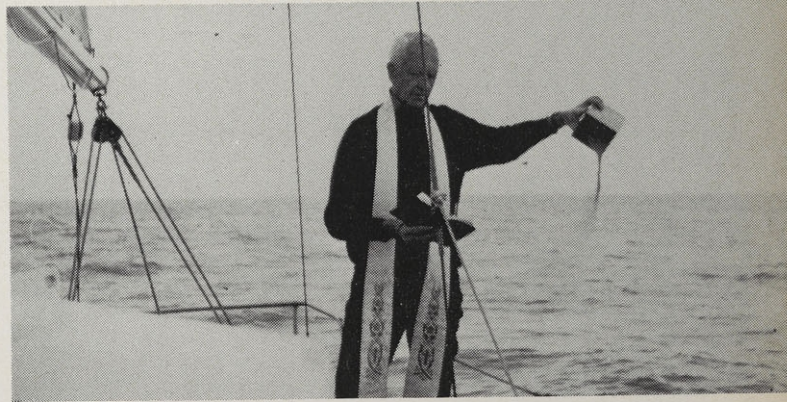
COMPLIMENTS TO THE CHEF: Mrs. Bessie Dockery, 83, heartily approves the hot lunch she was just served at Trinity Church, Madera, California.

The lunch was part of the parish's Senior

Citizens Nutrition Program which began on January 14. Food is prepared at a local school and brought to the church in a van. Some meals are delivered direct to home-bound elderly people.



May, 1974



DOWN TO THE SEA IN CRYPTS

The Rev. Gilbert P. Prince, rector of St. James' Church in South Pasadena, California, spends most of his leisure time on his yacht, "Easterling," so it was natural for this sea-going pastor to add the traditional "Burial at Sea" to his duties.

California law permits the disposal of ashes at

sea, and Dr. Prince offers his services free to those who wish them. A skilled sailor, Dr. Prince has some-one handle the vessel while he reads the Burial Office.

The "Easterling" has been around the world. Once the ship nearly sank when it was crushed between two whales but managed to make port after the holes were stuffed with mattresses.

—Duane Valentry

AUDEN ON:

LAUGHTER AND CARNIVAL

**In the world of work, we
are never equal, but
we are always neighbors,
members one of another.**

There are two other characteristics of man which the Bible does not mention. He is the only creature who can laugh and the only creature who can play-act, that is to say, pretend to be somebody else.

By laughter I do not mean mocking titters or the superior Voltairian smile though we are, alas, capable of them, too. I mean what we call "belly" laughter.

As Hazlitt said: "Man is the only animal that laughs and weeps for he is the only animal that is struck by the difference between what things are and what they might have been." Laughter originates in protest but ends in unaggression: we cannot wish people or things whom we find amusing to be other than they are. This laughter is, as we say, "disarming."

Our capacity for and love of play-acting is a puzzling trait which has not, in my opinion, received the psychological scrutiny it deserves. Many animals indulge

in playful acts—*e.g.*, kittens play at hunting—but they play themselves. Some animals have been genetically conditioned, for protective reasons, to imitate another species—*e.g.*, there are moths that look like hornets—but they do not identify themselves with the species they imitate. The closest human parallel would be the criminal who undergoes facial surgery in order to escape being recognized.

Human beings also play games like football or bridge, but as games-players we remain ourselves. We may also perform rites in which someone represents another being, a god for instance, but he does not have to imitate him any more than an ambassador has to imitate the mannerism of the sovereign whom he represents.

But when we play-act, we imitate the words, gestures, and actions of some person other than ourselves, and at the same time, unlike a madman who thinks he is Napoleon or Jesus Christ, we remain aware that we are not the person whose role we have assumed. Why on earth should we enjoy doing this?

My own conclusion is the impulse behind play-acting is a longing to escape into a world of prelapsarian innocence. This is true, also, of our love of games, but be-

tween games and play-acting there is one important difference. When we play football or bridge, our game actions are in themselves innocent, *i.e.*, outside the realm of ethical judgment. But when we imitate another human being, we imitate a sinner and at the same time are not guilty of his sins.

If, for example, I play the part of Macbeth, I am not accountable either to God or the police for the murders of Duncan and Banquo. If I play Falstaff, I am not responsible for any of his ridiculous behavior. This means, however, that my imitation cannot be complete: all my imitative actions must be mock-actions.

**The world of Carnival
is the antithesis of the
everyday world of
work and action.**

If my part calls for me to hate someone, I must not really stab the actor who is playing him: I must only appear to do so. Thus, it is only in play-acting that human beings can approximate the moral innocence of the animals.

If this is so, it may help to explain the social and religious function of Carnival, a celebration known equally well to paganism and to medieval Christianity but now, at least in industrialized and Protestant cultures, largely and, in my opinion, disastrously forgotten.

Here are some extracts from a description of the Roman Carnival as observed by Goethe in February, 1788:

Young men disguised as women of the lower classes. . . are usually the first to appear. They embrace the men; they take intimate liberties with the women, as being of their own sex, and indulge in any behavior which their mood, wit, or impertinence suggests.

One young man stands out in my memory. He played the part of a passionate, quarrelsome woman perfectly. "She" went along the whole length of the Corso, picking quarrels with everyone and insulting them while her companions pretended to be doing their best to calm her down.

Here a pulcinella comes running along with a large horn dangling from colored strings around his thighs. As he talks to women, he manages to imitate with a slight, impudent movement the figure of the ancient God of Gardens. . . .

Now an advocate elbows his way quickly through the crowd, declaiming as if he were addressing a court of justice. He shouts up at the windows, buttonholes the passers-by whether in fancy dress or not, and threatens to prosecute every one of them. To one he reads out a long list of ridiculous crimes he is supposed to have committed, to another an exact tabulation of his debts. He accuses the women of having cicisbei, the girls of having lovers. . . .

Now and then a masked fair lady mischievously flings some sugar-coated almonds at her passing friend to attract his attention, and naturally enough he turns around to see who has thrown the missile. But real sugared confetti is expensive, so a cheaper substitute must be pro-

vided for this kind of petty warfare, and there are traders who specialize in plaster bonbons, made by means of a funnel, which they carry in large baskets and offer for sale to the crowd.

No one is safe from attack; everyone is on the defensive; so now and then, from high spirits or necessity, a duel, a skirmish, or a battle ensues. Pedestrians, coachmen, spectators alternately attack others and defend themselves. . . .

Here comes a group of men, wearing short jackets over gold-laced waistcoats, the Sunday clothes of the common people, and with their hair gathered up in nets which hang down their backs. With them are other young fellows dressed up as women, one of whom seems to be far advanced in pregnancy.

They are all strolling up and down peacefully until suddenly the men start to quarrel. A lively altercation ensues, the women get mixed up in it, and the brawl gets more and more violent until both sides draw huge knives of silver cardboard and attack each other. The women cry murder and try to part them, pulling them this way and that. The bystanders intervene, just as if they believed the affair were in earnest, and try to calm both parties down.



This is the third of four parts of a previously-unpublished W. H. Auden manuscript on "Work, Carnival, and Prayer."

Meanwhile, as if from shock, the pregnant woman is taken ill. A chair is brought, and the other women give her aid. She moans like a woman in labor, and, the next thing you know, she has brought some misshapen creature

**It is only in play-acting
that human beings can
approximate the moral
innocence of animals.**

into the world, to the great amusement of the onlookers. . . .

[Then on the last night of Carnival] it becomes everyone's duty to carry a lighted candle [an obvious symbol of life] in his hand, and the favorite imprecation of the Romans, "Sia ammazzato," is heard on all sides.

"Sia ammazzato chi non porta moccolo": "Death to anyone who is not carrying a candle."

This is what you say to others while at the same time you try to blow out their candles. No matter who it belongs to, a friend or a stranger, you try to blow out the nearest candle or light your own from it first and then blow it out. . . .

This evening the true meaning of sia ammazzato is completely forgotten, and it becomes a password, a cry of joy, a refrain added to all jokes and compliments. . . . All ages and all classes contend furiously with each other. . . .

A boy blows out his father's candle, shouting, "Sia ammazzato il Signore Padre!" In vain the old man scolds him for this outrageous behavior; the boy claims the freedom of the evening and curses his father all the more vehemently.

To the exhibition of mock sexuality and mock aggression Goethe describes should be added another feature typical of most medieval Carnivals: mock religious rites which the Church authorities had the good sense to tolerate. They

Man is the only creature who can laugh and the only creature who can play-act.

seem to have realized that what holds good for literary parody holds good for all parody, namely, that one can only successfully parody something one loves and respects.

The world of Carnival, then, is the antithesis of the everyday world of work and action. Since nothing is organized, it is not a drama but a succession of what today are called "happenings," and everybody plays the role of his own choosing. During Carnival

all human beings, irrespective of sex or age or worldly status, are equal.

At this point we should remember two things: firstly that Carnival lasts but a brief while, a week at most, and secondly that this week immediately precedes Lent, the season dedicated to fasting, repentance, and prayer. In both worlds we are all equal but for different reasons: during Carnival

In prayer, we are all equal in the eyes of God as unique persons.

we are all equal before Nature as members of the same biological species; in prayer we are all equal in the eyes of God as unique persons.

The only occasion upon which both forms of equality are simultaneously asserted is during Mass, at which we both pray and eat. As biological organisms we must all assimilate other lives in order to live. As conscious beings the same holds good on the intellectual level: all learning is assimilation. As children of God, made in His image, we are required in turn voluntarily to surrender ourselves to being assimilated by our neighbors, according to their needs.

One might define the difference between Hell and Heaven by saying that the slogan of the former is *Eat or be eaten*, of the latter, *Eat and be eaten*.

In the world of work, on the other hand, whatever the political form of state, there cannot be such a thing as equality. Instead there is what is lacking in Carnival: interdependence. In the world of work, he who does something for me which I cannot do for myself is my superior. Thus, if I take a taxi, the driver is for the time being my superior, and I recognize this fact by paying him money. If I give a course in English poetry, I am superior to my pupils be-

cause I know more about the subject than they do. If I don't, then I have no right to be teaching at all.

In the world of work, we are never equal, but we are always neighbors, members one of another.

I said earlier that I deplore the disappearance in most industrialized societies of a sense of Carnival and what it means because I do not believe that a fully human life is possible without due attention being paid to the three worlds I have outlined. If I understand rightly what the hippies are really after, I would say that they are attempting to recover a sense of Carnival, for which they are to be commended and encouraged. Unfortunately, they seem to reject the world of work and would like life to be an unending Carnival. The consequences of that can only be, firstly, boredom because one cannot play-act for very long and, secondly, attempts to overcome the boredom through stimulants like drugs and the turning of mock-actions into real ones, *i.e.*, the fun will turn ugly, the mock-

One can only successfully parody something one loves and respects.

obscurity into real grubbiness, the mock-aggression into real violence.

But Carnival has its proper and necessary place. Without it, prayer almost inevitably becomes Pharisaeic or Gnostic, and when men think only of work and ignore both prayer and Carnival, then they lose all humility, all reverence either for God or the natural universe, all sense of their neighbors, and become the tyrannical exploiters of nature and each other, which is the most obvious characteristic of the societies in which we now live.

Prayer, Work, Laughter—we need them all. ◀

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Neighborhood views

Some wide-angle shots of Episcopal communities.

● Special report/Coalition 14

13 plus Unity equals Coalition 14; Where Mutual Responsibility works

by Salome Hansen

"Coalition 14" is an almost-four-year-old phenomenon now helping to solve some of the Episcopal Church's more-than-a-century-old problems.

The Coalition, which held its annual board meeting February 8 to 10 in Salt Lake City, Utah, is an inventive by-product of the 1970 Houston General Convention. There bishops of jurisdictions which then received financial assistance from the General Church Program decided to plan together, budget together, and agree among themselves how best to spend an agreed-upon, lump-sum grant from Executive Council.

The Coalition's birth ended the condescending, "missionary barrel" concept of support for domestic missionary areas—hopefully forever. It also marked beginnings in the Church of a new era of self-determination.

Many Coalition dioceses had shared life and problems more than a century ago when Joseph C. Talbot was elected Missionary Bishop of the Northwest. Today Coalition 14 is a group of thirteen jurisdictions (Hawaii left recently to work with closer neighbors in the Pacific area)—Arizona, Eastern Oregon, Eau Claire, Idaho, Montana, Nevada, North Dakota, Rio Grande, San Joaquin, South Dakota, Utah, Western Kansas, and Wyoming.

These mid-west and mountain dioceses share many handicaps. Episcopalians didn't invade the wilderness quite as rapidly and thoroughly as did, say, the Methodists, thus Episcopalians are usually less numerous than members

of other religious persuasions. Most of the dioceses have a high proportion of mission congregations, little money, and practically none of the endowment funds enjoyed by eastern dioceses. In addition, many are trying to minister to often scattered groups of American Indians and Spanish-speaking people.

Along with mutual problems, however, they share common blessings—creative and energetic bishops and priests and a laity endowed with pioneer sturdiness. The Church in these dioceses is spontaneously—almost stubbornly—alive and determined.

From the beginning, Coalition 14 dioceses agreed on several ground rules which are scrupulously kept. They steadfastly pay their allotted share to the General Church Program. This year their budget will be higher (\$1,240,740), but assessments are also higher.

They share information not only about programs and needs but about resources. They bluntly say: "Nothing here can be hidden away in anyone's

diocesan sugar bowl!"

Bishop David R. Thornberry of Wyoming says, "There is no detail of the life of these dioceses not inquired into by the others. We know more about each other than we first believed possible, and this has served to create a good, trusting relationship."

Coalition 14 dioceses are trying to increase democracy. Bishops do not appoint deans; they are elected by the convocation, and they may be laymen. A hoped-for continuing education program would be financed jointly by the dioceses, individual parishes, and clergy themselves.

The agenda for the Salt Lake City meeting, for which Bishop George T. Masuda of North Dakota was chairman and Bishop E. Otis Charles of Utah was host, included determining the budget to be presented to the June Executive Council meeting; analyzing and challenging reports on current and projected programs; setting five-year priorities; discussing salary scales for bishops and priests; and electing officers, including Bishop Thornberry to be the new chairman.

In addition to bishops and other representatives of member dioceses, the group included Bishop John B. Wyatt of Spokane, consultant; the Rev. George Bates of Pendleton, Oregon, the secretary; Margaret H. Andersen, Carman Hunter, Matthew Costigan, and the Rev. Alfred W. Rollins of the Executive Council staff; Fay McKnight, executive



secretary of the National Committee for Indian Work (NCIW); and Joan Boardman, NCIW regional secretary of western states. Bishop William J. Gordon and others from Alaska attended as observers.

Just what are the hopes and accomplishments of these thirteen dioceses?

Arizona hopes for better stewardship in this area of high per capita income and population growth. "We have a lot of Episcopalians who retire down here in the sunshine, still paying off church debts back home in Wisconsin and Minnesota," explained Bishop Joseph M. Harte. Arizona's grant for 1974 from Coalition 14 is \$104,261.

Eau Claire is described by Bishop Stanley H. Atkins as "an area consisting of 40 percent of Wisconsin inhabited by 12 percent of its population. We have much rural poverty, and our chief export is young people."

Bishop Atkins sees Coalition 14 as "an exercise in shared leadership" but tells his people they must learn to pay for their own projects. They hope to enlarge three programs—stewardship, leadership, and evangelism. Eau Claire's 1974 Coalition grant is \$30,307.

Eastern Oregon is 65,000 square miles east of the rim of the Cascades, plus Klickitat County, Washington. Out of Bishop William B. Spofford's twenty-three congregations, twelve are parishes, three of them with "marginal" support.

With no central urban base, Eastern Oregon uses Ascension Summer School at Cove as its program hub. Practical cooperation with other dioceses helps. Investment and trust funds are managed by the Diocese of Oregon's investment committee, and the two state jurisdictions are considering combining their publications.

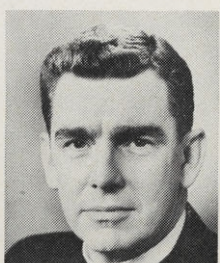
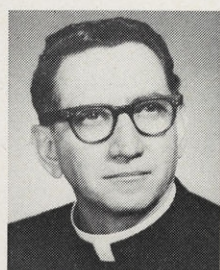
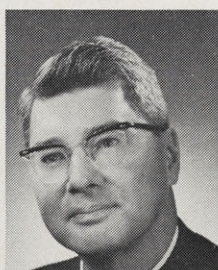
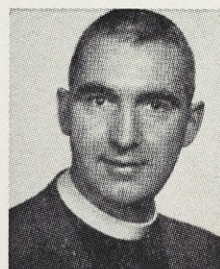
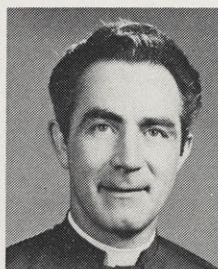
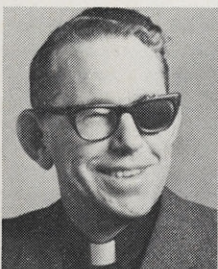
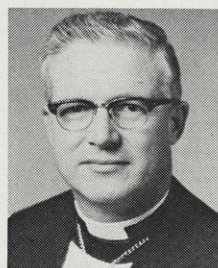
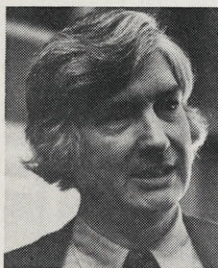
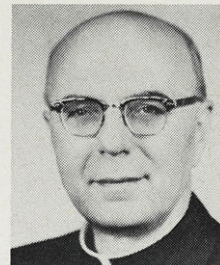
Bishop Spofford thinks the development of a seminary internship program will answer many problems and presented details at the meeting. Eastern Oregon's Coalition grant for 1974 is \$69,513.

Idaho wants to develop a much larger lay ministry program. Bishop Hanford L. King reported that an endowment income drive is now underway. Added emphasis on stewardship is expected to produce a 12 percent increase in income from parishes. Idaho will receive a \$121,769 grant from Coalition 14 during 1974.

Montana is a vast area of grazing,

COALITION 14 LEADERS

Bishops of the Coalition 14 dioceses are (left to right): Stanley H. Atkins of Eau Claire; E. Otis Charles of Utah; William Davidson of Western Kansas; Wesley Frensdorff of Nevada; Jackson E. Gilliam of Montana; Joseph M. Harte of Arizona; Walter H. Jones of South Dakota; Hanford L. King of Idaho; George T. Masuda of North Dakota; Victor M. Rivera of San Joaquin; William B. Spofford of Eastern Oregon; David R. Thornberry of Wyoming and Richard M. Trelease, Jr., of Rio Grande.



THE **Episcopalian** **professional** supplement

HOW SHOULD WE HOUSE OUR PRIESTS?

The editor of the *Illinois Churchman* asked me to write an article about a developing trend in clergy housing, that of having a housing allowance.

To help gather facts, I sent a questionnaire to all the clergy in the diocese. I sent 39; 25 came back.

Seven priests reported receiving a housing allowance or, more accurately, an allowance which partially pays for what they would receive if the congregation owned the house. Three times as many men (19-6) said they would prefer a housing allowance, including those whose allowance is inadequate. Of those receiving an allowance, 2 judged their housing as excellent; 3 as good; 2 as adequate. This compares to 7 feeling their church-owned housing is excellent; 4 as good; 7 as adequate; and 1 as inadequate.

When asked to compare clergy housing, be it priest- or parish-owned, to the housing of the average parishioner, 4 said it was better than; 15 said it was about the same as; 6 said it was worse than.

Answering the question: "Is the matter of housing provided vs. housing allowance a factor in accepting a future call?" the respondents split down the middle (9 yes; 10 no; 4 possibly; 2 no answer).

Present allowances range from a low of \$175 a month to a high of \$450 a month. As you might expect, this allows the men to pay from "below 50 percent" to "100 percent of" their housing costs. No one reported receiving more than his housing cost.

So much for the questionnaire.

As with almost anything with a price tag, there is an honest difference of opinion as to how much it should cost. Certainly this is true in providing a housing allowance. The priest buyer may fully realize that anything less than \$3,600 a year simply won't provide what he would have if the parish owned the house. On the other hand, many members may regard anything over

\$1,800 as exorbitant, especially those who purchased their own homes three or 15 years ago and look at their own mortgage payments (lower interest and lower monthly payments) as the total of what should be offered, forgetting about utilities, insurance, repairs, and maintenance.

In addition, almost universally church people feel (and it is probably true) it is easier to raise money to buy a \$35,000 rectory that is "ours" than to raise money to pay a \$2,400-a-year housing allowance that will buy but not utilize, etc., an \$18,000 house.

I receive a \$400-a-month housing allowance. In August, 1971, we purchased a \$32,900 house in the suburbs—three bedrooms, living room with dining ell, family room, kitchen, utility room, 1-3/4 baths, two-stall attached garage, 33" of crawl space, brick and frame construction, nice neighborhood, central air. We paid \$3,290 down payment (which we borrowed... who can save

money when his cash stipend has already been lowered because housing is furnished!) and have a 30-year mortgage at 7½ percent. The house was three years old when we bought it. The actual cost for 12 months, purposely omitting the first three months when costs are higher, was:

1. Mortgage (principal and interest; insurance and taxes). \$3,329.44
 2. Phone (basic service only). 89.52
 3. Illinois Power (heating, cooling, lights). 627.71
 4. Sewer. 76.18
 5. Water. 126.57
 6. Repairs and maintenance (includes \$190 for A-C repair 6 months after moving in). 394.13
\$4,643.55
 7. Repayment of down payment, 12 @ \$75. 900.00
- Total housing costs. \$5,543.55
Total housing allowance 4,800.00
Amount not reimbursed. \$ 743.55

Continued on page /PS-D

MISSION = GIVE ↔ RECEIVE

On Friday, January 25, I met for eight hours at "815" with 20 other persons (former overseas workers and staff) to brainstorm on overseas missions in the 1970's and 1980's. The following concerns emerged:

- (1) To continue killing the concept that overseas work for Americans means we give and they receive. In the 19th century this concept had some validity; today there is none. The whole world, including the United States, is one vast missionary area. Our need for mission is as deep as is any other part of the world.
- (2) To counter a neo-isolationism which stresses our needs at the expense of a vision which binds us all together in one enterprise.
- (3) To develop structures which facilitate the movement of personnel and money between Churches within the Anglican Communion (and without) so specific needs can be met and specific expertise used. This is beginning to be done on a specific contractual basis. An American Episcopal clergyman has recently gone to Singapore for four years to set up a CPE program. The

Methodist Church pays his salary, the Episcopal Church his transportation, Church Pension Fund premiums, etc. A Japanese theologian of considerable ability will join the faculty of a theological school in New Zealand in the fall.

(4) The long term worker who goes from one culture to another. Today such a vocation raises many deep and complex problems. Yet persons who have this vocation can be, and have been, valuable focal points for a Christian perspective and critique of particular cultures—the one they were reared in and the one they live in.

(5) The need to get the concept of world mission, including the U.S.A., up front in the structural terminology used at "815". While concern and action exist on a deep level, they are hidden under such terms as "jurisdictions," "program," "staff." These terms say nothing about Christ, mission, the Gospel. If the concept of world mission is to be effectively kept before us, one step is to embody it in "815" structural terminology.

—from *Bread* newsletter
Missouri Clergy Association

MAY 1974 page /PS-A

I Hear Them. . . Calling by Vincent Harding

Last month we began Dr. Harding's article on "callings," which we conclude in this issue.

But in the strangeness that has surrounded so much of my life (coming, I know now, from deep sounding sources in the surrounding ancestral company of saints), I also decided, perhaps for the first time, to try to listen consciously, with anticipation, for the callings. I think I wanted to see if I would hear confirmations of the voices which had come through the believers or the teachers, seeking some release from the tension, suspecting perhaps that I might be pressed across new borders, following, listening. And in a place I never expected, under circumstances I would not have chosen, a brother spoke and asked me if I had ever thought of teaching; and for reasons far too complex and too far away to speak of now, I knew that I had heard the voice, the calling for that time.

It was strange about the call. I still had the words of the odd high school teacher in my mind and decided that if I were going to teach, it might be better to try college where I assumed that spaces between teeth didn't count. But I knew nothing about graduate schools and finally, when pressed to choose among the ones where I had been accepted, opened myself with fear and trembling to the voice of the tribe/community/church and went to Chicago—two weeks after discharge from the army—where I could be of assistance as interim, part-time pastor of a little mission congregation that Victory Tabernacle sponsored there. That made the graduate school acceptable.

Callings are strange things. In Chicago, for the first time—after having grown up in Harlem and the Bronx—I finally heard and saw the black urban condition in America. On the Southside, I heard its singing and its screams, saw its determination and its terror, sensed its freedom and its captivity. And while there was much I did not then understand about such calls, I knew this was calling me.

One day I shall try to understand and speak more fully of the painful calling which took me away from the little mission congregation—and ultimately away from my immediate (but not my ultimate) relationship to the tribe of my childhood and my youth. That calling is not fully clear to me yet. The move to an interracial congregation as a lay pastor of a team ministry seemed to allow me to hold the tension of blackness and whiteness (it was, of course, a time when such things seemed most urgent), the tension of teaching and preaching, of study and ministry. But those are only superficial statements and should be received as such for now.

It is not yet time to speak fully of the ultimately transforming call that led to marriage, a call far different from any I had known, a call I was in too many ways unprepared to understand in all the richness of its meanings and its summons. But I know it is a calling, mine.

Then, before graduate work had ended, the call of the Southern Freedom Movement became overwhelming, pressing aside almost every other voice. There was no escaping it. It possessed me during my first, exploring journey into the South, grasped me there sitting on Martin King's bed in Montgomery where he rested, recovering from his stabbing. It came to Chicago in the body of the students and found me. While sit-ins and freedom-rides were still sweeping across the South, we left Chicago and went south, hearing,

following a call.

We shall understand it better by and by, and also speak more clearly of it, that calling. Now let it suffice to say that then all the fiercely gripping, special callings of the South began, calls of the Movement, of all the stretching land upon which my people walked and worked and ran and stood and died.

And when, after four years that encompassed a generation of struggle, when the Movement had passed its height, it was possible to hear strange callings through personal tragedy, and there were endings and beginnings again. Then finally the finishing of graduate work and the beginning of teaching—still with a space between the front two teeth.

There the latest callings began. From somewhere came an urgent aching to understand the meaning of Vietnam and, on the 20th anniversary of Hiroshima, that need plunged me past the superficial surfaces of my knowing, brought me in touch with the meaning of that brutal tale, that heroic defense of life, and provided new impetus for my continuing movement away from this America, toward a radically transformed society.

Teaching history, I was called to understand how little I knew of history. Teaching black students, I learned how little this black student, this FIRST NEGRO, had been taught, especially about the truth of his own long pilgrimage, about his people's struggles against the powers of death, about their determined movement toward new life. And when I knew that, I began to listen again, hearing some things I had let slip by in the days of the tribe, understanding things I had only seen in the Movement. I began to hear voices more loudly than ever before, and they will not be silent for they are me.

I hear all the varied sounds of my homeland, all its human sounds, all its animals, its spirit-filled rivers and lakes, its waterfalls, its mountains, its grass and trees playing with the wind.

I hear all the screaming of my homeland, all the mournful pacing down to the slave baracoons, all the piercing, dying shouts, all the parting wailing sounds. I hear children, crying children, I hear men, I hear women, calling. I hear their whispers and then their bursting yells as they come on decks prepared to die and, if necessary, to kill for their freedom.

I hear my people. I hear them calling from Virginia to San Francisco, I hear their songs and their cries and their defiant shouts and their long silences through all the horrors called slavery. I hear them lost in the wilderness, I hear them moving, seeking the North Star, determined to make their way to freedom.

I hear my people, lurching, flooding toward freedom during the Civil War, seizing their own liberty. I hear them fighting and falling, rising and hoping again. I hear them in all the halcyon hopeful first days of Reconstruction, in all the bloody years that followed when hope was crushed by the force of white arms and the power of white betrayals.

I hear them, coming North. I hear them in the armies, I hear them in the mills, I hear them in the railroads, I hear them in the fires, I hear them in the waters.

I hear them in depression, picking their way through garbage-piles, sharing even that with one another.

I hear them in war, dying for a land that will not protect them. I hear them coming beyond war to struggle for truth. I hear them in court. I hear them in the streets. I

Continued on page /PS-C

I Hear Them. . . Calling

Continued from page /PS-B

hear ladies walking in Montgomery. I hear Martin preaching in the churches, hear his footsteps on the road. I hear old folks singing in churches, standing before dogs. I hear students risking their lives, freezing in jail, singing while hungry, laughing when afraid, not being overcome.

I hear my people marching, refusing to stop, refusing to be quiet, refusing to be satisfied, refusing to die.

Callings are a strange thing. I know what it means: I am a witness, in spite of myself, beyond myself, and their voices must be heard.

I am a witness—teacher, preacher, ranter, raver, dissident, resistant, radical, revolutionary, silent carrier—witness to their truth and power, pressed forward by the force of their being, by the integrity of their struggle, by the silent roaring of their voices. No turning back.

I am an historian—now recognizing all the long ago callings—summoned to tell their story for them, for myself, for our children. They shall not be forgotten.

I am now of them, deep calling unto deep. Their voice has entered so profoundly into me that I am flesh of their flesh, bone of their bone, song of their song, pain of their pain, hope of their hope. Forever lost to scholarly "objectivity," forever seared by the passion of their fiery movement, unwilling and unable to be detached from their struggle. Bound by cords of life and death and love—and intimations of the morning. Privileged, permitted, summoned to join them, their struggle is mine, and I am called forward into tomorrow, searching for the way to carry the struggle, to break the bonds, to build the new land of their hopes.

Callings are strange things. They find you in the midst of your own family. I hear my mother, sighing, scrubbing all the floors in all the white homes, bearing with love and pain and anxious prayer the burden that I was/am. (I would like to hear my father, and one day I suspect I shall.) I know it means I am still son, hope, strength, promise for tomorrow, beyond all the pain and death.

I hear voices—of my children, Rachel Sojourner and Jonathan DuBois. I believe that ancient rivers of our people flow in them. I hear their voices, and I know what it means. It means I am called to be father, rock and strength, encourager for the struggles of tomorrow,

News & Notes

■ The Berkeley Center for Human Interaction announces its Fourth Annual Continuing Learning for the Clergy, July 22 to August 2.

Who should attend? The parish clergy. . .to learn new administrative techniques, to get more in touch with yourself and other clergy; spouse of clergy. . .to share an important experience with your spouse and to gain a deeper understanding of your life; denominational executives. . .for new perspectives on the parish clergy's life and problems, for new administrative techniques; seminarians. . .to broaden your seminary education, to gain significant skills for ministry; lay-professionals. . .to present you with valued insights and skills—as well as an unusual opportunity to clarify your relationship with clergy.

Costs: tuition, \$200; accommodations, \$70. Scholarship assistance is available for a limited number of early registrants. Applicants are encouraged to seek financial assistance from their jurisdictions. Discounts will be given to churches or organizations which register two or more persons.

For further information and registration, write to: The Berkeley Center for Human Interaction, 1816 Scenic Avenue, Berkeley, CA 94709

■ The Joint Strategy and Action Committee (JSAC) announces three sets of seminar-workshops on "The Church and Rural Development," "Parish Congregational Development," and "Fund-Raising" to be held in strategic locations around the country. The first two sets of seminar-workshops will take place from April 25 to May 23. The six one-day general workshops on fund-raising are scheduled between May 6 and December 5. For further information write Marian Nixon, JSAC Room 1700-A, 475 Riverside Dr., New York, NY 10027.

row, baptiser in the rivers of their past.

I hear a voice—of my wife, Rosemarie. I know what it means. I am to be husband and man, strength and solace, lover and companion in the way, resting place and summons to joy in the morning.

Callings are strange things. I think I have heard many voices in many times and places, but it may be that I have heard only One.

■ Recent research from Concordia Seminary of Springfield, Ill., suggests pastors tend to move around too much. Examining the relationship between pastoral effectiveness and pastoral mobility, Allen Nauss discovered that patterns of short pastorates—those lasting less than 4 years—were more frequently characteristic of "less effective ministries." A long pastorate of 12 or more years apparently did not affect the effectiveness rating adversely.

Although Mr. Nauss' study focused on Lutheran clergy of the Missouri Synod, other denominations are noting a similar correlation. Douglas Jackson found in a study at Northwestern University that ineffective Methodist ministers had more one- or two-year pastorates than effective men. John Dyble, of the United Presbyterian Church's Office of Research, noted a negative correlation of effectiveness with numerous parish changes among young Presbyterian ministers.

The Nauss study was reported late in February in the Winter, 1974, issue of *The Review of Religious Research*.

■ "Discipleship and Morality" is the theme of the 1974 Institute of Theology to be held July 1-11 at Princeton, N.J. Workshops, seminars, and evening meetings will be conducted by professors of Princeton Theological Seminary and other distinguished men, including Dr. James A. Sanders of Union Theological Seminary; Dr. J. L. M. Haire of Presbyterian College, Belfast, Ireland; Albert C. Outler of Perkins School of Theology, Southern Methodist University; George C. Kandle of the Foundation for Religion and Mental Health; and Dr. Owen Baragwanath of New Zealand.

For further information, write: Dr. Jack Cooper, Director, Center of Continuing Education, 12 Library Pl., Princeton, NJ 08540.

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professional supplement CHANGES

ABBITT, Raymond E., from St. Paul's, Frederiksted, St. Croix, Virgin Islands, to Bishop Mason Retreat and Conference Center, Grapevine, TX

FREE, Henry J., Jr., from non-parochial, Diocese of Newark, NJ, to staff of the Bishop of Missouri, St. Louis, MO

GRAY, Francis C., Jr., from chaplain, Manatee Junior College, Bradenton, FL, to St. John's, Melbourne, FL

HAWN, Robert H., from St. George's, San Antonio, TX, to executive secretary, Episcopal Charismatic Fellowship, Denver, CO

HYDE, E. Clarendon, non-stipendiary priest to Calvary, Columbia, MO

LINDENBERGER, Lee C., from St. Mark's, Sidney, OH, to Trinity, Fostoria, OH

LLOYD, James E., from Epiphany, Lake Oswego, OR, to St. Clement's, Philadelphia, PA

McCLELLAN, Thomas L., from graduate studies, University of Cambridge, England, to Advent, Kennett Square, PA

PELKEY, Wayne L., from Nativity, Star Lake, NY, to St. Paul's, Maryville, and St. Oswald's in the Fields, Skidmore, MO

POLLACK, David S., from Brandywine Area Youth Ministry, Diocese of Pennsylvania, to Christ, Washington, DC

PRATT, Earle W., from doctoral studies to coordinator, Community Education and Consultation, Peninsula Counseling Center, Woodmere, NY

PRESCOTT, W. Clarke, from Christ, Pittsford, NY, to St. Paul's, Rochester, NY. He still continues as teacher with Pittsford Central Schools, Pittsford, NY.

TAN CRET, Michael J., from St. Paul's, Grinnell, IA, to graduate studies at Aquinas Institute of Theology, Dubuque, IA

XAVIER, J. F., from Diocese of Colombo, Ceylon, to supply priest, Diocese of Pennsylvania, Philadelphia, PA

NEW DEACONS

DUTTON, James T., to St. John the Evangelist, Boston, MA

GUNN, Arthur W., to St. James, Hebronville, and Grace, Falfurrias, TX

MANSFIELD, Glover, to St. Barnabas, Portland, OR

NESBITT, John, to St. Andrew's, Florence, OR

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

HOUSE OUR PRIESTS

Continued from page /PS-A

In February, 1973, the mortgage payment was increased \$10 per month to cover an increase in taxes. Items 2-6 cost the parish \$2,287 the last year the old rectory was used.

If you take the middle figure (between minimum and maximum) to revive the rectory, it would be the price of our home—\$33,000. For the parish to borrow and pay back that amount would cost, for ten years (the approximate length of time before major work would again be required), in the neighborhood of another \$3,000-\$3,500 per year. That being the case, the present arrangement, and at least for the next

Representatives of the Diocese of Jamaica (Church in the Province of the West Indies) will be in New York City, May 16-31, to interview Episcopal priests who are interested in filling vacant cures in Jamaica. Priests interested in scheduling an interview may write to: Mrs. Carman St. J. Hunter, Deputy for Jurisdictions, 815 Second Ave., New York, NY 10017.

RETIRED

BARNES, Gerrit S., from Christ, Denver, CO, on January 31

BECKWITH, John Q., from professor of homiletics, Virginia Theological Seminary, Alexandria, VA, on May 31

BEVERIDGE, Lowell P., from professor of speech and music, Virginia Theological Seminary, Alexandria, VA, on June 1

BOOGHER, Dudley A., from St. Paul's, Ivy, and St. John the Baptist, Ivy, VA, on February 28

CLARKE, George, from Trinity, Washington, PA

EASTON, D. Allan, from St. Paul's, Wood-ridge, NJ

LIFE PROFESSION

Sister ELLEN STEPHEN in The Order of St. Helena on March 18

DEATHS

ARTERTON, Frederick H., age 69

COLE, James C., age 67

CROSSMAN, Walter P., age 71

CURRY, Floyd A., age 65

FISHBURNE, Charles C., Jr., age 71

FISHER, Frank R., age 73

FULLER, Thomas, age 57

GRAY, Walter Henry, age 75

LABIGAN, Donald S., age 59

LOWRY, Don E., age 29

MALONE, Edmund L., age 88

MEAD, William Henry, age 53

SCHILLING, Frederick A., age 72

SNYDER, Donald F., age 45

SWALLOW, George T., age 45

WILLIAMSON, Frank, Jr., age 83

ten years, isn't costing them a penny more than it would if they had "fixed up the rectory." I am certain not everyone in the parish believes this, but it is hard to quarrel with facts and figures.

Which leads me to say that going from housing provided to housing allowance requires an educational process for both the clergy, who have usually never purchased a home, and the vestry, who tend to think their own house payment is the total cost of housing.

An adequate housing allowance gives the priest equity in his own home and a choice of the type of housing he needs. Can you imagine a single priest living in our old rectory of three floors, seven bedrooms, and five fireplaces? It will tend to reduce rapid turn-over in leadership; allow the priest to be seen, and see himself, as a home-owning taxpayer; allow him to benefit from inflation; it gets the church out of the real estate business; it enables him to experience one more element of the real world; it provides privacy (how many laymen live in a fish bowl?). Finally, it allows him to own his own home when he retires: who is going to give a 68-year-old a 30-year mortgage, and who can save enough money to plunk down cash?

The arguments for church-owned housing are many: relieving the priest of the trouble, cost, and worry of home ownership; new in the community and not knowing a good buy; improves vocational mobility; no taxes; protection against loss in a depressed market; down payment not readily available to most priests; and ease of raising money for capital expenses as against general budget expenses.

A housing allowance is not for every priest and every congregation. But, if it is offered, it should be realistic. It should cover everything that would be included if a house were provided. An allowance toward the cost of housing is one thing; a housing allowance is another. Call it what it is.

Perhaps the most pertinent question is: "What does the priest want?" To the degree his wants are reasonable and to the degree a congregation is able, the answer to that question should be given priority over other considerations. The days of company-owned housing and living over your own hardware store are as outdated as the burning of trash in the yard of my nice suburban home.

—Louis Hemmers, rector

St. George's, Belleville, IL

Reprinted, with permission, from the *Illinois Churchman*.

farming, and mining. Some 5,000 scattered Episcopalians are served by Bishop Jackson E. Gilliam and thirty-five clergy in twenty-seven mission congregations, thirteen parishes, and five aided parishes.

Bishop Gilliam called 1973 "a year of spiritual renewal." Much diocesan activity takes place at camps, conferences, clergy meetings, and diocesan conventions in this area of great distances and isolation. Twenty-six percent of Montana's young people leave before they are 21 years old. Montana receives \$49,227 of Coalition 14 resources this year.

Nevada is stressing ecumenical work. Bishop Wesley Frensdorff hopes to "develop new forms and patterns of life and ministry in our congregations, especially in small communities," aiming toward the diocese's eventual self-support.

Bishop Frensdorff sees Coalition 14 as "an embryonic process or exercise in which we are trying to learn from each other, trust each other, be concerned for each other" and at the same time provide for each diocese's individual needs. Nevada will receive \$80,813 from Coalition 14 in 1974.

North Dakota is large geographically but small in population and communicant strength. One-half of the state's church members are Lutherans; one-third are Roman Catholics.

Some 15,000 American Indians live on four reservations. The 7-year-old Dakota Leadership Program, shared with South Dakota, "is our outstanding single achievement," according to Bishop George T. Masuda. Through it Indian men and women, ordained and lay, are trained for the ministry. Coalition support for 1974 is \$107,386.

Rio Grande consists of New Mexico and the area of Texas west of the Pecos River. Bishop Richard M. Trelease, Jr., and fifty clergy serve more than 14,000 communicants in twenty-eight parishes and twenty-eight missions.

The diocese is trying new ministry styles in this area where three cultures blend. New work in Albuquerque combines the efforts of two deacons—a man and a woman. Bishop Trelease plans to decrease Coalition support soon. This year it is \$15,252.

San Joaquin includes three famous recreational areas—Yosemite National Park, Sequoia National Park, and Death Valley National Monument—plus ski

areas, retirement settlements, and farms. Here the Episcopal Church is helping to sponsor low-cost housing for the elderly and assisting with literacy and youth programs.

Bishop Victor M. Rivera hopes to expand work with American Indians and Mexican Americans. To do this the diocese has increased emphasis on stewardship. Coalition support for 1974 is \$77,506.

South Dakota is a diocese in which more than half the communicants are American Indians. Bishop Walter H. Jones is assisted by another Bishop Jones—Suffragan Harold S., the Church's first American Indian bishop.

Here, as in North Dakota, the emphasis is on the Dakota Leadership Program. Floods on reservations, strife among the Indians themselves, and the ever-present economic problems of the Indians continue to parallel the problems of the diocese which ministers to them. The 1974 Coalition grant is \$299,058.

Western Kansas, the vast rural half of the state, placed emphasis last year on evangelism, according to Bishop William Davidson. Consultants from the Order of the Holy Cross led this ministry.

Bishop Davidson is "much impressed with the degree of trust and mutual concern exhibited in Coalition 14" and thinks the relationship will inspire better stewardship. Coalition share here is \$25,655 for 1974.

Utah Episcopalians have been an active "minority group" in the state for more than a century; Bishop Daniel S. Tuttle led the early missionary work. St. Mark's Episcopal Hospital was the first in the Territory of Utah, built when Salt Lake City was just 25 years old.

Bishop E. Otis Charles has tried to "bring all congregations to plan and project ideas, looking for alternatives and ways of undertaking indigenous ministry." The 1974 Coalition grant is \$155,066.

Wyoming, with its wide open spaces, is developing "cluster" ministries, according to Bishop David R. Thornberry. Wyoming's 1974 Coalition budget is \$82,119.

Bishop Thornberry, who helped with Coalition 14's structuring from its beginning, says, "Nothing for a long time has stimulated and encouraged the huge (geographically) western dioceses, which have made up the domestic missionary

jurisdictions, in the tough problems they face—small population and consequently widely scattered small churches—more than the unique and pretty much self-generated Coalition 14.

"In a very real sense we have begun to 'grow up,' from being quite dependent entities into vigorous dioceses, independently planning and expediting the important work of the whole Church."

Among the many ideas and suggestions the group considered were Bishop Gordon's comments on Coalition 14's credibility: "You have here a real sharing of responsibility, concern, and commitment. But your ultimate goal is to get out of dependency. Simply spending large sums of money won't do the job. The question is how much are we freeing ourselves to do creative things."

Matthew Costigan, who knows the size, shape, and color of every financial skeleton in every diocesan closet, kept his advice practical. He cautioned against making unrealistic requests but also warned against "selling their needs short." All dioceses will re-examine requests before they are sent to Executive Council for review.

Bishop Wyatt asked, "What is the direction in which each of your jurisdictions is going? You need to develop a clear picture of all program demands and requests."

Carman Hunter, who has been a liaison between the Coalition and the Executive Council staff since the beginning, was present for the last time. "I still believe the MRI document remains one of the most important written for this Church," she said. "I see this group as now ready to develop a partnership with a less fortunate group."

Bishop Thornberry seemed to summarize when he said, "It is true, we are still supported by the national Church, and we are deeply grateful for that.

"But we have something else which has developed over the past three years: a sharing of life, resources, and information about ourselves that is not presently possible in other areas of the Church.

"We accept what has been our traditional vocation. We are 'feeders' to the rest of the Church. Our young people, by and large, leave when their schooling is done and become supporters of the Church elsewhere. We accept this role."



Something's Afoot
at St. Augustine's



Twice a year the entire congregation of St. Augustine's Chapel at the University of Kentucky's Episcopal Church comes barefoot to the Eucharist. Now in its sixth year, the tradition began because one young communicant said he would appear if he could wear "jeans, a tee-shirt, beads, and no shoes."

The vicar, the Rev. William K. Hubbell, took him up on it, saying, "I'm sure God won't mind, but you may raise a few Episcopal eyebrows."

About the only thing raised by the appearance of the barefooted young man was spirits; the service has become one of the most popular at the university chapel.

"It has the serious intent of helping people to achieve a 'holy ease' in their church-going," says Mr. Hubbell, "and it must work for the congregation at the chapel is one of the happiest and most loving I have seen."

Barefoot Sunday at St. Augustine's each semester reminds the campus community that church-going should not be set apart from "real life" and that the congregation is a family which will accept people for a meal at the Lord's table, no matter how they're dressed.

Ian Mitchell's Folk Mass, with tambourine and bells, is usually used for the service.

Pulling Together

St. David's Radnor, in Wayne, Pennsylvania, is initiating a program never before attempted since its 1715 founding.

The parish offered some of its apartment-dwelling parishioners, and those with property not conducive to supporting vegetable and fruit gardens, 25 by 25 foot garden plots on five acres of church-owned fields.

With spiraling food costs and a scarcity of fresh produce, community gardens are springing up throughout the country.

The church's property manager, an avid gardener, suggested the plan and offered to begin the operation by plowing the fields. Other parishioners, with a bent in this direction, will instruct the novice gardeners on preparation and germane growing instructions, including

successive sowings, space saving methods, upkeep, and harvesting. A church member is donating cow manure, vital to every garden.

Each October St. David's holds its annual fair in the courtyard where former carriage sheds have been converted into individual booths. "The focal point in 1974 hopefully will involve a stand of freshly harvested fall produce and preserves from the gardens of St. David's Church," said one enthusiastic program sponsor.

— Jan Riemer

Fair Weather Forecast for RAFT

Much help from church folk and others has kept RAFT afloat in central Connecticut for three years. RAFT (Reach a Friend Today) is housed in St. Paul's

Episcopal Church, Southington, and serves a seven-town region as a drop-in counseling and activities center.

At one point RAFT appeared to be foundering in the rough seas of community and political sentiment, a not uncommon problem for agencies which serve young people in search of themselves. But today the sailing is clear as RAFT provides rap groups, counseling for individuals and families, creative projects, a newsletter, peer counseling training, a coffeehouse, hikes, movies, a youth employment service, and an environment in which it's right to "celebrate your me" and allow others to do the same.

Watkins Glen Revs Up to Serve

Pooling pastoral talents has led to increased ministry to the community of Watkins Glen, New York, through the interchurch office at Friendship House, St. James' Episcopal Church. Five area clergymen, including the Rev. Alton Stivers, St. James' rector, share office space, secretarial help, supply costs, and pastoral, educational, and visitation projects in this town known the world over to auto-racing buffs.

The effort has resulted in a 300-pupil vacation Bible school plus doubled attendance at weekday education programs for school children. In addition, the clergy teach a credit course at a local school and continue their own education at Hobart College.

Each of the ministers is active in community organizations; each works on a different project. Shared institutional and hospital visitation, ecumenical services, a special ministry for those in attendance at the racing events in Watkins Glen, and summer services at a local park are among the advantages of "getting it together."

"The emphasis is no longer on what divides us but on what we have in common," says Father Stivers.

Help with the Chores

In Sacramento, California, older people who live alone and need someone to wield a hammer, change a light bulb, or do other minor repairs can now call for a volunteer, thanks to St. Paul's Center, the Retired Senior Volunteer Program (RSVP), and a small federal grant.

St. Paul's discovered this need through its Telephone Reassurance and Visiting Program which now keeps in touch with 155 people each day. RSVP will help provide volunteers over 60 years of age, and the grant will pay for tools, publicity, and other administrative costs.

THE DAY JESUS DID/DID NOT COME TO CHRIST CHURCH CRANBROOK

You've undoubtedly heard about all that business of Jesus and Christ Church Cranbrook because it was one of the biggest news stories of the year. But I doubt you've heard the whole story, and that is what I want to tell you.

To know the truth of the matter you have to start with Q. T. "Cutie" Quinn, senior vice-president of the advertising agency People Movers, Inc., and account executive of the Old Grossvater beer account.

Unless you're in the ad game, you've probably never heard of Cutie Quinn. Ask anyone in any of the shops, though, and he'll tell you Cutie is just about the most creative guy around.

Even though you don't know Cutie, surely you know his zinger of a campaign for Old Grossvater. What an advertising headline!—"Old Grossvater Isn't Better, but We're Nicier Folks." This was shortened into the slogan "Not Better But Nicier." The printed ad or TV commercial had pictures of some wholesome Old Grossvater worker or waitress or bartender (sometimes they were family pictures) displaying their virtues as "nicier folks."

The very boldness of Cutie's campaign of admitting for the first time in advertising history that one's product was not superior to others shook the advertising world. It also caused a revolution in the brewing industry. A cynical public was so astounded by what seemed to be a semblance of truth that Old Grossvater zoomed in national sales from fifth to second, closely pressing Heffle-finger's for first place.

It is axiomatic in advertising that you go with a winner as long as it wins. And that was Cutie's problem. Here was one of the most creative guys in the business with nothing to create.

Thus, aside from counting the bonuses that came in ever-increasing dollars as a result of the stepped-up Old Grossvater campaign and handling routine work a couple hours a day, Cutie hadn't a thing to do. Cutie was bored, restless, and ill-tempered. This concerned Mrs. Quinn, whom close friends knew as "Beauty."

One day the dutiful wife got an idea. "Cutie," said Beauty, "you've always liked Mr. O'Grady at Christ Church, haven't you?"

"Yeah," Cutie grunted. "He's OK. Keeps



Q.T. "Cutie" Quinn
A creative guy with nothing
to create.

his sermons to twenty minutes, and sometimes he's even interestin' to listen to."

"Well, I was thinking that you are upset lately, that you don't like psychiatrists and Mr. O'Grady does do parish counseling. . . ."

And so it was that Cutie Quinn went to the Rev. Gerald B. O'Grady, Jr., rector of Christ Church Cranbrook, for pastoral counseling. To Cutie's astonishment, the rector put his finger on the problem immediately.

"You're bored."

Mr. O'Grady suggested that Cutie could find happiness in channeling his creative energies to public service activities until Cutie had to get back full-time to convincing people to drink Old Grossvater.

So Cutie took on chairmanship of the ethics committee of the Detroit Ad Club ("no more—lyin' in advertisin'"); became a key adviser in Hiram Deudel's mayoral campaign ("Deudel Uses His Noodle"); and joined the Citizens' Committee Against Vice ("Bawd Is Bad").

Cutie was content. Life was good again. Cutie felt grateful to Mr. O'Grady for guiding him so wisely in his time of need. How could he help the good rector? Oh, he had increased his annual pledge by a dollar a week, but everyone knows the clergy have no interest in—or real need of—money. Then early in December opportunity came.

Mr. O'Grady was telling a group at coffee that he was greatly concerned by the lack of regular attendance at services. "With Advent here, members will come in increasing numbers until Christmas Eve, when the church will be packed with 700 or more at all services. Then in January the number of worshippers at each service will decline to under 300 until the upswing during Lent. How can we get people to services during January?"

Cutie took from his jacket inner pocket the appointments calendar he always carries with him. "Tell you what I'll do," he said as he looked at the calendar. "On Sunday, January 20, you will have a full house at both the 9 and 11 o'clock services."

Mr. O'Grady appeared dubious. Cutie rose to the occasion. "I ain't gonna fail because I don't know the meaning of the word. But if anything should go wrong, I'll pay you two bucks for every empty seat you have at both services."

"That could cost you a couple thousand dollars," Mr. O'Grady said.

"It won't cost me a penny," Cutie responded. "You'll see."

But Cutie couldn't find the angle. Cutie was desperate. He disliked paying out the money, but more important, his reputation was on the line. Cutie Quinn was not one to accept failure gracefully.

Now, suddenly, it was January 13. Cutie sat disconsolately next to Beauty at the 11 o'clock service. As Mr. O'Grady began the sermon, Cutie counted the congregation—197. "Bunch of damned heathens out there," thought Cutie as he calculated his potential loss if attendance were no larger next Sunday.

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"He is here, with us, right this moment," Cutie heard Mr. O'Grady proclaim from the pulpit. "Jesus Christ is with us to help us, to guide us."

"Help me, Jesus," Cutie intoned silently.

"That is the message of joy," Mr. O'Grady continued, "we are not alone because our Lord and Savior is here. . . ."

"That's it," Cutie said aloud, and Beauty glared.

At after-church coffee, Cutie rushed up to Mr. O'Grady. "Hey, Jerry, that's interestin' about Jesus being here all the time. I never thought of it that way before."

The rector beamed. "Could you say Jesus was here at Christ Church in person?" Cutie asked.

"In a manner of speaking, I think," said Mr. O'Grady. "It certainly is a person-to-person relationship."

"Amazing!" said Cutie. "He is at services, too?"

"No doubt about it," said the rector.

"Thanks a lot," Cutie answered. "That's the info I need."

And all that long Sunday afternoon and evening he sat in front of the television, not seeing or comprehending as he worked out an idea in his mind.

The next morning Cutie sat down at the typewriter in his office and quickly pecked out:

Jesus Christ
In Person
Christ Church Cranbrook
Bloomfield Hills
Sunday, January 20
9 and 11 a.m. Services

Cutie thought for a moment and then typed the piece de resistance: An Equal Opportunity Place of Worship.

He hopped into his Cadillac and drove to Birmingham, where he placed a three-column wide, six-inch deep advertisement in that week's issue of the Eccentric newspapers, which covers the northern suburbs like a blanket. "That'll fill the old church," Cutie thought to himself as he wrote a check for the advertisement.

When Cutie returned to the office, his secretary reported he had a "super urgent" call from Otto Schultz, president of Old Grossvater brewery in Milwaukee.

"You idiot!" Schultz began the conversation with a growl. "You've ruined us!" Schultz yelled. "You and your——'Nicer Folks'!"

"What's wrong, Mr. Schultz?"

"Wrong? Everything's wrong! That barmaid in Altoona you advertised as one of our 'Nicer Folks' has been spending more time in the back room with the customers than up front serving Old Grossvater. That kindly old brewmaster has been hauled into court for not making child support payments to his ex-wife. The salesman in Detroit has been arrested for trying to rig the State Lottery. And Hefflefinger is using all the dirt in a full-page ad they're running starting Thursday in every major newspaper in the country."

"How could this possibly happen?"

"That's what I want to know," Schultz fumed. "Get over here right away and bring all your fancy-pants writers and artists with you."

Almost immediately, Cutie and his coterie headed for Milwaukee in a chartered jet, and



The Rt. Rev. Coleman McGehee
He had to call from
a telephone booth.

Cutie completely forgot about Christ Church Cranbrook and its attendance problem at services.

Wednesday night Rector O'Grady was about to retire for the night. The telephone rang. Mr. O'Grady didn't pick up the caller's identification amidst loud background noise. "We're closing in just a few minutes," he heard the voice say. "Is it true Jesus Christ will be at your church next Sunday?"

"Why, yes. . . ."

"Nine and 11?"

"Yes, and at. . . ."

"Thanks." The phone went dead.

"What was that?" Ann O'Grady asked her husband.

"I think it was some drunk trying to settle another bar argument." To his annoyance, Mr. O'Grady occasionally received such calls from tipsy amateur theologians.

The rector looked at his watch: "I thought bars stayed open later than this," he said.

"I wouldn't know," Ann replied as she turned off the bedroom light.

A few minutes later the phone rang again. "Look," the voice said, "I have to double check this. Are you sure Jesus is coming?"

Mr. O'Grady tried to keep the annoyance out of his voice. "Yes, I'm sure, I assure you."

"Well, great. Say, how did you make contact?"

"Through prayer," the rector replied.

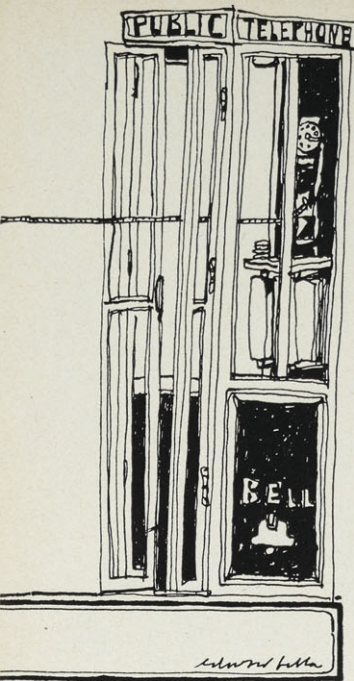
"Yeah, that figures."

The next morning, Mr. O'Grady was vexed. The "Detroit Free Press" had not been delivered, and he was eager to find out how his favorite hockey team, the Red Wings, had fared the previous night.

Following breakfast, Mr. O'Grady muffled the telephones with pillows so he would not be disturbed and sat down in his study to write next Sunday's sermon.

Shortly after 10 o'clock the figure of Betty Welsh, Mr. O'Grady's assistant and church office manager, loomed over him at his desk. "You didn't answer the doorbell," she said tentatively.

"Betty, I don't like to be disturbed when I'm writing."



"I know, I know. I wouldn't disturb you for anything. But the Bishop says you absolutely have to call him right away. Here's the number."

"And just when it was going so well," said Mr. O'Grady plaintively.

"What in the name of God is going on out there?" asked the Right Reverend Coleman McGehee when the rector reached him.

"In the name of God," Mr. O'Grady replied, "I am writing the best sermon I have done in years. At least I was until I was interrupted."

The bishop ignored the churlishness. "Have you seen this morning's 'Free Press'?"

"No, how did the Red Wings make out?"

"I'm talking about the Second Coming!"

"You mean Gordie Howe is coming back to the Wings?"

"Look, Jerry. In the biggest type I've ever seen, the 'Free Press' has the page one headline 'SECOND COMING! JESUS CHRIST TO APPEAR AT BLOOMFIELD HILLS CHURCH.' The story says He will speak at your 9 and 11 o'clock services this Sunday."

"Where could they possibly get that idea?" Mr. O'Grady asked.

"That's why I'm calling you! I've had calls from the Presiding Bishop and the Archbishop of Canterbury, and I heard the Pope is trying to reach us. Our lines are so busy I'm calling you from a phone booth. I tried for an hour to get the church before I finally got through to Betty."

"I just can't understand it."

"Well, get to the bottom of this and get back to me right away."

Mr. O'Grady hurried to the church with Betty. Oh, no, he thought, that "drunk" must have been a reporter from the "Free Press." When they got to the church he said, "Tell everyone to assemble in my office and try to get an outgoing line to Fairly Unlikely at the 'Free Press'."

While he waited for a phone line, Mr. O'Grady asked, "What's going on here?"

"Somehow, the 'Free Press' got the idea Jesus will be here in person this Sunday," said the Rev. William Brewster, associate rector.

"We've been so busy fielding phone calls

we haven't been able to get any information," broke in the Rev. William Swift, associate rector.

"All the TV networks are sending in crews and plan to televise the 11 o'clock service live," Betty said.

"Except CBS," said the Rev. Lewis Towler, associate rector. "They're committed to 'Count Down for the Super Bowl' at noon and they want reassurance the service will be over by then. The man said we can't disappoint the nation's football fans. Joe Namath is supposed to predict the winner."

"According to my figures, 127 newspaper and magazine reporters want to cover it," Lynn Fritchek, secretary, announced. "And more requests are coming in every minute."

"General Motors parts distributors are meeting in Detroit, and they wonder if Jesus could speak to them at 4 p.m. Sunday," secretary Mari Kevorkian reported.

Bill Swift said, "The Bloomfield Inn wants to give Jesus free lodging in the Bridal Suite as long as He is here. The only thing they ask in return is permission to put up a sign 'Jesus Christ Slept Here'."

"I'm pleased there finally is room at the inn," Mr. O'Grady replied.

"And the White House just called to report President and Mrs. Nixon, Julie and David Eisenhower and the President's friend, Charles (Bebe) Rebozo, plan to be here," Lew Towler reported.

With that the call to the religion writer for the "Free Press" came through.

"Fairly, what's this madness all about?" Mr. O'Grady asked.

"That's what I've been wanting to ask you, Jerry. Anyway, here are the facts as I know them. Someone placed an ad in the 'Eccentric' saying Jesus would be speaking in person at Christ Church next Sunday. The city desk got a tip on it late last night. I was out of town and unavailable. The city desk checked with you, and you confirmed it, so they went with the story."

"It was that drunk!" Mr. O'Grady exclaimed.

"What?"

"Never mind. Do you have any idea who placed that ad in the 'Eccentric'?"

"Well, it wasn't easy, but I finally got it—Q. T. Quinn."

"Oh, Lord! He's the Grosswater ad man, a member of our parish who has tried to help us with attendance and—well, you can figure it out from there."

"Fairly, will you try to get the word spread that Jesus Christ will be here next Sunday—and all Sundays—but not in the physical person?"

"Of course, but it sure is too bad you couldn't swing this one. It really would have made a helluva story."

On Sunday, the rector preached his sermon to congregations of 241 and 272 persons in a church less than half full. An excellent sermon, incidentally.

Robert Matson, now a contributing editor of The Cranbrook Magazine, was editor since its founding in 1969. Although the names of real persons and organizations are used in many instances in this fantasy, it is purely fictional.



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"What do they want to do that for? Most people just have a cocktail party."

But Betty and Tom Marshall—she was the architect, and he had cleared the paths that led to "Skyfield," high on a hill in Maryland's Carroll County—wanted a special house blessing.

So they asked a rector-friend, Richard Lundberg, to compile a service. He did—after searching the pages of the *Book of Common Prayer*, both English and American versions; the Bible, and other sources. Richard Warner, a musician-friend, composed the music. Betty wrote the words, sung by the clear young voices of members of the music department of Tom's university, Kent State.

All was in readiness, and the invitations went out:

Tom and Betty Marshall
cordially invite you
to join us in
The Blessing of the House
Saturday, July 31
at 4:30 o'clock

A group of friends gathered in front of the house—the builder and his wife, the lawyer who helped, the egg lady from down the road, the neighborhood nurseryman from whom the land was bought, along with old friends who had shared several decades of life's experiences together.

The clergyman, vested in cassock, surplice, and stole, stood in the doorway: "The builder laid a cinder block on its footing of stone. Then, with a deft stroke of his trowel, he spread a layer of mortar. He laid another block and another and another. This structure grew steadily. First cellar, then house, then roof: wide and strong to become a home for the sheltering of man.

"I have thought of that first cinder block, Lord, buried there atop the footing. No one really sees it, but it does accomplish its task, and the other blocks do need it. Lord, what difference whether we are the topmost arch or in the depths of the foundation, as long as we serve faithfully, at the right place. Amen."

After a blessing and a reading of portions of Psalms 34, 121, and 127 and Psalm 8, a litany followed, with all those present joining in the response:

"For fellowship and purpose of assembly this day,

"Lord God we thank thee. . . ."

Another blessing and the Lord's Prayer, all present joining in.

The consecration: "Thomas and Elizabeth, I consecrate this house, in the name of the Father and of the Son and of the Holy Ghost, asking only that through God's Grace it may ever remain a haven of blessing and of peace. . . ."

A benediction and then a song:
*Lord, bless the structure of this house,
The wall, the roof, the stair and floor,*

*And all who come within the door.
God, make the trees grow strong and tall,*

*Let grass be green, the harvest good,
With flowers for joy and fruits for food;*

*Bless this house, O Lord, we pray,
Keep it safe by night and day.*

Mr. Lundberg held open the door, and Betty and Tom walked into their new home. Their first words from the threshold were both a benediction and a welcome, "Won't you come in?"

—Louise Lundberg

St. Paul's Is Alive And Well in Spring Valley

Located on Route 59 in the village of Spring Valley, New York, St. Paul's Episcopal Church knows what the Incarnation is about, according to Richard L. Deats, director of Interfaith Activities of the Fellowship of Reconciliation, an international peace organization. The congregation, which meets in a 100-year-old, white frame structure, is concerned about issues of peace and social justice and hears sermons which don't avoid controversial issues.

Morning prayers are begun by the Rev. Fred Johnson but carried on by the people, some read, some personal. Announcements, too, are a time of congregational sharing—petitions to Washington or Albany, reports by a member who just returned from relief work in Managua or by someone who attended an Indian Mass at the Cathedral of St. John the Divine. Someone from ACLU or the NAACP may bring an urgent concern.

Lay readers read the Scripture and offer their own brief commentary; the peace is passed through handshakes and embraces; applause often follows a stirring organ postlude.

The Sunday school youngsters plan how to raise funds to support a Mississippi Indian child, assist in a "Walk for Development," or videotape their own version of the story of Creation.

The coffee hour brings petition signing and warm fellowship, plus a chance to see the library's latest acquisitions.

"It's a small, struggling congregation which, although it increased its rate of giving by 50 percent a couple of years ago, faces a deficit budget again this year," reports Dr. Deats. "But it is precisely in such unlikely places that the renewal of the Church in our day is going on."

"Everyman" Awakens Village

Fallbrook, California, didn't know St. John's was there. So a parishioner wrote and produced a modernized version of *Everyman* and filled the church and courtyard for two performances. All the proceeds went to charity in this community where one-third of the population is over 65 years old and living on fixed income.

Now Fallbrook hopes St. John's will never go away. In fact, all the parish's life signs seem vital. In 1973 the mission gained parish status, and St. John's celebrated with banners and flags and a champagne dinner.

At Christmas the Rev. David H. Fenton, a technical publications supervisor for the aerospace industry before he entered the ministry, announced that the parish would give \$850 to Fallbrook Community Services to employ a counselor for a girls' summer club and a driver for a Meals-on-Wheels program.

A check for \$1,000 went to the diocesan community services for an ex-offender program in North County, San Diego, and another \$1,000 went to the School for the Retarded. So the giving of the money would not seem antiseptic, members of the parish presented the checks personally.

The 1974 budget is \$38,500 compared to 1973's \$26,000, and St. John's, which has an average attendance of 110, increased its diocesan pledge, too.

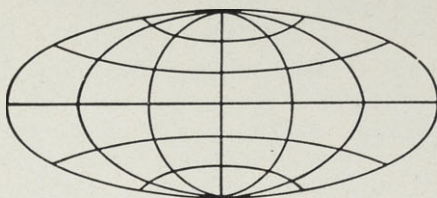
"We have made a glorious start," Father Fenton says, even in a sleepy, small village in Southern California.

—Claudia Reeve



The Episcopalian

MISSION



INFORMATION

Hi-

According to David DuPlessis, an Episcopal priest came to him and asked, "What must I do with the Church now? When I was a baby and they baptized me, they prayed that I should receive the Holy Spirit. Then when I was confirmed, they prayed that I should receive the Holy Spirit. When I was ordained, they prayed that I should receive the Holy Spirit. Now at last I have the Baptism of the Holy Spirit, and they're all upset about it." Mr. DuPlessis replied, "Just write them a letter saying that three glorious times they prayed that you should receive the Holy Spirit. Tell them that at last you have it and you're glad their prayers were answered."

Canon John Long ministers to the scattered communities along the railroad from Nakina in the Diocese of Moosonee in Canada. He says: "Our new St. Margaret's Church at Auden is small and has living quarters 16 by 8 feet. It is oil heated, but it can be cold when you get back there late at night in winter time. Last week the train was late and someone had misplaced the key, so the stove was not lit. The living quarters' thermometer read minus 10 degrees. It was 3 a.m. before the bed was aired enough to sleep, and I had to melt ice before I could fix a hot drink."

VOOM is Zooming, reports **Martha Hardwick**. This venerable Diocese of Oklahoma project met—exceeded, in fact—its \$50,000 budget goal in 1973 and is shooting for same in 1974. Its stick-to-itiveness merits applause. Sustained efforts of this kind are few and far between, sad to say.

Also delighted to hear VOOM is taking on a new scholarships project in Nicaragua, one of many overseas areas which needs this kind of help. What with all the wailing about the lack of "personalized mission," I'm constantly baffled that this need is so widely ignored.

Sounds like home. At the same Synod meeting in which church people affirmed the Church's need to become more aware of the importance of broadcasting and encouraged Christians to engage in this field as a full-time lay ministry, the Church of England voted down a proposal to establish a broadcast training center.

Bishop Stanley Mark Wood of Matabeleland, Central Africa, observes: "What we have done to date in our diocesan training program is concentrate on lay training, on upgrading our catechists. They are the ones who take the church services in our many congregations every Sunday.

"But there's an interesting development now. We've gone on from there to see that what we need is more priests, not catechists. These men have in fact been the pastors of their people and should have a sacramental ministry."

That doesn't sound like home.

Frances Young writes from Hong Kong that one of "the biggest working events of the year was the three-day conference for our Primary and Secondary School Teachers of Biblical Knowledge, conducted mostly in Cantonese. I had to keep remembering to have things in both languages—speeches, signs, services, even name-tags. It rained ten inches the first day, but 150 wonderful people turned up, even in a typhoon alert, and came back each day. The Anglican school population here is about 70,000, so there is plenty of opportunity for religious education. My hope and prayer is a bi-lingual staff person will be found to do this job.

"In October I was chairman of an ecumenical conference for expatriates, on 'Discovering a Christian Style of Living in Hong Kong,' which was great fun and produced lots of ideas for action. We invited the Rev. Lee Ching Chee, an ordained woman of the Church of Christ in China, to speak on 'Expatriates in the Eyes of the Chinese'—a real eye-opener for us all."

Miss Lee prefaced her remarks with a piece of purely Chinese diplomacy—that these were not necessarily her thoughts but what "my friends are saying about your friends." Her comments included these:

"We think you are well educated merely because you speak English. We look to you for wise counseling and are disappointed when we find you are less-capable than expected. . . . It does not really matter that you cannot speak Chinese. But it does matter if you think we are inferior because we cannot express ourselves adequately in your language. For then you are thinking we are stupid.

"We admire your willingness to help and to participate, your eagerness to learn, but you can be accused of being very stubborn, probably because you are used to doing things differently. You appear to be superior, snobbish, and have colonial attitudes. You look as if you are saying, 'These stupid Chinese.'"

"You seldom welcome ideas from the Chinese and rarely mix with the lower ranks in the community. You make us feel small. There are others who go to extremes and become quite Chinese in their habits, dress, and way of life. We don't like this for we want to see the real you."

I should note that in addition to the some sixty Anglican clergymen serving in the Diocese of Hong Kong and Macao, a number serve overseas. They are

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THE 1974 24th ANNUAL

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mainly ministering to Chinese communities in such places as Sydney, Melbourne, London, Vancouver, Toronto, California, and New York. (One function of the new Asian Desk at "815" is to establish contact with these and similar chaplaincies in the U.S.A.)

New forms of electronic transmission stuff us with endless amounts of information and leave us starved for understanding, to say nothing of trust in what we say and hear. As evidence that the credibility gap is now turning global, a survey of Moroccan villages shows that 88 percent of the inhabitants heard about American lunar flights but 63 percent refused to believe the news.

Time was when a small pamphlet prepared by the then-Overseas Department, listing churches in Europe, covered the travel needs of probably 99.9 percent of vacationing Episcopalians. Now it is not only out of print, it's also out of date.

To judge by letters received, our vacations are now world-wide, and people want to know about church services in a lot more than a few European capitals. 'Tis too late to prepare a proper list—takes a good bit of bird-dogging to dig up the info—but herewith a random spot checklist of some Anglican churches in a bunch of places. Armed with the name, you can check the address and the time of the services at your hotel or, better still, tackle the local phone book.

Acapulco—Holy Cross
Athens—St. Paul's
Buenos Aires—St. John the Baptist Cathedral
Caracas—St. Mary's
Frankfurt-am-Main—St. Christopher's
Hong Kong—St. John's Cathedral
Istanbul—Chapel of St. Helena
(contact the British Consulate-General)
Jerusalem—St. George's
Lisbon—St. George's
Madrid—St. George's
Mexico City—Christ Church
Nairobi—All Saints' Cathedral
Paris—Pro-Cathedral of the Holy Trinity
Quito—St. Nicholas
Rio de Janeiro—Christ Church
Rome—St. Paul's
Singapore—St. Andrew's Cathedral
Stockholm—Sts. Peter and Sigfrid
Tangier—St. Andrew's
Tokyo—St. Alban's

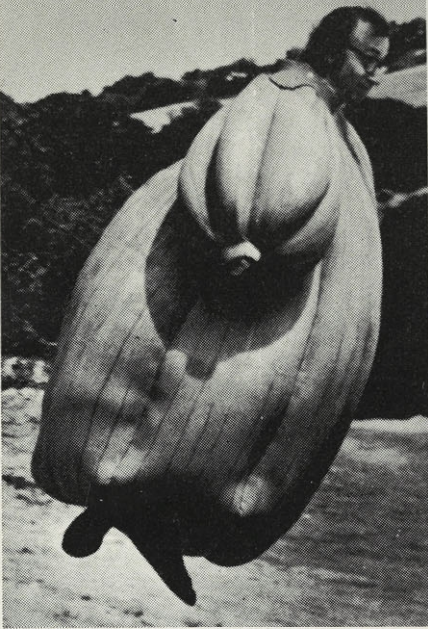
Is it just my sense of humor—or is it kinda weird to address someone as "Madame Chairperson"?? Does it follow that one should say, "Mister Chairperson"???? Emily Post, where are you when I need you????

Jeannie Lirli

The Episcopalian

Non-stop comics romp

BY LEONARD FREEMAN



I am beginning to think our modern comic geniuses can't write a decent ending to a movie. Maybe they just become involved in having fun and being outrageous and then suddenly realize—"Oops, we've gone ninety minutes now; I guess we'd better wrap this one up and get out of here." Or maybe a certain style of comedy—the "Let's see how many satirical one-liners we can throw in. Is there anyone we haven't offended?" style—has its limitations.

These ruminations are brought on by two new films for adults: Mel Brooks' *Blazing Saddles* and Woody Allen's *Sleeper*. Both are funny and worth the price of admission for a night out. Both are clearly marked with the imprint of comic genius. But both also have troubles with "wrapping it up."

Blazing Saddles (from the people who brought you *The Jazz Singer*, say the ads—that was the first "talkie," for you uncinematic types) attempts to spoof, satirize, and generally demolish that most loved film genre—the 1940's western. (The film's sub-title is "Never give a saga an even break.")

A baddie in the governor's office (Harvey Korman) wants to

run off the good folk of Rock Ridge so he can get the land and the profits when the new railroad comes through.

What's that? You say you've heard this one before, folks? The kicker, and the gimmick for including "relevant social satire," is the sheriff sent in to help is black (Cleavon Little). This leads to such so-called gems as the official town greeter's looking up from his speech to say "Welcome as our new town—(gulp) nigger."

The comedy is laid on with a trowel. From the opening gun the producers miss no opportunity to let you know this film is meant to be uproariously funny and satirical. We can't have you missing the punch lines, can we?

From top to bottom the humor is scatological (that is, it depends heavily on dirty words), which may explain why it pales in the long run though it's funny at the instant.

A relatively clean scene has bad-die Harvey Korman (he's the second banana from Carol Burnett's TV show and a funny man) interviewing prospective baddies to demolish the town.

Korman: "Qualifications?"

Outlaw: "Rape, murder, arson, rape."

Korman: "You said rape twice."

Outlaw: "I like rape."

Another reports his crime as stampeding cattle—through the Vatican. To which the overjoyed Korman can only reply, "Kinky!"

At another point Korman rejects a plan to kill every first-born son for being "too Jewish." The humor shows no discrimination for creed or religion.

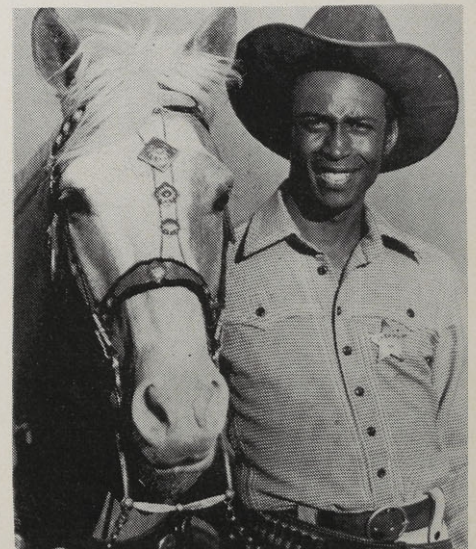
Actually the film is pulled off with aplomb until the end when Brooks breaks out of the western mold to take potshots at the movie industry itself. This is done

by the blunt and ineffective technique of panning back to reveal the townies and baddies, slugging it out on a studio back lot. The fight breaks through onto the next set of flaming-faggot musical dancers, etc., etc. (honestly, I'm trying to give you the clean parts) to the finale.

In the context that Brooks was taking aim at Hollywood Westerns, this makes intellectual sense, but in the film's context, it really doesn't come off. One sees a good idea slowly grinding to a halt for lack of anywhere to go. It mars an otherwise funny film.

Woody Allen's *Sleeper*, on the other hand, is one of the best efforts of this comic master. He is far less the sad-shlumpf character than in his past films, a bit more assertive, and both he and the film wear this well.

The plot is a Rip Van Winkle trip into the future where Woody awakens from a several centuries' sleep (he was frozen by "concerned relatives" after an unsuccessful ulcer operation) to find himself outlawed by the big-brother type regime which likes





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MOVIES continued

only well-programmed minds.

The film has some funny bits related to that new world, but basically it provides a vehicle for Allen's ascerbic comments on life "back in 1973."

Lines are fast and subtle, touching bases from Nixon to Howard Cosell. Many go by before you know something was said, and much of the humor is Eastern Liberal Establishment oriented. For example, the U.S.A. was destroyed "back then" when "somebody in New York named Albert Shankar got hold of an atomic device." All well and good if you happen to know that Mr. Shankar is head of the New York Teachers' Union, otherwise the humor goes right by.

Overall, this is one of the year's best comedy efforts—especially if you're a little cynical about what's been going on in good old 1973. As Allen peers at today's world, "There are only two things you can be sure of—death and sex—and after death you don't feel nauseous." Ah yes, the good old days.

This film has trouble ending—but not because it winds down. It just seems to stop, period. Perhaps in Woody Allen's case he just has too much to say. And what the heck, there'll be another ninety minutes sometime.

In both *Blazing Saddles* and *Sleeper* the ending troubles may have additional roots. Those old comedies which used to wrap up so nicely generally did so with a happy ending or a chase that went off into the sunset so the comedy seemed to go on forever. And they did that at a level we could believe.

The pulp coming from the current Walt Disney mill to the contrary, I don't think we can seriously accept that kind of happy belief in our comedians at this point in time, as the man says. It's a shame our top comic geniuses have to be somewhat cynical geniuses, but we've become cynical people. As much as anything, Messrs. Brooks and Allen reflect us. That in itself is something to think about—as well as laugh at.

—Leonard Freeman

Books

Reviewed by Martha C. Moscrip

Tales From Eternity, The World of Fairy Tales and the Spiritual Search, Rosemary Haughton, \$6.95, Seabury Press/Continuum Books, New York.

When you read fairy tales to your children or grandchildren, do you find yourself returning to a beloved place and time? Even if you're not one of the lucky adults who never relinquished a love of fantasy and have read Tolkien's *Lord of the Ring*, Rosemary Haughton's book will send you searching for a copy. If you're already a fairy-tale fan, her book will inspire you to reread the Gospels.

The author says she tried "to reopen the fairy-tale world, not for its nostalgic charm but because it is our own world, seen in a strange but essential way."

Tales From Eternity illuminates the Gospel as the author illustrates how the old stories—and some new ones—can increase our understanding of humankind's search for meaning. Miss Haughton's book is a rich treasury of examples from the land of faerie, done in beautiful, clear writing replete with metaphor and description.

In her last chapter the author says, "I have selected an oddly assorted group of texts [on eternal life] which make a kind of necklace, each bead is different, all are somehow related, with a changing spectrum of colors. . . . From these we may string together the linked beads of man's unbreakable hope."

If you thought fairy tales were "just for children," *Tales From Eternity* will disabuse you of the notion and may also persuade you to give a few to your godchild as an essential part of a growing Christian's education.

In any case, don't miss Rosemary Haughton's book—reading it is an unadulterated pleasure. It should be in every church library. Your clergyman might even find in it some exciting new ideas for sermons about the old verities.

Liberal Christianity at the Crossroads, John B. Cobb, Jr., \$4.95, Westminster Press, Philadelphia.

Many observers agree that after the activist sixties the so-called liberal Christian is in one of three states: disenchantment, bewilderment, or spiritual paralysis. Dr. Cobb's little book, with its central theme of grace, offers hope for those in this stymied state. He writes out of his work and preaching as theologian-in-residence at the Church of the Crossroads, Honolulu, a liberal interracial church founded fifty years ago.

In his introduction Dr. Cobb says, "Unless it is the Christian Gospel which makes us liberal, and not simply an erosion of faith, we are not in any serious sense liberal Christians." Dr. Cobb clearly understands where liberal Christians are and where they should go. The book is thought-provoking and hopeful.

SERVING THE ARMED FORCES

THE MINISTRY OF THE EPISCOPAL CHURCH
TO THE ARMY-NAVY-AIR FORCE
VETERANS ADMINISTRATION-CIVIL AIR PATROL



THE DIOCESE NOBODY KNOWS

A Roman Catholic priest, the Rev. John Fagan, recently went on a guided tour through a diocese he had heard of but, like most of his fellow priests, knew very little about. Here, translated into Episcopal terms, are some of his discoveries.

It is a vast diocese—much the largest geographically—since it reaches out into every corner of the globe. Large, too, in its membership—which numbers about 125,000—though its communicants are hardly typical; most are much younger than the diocesan norm, and few are more than 65 years of age.

The diocese is unusual, too, in its clergy. There are more than 100 priests who serve full time and another 300 or so part-timers. Yet the diocese never ordains any priests; all are volunteers from other dioceses—men who agree to serve for three years, with renewals up to 30 years. Priestly salaries are somewhat above average—roughly \$9,000 to start; increases come along, depending on regular evaluation and experience.

The diocese is unique in other ways. It owns no property—no church buildings, no Sunday school buildings, no homes for the rector. Chapels made available to the priests are shared with other faiths. Priestly duties may go far beyond the canons of the Church; a man might be accountable for the food and books of prayer at a Seder meal or for providing a speaker on Reformation Sunday.

Diocesan works of charity—with the poor, the aged, homeless and orphaned children, the sick—are most often common efforts. And generally they are people-to-people programs. The largest specialized ministry within the diocese is to the hospitalized; 14 priests work in veterans' hospitals full time, while 33

are part-time or on call.

The bishop of this extraordinary diocese is an extraordinary man himself. His symbols are a cross and a packed bag. Although his office is in New York City, he spends about 80 percent of his time out visiting his far-reaching diocese. He logs thousands and thousands of miles each year, conducting services and retreats, baptizing and confirming, encouraging his priests and the 75 or so lay readers in the field.

The special demands of the diocese

The priests of the diocese, like those teaching in a seminary, have, for assignment and organizational purposes, another boss besides the bishop—the *chief* of whatever group they are attached to (there are four groups). These four chiefs, too, are traveling men. And Father Fagan went along with one of them (a Methodist minister) on one of

continued on page 38



*A permanent home at last!
Christopher and Chap. Tibus.*

A Chaplain in the Nursery

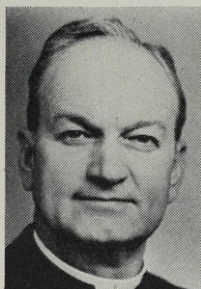
Just a few months ago he was a war orphan in Vietnam. Now 21-month-old Christopher Andrew Kilgore is a healthy young baby living in Irving, Texas, the son of Mr. and Mrs. Jeffrey Kilgore.

Jeff and Jan Kilgore became interest-
continued on page 38



Bishop Hobgood enjoys one of the lighter moments at the recent meeting of the Advisory Council to the Bishop for the Armed Forces. The council, appointed by the Presiding Bishop, meets twice yearly to review, discuss, and plan the Church's ministry to service-

men and women. Current members are the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan; the Rt. Rev. George L. Cadigan, Bishop of Missouri; the Rt. Rev. A. Donald Davies, Bishop of Dallas; the Rt. Rev. Harold C. Gosnell, Bishop of West Texas; the Very Rev. Bruce Henry Cooke, Rock Island, Ill.; the Very Rev. Francis B. Sayre, Dean of Washington Cathedral; the Rev. James L. Jones, Philadelphia Divinity School; the Rev. Philip Kingsley Smith, Towson, Md.; Maj. Gen. William T. Hudnell, USAF (Ret.), San Antonio, Texas; Maj. Gen. George O. N. Lodoen, USA (Ret.), San Antonio, Texas; Maj. Gen. J. Milnor Roberts, USA, Chief Army Reserve; Mrs. Warren W. Harris, Oak Ridge, Tenn.; Mrs. Robert H. Howe, McLean, Va.; Mr. Francis C. Jameson, Washington, D.C.



Bishop Hobgood

The Bishop's Letter

With this issue *Serving the Armed Forces* takes on a new look, appearing for the first time as an insert in *The Episcopalian*. This new venture enables us to increase the circulation of our newsletter ten-fold. We welcome this added opportunity to com-

municate with the whole family of the Church. We are particularly grateful to editor Henry McCorkle for making it possible.

A WORLDWIDE PARISH

The Church is worldwide in its character and mission. Nowhere is this more clearly demonstrated than in that body of clergy who comprise the chaplaincy to military personnel, veterans, and their families. Chaplains are pastors to a worldwide parish.

These clergy have been educated in our seminaries, ordained by our bishops, evaluated and endorsed by the Church to the military services as capable and official representatives of the Episcopal Church to the military community. As servants of Christ they are the Church's pastors to this widely dispersed flock.

I was reminded anew of the worldwide nature of this ministry on my recent annual visit to Southeast Asia and the Pacific. This year's visit took me to Hawaii, Guam, the Philippines, Thailand, Hong Kong, Taiwan, Okinawa, Korea, and Japan. Episcopal chaplains are also serving on hundreds of installations in the Middle East, in Alaska, in Iceland, in Europe, and in the United States. They sail on ships in all the seas. They are proclaiming the redeeming, reconciling love and power of Christ to all sorts and conditions of men. I was glad to have the opportunity to visit with them and with the congregations they serve.

I also visited many isolated groups where no Episcopal chaplain is assigned. These widely scattered congregations are ministered to by chaplains or visiting civilian priests on a monthly or quarterly basis, depending on their location. On other Sundays they are served by our rapidly increasing corps of licensed lay readers. We are deeply indebted to these dedicated laymen for their service to our people and to the Church. We are especially grateful to our chaplains and visiting priests who are willing to travel long distances to make the Sacraments available to our people. They are modern-day circuit riders. We have 124 of them on active duty at the present time.

Our chaplains are becoming increasingly skilled in all the related disciplines of preaching, teaching, counseling, advising. This training is made possible through a carefully planned program of continuing education relating particularly to the areas of marriage and family, human relations, drug abuse and alcoholism. With these new skills chaplains are demonstrating an expertise heretofore unattained by so large a number of our Church's leaders.

Like their civilian counterparts, chaplains are constantly alert and responsive to all matters of conscience that trouble men and women today. They can enter into the problems of

others because they, too, have to wrestle with their own consciences in maintaining their identity as prophets and priests in a chaotic world.

These are your Church's pastors to the military community. Don't ask them when they intend "to return to the ministry." They are already on the frontline of the Church's ministry, and they remain—as "in the beginning, now, and ever"—*Episcopal priests*. Although they serve in an ecumenical environment, often on team ministries, they maintain their identity as Episcopalians. They consider this one of the great strengths of the military chaplaincy—"unity in diversity." We would not have it otherwise.

Pray for them and for the people they serve.

A PRAYER FOR THE CHURCH'S MINISTRY TO THE ARMED FORCES

Almighty God, who dost ever watch over Thy people and who dost build up the Church in many lands; we pray for the Church's ministry to the Armed Forces of our country. Give grace to Thy servant, Clarence, our Bishop, that he may be a true Father in God to all his scattered people. Bless the many chaplains and congregations, that they may be watchful outposts of Thy Church, holding the faith, bearing witness to the truth, and serving Thee with all their hearts; through Jesus Christ our Lord. AMEN.

(Adapted from the newsletter, "The Anglican Church in North Central Europe.")

ANOTHER COMMENT ON CHAPLAINS IN UNIFORM

At the recent semi-annual meeting of the Advisory Council to the Bishop for the Armed Forces, the Very Rev. Francis B. Sayre, Dean of Washington Cathedral and a member of the Council, shared some thoughts on the importance of the military chaplaincy. Following are excerpts from his talk.

When the question is raised as to whether a preacher in uniform violates what is imagined to be some constitutional "separation of church and state" (I do not read any such principle in the Constitution), what is really being attacked (at this late date!) is the authority of the military. It is assumed to be "evil"—witness the Vietnam War, say the critics—and therefore unworthy to be "keepers of conscience" over chaplains or others. Unhappily, the aftermath of the Watergate affair is greatly to extend this mistrust of authority. . . .

Let the Churches, it is said, refuse to submit their ministries to the secular authority. But what then? Are so many captive souls to be abandoned? Oh no, comes the rejoinder: each Church will commission, supervise, compensate, and control its own civilian chaplains—or perhaps do so jointly

continued

under some sort of ecumenical umbrella. But, at all costs, independently.

This is the opinion, the pivot of the argument that bothers me. For the proposal here is that the central and national authority of the government be replaced, where chaplains are involved, by the autonomous (and sadly fragmented) authority of religious bodies. There is an assumption here that the secular is morally inadequate, the "sacred" more perfectly equipped to minister to the sovereign souls of soldiers, sailors, airmen, and marines serving our country.

I wonder if that's true; I wonder if those who are outside the ordered life of any community are ever in a position to perceive the dilemmas and the difficulties of those within it. It may well be that civilian chaplains would lack both the vision and the means of a useful ministry.

Further, how can we assume that the humans who administer an ecclesiastical bureaucracy are any more enlightened or free in their moral judgments than their counterparts in the military? Clearly we cannot claim any such thing. . . .

In this moment of moral orphanage, it is urgently important that the American people, and especially their secular leaders, rediscover the sacred purpose discerned by our forebears upon this continent. Great clouds of carelessness and confusion must be cleared away if we are to see afresh the meaning of our special destiny among other peoples and toward the suffering earth on which we live. The binding ethos of a *united* nation must be restored.

This I take to be the peculiar contribution of religious leadership to the whole body of our people, *not* the all-too-arrogant abstraction of a portion of our ministry from one of the many cockpits of conflict in the world. To presume that one little segment of society can maintain a pristine immunity from the sin of any part of it is finally to undermine the whole of society itself.

Finally, may I say that while one must entirely sympathize with a Christian abhorrence of war, one can hardly be happy in the rather superficial theology in which it is often couched. On such, I fear, is mounted the current attack on the military chaplaincy. Do we honestly think the ministry of chaplains is to Satan, any more than is every other embattled conscience in our uneasy world?

Quotes and Comment

When we are young we sow the seeds of the trees we shall sit under when we are old.

—The Rev. Alan Jones, speaking at the Episcopal Chaplains' Conference, Santa Barbara, Calif.

Col. William A. Komstedt, USAF (second from left), known as the "Reverend Colonel," was recently ordained priest by the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia, at St. Matthew's Church, Charleston, W. Va. Col. Komstedt is not a chaplain; he is one of only two men in the Armed Forces who combine the vocations of ordained clergyman and active military officer. He is currently stationed at Richards Gebaur AFB, Kansas City, Mo. Shown with Col. Komstedt are (left to right) the Rt. Rev. Robert P. Atkinson, Bishop Coadjutor of West Virginia, Bishop Campbell, and Bishop Hobgood, who preached the ordination sermon.

Operation Mitten Tree From Boston To Tokyo

The Veterans Administration Hospital in Boston, Mass., has been carrying on a quiet but significant ministry to needy children at home and abroad for nearly twenty years. Project Mitten Tree began in 1951 in Tokyo as "Operation Christmas Party." Lt. Col. William E. Austill, at that time Command Chaplain, Headquarters Service Command, was asked to provide a Christmas party for Japanese orphans. With more than 11,000 orphans in the Tokyo area, finding a hall large enough to accommodate them was no easy task.

Instead, Chap. Austill got together a group of soldiers and airmen to clean and repair several orphanages. The men brought warm clothing and toys for the children. The idea spread quickly as more and more Armed Forces personnel responded to the needs of destitute war orphans. After his retirement from the Army, Chap. Austill was asked to run a similar clothing drive for Korean orphans.

Chap. Austill moved to the VA Hospital in Boston in the late 1950's. Every Christmas he would erect a "mitten tree" and ask for donations for the parentless children in Korea. Chap. Austill left the hospital in 1963, but the tradition has continued under two succeeding chaplains. In 1970 the project was expanded to include a cash gift to an Indian school in South Dakota. The following year two more Indian schools, a New England orphanage, and an overseas missionary medical aid program were added to the list of recipients.

Under the present chaplain, Carl E. Bergstrom, Project Mitten Tree has expanded to a year-round program and is divided into Operation Concern, for channeling gifts to points within the United States, and Operation Outreach, for sending gifts abroad. Money, clothing, toys, and other items pour in from hospital staff, patients, families, and VA service organizations and are distributed by Chap. and Mrs. Bergstrom.

Project Mitten Tree collected \$217 worth of clothing in 1964; in 1973 gifts totaled more than \$2,600. It's a small operation, started by one man, still run by one VA hospital. But who knows. . . ?



NURSERY *cont'd*

ed in adopting a Vietnamese child when they heard of seven orphans arriving in the U.S. at Offutt AFB, Neb., in 1970. "We were visiting grandparents in Omaha when they arrived, and on our way back to Texas we thought a lot about it," Jeff reminisced. "Before we were five hours out of Omaha we decided to try and adopt an orphan."

The Kilgores adopted Christopher after corresponding with a Vietnamese lawyer for 13 months, but they faced one major problem—getting the baby into the U.S. A friend, Mrs. Jackie Davis, was able to help. Mrs. Davis, secretary to the Rt. Rev. A. Donald Davies, Bishop of Dallas, said she would mention their case to an Air Force chaplain who might be able to help.

One afternoon Chap. (Capt.) Andrew J. Tibus, the Episcopal priest at Carswell AFB, Texas, was paying a courtesy visit to the bishop when Mrs. Davis confronted him with the Kilgore case. Chap. Tibus talked with the couple and decided to take responsibility for bringing the child back to the States for them. "I was motivated by their sincerity and intense interest," the chaplain explained.

After conferring with Carswell officials and getting shots, passport, visa, even altitude chamber training, Chap. Tibus finally embarked on what was to be a coincidence-filled journey. On the flight from Guam to Thailand he met Col. William J. Higgins, an Army chaplain from Ft. Knox, Ky., who was traveling to Saigon to study orphanages there. Chap. Higgins was to play an important role later on.

After wading through the necessary paper work to get little Christopher out of Saigon, Chap. Tibus ran into another problem. Mr. Do Ngoc Phu, the lawyer handling the adoption case, told the chaplain of a couple in Jacksonville, Fla., Mr. and Mrs. William Kent, who were trying to adopt a baby girl. Chap. Tibus added the girl to his project and again tackled a mountain of clearance papers.

The children were given medical clearance by a doctor at Adventist Hospital in Saigon. The chaplain was finally ready to leave for America with his precious cargo when yet another snag arose—he needed an airline ticket for the Kent baby. (Chap. Tibus and Christopher had previously been provided for.) Chap. Higgins came to the rescue with an old friend on the airline staff who was able to take care of the matter in short order.

Amid tears of happiness and hugs all around, Christopher met his new parents upon landing at Love Field in Dallas. "I was so relieved because he was finally there," Jeff said, remembering the moment he saw Chap. Tibus deplane with Chris.

The Kents arrived from Florida the following day to greet their new daughter. They had previously given up any hope of adopting the girl, but with Chap. Tibus's help they now have the daughter they've waited so long for.

There are an estimated 300,000 Vietnamese orphans left parentless by the war. Now, because of two American families who cared and one concerned individual who wanted to help, the total has decreased by two.

DIOCESE *cont'd*

his trips. Here are some of Father Fagan's observations.

"I was present as one priest in the diocese explained the programs and services for the Catholic community. The chief was not interested in 'statistics'; he had those back in his office in Washington. He stressed that the priest be a 'pastoral man.' He wanted to know the quality of the religious education program, the liturgy, the availability of the Sacraments.

"I listened as the chief emphasized putting the affairs of the parish in lay hands; to one priest he recommended a new booklet on lay leadership. He asked about the parish charities—in one case for the aged, in another for the Eskimos. He encouraged working cooperatively with the clergy of the other Christian Churches, that they should act as a 'team' to build a 'faith community.' He urged the priests to be not only concerned with human service but also to 'confront God in prayer and be witnesses to His presence now.'"

What we all can learn

Father Fagan was impressed with his trip. He thought that other dioceses and other priests might learn a few lessons from this little-known diocese. He mentioned a few of them.

1. Clergy cooperation. All the priests in a community meet together frequently, usually once a week, to compare notes, make mutually helpful suggestions, and to plan together specific projects of adult education, marriage counseling, recreation and

charitable programs. It is a team ministry.

2. Job evaluation. New to most dioceses but old hat to this one. Every priest is rated and counseled in strengthening his witness. The process is occasionally prickly but invariably helpful.

3. Lay participation. Formal courses, advanced training, financial management prepare the way for intelligent lay involvement, freeing the clergy to concentrate on their pastoral duties.

4. Ecumenical cooperation. Planning and implementation of diocesan and local projects include representatives and accommodates to the wishes of all the Christian denominations present and of the Jews in the community, clergy and lay. Everyone takes part.

The way to better understanding

Still, the priests of this diocese have a problem: they're cut off from the rest of the Church. The clergy in other dioceses often look on them, as the chief phrased it to Father Fagan, as "outsiders, some kind of Martians."

The descriptions seemed most apt. Other priests do wonder at times if these men are not dedicated Martians—that is, men committed to Mars, the god of war.

"All I know," concluded Father Fagan, "is that these priests are doing their best to preach the gospel of Jesus. And often they feel alone. It is time we reached out to our brothers and discovered the Unknown Diocese."

From the Bookshelf

The New English Bible: Companion to the Gospels, by A. E. Harvey (Oxford and Cambridge, 1972, pp. 400. \$3.95.)

This paperback is a reprint of the section which deals with the Gospels in **The Companion to the New Testament**, published in 1970. It is a superb commentary, reasonable in price, incisive in comment. The writing is clear and to the point so that the novice in N. T. studies may grasp the thought easily; yet ministers, chaplains, laymen—and perhaps even a few N. T. professors—will find each page informative and helpful. The author has a storehouse of information unknown to most of us. Get this book if you do not already own it.



WORLDSCENE

GENEVA—A “Science and Technology for Human Development” conference set for June 24-July 2 in Bucharest, Romania, expects to attract 120 specialists to discuss the moral and spiritual dimensions of population growth, use of natural resources, and environmental damage. The findings of the ecumenical gathering will be presented to the Fifth Assembly of the World Council of Churches in 1975.

VIRGINIA BEACH—To avoid conflict with the goals of women’s liberation, the Baptist World Alliance changed its 1975 World Congress theme from “New Men for a New World—Through Christ” to “New People for a New World—Through Christ.”

LOS ANGELES—Episcopal Bishop Jonathan Sherman of Long Island plans to join 17 other churchmen for an August-September visit to the Soviet Union. The trip could result in an exchange visit by the Russian Patriarch next year, according to a National Council of Churches’ report.

CANTERBURY—An ecumenical, international appeal for an \$8.4 million fund for major restoration work on Canterbury Cathedral will be launched this fall.

CHICAGO—The chief executives of the 33 synods of the Lutheran Church in America identified stewardship, seminary education, and theological, sociological, and economic trends as their top concerns as leaders of the 3.15 million-member denomination.

NEW YORK—Berton Roueche is the winner of the 1973 William E. Leidt Award for Excellence for religious reporting in the secular press. The article, “The Good News,” appeared in the May 12 issue of *The New Yorker* magazine.

EVANSTON—The 115th anniversary of the founding of Seabury Divinity School in Minnesota and the 90th anniversary of the founding of Western Theological Seminary in Chicago were recognized in the 40th Anniversary Week celebrations of Seabury-Western Theological Seminary. The week included a number of special events, and members of the first class—1934—were special guests.

BOGOTA—Anglican Bishop William Flagg, Suffragan of the Diocese of Chile, Bolivia, and Peru, is the new president of the Anglican Council of South America. The regional organization welcomed representatives from Argentina and Eastern South America; Colombia; Chile, Bolivia, and Peru; Ecuador; Northern Argentina; Paraguay; Venezuela; and the Province of Brasil. The Council endeavors to provide an alternative to South America’s traditional provincial structure.

NEW YORK—Six African Bishops have advised the United Methodist Church that missionaries should be sent to their lands only when “needed and requested” and should be accountable to the African, not American, Church.

ST. PAUL—The papers of Bishop Henry B. Whipple, the 68th bishop consecrated in the Episcopal Church, have been completely recatalogued by the Minnesota Historical Society. Information from the collection is available on request from the Society’s Manuscripts Division.

LONDON—Theologians, businessmen, bankers, and economists will meet at Windsor September 20-22 to discuss “The Ethics of Business” at a conference organized by the Church of England’s Board for Social Responsibility.

WASHINGTON—The U.S. Census Bureau will change “clergyman” to “clergy” as part of its program to eliminate sex-stereotype occupation titles.

MINNEAPOLIS/ST. PAUL—The 65th General Convention of the Episcopal Church will meet here September 11-23, 1976, according to a recent announcement of the Joint Committee on Agenda and Arrangements.

TORONTO—The Anglican Church of Canada, a shareholder in Alcan Aluminium, Ltd., has urged the company to halt expansion plans in South Africa. The Rev. Thomas Anthony will appear at the company’s stockholders’ meeting to protest plans for a silicon smelter plant which the Church contends will directly involve the company in maintaining South Africa’s *apartheid* policy.

Towns Start on Road Back After Tornados Devastate Area

The slow, painful task of rebuilding the tornado-blasted towns of the South and Mid-west is already underway, and Episcopal church people are taking an active part in the relief effort.

In brutally damaged Xenia, Ohio, the tornado tore windows and roof from Christ Church and damaged the rectory and church offices. Rector

James Hart is busy rounding up help for the eleven parish families whose homes were “totaled” and the three families whose homes suffered extensive damage. Mrs. Zenobia Perry, organist and choir director, was originally among the 35 Xenia residents listed as missing after the storm but was later found unharmed.

Captain W. S. Paddock of the Diocese of Southern Ohio reports the storm hit Cincinnati 17 times, but

only one parish, Resurrection, Fernbank, near the heavily damaged Saylor Park section, was affected. Although four families were homeless and 12 other parish homes damaged, the congregation joined other parishes on the Sunday after the storm in holding a special collection for Xenia, which was 40 percent destroyed.

Southern Ohio parishes will build a Response Fund with special collections

WORLDSCENE

during April. "We have plenty of food and clothing. Now we need money," said Captain Paddock.

In the Diocese of Kentucky the winds lifted the roof of the Exposition building which housed the 1973 General Convention and then cut a ten-mile swath through Louisville's residential section. It sideswiped St. Mark's parish and destroyed the home of retired Bishop G. C. Marmion. Fortunately, the family was away. Bishop David Reed's office reports homes of 75

Episcopal families "totaled" and two deaths attributed to the storm.

In Brandenburg, Ky., the Episcopal Church of the Holy Trinity was safe and only one parishioner's home destroyed.

Damage was also reported in Frankfort, Ky., in the Diocese of Lexington.

One-half of a \$5,000 grant from the Presiding Bishop's Fund to the Diocese of Alabama is reportedly earmarked to repair Huntsville damage. The Diocese of Northern Indiana is receiving a \$3,000 storm emergency grant from the same fund.

The tornado also struck areas in the

Dioceses of Atlanta, Indianapolis, Springfield, Tennessee, and Western North Carolina, according to Mrs. Marion Bingley of the Presiding Bishop's Fund.

Donations for tornado relief should be sent to the Presiding Bishop's Fund, 815 Second Avenue, New York, N. Y. 10017.

Installation Plans Bloom For Early June Ceremony

June 11 ceremonies in Washington, D.C., will make Bishop John Maury Allin the twenty-third Presiding Bishop.

Christian Education Network

The Executive Council program group on education has appointed nine regional religious education coordinators to serve for 1974. Each of the nine will act for a specifically defined geographical area, roughly corresponding to provincial boundaries. They are responsible to the Rev. David Perry, religious education coordinator, and will gather and share Christian education resources.

The individuals bring to their new posts a wealth of academic training and experience in both secular and religious education.

Province One: The Rev. **Douglas Cooke**, 1335 Asylum Ave., Hartford, Conn. 06105.

Province Two: The Rev. **Charles Grover**, 310 Montgomery St., Syracuse, N.Y. 13202.

Province Three: The Rev. **Paul Westman**, 36 Narbrook Rd., Narberth, Pa. 19072.

Province Four: **Estelle Warren**, 2744 Peachtree Rd., N.W., Atlanta, Ga. 30305.

Province Five: The Rev. **William Brown**, 2230 Euclid Ave., Cleveland, Ohio 44115.

Province Six: The Rev. **Thomas McElligott**, 309 Clifton Ave., Minneapolis, Minn. 55403, and the Rev. **Richard Hayes**, P. O. Box 1007, Laramie, Wyo. 82070, whose primary responsibility is to serve as a liaison with Coalition 14 dioceses.

Province Seven: The Rev. **William Powell**, 516 W. 3rd St., Stillwater, Okla. 74074.

Province Eight: **Marybeth Downs**,

P.O. Box 85, Palo Alto, Calif. 94302.

The Executive Council will appoint a coordinator for Province Nine if the province wishes one.



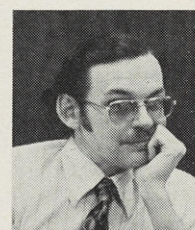
McElligott



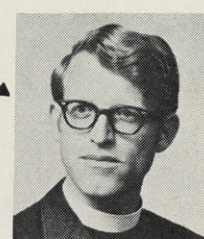
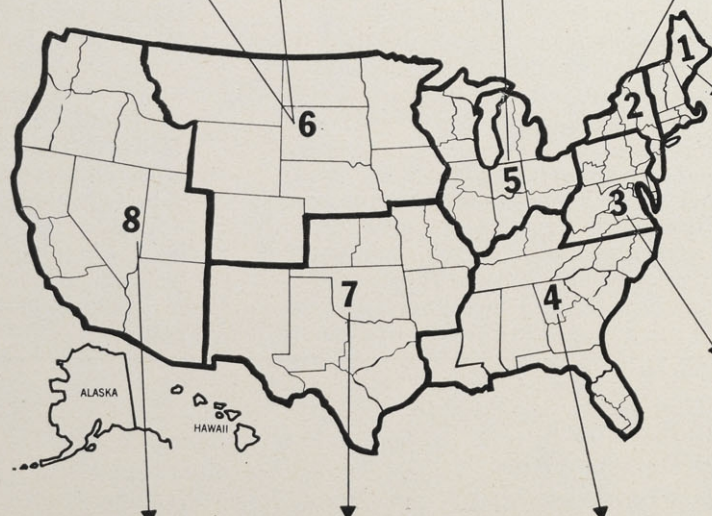
Hayes



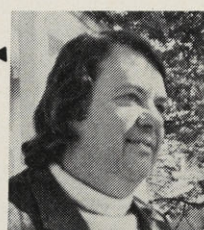
Brown



Grover



Cooke



Westman



Downs



Powell



Warren

op of the Episcopal Church and the fifth to be elevated in the Cathedral Church of Saints Peter and Paul, proper name for the Washington Cathedral.

A festival Eucharist on Monday evening, June 10, precedes the formal Tuesday morning ceremony. Bishop Allin will celebrate the Holy Communion, and the Rev. John B. Curn, rector of St. James' Church, New York City, and president of the House of Deputies, will preach. Presiding Bishop John E. Hines will participate with Bishop William F. Creighton, Jr., and Suffragan Bishop John Walker, both of the Diocese of Washington, and Dean Francis B. Sayre, Jr., of the Cathedral. At Bishop Allin's request, the Eucharist will follow the Second Rite from *Services for Trial Use*.

The Washington Cathedral Choir of Men and Boys, directed by Paul Callaway, will provide music for the services, aided by choirboys from Christ Church Cathedral, Indianapolis, under choirmaster David Koehring, and from Grace Cathedral, San Francisco, under choirmaster John Fenstermaker. "Tree," a musical group from the Cathedral of St. John the Divine, New York, will also participate.

Plans call for no reserved seating at Monday's Eucharist and ample open seating for the elevation service itself. Both Bishop Allin and Canon Jeffrey P. Cave, cathedral precentor, hope all who attend will feel involved in the ceremonies.

Stripmining Controls Urged by Churchmen

After 15 hours of pro and con testimony during a public hearing in central Appalachia, a group of church people, including Episcopalians, called for strict federal controls on stripmining. At the end of the March 14-16 meeting at Clinch Valley College, Wise, Va., the panel issued a six-point preliminary statement. Panelists plan a longer report on the impact of the energy crisis on stripmining but felt an immediate statement on pending federal legislation to be imperative.

The statement called for:

- **controls** to guarantee complete restoration through regrading and replanting of stripped areas;
- **public disclosure** of mining plans and provisions for public hearings on company plans and performance, both before and after the mining;

CALENDAR OF EVENTS

MAY

- 1 St. Philip and St. James, Apostles
- 2-4 Sixteenth Annual Anglican Fellowship of Prayer Conference, Gethsemane Church, Minneapolis, Minn. Each person will enroll in and attend throughout the conference one of the following workshops: Personal Discipline in Prayer; Roadblocks to Prayer; The Priest and the Prayer Group; When Man Listens, God Speaks; Prayer Unites Those Who Differ; For Youth; Prayer and Response—Action Outreach; Prayer and Healing; and Prayer and Evangelism.
- 5 Fourth Sunday of Easter
- 12 Fifth Sunday of Easter
- 19 Sixth Sunday of Easter
- 19-22 National Clergy and Wives Conference, Cincinnati, Ohio, sponsored by the Episcopal Charismatic Fellowship. Write ECF Office, 100 Colorado Blvd., Denver, Colo. 80206, for registration.
- 23 Ascension Day
- 26 Seventh Sunday of Easter Sunday after Ascension
- 31 The Visitation

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WORLDSCENE

- **retention** of Senator Mike Mansfield's amendment to prohibit strip-mining of federally-owned coal where the surface land is privately owned;
- **retention** of Representative John Seiberling's amendment to equalize the costs of underground and surface mining by taxing stripped coal;
- **protection** of surface landowners from having their property stripmined without their written consent; and
- **maximum enforcement** of state and

local reclamation standards.

Four Episcopal Church representatives participated in the hearings with members of 12 other Roman Catholic and Protestant bodies. Douglas Fleet, Jr., of Tazewell, Va., a member of the Executive Council's Joint Committee on the Church in Small Communities, was the official representative on the 15-member hearing panel. The Rev. Norman Faramelli, a Boston environmentalist, was a consultant, and the Rev. Everett Francis, Executive Council Public Affairs and Action Officer, New York, attended. The Rev. R. B.

Lloyd (see page 9), director of APSO (Appalachian Peoples Service Organization), testified; he seeks to ban strip-mining completely.

Following a land and air tour to allow panelists to see stripmining's impact on land and people, many expressed disgust and horror. W. E. Guckert, director of the Pennsylvania Bureau of Surface Mine Reclamation, called Appalachian reclamation efforts "a shame and a disgrace."

Participants expressed concern for reclamation of the even more fragile desert environment in Wyoming, North Dakota, Montana, and Arizona. Energy companies are eyeing rich coal deposits on the Northern Crow and Cheyenne reservations in Montana and Wyoming. Surface mining is already underway in Arizona: Hopi leader Thomas Banyacy described the destruction in the Black Mesa area which his tribe considers sacred ground. Alex Bird-in-ground of the Crow Tribal Council attended to learn about surface and underground mining in preparation for forthcoming tribal negotiations with energy companies.

Halfway through the hearings the college switchboard received a bomb threat, but a search of the hearing room failed to uncover a bomb. One panelist and a staff member, however, discovered their car tires slashed.

Area residents, the Interfaith Center on Corporate Responsibility, and the Commission on Religion in Appalachia (CORA) arranged the hearings.

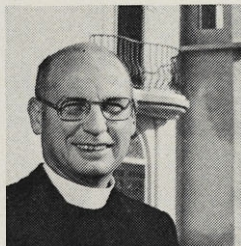
● It's annual meeting time again!

Companies Respond to Church Proxy Actions

The power of proxy statements in the hands of institutional shareholders who are concerned with corporate responsiveness received a boost this spring. For the first time management will not oppose an institutional stockholders' resolution: The 3-M Company won't vote against an Episcopal Church request for procedures to prohibit illegal corporate political contributions. In past years corporate managements have fought institutional stock actions.

This spring the Episcopal Church filed seven stockholder resolutions with six companies through Executive Council's Committee on Social Re-

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sponsibility in Investments. The resolutions question operations in Southern Africa, equal employment opportunities in the U. S., and corporate political contributions.

The Episcopal Church's committee presented the same resolution on political contributions to Phillips Petroleum as it did to 3-M. Both 3-M and Phillips have pleaded guilty to making illegal campaign contributions to the Committee to Re-elect the President. After the companies failed to keep the resolution off the stockholders' proxy statements, 3-M, contending it had already implemented the request, withdrew its opposition. Phillips took the other route and will fight the resolution at its April 30 stockholders' meeting in Bartlesville, Okla. The 3-M meeting is May 14 in St. Paul, Minn.

Episcopalians also asked Phillips to wind up operations in Namibia since official U. S. policy discourages Namibian investments until South Africa ends its illegal control of that country. Three other members of the interdenominational Church Project on U. S. Investments in South Africa joined Episcopalians and approached Continental, Getty, and Standard Oil of California on the Namibian question.

The Episcopal Church also had Project support when it asked the Gillette Company to inform shareholders of its South African operations. When Gillette, one of nine firms approached by Project members, agreed to provide the information, the Episcopal Church withdrew its resolution.

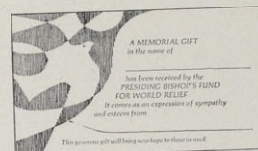
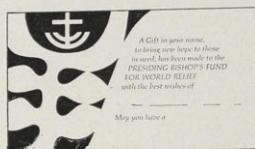
The Episcopal Church asked IBM Corporation to form a committee to review its South African operations and, with shareholders from five other church bodies, asked Exxon to stop operations in the Portuguese colonies of Guinea-Bissau, Mozambique, and Angola. Both questions went on proxies mailed to stockholders. IBM meets April 29 in St. Louis, Mo., Exxon on May 16 in Los Angeles.

Over the past several years institutional stockholders have asked many companies for information on their South African operations and only GE, IBM, Goodyear Tire and Rubber Company, and Caterpillar Tractor Company have consistently refused.

This year GE is opposing a request to provide data on domestic equal employment opportunities. Of nine firms approached by church groups, only GE and Goodyear refused to

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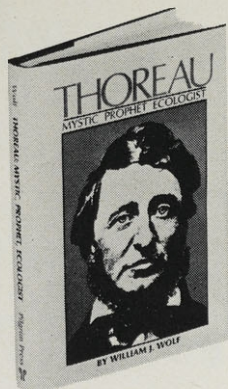
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WORLDSCENE

supply any information to stockholders. Goodyear, however, has agreed to negotiate with institutional stockholders on releasing some data and to call a special stockholders' meeting if no agreement is reached in three months. GE has made no offer. Its annual meeting is April 24 in Chicago.

Commission Seeks New Directions For Small Church Ministries

The Joint Commission on the Church in Small Communities picked Bishop William Davidson of Western Kansas as chairman during its organizational meeting March 20-22 at Roanridge, Kansas City, Mo. Lewis Beardsley, Jr., of Montour Falls, N.Y., is secretary.

The new group, responsible for overseeing the program on "New Directions for Churches in Small Communities," adopted by the 1973 General Convention, replaces the former Joint Committee on Non-Metropolitan Areas. It will provide assistance to dioceses which seek to strengthen rural and small town work. Characteristic aspects of the New Directions program are a stronger emphasis on the theology of the Church as the Body of Christ and the encouragement of lay leadership and, where appropriate, of indigenous and self-supporting ordained ministries and of regional clusters.

One of the Joint Commission's first scheduled events is a May 14-16 national conference for Episcopal bishops.

Picture Credits:

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ADDRESS CORRECTION, April issue, page 24. New Life, 29 Commonwealth Ave., Boston, Mass. 02116



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

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

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WHO'S A MINISTER?

From Christ Church *Bulletin*, Christ Episcopal Church, Nashville, Tenn.: On a visit to New York City a sign outside a church on Fifth Avenue caught my eye. Listed there were the names of the pastor, the director of Christian education, and on the bottom line was the following: "Ministers—all the members of the congregation."

PRAYER WORKSHOP

The Community of St. Mary will sponsor a Prayer Workshop July 19-21 in Evergreen, Colo., at St. Raphael's House on Bear Creek. The weekend is intended as a learning experience in prayer, both individual and corporate. Further information may be had by writing to: The Community of St. Mary, St. Raphael's House, Evergreen, Colo.

SPECIAL MUSIC TOUR

A Choral Study Tour in England, open to all interested choral directors, church musicians, teachers, and organists, is part of the Westminster Choir College 1974 Summer Session.

English cathedral, collegiate, and parish church choirs will be observed in rehearsals, services, and concerts. Choral centers to be visited include Cambridge,

Norwich, Ely, Salisbury, Guildford, Canterbury, and London.

Tour participants will meet on Westminster Choir College's Princeton campus on June 14 for a three-day period of orientation and repertoire study. On June 16 the group will fly to London, returning to New York on July 1.

For detailed itinerary and other information, including tour application, write to Mr. Donald Graham, Franklin Travel, Inc., 344 Suburban Station Bldg., Philadelphia, Pa. 19103.

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BOOK WANTED

One of our readers has been trying without success to find a copy of an out-of-print book, *Your Money and Your Church* by Byfield and Shaw (Doubleday, 1959). Does anyone have a copy to sell or give? Write to: The Rev. John P. Juchter, 4062 Zimmerman Rd., Erie, Pa. 16510.

SEARCH FOR GRACE(S)

A reader asks help in finding a pamphlet of graces to be said before meals because "this is the only time a family customarily sits down together, a time for communal prayer for the communal act of breaking bread together." If you know where such a pamphlet can be found, please write: Mr. Jed H. Taylor, Box 64, Mansfield, Pa. 16933.

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A university student who collects postcard pictures of contemporary and semi-contemporary Episcopal churches would appreciate a card of each view of your church. Send postcards, or Christmas cards, to Richard Wayne Kelley, P. O. Box 388, University, Ala. 35486.

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In Person

CATCHING UP ON PEOPLE—The Rev. Monroe M. Ashley recently joined the Kanuga Conference Center staff, Hendersonville, N.C., as director of promotion. . . . **Paul M. Roca**, chancellor of the Diocese of Arizona, is chairman of the Standing Commission on the Structure of the Church. . . . **Peter G. Kontos** of Cleveland, Ohio, a Methodist layman, is the new president of the Protestant Radio and TV Center in Atlanta, Ga. His previous communication experience has been in education and industry. . . .

Dr. Charles Winters, professor of dogmatic theology at the School of Theology of the University of the South, is the newest appointee to the nine-member National Commission of Anglican-Roman Catholics. . . . **Ann Douglas**, daughter of a black United Presbyterian minister, is the new executive director of the Interreligious Foundation for Community Organization in New York City. . . .

Louis W. Randall is acting headmaster of Christchurch School, Christchurch, Va., for the 1974-75 academic year. . . . **Suffragan Bishop John Walker** of Washington is president of a National Coalition for Public Education and Religious Liberty. . . . **Dean Sturgis Lee Riddle**, 65, will retire in October from the American Pro-Cathedral Church of the Holy Trinity in Paris after serving 25 years. . . .

Dr. John S. Ruef, director of the Institute for Religious Studies in the Diocese of Western New York, will be the new Dean of Nashotah House. . . . The Rev. Canon **Frederick H. Arterton**, 69, died in February. He had served as Warden of the College of Preachers at Washington Cathedral for 12 years. . . .

The Cathedral of St. John the Divine, New York City, has five new honorary canons, three of whom are not Episcopalians: **Msgr. James Francis Rigney**, a Roman Catholic ecumenist; **Father Alexander Schmemmann**, Dean of St. Vladimir's Orthodox Theological Seminary; **Dr. Howard Thurman**, black Baptist and former Dean of Marsh Chapel, Boston University; the Rev. **Wendell W. Phillips**, rector of Christ's Church, Rye, and senior priest in the Diocese of New York; and **Dr. Cyril Richardson**, professor of church history at Union Theological Seminary. . . .

The 1974 Templeton Prize for Progress in Religion went to **Frere Roger Schutz** of France's Taizé community. . . . **Bishop John Krumm** of Southern Ohio leads the plenary agenda committee of the Consultation on Church Union. . . . **W. Rodney Smith** is the new administrative vice president of The Church Pension Fund and Affiliates.

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