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## Conference sends money to PB's fund

Over 100 persons from Province II (the states of New York and New Jersey) gathered in Albany recently for a two-day conference to discuss needs and resources for Christian Education for Lay Ministries. The conference also donated almost \$1,000 to the Presiding Bishop's Fund: St. Andrew's Church, Albany, donated food and labor for the opening night's dinner so registration fees went directly to the Fund.

Dr. James Loder of Princeton Theological Seminary, in his opening address, challenged those present to examine their life patterns and the habit patterns that inhibit Christian teaching/learning and ministry.

The Rev. Norman J. Faramelli, associate director of the Boston Industrial Mission and chairman of the Ad Hoc Inter-Provincial Committee which is planning the churchwide program on hunger, presented ministry models.

On the second day participants chose among five workshops, each given twice. The Rev. Craig R. Dykstra discussed How Adults Learn. The Rev. Charles Grover

## WELCOME WESTERN NORTH CAROLINA

This month some 5,000 families in Bishop M. George Henry's jurisdiction will be receiving their own paper, *The Highland Churchman*, edited by the Rev. Cornelius A. Zabriskie, and *The Episcopalian* in combination. This is the 11th diocesan regional edition, and we are pleased to announce that next month at least one more diocese will be joining this combination system. *The Episcopalian* is now published in 13 different editions with a circulation of more than 160,000.

gave Models for Working with Volunteers. Lucy Groening led a workshop on Working with Small Groups. Ellie Millers examined Resources for Effective Teaching. D. Barry Menuez, Executive Council officer for lay ministry, explained Resources for Lay Ministry.

After lunch the Rev. David W. Perry, Executive Council's coordinator for Christian education, spoke briefly before Bishop Wilbur Hogg and Suffragan Bishop Charles Persell of Albany, host bishops, celebrated the closing Eucharist.

Conference coordinators were the Rev. Charles Cesaretti of New Jersey and Freda Carnell, assisted by the Rev. Richard Barrett.

## Inside This Issue

**Opinions:** William F. Buckley, Jr., on Prayer Book revision (page 5); Frederick Warnecke on General Convention (page 9); readers on a wide range of subjects (page 4); college chaplains on today's college students (page 8); John Coburn on the Church (page 10).

**World Reports:** from Calcutta on St. Paul's Cathedral's efforts to feed the hungry (page 7); from Jerusalem on changing boundaries (above); from Appalachia and Pennsylvania on mountain ministries (page 3).

**Glimpses:** of people (page 12); of Easter (page 5); of recordings (page 17) and books (page 13); of dioceses (page 18); of history (pages 14, 17); of rural churches (page 16); of General Convention, 1976 (page 11).

# THE Episcopalian



## Church in Mid-East to receive GFO funds

This year's Good Friday Offering is designated for the Anglican Church in the Middle East, an area which covers the whole Arab world from the Atlantic to the Persian Gulf as well as Israel, Cyprus, Iran, and Africa's northeastern seaboard.

Dr. Robert Stopford, the retired Bishop of London, took over this jurisdiction in 1973. His title is as long as the territory is wide—the Archbishop of Canterbury's Vicar General in Jerusalem and the Middle East.

A quiet transformation, however, has been underway to return control of the jurisdiction to local people, forming a province-like structure called The Episcopal Church of Jerusalem and the Middle East, which will have four dioceses—Egypt, Iran, Cyprus and the Gulf, and Jerusalem.

Jurisdiction in Morocco has been transferred to the Diocese of Gibraltar.

Anglicans in Algeria, Libya,

Tunisia, Ethiopia, and the French territory of the Afars and the Issas (between Ethiopia and Somalia on the Gulf of Aden) are now under the authority of Egypt's first Egyptian bishop, Ishak Musaad, who was consecrated November 1 in Cairo.

The Sudan—with its 120,000 to 150,000 Anglicans, four Sudanese bishops, and 98 Sudanese priests—has reverted to the Archbishop of Canterbury's control. It will, in due course, form a separate province.

The Diocese of Iran, whose boundaries are not changing, has 12 priests and about 1,500 communicants.

The new Diocese of Cyprus and the Gulf may contain as many as 20,000 churchpeople. This far-flung diocese's unifying characteristic is both clergy and congregations are expatriates, and Bishop Leonard Ashton will be the only Englishman among the four diocesan bishops in the Middle East when the expected changeover is completed—probably in January, 1976.

The new Diocese of Jerusalem, which will unite the present Diocese of Jordan, Lebanon, and Syria with Jerusalem, has 24 priests and 4,000 communicants, most of whom are Arabs. Its coadjutor, Bishop Faiq Haddad, and its assistant, Bishop 'Aql 'Aql, are also Arabs. Bishop Haddad lives in Jerusalem and Bishop 'Aql 'Aql in Amman. Bishop Naguib Cubain, diocesan of the present Jordan,

Continued on page 9

## Church Army reorganizes

Ever hear of the National Institute for Lay Training? It's not surprising if you haven't because it's the brand new name for the Church Army.

The Church Army isn't going out of business, just reorganizing. Together, the National Institute and the new Church Army Society will carry on the Church Army's tradition of preparing and supporting lay persons for ministries of service and evangelism.

The National Institute will recruit and train laypersons, offering a nine-month's residential course, followed by 12- to 18-months' internship in the field. At that time Episcopalians could be eligible for commissioning as church lay professionals. The Church Army Society, under the direction of Sister Margaret Hawk of South Dakota, will provide its members with fellowship and support for their ministries.

The National Institute will begin its first training class in September at General Theological Seminary, New York City. It is open to persons of all denominations. Address inquiries to: The Rev. Logan E. Taylor, The National Institute for Lay Training, 815 Second Ave., New York, N.Y. 10017.

## Churchpeople meet with Ford

For the first time in a decade the President of the United States welcomed a delegation of Protestant and Orthodox church officials to the White House.

On January 30, Bishop Richard B. Martin, Episcopal Church executive for ministries, and other religious leaders spent an hour discussing mutual concerns with President Gerald Ford. The National Council of Churches (NCC) arranged this first of several meetings planned between the Chief Executive and leaders of all faiths. Roman Catholic bishops expect to meet with the President in February.

The press was barred from the meeting, and church officials declined specific comment, but one spokesman said the conversation touched on human rights, the world food crisis, and the economic and energy situations. The President reportedly expressed interest in further communication. The NCC's Washington office plans to arrange meetings with experts in several fields, working with the White House liaison office.

NCC President W. Sterling Cary and NCC General Secretary Claire Randall said the meeting's chief significance was its initiation of an "open door" policy at the White House for religious leaders.



continuing *Forth and The Spirit of Missions*  
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# WORLD NEWS BRIEFS

**TORONTO**—The Canadian Churchman, national publication of the Anglican Church of Canada, marks its centennial this year. In celebration, it will publish a special June issue.

**LIVERPOOL**—Bishop Stuart Blanch of Liverpool, England, was enthroned as Archbishop of York in late February. He ranks second only to the Archbishop of Canterbury in the Church of England's hierarchy.

**NEW YORK**—The U.S. Department of Justice honored Dr. Norman E. Dewire, executive director of the Joint Strategy and Action Committee (JSAC), for his work in helping to solve local crises. The Episcopal Church is a full member of JSAC, an ecumenical coalition of mission, ethnic minority, and community agencies of 11 denominations.

**BRIDGETOWN**—A Consultation on Ecumenical Sharing of Personnel will develop ecumenical worship with a Caribbean flavor. Delegates to a late January meeting here in Barbados, sponsored by the Caribbean Conference of Churches, discussed training laity for mission, study of intercommunion, and a common hymnal and prayer book to reflect the Caribbean heritage. They also discussed preparation for conver-

sations with leaders of African and Oriental folk religions.

**RALEIGH**—Governor James E. Holshouser, Jr., of North Carolina called for a repeal of the state's 3 percent sales tax on food, effective July 1. The tax could be eliminated without raising other taxes or cutting state programs, the governor said. Food tax repeal has been urged by ecumenical groups, including the North Carolina Council of Churches.

**INDIANAPOLIS**—The National Council of Churches (NCC), at a meeting here late last year, formally organized a Working Group on Evangelism. A Lutheran, the Rev. Raymond May, Jr., of Philadelphia, is chairman. All officers and members of the working group's steering committee are clergy. The NCC has not had a distinct evangelism program for some years.

**TORONTO**—Canada's Anglican bishops rejected a plan of union between the Anglican Church of Canada, the United Church of Canada, and the Christian Church. The bishops' veto came just prior to a meeting of church executives to plan a merger presentation to the Anglican General Synod in June. The announcement may end merger talks begun in 1944.



**HELPERS CLEAR DEBRIS** from a February fire which destroyed the three-story parish hall of Church of the Advocate, Philadelphia. The Rev. Paul Washington, rector of the parish where the July 29, 1974, ordination service was held, reports that contributions to rebuild the space used for an accredited alternate high school, community meetings, and regular Wednesday evening black religious education and other classes are being sought since the building was under-insured. Send contributions to Church of the Advocate, 18th and Diamond Sts., Philadelphia, Pa., 19121.

## Liturgy unit looks to '76

In an effort to promote better understanding of proposed revisions of the *Book of Common Prayer*, at its January meeting in Dallas, Texas, the Standing Liturgical Commission created a new education and communication committee. The new committee will include media and education representatives and have staff support from Executive Council's communications group. Appointments should be completed by the Commission's next meeting, March 11-14.

The Commission hopes that by Easter 1976 it will have the manuscript of the new book available to bishops and deputies to the 1976 General Convention, which will consider the draft version in detail and make any desired changes before the book's constitutional acceptance or rejection.

Bishop Chilton Powell of Oklahoma is chairman of the Commission of four bishops, 12 priests, and six laypersons. At the January meeting, the Commission also:

- considered preliminary page designs for the newly-authorized trial rites of baptism and confirmation;
- heard a report on Psalter revisions to be completed by April;
- approved a revised draft of the celebration and blessing of a marriage;
- heard a progress report on a re-examination of the eucharistic and Daily Office lectionaries;
- received from the Committee on the Eucharist a first draft of an alternate canon for Rite I; and
- accepted reports from committees on rubrics, the church year, the singability of texts, burial rites, and the Ordinal.

## World Prayer Day set for March 7

The search for Christian unity is explicit in this year's theme for World Day of Prayer, March 7—"Become Perfectly One." Working together, Coptic, Orthodox, and Evangelical women in Egypt prepared the service under the auspices of the International Committee for the World Day of Prayer. Translated into many tongues, the service will be used throughout the day, beginning on the island of Tonga in the Pacific and ending on St. Lawrence Island in Alaska.

In addition to the unity provided by the common service, the theme suggests that oneness is a process—a becoming. And it reminds Christians that the possibility of a "perfectly" constructed unity between God and his children is a reality.

Watch your local paper for news of World Day of Prayer observances in your area.

In the United States, World Day of Prayer is a project of Church Women United.

## Triennial elects presiding officer

Pam Chinnis, Diocese of Washington, will be Presiding Officer for the September 11-22, 1976, Triennial Meeting of the women of the Church. She will also represent Triennial on General Convention's Agenda and Arrangements Committee. Dee Hann, Diocese of Indianapolis, will be Assistant Presiding Officer. The Triennial Structure Committee elected the two women.

At its November meeting the Structure Committee agreed upon the following statement: "The purpose of the Triennial Meeting shall be to provide a vehicle whereby concerns may be expressed in freedom in order that Christian action will be effected."

Triennial's Program Committee, also authorized in 1973, has scheduled its next meeting for February 14-16 in New York City. Both committees will hold a joint meeting in April at the 1976 Convention site in Minneapolis. Nancy Geyer, Diocese of Maryland, again will act as consultant to both committees.

## Alert for film fans

A note to filmgoers who like good plays—or vice versa. The American Film Theatre is back this year with a series of five filmed plays which have first-rate casts and production schedule. The plays are: *Galileo*, *The Man in the Glass Booth*, *In Celebration*, *The Maids*, and *Jacques Brel Is Alive and Well and Living in Paris*. The stars include Topol, Maximilian Schell, Alan Bates, Susannah York, and Glenda Jackson.

The AFT series will present subscribers with one film per month (January through May) at a local theater. Tickets for individual showings may be available at the box-office on the showing date, but you'll need to watch for dates as the subscription-ticket approach means little extra advertising is done in local papers. Special group and high school matinees can be arranged. Write to The American Film Theatre, Inc., 1350 Avenue of the Americas, New York, N.Y. 10019, for information.

—Leonard Freeman

Cornell Cooper



# Pennsylvania youth aid HEP

In the last three years, St. Thomas' Church, Whitmarsh, Pa., has sent 35 youths and adults to learn and work in McDowell County, W. Va. St. Thomas' participation in this mission, sponsored by the Diocese of West Virginia's Highland Educational Project (HEP) in Northfork, W. Va., has created friendships between people of mountain hollows and Philadelphia suburbs.

The Rev. Ronald L. Reed, associate rector of St. Thomas', and his wife Barbara learned of HEP when the parish sent them to a meeting in Gatlinburg, Tenn., in 1971. That same year the late Rev. Ross Baley, former director of HEP, wrote to Mr. Reed and made plans for a St. Thomas' work-learning project in West Virginia the following summer.

After numerous bake sales, car

washes, odd jobs, and study sessions, 11 young people and three adults spent two weeks in Northfork in July, 1972. Working with children in a Bible school at Bottom Creek Hollow, painting a blind man's house in Welch, and teaching crafts to children in a rural Baptist church created a cadre of young missionaries ready and able to come back to Whitmarsh suburbs and share their experiences with St. Thomas' parishioners.

Subsequent trips to HEP have produced equally enthusiastic youth and adult spokespersons for the joys, challenges, and problems of southern Appalachia and made St. Thomas' a strong supporter of the Church's Appalachian mission.

Beginning with the formation of the first Appalachian Youth Group of St. Thomas', the parish directed

the Lenten Missionary Mite Box Offering to HEP. Also as a result of the first trip, two young women members of the original Appalachian group have taken a year between high school and college to do church mission work—one went back to HEP, and the other joined the Church Army Volunteers to work in a church-sponsored day care center in Loveland, Colo.

For the past two years, the 8th grade confirmation class has raised money through bake sales for a class project in ministry to West Virginia. In 1974 the 8th graders gave a \$300 scholarship to a young mother who was struggling to finish a bachelor's degree in education.

The 8th graders learned of the woman through high school youth who had met her on the second



HEP DIRECTOR Hugh Cuthbertson receives a check from Frank Ball of St. Thomas', Whitmarsh, for roof repairs.

HEP project: HEP had asked the young people to paint her house, and they discovered she could use further help. The woman and her daughter came to St. Thomas' after Easter, 1974, and shared with parishioners the struggle to move from dependance on welfare to self-sufficiency and professional status in their community.

The impetus provided by St. Thomas' high school youth and their adult leaders has affected the whole parish. The women have raised money to complete roof repairs on HEP's Community Center in Keystone, W. Va., and the vestry allocated \$500 from the parish's outreach budget as seed money for HEP's geriatric clinic.

In the great coal mining region of McDowell County, W. Va., St. Thomas' parishioners learned they could find their mission and themselves in the needs of others. In the people and land of West Virginia, St. Thomas' found that Christ builds His Church when people of different cultures and habits take the time to be friends with one another.

—Ronald L. Reed

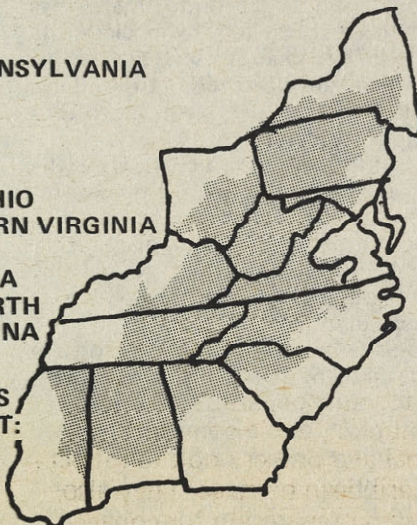
## APSO and CSMO

This year's Church School Missionary Offering (CSMO) will help the Church's work in Appalachia. The region is not the hillbilly Eden of popular imagination. Its reality is unemployment as high as 50 percent, 25 percent functional illiteracy, and the highest child TB rate in the country. You can help by funding church and community self-help programs such as Appalachian Peoples Service Organization (APSO); Mine Safety and Health; Intramont, the "seminary of the mountains"; and Highland Educational Project (HEP). Send gifts to Church School Missionary Offering, Attention: APSO, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

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## Appalachian craftsman carves wooden crozier for bishop

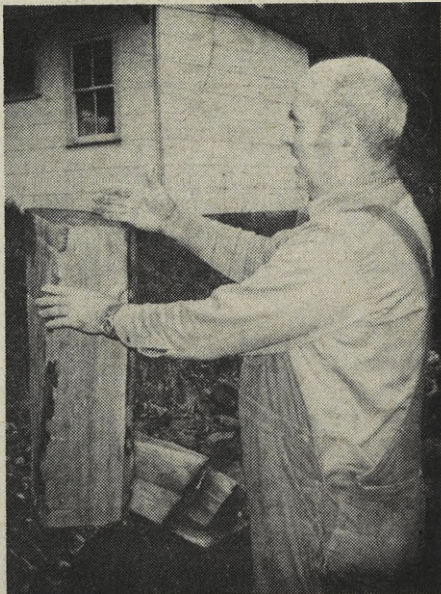
Bishop William J. Cox, Suffragan of Maryland, was born and reared in Appalachia. And for his consecration in 1973, he hoped a mountain craftsman would carve a pastoral staff from a mountain wood such as sassafras.

"That is the tree I remember so well from my boyhood in the mountains of eastern Kentucky," he told the Rev. R. Baldwin Lloyd, executive director of Appalachian Peoples Service Organization (APSO). "And I would like the design to include things which symbolize the mountains of Appalachia."

Mr. Lloyd undertook to procure the staff, a gift from friends and fellow APSO workers to Bishop Cox, an APSO board member.

In his search for a woodcarver, Mr. Lloyd finally found Ed Cress, a retired coal miner, millwright, and farmer who had started carving about five years earlier. His first project was a wooden handle for a hammer.

"Ed and I went over the details for the carving," Mr. Lloyd recalls. "The crook had to be about the size of a wooden horseshoe Ed had hanging on the wall, and the staff had to be about six to six-and-a-half feet tall. Ed showed me a huge sassafras log—21 inches in diameter without bark—which had been cut down to allow for highway construction. He began working on the sassafras, whittling the first



MAKING A CROZIER in Appalachia involves selecting the wood, above left, and testing the quality, above right. Ed Cress, right, with finished product, turns it over to Mr. Lloyd, below, while Mrs. Cress looks on.

Photos courtesy William J. Cox



bishop's staff he had ever seen, much less carved.

"Three-and-a-half weeks later—and only four days before the consecration—I made the trip back to Ed's house. There was the pastoral staff, finished and beautiful, with rhododendron leaves and a clump of flowers centered in the crook. The veins of the wood resembled the veins of the leaves. Spaced down the staff on two flat surfaces were the initials 'APSO' and its symbol of the tree breaking the chain of oppression around the mountains; a dogwood flower with a tiny cross carved of dogwood; the word 'Valeria'—where Bishop Cox was born; the date of the consecration; and Ed Cress' name." The staff had taken 125 hours to carve.

Ed Cress lives about 20 miles from Somerset, Ky., and does business under the name of Realistic Wood Carvings. He is a member of the National Wood Carvers' Association and the Kentucky Guild of Artists and Craftsmen. He carves wildlife and domestic animals—and croziers.

"As a result of the beautiful job he did on my crozier," says Bishop Cox, "he was asked to carve a wooden crozier for William Weinbauer, Bishop Coadjutor of Western North Carolina. I have not seen it yet but understand it is equally beautiful."

—Janette Pierce



# Switchboard

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

## FIRST GRACE (S)

A change has been made in price and address of where to order *First Grace (s)*, which I mentioned in the article "Searching for Grace (s)" [November issue, page 16]:

Henry Z. Walck, Inc., 750 Third Ave., New York, N.Y. 10017. \$2.95.

Books on the list may be available at local bookstores.

—Jed H. Taylor  
Mansfield, Pa.

## THE PRINCIPLE IS...

The "Mad Alice" article in the January issue says much too much to be read and passed over. Professor Shrier has hit upon a solid idea of labeling things in a way that the name speaks of its purpose. The Shrier principle calls for immediate candor in the individual using it. A benefit or two: the intent of institutions becomes foremost; the purpose of law, rules, liturgy, movies, etc., become revolting tools with which to direct and mold a more consistent society. Interesting that Jesus didn't, as far as we know, establish parameters for an institution. Try "community." That's a good start. Hooray for Professor Shrier!

—William F. Tempel  
Newburyport, Mass.

## ON VIET VETS

Re: "In Uniform" section, November issue. The tears shed for the returning Viet vet won't wash away what he did in that country. Or what we did in allowing him to. Is it not strange that the Viet vet is "clean" after inflicting such agony and the objector is "unclean" although he hurt nobody? That paradox could only make sense to a martial mind, a secular mind. It has no place in the Church, which should respond only to God's law. Praise the Lord, we need not wait for word from Washington or New York to accept the healing, cleansing, refreshing love of God.

—Denis E. Wicher  
Detroit, Mich.

I was pleased to see the article on "The Vietnam War" by Sam Allen in the November issue of *The Episcopalian*. As the draft, military, and veterans counselor in a joint project of the Episcopal Peace Fellowship and the Diocese of New York, I am reminded every day of the tremendous needs of Vietnam veterans.

In January, 1974, we sponsored a one-day institute at Calvary Episcopal Church on "The Vietnam Generation." A young psychologist from the Veterans Administration came to speak to us about the effect of the Vietnam War on those young men who fought in it. As he spoke about the unique psychological scars that Vietnam veterans bear and the deep alienation which so many of them experience in American society, we began to realize just how many victims there have been of that war. Sam Allen did an excellent job of discussing the many other problems, such as finding jobs, which Vietnam veterans face.

I hope readers will take the last paragraph in Mr. Allen's article seriously—What Is Your Parish Doing? Vietnam veterans and their families need our ministry. I pray that we Episcopalians won't let them down.

—Christine Payden-Travers  
New York, N.Y.

## WORLD HUNGER: DISSENTERS

At the risk of being branded an isolationist, a misanthrope, and a heathen, I take issue with the emphasis on the world food crisis as reported in the January *Episcopalian*.

Due to Western interference in the affairs of the Indian subcontinent, more people are on the verge of starvation now than when Queen Victoria was a young woman.

If every edible animal on earth were

slaughtered and the meat divided equally among the earth's people, we would all be on such a low protein diet as to insure brain damage to the young.

No one likes the thought of starving children. We hope the next decade will have fewer starving people. This will not be accomplished by our sending enough food to keep the spark of life in frail bodies while [some areas] continue to "increase, and multiply, and replenish the earth." I do not favor sending so much as a bushel of grain to these people until they subscribe to the principle of Zero Population Growth.

As for furthering Christ's Kingdom and the work of the Church, it is likely that there are more heathen now than in the days of St. Paul. Since little Indians are coming into the world faster than the Church is making conversions, doubtless more are heathen now than in the days of Queen Victoria.

—Donald W. DeCoster  
Venice, Fla.

In the January issue you state that Church World Service has purchased 1,000 tons of wheat to send to, of all places on God's earth, India. One would have thought that CWS would have wondered why wheat can be bought more cheaply in the United States than in India. It is easy to see why electricity and gasoline and airline seats are cheaper here than anywhere else: these things come most cheaply from the biggest machines. But wheat?

U.S. farmers may be subsidized by the taxpayers. If so, CWS is receiving stolen goods because the people consented to part with their money for the common defense and the general welfare, not for the special welfare of farmers or even Churches.

U.S. farmers may be more efficient than those in India. There the cow is sacred; cattle trample and browse upon the crops. Division of labor is determined not by free competition in the market place but by a caste system; farms are run by the sons of the last generation of inefficient farmers.

Certainly we should take steps to expel famine from other lands, as we have from our own. We should send forth missionaries of intellect and integrity, demanding, "Am I my brother's keeper? Can I not do what I wish with my own? Who made me a judge or a divider over you?" When Indians, and other peoples, realize they were created in the image of God, they may well be able to master vegetable and animal life—and their governments—and feed themselves.

—Brian W. Firth  
Carson City, Nev.

## WOMEN AS PRIESTS: THE CONTINUING FORUM

It seems very strange to me that women would presume to enter the holy priesthood by an act of defiance.

Don't we have enough defiance of law in the secular world? Can't we expect a little better from churchpeople?

What kind of witness is this? And what kind of bishops would "ordain" them? If we condone the acts of these women and their bishops, we are no better than a society that condones and tolerates lawlessness. In fact, being of the Church, we should be leaders by our example of laws obeyed.

If we must have women priests, let's do it legally. I fully expect Convention to pass on women priests if for no other reason than to make these "priests" legal. Let's hope better reasons rule their judgments and decisions than this.

—Frances E. Resch  
Kingman, Ariz.

I read the text of the speech given by Bishop Sheridan of Northern Indiana (December issue).

I agree with what he says—especially: "But thus far what I have seen from Philadelphia (the ordinations) are not obviously His fruits."

Time was when I leaned a bit to-

ward voting for the ordination of women to the priesthood (I am a delegate to the next General Convention from my diocese), but no more. I believe we have seen what the sin of pride can do when it is set loose upon the Church in the manner of the Philadelphia ordinations.

John F. Ashby  
Ada, Okla.

An important matter about the Philadelphia "ordinations" that seems not to have been brought up, at least to my knowledge: How would the Church be particularly served by the admission of women to the priesthood? None of the 11 women involved has mentioned that she has received any expression of the need for a priestess from either the laity or the clergy. Nor has any of them mentioned a need on her own part for the presence of a woman at the altar. If no such need exists, then it becomes relevant to ask: whom are they trying to serve? It must be themselves.

They go further than this, however, in not hesitating to perjure themselves for they declared before everyone present that they thought they were "truly called, according to the will of our Lord Jesus Christ and according to the Canons of this Church, to the Ministry of the same." The officiating bishops were equally involved. Hypocrisy here is transparent enough for the whole world to perceive it.

The place of women in the Church, historically and theologically, requires more attention, but let it be in private. The tendency to let reporters and cameramen, and even non-Christians, attend our meetings is deplorable. Our disagreements do not edify the public. Nor does the public edify the Church; it cannot.

Julia C. Stewart  
Haverford, Pa.

Thanks for publishing Bishop Sheridan's address to the House of Bishops in Mexico. I may not fully agree with his remarks, but he hit the nail on the head about the impact of the July 29 attempted *coup d'eglise* and its aftermath on this "forgotten churchman."

John F. Elsbree  
Brighton, Mass.

Bishop William Sheridan rightly asks our charity for the "forgotten churchmen" who sincerely believe the priesthood must be limited to males.

However, in his plea for charity he lashes out in judgment at those of us whose understanding of the Gospel and the catholic faith led us obediently and joyfully to Philadelphia on July 29. He condemns us with words such as "self-righteous," "unrepentant disobedience," "their Church besmirched, spat upon," "hateful, uncharitable attacks," etc.

Isn't it possible to be charitable to the "forgotten churchmen" without imputing evil to the women priests and those of us who rejoice in the July 29 expansion of Christ's priesthood?

George G. Swanson  
Kansas City, Mo.

Bishop Paul Moore's letter in the November Switchboard was a pleasure to read. It set out in full the feelings of the eight bishops who are uniquely concerned with the July 29 ordinations

because they have the ordinands in their charge. It served to reassure the layman-in-the-back-pew that the Church is in good hands. It put into focus the other Chicago resolutions, the terse one of 23 words (which failed) and the seven paragraph resolution that was finally adopted.

John D. Adams  
Baltimore, Md.

No real Church reunion in the world can exist unless the two largest Churches of Christendom are included: the Eastern Orthodox and Roman Catholic Churches. As I understand it, the official position of these two communions is they are opposed to the ordination of women to the priesthood.

Before the Churches that make up the Anglican Communion vote on whether to sanction the ordination of women to the priesthood, a council of all Churches in Christendom (those in apostolic succession) should be convened so this matter can be discussed, voted on, and resolved. If this is not done and the Churches of the Anglican Communion vote independently to allow such ordinations, the cause of true Church reunion will be set back for generations and may never come to pass.

Hampton B. Crawford  
Tazewell, Va.

Bishop Allin said when he first considered the ordination of women to the priesthood, he felt ill. I am sure the majority of Episcopalians who saw the picture of the three women posing as priests with their broken "pizzas" on the front page of the December issue of *The Episcopalian* felt the same way. The caption under the picture, that these women were breaking church policy, is a falsehood. They were breaking church law. There is a difference.

Preston H. Lawrence  
Shelburne, Vt.

## \$ Wager, \$ Anyone?

Student pastor David Finestead of the 150-member United Methodist Church of Lake Lotawana, Mo., dramatized Christ's "Parable of the Talents" in an unusual way. Mr. Finestead, 30, a former farm-machinery salesman, put \$1,000 of his savings in the offering plate one Sunday several months ago and instructed his church members to take secretly whatever amount they wished, then return the Sunday before Thanksgiving for "a day of accounting."

The members returned with more than \$3,200. A widow who had taken \$1 made jelly from apples in her backyard and sold it for 25¢ a jar; by plowing her profits into ingredients, she was able to put \$80 in the offering plate on the appointed day. A printer took \$120 to finance wedding invitations and returned with \$600. A teenage girl took \$10, bought auto wax, and came back with \$30 from waxing cars. Two families took \$130 between them and sponsored a community chili supper, more than doubling their investment.

After repaying Mr. Finestead his \$1,000, the congregation will buy a used bus and some Christian education materials.

One of the biggest blessings of the talents project, Mr. Finestead says, is the unity it has brought to his congregation. "In a way, I bet \$1,000 on my people. But I wasn't worried."

—from *Christianity Today*

## Coming up

### MARCH

- |    |                        |
|----|------------------------|
| 2  | Third Sunday in Lent   |
| 9  | Fourth Sunday in Lent  |
| 16 | Fifth Sunday in Lent   |
| 19 | St. Joseph             |
| 23 | Passion (Palm) Sunday  |
| 24 | Monday in Holy Week    |
| 25 | Tuesday in Holy Week   |
| 26 | Wednesday in Holy Week |
| 27 | Maundy Thursday        |
| 28 | Good Friday            |
| 29 | Holy Saturday          |
|    | Easter Eve             |
| 30 | Easter Day             |
| 31 | Monday in Easter Week  |



# Anglican agony: An outsider's view

by William F. Buckley, Jr.

As a Roman Catholic, I have abandoned hope for the liturgy, which, in the typical American church, is as ugly and as maladroit as if it had been composed by Robert Ingersoll and H. L. Mencken for the purpose of driving people away. Incidentally, the modern liturgists are doing a remarkably good job, attendance at Roman Catholic Mass on Sundays having dropped sharply in the 10 years since a few well-meaning cretins got hold of the power to vernacularize the Mass and the money to scour the earth in search of the most un-musical men and women to preside over the translation.

The next liturgical ceremony conducted primarily for my benefit—since I have no plans to be beatified or remarried—will be my funeral; and it is a source of great consolation to me that, at my funeral, I shall be quite dead and will not need to listen to the accepted replacement for the noble old Latin liturgy.

Meanwhile, I am practicing Yoga so at church on Sundays I can develop the power to tune out everything I hear while attempting, athwart the general calisthenics, to commune with my Maker and ask Him first to forgive me my own sins and implore him, second, not to forgive the people who ruined the Mass.

Now the poor Anglicans are coming in for it. I am not familiar with their service, but I am with their *Book of Common Prayer*. To be unfamiliar with it is as though one were unfamiliar with *Hamlet* or *The Iliad* or *The Divine Comedy*. It has, of course, theological signif-

icance for Episcopalians and their fellow travelers. But it has a cultural significance for the entire English-speaking world.

It was brought together, for the most part, about 400 years ago when for reasons no one has been able to explain, the little island of England produced the greatest literature in history. G. K. Chesterton wrote about it: "It is the one positive possession and attraction. . . the masterpiece of Protestantism; the one magnet and talisman for people even outside the Anglican Church, as are the great Gothic cathedrals for people outside the Catholic Church."

What are they doing to it? Well, there is one of those commissions. It is sort of re-translating it. As it now stands, for instance, there are the lines: "We have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done."

That kind of thing—noble, candored, pure as the psalmist's water—becomes: "We have not loved you." (Get that: *you*, not *thee*. Next time around, one supposes it will be "We haven't loved you, man.") "with our whole heart; we have not loved our neighbors as ourselves."

"Lead us not into temptation" becomes "Do not bring us to the test."

Well, if the good Lord intends not to bring his Anglican flock to

the test, he will not test it on this kind of stuff. As it is, Anglicanism is a little shaky, having experienced about a hundred years earlier than Roman Catholicism some of the same kinds of difficulties.

I revere my Anglican friends and highly respect their religion, but it lends itself to such a pasquinade as Auberon Waugh's. "In England we have a curious institution called the Church of England. . . Its strength has always lain in the fact that on any moral or political issue it can produce such a wide divergence of opinion that nobody—from the Pope to Mao Tse-tung—can say with any confidence that he is not an Anglican. Its weaknesses are that nobody pays much attention to it and very few people attend its functions."

And in a pathetic attempt to attract attention the Anglicans, and indeed many other Protestants and many Catholics, absorb themselves in secular matters.

"The first Anglicans," Chester-

© King Features Syndicate 1975.



William F. Buckley, Jr.

ton once wrote, "asked for peace and happiness, truth and justice; but nothing can stop the latest Anglicans, and many others, from the horrid habit of asking for improvement in international relations." International relations having taken a noticeable turn for the worse in the generation since Chesterton made this observation, one can only hope the Anglicans will reject any further attempt to vitiate their line of communication with our Maker.

## Prayer Book Society meets in Tennessee

Twenty-five Episcopalians concerned about preserving the 1928 liturgies have met in Nashville, Tenn., to determine the future course of the Society for the Preservation of the Book of Common Prayer.

Conferees affirmed they are not opposed to changes or improvements in the liturgy but strongly object to many of the versions

presently approved for trial use. A number of Society members are academicians and oppose the proposed revisions on grounds of style, grammar, and word selection.

The Society was started three years ago by three Vanderbilt University professors—Drs. Walter Sullivan, John M. Aden, and H. L. Weatherby. It now reports a membership of more than 50,000.

## Rabbits don't lay eggs

Last year I spent Easter with friends who live on a farm. When I gave their 10-year-old daughter Cindy a chocolate bunny, holding a red egg in its delicious paws, I noticed an impish twinkle in her eyes. Then the dimples in her cheeks deepened and she laughed unrestrictedly as only a child can laugh.

"Don't you know rabbits don't lay eggs?" she said. "I know Easter is about Jesus. Why do we have colored eggs and chocolate bunnies?"

Unlike some adults, children take little for granted. Their inquisitive minds, like spring, are alert, refreshing, thought-provoking, and pressing for action. Stimulated by Cindy's remarks I recalled the origin of the bunny, eggs, and sunrise services which have become an integral part of Easter.

I also recalled the best description of Easter I have ever heard.

The history of Easter customs dates back to the times before Christ when celebration of the spring equinox was an important seasonal ritual. At dawn people flocked to the mountains to watch the sun perform joyous leaps over the earth's awakening after its long winter sleep.

Now, surrounded with Christian faith, this custom is still followed as people go to the hills on Easter morning for the observance of sunrise services.

Rabbits and eggs have for centuries been accepted symbols of

fertility. Ancient Egypt regarded the hare as the embodiment of fruitfulness, and eggs played a vital role in the spring festivals of the Mongols and the Chinese. The Teutons used eggs to befriend the forces of nature: water, fire, earth, and air.

Christendom brought eggs into relationship with its dogma. The chicken, breaking through the shell to enter life, became symbolic of Christ's escape from the tomb and His resurrection for our rejuvenation and transfiguration at the end of all time.

In Greece and Russia, the faithful touch each other's eggs as they proclaim the glorious news, "Christ is risen." In the United States, egg-rolling on the White House lawn has become an annual Easter event.

Easter and the drama of Holy Week continue to inspire sermons, pilgrimages, passion and ecclesiastical plays. Every year Christ's death and resurrection are described in countless written and spoken words.

I believed the significance of Holy Week and Easter could never be confined in one sentence until I attended an Easter service at the Cathedral of St. John the Divine in New York City. At the end of his sermon, Bishop Horace W. B. Donegan summarized his thoughts in one eloquent, powerful sentence: "Easter is the YES of God to the NO of the world on Good Friday."

—M.J.R. Arthur

*What can a priest do when a little boy insists on a miracle?*

**PAUL GALLICO'S**  
**THE SMALL MIRACLE**  
 STARRING  
**VITTORIO DE SICA RAF VALLONE**  
 AND INTRODUCING  
**MARCO DELLA CAVA**

**NBC WEDNESDAY, MARCH 19th**  
**8:00-9:00 P.M.**  
**Eastern Standard Time.**





## 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.

**Q. I am a recent college graduate and am employed as a management trainee by a leading company. My employer gives me group life insurance which I think is all I need right now since I am still single. Do you agree?**

**A.** No, I think you are looking at the short term picture rather than anticipating what your long term needs are likely to be. In a few years, you will likely be married, have children to support, be well along on a successful business career, and be earning a good deal more than you are now. You will probably require a rather substantial amount of life insurance at that time. Certainly some of that life insurance will have to be purchased as your needs develop. But, any head start you can give yourself now, through purchase of a basic amount of personal life insurance, is advisable. Such insurance will come to you now at the lower premiums at your present younger age. In addition, it is more likely that you are now in good health and so can obtain needed insurance with little difficulty. Suppose you put off starting your personal insurance plan and then a change in your health makes it difficult or impossible to obtain the insurance you need?

**Q. Well, then, what plan of personal life insurance should I be considering?**

**A.** You could, of course, consider a number of alternatives. Since your needs have not yet fully developed, however, I feel you should think in terms of a Straight Life or Whole Life policy. For, this would give you lifetime coverage at minimum premiums and, at the same time, such a policy is useful in meeting a number of different needs which may arise in the future. An alternative would be a policy designed to become fully paid up at your retirement age but this would carry a little higher premium. My own feeling is that if you can afford such a higher premium you would be better advised to put it toward a larger amount of Straight Life.

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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Salina, Kansas 67401

or

The Rev. H. Boone Porter (Dept. A)  
9200 N. W. Skyview Avenue  
Kansas City, Missouri 64154

## Bishop will resign if next Convention blocks women

Bishop John H. Burt of Ohio, who has been at the center of a storm of press attention since the Rev. L. Peter Beebe was charged with canonical violations for allowing two women to celebrate a December Eucharist in his parish, has announced his intention to resign if the 1976 General Convention does not vote to open the priesthood to women.

Bishop Burt stunned diocesan convention-goers on February 8 when, in his opening address, he said he would "resign from the episcopate as an act of conscience against what I will then [after the 1976 Convention] consider to be

a determinative decision by our Church to continue sexual discrimination in our practice of ordination."

He said that unless unforeseeable alternatives appear, "I feel these ordaining hands of mine should no longer be limited to male heads after the Minnesota conclave."

Because of his insistence in recent months on following canons and due process of law, Bishop Burt explained that "some within our church fellowship and many outside it have assumed that I really have no strong convictions on the principle at stake, who believe I am not personally willing to risk anything except words in the cause of justice for women."

For those who have reached this conclusion, the bishop wanted to make clear his future intentions. He said he was "bold enough to hope that some of my colleagues in the House of Bishops may see fit to join me in this witness of conscience during the months ahead."

"The vision of a significant number of bishops, standing up for conscience on this issue by a willingness to lay their episcopates on the line, might well evoke a helpful response from others in the Church who, though they conscientiously oppose women's ordination themselves, would be willing to support some new compromise that would enable the rest of us to exercise our consciences legitimately by ordaining women as priests."

He said he thought the bishops who oppose women's ordination "seem not to face quite the problem confronting me should their view not prevail at Minnesota. No bishop is obliged to ordain anyone—male or female—of whom he disapproves. But for bishops like myself, believing as deeply as we do that God is calling women to priesthood, the present canonical prohibition forces upon us... discriminatory behavior." This is particularly true since a diocesan bishop is the "sole ordaining authority in any diocese" and, as such, the

"special agent of such discrimination" in the Church's ordination canons.

Bishop Burt said he was not "threatening anybody. . . I'm simply saying that my willingness to put up with sexual discrimination against women in this Church will run out at the Minnesota Convention in 1976."

Calling 1976 a "great decisive moment for the Episcopal Church," he said, "If, having come to that moment, we retreat, then I fear we will not come to it again during this generation." He thinks the Convention will act affirmatively and hopes the "margin of victory [will] approach the 73 percent affirmative vote the bishops registered in Mexico."

## EDS names two professors

Two women who participated in the July 29, 1974, ordination service have been appointed to the faculty of Episcopal Divinity School (EDS), Cambridge, Mass.

The Board of Trustees, by a vote of 8 to 5, appointed the Rev. Suzanne Hiatt and the Rev. Carter Heyward as assistant professor of pastoral theology and assistant professor of theology, respectively.

Ms. Hiatt, 37, is a 1964 graduate of Episcopal Theological School and has a master's degree in social work from Boston University. Her appointment was retroactive to January 1.

Beginning July 1, Ms. Heyward, 28, will share the job on a half-time basis. A candidate for a doctoral degree in theology at Union Theological Seminary, New York City, she has master's degrees from both Union and Columbia University.

The two women will rotate with other faculty members in celebrating the Eucharist in the seminary's chapel.

## Bishops seek evangelism commitment

The 11-member House of Bishops' Committee on Evangelism has called upon the Episcopal Church to renew its commitment to evangelism. Meeting in Dallas, Texas, in December under the chairmanship of Bishop Frank S. Cerveney of Florida, the bishops prepared a statement of their concern.

They noted "unmistakable signs of evangelistic renewal" are carried on with only a "little institutional recognition or support."

In seeking renewed commitment, they stated "the call to repentance and faith must not obscure or replace the long process of Christian nurture," i.e., the New Testament sequence of commitment, discipleship, and mission. Nor does "emphasis on the conversion of the individual... relieve the Church from a responsibility to call nations and institutions to accountability before God."

The bishops also noted that evangelism is not just a method "to increase the number on our parish rolls or to hold our children after confirmation. . . We call the Church to evangelism because Jesus Christ is the only means to wholeness in our broken world and because through Him alone we find that life which is eternal."

—Janette Pierce

The Episcopalian

## Group seeks canon changes

The Rev. George Regas, rector of All Saints' Church, Pasadena, Calif., and the Rev. Patricia Park, deacon at Immanuel-on-the-Hill, Alexandria, Va., were selected on January 17 in Chicago to be co-chairpersons of the Policy Board of the National Coalition for Women's Ordination to the Priesthood and the Episcopate.

The Coalition, a national lobbying effort to convince the 1976 General Convention in Minneapolis, Minn., to change the Canons of the Church to permit women in the priesthood and the episcopate.

The 19-member Policy Board named five task force chairpersons: education, Sister Columba Gillis, OSH; funding, George Guernsey, III, a St. Louis banker and Executive Council member; regional organization, the Rev. William Coats, university chaplain from Milwaukee, Wis.; public relations and promotion, Janice Duncan, Diocese of Pennsylvania's Committee on the Ordination of Women; political organization of deputies, the Rev. Stewart Wood of Indianapolis and Executive Council member. The Rev. Frances G. Zielinski, director of the National Center for the Diaconate, Evanston, Ill., is Coalition treasurer.

## Oil firms leave Namibia

Four of the five petroleum firms under pressure from church groups to cease operations in Namibia have announced they will withdraw from that country. Texaco, Continental Oil Company, Getty Oil Company, and Phillips Petroleum have ceased offshore oil exploration. Standard Oil Company of California—Texaco's former partner in Namibia—is assessing its future there.

A 1971 world court ruled that the South African government was illegally occupying Namibia. Since then the United States has discouraged American investment there.

Phillips said lack of prompt "resolution of the issues of sovereignty" brought the firm's future in Namibia into question and led to withdrawal. The companies have generally denied that church pressures over the past three years led to their decision. But Timothy Smith, director of Church Project on U.S. Investments in Southern Africa, believes the withdrawal was "directly attributable to church

pressure. Each company seemed unaware there was a question of sovereignty until the Churches began raising questions."

The Episcopal Church participated in past stock actions, asking Phillips to withdraw from Namibia and to study involvement there. The oil firm has asked that this year's resolution be withdrawn in light of its recent decision.

In another action related to African business activity, the Episcopal Church will join 13 other religious groups to file a stockholder resolution against International Business Machines (IBM). They seek to prevent the selling, leasing, and servicing of computers and programs to the government of the Republic of South Africa. Church groups believe the government will use the computers to enforce restrictions on blacks under apartheid laws. The Canadian Inter-Church Task Force on Dialogue with Corporations supports the American action.



# St. Paul's Cathedral serves Calcutta's poor

A. C. Forrest, editor of Canada's United Church Observer, traveled to India and Bangladesh last December on assignment for Interchurch Features. The Episcopalian presents his report on the ministry of Calcutta's former Anglican Cathedral, now part of the Church of North India.

Occasionally one finds a church which circumstances might have closed or turned into a museum but which chose to change and grow. St. Paul's Cathedral, Calcutta, seems such a church. Its rector, Canon Subir Kumar Biswas, 41, seems to be a major reason for the renewal, although he might dismiss the tribute.

Consecrated in 1847, St. Paul's clergy and congregation were English for more than a century. Today it is part of the united Church of North India, and its members are 95 percent Indian. "Any work done in the Indian Church in the future will be done by Indians," reminds Canon Biswas.

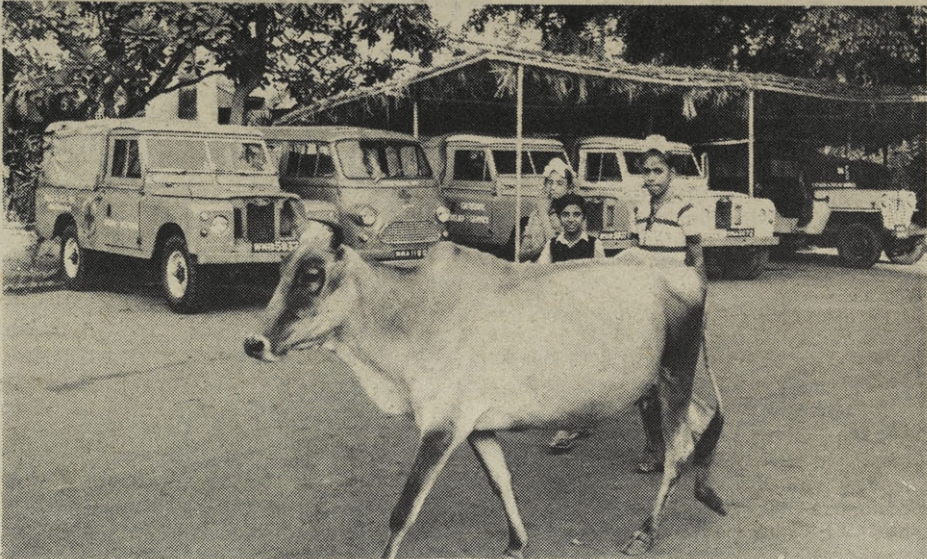
"We had two options here—to become an irrelevant museum piece, which would be a sacrilege of non-involvement, or to go in for structural change and become involved in the life of this city."

From early morning, when Operation Milkwagon goes out to distribute milk to 3,000 slum children, until after Operation Two-

structures, the office work, telephone services for the numerous programs which are divided into the relief services and the Cathedral's social services. I found it impossible to separate what from what around the Cathedral and decided it didn't matter. "We all cooperate," says Mr. P. C. Thomas, executive director of Church's Auxiliary for Social Action (CASA) in Calcutta and a member of the Mar Thoma Church. "Our only competition is to see who can do the best job."

The Cathedral is not only self-sustaining, but \$10,000 of its \$35,000 budget is spent on social service, another \$5,000 on its relief services. In addition the Cathedral is a channel for a \$90,000 relief budget; support includes gifts from the Anglican Church of Canada and England as well as from local families.

Of overseas aid, Canon Biswas



A. C. Forrest

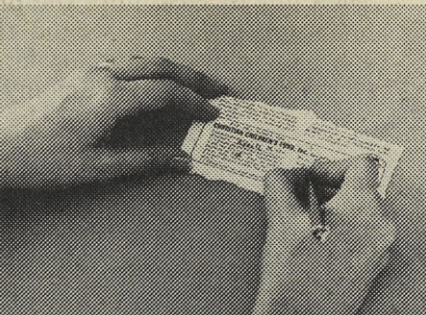
SERVICE VEHICLES are a mainstay of St. Paul's relief program in Calcutta.

says, "In the West too many of you are not liberated. You do not even have a theology of acceptance. You want to help, but you must meet those you would help not as

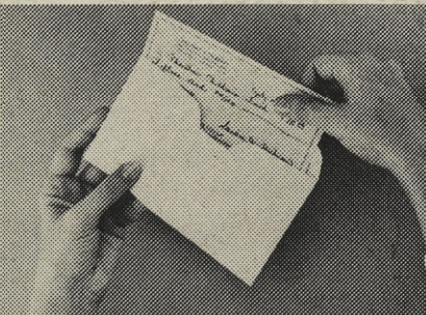
objects of charity or subjects for conversion but as persons with whom you share.

Continued on page 15

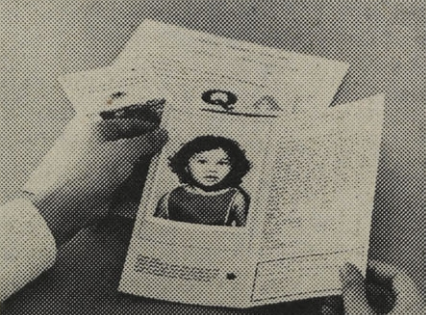
## What happens when you decide to sponsor a child?



1 First, you fill out the coupon at the bottom of this page to describe the child you'd like to sponsor. (The cost is only \$15 a month.)



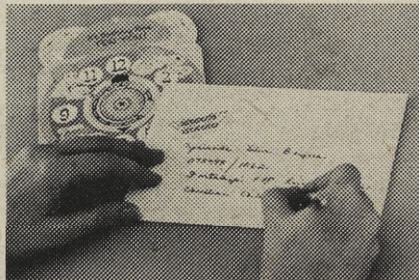
2 Second, you put the coupon in an envelope along with your first monthly payment and mail it to: Christian Children's Fund, Inc., Box 26511, Richmond, Virginia 23261.



3 And third, in about two weeks, you will receive your sponsored child's photo and background information, plus details about the project where the child is being helped.



This young fellow in Kalimpong, India, is one of the lucky ones—he already has a CCF sponsor.



4 Fourth, you may write directly to your sponsored child, and your letters are answered. Correspondence is translated and sent to you from overseas—the child's original letter and an English translation. (Staff workers help children unable to write.)

5 Fifth, both you and the child you sponsor can benefit from the person-to-person relationship that grows as you and the child get acquainted.

Of course, the material assistance you send is vital, but your sponsored child also needs the personal warmth of knowing that you care.

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I wish to sponsor a ☐ boy ☐ girl in \_\_\_\_\_  
(Country) \_\_\_\_\_  
☐ Choose any child who needs my help.  
I will pay \$15 a month. I enclose first payment of \$\_\_\_\_\_. Send me child's name, mailing address and picture.  
I cannot sponsor a child but want to give \$\_\_\_\_\_.  
☐ Please send me more information.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
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Gifts are tax deductible. Canadians: Write 1407 Yonge, Toronto 7.  
EP 1630



A. C. Forrest

HALF A TON of milk is distributed—in 5-ounce portions—every morning to 3,000 children through Operation Milkwagon.

light returns from dispensing food, blankets, and friendship among Calcutta's 200,000 pavement dwellers, the spacious grounds and buildings bustle with people involved in relief and social service activities.

The Cathedral has only one full-time clergyman but a staff of 130. Fourteen social service workers and teachers serve in 28 bustees, or slum communities, and craft classes are held in seven communities. Play and recreation centers have been established in four slums, adult literacy classes—requested by local people—in several communities, medical unions operated by three doctors, and visitors in slums where 20,000 people live.

The Cathedral provides the basic



# College chaplains meet; discuss today's students

NEW YORK—College chaplains, campus ministers, and concerned faculty spent two days in mid-January in trying to find ways to minister to "the malaise" in higher education.

Officially, members of the Church Society for College Work gathered to celebrate the society's 40th birthday. The celebration included five speakers—William Stringfellow, lawyer-theologian; William Sloane Coffin, chaplain at Yale University; Sallie TeSelle, editor of *Soundings*; David Burrell, chairman, Department of Theology, University of Notre Dame; and Jim Forest, theologian of the peace movement and substitute for Rubem Alves, Brazilian theologian.

The theme of the two days of celebration, paper-reading, comment, and conversation was simple. The "typical" student who could be readily identified, labeled, and ministered to because of a clearly evident commitment is gone. Following years of activism, protest, risk, and involvement, collegians today are opting for good grades as the ticket to graduate school or entry into business.

Both in the conference auditorium and in the lounge of the Gramercy Park Hotel (around whose tables the society began 40 years ago), discussions centered on describing the kind of student who has replaced the "Kent State

college generation."

Mr. Stringfellow charged that "violence is inherent in the technocratic state in America" and added that the university, inasmuch as it is a part of that state, "is also governed by a kind of violence."

Drawing on what he called the "infanticide at Kent State," Mr. Stringfellow said "the message was notarized that if the offspring of the white bourgeoisie would not conform to the function assigned to them in society, they would die!"

As a result, Mr. Stringfellow said, "quietism is the pervasive mood on American campuses today."

Describing the collegiate scene Jim Forest said, "Left to our own devices, we become invulnerable. We fail to be open and even vulnerable to others. Swallowed up in ourselves, our business, our pre-occupations, our fantasies, our personal crises, we forget to pray, to confess, to listen, to notice, to imagine."

"We lose contact—with our ancestors, with the larger world, even with our own mysterious potential: our vocation."

"We become too petrified to experience astonishment."

"The universities have become centers for teaching people how to outwit other people."

David Burrell told this reporter, "It's incorrect to say college stu-

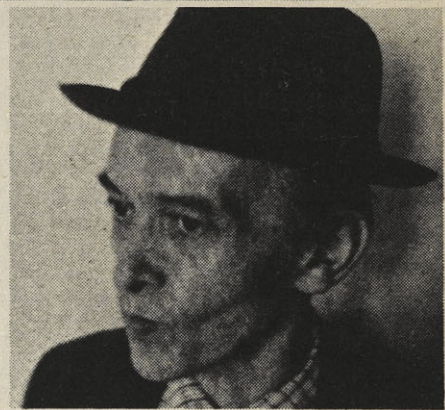


CONFERENCE SPEAKERS included William Sloane Coffin, above with Sallie TeSelle, and William Stringfellow, right.  
—Photos by Thomas R. Lamond

dents are apathetic. That may be a label some people use to satisfy their curiosity about the change in the mind of students, but it isn't necessarily correct.

"I think what I see happening is students' interests are scattered rather than concentrated on only two or three well-publicized major issues."

Mr. Burrell asked society workers to help collegians adopt a "story larger than ourselves" which is "human enough yet sufficiently transcendent to release



us to become ourselves."

In the accompanying series of interviews, chaplains give their own impressions about students on campus today.

—Thomas R. Lamond



JAMES McDONALD  
United Methodist  
University of Virginia,  
Charlottesville, Va.

"What's going on with college students? I'm not sure. I see the signs—more coats and ties than even in the 1950's, the fact that no one is dreaming dreams any more. The mood and attitude of just a couple of years have changed. 'Life will go on,' they think. There is a real attitude of resignation. I find no desire to emphasize or effect change."

"The whole idea right now is just to endure and to get what you need to make it in a tough job market."



ADAM KITTRELL  
Ecumenical  
Morgan State and Towson  
State Colleges, Baltimore,  
Md.

"During the protest years one good thing could have come out of all of the struggle and hurt. Both black and white students had a chance to learn the same lesson: challenge the system, and people will pounce on your head. And they are non-discriminatory about whose head is broken."

"Out of that time came a myth that I see used as a cop-out by lots of students today: 'The battle was necessary, the battle was fought, and the battle was won; now there's nothing left to do!'"



DURSTAN McDONALD  
Episcopal  
Hobart and William  
Smith Colleges,  
Geneva, N.Y.

"I think Jim Forest and Bill Coffin sum up a lot of what we see in students when they offer a critique of the insensitivity of academia to the students."

"The Christian faith somehow has a humanizing effect on institutions that must begin to be shown to people in higher education."

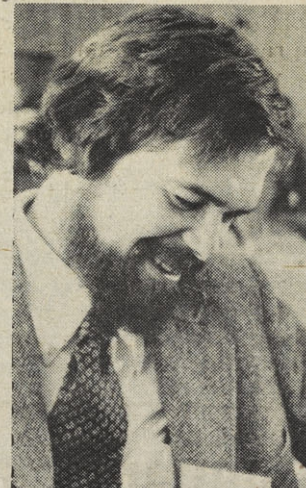
"This understanding of the value and worth of the human being runs deeper than the words that scholars get bound up in, and it has a power to make the educational process sensitive to the needs of people."



MAURINE STEPHENS  
United Church of Christ  
University of Pennsylvania,  
Philadelphia, Pa.

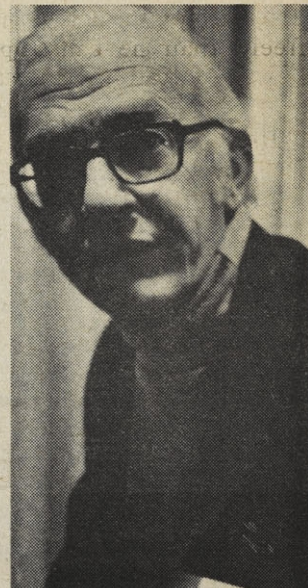
"I came through college in the Kent State age, and it was real to me. It feels like a different world now. We came through that with a hopeful attitude that isn't part of the mood today."

"Students I see leave me thinking they still care a great deal about the issues of the past and are still concerned. Now there seems to be a feeling that 'serious' work and commitment to academics is somehow useful and even worthwhile in a way it wasn't before."



HOWARD GORDON  
Southern Presbyterian  
University of Virginia,  
Charlottesville, Va.

"Students today are like the people of any other occupied and defeated country. They saw clearly in the days of Kent State what happened. And they saw a kind of retaliation on the part of the deans, the business recruiters, and the 'old boys' who closed ranks to freeze them out. They've learned that the image of protest may have been emotionally valid, but practically it wasn't valid. The easy people—the ones who simply threw in with the protest movement for something to do for a thrill—are gone, and they won't be back any time soon."



JACOB VIVERETTE  
Episcopal  
Wake Forest University,  
Winston-Salem, N.C.

"The students I see and talk to are not looking for involvement in any compelling issues. They are into the idea of getting the work done to get the grades to get the jobs that will get them into the system. Some of them are still critical of the system, but right now it's the 'only game in town.'"

"World hunger may become a safe issue where the student who is still issue-oriented can work to effect some change, but right now it's not commanding a lot of attention."



# THE WAY I SEE IT

## Let's change General Convention

General Convention as presently constituted is a parliamentary horror. We've been tinkering with it for some time. What is needed is radical surgery. I've been through nine of these harrowing experiences—in both Houses and as vice-chairman of the House of Bishops. Herewith a proposal for a revolution!

1) Limit General Convention to the 50 states of the U.S.A. Release all other dioceses to their own geographic provinces as we did long ago in Japan and Brasil. We should, of course, continue to support them with finances and personnel.

2) Eliminate all retired and resigned bishops as members of the House of Bishops as the Church of England does. Most of us can't afford to attend anyhow.

3) Allow only diocesan and coadjutor bishops a vote in the House of Bishops. It was sheer sentimentality to give a vote to suffragan bishops several generations ago. And now what of this new breed of "assistant bishops"? Vote should go with responsibility.

4) More radically, why not eliminate suffragan and assistant bishops from the House of Bishops altogether and make them eligible for election to the House of Deputies as clerical deputies? This would infuse the debates of that House with some episcopal viewpoints and, possibly, wisdom.

5) Let the House of Bishops elect its own chairman at each session. The Presiding Bishop would be a member "on the floor" and could enter debate much more freely than he can appropriately now. A bishop-chairman would also allow for more free-handed parliamentary guidance from the chair. I must add that John Hines was magnificent for his integrity as a presiding officer.

6) Let dioceses take the initiative in electing smaller delegations despite priestly ambitions. The Constitution already provides for this.

7) Get rid of the abominable procedure of counting a divided vote as a negative one.

8) Eliminate polling of delega-



David L. Hirsch

Frederick Warnecke

tions on votes. If they wish, let each delegation keep a record of its members' votes for those members who want to make a political point back home.

9) Use the Hare preferential ballot for elections. This is not only a fair method of elections but it has been programmed for computer card use. In the Diocese of Bethlehem, the results of an election can be known in 45 seconds—and there are no second, third, and endless ballots.

10) Finally, as a pious prayer, could General Convention be held biennially and for one week in length, without fanfare or side shows? And I hope I will not be considered a male chauvinist if I suggest that the Triennial should be held quite separately in alternate years. We need the Triennial quite as much as we need women in the General Convention—and even women priests there, too!

—Frederick J. Warnecke  
Bishop of Bethlehem, Retired

## Jerusalem boundaries shift

Continued from page 1

Lebanon, and Syria, resides in Jerusalem. He plans to retire in 1976.

Last November Bishop Edmond Browning, the American Church's executive for national and world mission and administrator of the Good Friday Offering, circulated to all U.S. bishops an article from *The Jerusalem Post Magazine*, the area's largest-circulation English-language paper.

The article outlined the history of the Anglican Church in the Holy Land from the controversial arrival of the first Anglican bishop in Jerusalem in 1841. (Roman Catholics called the Anglican action "imperialist" and believed it was directed at winning converts from Roman Catholicism.) "The great strength of the small Anglican group," the *Post* said, "has always been in its effort to make the Church a living community of the local people."

The article also cited the ecumenical impact in the changeover to a "conciliarity" or "consulting the people" form of government by the formation of a synod of bishops for the Church of Jeru-

salem and the Middle East.

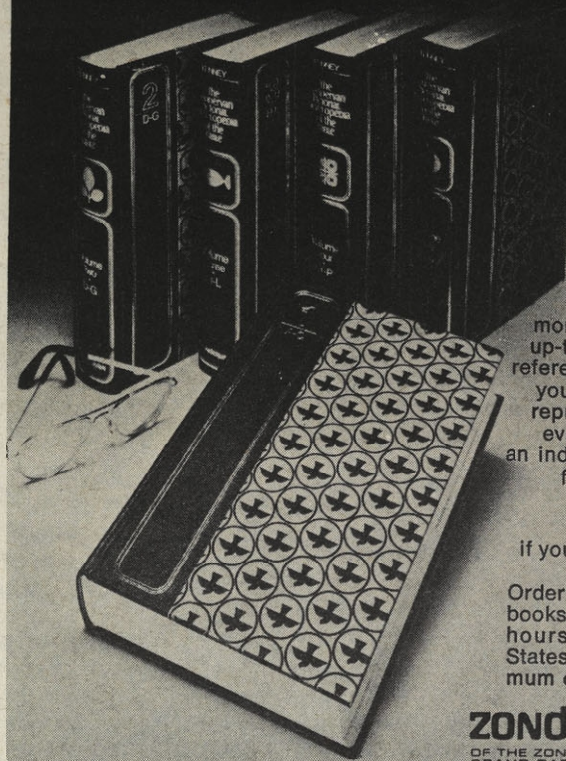
"The consecration of a native-born Jerusalem bishop"—Bishop Haddad comes from a Christian family which can trace its roots to apostolic days—"is a step which summarizes a long historical process. The last English bishop thus gave back to the Holy Land the apostolic traditions received originally by [that family] from the first Church of Jerusalem."

## Sisters celebrate

The Community of St. Mary celebrated its 110th anniversary on February 2 with a festival Eucharist at St. Luke's Chapel of Trinity Parish, New York City. Presiding Bishop John M. Allin preached and celebrated. The sisters—who have a school, children's hospital, and home for delinquent girls—conduct retreats and conferences. They also perform a ministry of presence at the Episcopal Church Center where daily they meet people, act as altar guild and acolytes for the chapel, and pray.

—A.M.L.

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# How do you stand it, Lord?

by John Coburn

The Church, that is.  
How do you stand its  
pretense

shallowness  
pettiness  
meanness  
cruelty  
corruption  
ineffectiveness  
junk?

What on earth (or in heaven) do you think  
when you look at

empty liturgies  
the Gospel for comfort only  
vying for position  
childish, irresponsible  
actions by prelates  
lay popes  
clerical bureaucrats  
and pompous clergy  
(that's me, Lord)

don't rock-the-ship philosophy  
else you'll tip her over?

How come you permit your body—well that's  
what it is—

to be prostituted by  
me-first  
money next  
keep us going next  
outsiders last, like  
blacks, smelly  
people, drunks,  
drug addicts,  
long hairs,  
anybody—  
anybody—  
different?

Jesus, Lord, how do you stand it?

I can't answer for you, Lord, God knows  
I can't. I honestly don't know what you had  
in mind when you said, "Ok, all my people are  
going to get together and remember me and my  
son Jesus is going to be with them to strengthen  
them forever." I don't even know if that's  
what you said but that's what people said you  
said and that's ok with me.

Anyway, this is how I stand it:

If we didn't have the Church where  
would we go? —No matter what, the Church  
promises something—that there is more to  
life than meets the eye

that you are

that there is hope, meaning, purpose

so for Christ's sake don't give up.

And if you walk out, where do you walk to?

What institutions?  
Schools, colleges  
Welfare agencies  
Political parties  
Labor unions  
Trade associations  
Junior Leagues  
DAR's  
Country clubs  
What?

What promises more than the Church?

So, there is no place else to go.  
One positive reason is this:

People do change and the reason  
sometimes is the Church.  
Sometimes things come together—everything  
comes together—in the Church.

Like life and death  
or  
Sin and grace  
Hate and reconciliation  
or  
Pain and joy  
Agony and ecstasy  
or  
Emptiness and fullness

Fragments and wholeness  
or  
Depths and heights  
Yearning and being yearned for  
or  
Loving and being loved  
Unable to love and being loved forever  
or  
Being faithless and faithful together.

When everything breaks open, God, is when they  
come back together in the Church.

Its when a man dies too soon  
And grief is sustained by love  
the love of those who love him  
and one another  
and the love of God in Christ  
for him and them and  
everybody.

Its when a man and a woman  
say, I love you  
and God says,  
I do too—forever  
and all who hear the  
man and the woman  
hear God also.

Its when you know you belong to each other  
when you love (however) everyone (or most  
everybody) and know not only that God loves  
you and you love God  
but in love you are  
in God  
and He is in you  
forever.  
You are one in Him.

That's the Church.  
That's how I stand it.  
And this  
I know  
is true

So I thank you for that  
miserable  
magnificent  
mystery  
your body

in whom we live  
and move  
and have our being.

## Project TEAM to develop lay potential

An Episcopal bishop who has  
centered his energy since 1966 on  
equipping lay people for ministry  
began January 1 to spread this con-  
cept across the Church.

The Rt. Rev. William J. Gordon,  
Jr., 56, recently resigned Bishop of  
Alaska, now heads Project TEAM:  
Teach Each A Ministry.

From his new home in Seattle he  
will travel, on a bishop's invitation,  
to any diocese here or overseas  
which wants to explore "creative  
ways to enable lay people to for-  
ward our Lord's mission."

"In Alaska," Bishop Gordon  
says, "we've taken seriously the be-  
lief that every Christian is intended  
to be a minister. We see the chief  
function of our seminary-trained  
clergymen is to teach each lay  
person to do one ministry task  
and do it well."

The bishop and Alaska's priests  
devised a number of ways to shift  
focus from "ministering to" people  
to the New Testament pattern of  
"enabling people to minister." Special  
schooling, conferences,  
consultations, individual teaching,  
and regular congregational visits by  
clergy teams have already produced  
scores of skilled lay ministers.

"No one ordained person," Bish-  
op Gordon says, "can perform,  
really well, all the tasks we've tra-  
ditionally expected of him. Now  
the Church in Alaska is beginning  
to share the strengths of its priests  
in ways that reinforce the com-  
mitment and Christian growth of

its laity. It's time we stopped  
seeing people drop out of the  
Church's life because, after they've  
been drawn to it, they find no  
challenging ways to respond ac-  
tively to the Gospel."

The bishop has ordained to the  
priesthood, under the special pro-  
visions of Title III Canon 8, more  
than 20 Alaskans chosen by their  
fellow communicants for ordina-  
tion. In native villages these men  
preside at the altar while other  
members of the congregation  
preach, teach, counsel, visit the  
sick, and lead prayer and study  
groups. In larger cities they free  
seminary-trained clergymen to trav-  
el the diocese on training teams,  
and they celebrate the Eucharist  
in neighboring congregations with  
no resident priest. In both situa-  
tions the "sacramental priest" con-  
tinues to support himself in his  
secular occupation—an important  
factor in the small missions' growth  
toward self-support.

"I'm not out to sell every detail  
of the Alaska model by any  
means," Bishop Gordon says, "nor  
am I a curriculum designer. I hope  
to stimulate local thinking about  
local ways to unharness the im-  
mense potential of lay people for  
ministry and mission. After all,  
shepherds don't make sheep; sheep  
make sheep."

While Project TEAM was taking  
shape, half a dozen dioceses  
learned of Bishop Gordon's avail-  
ability and asked for his help.



IN ARKANSAS at a fall clergy conference Bishop Gordon, center, spoke with the Rev. and Mrs. W. S. Smothers.

The Appalachian People's Service  
Organization, Coalition 14, and the  
Dakota Leadership Training Pro-  
gram will draw on his experience  
to catalyze work already under-  
way. People from such groups as  
these will serve, with a seminary  
representative, on Project TEAM's  
advisory board.

In December Bishop Gordon  
sent mailings to every bishop in  
the Church, telling them about his  
new project. He received invita-  
tions to take Project TEAM to 19  
domestic dioceses and to Ecuador,  
Colombia, and Botswana.

Bishop Gordon, Project TEAM's

total staff, will function on an in-  
dependent basis. Presiding Bish-  
op John M. Allin—with the en-  
dorsements of Bishops Richard B.  
Martin, executive for ministries,  
and Edmond L. Browning, execu-  
tive for mission, has authorized  
this arrangement.

Grants from the United Thank  
Offering and the Episcopal Church  
Foundation will help fund the  
Project during 1975.

For further information, write  
to Bishop Gordon at General De-  
livery, Burton, WA 98013.

—Isabel Baumgartner

The Episcopalian



# Minnesota convention takes shape

We're halfway between Louisville and Minnesota, and already the outlines of the Episcopal Church's significant 1976 General Convention are beginning to take shape.

The Houses of Bishops and Deputies and the Women's Triennial will meet approximately 18 months from now for some 10 days of working sessions, dealing with proposed changes in worship, the ordination of women to the priesthood, the world hunger crisis, and scores of other matters which may or may not be as pressing as the current Big Three of liturgy, ordination, and hunger.

Operating details for the Convention must still be settled, but, following a meeting of Convention's Agenda and Arrangements Committee January 28-29 in Minneapolis, the general outline looks good. Committee members and the presiding officers of the two Houses and Triennial visited the Convention facilities, worked on specific placement of people in the facilities, reviewed a proposed time schedule for each day, and made or studied some policy decisions about arrangements.

Working under the light and cheery direction of Chairman Willis R. Henton, Bishop of Northwest Texas, the some 30 persons in and out of the sessions seemed generally pleased with progress to date.

Tentatively, the Convention now looks like this:

- Registration will begin early next year; registration fees for official participants and visitors will be payable when people arrive in Minneapolis.
- Official participants will begin gathering in Minneapolis the week of September 5; committee chairmen will meet Friday, September 10, and committee meetings start that afternoon.
- The great opening worship service will be held in the brand new St. Paul Civic Center Saturday

afternoon, September 11.

- This time the traditional United Thank Offering service at Convention will be held separately on Sunday, September 19.

- The Houses of Bishops and Deputies and the Triennial will all meet close to each other in the attractive, 10-year-old Minneapolis Convention Center, which is two blocks from the headquarters hotel. Opening work sessions will start Sunday afternoon, September 12, after worship in Minnesota churches of many denominations Sunday morning.

- First major presentation to a joint session will be Sunday evening. The Convention's Standing Liturgical Commission will present a report on proposed changes in the Church's worship.

- The Convention will again be "open," as it was in South Bend, Houston, and Louisville. Dioceses may send as many as three "special

representatives" to Minnesota, in keeping with the Louisville Convention's resolution that all age, ethnic, and other groups be represented as well as possible within each diocese. The decision whether to send such representatives remains with the dioceses.

- The regular daily schedule will probably look like this:

7:00 a.m. The Eucharist  
8:00-9:30 Committee meetings  
9:45-10:15 Daily worship  
10:30-12:30 Legislative sessions  
Luncheon break  
2:00-5:30 p.m. Legislative sessions  
Dinner break  
7:30-10:00 Committee hearings, general hearings, at least through Friday, September 17.

- The nation's Bicentennial will be celebrated in appropriate fashion at the Convention. Executive Council's Bicentennial Committee, under the chairmanship of House of Deputies' President John B.

Coburn, is working on details with Agenda and Arrangements and Bishop Philip F. McNairy of Minnesota.

- The new Archbishop of Canterbury, Dr. Donald Coggan, may visit his U.S. cousins in Minnesota; Presiding Bishop John M. Allin has asked Dr. Coggan to do so.

- The Triennial will be longer and more flexible in its programming next year, according to Presiding Officer Pam Chinnis of Alexandria, Va., and Assistant Presiding Officer Dee Hann of Indianapolis, Ind. Triennial participants will begin their deliberations on the same basic schedule as that of the two Convention Houses but plan to adjourn on Wednesday, September 22, one day ahead of Convention.

- If best-laid plans go according to schedule, the Houses expect to adjourn around noon, Thursday Sept. 23, 1976.

—Henry McCorkle



June 4, 1974, Princeton Theological Seminary, Princeton, New Jersey. The Reverend and Mrs. Daniel McDonald Roberts, Jr. and their daughter, Heather, share the excitement of graduation with Visiting Professor Helmut Thielicke. Dan and Kathleen started their insurance program with PMF last spring.

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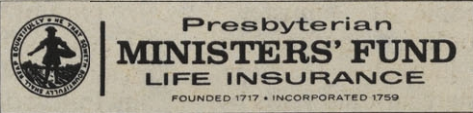
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# Snapshots



D.C. FIRE CHIEF Burton W. Johnson has been a member of Washington's Fire Department since 1943. Promoted to chief two years ago, he has been a consultant and lecturer on fire prevention and arson investigation. Mr. Johnson is also a member of the National Capitol Planning Commission and a vestryman at the Church of the Epiphany, Forestville, Md.



BOOK AUTHOR Betty Gray says, "It's a thrill to see your name on a book cover for the first time." Mrs. Gray, diocesan editor of *The Episcopal New Yorker*, has written *The Episcopal Church Welcomes You* in collaboration with her husband, the Rev. William Gray, editor of Trinity Parish Newsletter.

The book is a guide for persons interested in joining the Episcopal Church or members who want to increase their knowledge. Presiding Bishop John M. Allin wrote the introduction.

Seabury Press has published the book in both paperback and hard cover editions.



Photography by Kip

ORDAINED MAYOR: The Rev. S. Lester Ralph first ran for public office in 1969 as the underdog candidate of various reform and civic groups. The rector of Christ Episcopal Church, Somerville, Mass., became mayor of Somerville by a 3-to-1 margin. Now in his third term as mayor and his 11th year as rector of Christ Church, Mr. Ralph's leadership has produced needed reforms, a massive rebuilding program, and a decreased tax rate. Somerville was the only city in New England to receive the All America City Award for 1972-73.

Mr. Ralph, who formerly practiced law and taught courses in medical law and ethics, has also taught Latin, geometry, and history in secondary schools and is author of two legal supplements to two volumes of Massachusetts Practice.

## In Person

The Very Rev. Otis Carl Edwards, Jr., formerly professor of New Testament at Nashotah House, was installed February 3 as president and dean of Seabury-Western Theological Seminary, Evanston, Ill. Bishop Philip McNairy of Minnesota, chairman of the Board of Trustees, was celebrant at the installation Eucharist; Bishop James W. Montgomery of Chicago delivered the charges to Dean Edwards. . . .

Dr. Beyers Naude, director of the Christian Institute of Southern Africa, received a Reinhold Niebuhr award, which includes a check for \$5,000, in ceremonies at the University of Chicago

Vanessa L. Gantlin, Charleston Heights, S.C., and Gloria Sanders, Denmark, S.C., received the 1974-1975 Jane E. Hunter Scholarships at Voorhees College, Denmark, S.C. . . . Bishop David Richards is the Episcopal Church's new representative to the Career Development Council, an ecumenical group affiliated with 16 career centers throughout the U.S.A. which, for nominal fees, aid clergy and professional church workers. . . .

Bishop E. Lani Hanchett of Hawaii underwent surgery for cancer in late December and is now recovering at home. . . . Also recovering is Bishop Matthew P. Bigliardi of Oregon who underwent emergency heart surgery last fall. . . . The Hon. William H. Booth, Episcopal jurist and president of the American Committee on Africa, strongly opposes 15 travel agencies which he thinks are encouraging Rhodesian tourism in defiance of United Nations economic sanctions. . . .

The Rev. Robert Herlocker, vicar of St. Alban's, Redmond, Ore., has become administrative assistant to the Bishop of Eastern Oregon. Although the bishop continues to make his home in Bend, the diocesan staff has moved its office to St. Alban's Church, 1336 W. Glacier, Redmond, Ore. 97756. . . . Dr. Charles T. Vetter, Jr., Washington, D.C., a career foreign service officer and an Episcopalian, is now a member of the national public relations and advertising committee of the Boy Scouts of America. . . .

In the Order of St. Helena, Sister Cornelia is the new assistant superior. Sister Mary Michael, former assistant superior, was ordained a deacon in December by Suffragan Bishop J. Stuart Wetmore of New York. Sister Mary Michael, who made her life profession in 1956, will continue her studies in pastoral counseling. Sister Josephine has been named novitiate coordinator at the Vails Gate, N.Y., convent. . . .

In the Order of the Holy Cross, Father George Swayne is the new assistant superior. He will continue as prior of Mt. Calvary, Santa Barbara, Calif. Brother William Sibley is the new prior of Holy Cross House at Church Divinity School of the Pacific, Berkeley, Calif. . . . Brother Cyprian Fields, former assistant superior, will study at United Theological College of the West Indies. . . .

The Rev. Raymond Foster became warden of St. John's College, Morpeth, New South Wales, Australia, at the beginning of the 1975 term. . . . The Rev. Donald E. Bitsberger, rector of the Church of the Redeemer, Chestnut Hill, Mass., is the new chairman of the Association of Yale Alumni. . . . The Rev. Robert E. Holzhammer, rector of Trinity Church, Iowa City, Iowa, was the public address announcer for last season's Iowa University football games. . . .

Frances M. Young, former Executive Council staff member, is returning to the United States after a two-year tour in Hong Kong, working on religious education at Bishop Gilbert Baker's invitation. . . . The Rev. George Dawson is the new chaplain and manager of the Mariners International Center, Port Newark/Elizabeth, N.J.



SISTER JANE MARY, a member of the Roman Catholic Franciscan Order at Sylvania, Ohio, and art teacher at Cardinal Stritch High School in Oregon, Ohio, puts the finishing touches on a mural in the chapel of St. Paul's Episcopal Church, Oregon, as St. Paul's rector, the Rev. Samuel Caldwell, looks on. Sister Jane Mary agreed to paint the mural, based on a eucharistic theme, as a gift of love and ecumenical concern for the people of St. Paul's.

The mural is the first Sister Jane Mary, who received her Master in Art degree from Bowling Green State University (Ohio), has painted in any parish church, but she has done several at Cardinal Stritch High School as well as one in a Toledo shopping mall.



# Bishop Robinson uses tapes for diocesan canvass

Last November the 70 congregations in the Diocese of Western New York didn't receive Bishop Harold B. Robinson's annual letter, asking for their pledges to the 1975 diocesan budget.

The congregations didn't receive the letter because Bishop Robinson didn't write it.

Instead of taking pen in hand as usual, he picked up the microphone of his portable tape recorder and spoke informally for 12 minutes. He reported what the diocese had done in 1974 and set forth some goals and plans for 1975. With the help of the Episcopal Radio/TV Foundation in Atlanta, Ga., the bishop's message was transcribed on 70 cassettes. One was mailed to each vestry and mission committee with the request that it be played at a congregational meeting and that the reverse side of the tape be used to report the 1975 pledge and make any comments.

The use of cassettes received almost universal acceptance and much favorable response. Income was more than \$10,000 higher than the previous year's. But the best benefits were the personal comments, suggestions, and criticism which vestry and mission committee members made directly to their bishop.

Bishop Robinson learned that some think the diocese's program

is too diverse, that it ought to do a few things well rather than attempt such a variety. Some suggested the bishop meet once each year with the wardens of congregations and that he look into several new resources and programs not now being considered in Western New York. He heard firsthand several congregations' frustrations and hopes and received brief progress reports from others.

Not all the responses were positive.

"Nobody was willing to make the reply you suggested so I guess it is up to me to do it," said one rector. "I think the bone of contention here is disenchantment with what the Episcopal Church has become."

"Your tape was not terribly specific," said one vestry member. He chided the bishop for ignoring concern for the elderly and the ordination of women controversy.

One parish reported that vestry members had planned to increase their pledge to the diocese but upon hearing the bishop's message, they decided not to do so!

The general feeling in Western New York, however, is cassette usage is an effective way to put the bishop in touch with local lay leadership. Bishop Robinson says he spent many hours in listening to all of the responses—some of them several times—and, as a result,



Bishop Robinson and his tape recorder.

he believes he has a better understanding of the thoughts and feelings of his people.

In fact, the use of cassettes proved so effective that Western

New Yorkers probably won't receive a letter from their bishop next November either.

—Richard J. Anderson

## Books

**The Hiding Place**, Corrie ten Boom with John and Elizabeth Sherrill, paperback \$1.50, Spire Books/Fleming H. Revell Co., Old Tappan, N.J.

**Harry & Tonto**, Josh Greenfeld and Paul Mazursky, paperback \$1.25, Popular Library, New York.

Some young people I know engage in a dialogue which satirizes what happens to some best sellers.

"Have you read the book?"

"I saw the movie."

"I bought the beanie."

"I wear the T shirt."

Since one of these books is already a movie and the second soon will be, I hope this is not their fate. They are, first of all, for reading.

Corrie ten Boom, author of *The Hiding Place*, and her family are Christians who were leaders in the Dutch underground. They hid Jews from the Nazis and helped them to escape from Holland. The account begins with a vivid and fascinating picture of the family's pre-war life. Distinct and individual personalities in a warm and loving group, they lived Christian lives in a joyous and unassuming way, though not without the setbacks characteristic of human vulnerability. They never suspected how the future would test their faith. While some of the ten Booms endured the horrors of concentration camps, of which Corrie was the sole survivor, they drew strength from their trust in Jesus, support for each other, and the help they gave to fellow prisoners.

This is a true story, and the characters are so alive the reader rejoices, agonizes, and triumphs with them. I received deep satisfaction in reviewing a book which is thoroughly Christian in its message, moving but unsentimental, expertly and solidly written. The violence in the account is redeemed in its impact by the Christian message which that part of the story also reveals. Corrie

Reviewed by Martha C. Moscrip.

ten Boom's *Hiding Place* has lessons and messages for all.

The "Harry" of *Harry and Tonto* is a retired school teacher, a widower, who lives on the west side of Manhattan. When progress, in the guise of city planning and wrecking crews, forces him to move from the familiar apartment he shares with cat Tonto, the two begin a surprising journey across the United States. Surprising is the variety of transportation they use; hilarious, touching, and sometimes suspenseful are the adventures they have. This is a tale of love between an old man, seeking the familiar in the unfamiliar with philosophical good humor, and the cat who goes where he goes as long as it can.

**The Lives of a Cell**, *Notes of a Biology Watcher*, Lewis Thomas, \$6.95, Viking Press, New York.

*The Lives of a Cell* seems an unlikely title to choose for review in a religious paper and Lewis Thomas, one of America's most accomplished physicians and medical researchers, an unlikely author to be recommended to non-scientists. This collection of scientific essays is a surprise package; it treats not only recent scientific research and discovery, but also humankind as a social species, communication, identity, and other subjects which speak to some of today's most spiritual questions.

Dr. Thomas' essays, which originally appeared in *The New England Journal of Medicine*, are written in elegant, effortless prose with such clarity and grace that even the scientifically-ignorant will be gently persuaded of the inter-relatedness of all life and finish the book with an immense amount of startling, new information.

This work should be reread many times: chewed on, savored, and digested. It is food for the mind and nourishment for the spirit.

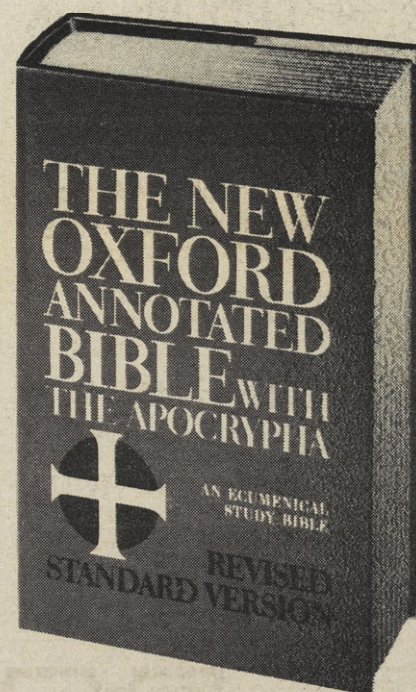
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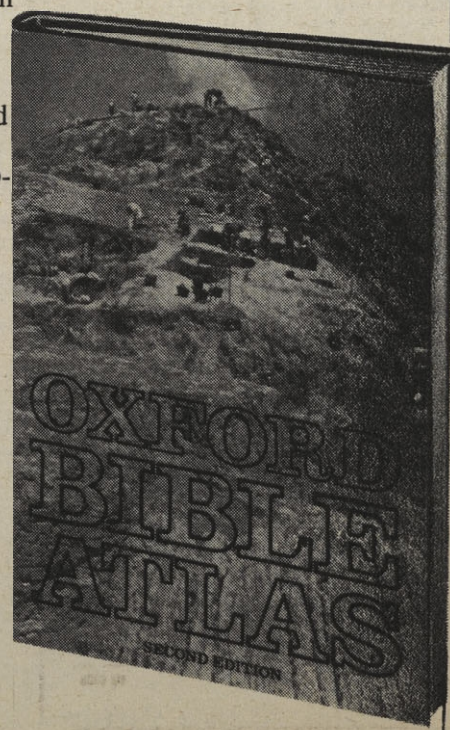
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# Service honors two men

Dr. Paul B. Anderson, an Episcopal layman, and the late Bishop Lauriston L. Scaife, who died shortly after retiring as Bishop of Western New York in 1970, were honored at a special Vesper service and dinner in New York City on January 21.

The observance also marked the inauguration of the Scaife-Anderson Fund, which will be used to assist young people from the United States to work and study overseas in the interest of strengthening relationships between Eastern and Western Christians.

Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America; the Rev. Sterling Carey, president of the National Council of Churches; and Presiding Bishop John M. Allin of the Episcopal Church hosted the dinner.

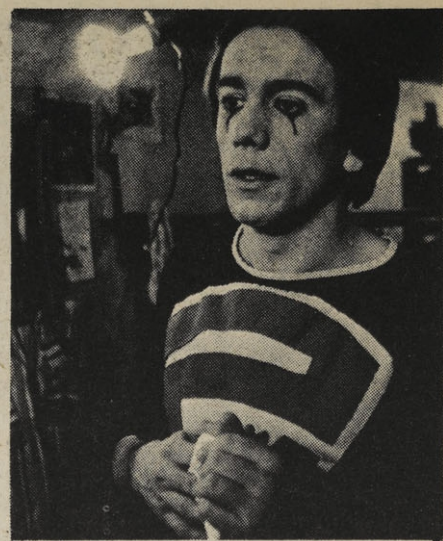
The event was held on Dr. Anderson's 80th birthday. He told the gathering of how his interest

in Eastern Christianity began in 1917 when he went to Russia as secretary to Dr. John Mott of the YMCA.

Bishop Allin was toastmaster at the dinner. Other speakers included Archbishop Torkom Manoogian, vice-president of the National Council of Churches; Dr. Claire Randall, general secretary of the National Council of Churches; Bishop Jonathan Sherman of Long Island; Harrison Salisbury, a retired editor of *The New York Times*; and Dr. Peter Day, the Episcopal Church's ecumenical officer.

Dr. Day said \$12,000 has already been pledged to the Scaife-Anderson Fund, with an expected total of about \$65,000. Part of the fund will be used to complete a \$50,000 scholarship at Harvard Divinity School in memory of Bishop Scaife, to which \$35,000 has already been pledged.

—Richard J. Anderson



**GODSPELL LIVES:** In the less-than-pretentious Panorama Theatre on Broadway, a musical based on the Gospel according to St. Matthew goes on eight times a week, six days a week, with Tom Roling, above, playing the Christ Clown. *Godspell* is in its fourth year, and movie houses are now playing a film version. During those four years the show has been picketed by demonstrators in San Francisco, and once in Cleveland, in the middle of a performance, a woman screamed, "This is all blasphemy," and walked out.

# Holy Cross: Roots of social activism

On Nov. 25, 1884, the Rev. James O. S. Huntington took his life vows as a monk in the Order of the Holy Cross. This event, scorned by Roman Catholics and Protestants, created a long controversy in the Episcopal Church. But the co-founder of the *Harvard Crimson* and son of the first Bishop of Central New York was only beginning to make his name known.

The Order of the Holy Cross, founded on New York's lower East Side, was formed for "missionary work among the poor, the improvement of social conditions of poor children, mutual religious improvement, the training of clergy and others for missionary work." At the time the Episcopal Church had no indigenous religious orders for men. Nor did any Christian social action or Christian social service societies exist.

In 1887 Father Huntington, together with Father Edward McGlynn and Henry George, founded the Anti-Poverty Society. Father McGlynn, a Roman priest, was excommunicated for social positions he and the society shared, but Father Huntington had the full backing of Bishop Henry C. Potter of New York. Both priests took their stand on ancient Catholic doctrine and the social principles of the Church Fathers. They were decades ahead of the Protestant Social Gospel movement and rooted their social idealism in a more classical tradition of pre-Reformation theology.

That same year Father Huntington, Father Allen, OHC, and five other priests founded the Church Association for the Advancement of the Interests of Labor (CAIL), the first society of its kind in any Church. CAIL's Child Labor Committee was responsible for the introduction and passage early in the 1900's of New York's Child Labor Bill, at the time the most progressive of its kind in the country. In CAIL's radical days, two of its most controversial doctrines were Saturday half-holiday and an eight-hour day!

As chairman of CAIL's Committee of Conciliation and Arbitration, Father Huntington became a

strike mediator. Working men and women trusted and confided in him. During one serious miners' strike in a region where many abuses prevailed, he went among the miners and listened to them, upholding them when their demands were just and showing them where he thought they were unreasonable. He presented the miners' case to the employers with such force that he was able to obtain terms on which the men were glad to return to work.

A delegation of miners came to express their thanks, and the spokesman said: "Father, we know we cannot offer you money for

given my mother a letter to the doctor, but no, he took me himself! I have both practiced and preached this visit for many years. Don't send people; go with them."

Father Huntington was concerned with consumer protection 80 years before Ralph Nader. He believed the Christian concept will not allow us to consider any soul as an unimportant member in a great industrial machine. He spent two days a week with youth, concerned for their health and intellect and teaching gymnastics and German.

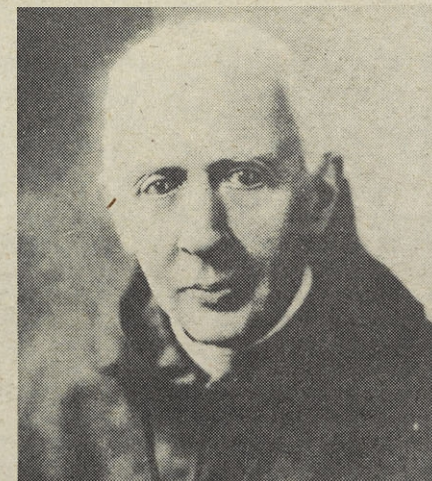
He wanted to help unmarried mothers and young, unguided girls. While his sister, Arria, worked for Houses of the Good Shepherd—fairly sternly administered institutions—Father Huntington's goal was a more democratic type of self-governing hospice/care and casework. In 1911, at his urging, the Church Mission of Help was founded, later to become the Episcopal Service for Youth and now the Youth Consultation Service. As a national casework agency, the only one ever to function under Episcopal Church auspices, the Church Mission of Help was a monument to Father Huntington's vision.

As the Order of the Holy Cross grew and moved—first to Westminster, Md., and then to West Park, N.Y.—Father Huntington receded from the limelight. But his concern did not fade. He never missed an opportunity to bring men to a better understanding of one another nor to rouse the Church to a sense of its duty to "consider social problems in light of the Incarnation."

Father Huntington knew that Christ can be found at the heart of every human problem, and with fearless zeal he fought all evil, seeking to bring to light the great love and power of God.

Compiled by Brother Edward Black, OHC.

Biographical information came from Joseph Fletcher's *Father Huntington: Christian Social Pioneer* and Karl Tiedeman's *The Influence of Father Huntington, OHC*.



James Huntington

what you have done for us, but we noticed your shoes were broken, and we thought you might accept a new pair."

The Rev. Edward Schlueter, who became a vicar of St. Luke's Chapel of Trinity Parish, New York City, was a boy when Father Huntington worked on the East Side. He recalled that Father Huntington was in the front ranks as long as a movement was weak and despised, but as soon as the movement became popular or well-established, he moved on. "Later on, when every bishop of the Church became an honorary vice-president of CAIL, I doubt whether [Father Huntington] was even a member!"

Father Schlueter remembered Father Huntington's taking him to the Ear and Eye Hospital. "This visit was a lesson in pastoral theology, and I have never forgotten it. Father Huntington might have



# Calcutta cathedral serves city's poor

Continued from page 7

"We have to recognize that others may have priorities which are not ours. We can't impose. We have to share. Massive aid does not build up community or international relationships. The world situation is going to be improved by building up people."

In spite of the social commitment, worship, study, and preaching dominate the Cathedral's daily life. "Our basic services are traditional—absolutely centered in the Eucharist. In fact, all our programs are rooted in the Eucharist," Canon Biswas explains.

The Canon is proud of his "city service," meaning, in part, the services held in the Cathedral for such groups as the social service agencies or for celebrations on special days. "Ninety percent of those who attend may not be Christian, and that for a non-Christian country is something."

Although posters of Fidel Castro and Kwame Nkrumah decorate the Cathedral's lobby ("They were sent from England, and I was glad to put them up"), Canon Biswas says, "We can't go in for radical change here. It doesn't fit now. We can't import ideologies. In democracy we have the revolution we need."

"Some great creative things are happening here. The West needs a lot of education about us. The struggle in India is spiritual. Indians are trying to answer basic questions about justice, power, and the dignity of man. The second liberation is taking place, and it is just as critical as the liberation against our past rulers."

I was interested specifically in the Cathedral's two daily relief operations, so early one December

to life and saw the pavement dwellers crawling from beneath their dirty blankets, burlap sacks, and canvas covers. I noticed little improvement since my last visit in 1961. Canon Biswas insists great improvements are taking place, but Mr. Joseph is less optimistic and says, "Ask him where."

When I told Canon Biswas I was still appalled by the awful slums, he answered, "You are not looking for the right things. Important things are happening. The constitution has become a living thing. There is a creative part to Calcutta—political movements, art, drama. We encourage and share in it at the Cathedral."

"But we can learn a lot from the pavement dwellers. They are a gentle people, without hatred. I don't want to romanticize about this or keep them where they are. There is also a callousness that accepts pavement dwellers and the slums in this city."

One evening I joined Operation Twilight. In the darkness I crawled into a jeep with a number of volunteers, and we headed for the streets with a supply of blankets—provided by Mennonites—and food. Avoiding the professional beggars in the crowded areas, we searched out isolated people.

One woman, huddled against the wall of a bridge, told the volunteers she had been a cook for most of her life, but her last employer had died. She had nowhere to go but the streets. We gave her food and a blanket. Operation Twilight sometimes discovers sick persons and takes them to a hospital, but much of the service is simply through friendly conversation with lonely people.



A. C. Forrest

CANON BISWAS says St. Paul's had two options: to become a museum or to involve itself in the city's life. The Cathedral made the latter choice as its sign (below, left) proudly proclaims.

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A. C. Forrest

morning, while Calcutta was still dark and a heavy smog held back the dawn from the unlighted city, I started out on Operation Milk-wagon.

Lutheran World Relief supplies the powder from which about half a ton of milk is distributed daily. Giving the powder to the parents would be simpler, but then it might be sold on the black market or used by older family members.

We found the children lined up and waiting in the dark for five ounces of cold milk. They were orderly, chattering, and happy. That morning I heard only one child cry: he had been disciplined by his older sister.

I also watched the streets come

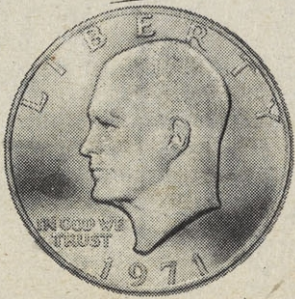
Canon Biswas respects the people of the streets and slums; representatives of slum communities sit in on Cathedral meetings. "We can learn from them a philosophy of living that we of the elite classes need to know: how to live in dignity without the outer trappings of dignity."

He continues, "I want to emphasize that development is not the answer to injustice and does not lead to distribution of wealth nor to equality."

"Our struggle here is spiritual. Maybe, out of the nakedness of India, we will yet contribute something to the world."

—A. C. Forrest

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# Group discusses small churches

KANSAS CITY, MO.—New Directions for Churches in Small Communities was a two-week conference held here at Roanridge Center, January 20-31.

Called together by the Joint Commission on the Church in Small Communities, the 17 participants from throughout the United States sought to outline the problems of serving rural areas and small cities and to provide training for those who are in supervisory positions in such work.

Bishop William Davidson of Western Kansas, chairman of the Joint Commission, said General Convention has directed that the resources of this program be made available to archdeacons, rural deans, directors of regional training programs for ministry, rectors of cluster parishes, assistants to bishops, and others who could be described as being in middle management in the Church.

Dr. H. Boone Porter, Roanridge director and a dean of the conference, outlined a Roanridge course for church supervisory personnel in small parishes in small communities. The course includes study and practical training, followed by community or field work for each conferee who will report back for a third week at Roanridge late in October. Conference staff will assist in this field work. The goal is to surface new methods and styles of indigenous ministries, relevant supervisory skills, and other training useful within the Christian community in rural America.

Conference participants discussed the canonical anomalies concerning middle management people in the Church: they have no standard category or title and serve at the sufferance of their superiors with little real authority.

Some expressed frustration in the everyday work they do. "Many have rejected the institutional Church and try communes, the Jesus movement, rigid fundamentalism, charismatic societies. How do we handle the retreat of so many from our institutionalized way of life?"

Dr. Charles Winters, of the University of the South, Sewanee, Tenn., and conference staff, called upon all to help people to "see the power of Jesus acting and operating within the Body of the Church by practicing praise and witness." Back-to-earth movements, withdrawal into rigid religious forms, engrossment in Jesus movements or charismatic movements can all happen in or outside the Church, but all can be cop-outs, he said.

The Rev. Raymond Cunningham, a church consultant and educator from Wassaic, N.Y., and also conference staff, said, "If you concentrate on system, how can you relate to persons? When people seek Jesus as power, the Spirit as power, or the Bible as power, take them where they are."

"Rabbi Jesus presents a system that might save the world. If everybody listens, it can be saved. Rabbi Jesus is teacher; He is moralist. Move Him into the world, into their world, preaching to their model and concerns, and they will be drawn to the Church."

The group was concerned with the impact of the Gospel on the world and concentrated much discussion on how to find the people to carry the Church's concern to rural America.

Joan Bordman, field representative for the National Committee on Indian Work, suggested using volunteers. With resource material available to help them, volunteers can be sharpened into a fine tool,

she said. Lay leadership is necessary because rural and small-town parishes cannot be economically self-supporting.

The Rev. Herman Page, rector of St. Andrew's Church, Liberal, Kan., reported that small communities often become recreational areas. Transplanted urbanites, coming to rural areas in waves and at odd times, present a challenge to ministry.

As one group member said, "All of the personal problems are intensified—marriage tensions get tenser, drinking becomes very heavy—all in the name of leisure, the weekend at the lake."

Two conference speakers suggested specific organizational tools. The Rev. Arthur Williams, associate director of program for the Diocese of Michigan, dealt with personnel management and supervision. Dr. Porter and Dr. Winter suggested that extension programs, such as the one at Roanridge, could bring imaginative theological education to remote corners of the Church.

The word "regionalization" was used time after time as the only possible way to handle rural and small town work.

—Donald E. Becker

## Feed my sheep



St. Mark's, Westford, Mass., has developed a luxury tax to keep parishioners aware of their responsibility for the hungry of the world. The last Sunday of each month participating families put a check marked for The Presiding Bishop's Fund for World Relief into the collection plate. Each check is 10 percent of the amount the family spent on luxuries in the preceding month; families make their own decisions about what luxuries are.

Kay McCloskey, a St. Mark's parishioner, reports that this sacrificial contribution helps to bring the Matthew 25 warning alive: "For when I was hungry you gave me nothing to eat, when thirsty nothing to drink... Anything you did not do for one of these, however humble, you did not do for me." (Matt. 25:42-45)

She suggests that such an effort on a nationwide level "could mean the difference between stop-gap measures and long-range programs for feeding the world's hungry. Can we as Christians sit by without trying to help? Do we dare?"

Do-It-Yourself Ecology is a booklet published by Environment Action, Inc., Room 731, 1346 Connecticut Ave., N.W., Washington, D.C. 20036. It contains chapters on cutting down on waste, shopping for food and disposing of it, water use, population, energy, recycling, national groups, and a bibliography. Single copies are 25¢.

—Vigor

How to Live Better on Less, a guide to waste watchers by Barbara Jurgensen (paperback \$3.96, Augsburg Publishing House), is a collection, in almanac style, of hints on gardening, canning, family fun, energy conservation, and home repairs, sandwiched between biblical proverbs and peppery adages.

## Parish stages 'War of Angels'

The third "War of the Angels" occurred recently in Scranton, Pa. The first was the original in the twelfth chapter of the Book of Revelation; the second was the premiere performance of artist Reginald Pollack's multi-media creation at Washington's National Cathedral in July; the third was held at St. Luke's Church, Scranton.

Mr. Pollack, convinced that innovative arts programs can be transported from metropolitan centers to smaller urban areas, made believers of local amateurs who shared in this latest war.

St. Luke's has a broad ministry to the community from its downtown location. It decided, therefore, "The War of the Angels" would be a natural. Apparently the standing-room-only audience agreed. Bach's music, played by parish organist Miriam Trethewey; oboe improvisations by Bert Lucarelli, a professional from New York; dancers from the local Civic Dance Center; and parish volunteers were all coordinated for the performance by Mr. Pollack and his wife, Kerstin.

The 400-plus people who attended what St. Luke's rector, the Rev. James R. Moodey, called an "electrifying performance" represented the diversity of Scranton's

people. Mr. Moodey says for them "the war is not over. Reginald Pollack's legacy [to Scranton] in-



John Holmes

REGINALD POLLACK, preparing to stage "The War of the Angels," rehearses in front of St. Luke's altar with performers from the Civic Center.

cludes a corps of persons—who worship in a variety of synagogues and churches of every stripe—who have caught a new vision of the Church's interaction with the arts. There are other engagements to come!"



## Can you tell me?



**Q. As we look toward the nation's Bicentennial, could you tell me how the national Episcopal Church was founded?**

**A.** The Church of England in America became disestablished upon our independence, and the Church in each new state regarded itself as a separate organization. The Anglicans who wanted to form a united Church had as much difficulty in agreeing on a constitution as did the delegates to the nation's Constitutional Convention of 1787.

In 1782 the Rev. William White, rector of Christ Church, Philadelphia, and former chaplain to the Continental Congress, published a proposal to organize the Church at the federal level. The following year the Rev. William Smith, former provost of the College of Philadelphia (later the University of Pennsylvania), convened the clergy of Maryland. That convention declared the Protestant Episcopal Church to exist, but the new name did not imply a united Church.

In 1784, before William White's proposals could be considered or

acted upon by other church bodies, Connecticut clergy elected Samuel Seabury to be their bishop. He was consecrated in Scotland that same year.

Following preliminary conventions in Pennsylvania and New York, the first General Convention met Sept. 27, 1785, in Philadelphia. The New England states refused to attend because Connecticut, their leader, objected to the New York convention's failure to provide for the presidency of a bishop. Connecticut was "high church" and believed in total episcopal control.

In England in 1787 William White was consecrated bishop for Pennsylvania and Samuel Provoost for New York. The American Church then had two episcopates—one Tory and "high church," the other patriot and "low church." Samuel Provoost considered Seabury a traitor while the Connecticut clergy looked with some suspicion on what they considered the doctrinal faults of those led by Provoost.

Finally, after four years of work by committees assigned to deal

with the episcopate, the liturgy, and the constitution, the Philadelphia Convention of 1789 worked out the compromises that made a truly national Church possible. Seabury prevailed in having a separate House of Bishops in the Church's governing body. The other side made sure the charter guaranteed strong lay representation in the governing councils of the Church. This latter is evidenced in the direct election of bishops by both laity and clergy and the strong role vestries play at the local parish level.

**Q. How did Lent begin and why is the first day called Ash Wednesday?**

**A.** Lent's origins go back to the 2nd century and can perhaps be traced to certain exercises candidates for baptism at Easter had to undergo. At first these ascetical devotions lasted only a few days, but the period was lengthened as more emphasis was placed on the penitential side of the Christian faith. We first learn of this 40-day period in Athanasius' pastoral letters. In the latter part of the 4th century the Church of Rome established a six-week period for Lent.

Ash Wednesday is also the institution of Rome, perhaps in the early part of the 6th century. Since Sundays, being always days on which Christians celebrate our Lord's resurrection, are not considered to be part of Lent, four days were added to make the period exactly 40 days in length. The name Ash Wednesday comes from the medieval custom of blessing the ashes obtained by burning the preceding Palm Sunday's blessed palm branches. These ashes are applied to the Christian's forehead to remind him or her of his or her mortality.

*The Rev. James Trimble, chaplain at Episcopal Academy near Philadelphia, chairman of its department of religion, and director of guidance, answers readers' questions. Address inquiries to him at Episcopal Academy, Merion Station, Pa. 19066.*

## The Liturgical Ear

During a recent trip to Canada, I discovered several outstanding choral discs available in that country's record shops which are not likely to be found in the United States. A semi-private disc, *Healey Willan at St. Mary Magdalene's: An Anthology of His Music for the Church*, features that church's choirs under the direction of Giles Bryant, with John Gartshore at the organ. Willan wrote nearly all his liturgical music for his choir at St. Mary Magdalene's, Toronto. The tradition continues today, and the performance is outstanding.

Another "church" disc is *Exultet*—the Easter Vigil at St. James' Church, Dundas, Ontario. The service as presented was collated from the Easter Vigils of 1971, 1972, and 1973 and thus contains some background noise. For brevity, some of the spoken parts have been omitted. Although it is less professional than the Willan disc, church music lovers will nevertheless find this interesting. The record (TDR 001) is processed by Te Deum Records, 137 Melville St., Dundas, Ontario, Canada L9H 2A6. Toronto record shops also have it.

The professional Festival Singers of Canada appear with the Canadian Brass in an unusual choral program of works by Canadian composers. About two-thirds of the pieces are of a religious nature. I have not before heard any selection on this disc (Canadian Polydor 2917 009). Very worthwhile.

On Canadian RCA LSC-3154 the Toronto Mendelssohn Choir conducted by Elmer Iseler performs the *Three Shakespeare Songs* March, 1975

of Vaughan Williams; the French Canadian folksong, "*Blanche comme la neige*," arranged by Sir Ernest MacMillan; and the Ives *Psalms* 90. The second side features the Festival Singers of Canada, under Iseler's direction, performing Canadian Harry Somers' *Five Songs of the Newfoundland Outports*. Performances are excellent. CBC and RCA Limited's joint production has resulted in a recording of beautifully balanced choral sound.

Toronto, Ontario, record stores—Sam the Record Man, 347 Yonge St., and A & A Books & Records, 351 Yonge St.—should be able to fill mail orders.

William W. Marsh, Jr., is music editor of *The Stereophile* magazine and chorister in the choir of men and boys at St. Mark's Church, Philadelphia. He is also a member of the American Guild of Organists and the Mendelssohn Club of Philadelphia.

### LAW CHECKS UP

One day this fall the new bishop looked up at the second story windows of his house through field glasses to determine how to attach the storm windows. He was so intent upon his work that he was not conscious of the car that drew up to the curb beside him. "May I ask what you are doing?" came a crisp voice. The Law was checking out Peeping Toms in the neighborhood. An explanation saved the bishop from a trip to jail.

THE ALASKAN CHURCHMAN



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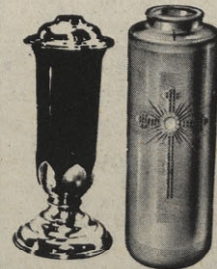


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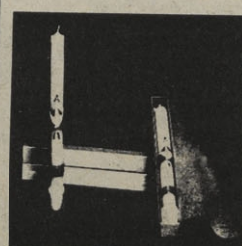
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# IN THE DIOCESES

WEST VIRGINIA—A diocesan Youth Safari will take 10 high school and college students for a two-week visit to the Pine Ridge Indian Reservation, S.D., to attend the Niobrara Convocation, the Indian counterpart of a diocesan convention. Several of the travelers expect to remain in South Dakota as staff for the summer program at Camp Thunderhead while several Indian youth will serve as staff for the summer program at Peterkin Conference Center in West Virginia.

ATLANTA—The Very Rev. David B. Collins, Dean of St. Philip's Cathedral, Atlanta, is the speaker for the 15-program radio series of the Episcopal Radio-TV Foundation. Dean Collins' program on *Light Shines in Dark Times* begins March 2 in most areas.

CENTRAL FLORIDA—Presiding Bishop John M. Allin and Bishop Anselmo Carral-Solar of Guatemala, who is also Bishop-in-Charge of Central Florida's companion diocese of Honduras, were guests at the 1974 convention in November. Delegates adopted "Objectives 1980," a five-year plan to strengthen the diocese. They also adopted a \$384,347 assessment budget and a \$257,085 program budget, which

included \$10,000 for a priest in Honduras. Two new parishes and three new missions were welcomed during the convention.

LOS ANGELES—The Rev. H. Bel-field Hannibal preached at the January ordination of his son Preston to the priesthood. During the service at St. Paul's Cathedral Bishop Robert C. Rusack also ordained six other men.

DELAWARE—The Rev. William Hawley Clark, 55, of Worcester, Mass., was elected on the 11th ballot to be Delaware's eighth bishop. A graduate of the University of Michigan and Episcopal Divinity School, he has served parishes in Michigan, Connecticut, and Massachusetts. He worked for three years at the World Council of Churches in Geneva and was director of the Worcester County Ecumenical Council at the time of his election. Mr. Clark's name was suggested to the diocesan nominating committee by the Clergy Deployment Office (CDO) at the Episcopal Church Center in New York. He is the second bishop



VOORHEES COLLEGE President Harry P. Graham recently entertained the college's 16 African students at his home. Edward Okhamafe of Nigeria presented Dr. Graham with a trophy won during an Extramural Jamboree at Benedict College, Columbia, S.C. Voorhees is an Episcopal Church-related school in Denmark, S.C.

elected who was identified by a CDO search.

SAN DIEGO—Bishop Robert M. Wolterstorff celebrated his first anniversary as diocesan by commissioning 166 lay readers at St. Andrew's Church, La Mesa. Of those licensed, 26 were women and 44 were men and women additionally licensed to administer the chalice. Lay readers Russell K. Hollingsworth, Arthur Swain, Margaret England, and William Nietfeld conducted the service.

NORTHERN CALIFORNIA—The diocese is planning a May rally to celebrate its centennial. At the diocese's 64th annual convention, delegates did not as reported in the January issue, affirm the principle of women's ordination or amnesty, but did pass resolutions of support for Bishop Clarence R. Harden's positions on the two subjects as outlined in his opening address.

ALBANY—Retired Bishop Allen W. Brown will assist Bishop James L. Duncan of Southeast Florida. Bishop Brown will maintain a residence in Miami during the winter months.



"GO EAST" was the choice of the Rev. Rudolf Devik (right) who left the Diocese of Olympia (in the State of Washington) to be installed as rector of Grace Church, Lawrence, Mass., by Bishop John M. Burgess (at left).

## Education Guide

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# EXCHANGE

## EPISCOCATS

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

The Episcopalian invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103

### STAMPS WANTED

The sisters of the Order of St. Anne would appreciate receiving used postage stamps—especially commemorative and foreign—and S&H Green Stamps from parishes and individuals. Postage stamps should be "on paper"—that is, not steamed or soaked off but simply cut off the envelopes. The order's elderly sisters like to do the sorting, and their budget profits by their activity. Bethany, where these sisters live, is a home for retarded young women and full to capacity all the time. Send stamps to: Sister Theodora, Bethany, Lincoln, Mass. 01773.

### FREE ALTAR HANGINGS

If your parish can use a free set of green silk altar hangings which are in good condition, please write to All Saints' Church, Rhawnhurst, 1811 Loney St., Philadelphia, Pa. 19111. The set consists of a 90" long superfrontal, a pulpit fall, and two lectern Bible markers. All Saints' will pay shipping costs.

### CHURCH VESTMENTS NEEDED

From communications with Bishop William A. Franklin of Colombia (South America), the Hispanic Episcopal Center has learned of the need for vestments for use in Episcopal congregations there. The Center will forward vestments to Colombia, so contributions may be sent to: The Rev. Marco Mejia, Director, Hispanic Episcopal Center, P.O. Box 1263, Port Chester, N.Y. 10573.

### ALTAR SERVICE BOOK REQUESTED

Would you like to make a priest "whose eyesight is not 20/20" happy? His needy mission doesn't have an Altar Service Book, and he has been conducting services from a Prayer Book. An altar-size book, regardless of condition, with larger printing would be a great help. If you know about one which is not being used, the mission would pay cost of shipment. Please write to: The Rev. William C. Newmarch, 501 Camelot Dr., Apt. 38, Spartanburg, S.C. 29301.

### NEED AN ORGAN?

St. Paul's Church, 13-21 122nd St., College Point, N.Y. 13356, has an M. E. Hammond organ for sale. Write for further information or call (212) 762-4100.

### RUTGERS UNIVERSITY SCHEDULES ALCOHOL STUDIES

The Rutgers Summer School of Alcohol Studies, to be held on the New Brunswick, N.J., campus June 22-July 11, offers a program of interdisciplinary lectures, special interest seminars, and 22 specialized courses in alcohol and alcoholism problems. Of special interest to clergymen are: "Pastoral Counseling with Alcoholics and Their Families" and "The Clergyman, the Community, and Alcohol Problems."

Total cost for the school—including tuition, room, and board (except weekend meals)—will be \$500. Application deadline is May 1.

For a prospectus and application form, write to: Miss Linda Allen, Secretary, Summer School of Alcohol Studies, Rutgers University, New Brunswick, N.J. 08903.

March, 1975

### HELP SOLVE THIS ONE

An *Episcopalian* reader writes:

To elderly persons who find the upkeep of apartments and houses burdensome, the move to a "glorified boarding house" such as the old fashioned inn is the answer.

Large homes are a drug on the market—the owners can't sell them. Restrictions and laws which prevent these fine mansions from being used as inns should be changed.

Elderly (or younger) retirees make no problems in a neighborhood. So many are still alert and peppy and not ready to go into a "home." The answer is a nice residence where room and board are available. Residents would be free to come and go as they wish.

Something should be done about this serious need *now*. I hope this "problem with no answers" will be taken to heart and some ideas will be published.

### SELL YOUR HANDBELLS

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# Episcopalian

MARCH, 1975

Comment by  
**William F. Buckley**  
**John B. Coburn**  
**Frederick J. Warnecke**

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