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J. Martin Natvig

THE Episcopalian

Looking ahead with the new P. B.

Colorful Rites Highlight June Installation

John Maury Allin, former Bishop of Mississippi, formally began a 12-year term as the Episcopal Church's 23rd Presiding Bishop under sunny skies on June 11. The service in the National Cathedral, Washington, D. C., began promptly as the first of six processions entered the building at 10:42 a.m. Over 4,000 people—some 550 of them from Mississippi—witnessed the ceremony.

Some 700 people entered the Cathedral in the six processions which opened the ceremony. They were led by clergy and lay representatives from Mississippi. The Standing Committee and clergy of the Diocese of Washington followed—with the Cathedral's choirs, Chapter members, canons, and clergy preceding Dean Sayre.

The Episcopal Church procession included elected and staff members of Executive Council, Council agencies, the Class of 1945 of the University of the South, representatives of Episcopal schools and seminaries, representatives of religious orders, deacons, and representatives of sister Churches in the Anglican Communion.

The heads of other Christian bodies formed another procession, and then came the Bishops of the

Continued on page 3

IN THIS ISSUE . . .

SPEAKING OF BISHOPS. . . we complete our coverage of the Presiding Bishop's installation with words (above, page 3); pictures (pages 12, 13) and an editorial assessment (page 8). We introduce Bishop Duncan Gray of Mississippi in **PROFILE** and visit Bishop Yustasi Ruhindi of Bunyoro-Kitara, East Africa in **MISSION INFORMATION** (page 14). **BICEN BEGINNINGS** give you a chance to look back at six Colonial parishes (pages 10-11), to look ahead at church related plans for Bicen programs (page 11) and to ponder a modest proposal for revolution (page 9). **DIVERSE DATELINES** bring you news from Liberia (page 3), Philadelphia, Pa. (page 6) and Cazenovia, N.Y. (page 2). **ALSO** news from the Church Periodical Club (pages, 19-20). God is Red and Claudine is black; both come under our reviewers' scrutiny (page 22); **PLUS** your favorites, **EPISCOCATS** (page 16), **SWITCHBOARD** (page 16) and **EXCHANGE** (page 23).

July, 1974



THE PRESIDING BISHOP JOHN ALLIN ponders response to reporter's question during a 30-minute press conference immediately following his June 11 installation at Washington Cathedral.

Executive Council Holds Post-Installation Meeting

At the June 11-13 Executive Council meeting in Washington, D.C., a Richmond, Va., rector failed in his second attempt to muster Episcopal support for JED Systems, an ecumenical religious curriculum development program.

"How much and how often we insult the intelligence of the laity with what we call Christian education," the Rev. John Spong told fellow Council members. The JED curriculum project "may not be the answer," but he called it superior to the 25-year-old Seabury Series and other similar materials now being used by Episcopal congregations.

The Episcopal Church participates in JED (Joint Educational Development) through the Executive Council's education program group which supports most JED projects, but the group voted last December not to participate in JED Systems. Mr. Spong objected to the negative decision at that time, and the group reconsidered but voted again in June not to participate.

The Rev. William Powell of Stillwater, Okla., education group chairman, told Council members the Church is more interested in

evaluating existing curricula than in new material. He said the second decision not to participate followed a meeting between JED Systems directors and the Rev. David Perry, Executive Council staff person for education, and after consultation with regional education coordinators.

Mr. Spong felt the education group made its decision "in good faith" but criticized current efforts as too oriented toward listening to local needs without enough concern or strong leadership.

Continued on page 15



JOHN SPONG follows Council debate.

Reconciliation, relationships, reflection, shared ministry, and unity are all subjects which may become key words in the opening years of John Allin's term as Presiding Bishop.

Reconciliation, Bishop Allin's theme since his election, was mentioned in his inaugural sermon and later discussed in a fast-moving, 30-minute press conference which was itself a reconciling event.

Bishop Allin had previously called press conferences "instruments of the devil" and said he would not hold them. In Washington, however, he acceded to a request by Episcopal communicators for a conference to follow the installation. Bishop Allin continued his skepticism: "Press conferences are a good way to get news but not the best way to share information." He said he would prefer to sit down with individual reporters for more leisurely discussions.

"Reconciliation is a major priority of our whole vocation in the Gospel," he told the reporters. "It's not a new program; it's the major thrust of the Gospel. It's what we are called to do. Our purpose is not to organize debating societies or to create museums or diocesan historical associations. Our job is the ministry of reconciliation of the Prince of Peace."

Repentance was one element of reconciliation he cited in his sermon. He praised the strong Christian witness of his predecessor, Bishop John E. Hines, but said many did not agree with this stance. "When we do not agree—even within the fellowship of the Church—we often react in anger. In our blind misunderstanding, we strike out. We frequently speak with authority which we do not have out of our fears and prejudices."

He said Bishop Hines' pursuit of integrity in Christian witness is one which can withstand misunderstanding, criticism, and abuse. "Of all the lessons I would learn from him, I pray that I might have that courage and . . . be faithful to it though hell freezes over," Bishop Allin declared.

He said he would call "all who might heed to examine our relationships in the light of love of Christ and to examine them with a readiness to repent."

Relationships were a major theme of Bishop Allin's sermon. "I understand religion to be relationships. I try to find God in my relationships. Sin is that which interrupts [them]." He called for a relationship between the Church and the world and said churchpeople should be messengers of peace to a world of conflict and fear.

At the press conference he used this analogy to describe relation-

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continuing *Forth and The Spirit of Missions*
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About the Cover

In the crossing of the Washington
Cathedral, John Maury Allin
kneels in prayer for his ministry
as 23rd Presiding Bishop of the
Episcopal Church during the June
11 installation ceremony.—Photo
by J. Martin Natvig



WORLD NEWS BRIEFS

NEW YORK—Union Theological
Seminary's executive committee
has accepted Bishop J. Brooke
Mosley's resignation, to become
effective not later than November,
1975. Bishop Mosley said the sem-
inary's review committee indicated
"new leadership will be required."

WASHINGTON—Episcopal Com-
municators in June elected seven
people to its newly-formed Board
of Directors. For three year terms:
the Rev. Erwin Soukup, Chicago;
the Rev. Benjamin Campbell, Vir-
ginia; and the Rev. John B. Lock-
erby, Olympia. For two years:
Betty Gray, New York, and the
Rev. Richard Anderson, Western
New York. And for one year:
Isabel Baumgartner, Tennessee,
and Polly Bond, Ohio.

AUSTIN—Dupuy Bateman, Pitts-
burgh industrialist and Executive
Council member, succeeds Dr.
Massey Shepherd as president of
the Church Historical Society.

LONDON—Queen Elizabeth has
named the Very Rev. Eric W.
Kemp, Dean of Worcester, to be
Bishop of Chichester. Dean Kemp,
59, an author and former teacher,
is most noted for his debating skill.

NEW YORK—The Delta Ministry
celebrated its 10th anniversary at
the Cathedral of St. John the
Divine. A buffet dinner and special
performance of the Broadway
musical, *Don't Bother Me, I Can't
Cope*, highlighted the observance.

LUSAKA—The All-Africa Confer-
ence of Churches has allocated
\$5,000 to be shared by the South
African Peoples Organization,
working for liberation in Namibia,
and the Peoples' Movement for
the Liberation of Angola.

SANTA BARBARA—Malcolm C.
Moos, formerly president of the
University of Minnesota, has suc-
ceeded Robert M. Hutchins as

head of the Center for the Study
of Democratic Institutions.

TORONTO—The Toronto Confer-
ence of the United Church of
Canada has voted overwhelmingly
in favor of union with the Angli-
can Church of Canada and the
Christian Church (Disciples of
Christ). If all bodies concur, the
merger could take place in 1977.
Anglicans, however, are consider-
ing ending merger talks.

RICHMOND—A Virginia Civil
Liberties Union lawyer plans a suit
to eliminate public prayer at bac-
calaureate and commencement
ceremonies at Freeman High
School. In Pennsylvania, the State
Supreme Court has just ruled that
prayers in connection with public
ceremonies do not violate the
Constitution.

WASHINGTON—July ceremonies
will honor Dr. Mary McLeod
Bethune, and a statue in her
memory will be unveiled in Lin-
coln Park. This is the first time a
black American woman has been
honored by a memorial in the
nation's Capital.

ROCHESTER—Bishop Robert R.
Spears, Jr., will head the reorgan-
ized Council on Ministry of the
Episcopal Church. The Council
coordinates the work of the Board
for Clergy Deployment, Board for
Theological Education, Church
Pension Fund, General Board of
Examining Chaplains, House of
Bishops' Committee on Pastoral
Development, Executive Council's
Program Group on Lay Ministries,
and the Standing Committee on
the Structure of the Church.

CAPETOWN—Anglican Bishop Bill
Bendyshe Burnett, Archbishop-
elect of Capetown, in his first
public statement since his April
election, defended South African
Churches' participation in the
World Council of Churches.

SAN FRANCISCO—Nancie Oyama
is the new executive assistant for
the Episcopal Asiamerica Ministry,
assisting the Rev. Winston W.
Ching. A 17-member Episcopal
Asiamerica Strategies Task Force
is developing structure for the
Church's ministry to Asian-Ameri-

NEW YORK—The Parish of Trini-
ty Episcopal Church, among the
100 largest grant-making organiza-
tions in the country, made grants
in 1973 which totaled almost
\$1 million; 60 percent of the
money went to church-related
organizations and projects.

TAIZE—Plans are moving ahead
for the worldwide Council of
Youth, which will open in this
French community on August 30.
Not modeled on traditional as-
semblies, the meeting will "be like
an ever-widening river. . . a lotus
blossoming," said a group of
young people who met at Taize
at Easter.

NASHOTAH—In the fall of 1975,
Dr. Michael Ramsey, 100th Arch-
bishop of Canterbury, will join the
Nashotah House faculty for six
weeks.

LONDON—Commander Clarence
D. Wiseman, 66, has been elected
the 10th international leader of
the Salvation Army. A Canadian,
Commander Wiseman is the second
North American to hold the top
post.

PHILADELPHIA—Lutheran wom-
en have expressed their concern
for the freedom of Namibians
through letters to the American
and Canadian governments, the
U. N., and officers of two multi-
national corporations. According
to Lutheran Church Women, more
than 50 percent of the Namibian
population is Lutheran.

TORONTO—On June 10 church-
people in Canada celebrated the
50th anniversary of the Union of
the United Church of Canada.

BALTIMORE—For the first time
since the original officers were
named in 1962, all three top posts
in the Lutheran Church in Ameri-
ca will be filled at the biennial
convention, to be held here July
3-10.

CONFEREES DISCUSS REGIONAL EDUCATION

A May 31-June 1 conference in
Central New York sketched the
first lines of a design for a regional
lay theological education program.
Bishop Ned Cole welcomed more

than 40 persons from four dioceses
to the Thornfield Conference Cen-
ter, Cazenovia, N.Y., as well as Ex-
ecutive Council staff members D.
Barry Menuet, Olive Mae Mulica,

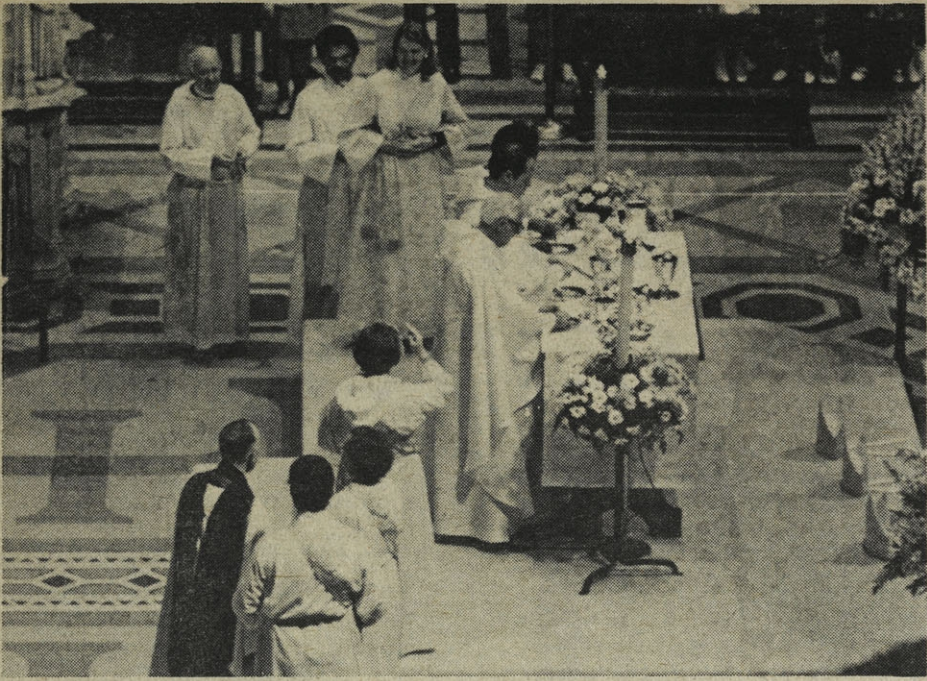
and the Rev. David Perry and
diocesan staff. Central New York's
Lay Theological Committee and
Executive Council's Program
Group on Lay Ministries co-spon-
sored the meeting.

Delegates worked in large and
small discussion and planning
groups. On June 1 they heard a
presentation on ministry for social
change by Paul Schulze, director
of the Center for Social Change,
Oakland, Calif. He discussed his
strategy and shared impressions
and concerns, the result of a re-
cently completed trip to New Zea-
land and Africa.

Dr. Walter Wink of Union Theo-
logical Seminary, New York City,
led a session on the Bible, demon-
strating a group-study technique
he has developed. Delegates de-
cided to prepare resources for
using Dr. Wink's study method in
local congregations.



INTERESTED PARTICIPANTS consider regional program plans during a con-
ference on lay theological education held at the Thornfield Conference Center,
Cazenovia, N. Y.



DEACONS, assisting at the Eucharist, join the celebrants.

Coburn: 'A Shepherd Serves'

The Rev. Dr. John B. Coburn of New York, President of General Convention's House of Deputies, preached at the two-and-a-half hour Rite II service on June 10, the day before the installation.

Concelebrants were Presiding Bishop John M. Allin, Bishop William F. Creighton of Washington, and Suffragan Bishop John T. Walker of Washington, who all wore white copes and mitres made especially for the occasion. Dean Francis B. Sayre, Jr., of Washington Cathedral was epistoler, and Bishop John E. Hines, Presiding Bishop retired, was gospeler. Six deacons—three men and three women—read the lessons and prepared the Communion.

The Gospel was John 10:11: "I am the good shepherd; the good shepherd lays down his life for the sheep. . . ."

Dr. Coburn based his sermon on this biblical image, saying, "The leader is called to high office for the single purpose of serving his people."

He warned against a leader who would "betray the sheep to save his skin" or one who would "place himself ahead of his people, to take advantage of the position."

A true leader "acts with power for the moral authority is from God. . . . The ground for our unity in our personal, church, and social lives is not common agreement among ourselves but derives from that inner unity of Christ's with His Father."

Dr. Coburn struck on the Gospel theme of service to other flocks and said "moral leadership . . . means calling members of Christ's Body to serve those who

do not know they have a shepherd. . . . It means leadership in feeding the 500 million and more fellow human beings who are slowly starving to death.

"It means never giving up in the struggle for equal civil rights to minority groups, most of whom have no equality either in our country or in our Church. It means persisting in providing education for those fettered by ignorance through birth and who long for truth. It is clothing and housing those who have no clothes and no place to sleep."

Leadership must have followers for as no true shepherd "can ask his people to go where he will not lead, so the people cannot ask their leader to go where they will not follow."

"What we ask of John Allin is what we ask of ourselves—that we may go together where the Good Shepherd calls us—to serve the deepest human needs of those in other flocks as well as in our own, by taking the moral leadership in this Church and in this country to meet those needs."

Following the Eucharist, Dr. John Paul of St. Andrew's Cathedral, Jackson, Miss., gave a 30-minute organ recital of works by Johann Sebastian Bach.

That evening the Cathedral sponsored an Open House to honor the new Presiding Bishop. Presentations included the choir of the University of the South and the D. C. Black Repertory Dance Company as well as *The Christ Tree*, a musical meditation by "The Trees" of the Cathedral of St. John the Divine, New York City.

Recently a group of American supporters, Friends of Cuttington College, met with Executive Council members and Liberian government officials to discuss this financial crisis with the college's president, the Rev. Canon Emmanuel W. Johnson. Canon Johnson said an 84 percent enrollment increase in the past three years brings the present student body to 354. But a large deficit, about \$80,000, prevents the college from expanding

Washington Services

Continued from page 1

Church in order of their consecration.

Applause greeted Bishop John E. Hines, recently retired Presiding Bishop, as he entered the Cathedral accompanied by Bishops William Creighton and John V. Walker of Washington. The Rev. John Stephen Hines was his father's chaplain.

When all were in place, a fanfare of trumpets greeted Bishop Allin's entrance at the Cathedral's west door. He was attended by Bishop Duncan M. Gray, Jr., of Mississippi and Bishop Girault M. Jones, retired Bishop of Louisiana. His chaplain was the Rev. Canon Frederick J. Bush.

Dean Sayre met Bishop Allin and escorted him to the Cathedral's crossing where Bishop Hines greeted his successor and the Rev. John Coburn, President of the House of Deputies, examined him on the duties of Presiding Bishop.

Following the examination, Bishop Allin knelt and prayed for his new ministry before taking his oath on *The Holy Bible*, which Bishop Jones held open to Matthew 20:26-27.

Bishop Allin received the symbols of the Presiding Bishop's ministry and authority, and the people responded, "Amen," to each gift.

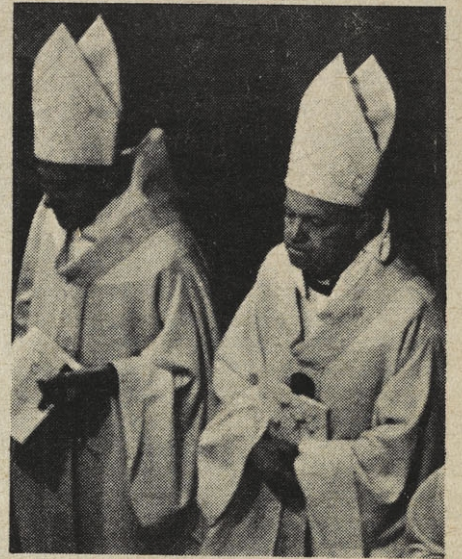
Dean Sayre led the Presiding Bishop to his official seat, and Bishop Creighton spoke the words of formal installation.

Clarie Collins Harvey, national president of Church Women Unit-

ed in the U. S. A., read the lesson. Roman Catholic Archbishop William W. Baum of Washington read a lesson from the Gospel.

Following the inaugural sermon, the Presiding Bishop approached the high altar and led the congregation in the Nicene Creed, using an ecumenical text. This was followed with prayers, ending with the traditional version of the Lord's Prayer and the episcopal blessing.

After the service, Cathedral volunteers hosted a party on the east lawn, and Bishop Allin joined well-wishers for hot dogs, balloons, calliope music, and the warm sunshine of a June day.



MITRE AND COPE of white brocade designated the chief celebrants at the Eucharist celebrated on June 10.



INSTALLATION RECESSIONAL included (rear left to right) Executive Council members the Rev. Rustin Kimsey, Eastern Oregon, and the Rev. Stewart Wood, Indianapolis, and (front left to right) former Council members the Rev. Gordon Gillett, New Hampshire, and the Rev. John Yamazaki, Los Angeles.

Friends of Cuttington College Seek Financial Aid

"In all my church travels I have seldom seen a better example of expressing mission through program," Oscar Carr, Episcopal Church vice-president for development, says about his recent visit to Cuttington College in Liberia.

Cuttington College, the only private liberal arts college of its kind in West Africa, is a training ground for future African leaders. And it is in financial trouble because of its success.

Recently a group of American supporters, Friends of Cuttington College, met with Executive Council members and Liberian government officials to discuss this financial crisis with the college's president, the Rev. Canon Emmanuel W. Johnson. Canon Johnson said an 84 percent enrollment increase in the past three years brings the present student body to 354. But a large deficit, about \$80,000, prevents the college from expanding

staff and facilities, and it must continue to turn away students even though qualified.

Mr. Carr commented favorably on the proposed 10-year development program which college supporters hope will receive Executive Council's endorsement.

"Cuttington is the highest quality cultural institution in Liberia and is a valuable resource to all of West Africa," said Mr. Carr. "While its financial limitations are profound, I don't know of any project in this Church where I can say there is more 'mission bounce for the buck.' I feel it would be a grave error for us to leave [its support] to the Diocese of Liberia, especially at this time when over-

seas missionary dioceses are moving toward self-sufficiency."

A farm on the 1,500-acre Cuttington property helps support the college. Canon Johnson emphasized that the Liberian government, while far from wealthy, contributes what it can. The government recognizes Cuttington's value and the many civic, professional, and church leaders it has trained.

In addition to the organized development effort, individual contributions are urgently sought. Donations for Cuttington College may be made through the Association of Episcopal Colleges, 815 Second Ave., New York, N. Y. 10017.

In this California Town 'Ecumenical' Means Cooperation

Bessie Johnson's son was in trouble—not for the first time. The big black woman sat near the front of the courtroom, bowed in despair. Beside her, holding her hand, was a slight, gray-haired white woman, her kind face sober with concern, a friend who would help Mrs. Johnson hold the rest of her fatherless family together.

The late Mara Moser of Pasadena, Calif., was that friend. She was concerned about those forgotten ones who had a family member in prison. She began to visit them and to find out their needs. She asked others to help, and before long Pasadena church groups became interested.

In 1961 the Ecumenical Council took over the rapidly growing enterprise. Besides the visitors it now includes a mothers' club, nursery school, and thrift shop, as well as an emergency food shelf, tutoring service, summer camp scholarships, and Christmas projects. It helps any low-income family in trouble.

Three-fourths of the members of the Friendly Visitation Commission are from Council congregations and the rest from families served. The Rev. Charles Milburn is executive head of the Ecumenical Council and chairman of the Commission. Two staff workers—Marge Benke (white), head administrator, and Anne Penn (black), her associate—have deep empathy for those in trouble. Their modest salaries indicate their work is largely a labor of love.

The visitors are the program's prominent feature. Theirs is a true Christian concern for their adopted families; they call in person or by telephone, provide transportation to jails, hospitals, markets, and doctors' offices; they are liaison between home, school, welfare agencies, and probation office. Before adopting a family the visitors attend orientation sessions, learning of local resources available and the importance of being sensitive to feelings as well as to more obvious needs.

Mrs. Moser's Orange Grove Friends' Meeting offered its facilities to the nursery school and mothers' club five mornings a week. This year an average of 34 mothers attend each day. The Pasadena Adult Education Program provides teachers for sewing, cooking, and crafts. A weight clinic is a popular feature. Qualified persons lead daily discussions on child care, nutrition and health, family finance, planned parenthood, and other subjects. The mothers give puppet shows, have compiled a cookbook, serve luncheons to church groups, and have rummage sales and an annual bazaar to raise funds for craft materials and recreational trips.

In 1968 Grace Methodist Church gave the small house it owned next door to the Friendly



THE ECUMENICAL COUNCIL'S Co-op Nursery School holds a Christmas party. Patty Casso (rear) holds back children as a small boy hits the pinada.

Herb Shoebridge-Pasadena Star News Photo

Visitors for a thrift shop. Recently the parish donated use of an old garage for a work and storage area. Church Women United knew poor people need food and established an emergency food shelf at the thrift shop.

Children of minority races are often dogged by failure, sometimes becoming delinquents, so the Friendly Visitors organized a tutoring service.

Christmas is a great day for the Friendly Visitors. Open hearts and pocket books last year gave 232 families proof of the good will of Christ's birth.

Housing, one of the nightmares of the poor, is especially difficult now in Pasadena because new freeways are displacing hundreds of low-income families. The Commission has appointed a committee to act as liaison between landlords and tenants.

Members of the Friendly Visitors do not wait for the great social change they hope for. They begin with individuals in need and try to carry out Christ's command to feed the hungry, clothe the naked, and visit the sick and those in prison.

—Margaret Allen



THE MESSIAH LUTHERAN CHURCH provides a summer tutoring program for youngsters.

Norm Denton-Pasadena Star News Photo

QUIZ AND QUESTIONS

Quiz

- 1) What does Kathryn Waller say is the most controversial issue of the Church in the 1970's?
- 2) John Allin is the Episcopal Church's.....Presiding Bishop.
- 3) What three subjects does Alfred Vail suggest as appropriate Bicentennial discussion starters?
- 4) What is a "Vinegar Bible?"
- 5) What impressed John Quincy about a service he attended at St. Philip's, Charleston, S.C.?
- 6) The National Cathedral in Washington, D.C., recently received a.....for a stained glass window.

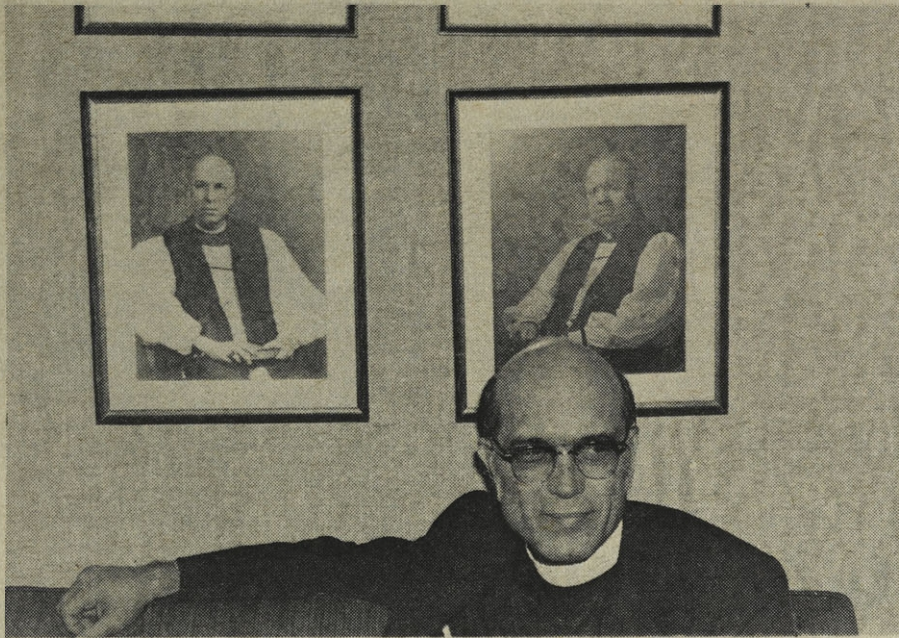
Questions

- 1) How might people participate in a voluntary missionary society (page 14)? How do you define a missionary?
- 2) How might your parish go about breaking down

the barrier between "secular" and "religious" work (page 21)? What connections can you see between a board meeting and a worship service?

- 3) Discuss how world hunger (page 8) affects those of us who are not directly affected.
- 4) Discuss the implications of Will Campbell's quote (page 14) on attitudes about minority groups in our society.
- 5) Discuss the difference between independence and interdependence in light of Alfred Vail's comments (page 9) and plans for Bicentennial celebrations (page 11). What does Christianity have to offer to this debate?
- 6) Would a group in your parish start a discussion on white Christian beliefs compared to American Indian beliefs based on the thoughts in Vine Deloria's book (page 22)? Discuss Reviewer Martha Moscrip's comments on pilgrimage.

Answers to Quiz
1) The Peace (page 17); 2) 23rd (page 1); 3) sex, pollution, and religion (page 9); 4) a 1717 Royal Bible with a misprint in the "Parable of the Vineyard" (page 10); 5) the sermon was only 20 minutes long (page 10); 6) moon rock (page 18).



THE BISHOP'S GALLERY of pictures in Mississippi will soon get an addition when Duncan Gray, Jr., joins his father (left), the sixth diocesan, and Presiding Bishop John M. Allin, whom he succeeds.

NEW GRAY FOR MISSISSIPPI

Inevitably, like moves on the chess board, moves within the Episcopalate beget other moves. A man is elected Presiding Bishop, so someone must take his charge in order that he can shepherd a larger flock. In the case of Presiding Bishop-elect John M. Allin, the next move on the chess board falls to one Duncan Montgomery Gray, Jr., consecrated May 1 to be Bishop Coadjutor of Mississippi and installed as diocesan on June 1.

Many may well sympathize with the bishop who must move into an office vacated for a higher post, but in Bishop Gray's case, history offers a more ironic challenge. It was also his father's chair.

The late Bishop Duncan M. Gray served as diocesan from 1943 to 1966 and ordained his son Duncan to the priesthood in 1953. Though father-son bishops are not unique in the Episcopal Church, they are rare, particularly within the same diocese. In Mississippi two William R. Greens, grandfather and grandson, both served the diocese in the last century.

Bearing a striking resemblance to his father, 48-year-old Bishop Gray is a quiet, unassuming man who speaks with a mild accent, his heritage as a life-long Mississippian, excepting the few years spent in earning an electrical engineering degree from Tulane University and then working in New Orleans.

His father was "particularly interested in the pastoral relation with his clergy." That and improvement of black-white relations in Mississippi will be Bishop Gray's top priorities.

"A bishop is the pastor for oth-

er clergy. The role of the parish priest is so uncertain, so confused for many people today, perhaps this role of pastor to pastors is more important than ever before," he explains.

The issue of civil rights looms heavy above the new bishop's head. It was, of course, an issue in John Allin's election in Louisville last fall. Black and white churchmen alike were wary of the symbol which Mississippi projects to the world at large after the often bloody racial incidents of the 1960's.

Bishop Gray was a chaplain on the University of Mississippi campus in 1957-61 during the time when James Meredith created world headlines by enrolling in an all-white school. He supported James Meredith's position, and his sermons on behalf of racial justice were published in state newspapers.

"People don't know what is going on in Mississippi today," he challenges, speaking strongly against a stereotype of bigotry which he feels is unfairly applied to the diocese and its people. "Nobody is claiming a perfect record. Many, many things have been left undone. Whether you believe it or not, there's still a belief in integration here. We still hold up an integrated society as an ideal."

"I think Mississippi really has an opportunity to salvage the good in present relations between blacks and whites and to build on it for many reasons. One is the cultural gap. Things that happen in other parts of the country are slower to get here, so we can avoid mistakes made elsewhere."

Contrary to some of the rumors

ST. MICHAEL'S ASKS REBUILDING FUNDS

A disastrous night-time fire on April 18 destroyed the dormitory of St. Michael's Farm for Boys in Picayune, Miss. Everyone escaped safely, but five boys lost all their belongings.

Operated by the Congregation of St. Augustine, a monastic teaching order for men, the farm had plans for a new dormitory, but it will not be completed for

some time.

St. Michael's is launching an emergency appeal for \$18,000 to provide temporary housing for its residents. Any contributions will go directly to the building fund. Interested persons should mail gifts to St. Michael's Farm for Boys, Drawer 640, Picayune, Miss. 39466. Contributions are tax-deductible.

which clouded General Convention, Mississippi has had black priests. According to Bishop Gray, two are now resident as retired, non-active clergymen, and one or two others came and "left for greener pastures, understandably so."

He says forthrightly, "Getting black clergy in Mississippi is going to be a number one priority as far as I'm concerned. And it's not just the top priority in my own mind. We have a Commission on Ministry to Minorities, and at the top of its list is a black priest in Jackson [the see city]. It's not easy to attract a black priest to Mississippi, and, of course, what we need to do is raise up one of our own."

Money is a factor, he says, "because the salary they're talking about is higher than many of the clergy salaries in Mississippi." But

he continues, "We're just going to have to find some money."

Bishop Gray differs from Bishop Allin, and probably from his father, in that he favors ordination of women to the priesthood. At present no Mississippi women are in seminary, but the bishop voted in favor at the Louisville General Convention.

"I think I can thoroughly sympathize with people whose objections are visceral. I must admit if I were a lay person, I'd rather have a man as my rector. I am not free of that prejudice. But the point is that what I like is not the standard for what's right and wrong," he says with a smile.

Bishop Gray is married to the former Ruth Miller Spivey. They have four children.

—Babs G. Zimmerman



TORNADO

April 3rd was an ordinary day in Louisville, a day with just a touch of spring.

Suddenly, a funnel of racing wind ripped into the crowded city, leaving a ten-mile swath of death and destruction.

Other tornadoes tore through other communities of mid-America, tearing apart buildings and people.

The Presiding Bishop's Fund for World Relief was able to send clothing, cots, blankets and food to some of the hurt and homeless—through Church World Service. Presiding Bishop's Fund emergency grants went promptly to the worst-hit dioceses—Lexington, Alabama, Atlanta, Northern Indiana. And the Fund stands ready to help in other areas, if asked.

No one knows when the next tragedy will strike. Or where. But the Presiding Bishop's Fund will be there, if you will back us with a check or money order.

Now.



here is my contribution to:
**The Presiding
Bishop's Fund
for World Relief**

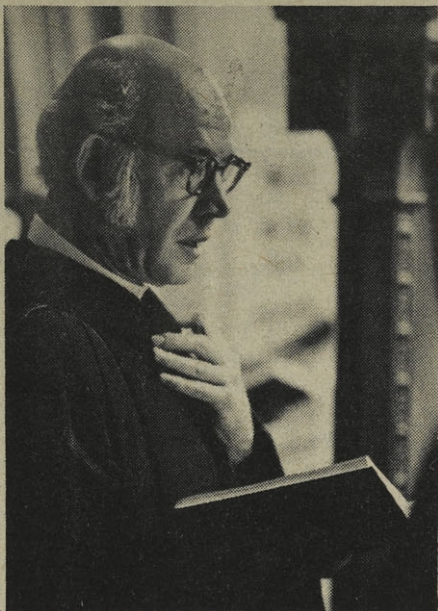
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(Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.) Contributions are tax deductible.

E-7-74



PHILADELPHIA SEMINARY GIVES LAST DEGREES

After May 17 Philadelphia Divinity School becomes part of the newly-formed Episcopal Divinity School, Cambridge, Mass., following a merger with Episcopal Theological School there.

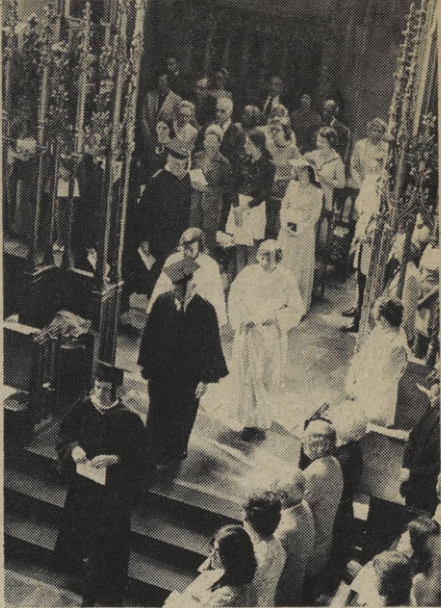
The May graduates—15 men and two women—received the last M.Div. degrees given by the 117-year-old institution. The two

women, Alice Mann and Flora Keshgegian, who graduated with honors, were PDS's first and last alumnae.

Townsend Munson, president of the PDS Board of Trustees, presented the degrees. Dean Edward Harris gave his last PDS graduation address; he will continue as dean of the new school.

REMEMBRANCE OF THINGS PAST seems reflected in Dean Edward Harris' thoughtful face as he prepares to address PDS' final class.

FOR THE LAST TIME a procession winds down the aisle of Philadelphia Divinity School's chapel to mark the beginning of graduation ceremonies.



Photos by J. Martin Natvig

Committee Makes First Community Grants

The Community Action and Human Development Commission (CAHD) approved a number of requests for grants or emergency funding when it met in May.

CAHD is a unit of Mission Service and Strategy, an umbrella agency approved by the 1973 Louisville General Convention for ethnic and empowerment programs. Staffed by Howard Quander and the Rev. Earl Neil, CAHD carries on the Church's outreach programs that were formerly in the General Convention Special Program. Its 1974 funding is \$650,000.

Before making decisions at the May meeting, staff and subcommittees had studied all applications. They made the following

grants around the country:

In Education—\$10,000 grant to Uhuru Sasa School, Brooklyn, N. Y., subject to positive field appraisal; \$40,000 to the Children's Education-Communications and Cultural Institute.

Under Economic Development: —\$5,000 emergency grant for fertilizer and seed to Andamule, Inc., Manson, N. C., plus \$10,000 loan collateral; \$10,000 to Lowndes Wood Products, Inc., Letohatchee, Ala., for staff supplement; \$10,000 plus \$5,000 matching grant to Freedom, Inc., Bookshop Boutique, Youngstown, Ohio, to move to a better business location; \$2,000 emergency grant for seed and fertilizer to Rural Farmers Cooperatives, Forest Home, Ala.,

plus recommendation for feasibility study for further assistance; \$30,000 plus \$10,000 matching fund grant to Pyramid Press (Black Youth Organization), Newark, N. J., to sustain activities of Chad School; \$10,000 plus up to \$5,000 matching grant to Aquarius Food Cooperative, New York, N. Y.; \$15,000 plus recommendation of staff contract for team services to Agricultural Teams, Ithaca, N. Y.

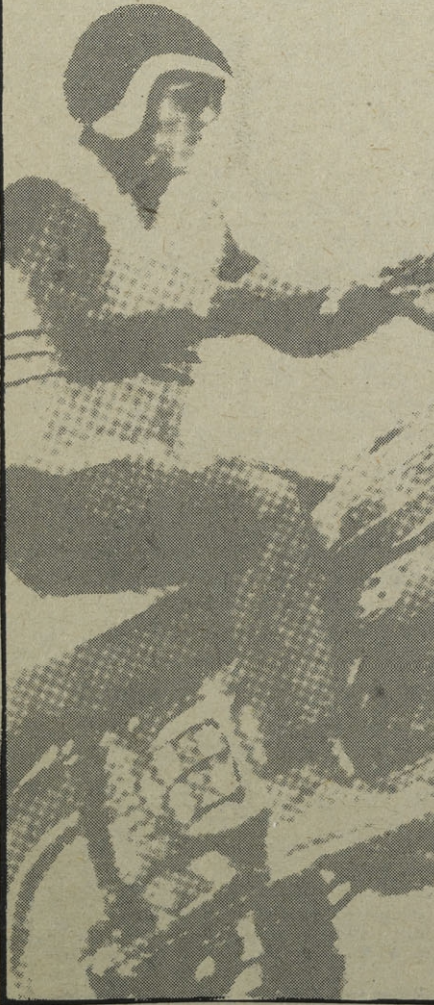
The Commission heard from the Experimentation and Research subcommittee that \$10,000 emergency grants had gone to the Federation of Workers' Associations on Equal Employment, Little Rock, Ark., and the Northwest Labor and Employment Law Of-

fice, Inc., Seattle, Wash. A \$3,000 emergency grant to the African Youth Movement for Liberation and Unity, New York, N. Y., was supplemented by an additional \$9,000.

Under Training and Culture—\$9,000 to Community News Service, New York, N. Y.; \$8,500 to the Greene County Broadcasting Center, Inc., Eutaw, Ala.; \$5,000 plus up to \$10,000 matching grant to the Community Communication Foundation, Inc., Buffalo, N. Y. The Commission agreed to become a contributing member in the Museum of Afro-American History, Boston, Mass., in the amount of \$300.

All matching grants are available until November 30.

Have You Noticed?



There was a knock on the front door. Out of the darkness a woman stepped across our new threshold, into the shambles of moving-day. "I thought you might be too tired to cook tonight," she said, holding out a fragrant basket. Hot roast chicken. Home-baked rolls. Steaming coffee. Cherry pie. . . .

Sometimes there's peace—quite suddenly! Sometimes in the middle of July and for no good reason, It feels like Christmas for days on end! Doing the dishes or riding the subway, All at once you glimpse the Manger, And just to breathe is miraculous!

Odd how the pieces fall together then, The gears mesh, the visions focus. Never, it seems, am I the instigator, But always a kindly word, a friendly stranger, Always an unexpected reaching out of love— And suddenly it's Bethlehem!

I watched the small green motorbike, zig-zagging up the grassy hill behind our old farmhouse, its stridency violating the peaceful April morning. Irritably I turned my back on the din and bent to pull some more weeds. Moments later the bike screeched up the drive, scattering pebbles like buckshot, and skidded to a halt where I knelt grumpily among the irises. "Here!" said its helmeted young cavalier breathlessly, holding out his hand. "I picked some wild violets from the hill for you!"

by S. Scott Ralston

The Townsends build a house with a little help from their friends

At first it was to be our sanctuary far from crowded suburbs, parish demands, and even friends. We needed an escape, a place to revive from the stress of city life—to come close to the earth—to take time together as a family. We bought 25 acres in West Virginia to begin a dream that was to grow beyond our expectations.

The first summer my husband Martin, rector of St. Christopher's, New Carrollton, Md., and our parish choir director built a small shelter deep in a hollow, and I built a crude stone fireplace next to the streams. Later we added a picnic table and outhouse. In the summer and autumn of 1973 we had a camp area visited by approximately 100 parishioners and friends.

Our first experience in making friends with the land was so positive, we decided to build a year-round house. When we expressed our thoughts to our parish friends, we found many people with similar dreams who were eager to lend their knowledge, time, and talents to make ours become reality.

We discovered an electrician, a glazier, a county lineman, carpenters, a part-time carpet salesman, a drywall expert, rocket experts, executives, career women, housewives, and students all entering our lives in a way we never knew from our earlier life together at St. Christopher's. We knew basically what people did in their day-to-day life and work, but see-

ing it put to use high in the mountains of West Virginia in rough, un-luxurious surroundings added new dimensions to our corporate life.

We extended an open invitation to parishioners to join us in our project. The response was incredible. In July, 1973, people began their trek to our land, which we had named Slate Run. As many as 48 people—from newborn infant to a couple in their 50's—at one time camped in our hollow.

Martin had become architect, contractor, plumber, and general all-round hustler (all with no experience). In order to obtain financial backing from the local bank, we needed a certified contractor to help us. As fortune would have it, our nearest neighbor in West Virginia was a contractor, and he agreed to be our general advisor and agent with the bank.

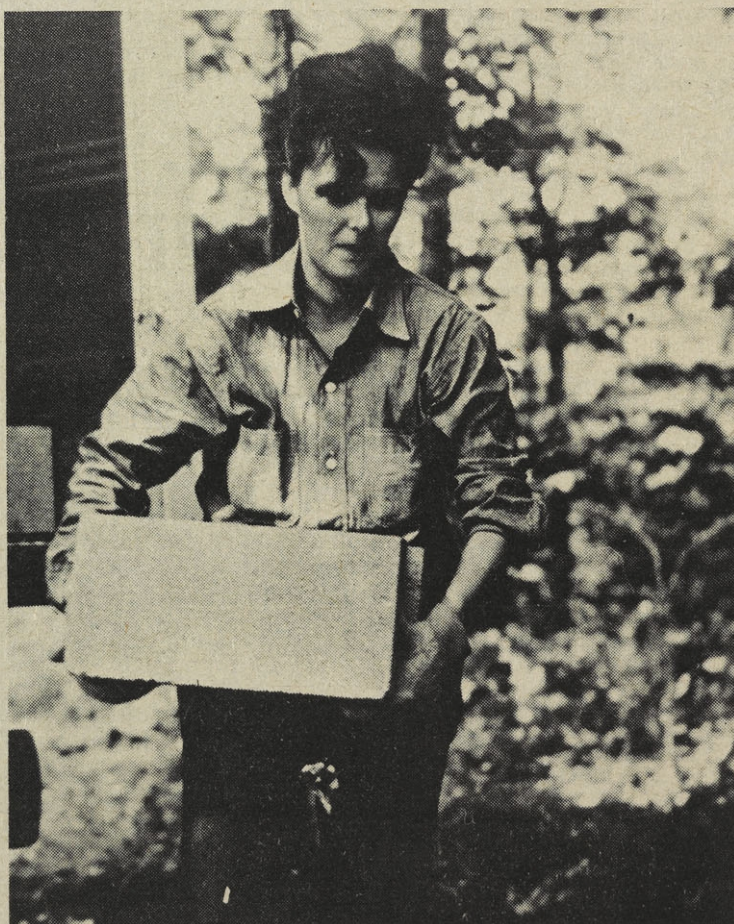
The site was high on a mountain ridge, overlooking a series of six overlapping hills. Martin's design was a modified A-frame—1,050 square feet total, with a sleeping loft, kitchen, bath, and two small bedrooms and a living-dining area with circular fireplace, 22-foot cathedral ceiling, and floor-to-ceiling glass front.

To build this took blood, sweat, and eight months. We shared varied experiences: the slipping of the first 22-foot A-frame upright, all 300-and-some pounds of it, onto a friend's back, luckily causing no broken bones—the sheer muscle power to raise the roof panels in place—working far into the darkness under torch-light—nailing shingles in the pouring rain—hoisting beams in place with combined determination and frustration—quenching heat and thirst with cases of beer—bathing in a laundry tub behind the shelter—cooling off with the neighbor's hose—late night dinners around the campfire—sticky-faced children bedded down in tents and camper trucks—late night music of guitars, banjo, and dulcimer—exhaustion—early morning smells of bacon and eggs—and the hike up the steep hill to begin yet another day of work.

Personal learnings made this experience so important to me. At first the land was to be an escape from the pressures and demands of many. Simply, I did not want to share. When so many came, I felt fears of what I would lose. But as the difficult task of building evolved, our sanctuary grew from private to shared without a feeling of loss. Instead, stripped of our citified sophistication, working together on a basic task close to the earth, we shared within our sanctuary a great feeling of love, admiration, and trust.

Now when we visit our mountain home—sometimes alone, sometimes with friends—we find significance in such ordinary things as the ridge beam, the shingles, the glass windows, the electric outlets—for they all have become symbols of people who joined us in giving substance to a dream.

"I'll let you be in my dream if I can be in yours."



by
Barbara Townsend

Photos by
Martin Townsend



The Townsend Family





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:

In your last column, you discussed annuities. Are there any death benefits, and just how do such contracts differ from life insurance?

ANSWER:

Where most life insurance policies have a fixed, level death benefit, annuity contracts do not. If you purchase an annuity contract, where the payout date—for example, age 65—has not yet been reached, then the cash value (in general, the total premiums you have paid, plus interest) will be paid to your beneficiary at your death. If the annuity has begun to pay an income to you, then the only benefit payable at your death would be the remaining installments or their value, if any, under the contractual arrangement chosen. For example, let's say that you are now age 45, and purchase a \$10,000 Straight Life Insurance policy and an annuity to pay you \$100 per month beginning at age 65—and that you pay premiums annually on each of these. If you die at age 55, the Life Insurance policy would pay your beneficiary \$10,000, while the annuity would pay an amount equal to premiums paid plus interest. If you die at age 67, the life insurance policy would still pay \$10,000, but the annuity might pay nothing, or \$100 per month to your beneficiary for several more years, or perhaps \$12,000 or more in cash, depending upon the annuity payout arrangement chosen.

QUESTION:

Wouldn't I come out better by investing in securities or just putting the money in the bank until I retire, rather than buying an annuity?

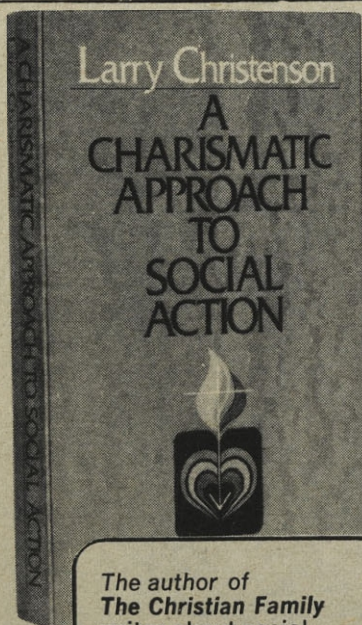
ANSWER:

You might, but it is hard to know. The big "plus" for the annuity is that it is absolutely guaranteed. You don't have to worry about fluctuations in stock prices or dividends. You know the amount of income you will have and that it will come to you regularly. Furthermore, you cannot outlive the annuity income, no matter how long you may live. Finally, your annuity income is worry-free, because you transfer the money management and investment problems to the insurance company.

Have you a question?

Send it today to:

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



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EDITORIAL

THE ALLIN YEARS: SIGNS AND HOPES

Presiding Bishop John Allin's installation sermon and subsequent press conference in Washington, D. C., in early June (see page 1) provide some insights into the priorities of the man who will lead the Episcopal Church for the next 12 years.

They seem sound: reconciliation in a Church and country divided by the events of our immediate past history; reflection after a time of vigorous—and often frustrating—activism; and developing strong relationships in a depersonalized society.

Major addresses by both the Presiding Bishop and Dr. John Coburn, President of the House of Deputies, contained references to a continuation of the Church's outreach to those in need. Bishop Allin praised the courage of former Presiding Bishop John E. Hines and spoke of a secular society in need of the Church's teachings. He apparently has no intention of posting signs which say "Salvation—only baptized, white, male Episcopalians need apply."

Use of the trial liturgy for the Eucharist and participation in the installation ceremony itself gave flesh to the call for outreach. The installation ceremony was visible testimony to the many sorts and conditions of Christians—blacks, whites, Asians, males, females, lay, ordained, Protestant, Orthodox, and Roman.

Perhaps that ceremony and the recognition of "people out there" who are in need was the best monument to the Church's growth in past years. Perhaps the Church, having scratched the surface of the endless possibilities for spiritual growth and variety, can never go all the way home again. We hope so.

And we hope the leadership of Bishop Allin and the followership of Episcopalians will avoid the negative sides of all the coins of Bishop Allin's intentions.

Reconciliation can become a euphemism for a quiet-means-good system of benign neglect. Reflection can disintegrate into a we'll-form-a-committee-and-study-it *modus operandi*. Leadership by relationship can deteriorate into a closed circle of like-thinking people who respond only to each other.

With a little help from his friends and flock, Bishop Allin can avoid those pitfalls. We think he can. We hope the rest of us will. —The Editors

Looking ahead...

Continued from page 1

ships in the church family: "There is usually one member of every family who likes to slam doors. The family can usually put up with one of those. But it's nice sometimes to ask them to go out and sit in the yard so the family can get some rest."

Rest and reflection were other elements in Bishop Allin's reconciliation plans. "We're a work-driven people, and it's a tragedy we can't just sit down with each other and talk," he said at the press conference. He hopes this will happen both in the Executive Council and in the House of Bishops where he said bishops need time to adjust to "this new guy, this new horse. And to give me a chance to get in harness."

Bishops, he said, need to talk among themselves. "We don't get bishops from anywhere but the laity. They're remarkably like you and have some of the same virtues and faults. Communications can be as awkward in the House of Bishops as elsewhere in the Church."

In his sermon, Bishop Allin cautioned churchpeople to "stop and see what God is saying to all of us."

Unity was another theme. "Full communion is certainly a goal, but let's not let it stop us from doing things that are easy. There are other ways to say our prayers together. When we find ourselves working together under the burden of the heat of the day, we will find ourselves praying more together."

Bishop Allin hopes for stronger, more active relationships with the Canadian Church and the Anglican Communion. He said he sees no

lack of interest nor any obstacles. "Perhaps greater commitment is all we need."

In answer to why Rite II of *Services for Trial Use* was used at the opening Eucharist, he said, "We are doing what the Church asked us to do, trying out the service to see how it works on such an occasion. We won't have this opportunity again for another 12 years."

Bishop Allin plans to attend this month's meeting of the Standing Liturgical Commission to share his thoughts and opinions. "I love the old book, but there is a need for greater variety and flexibility," he said.

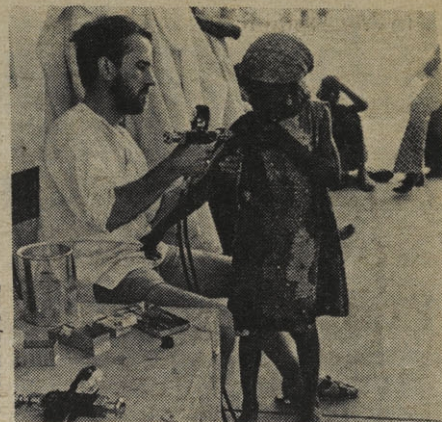
Decentralization of the Church's decision-making power, Bishop Allin said, is "absolutely necessary. And I'm not talking about states' rights but involving more people in the decision process. The Church has to be stretched out—strengthened across the land."

Asked to comment on the possibility of ordaining women to the priesthood, Bishop Allin said the question is secondary to how the Church handles this kind of issue. "We have to answer the questions: Do we need more priests? Should women share the ministry? We may have to go ahead and do it to see if it is right. Given time. . . I think it may come about."

"I was a hard-nosed opponent at first, and I can still get emotional about it, which makes me wonder to myself."

Bishop Allin said he needs to learn more before he talks about specific programs. "In our relationships we will develop the specifics."

—Judy Mathe Foley and Janette Pierce



DR. DOMINIQUE BENEZECH, French member of Church World Service Mobile Medical team, vaccinates a Tuareg child.

SIX-YEAR DROUGHT PERILS AFRICA

So much of the world is hungry. Not just a "Wow, would a hoagie taste good" or a "Can I have my soup now" kind of hungry but the kind Church World Service (CWS) workers find in the African countries where rain hasn't fallen for six years, the kind of hungry most Americans find hard even to imagine.

John Otto of CWS introduces one of the world's hungry children as he saw him in Niger: "He's a type of child hard to describe to someone who's never seen him or one of his unfortunate brothers. His whole thin body seems to be of such fragility that in picking him up, surprised at his lightness, you do so very gingerly, afraid of breaking something, as you would an eggshell. His protruding ribs and caved-in stomach seem to testify to what he hasn't experienced. But it's really that drawn, old-man face, its expression and the mournful, cautious eyes that he slowly rolls at you, showing their whites, exposing and testifying to what he has experienced. I wonder how this one little person, with one glance, can convey so much."

Mr. Otto also speaks of evacuating 2-year-old twins, weighing eight and 10 pounds each and suffering massive intestinal and respiratory infections. Children such as these—and their mothers—are dying in Ethiopia alone at the rate of over 1,000 a week.

While the drought in the central African countries of Chad, Mali, Mauritania, Niger, Senegal, and Upper Volta is destroying the ecological balance of man, beast, and nature, emergency short-term feeding programs may help some people to survive.

The Episcopal Church, through the Presiding Bishop's Fund for World Relief, is working with CWS, supporting its efforts. Not only is food immediately needed, so are long-term programs for agricultural and water resources development as well as restructuring of the social patterns of the nomadic Tuareg people whose way of life has been destroyed by the drought-induced loss of livestock.

At their May meeting, the directors of the Presiding Bishop's Fund stated: "We believe that an urgent appeal should be placed before Episcopalians, assuring them that no response would be too great for this emergency. . . . We trust that all of us in CWS can work together in the name of our Savior. . . for total commitment to saving as many lives as possible."

For further information or to contribute, write: The Presiding Bishop's Fund, 815 Second Ave., New York, N.Y. 10017.

A modest proposal for a revolution around Franklin's stove, 1974-1976. Pull up a chair, join the group.

Dear Henry,

I am writing to you with the hope that your readers will look over your shoulder as you read this letter and take part in a short review of three subjects classically forbidden for polite living room or parish discussion—politics, sex, and religion. Perhaps you'll feel this is the appropriate time to focus attention on the political-sexual-religious revolutions of 1974-76 so half our friends won't let it pass by as did the Tories of 1776.

Near Ben Franklin's stove is a good place for the discussion. The stove is located in the living space where women gather with the men. Children are welcome there. The elderly can sit in rockers close by and add their wisdom. The stove is also built to warm tea and biscuits.

The Franklin stove's sturdy body does not have the hungry profile of the pot-bellied stove located in the country store where men gathered to spin a yarn in the midst of plenty. It provides a scene for visions of the future based on the shared experiences of a representative cross-section of our culture, visions that might reflect the primitive wisdom of Ben Franklin himself without regressions into nostalgic horse-and-buggy solutions to the ecological problem in the revolutionary times of the space age.

Ben Franklin was interested in the three forbidden subjects—as are most human beings whether they admit they are. Between Franklin's revolutionary time and the critical turning points of the near future, we've passed through an age in which we could afford to be polite in the living room and the parish and forbid these topics.

The price of avoiding these issues is too high. Manners to the contrary, the subjects are on the agenda. And for God's sake and for the sake of our children and children's children and their lives, liberty, and pursuit of happiness, we can no longer surreptitiously handle them.

I do not intend the remarks about Franklin or his stove to pull us back in time to the Revolution of 1776. But three concepts that applied to Franklin's stance and style back then are critical concepts we need to clearly understand and build into the steering mechanisms for the future. They are:

INTERDEPENDENCE———In Politics
GENERATIVITY———In Sex
CARE———In Religion

You and I know Franklin used his energy and resources to become free (i.e., independent) from George III of England, but we forget that Franklin was practical in politics and not *independent*, rather *interdependent*. Some historians think Franklin's recognition of the possibility of political trade-offs with France may have been the most important single factor that discouraged the British during the end of that war. Interdependence was a creative and strong attitude to hold when helping to steer the ship of state in 1776.

Now Ben's sex life, what we know of it, was more open than some and therefore open to negative criticism by those who would spend their time in that pursuit. We might find more help in focusing today on a sexual characteristic that could not have been defined in those

pre-Freudian days of 1776: Erik Erikson's term, *generativity*.

That term helps us understand human sexuality and character in personal terms, not in the narrow limits of sexual acts and family trees but to the broadest understanding of lifestyle. Franklin lived a life that was generative—beyond his own needs and appetites, relating himself to himself and to a larger social world. Franklin was interdependent in politics but generative in sexuality.

Religion was not Franklin's strongest suit, but he was a man who cared. He cared not only for people around him and people in the larger political sense, but he was prudent in this care of the things of the world. His inventive mind led him into many enterprises that proved helpful to the people of his time and long after. We have his stove to sit around.

I would link this concept of care to his name as a basic religious stance that will be helpful in the discussion of religion at this time in history. The institutional Church is being challenged or abandoned by many in a generation which faces the Revolution of 1976. We could join Ben Franklin at the working level of care for others.

Can we gather a group around Ben Franklin's stove to discuss the forbidden subjects? I'll make the suggestion and depend on you and *The Episcopalian* to gather together the discussion group.

If we can allow the temperature to rise a few degrees and let the glow of the flame light our hearts, maybe we and our Episcopal friends will pass through the revolution that surely lies ahead. The Tory-minded of 1976 have no place to go this time. The world itself is in the revolution. I don't suggest we sit around the fire for long, but let's take heart together with our friends and families. Then let's move onto the world's commons to move people past the fighting and restore them to the green.

The battle has long been underway. It has moved beyond Boston Common, Concord, and Lexington to the oil fields of the East and the near Southwest. The smoke from the first volleys at Donora was deadly only a few years ago, its smothering pollution hovering over nearby Pittsburgh. Even with this warning, neighboring London made its own deadly smog; Tokyo and Los Angeles followed without heeding the signals.

Clouds of our own making have become the Lord's signs of these times, and our pillars of nuclear fire threaten to lead us into an apocalyptic holocaust of wars and famines on such massive scales that hardly the earthworm and amoeba will be left to set things right on Earth.

Studies of the planet Earth and the many satellite perspectives since Sputnik have made it impossible for rational human beings to ignore the world as a common with possibilities for common wealth and common health. At the

same time these events gave us a hell on earth and the doomsday crisis.

Solutions to some of the problems seem beyond human management, but the local skirmishes must be fought by the Minute Men and Women of 1976. We may also be amazed to find that small local actions really seem to control the grand actions that bring weal or woe to the commons. For example, just a few men involved at the Watergate, and the nation's economy almost shakes to pieces. An Arab hand on the oil spigot, and the style of autos changes.

Some of the wisest sages of our time advise that the only possible entry point for the reversal of space-age ecological problems is at the local level where we can begin changing conventional attitudes. This is not avoiding long-range planning or global strategies for survival, rather a plea for every rational being to become involved in a revolution that could save life on this planet. I believe this begins to shape an important task for the Church in the next few years.

Our belief systems are inextricably intertwined with how we feel about the only world we live in and with what we do in managing the affairs of that world. When we believe in God, we obey His will.

One of the early heroes killed in this present revolution, Dietrich Bonhoeffer, said, "Only [that person] who believes is obedient, and only [that person] who is obedient believes." Now, that phrase did not come from Ben Franklin but does make that uncommon good sense he had about things.

I propose three evenings of discussion around Franklin's stove with three possibilities for discussion:

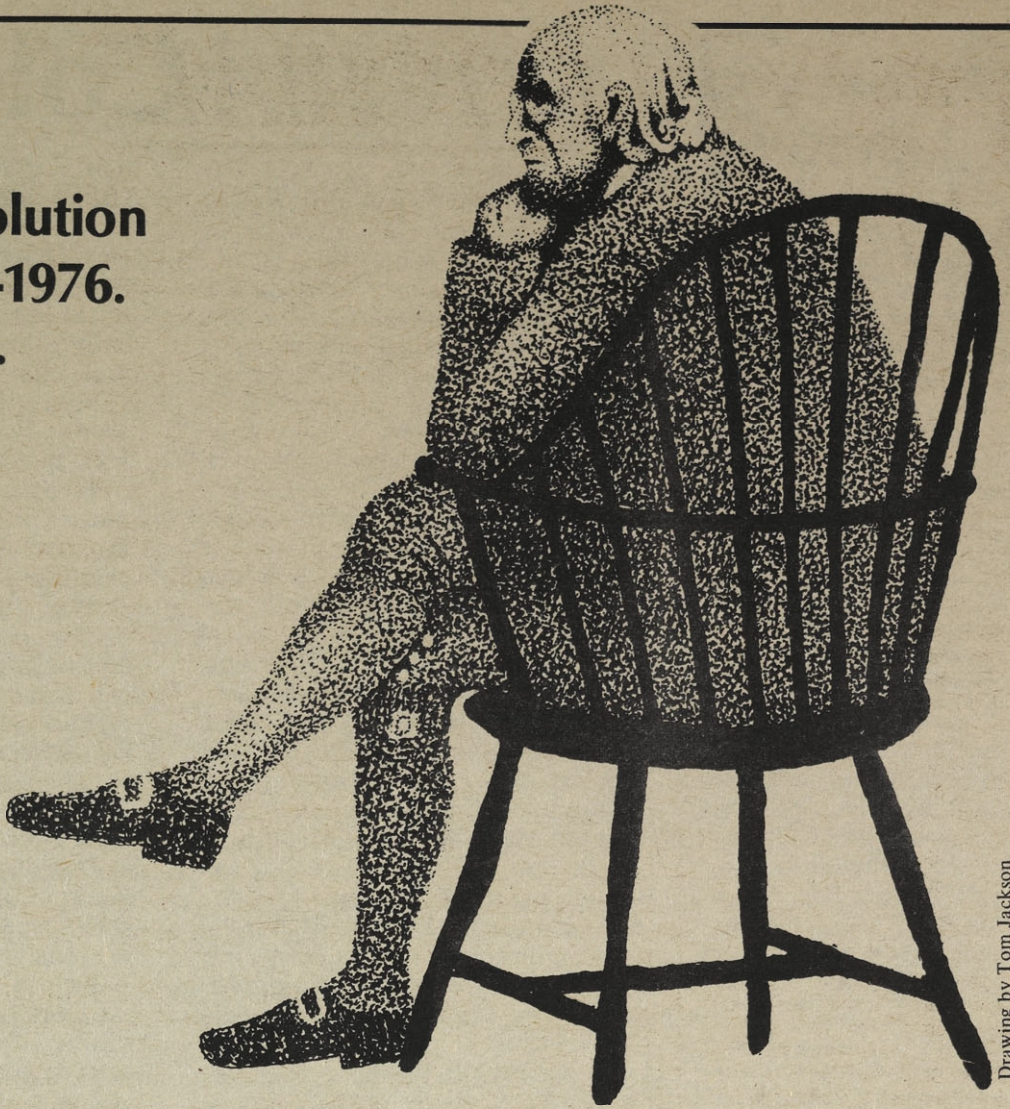
- 1) *Interdependence in Politics* as opposed to independence.
- 2) *Generativity in Sex* as opposed to "do your own thing."
- 3) *Care in Religion* as opposed to pride (i.e., hubris).

Remember, I chose the Franklin stove not just to get at the current revolution theme but also to raise the concept of care.

Fuel for the stove, when cut, makes an impact in the forest that can be replaced by the generation which cuts it. Atomic fuel and atomic waste have an impact that lasts "forever" (i.e., over five generations). Therefore, Franklin's stove and the atomic stove care for one generation.

What is above this world is, in the Gospel, intended to exist for *this* world; I mean that not in the anthropocentric sense of liberal, mystic, pietistic, ethical theology but in the biblical sense of the Creation and incarnation, crucifixion, and resurrection of Jesus Christ.

Sincerely,
Alfred Vail, rector
Church of the Redeemer
Cincinnati, Ohio

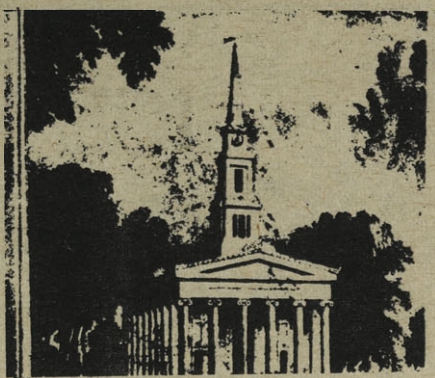


Drawing by Tom Jackson



J.J. Barton/The Franklin Institute

Colonial Churches:



St. Mark's Church In-the-Bouwerie
New York, N.Y.

Dates from 1795

The Rev. David Garcia, priest-in-charge

Communicants: 200

St. Mark's Church In-the-Bouwerie is a landmark, a living parish and a history of New York City in microcosm.

For over 300 years a house of worship has stood on the land St. Mark's now occupies. The first church in the *bouwerie*—a Dutch word meaning cultivated farm—was a small native stone chapel erected by Peter Stuyvesant. Built on his own estate, it served his household, his neighbors, and their slaves who could not make the trip through the heavy forest to the church in New Amsterdam Village, below present Wall Street. Eventually the Dutch Reformed family services were discontinued.

The present building was begun in 1795 over the site of the original chapel. It was dedicated in 1799 by Bishop Samuel Provoost, first Bishop of New York.

As the countryside changed, so did St. Mark's plain, box-like structure. Its simplicity was embellished with decorative balustrades, a steeple and clock, and a fancy iron fence to accommodate the well-to-do New Yorkers who worshipped there.

As the affluent moved away, St. Mark's changed again and welcomed the rich mix of black, white, Hispanic, and Eastern European parishioners it serves today.

The bust of Peter Stuyvesant at the entrance to the churchyard calmly surveys changing times at St. Mark's: the 1920's when Isadora Duncan danced on the altar, the 1960's when W. H. Auden attended early services in his blue carpet slippers, and the 1970's when a chancel flag announces "*Libertad*" opposite a black fist which pledges "No Peace Without Freedom."



Old Trinity
St. Mary's City, Md.

Dates from 1638

The Rev. Kenneth F. Innis

Communicants: 200

In 1634 a group of English settlers, determined to leave Europe's religious strife behind, arrived at St. Mary's City to establish a colony where Roman Catholics, Anglicans, and other religious minority groups could find asy-

lum. Their leader, Leonard Calvert, laid heavy fines on any colonist who infringed upon or insulted another's beliefs.

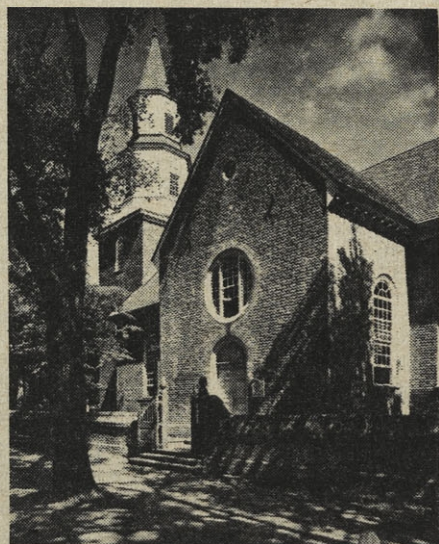
The first Trinity Church was probably a simple log structure erected on Trinity Creek in 1638. St. Mary's Roman Catholic Chapel was built the same year, establishing an early bond between the two. St. Mary's held Anglican as well as Roman Catholic services.

In 1642 a new Trinity Church was erected within the bounds of the old city. Lay readers conducted most services. Anglican clergymen from Virginia visited occasionally to officiate at Baptisms, marriages, and Holy Communion. And in 1650 the Rev. William Wilkinson became Trinity's first rector and the first resident Church of England priest in this part of Maryland's Eastern Shore.

The old State House, erected in 1676 in what is now Trinity's churchyard, was the seat of colonial government for 18 years until that body moved to Annapolis. In 1695 the State House was made available to Trinity's congregation as a chapel; in 1720 the property was given to the parish "in fee simple" and the building converted into a church. The builders were paid for their services in tobacco, the common exchange.

The current church building was begun in 1828, using brick from the State House, which was beyond repair. Parishioners came from both sides of the river in "batteaux" and canoes to attend services.

Church Point, on which Old Trinity stands, is today a place for family picnics and meditation. The church, a symbol of the spirit of early Maryland, is always open to visitors.



Thomas L. Williams

Bruton Parish
Williamsburg, Va.

Dates from 1633

The Rev. Cotesworth P. Lewis, rector

Communicants: 1,000

Bruton, built 60 years before the signing of the Declaration of Independence, was formed in 1674 from three other parishes; the present structure was completed in 1715. Little is known about the building which served early parishioners, but a 1939 excavation unearthed the foundation of a small structure which an architect placed among a small group of Virginia Gothic-style churches.

In 1699 Williamsburg—or Middle Plantation as it was then known—became the capital city, and Bruton gained importance

since the Anglican Church was the established Church.

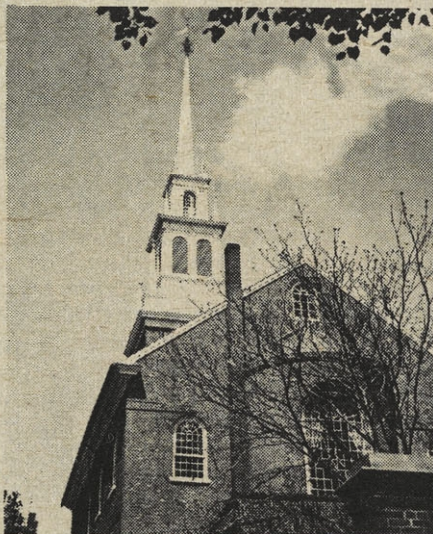
In 1710 the cross-shaped structure that stands today was begun with bricks that cost 17 shillings, or about \$2.40, per 1,000. The church has a west entrance and an east altar based on the medieval concept that on the day of Judgment God will appear in the East like the rising sun.

In the 1700's Bruton was almost a third arm of the royal government for the rector served as chaplain to the House of Burgesses. On June 1, 1774, Bruton parishioners held a service of "fasting and humiliation" called by the recalcitrant Virginia Assembly to protest objectionable features of British rule.

When the capital moved to Richmond in 1780, Bruton suffered. But in 1905 restoration began, and the church was re-consecrated two years later on the 300th anniversary of Jamestown's settlement.

Bruton's bell, hung in 1761, rang out the signing of the Declaration of Independence and still calls townspeople and visitors to worship in Williamsburg where thousands of people every year make Bruton "everybody's parish church."

—Parke Rouse, Jr.



Wampum Photos

Christ (Old North) Church
Boston, Mass.

Dates from 1723

The Rev. Robert W. Gollledge, vicar

Communicants: under 100

Although Christ Church is best known for its steeple, from which Paul Revere signaled the beginning of the fight for independence, much history occurred there before April 18, 1775.

The structure is modeled after the Christopher Wren churches of London but with a New England simplicity. It took 20 years of the most careful Yankee craftsmanship to build and has 2-foot thick brick walls.

The first peal of bells was installed in 1745, and five years later a 15-year-old named Paul Revere asked if he and seven friends could form a guild to ring them.

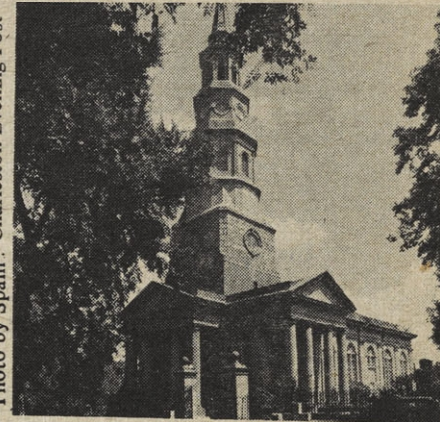
The church possesses a 1717 copy of the Royal Bible, known as the "Vinegar Bible" because of a misprint in the "Parable of the Vineyard," making it the "Parable of the Vinegar." It also has a *Book of Common Prayer* in which the prayer for the Royal Family was blocked out after the Declaration of Independence and prayers written in for the President of the United States.

The tension between patriots and loyalists in the early congregation is evident from the placement of the pew of Robert Newman, believed to have hung the lanterns for Paul Revere, and that of General Gage, who commanded the British soldiers during the siege of Boston, at the end of the same aisle. The rector at the time was a Tory; he fled to Nova Scotia.

Tombs built in the church's cellar to symbolize that the dead were considered Christian churchmembers show the democratic spirit of the congregation: none is more elaborate than another.

That spirit prevails today on Patriots' Eve when lanterns appear in the steeple as the signal for neighborhood parades to begin. And in the summertime, when Italian-American neighbors have their religious festivals, the processions pause before Christ Church to play special music in its honor.

Photo by Spain: Charleston Evening Post



St. Philip's Church
Charleston, S.C.

Dates from 1681

The Rev. Sam T. Cobb, rector

Communicants: 1,200

The current St. Philip's on Church St. is St. Philip's, III. The first, a wood edifice which became too small for the growing congregation, was taken down in 1727. The second St. Philip's, modeled in brick after a Jesuit Church at Antwerp and "allowed to be the most elegant religious edifice in British America," caught fire in 1796. Saved from destruction by a negro slave who was given his freedom for his gallantry, the church eventually burned to the ground in 1835.

The present structure, started the same year, was modeled on the second St. Philip's, but a chancel and steeple were added. The chime of bells which hung in the steeple was converted into cannon during the Civil War when the church itself was severely damaged, the chancel wrecked, and the organ demolished.

A light was kept burning in the steeple of the present church for many years and was used by the government to guide ships which entered the port.

Many famous people have worshipped in one of the three St. Philip's: George Washington attended services in 1791; John Wesley preached during a visit to America; and Mr. John Quincy of Boston recorded in his journal his surprise at a sermon of only 20 minutes' duration. Among those buried in the churchyard are Charles Pinckney, a signer of the Declaration of Independence; John C. Calhoun, a secretary of war and vice-president of the United States; and DuBose Heyward, author of *Porgy*.

The Episcopalian

Past is Prologue



RNS Photo

Holy Trinity (Old Swedes) Church
Wilmington, Del.
Dates from 1698
The Rev. Jack M. McKelvey, vicar
Communicants: under 100

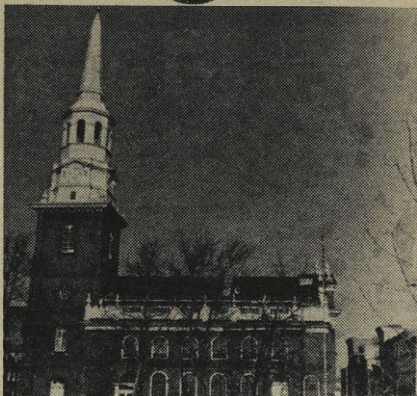
So in one way or another, through God's grace and blessing, all was got together and the first foundation stone was laid with my assistance on the 28th of May, 1698, a Saturday, on the north corner of the east gable. (From the diary of Dr. Eric Bjork, first pastor of Holy Trinity Church.)

For that day, it was a magnificent church. It was 60 feet in length, 30 feet in width, and its walls stood 20 feet high. The pine pews and the native walnut pulpit and altar contrasted pleasantly with the white plaster walls.

Holy Trinity (Old Swedes) was originally a Lutheran church intended to serve the Swedish settlers who had come to America under Peter Minuit's leadership. It continued as a Lutheran edifice for almost a century, but when the Swedish Church stopped sending pastors to the new world, the building passed in 1791 into the friendly hands of the newly-formed Protestant Episcopal Church.

In the early 19th century the congregation moved twice, ending at Holy Trinity's present location, Delaware Ave. and Adams St. Old Swedes was used only for ceremonial anniversaries. But in 1842 regular worship resumed there, and now Holy Trinity Parish encompasses two worshipping congregations.

This June, Old Swedes celebrated the 275th anniversary of the church's consecration. Former Presiding Bishop John Hines preached at the June 9 ceremony, and Count Wilhelm Wachtmeister, Ambassador to the United States from Sweden, addressed the luncheon gathering.



J. Edward Linck

Christ Church
Philadelphia, Pa.
Dates from 1695
The Rev. Ernest A. Harding, rector
Communicants: 400

The 36 founders of Christ Church included physicians, lawyers, carpenters, a baker, a dyer, a Judge of the Admiralty, and two pirates who are listed as coming from the Red Sea with a booty of £1,000 each.

The present colonial structure in the Georgian spirit was completed in 1744 and is similar to St. Martin's in the Fields in London. The tower and the "Philadelphia Steeple" were completed 10 years later and financed by three lotteries for which Benjamin Franklin was a manager. The steeple originally was capped by the Royal Crown of England, which was prophetically destroyed by lightning in 1777; the crown was replaced with a bishop's mitre, engraved with 13 stars for the original states.

Christ Church has many of the writings and personal possessions of its famous Revolutionary rector, Bishop William White, who served as chaplain to the Continental Congress and then to the United States Senate.

Within a few hours after the Declaration of Independence was adopted on July 4, 1776, Bishop White struck out all references to the King of Great Britain in the *Book of Common Prayer*; the Christ Church vestry had resolved that to pray for the king was "inconsistent with the said Declaration."

Other prominent features of the church are Betsy Ross's pew; the President's door used by George Washington and reserved for presidents of the United States; Benjamin Franklin's grave; and the room where the first U.S. House of Bishops met in 1789.

Thoughtful churchpeople are now looking at the Bicentennial years as a time of reflection, renewal, and reaffirmation of their role in American life. Many agencies are actively planning programs to review the nation's history and religious heritage, to assess its present course of action, and to prepare a creative response to the next century's needs.

A number of denominations are cooperating on an **Ecumenical Task Force**, chaired by the Rev. Everett Francis, Executive Council's public affairs officer. The Task Force, a National Council of Churches program, has published *Light in the Steeple*, a newspaper of Bicentennial ideas.

It is also preparing a film, *The Right of the People*, relating some of the convictions of our Founders to contemporary problems. More publications are planned, including *Bicentennial Broadside*, ideas for local church programs.

The Task Force has scheduled a 1976 conference to explore the relationship between "Religion and Revolution"; participants will include members from the liberation movements in African, Asian, and South American countries.

A Bicentennial group concerned with the aesthetic dimensions of life, **The Religious Communities, the Arts, and the American Revolution (RCAAR)**, hopes to promote local and regional religious and arts activities.

An educational project, **Bible Study on Nationalism**, is being prepared by the United Presbyterian Church for distribution to any church group which wants to study the idolatry of nationalism.

The National Council of Christians and Jews is planning local, regional, and national forums and seminars, emphasizing "Human Relations in Century III." "A Declaration of Interdependence" will result from the discussions.

The Roman Catholic Church is planning a national conference on social justice in the fall of 1976.

In preparation for the Bicentennial year the **Synagogue Council of America** is sponsoring three major research projects on education, family life, and the synagogue. A special 1976 convocation at Touro Synagogue, Newport, R.I., the site of the nation's first synagogue, is among other events planned.

BICEN PLANS

A major Conference on Religious Liberty is taking shape under the direction of Philadelphia-based religious leaders. Some 500 invited participants will gather in Philadelphia for the conference in the spring of 1976.

A Bicentennial project of the Interchurch Center, New York City, is **FORWARD '76** whose basic affirmation is: "Freedom of religion will advance real democracy." Dr. R.H. Edwin Espy is chairman.

Widespread support has developed for the **American Issues Forum**, which is based on a suggestion Episcopal newsman Walter Cronkite made to the National Endowment for the Humanities. The project will establish a calendar of topics for Americans to discuss, using all means of communication and involving both the public and private sector to reach all the people.

While not specifically church-related, a Washington-based organization, **Religious Heritage of America**, will publish tour guides of significant religious sites.

Religion in American Life (RIAL), is a cooperative program between 43 national groups and the Advertising Council. In 1975-1976 RIAL's use of media will focus on the Bicentennial celebration's spiritual emphasis.

The Afro-American Bicentennial Corporation is working to express the desires and meet the needs of black Americans by sponsoring programs with long-term promise.

Working over the past three years, the **People's Bicentennial Commission** has produced educational materials and programs to increase understanding of the country's revolutionary heritage.

The official U.S. government Bicentennial agency is the **American Revolution Bicentennial Administration**, headed by former Secretary of the Navy, John W. Warner. Its three major emphases on heritage, festival, and horizons is echoed in the programs of each of the 50 state Bicentennial commissions.

—Janette Pierce

Further Reading for History Buffs

Diocesan Histories

The Protestant Episcopal Church in South Carolina, 1670-1820, Frederick Dalcho, E. Thayer, Charleston, 1820. (Tricentennial Edition, 1970.)

A History of the Protestant Episcopal Church in South Carolina, Albert S. Thomas, R. L. Bryan Co., Columbia, 1957.

The Colonial Church in Virginia, Edward Lewis Goodwin, Morehouse-Gorham, Milwaukee, 1921.

Books

A History of the American Episcopal Church, William W. Manross, Morehouse-Barlow, New York, 1959. A standard work used in the Church's seminaries, it is filled with humorous anecdotes which make the characters come alive. **America and the American Church**,

Henry Caswall, J. G. and F. Rivington, London, 1839. A delightful autobiographical account of an Englishman's education at brand-new Kenyon College and his ministry in America. The book is illustrated with the author's drawings. **Crisis in the Affairs of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America and an Appeal to Episcopalians in Its Behalf**, William Staveland, Philadelphia, 1829. A marvelous document, lamenting lack of Church extension, missionary spirit, and funds. With a change of date and style, it would read as well for 1974.

Ecclesiastical Reminiscences of the United States, Edward Waylen, W. Straker, London, 1846. An English priest who served American churches for 11 years recalls the 1835 General Convention, travel on the Ohio River, and life in his parishes and observes that

American clergy are better than their English brothers.

Parsons and Pedagogues: The S. P. G. Adventure in American Education, John Calam, Columbia University Press, New York, 1971. This scholarly but readable book surveys and re-evaluates the educational work of the Society for the Propagation of the Gospel in Foreign Parts, the Anglican missionary organization active in the New World from 1702 to 1783.

The Episcopal Church in the United States, 1789-1931, James Thayer Addison, Archon/Shoe String Press, Hamden, Conn., 1969. Fast-paced, delightful, a means of making many new church friends, "it is history as it should be written; interesting, against the background of social events, reflecting developments in other Churches, highlighted by significant characters, giving evaluations of events. . . ." *Churchman*

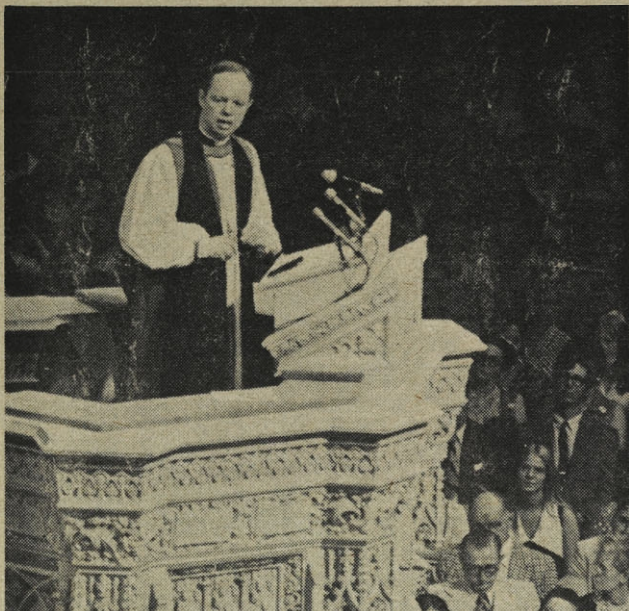
The Last Refuge of the Red Man!—The Church and our Western Tribes, Domestic Committee of the Board of Missions of the Protestant Episcopal Church, New York, circa 1870. A treatise on the sins of omission and commission by "a nominally Christian nation on the aboriginal owners of our soil." This documents both government and Church actions.

Magazines

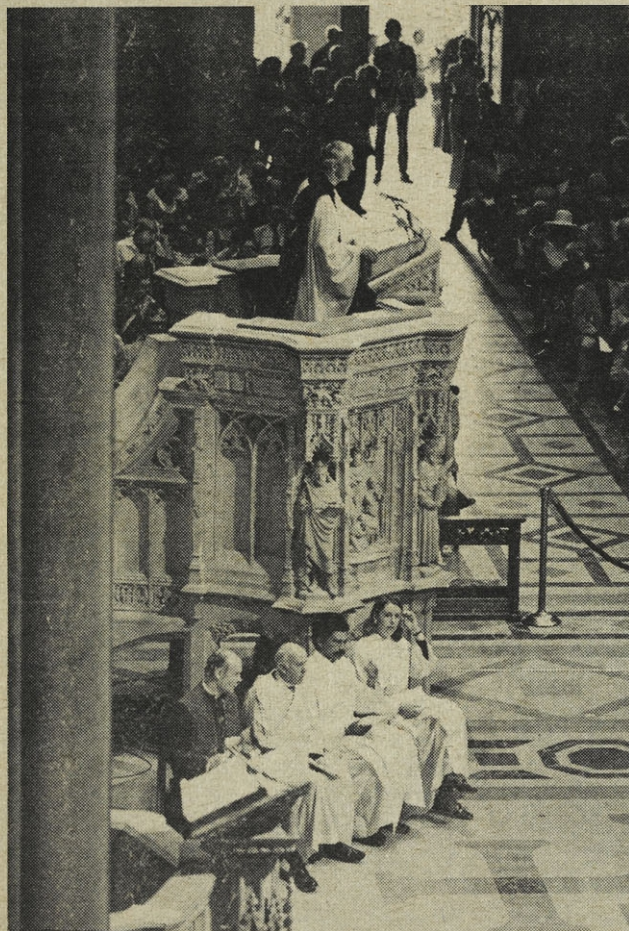
Historical Magazine of the Protestant Episcopal Church, Lawrence L. Brown, editor, Austin, Texas. A gold-mine for church history buffs. Also included are synopses of missionary papers deposited in the church archives in Austin.

Spirit of Missions, *The Episcopalian's* predecessor. The magazine, founded in 1836, contains articles and pictures by missionaries in the field.

Church welcomes John Allin



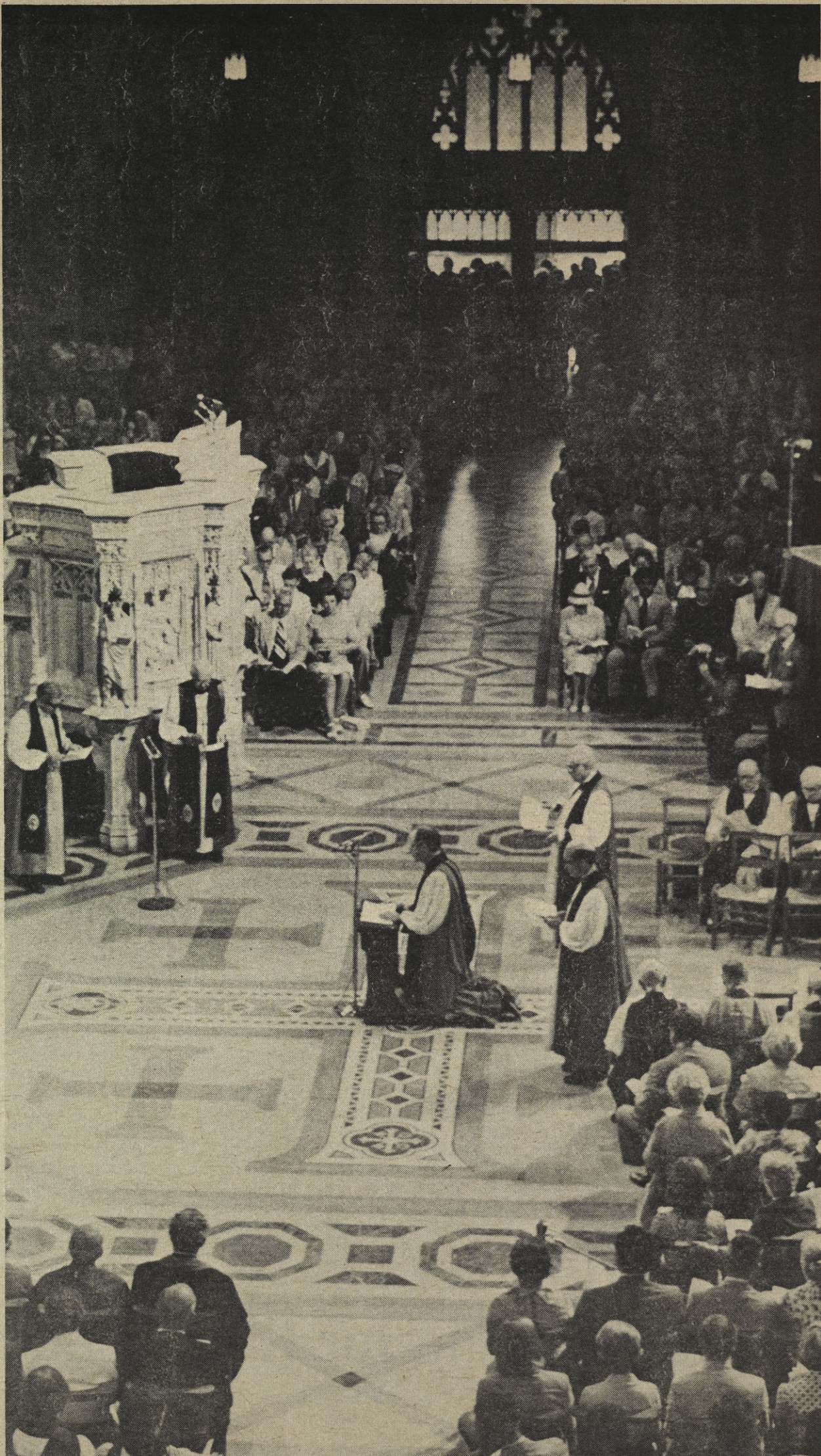
SHARING HIS THOUGHTS about the whole Church with the congregation assembled in the Washington Cathedral for the June 11 installation, Presiding Bishop John M. Allin pauses between points during his inaugural sermon.



IN THE PULPIT the Rev. John B. Coburn, President of the House of Deputies, preaches the sermon at the June 10 evening Eucharist. Seated below the pulpit are three of the deacons who assisted at the service attended by a Cathedral verger.



SYRACUSE LAYMAN Dr. Charles V. Willie, Vice-President of the House of Deputies, escorts Bishop Allin to receive the plaudits of the congregation.



O LORD MY GOD. . .the Presiding Bishop kneels in the center of the Cathedral crossing in prayer for himself and his new ministry.

SAFE AND SOUND asleep, a young visitor to the Washington Cathedral takes his own break from the festivities during the two-day installation event.



Cathedral Age Photo

at Cathedral Ceremonies



Cathedral Age Photo

EPISCOPAL VESTURES are proffered to the Presiding Bishop by Brother Cyprian, Order of the Holy Cross, during presentation of the symbols of ministry and authority during the service.



ANTICIPATING THE NEXT STEP Bishop John E. Hines, retired Presiding Bishop, and Bishop Allin await instruction during the installation rehearsal, The Rev. Jeffrey P. Cave, chairman of the installation committee, confers with co-worker at right.



BISHOP'S SMILE mirrors that on the faces of old friends from Mississippi as Bishop Allin, accompanied by Dr. Charles Willie (left) and Bishop Jonathan Sherman, Vice-Chairman of the House of Bishops, receives the acclamation of Mississippi representatives seated in the north transept.



SACRAMENTAL SYMBOLS of bread and wine were among the gifts presented to Bishop Allin by the people of the Church. Susan Woon and Mrs. West Woon carry these gifts.



Cathedral Age Photo



ECUMENICAL GUESTS at the installation included the Rev. Charles Long, World Council of Churches (left) shown with a representative of the Orthodox churches as they leave the Cathedral's west doors after the service.

PRESIDING at a Eucharist at St. Stephen and the Incarnation, Washington, D. C., Bishop Allin, aided by Bishop John Walker, joined this inner city service immediately following the installation ceremonies.

PHOTOS BY
J. MARTIN NATVIG



With Canon John V. Taylor, General Secretary of England's Church Missionary Society, serving as resource person, an ad hoc group of Episcopalians, United Methodists, and United Presbyterians USA met in Evanston, Ill., to explore new paths to express Christian Mission.

Episcopalians who attended were the Rev. David Cochran, Bishop-elect of Alaska; the Rev. James Harkins, Cincinnati, Ohio; the Rev. Walter Hannum of Alaska on study-leave in Pasadena, Calif.; the Rev. Fred Phinney, Lake Forest, Ill.; the Rev. Boone Porter, Roanridge, Mo.; the Rev. John Pyle, Chicago, Ill.; the Rev. Murray Trelease, Milwaukee, Wis.; the Rev. Samuel Van Culin, overseas department, Executive Council; Patricia Page, missionary to Zambia on study-leave in Cambridge, Mass.; and Jeannie Willis, editor, Mission Information.

They discussed the possibility of forming a voluntary Episcopal Church Missionary Society in which each member would be encouraged to more consciously engage in Mission where he or she is by the increasing awareness of what's happening elsewhere in Christian Mission.

Members of the ad hoc group will collect data in their areas and urge concerned groups to respond to how such a society might help the Church deepen its commitment to World Mission.

The Rev. James Harkins, 830 Hedge Row Lane, Cincinnati, Ohio 45246, volunteered to be secretary and welcomes correspondence from any groups interested in pursuing the possibilities of such a voluntary society.

Bishop Yustasi Ruhindi of Bunyoro-Kitara, East Africa, writes: "I am starting to settle in our new diocese. I have finished my second tour around all 20 rural parishes, spending three days at each and giving some training to catechists and parish councils in matters of development and self-help projects—things like adult literacy, better farming, health and nutrition, village industries, plus Bible and worship. I have much hope that if these practical things are taught, the spiritual truths will come alive and that many of our people will find the Christian faith more meaningful.

"Our diocese covers an area of 13,000 square miles and has a population of 400,000, of whom 30,000 are immigrants from Sudan, Rwanda, and Zaire. We have 150,000 baptized members of our Church although many of them lack spiritual depth. It is estimated that over 65 percent of our society is polygamous, and there is still much practice of witchcraft, superstition, and animism.

"We have 18 priests and 85 catechists, many of whom have no bicycles and are paid little—or no pay at all. We have started the diocese from nothing in terms of funds and manpower. I have no office—I do my work under the shade of a tree in front of the old bungalow which is my house now. So we need your prayers. Know that we are doing our best to see that the good Lord will bless His work and promote His Kingdom in our diocese."

Re: Relevance.

Daniel Boorstin, in *Democracy and Its Discontents*, corrects the popular misuse of the word "relevant" as merely "topical." Its original Latin meaning was "to lift above the current and connect with distant or larger issues."

So does Helmut Thielicke. "To accommodate ourselves or ape those we would reach is not to proclaim relevantly. Far from it! Paul actually contradicted the Greeks and Jews and showed them that God was completely different from what they had expected. But it was in terms of *their* suppositions and notions that he searched them out. He met their questions on their level. That makes all the difference. He did not ape what they were saying just to make the Gospel palatable."

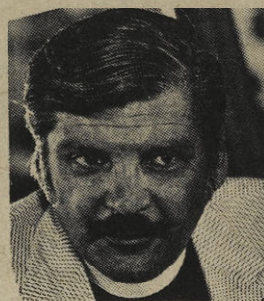
Dom Helder Camara, Archbishop of Olinda and Recife, Brasil, lives in a small room next to his church. The bishop's palace is empty. The church is in a poorly-lighted alley in the middle of Recife. Winner of peace prizes in Norway and Germany in 1974, his voice is heard everywhere but in Brasil where it cannot echo because he is on the Government Index. Some samples of his words:

"I don't believe in power, regardless of whether it is practiced by generous multinational corporations or by the proletariat. If we change society only to re-introduce power, then we are only becoming new demagogues."

"I believe change has to happen through the people, and I also believe that the people must survive through love. It is impossible to stay in the sacristy. It is impossible to stop with only the love of God. The love of God impels us to love our fellow men. To love, not with words alone but with acts and in truth. How can we close our eyes, our ears, our consciences before the injustices which leave more than two-thirds of mankind in miserable, sub-human conditions while the rest of humanity runs the risk of self-dehumanization through excesses of comfort and egoism?"

Jeannie Willis

People Say:



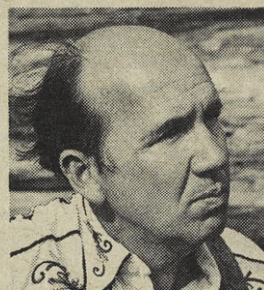
LUNDIN

"I suggest a choice of two bicentennial liturgies: one for devotees of nostalgic Americana or those who see the Church's responsibility as keeper of the status quo (a somewhat difficult but challenging liturgical adventure if one remains attuned to biblical and theological verities) and the other liturgy (as a 'viable option,' no less) for those who unabashedly see the role of the Church in America as prophet, agent of change, reconciler, etc. Make both liturgies sound and celebrational, but let the 'buyer' beware." —Jack Lundin, parish pastor, in *Christian Century*, July 4-11, 1973



ELLINGTON

"I think of myself as a messenger boy, one who tries to bring messages to people—not people who have never heard of God but those who were more or less raised with the guidance of the Church."—The late Duke Ellington before a sacred concert he performed in 1968 at the Cathedral of St. John the Divine, New York City.



CAMPBELL

"More recently someone I know quite well was doing a Coffee House Performance before a refined, ecclesiastical group of Episcopalians. He opened the gig with a currently popular country song called 'Rednecks, White Socks, and Blue Ribbon Beer.' It was received with much hand clapping, foot stomping, and cheering. But the House grew silent with hostility when he announced that his next song would be 'Niggers, Mudguards, and Red Ripple Wine.' Moral: Let's don't make fun of one another's favorite minorities."—Will D. Campbell, director of the Committee of Southern Churchmen, in *Katallagete*, Spring, 1974



WILLIE

"[I deplore churches' functioning] as if they were a sacramental service station—a place to come to Mass, get married, have children baptized and old folks buried. Any similarity between the mission of Christ and the function of some churches is purely coincidental."—Dr. Charles Willie, vice-president for student affairs at Syracuse University and vice-president of the Episcopal Church's House of Deputies, at the installation of the Rev. Arthur Walmsley as rector of St. Paul's Episcopal Church, New Haven, Conn.



BIELBY

"Today mostly Protestant clergymen [come to us]. I'd say we get more clergymen from the mainline denominations than from the smaller denominations. We get more from the liberal denominations than from the conservative or evangelical denominations. Which means we see Episcopalians most frequently, Methodists next, and Presbyterians third. Baptists tend to be more evangelical. We don't get very many of them."—Carl Bielby of Mainstream Associates, job-counselors for former clergymen, in *The New Yorker*, May 13, 1973

Burial Society Helps Survivors

Does buying expensive funeral services bolster family pride and assuage grief?

The St. Francis Burial Society, based at St. Stephen and the Incarnation Church, Washington, D.C., thinks Christians are more concerned with spiritual rather than material values and want dignified but economical funeral services.

The Society offers information and counseling services to individuals and families. It can make arrangements with local funeral directors. It also provides containers for ashes following cremation or plain pine coffins; both come either ready-made or in kit form.

The Rev. William A. Wendt, rector of St. Stephen and the Incarnation, says, "Incidentally, the [coffin] kit is quite a worthwhile investment and is available for \$99 plus shipping costs. It has lots of good uses, i.e., a book shelf, wine rack, blanket chest, hope chest, etc. Right now we have one customer who is sleeping in his coffin and one who uses his as the support for his bed!"

Further information about fees, services, and membership is available from St. Francis Burial Society, 3421 Center St., N.W., Washington, D.C. 20010.

Executive Council meets

Continued from page 1

Mr. Spong sharply criticized "traditional presentations" of the Christian faith which are based on biblical ignorance, violent theological concepts, and superstitious prayer patterns. "The day is fast coming—if it is not already here—when the old-time religion will appeal only to the neurotic few." The decision not to enter JED Systems is "only symptomatic" of deeper problems.

Mr. Spong said the Seabury material—the last official curriculum the Episcopal Church has produced—is "sexist. Blacks won't use it." It "will be an embarrassment to the Church of the 1980's."

Jean Jackson of Portland, Ore., defended the education group's decision, noting that Roman Catholics, Methodists, and Lutherans have also declined to participate in the project.

"I am concerned that we remain true to the proposal that was approved by General Convention," she said, "that of regionally determined education efforts." Participation in "some universally designed education system" is not what the Church asked for.

"Our program of regional development does not mean we sit on our duffs until someone says, 'Hey, we need something,' " said Mr. Powell. "We need to be constantly aware of our responsibility to take the initiative to prod people into an appropriate Christian response."

Mr. Spong said he would not continue to protest the education group's decision.

Cuttington College

Council members voted approval for a Capital Funds drive for Cuttington College. They granted a \$50,000 loan from reserve funds to be repaid from a \$3 million endowment fund drive conducted by the development office. Council members also proposed grants of \$50,000 each from a 1975 and 1976 General Church Program budget. (See story page 3.)

Council heard its first report from acting General Convention officer, Suffragan Bishop Scott Field Bailey of Texas. He described preliminary plans for the 1976 Convention, designated the "Minnesota Convention" since Episcopalians from both Minneapolis and St. Paul will host it. Bishop Bailey said liturgy, ecumenical relations, and ministry are

three major areas of concern.

"I strongly suspect the Church needs some education about General Convention as it now is," said Bishop Bailey. He reminded Council members the national budget now covers most Convention costs.

Bishop Bailey shared progress reports from almost all of Convention's Joint Committees and Commissions. These groups are now being asked to "make an accounting for the funds given to them," an accounting not previously requested. "My impression is the [Committees and Commissions] have responded gladly to this request," he said.

Philip Masquelette of Houston, Texas, favored the action since "Executive Council has a responsibility for the accountability of funds."

Concelebrated Eucharist

The Rev. John Bonner, a Chattanooga, Tenn., priest and newly elected chairman of the National Association of Episcopal Diocesan Ecumenical Officers, told the Executive Council that "concelebrated Eucharists between Roman Catholics and Anglicans are common practice in every area of the Church, even though contrary to canon law. Interim eucharistic fellowship is already happening."

Mr. Bonner said he is far more excited by covenants between congregations of different denominations and other local activities than he is by national unity conversations.

The lay ministry group has had several regional conferences on The World and the Word, plus a fact-finding effort to find how many groups in the Church are studying the "role and status" of women.

Dr. Charles V. Willie of Syracuse, N.Y., chairman, said the group supported workshops to promote dialogue between women from Africa and American women in seven U.S. cities. The group is entertaining local requests for grants to enable lay ministry.

Evangelism

Bishop Harold C. Gosnell of West Texas reported that the evangelism program group sponsored a symposium in Chicago in May which was attended by a "small but diverse" group, representing various organizations concerned with evangelism.

The evangelism group found "many concepts of evangelism in the Church" and "disagreement on methods" of being evangelical.

The group is looking for a staff person for evangelism but has been unsuccessful in locating an Episcopalian. Bishop John Burgess of Massachusetts suggested securing a non-Episcopalian for the job since "other denominations have been more serious down through the years" about evangelism.

Presiding Bishop John M. Allin opened his first Executive Council meeting this June with a formal message and closed it with some informal remarks.

During the "official" message he spoke of the busy weeks between his election last fall and his installation in June, his gratitude and appreciation for former Presiding Bishop John E. Hines, and said he was "greatly cheered" to have Bishop Milton Wood as Deputy for Jurisdictions on the Executive Council staff.

Bishop Allin has two possible prospects for Deputy for Ministries and Deputy for Program. He said he'd like to change the title "deputy" to "executive for Executive Council."

At the close of the meeting Bishop Allin spoke from a small sheet of yellow paper on which he had scrawled a dozen words.

Bishop Allin is "not terribly excited by spectator sports" but "likes to play and not merely watch."

He sees the office of Presiding Bishop as more than one person. "I want to attempt to be and go and respond whenever I can, but I want the Presiding Bishop's office to be represented by as many faces as possible." When a representative travels to some part of the Church, "the office will be fully behind that person."

He hopes to manage his schedule and not have his schedule manage him.

Executive Council staff, he said, ought to be servants of the total Church and not merely the staff of the Executive Council.

"I go at this with a lot of fear and trepidation," said the new Presiding Bishop, "but with all sorts of expectancy and hope. I don't mind anyone's disagreeing with me, but I am distressed with a misunderstanding me."

Further Council actions will be reported in August. —R. J. A.

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Switchboard

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

HALF-WAY HOME

When reading about the proposed change in style of *The Episcopalian* from magazine to tabloid, I uttered many a silent expletive. I felt a magazine had dignity and a tabloid was junk. Yesterday I received the June issue. Newsprint is still newsprint, but the arrangement of articles and news gives one an impression of a magazine. Maybe in time I'll even forget it's done on newsprint.

E. G. Cone
Denver, Colo.

WHAT'S IN A TITLE?

Shamus Cary (Switchboard, May issue) recommends a book, *The Lady was a Bishop*, promising the result will be awareness that "we are God's people," will "behave as such" and "treat each other with love and respect." However, [Mr. Cary] fails to make good the promise. By avoiding the dictionary and it's time-honored feminine "priestess" for those women who want the Christian Eucharistic priesthood extended to include them, he nullifies, depersonalizes, and dishonors women, thus falling far short of the "love and respect" he solicits for them.

It is an easy guess that likewise he shuns the feminine "deaconess," a title under which many noble, ordained women of history have honored and earned the deserved, proper place of women in the diaconate. There is no task so badly needed in today's world than that of the diaconate as described in the *Book of Common Prayer*: "to instruct the youth. . .to search for the sick, the poor, and impotent people." It is to service, not status, to which the Holy Spirit directs us in response to Christ's call (Matt. 20:26-28).

Elizabeth W. Jones
Los Angeles, Calif.

NOW WE KNOW...

Thanks for a great article on chaplains, "The Diocese Nobody Knows." These men are easily forgotten within their dioceses. Churchpeople should be made aware of the work they are doing.

I am grateful to the Bishop for the

Armed Forces for letting the people know of their ministry.

Estelle O. Neill
Hendersonville, N. C.

OOPS!

The June issue's cover photo of the Presiding Bishop's Chair was taken by Martin Natvig.

PLEASE, NO TOES

I was distressed to read the article on going barefoot to Communion (May issue). Even clubs and restaurants in many cases won't allow men in without coat and tie. Surely our permissiveness has gone too far.

Mrs. A. H. Sterne
Atlanta, Ga.

DEAR EXCHANGE:

Thank you for the space given to our offer of kneelers and kneeling cushions. The response was overwhelming, and the items were quickly given away. We heard from as far away as California, Texas, and South Carolina.

Lucretia M. Miller
Rochester, N. Y.

WE ARE CONTINUING

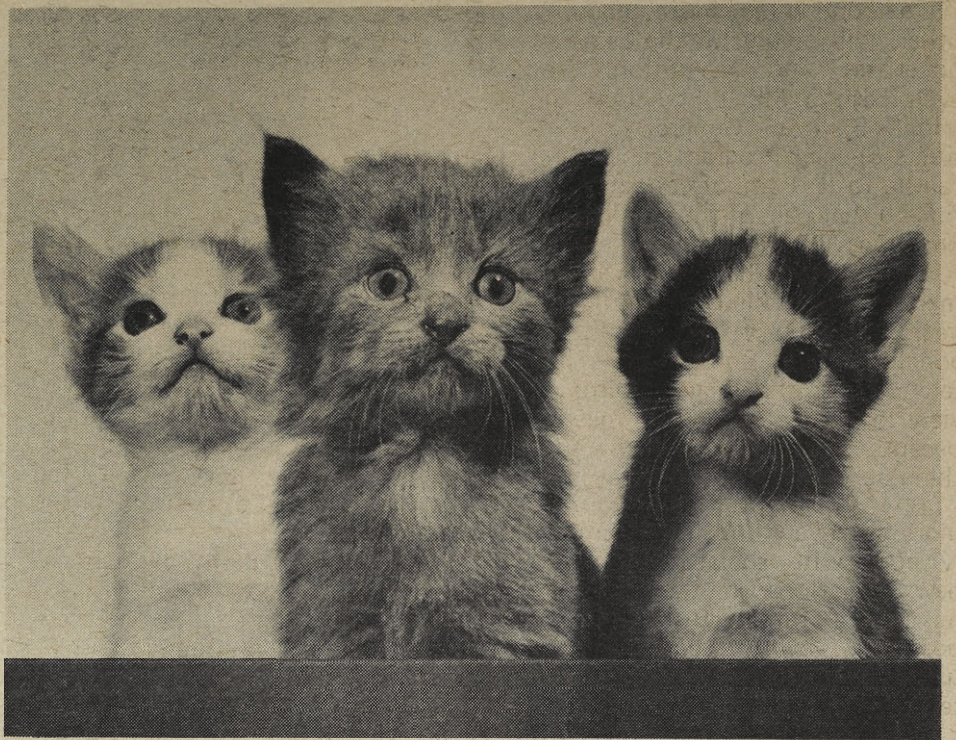
Not since my confirmation in 1930 in Point Pleasant, W. Va., have I been so impressed with a publication produced by the Church as I was by the May issue of *The Episcopalian*.

What made it so outstanding was the large number of human-interest vignettes of my fellow churchpersons. I have enjoyed two careers—the military and newspaper editor—and the latter training provided me a real appreciation of the fact that "names make news." The recognition of this point by the editors of *The Episcopalian* is why the issue provided such an extraordinary amount of pleasure to me.

Please continue this new policy of telling your readers about interesting members of our Church.

William B. Curry
Waynesboro, Pa.

EPISCOCATS



"So THIS is the Cathedral!"

Hedgecoth Photographers

Coming up

JULY

- 1-31 Annual Summer Vocation Program, an opportunity to share in the life of a religious community, allows women to judge whether they are suited to community life. For information write to: "Come and See," Summer Vocation Program, Sisters of the Transfiguration, 495 Albion Ave., Glendale, Ohio 45246.
- 4 Independence Day
- 4-6 Episcopal Charismatic Fellowship Conference, regional meeting, Los Angeles, Calif. Write: The Rev. C. H. Quinby, 3303 W. Vernon Ave., Los Angeles, Calif. 90008.

- 7 Fifth Sunday after Pentecost
- 14 Sixth Sunday after Pentecost
- 16-18 Episcopal Charismatic Fellowship Conference, regional meeting, Dallas, Texas. Write: The Rev. W. T. Nelson, Box 28111, Dallas, Texas 75228.
- 21 Seventh Sunday after Pentecost
- 22 St. Mary Magdalene
- 25 St. James the Apostle
- 28 Eighth Sunday after Pentecost
- 29-August 2 National Convention, The Brotherhood of St. Andrew, Carleton College, Northfield, Minn. For information write: The Brotherhood of St. Andrew, 373 W. Market St., York, Pa. 17405.

Patch Blossom Uses Traditional Designs To Spark Fashions



John C. Fisher

PEACH BLOSSOM Director Ann Fleet models an evening skirt embellished with one of the traditional quilting patterns which identify the designs of the Appalachian cooperative's fashions.

Ann H. Fleet has been director of the Patch Blossom quilting cooperative in Tazewell, Va., since 1972. Following is her account of this imaginative project.

In the far southwestern corner of Virginia still lives a remnant of the hardy Scottish-Irish pioneers who pushed ever farther westward in search of independence and freedom, scratching a hard living from the steep hills, the mountains, and the narrow valleys. The men farmed a few acres, distilled a little "spirits" on the side, and played a variety of home-made musical instruments to lighten their toil.

The women, when the day's work was done, plied their needles to clothe and warm their men and children, never wasting a single scrap of precious material. With great ingenuity they fashioned patterns of complicated design to utilize these scraps imaginatively. Little did these women dream that these patterns would someday be the *haute couture* of the 1970's!

Turkey Trot, Drunkard's Path,

Friendship Chain, Oriental Star, Double Wedding Ring, String Quilt—all these and many more are now being worn by fashionable women all over the country, the ancient patterns being adapted in cotton, corduroy, velvet, and polyester to milady's order and size for all are custom made.

Patch Blossom Exclusive is the coveted label attached to every garment. Since 1970 this "cottage industry" has grown under the aegis of the Office of Economic Opportunity. It is a self-help project whereby Appalachian women may augment their incomes by their own skills and without leaving their homes and children.

Their coveted quilts now go to foreign countries and are being made into pillows, toys, and novelties as well as dresses, skirts, and pantsuits. Neckties in patchwork design are on the "bestseller" list in men's shops, as are jackets, vests, and slacks. In short, Patch Blossom has, in three years, exploded into the fashion world.

Five women occupy the headquarters on Main St. in Tazewell, Va., while some 60 others work in the field.

When the history of this decade of the Episcopal Church is studied, I'll bet one thing, more than any other, will emerge as the cause of bitterness and separation. Not even Bishop Pike's stand on the Virgin Birth or General Convention's Special Program can hold a candle to it. I am, of course, referring to that part of the trial liturgy known as "The Peace."

After more than 20 years of marriage to a clergyman and 40 years of being an Episcopalian, I conclude that Episcopalians can take various theological points of view in their stride. (This may be because so few of us know anything about theology anyway, but I prefer to interpret this flexibility more positively.) We can eventually cope with social change and new directions in the Church's missionary thrust. But what we positively *cannot* accept is disruption during Sunday morning services.

Nor have we ever had reason to expect any until now. We were all well trained as children in how to behave "in church." Indeed, our good behavior more than made up for biblical illiteracy, and not one of us would have dared, after a certain age, to disobey the rules, which were basic and simple:

1) Don't make any noise except when responses are required, and these should be mumbled as discreetly as possible.

2) Pretend you're alone in the service. Neither by meeting of eyes, touching of hands, nor—heaven forbid!—spoken word must you acknowledge the presence of others around you.

3) Be serious. If the minister is indiscreet enough to add a little humor to his sermon, a slight raising of the corners of the mouth is permissible. Any other comic event such as dogs wandering in, stuck organ notes, spilled pennies, etc., is to be studiously ignored.

When "The Peace" was first introduced, my husband carefully schooled the family. We were to be the leaders, and once we'd broken the ice by speaking to each other and shaking hands, the rest of the congregation would follow.

Ha! With the exception of three or four brave souls who joined in, we were stranded in the middle of a glassy-eyed congregation. The children protested at the dinner table, and their unrelenting father proposed a compromise: He would try to convince various communicants with aggressive dispositions to join us in the next service. We, in turn, promised to summon all our courage and pass the Peace to someone who wasn't a blood relative even if this meant leaning forward across a pew to do so or, horror of horrors, turning around and speaking to someone in the pew behind us.

The practice gradually became accepted, but that was just the beginning of trouble: As long as no one liked the Peace, it was all right; once a few began to see some merit in it, all hell broke loose.

I remember one woman, whom I thought to be my friend, saying to me, "I've no doubt your husband is a sincere, dedicated man, but I'd rather see him digging ditches than destroying my Church."

I restrained myself rather well, I thought, and instead of reminding her forcefully that the Church was God's, not hers, I simply tried

Peace of the Lord to WHOM?

by Kathryn Waller

to set the facts straight about where the Peace had come from. That, however, did no good, and her final reply was, "Well, he doesn't have to be so enthusiastic about it!"

I didn't need many encounters like this to become extremely defensive about the situation. I tried hard to see the humor in it. Certainly there was plenty.

On one hard-to-forget occasion I had a temporary attack of cowardice and chose the easy way out by passing the Peace to a 3-year-old girl next to me. "What did you say?" she replied in a strident, 3-year-old voice.

And when I tried to cover my embarrassment with a smile and a pat on her head, she turned to her mother with an even more strident voice and shrieked, "What did that lady say?"

Once, while attending a diocesan convention, I found myself seated at a corporate Communion next to a most unhappy man. Being a sentimentalist and romantic at heart, I had been looking forward to this service and to the thrill I would have when the rafters rang with "The Church's One Foundation" and "A Mighty Fortress."

As the service progressed, this man, through body language and mumbled asides, made evident that he disapproved of a black man's assisting in the service, Scripture's being read from the Jerusalem Bible, and standing for prayers.

I was not shocked, therefore, when at the time of the passing of the Peace he crossed his arms, looked straight ahead, and said, "I hate this part!"



A. Margaret Landis

As far as I was concerned, he had ruined the whole service, and with true Christian love I decided not to let him get away with it. "Then would you just shake my hand in friendship?" I asked with my sweetest smile.

"Why sure, honey," was his stunned reply.

Probably my worst rejection came from my 12-year-old daughter. Turning to her at the appropriate time I was horrified to see her staring straight ahead, teeth clenched, lips barely moving, "Mother, don't you dare. Nobody else is, and I won't be made a fool of."

At the dinner table that Sunday I attacked my husband. "I don't mind being martyred for something that really matters like race or peace," I said, "but not one more drop of blood will I shed for this! Even my own children have turned against me."

"At its deepest level this is just as crucial an issue," he replied. "It's all tied in with why the Church has trouble being a real community, offering love and support to each other as they set about healing the world."

"That's fine for you to say from the safety of the altar rail," I said. "You don't have to get out there eyeball-to-eyeball with the rest of the flock, facing rejection Sunday after Sunday."

"If that's the way you really feel about your brothers and sisters in Christ," he answered, "it seems to me you've proved my point."

I'm not proud of my quick retort.

Not long ago I attended a swinging outdoor folk Mass. Most of the service was conducted by teenagers. They played their own music.

Seated behind me were two ladies who had "establishment" written all over them from the tops of their well-covered heads to the tips of their spotless white gloves, firmly clasped in their laps. By contrast, the teenagers were mostly dressed in faded blue jeans and tie-dyed shirts. To the refrain of "Bridge over troubled water" I wondered, "Why me, Lord? Why did they have to sit right behind me?"

By the time we reached the passing of the Peace, the teenagers were so caught up in the service that they began to move throughout the congregation, exchanging the Peace with handshakes, hugs, and kisses. "They've really blown it," I thought. "The rest of the congregation will never accept this."

Behind me a voice said, "Well, I never." In fear and trembling I turned, hand outstretched, saying, "The Peace of the Lord be always with you."

"Did you see?" she asked, tears running down her face as she clutched my hand. "That beautiful young man hugged me."



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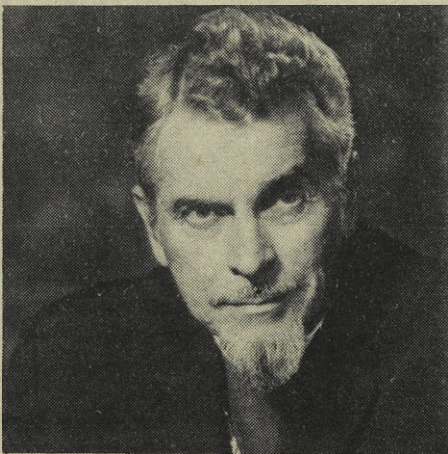
Good News Now

Taking the next step into the future is popular with Episcopal dioceses. In Southern Ohio, delegates at a special mid-winter diocesan convention approved a \$2 million "Second Century Centennial Fund" to celebrate the diocese's 100th birthday in 1975.

From funds the diocese's 40,000 members contribute over the next three years, \$500,000 will be used to help resolve ethical problems in Christian daily life. Grants of \$400,000 each will go to criminal justice projects and a venture fund for extra-budgetary needs.

Some \$220,000, plus matching funds, are ear-marked for evangelism and \$150,000 for the Presiding Bishop's Fund for World Relief for Christian reconciliation in Southeast Asia. Cincinnati Children's Hospital will receive \$100,000 to improve care and bring in more "medically indigent" youngsters.

Southern Ohio's companion diocese of Hong Kong will contribute \$100,000 for children's education as part of the program.



Bishop Ned Cole

On June 2 the 126 parishes in the Diocese of Central New York joined in celebrating the tenth anniversary of Bishop Ned Cole's consecration.

The observance began at a 5 p.m. Eucharist at St. Paul's Cathedral, Syracuse. Bishop Cole was chief celebrant, and the Rev. Donald R. J. Read, Standing Committee president, and the Rev. Roswell G. Williams, senior priest of the diocese, were concelebrants. Homilist was the Hon. Hugh R. Jones, Associate Justice of the State Court of Appeals and chancellor of the diocese.

Two years of federal negotiations paid off for the National Cathedral, Washington, D.C., which recently received a piece of moon rock for a new stained glass window. The lunar rock was brought to earth by Apollo 11 astronauts. The window, to depict the Creation, will be dedicated on July 21, the fifth anniversary of man's first landing on the moon. Apollo 11 astronauts, including Episcopalian Michael Collins, will participate in the ceremony.

Dr. Thomas O. Paine, who headed the National Aeronautics and Space Administration (NASA) during the first walk, helped overcome the government's reluctance to give the rock. It feared this would set a precedent for giveaways but was finally convinced the Washington Cathedral is a special case.

A Samoan "talking chief" is now a "worker priest" of the American Episcopal Church. On the Feast of the Epiphany, during his first official visit to American Samoa, now under his jurisdiction, Bishop E. Lani Hanchett of Hawaii ordained the Rev. Imo Siufanua Tiapula.

Father Tiapula's ordination was the first Episcopal ordination on the island and marked the Church's official establishment in Samoa.

The ordinand's mentor, the Rev. John L. Powell of St. Andrew's Church, San Bruno, Calif., assisted Bishop Hanchett during the ceremony. Father Tiapula had been ordained to the diaconate by Bishop C. Kilmer Myers of California.

A research director in the legislative reference bureau of American Samoa, Father Tiapula will minister to the island's Episcopal and Anglican community as well as to the Samoan people.

In a special setting, six boys with acute emotional needs live at the new Bishop Thomas Henry Wright Cottage on the Thompson Children's Home campus in Charlotte, N.C. The boys, ages 7 to 11, share an intimate therapeutic milieu with house-parents, Janie and Steve Uzzell, who are supported by a trained professional staff. Some of the boys attend a special campus school.

The innovative treatment facility, named in recognition of Bishop Wright's interest in the Home, is the newest unit on the Thompson campus where some 40 youngsters live. Here they receive more special therapy and care than is provided in the group homes located in Greensboro, Goldsboro, and Lincoln County, N.C.



The three group homes, with a fourth under development, are for children who can function in the community but still need supportive residential care. A state-wide network of private foster homes supplement the Thompson Home and the residential homes.

Episcopal Child Care Services of North Carolina administers the three programs to serve the dioceses of North Carolina, Western North Carolina, and East Carolina.

Peekskill, N.Y., welcomed the Gannon family (pictured below) as new residents in the headmaster's quarters at coeducational St. Mary's and St. John's Episcopal School. Father William Gannon came to his new post following four years as a master in religion at St. Paul's School, Concord, N.H.



Bill Finney

Academic honors are nothing new to the three men named 1974-75 fellows in the Arthur Lichtenberger Fellowship Program of the Board for Theological Education. The program enables outstanding persons to study at an accredited seminary for an all-expenses-paid trial year.

Frank S. Alexander of Atlanta, Ga., received a degree in religion from the University of North Carolina, Chapel Hill. He studied under a John Motley Morehead scholarship at Chapel Hill and is a member of Phi Beta Kappa. An Episcopalian, he has been a vestryman since 1972.

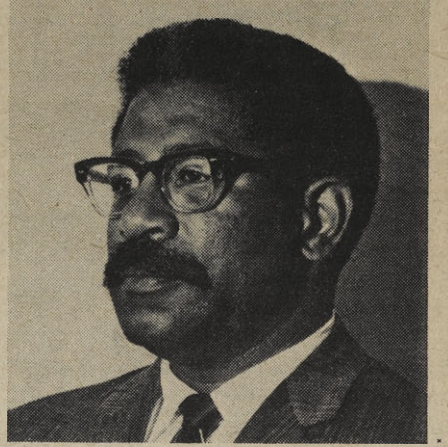
George M. Caldwell of Berkeley, Calif., will receive a master's degree in political science from the University of California, Berkeley, this month. His undergraduate degree is from Cornell University, which in 1969-70 he attended on an American Foreign Service Association scholarship.

James E. Liggett, Jr., of Houston, Texas, attended the University of Houston with scholarships from Phillips Petroleum and from the university. With a degree in philosophy, he has been a teaching fellow for the past two years.

The fellowships, established in 1973, honor the late Presiding Bishop, who died in 1968.

A late May Festival Evensong honored musician Alec Wyton for his 20 years of service to the Cathedral of St. John the Divine, New York City. Former assistants Marilyn Keiser and Larry King planned a recital to precede the service.

Dr. Wyton's colleagues commissioned a festival "Te Deum" from Richard Felciano. The service also included Dr. Wyton's "A Hymn to God the Father" for choir, brass, timpani, and organ.



Gayraud S. Wilmore, Jr.

Gayraud S. Wilmore, Jr., 52, noted scholar, author, and educator, has accepted the post of Martin Luther King, Jr., Memorial Professor at the Rochester, N.Y., ecumenical cluster of theological schools. He will also direct the Black Church Studies program there.

Dr. Wilmore, a Presbyterian minister, was professor of social ethics at Boston University School of Theology. Prior to that he was executive director of the Council on Church and Race of the United Presbyterian Church, U.S.A.

HONORED

Many prominent churchpeople received honorary degrees during spring academic ceremonies.

Bishop James W. Montgomery of Chicago received a Doctor of Humane Letters from Iowa Wesleyan College.

Seven persons received degrees from the University of the South, Sewanee, Tenn.: Dean Walter J. Harrelson of Vanderbilt University Divinity School and the Very Rev. David B. Collins, Dean of the Cathedral of St. Philip, Atlanta, Ga., were awarded the Doctor of Divinity degree. Jean Flagler Matthews of New York, noted for her mission work in Florida, and Robert Moss Ayres, Jr., of San Antonio, Texas, alumnus and former chairman of the Board of Regents, were awarded the Doctor of Civil Law degree. Also honored were Caroline Rakestraw, Atlanta, Ga., executive director of the Episcopal Radio/TV Foundation; Paul Scofield McConnell, Sewanee's professor emeritus of music and organist; and Bishop Coadjutor William G. Weinbauer of Western North Carolina.

Seabury-Western Theological Seminary awarded an honorary degree to the Rev. Robert C. Witcher, rector of St. James' Church, Baton Rouge, La., and lecturer at Louisiana State University.

General Theological Seminary, New York City, conferred honorary doctoral degrees on Elizabeth M. Rodenmayer, retired Executive Council staff member; Charles V. Willie, vice-president of the House of Deputies; the Rev. Howard M. Lowell, rector of St. John's of Lattingtown, Locust Valley, N.Y., and secretary of the Seminary's Board of Trustees; James J. Bennett, president of the University of the South; and Bishop Frederick B. Wolf of Maine.

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FROM BISHOP ALLIN

Prayers for renewal in the Church might well include a petition for The Church Periodical Club. Evangelism, Christian education, improved communications, and a building of the greater community of the Church can be strengthened and served by fulfilling the purpose of the C.P.C. As in the past, it provides an opportunity for particular service by devoted Church people within and among every circle of the Church's life. Sharing the Word is what it is all about. The circulation of good printed materials by C.P.C. has proved to be an excellent means of sharing.

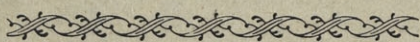
The Rt. Rev. John Maury Allin,
Twenty-third Presiding Bishop of the Episcopal Church

CPC PRAYER

Bless, O Lord, we pray thee, the Church Periodical Club, that it may be an instrument of service in thy hands. Grant to its officers wisdom and patience, to its members perseverance and the spirit of sharing that asks no return. Bring many more to take part in its activities. Bless our gifts and those who receive them, to the enriching of individual lives and to the growth of thy Kingdom, throughout the world, through Jesus Christ, our Lord, Amen.

TRANSLATIONS, ADAPTATIONS

The "Singable Song Book" being underwritten by CPC, Maryland, for Alaska, of which Bishop Gordon wrote that it would take the women of CPC into remote stations "in the name of the Lord" is the latest in a series of NBF projects designed to take the Good News to all the world in readily understandable form. In Appalachia, CPC women are adapting devotional material for those with limited vocabularies. CPC, Minnesota, underwrote the translation of the Bible into a New Guinea dialect; NBF, the Prayer Book into Malay, hymnals and other devotional material into the dialect of a mission in the Northern Philippines, furnished material for the Linguistic Library of a society translating scriptures into obscure languages.



LETTER FROM MOSCOW

In 1972, when the Reverend Raymond Oppenheim went from Alaska to Moscow to serve as the first Episcopal chaplain of the English speaking Protestant congregation, he took with him a modest library supplied by C.P.C. He wrote of its enthusiastic use, received additional material later. The excerpt is from his letter following receipt of twelve English dictionaries for the Moscow Patriarchate:

"I arrived, like Santa Claus (in Russia it's 'Grandfather Frost') with a big, brown canvas bag. The Publications Office of the Moscow Patriarchate is in the Novodevichiy Monastery, right inside the city of Moscow. The big cathedral of the monastery is now a museum, but the former refectory of the Monastery is now a large, and very active church, with an average of fifteen services a

week. It can hold over 3000 people, and many of its services are so crowded that you cannot get inside the door. Anyway, I arrived at the publications office, where quite a large staff labors under the supervision of gentle and jovial Archbishop Pitirim (who has the warmest smile and the most majestic beard in the Orthodox Church). They are crowded and quite short of reference books. In particular, they needed those dictionaries, since they have to translate their 80 page monthly journal into English. The English edition has been coming out since January, 1972. This was a wonderful present for their second birthday.

I wish you could have seen the faces of these dedicated young Russian Christians—men and women—as book after book emerged from the sack. I can tell you that made my Christmas! This was truly a wonderful gift from the Church Periodical Club, and it will be doing good from years to come, until those dictionaries fall apart."



WHAT ONE PARISH CAN DO

A parish in western Michigan ran a magazine-sharing rack for local people; gave large boxes of books to a local sale; to the Senior Citizens; sent hundreds and hundreds of pounds of books to Rosebud Mission, to the Philippines; raised a contribution for the NBF and the money to ship the overseas books.

A parish in New Jersey gave a choir concert and a Sunday loose offering to replace the choir music lost in a Bethlehem church in the Pennsylvania floods.

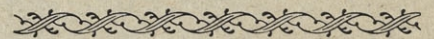
A Manhattan parish had a Lenten project (\$5 a book) that supplied all the books for a religious training program in South America.

CPC, WEST VIRGINIA AT WORK IN E. AFRICA

West Virginia needed a project for its Companion Diocese, Central Tanganyika; Sally Park, Diocesan CPC Director, suggested needs for the Msalato Reading Center (Literature and Christian Education Center) to Bishop Campbell. So began, for the diocese a many faceted relationship with a region experiencing one of the most dramatic and extensive explosions of Christianity in our time. So, too, began, for CPC, West Virginia, a thrilling, ongoing project. First it stocked the Msalato Center with books which were translated into Swahili, Cigogo and Kimasi, printed on the Center's presses, used by its students. When material was needed by evangelists going to remote places, the cassette ministry began, has been expanding to meet needs far outstripping the resources of any one Anglican diocese or CPC branch.

The Diocese of Central Tanganyika starts a new congregation every seven days; Bishop Yohan Madinda confirmed 523 people in a single 500 mile journey. CPC West Virginia, continued to underwrite production of cassettes (Australia sent equipment) and accompanying booklets on Bible study, etc. Just before the Bishop's 1973 visit to West Virginia, he wrote Mrs. Park that Msalato was sending books into the Ujamaa villages. The Ujamaa villages, the brain child of the country's president, are semi-Socialist settlements each of 300 to 400 erstwhile nomadic families, "Where," wrote the bishop, "a lot of people need to read these books, especially Christian books." When he came to West Virginia he pinpointed some future needs which will arise when the government moves the capital to Dodoma, seven miles north of Msalato on the Great North Road from Cairo

to the Cape. Schools and medical facilities (chiefly church instituted) will have to be updated, extended. Furthermore, the diocese is now exporting its innovative, highly effective Christian education material to other parts of East Africa. Neither space, nor numbers are the measure of this *Grow in Faith* ('Kueni katika Imani') program which so inspires all who come in contact with it.



IN - DIOCESE WORK FOCUS PITTSBURGH

"Young Life" Pittsburgh, for which NBF granted seed money, is the latest of a series of In-Diocese programs, thoroughly researched and productively served by our CPC branch there, under the leadership of our Director, Jo Cockrell. On receiving news of the \$200 grant for the purchase of black studies books for their library, the "Young Life" Program Director wrote of the need of youth on the city's North Side to have its educational horizons widened, stated he sees "the purchase of this literature as a tremendous aid in allowing these kids to realize their potential." Bishop Appleyard endorsed the project which resulted in a useful by-product — a list, "The Black Experience in Children's Books," compiled by Augusta Baker, Coordinator of Children's Book Service, New York Public Library. Pittsburgh's earlier project, providing libraries for the St. Peter's Day Care Centers for retarded children continues, as does its text book project for the Philippines.

— Most popular grant of '73-'74 is the \$2,000 to The Christian Home Magazine in Korea, which Bishop Lee rates "a good publication worthy of help."

CPC



NBF

LOOKING FOR A CPC PROJECT FOR OVERSEAS — AT HOME — TO SHARE?

Most National Books Fund projects can be underwritten by dioceses or parishes. Material about the places, people, needs is available. Libraries must be provisioned, kept up to date. They range from small book collections for lay evangelists to take into the bush, to erudite works for world students of liturgy. Some schools receive annual library grants and CPC keeps several distinguished theological libraries in seminaries updated. A recent grant to Bishop Pong was for a library in Taiwan which will serve a doctoral program of the S.E. Asia Theological Colleges, another is needed by St. Andrew's School at Sewanee because it is adding two new grades. Library books make suitable memorial or commemorative books. Textbooks and teaching materials go to Liberia, Alaska, and community programs at home. Funds channeled through our American Indian Fund provide textbooks, Sunday school material, other material for the Dakota Training Program, Alaska, Pine Ridge. CPC, Nebraska, is presently seeking a sponsor to share Pine Ridge's needs.

While dioceses with Indian populations, the Dakotas, Dallas, do care for Indian needs, sharing widens concern. Books to individual scholars, like Father Zambrano, our "book mouse" can be book-plated as gifts. At the request of our national president, Betty Lingle, four were recently given in the name of Pennsylvania parishioners who fill many coin cards. A sponsor can underwrite an entire large request, or take only part of it. An individual sponsorship to the Seminarian Book Scholarship Fund is \$75. One diocese with a large seminarian project of its own, gives one for "an unknown seminarian." \$30 sponsorships for the students in an evangelist training program in Alaska will be needed soon. For details on projects write to Jean Gray at the National Office.

JEAN GRAY REPORTS FROM NATIONAL OFFICE AT "815"

Several interesting visitors—Brother Lawrence, on his way from the mission of the Holy Cross Fathers in Liberia, to California, to report conditions; Brother Martin from St. Andrews in Tennessee to discuss details about their library list. News of the impending departure of Brother Dominic, of the Society of St. Francis, for work in Trinidad is saddening all who know him at 815, where he has brought much spiritual joy, especially to our fourth floor office. Brother Dominic is from Tennessee, has been studying at Bellevue and elsewhere, working part time for Canon Guilbert, and as a volunteer for CPC. He was delighted with our grant of \$70 for periodicals for the Franciscan Retreat house in California, with some needed text books

CPC supplied for his studies . . . Jean conducts a lively books exchange in our office, recently obtained some handsome prayer books—in the building—for a needy parish, saves money on the lists by making needs known to departments at the Center, thus getting nearly new copies of requested volumes . . . She is jubilant because a new firm is taking over the publication of Spanish language books, for which we have substantial demand and which have, of late, been almost impossible to obtain. Incidentally, Sister Priscilla Jean at the Hospital in Ponce, P.R., is spending much of the recent grant of \$300 on Spanish language Bibles which are given to patients, who can take them home, and on Bible coloring books for children. These come from the American Bible Society.

Coin card contributions have been coming in, Miss Doreen Tuxbury of New Hampshire sends in regularly; one CPC enthusiast in the Carolinas filled her coin card more than fifty times, sent it for replacement when it was falling apart. Please ask coin card users to empty the card and send a check. Postage due can come to 20 cents and emptying is time consuming. If every parish with a CPC program filled one card a year for office expenses, CPC would have no deficit. Some of our biggest contributing Diocesan branches rely on coin cards.

Jean's person-to-person policy starts at her own desk. She keeps in touch with past as well as present directors, recently sent a large print prayer book to Mrs. Emerson, an old CPC friend now over ninety, almost blind and very frail. She is happy about a S. Carolina project which sends its magazine subscriptions to orphanage children by name, so each will receive some mail. CPC, Massachusetts, agrees with Jean that personal contact is high priority. Virginia Canon, the Massachusetts Director and Province I president writes, "Our major thrust is to establish and maintain warm personal relations between contributor and recipient."

GETTING AND SPENDING

Last year the National Books Fund took in \$47,000. Predictably, the pattern of contribution coincided approximately with U.S. demography, being weighted heavily toward the East Coast area, where, between Boston and Atlanta, one-sixth of all Americans live, with a substantial number of large contributors in the southeast and far west, also densely populated. With one regrettable exception, large contributions came from large dioceses with large and many small dioceses, the largest contributions, however, not necessarily coming from the largest parishes. CPC, Pennsylvania, our President, Betty Lingle's Diocese, now directed by Dottie Wolfe, was the largest contributor to the NBF in 1974, closely followed by New Jersey, New

York, West Virginia. Many smaller dioceses like Alabama greatly increased their CPC giving.

Almost all of the \$47,000 originated in parishes, where it was raised in varied, often novel ways. Aside from items in group budgets, CPC Sunday collections, and Coin Cards, there were subscriptions commissions, CPC bazaars, Book Review and "Bring-a-Book-Buy-a-Book" teas, used book sales, Mission Shop Sales, cancelled stamp work and sales. Ten percent of the total is used for office expenses, mostly incurred in the purchase and dispatch of books, which has become a complicated and skilled activity. So, the poet Wordsworth to the contrary notwithstanding, "getting and spending" we in CPC did not "lay waste our powers." We dispatched more than 9,000 books, great amounts of other printed material, around the world, to—we are reasonably sure—the places and people who need them most.

FOR ADDITIONAL INFORMATION —

About projects, procedures, any phase of CPC work consult: your Diocesan CPC Director, your provincial Director, any member of the NBF Committee.

FROM THE SO. PHILIPPINES

Excerpted from a report from Fr. Ticobay, Holy Trinity Church, Zamboanga City—

"In Mindanao the price of progress is a little bloody, but gradually we learn to live with the situation and cope with the alarming events of the times. When the government forces intensified their operations against the tempered rebels and the bandits, farmers and fishermen from the coastal regions fled for their lives . . . Evacuees fled to Zamboanga City, rose to the alarming number of 80,000. Holy Trinity Church offered to accommodate Yakim Muslims and to distribute supplies purchased out of money sent by Bishops Cabanban and Manguramas (of the Southern and Central Dioceses of the Philippines). It is over 11 months and the evacuees are still there. Pray that true love of brotherhood be instilled in the hearts of Muslims and Christians who believe in the God of Jacob and Abraham, Who loves all."

Requests to the National Books Fund must be accompanied by the endorsement of a bishop or some knowledgeable and responsible person.

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FOLLOW UP ON A PILOT PROJECT

By supplying McKormey's *Consolidated Law*, Vols. 39-2 and Gilbert's *Criminal Law and Procedure of New York* to each of the ten floors in Manhattan's Tombs, the New York CPC inspired the local judicial and legal community to provide law libraries for the men waiting trial or sentencing there, and obliged to prepare their own cases. The project renewed and heightened interest in a long time CPC service, providing printed material for jails and prisons.

New York followed up with recreational reading for the Tombs and for the Women's House of Detention on Riker's Island. Josephine Femina, Long Island Director, started a project for the Queens House of Detention. Massachusetts gave material for use in Charles Street jail. Among the numerous CPC branches providing devotional, educational or recreational material for jails and other correctional institutions are Connecticut, Louisiana, Albany, and Pittsburgh.

—Subscriptions formerly given by the Committee for Women to retired women missionaries will, henceforth, be provided by NBF.

INDIAN PRIEST DISAGREES WITH AUTHOR OF "CUSTER DIED FOR OUR SINS"

Our California CPC Director, Aileen Whitson, reports the opinion of a young Indian priest who is working with 45,000 Indians in the bay area. The Rev. Robbin Merrill says the basic beliefs of the Indians are such that they can easily accept Christianity and should. This is at variance with statements attributed to Dr. Vine Deloria, the author of *Custer Died For Our Sins*, to the effect that the Indians should revert to their early religions. CPC California is supplying Fr. Merrill with material for his work.

RECYCLING — MOSTLY TEXTBOOKS — TO THE PHILIPPINES

Although on the local level, CPC collects, processes and distributes literally tons of good used books, hard cover and paper backs, tracts, booklets and magazines every year, the overseas demand for used books is chiefly for schools. Most of our diocesan branches have dispatched text books to the Philippines, where, in the three dioceses of Bishops Cabanban, Maguramas and Longid an educational explosion is in full swing. Two outstanding parish projects, acquired, inventoried and shipped thousands of text books to the Philippines. In both cases CPC secretaries had access to schools that changed books frequently, one in New Jersey, and one near Pittsburgh. The books were sent to the Northern Philippine Diocese where the indigenous people understand English. The books which had been selected from lists, proved very useful. Text books are also sent to the Bahamas and to British Honduras. They are difficult to place at home. Reference books and works on theology, some now out of print, are often requested, available in excellent condition. A special sheet on recycling is available.

IN THE DIOCESES

ALASKA—At its third diocesan convention, delegates elected the Rev. David Rea Cochran, 59, of Mobridge, S.D., to succeed Bishop William J. Gordon, Jr., who leaves office in September. This election may have been a "first" in that all seven candidates were present. It was also a first for Alaska, which became a diocese in 1970, because the House of Bishops previously had elected bishops for former missionary districts. Presently the bishop-elect is on a six-months' sabbatical in Minneapolis, preparing theological study materials for lay education.

ARIZONA—Revamping of clergy salary scales and the diocesan budget system were priority matters at the 15th diocesan convention.

ARIZONA—To display this open invitation to those passing Trinity Cathedral, Phoenix, now costs the church \$1 a year under a new city ordinance. Dean E. Bradbury Usher mused, "I wonder if the person whose job it was to locate signs responded to the [sign's] invitation?"

ATLANTA—Bishop Bennett J. Sims opened an annual drive for special funds here recently. "Bishops Dollars" finance innovative ministries throughout northern Georgia.

DALLAS—The Rev. Porfirio de la Cruz and the Rev. Manuel C. Lumpias have arrived from the Philippine Independent Church to study and work in Texas under an MRI companionship project.

FLORIDA—The Rt. Rev. Frank S. Cerveny was consecrated Bishop Coadjutor on Ascension Day, May 23. The 40-year-old Massachusetts native will succeed diocesan Bishop E. Hamilton West on December 31. Prior to coming to Jacksonville in 1972 as Dean of St. John's Cathedral, he served churches in Tennessee, New York, and Southeast Florida.

NEW JERSEY—Bishop Albert W. Van Duzer, for the first time presiding over the convention as diocesan, saw that body approve a canonical change to move the annual convention date from May to November. Bishop Van Duzer called for the election of a suffragan bishop at the next convention.

PITTSBURGH—The 109th diocesan convention, held on the Chatham College campus, spent one and a half hours in open hearings on resolutions presented for consideration. The convention approved seeking ways to expand "black presence" in diocesan life. It vetoed by narrow margins resolutions on women's ordination to the priesthood and on amnesty.

WESTERN MASSACHUSETTS—The Diocesan Liturgical Commission (DLC), headed by the Rev. Richard Hennigar, Worcester, has called for parish liturgical commissions to join the DLC to be "the final link of the two-way communication" between parishes and the General Convention's Standing Liturgical Commission in the Prayer Book's revision.

MISSOURI—Bishop George L. Cadigan of Missouri helped break ground this spring for Scarlett House at the Thompson Retreat and Conference Center, St. Louis. The new one-story building honors the late Bishop William Scarlett, who helped found the Center, operated jointly by the diocese and the Presbyteries of St. Louis.

SOUTH DAKOTA—Bishop Walter Jones reports the diocese is "in the black" for the second year.

Clergy and Church Army workers recently attended a liturgical workshop in Sioux Falls led by the Rev. Louis Weil of Nashotah House.

SOUTHERN OHIO—Ecumenicity marked the diocese's centennial convention, held at the University of Dayton and keyed by Roman Catholic Bishop James W. Malone of Youngstown. Institutional racism was the top agenda item, and the diocese committed itself to actively combat racism in its own life and in its communities. The convention supported women's ordination to the priesthood and the organizing efforts of Cesar Chavez.

SOUTHWEST FLORIDA—The Rev. Emerson Paul Haynes, 56, was elected

Bishop Coadjutor on the ninth ballot at a special convention in St. Petersburg. A native of Indiana, he was a United Methodist minister before becoming an Episcopal priest. He has been rector of St. Luke's, Fort Myers, since 1964. Prior to that he served other pastoral and diocesan posts in Ohio and South Florida. The bishop-elect succeeds Bishop William L. Hargrave when he retires in 1975.

UPPER SOUTH CAROLINA—During their 52nd diocesan convention, delegates endorsed a resolution calling the late Louis Cassels, a resident of the diocese, "an eminent lay theologian, an outstanding journalist, a faithful husband and father, a sincere churchman, and an unusual and effective lay minister in God's service."

WEST TEXAS—As the diocese begins its 100th year of corporate life, Bishop Harold C. Gosnell announced that confirmations and receptions increased for the first time in five years.

SAN JOAQUIN—A 15-day MRI exchange program for diocesan youth will open with three days of intensive orientation at Camp Joaquin, followed by 12 days in Guadalajara.

reflecting on the faith

HALLOWED BE THY WORK

The main problem for the adult man or woman in business today is finding his or her proper place in an unceasingly competitive world, is achieving full satisfaction in the doing, is finding the proper relationship to business, to others, to family, to self, and, embracing all of these, to God.

Every one of us must receive some satisfaction from his job. We must receive psychic income from it as well as financial income. This problem will obviously become more difficult as our business world becomes more complex and individual jobs more specialized.

So, what can we do? We usually depend on the tonic of success in business to make us numb to its frustrations and anxieties. But we know not enough continual success is possible to keep us from feeling overworked and overloaded. At that point an increasing number of people are finding themselves drawn to a deeper reflection on the meaning of life, to more interest in a relationship with their Creator—in short, to becoming better acquainted with God. And they find this interest not just on Sunday but on every day of the week.

To see how work is important in the scheme of the world today is increasingly difficult. All business is dividing into so many specialties; automation is doing more work better, faster, and more remotely.

You and I are apt to accept that Jesus talked to people on a hillside in Galilee about the presence of God. But we find translating that idea to an office building in the

middle of the city awfully difficult.

On Sunday morning we may obtain a stained glass concept of Jesus and His message. Monday morning's staff meeting has no stained glass windows—and no discussion of Jesus or God.

On Sunday morning we examine the story of the feeding of the 5,000; on Tuesday we attend a sales convention. The two seem as remote from each other as two worlds.

Did Jesus mean for His message to be carried into the business world? Of course He did.

We are apt to forget that both Jesus and His father, Joseph, worked for money. They were both carpenters or, more probably, builders of houses. They had competitors. The custom in those days, just as today, was for members of a craft to locate close to each other: a street of carpenters, a street of cobblers, and so forth.

More important, when Jesus started His ministry, He spent much time with men in one business or another. Merchants, tax collectors, fishermen, rich men, traders.

So did Paul who, in his great missionary trips, went to all the big trading centers of the near East. The message was always essentially the same, "He is here, even here, in this unlikely place."

The question we should ask ourselves is this: "IF THE BUSINESS WE ARE IN ISN'T GOD'S BUSINESS, WHOSE BUSINESS IS IT?"

Reprinted from *The San Joaquin Star*, September, 1973.

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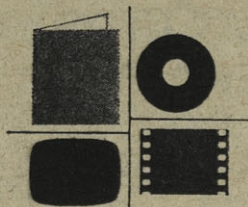
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No plastic victories mar Claudine

Something about integrity makes one want to stand and cheer whenever it appears. The new Twentieth-Century Fox release, *Claudine*, is a movie both with integrity and about it. It fulfills the best in the human-interest, situation-comedy tradition by providing a warm, funny story that is good entertainment on one level and provokes insight on another.

Claudine's focus, characters, and plot are rooted deeply and clearly in the black American experience. According to some, it presents one of the more accurate screen views of life in Harlem. But rather than being a turn-off for outsiders (such as whites), *Claudine's* "blackness" is presented with a directness and style which help the viewer respond and enter into the proceedings on a basic human level. One feels involved in a whole way of life.

The film is a bit like Archie Bunker or Sanford & Son except the people are much less stereotypical. And one doesn't have that feeling of having been lectured to when it's over. With Archie and Sanford and Maude one sometimes suspects the comedy was a

front for the directors and writers to make a "socially relevant" statement. *Claudine* doesn't fall into that trap in making its points. (Welfare takes a particular beating as a demoralizing and borderline immoral system, just as distasteful to its recipients as to those who feel its weight in their tax bills.)

Claudine's real strength is in the reality and power of the people it presents. This is a "people" movie.

Claudine Price (Diahann Carroll) is a mother of six, trying to survive on welfare and the little she can make from some part-time domestic work. She is a beautiful woman in all senses of the word. Her equal is Rupert B. Marshall (James Earl Jones)—"200 pounds of African garbageman" with his own problems—who brings to the screen one of the warmest, strongest, most alive daddy figures of recent memory.

Their struggle to develop their "sweet project" into a marriage—while avoiding the pitfalls that welfare, court orders, and sundry other indignities and trappings life throws in their way—gives guts to the film.



CLAUDINE STARS Diahann Carroll as Claudine and James Earl Jones as Roop.

In the end, as with most comedies, people are triumphant. That alone leaves the viewer with the kind of lift he went to the flicks for in the first place. And to make the experience more worthwhile, the victory is not plastic.

We Christians know the real comedy in life—the divine comedy—is always a response to, and linked to, the real tragedy. That's why the celebration part of Holy Communion is generally preceded by confession and absolution. The joy of deliverance is just that—joy about a real victory over a real enemy. And one should never underestimate one's enemies.

The sweetest victory is the one over a real tiger, not a paper one. And the comedy and victory of *Claudine* occur in a real world with real tigers. When her revolutionary son berates her about being frightened—"How can frightened people change anything?"—Claudine tells him the simple truth:

There ain't no other kind of people—and you'd better be afraid—that world out there is gonna kill you. I'm scared all the time, but I do my job. If you ain't scared, you ain't got no need for guts.

An old saying goes: "If you can keep your head when all around you are losing theirs, maybe you don't understand the situa-

tion!" Much of what passes for comedy and happy-ending movies evokes just that kind of feeling, and because of this their endings leave one feeling strangely flat—if not downright depressed.

But *Claudine* leaves one with a definite "up." Understanding the situation and still seeing some progress made, some victory won—baby, that's happiness.

Credit for the film's power and integrity must be shared between the performers and the producers. Diahann Carroll and James Earl Jones are two fine performers. This is one of Mr. Jones' best roles—if only because it displays the range and power of his consummate skills to a wider audience. The supporting cast is equally superb.

And for their part the producers—Third World Cinema, a minority-controlled production house—have obviously imbued their film with a sensitivity born of intimate knowledge. It seems a labor of love as much as of money. Supposedly this is the first of a series to be done with Twentieth-Century. It's an auspicious start.

The ads say this is a movie with "soul." For my money it feeds the soul with solid nourishment. If you're hungry for something that doesn't just melt in your mouth, *Claudine* could be your dish.

—Leonard Freeman

The language and story elements of this film are often quite earthy, but they are not outside the film's context. They should not upset the average adult although I might think twice about taking an 8-year-old to see the film. (Rated PG)—L. W. F.



WELFARE WORKER explains the law as the family looks on.

Books

God Is Red, Vine Deloria, Jr., \$7.95, Grosset and Dunlap, New York.

Vine Deloria's newest book is something of a departure from his previous two, *Custer Died for Your Sins* and *We Talk, You Listen*. While these two chronicled the American Indians' plight, *God Is Red* not only describes the common elements basic to the various Indian tribes' beliefs but attacks Christianity for its failure as a religion to solve the western worlds' moral, political, and spiritual malaise. It is an important and irritating book.

Mr. Deloria describes American Indian religion as one based on and oriented toward place and space. It is not, he says, concerned with the linear time and history essential to Christian theology and (I would add) to the Christian concept of pilgrimage. He glosses over the fact that Christianity, too, has its holy places.

Vine Deloria's background should qualify him for his wordy pursuit of his thesis. Born on the Pine Ridge Indian Reservation in South Dakota into a distinguished family of American Indians, he attended Iowa State University and Lutheran School of Theology in Illinois. Son of an Episcopal priest, his ancestors include both scholars and warrior chiefs. He is a practicing lawyer and former executive director of the National Congress of American Indians.

God Is Red does give the reader a broad overview of the character of Indian beliefs and practices. The author's vituperative attacks on Christianity, as he compares it to Indian religion, however, left this reader feeling spiritually pommelled and often in total disagreement.

Mr. Deloria's angry approach tends to interfere with the reader's ability to appreciate and understand this completely different religious culture. The

author not only criticizes the way Christianity is generally practiced, an old and justified complaint, but faults the basic tenets of the Faith on anthropological and theological grounds.

Mr. Deloria believes any useful concept of God must come from the place and land in which one lives and cannot be transferred to another geographical location. He insists the only cure for "the spiritual dilemma" of people today is to "look to the land."

One can only point to the inherent inadequacy for a peripatetic people who would need to change their concept with every move. Christianity's understanding of pilgrimage, however, has permitted us to carry our idea of God along with us.

God Is Red raises new questions about Christianity as it relates to community, whether religion not indigenous to one's dwelling place can effectively care for the natural environment, whether the land itself—place and space—has an effect on our perception of the meaning of things, and more. These are questions Christians might well consider and tackle, and for that reason this is an important book.

In addition, the first two chapters bring the reader up-to-date on contemporary events in the larger Indian community—explaining them more fully and clearly than the media seemed able to do at the time. These chapters also refer to many books Indians have written about themselves and about their religion, providing a good anthology. An appendix and many notes and comments about each chapter add to the book's usefulness.

For these reasons Vine Deloria's book would be a good reference work both for individuals and church libraries as well as interesting, irritating, and controversial reading for the individual.

—M. C. M.

EXCHANGE

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

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

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I hope the new Presiding Bishop will

. . . I am not sure I can answer entirely in a hopeful way. I have some hope for the Church and for the work of those persons engaged in building up the Body of Christ. At this particular time I have less hope for the institutional body known as the Episcopal Church, especially as I observe the function of that organism on the national level. Should anyone question my right to make that observation, let me say I have been and continue to be a part of that organism.

I question the trend of starting programs—risking some money and/or people in new ways of ministry—and thankfully (because after all, those programs are experimental) funding those programs to fail three years afterward. Where is the integrity in such action? I view with alarm the trend toward a housekeeping Church. Yes, we did pass a nearly balanced budget. Yes, there is

merit in not spending money which does not exist. But it is a temptation that leads to the victory of the world, to fund only those programs which produce pleasing results. I wonder if we are in danger of hiding our light under a bowl?

I pray John Allin will be strengthened by the Holy Spirit and will be endowed with grace to be a dynamic chief pastor. I hope he will not be tempted to be only an administrator. I hope John Allin will be the leader of a people who go from the strength of their faith into the world and let their light shine.—GRETCHEN ZIMMERMAN, youth leader, Seattle, Washington

. . . become an international leader and take intelligent, forceful positions on important social, political, and economic matters. If he does this, then individual churchmen and churchwomen will be en-

couraged to help make the world a better place in which to live. Maldistribution of income, substandard living conditions, production of man-killing devices, and human cruelty by governments have moral and spiritual aspects which are proper for religious consideration.—GEORGE GIBBS, layman, Los Angeles, California

. . . be a reconciler, surprise those to whom reconciliation means avoiding conflict, glorifying tradition, and relying on an old-style evangelism to save the world. I suspect he will.—ELEANOR LEWIS, laywoman, Baltimore, Maryland


. . . listen to all the voices of the Church; . . . forward the ministry of the Church by encouraging high standards for selecting and educating people for ordination,

more continuing education and other refreshment opportunities for clergy, and continuing education for the laity, and by pressing for the ordination to the priesthood of the women of the Church who are being called by God to serve Him in this way; . . . forward the mission of the Church in places far and near, especially helping us to understand that we must unite against the injustice, poverty, racism, poor housing, suffering, and hopelessness that afflict the deprived; . . . press us toward continuing ecumenical dialogue; . . . show us the real strength of the unity of our diversity; . . . help us to grow by our involvement in the new and the old, the tried and the experimental, and the use of tools given us by new discoveries and other disciplines; . . . use to the full the talents of the total laos for the work of the Church.—WYNNE M. SILBERNAGEL, laywoman, Columbus, Ohio

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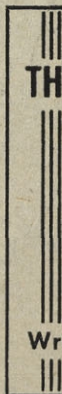


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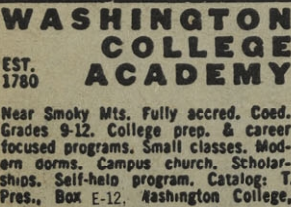
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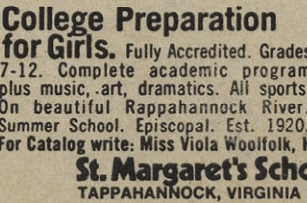
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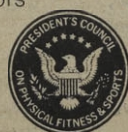


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