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Fire destroys
Topeka cathedral

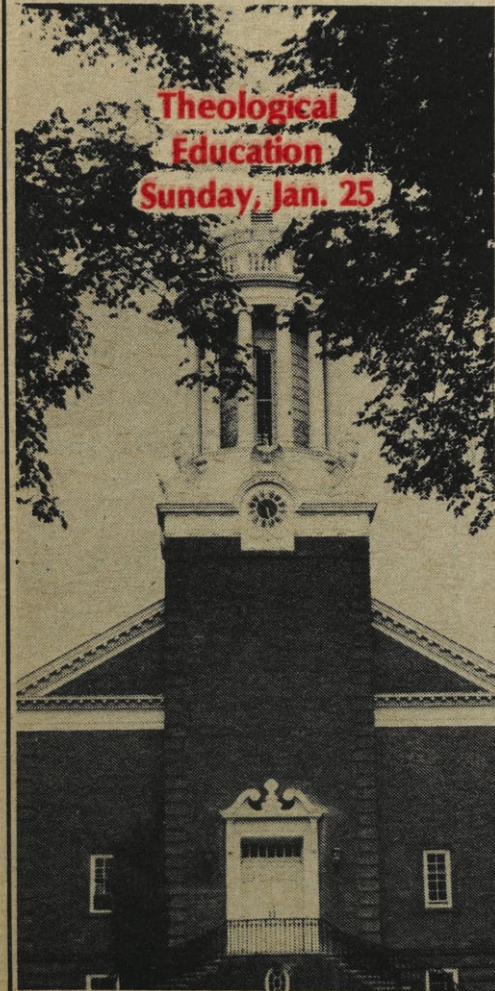
A \$3 million fire destroyed Grace Episcopal Cathedral, a 66-year-old Topeka, Kansas landmark. The November 26 fire gutted the interior and heat damage to the still-standing limestone walls has not been assessed. Firemen fought the early morning blaze for five hours in snowy, sub-freezing weather, but no one was injured. The cause of the fire, discovered by a policeman on patrol, is under investigation. Despite the interior destruction, vestments, communion silver, and the Cathedral's records were rescued. Services are being held in the education wing.

CHRISTIAN UNITY WEEK
Churches throughout the world will join in observing the 68th annual Week of Prayer for Christian Unity, January 18-25. This year's theme is "We shall be like Him" (I John 3:2). Father Paul Wattson, S.A., founder of the Atonement Friars of Graymoor, originated the Week of Prayer in 1908.

Welcome Delaware
and Western Kansas

More than 7,000 families in the Dioceses of Delaware and Western Kansas this month will be receiving their diocesan papers along with *The Episcopalian*. *Communion*, Delaware's paper, will be edited by Mr. Richard Sanger. Dean Sylvan Law is editor of the Western Kansas Newsletter. We hope all of you will enjoy this combination of local, regional, national, and worldwide information. The tabloid format combination plan, started in May, 1974, now serves 20 dioceses from Maine and Florida to Arizona, Nevada, and Eastern Oregon. *The Episcopalian*, in all 22 editions, now reaches more than 225,000 families.

Seminarians share parish life in training program



Six young seminarians spent the summer at Eastern Shore Chapel, Virginia Beach, Va., learning what the caring and sharing of a parish community really is, not what a textbook says it is. In the process, they found a textbook in themselves. This unique learning experience is the church's summer in-parish training program for seminarians of all denominations. Now in its third year, the program is probably the only one in the country offered by an Episcopal parish and only one of a handful offered by any denomination. It is accredited by the Association of Clinical Pastoral Education (ACPE). Until recently, students have had

Ten American Indians take courses at Sewanee

Ten American Indians are now studying for the priesthood under a recently organized theological extension program offered by the University of the South, Sewanee, Tenn. Dr. Charles Winters, professor of theology at Sewanee, designed the program to train native ministers to serve their people without losing their own cultural values.

on-the-job training in hospitals, mental institutions, and jails, learning about human relationships primarily within traumatic situations. But at Eastern Shore Chapel, students explore these relationships with a cross section of people, happy and troubled, sick and well, old and young. "They have the time to explore and develop their own style of working within a parish," says the Rev. Howard Hanchey, supervisor of the program and associate rector. A kaleidoscope of activities give students a chance to see themselves as parish priests. They bait fish hooks for small campers at the church day camp. They write and preach sermons, plan

See page 3
for related stories.

services, participate in baptisms and funerals, visit the sick, lead Bible classes, eat with parish families, and participate in the community's social activities. Active participation is only part of the program. Intense examination and discussion of that participation is another. Each seminarian meets once a week on a one-to-one basis with Mr. Hanchey for an overview of the week's work. The group holds daily seminars to discuss its wide-ranging successes and failures. The group also meets weekly with the Lay Committee, a group of dedicated parishioners which serves as a "micro-parish" for the seminarians and helps them understand how they impress the people with whom they are involved.

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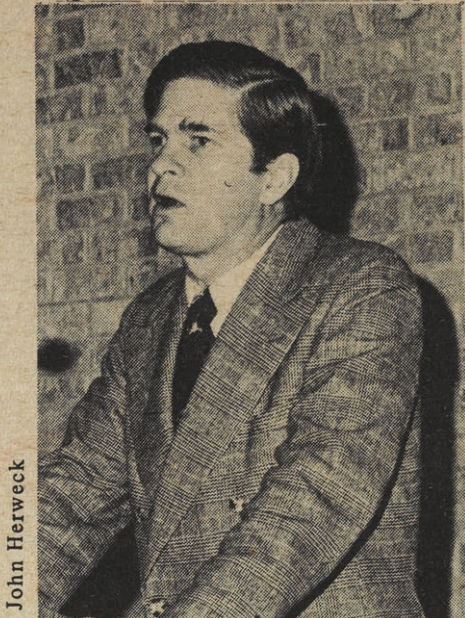
VISIT Okinawa on its 25th anniversary (page 8); or Nairobi with Cynthia Wedel at the WCC meeting (page 9); or a center for spiritual growth in New York City (page 13); MEET Robin Merrell (page 5), Robert Ayres (page 7); SHARE Scott Paradise's mail (page 6).

THE
Episcopalian

Episcopal educators look
to future curricula, goals

"Television, the great molester of children, cannot be redeemed with the sprinkling of a few sesame seeds," Dr. James Billington told nearly 900 educators at the sixth triennial conference of the National Association of Episcopal Schools (NAES) in San Antonio, Texas, in November. Calling television and the university the two "establishments" of our day, Dr. Billington, director of the Woodrow Wilson International Center for Scholars at the Smithsonian Institution in Washington, D.C., said neither provided moral values for children. He urged church educators to "hold your holy ground. Stick to your vocation whatever the times . . . the future must come out of the matrix of faith." The church school, he said, "must be a community and not just a facility, . . . neither ashamed to be connected with a holy place, nor afraid to let the inquiring mind reach further than even the most loving of parents might wish." Some of the Episcopal Church's more than 1,000 schools have been church schools in name only, and educators at the conference talked about the goals of their schools as well as what the 160,000-plus chil-

dren now enrolled on a daily basis should be learning. Dr. Allen W. Becker, headmaster of St. Andrew's School, Jackson, Miss., assisted by a panel of Episcopal educators, discussed a curriculum for the year 2000, the work of educators who have been meeting since 1973. Based on the realization that traditional education cannot solve problems of peace, poverty, population, and energy limitations, the curriculum would include a more humanistic approach to future education, with courses in human behavior, social skills, value concepts, and the moral implications of science and technology. Social sciences curricula should help develop a sense of global citizenship, said panel members. Congressman Henry B. Gonzalez of Texas spoke of the need for diversity in educational choices. Mr. Prime F. Osborn, III, president of Seaboard Coast Line Railroad and chairman of the NAES advisory committee, said schools must be an "integral part of our Church's pastoral and evangelical mission." In an interview the Rev. John Paul Carter, NAES executive secretary, said the schools should be integrated into the life of the Church. He felt that dioceses should estab-



EDUCATORS heard Dr. James Billington at San Antonio conference.

lish canons to regulate Episcopal schools. (Eight dioceses now have such canons.) Until the 1964 General Convention NAES received support from the General Church Program budget of the national Church. Since 1964, however, its funds have come from dues of member schools and sources such as foundations. Presiding Bishop John M. Allin preached at the opening Eucharist celebrated by Bishop Harold C. Gosnell of West Texas. NAES president, the Rev. Edwin C. Ward, chaired the general session which

Continued on page 10



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.

My last column dealt with the value of a diocese, parish or Church organization insuring the life of a Keyman—Bishop, diocesan officer, Rector, Headmaster of a school—in much the same way as is done in business and industry. Let's explore this a little further.

The Value of Insurance at the Death of the Keyman

There are a number of purposes which insurance proceeds will serve for the Church or organization at the death of a Keyman. The Church or organization is assured of immediate financial indemnification for the loss of his leadership, experience and personal qualities. The funds are available to attract a competent replacement and to assure continuing efficient operation until this replacement has become fully capable of performing his duties and responsibilities. Outstanding obligations can be paid, and the credit standing of the organization maintained. Funds to provide benefits to the widow and family of the Keyman are available without strain on the budget of the diocese, parish or organization.

The Value of Insurance if the Keyman Lives

If the insurance is purchased under a permanent plan, there will be cash values developing which can be important to the Church or organization, and ultimately to the Keyman himself. The cash value may be used at the time of the Keyman's termination or retirement to compensate for loss of his services in much the same way as it would in the event of his death. At retirement age, the cash value might also be used to assure a retirement gift of cash or the purchase of an annuity income for life thereafter. In this way, the Keyman is in part rewarded for his valuable service over the years. It should not be overlooked that existence of such potential retirement benefits often will help retain his services, promoting job security and satisfaction.

Thus, in addition to the considerable protection which accrues to the Church employer against the death of the Keyman, such insurance provides for the two other possible occurrences: his acceptance of a position elsewhere or his retirement.

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—The Editors

DRAFT OUTLINE COMMENTS

The article on "Draft Book Outline" (November issue, pages 5, 9) of the new *Book of Common Prayer* was most informative but the section on the new Psalter is positively depressing. Once again those tired old liberals have had their way, and we will now have a Psalter which will not "offend sexual or racial groups. . . ." If this does not reach the heights of human pretension, I do not know what does. Whom does the Psalter offend? Feminists? Homosexuals? Heterosexuals? Bisexuals? Blacks, Chicanos, Caucasians?

If we focus Psalter revision on the historical consciousness of the present decade or any recent historical era, we are in trouble. True, the Hebrew Book of Psalms was written under various and sundry political and religious circumstances of the chosen people in their pilgrimage across the centuries with Yahweh. What disturbs me is I find myself wondering if we are beginning to paraphrase the sense of the psalms to conform to our present "needs" in 1975. What if these "needs" are not concerns by 1980?

As one who has grown to love and respect our beautiful Anglican tradition of chanted psalmody, I cannot imagine that the entire Church, especially those communities where the psalms are sung regularly, will dispose of the choral service books of the Great Psalter.

Steven Giovangelo
Evanston, Ill.

It is indeed regrettable that we, the people of the New Covenant, seem unable (or unwilling) to learn from the

mistakes of the people of the Old.

The Rev. William Ralston (November issue, page 12) and those like him who are inclined to enshrine in perpetuity the *Book of Common Prayer*, vintage 1928, would do well to refamiliarize themselves with the eventual inheritance of those others who made ends of things (the Torah, the Temple, the sacrificial system, etc.) designed to be means to an end.

The parallels seem too blatantly clear to overlook.

John W. Groff, Jr.
Athens, Ala.

QUOTE/MISQUOTE

I believe *The Episcopalian* misquoted Bishop Robert L. DeWitt in the November issue (page 1). According to my notes what he said to his brothers at the September House of Bishops' gathering was, "Dare to be apostles of the truth. The world is waiting for that kind of Church, and God will bless it."

While I'm certain the bishop feels each Christian should do what she or he feels is right, I don't believe he said it in the context you reported.

Ann Knight
Coralville, Iowa

Shortly after reading Bill Ralston's objection to "Praise Him with blast of a horn" in the 1973 Psalter revision (see November issue), I took Communion to a 79-year-old parishioner with a paralyzed right arm who surprised me by giving thanks with a left-hand contralto horn, on which he played "Faith of our fathers" and "Love divine, all love excelling." So I say "Praise Him with blast of a horn!"

Frederick Fenton
Santa Monica, Calif.

LAND awards leadership degrees

The Leadership Academy for New Directions (LAND) at Roanridge, Kansas City, Mo., completed its first year on October 25, 1975, and awarded diplomas to 15 diocesan and regional Church officials.

The training is specifically designed for archdeacons, rural deans, canon missionaries, directors of training programs, and others with leadership responsibilities in small towns or rural areas. Participants spend two weeks at Roanridge each January attending theology classes led by University of the South Professor Charles Winters, workshops on management, and daily corporate worship.

In special projects during the

Daily papers expand religious coverage

Daily newspapers are expanding their coverage of religious news, a fall survey by *Editor and Publisher* showed. The trade paper reported that in half of the papers surveyed religion receives as much space as business and in 62 percent it is given as much or more space than the arts, with papers of under 25,000 circulation giving the more generous religious coverage. Only a handful of papers reported as much religious news as sports, family or crime coverage.

Dr. Ernest C. Hynds, University of Georgia journalism professor who conducted the survey of some 350 dailies, said religious coverage could increase even more in the future than it has in the past 25 years. He said, "Almost 30 percent of the newspapers are devoting more space to religion than they did several years ago," and added

some have increased their staff positions in the field.

The survey indicated that two-thirds of the religion reporters have covered the subject for less than five years, and two-thirds are women. About 3 percent are ordained or have advanced degrees in theology.

Evangelism conference set

Presiding Bishop John M. Allin has called a mid-January conference to develop a basic strategy for evangelism. He will meet with 75 Church leaders in Dallas, Texas, January 15-16, to discuss "Renewing Evangelism."

The conference is being held under the auspices of the House of Bishops' Committee on Evangelism, chaired by Bishop Frank S. Cerveney of Florida, and Executive Council's Committee on Evangelism, chaired by Bishop Harold C. Gosnell of West Texas.

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continuing Forth and The Spirit of Missions
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Episcopal seminary education is 159 years old

The Episcopal Church's formal preparation of people for ordained ministry began in 1817 with the creation by General Convention action of The General Theological Seminary in New York City. The last six years have seen tremendous changes in the 11 old, traditional schools.

The "big eleven" have become 10 with the 1974 merger of Philadelphia Divinity School and Episcopal Theological School into one facility, Episcopal Divinity School in Cambridge, Mass. Eight of these have changed deans at least once in the last six years, and five of the 11 have changed location or moved into new educational arrangements since 1969.

The financial crunch, a factor in several of the changes, continues to hurt our seminaries, despite enrollment increases in the last several years. Special interest courses—such as Berkeley's work study program, Kentucky's town and country

ministry or General's recently established Center for Christian Spirituality (see page 12)—have arisen to meet special needs. Other seminaries such as Bloy at Claremont (below) and Virginia (see page 1) are experimenting with integrating students into parish life before they graduate, and Sewanee has a special course for American Indians (see page 1).

The 13 seminaries listed below (their deans are pictured) will be recipients of the Theological Education Sunday offering scheduled for January 25. If you miss the offering in your parish, give your contribution to your rector who will forward it. Watch your parish bulletins for further details about this opportunity for Episcopalians to support education for ministry.

The Church has other post-ordination and training institutions for special needs. For instance, Absalom Jones Theological Institute,

part of the Interdenominational Center, 671 Beckwith St., S.W., Atlanta, Ga. 30314, provides in-service training and field experience for clergy and laity. The Rev. Quinland R. Gordon is dean.

The College of Preachers at Washington Cathedral, and Trinity Institute of Trinity Parish, New York City, invite clergy to special programs.

The newest entry into the Church's educational network is Trinity Episcopal School for Ministry, headed by Bishop Alfred Stanway. The school, at 341 Henry Ave., Sewickley, Pa. 15143, seeks to provide preparation for clergy and to train lay people who want to "take 'time out' from their regular work to...serve God better in his Church and in their profession."

The National Institute for Lay Training also conducts a course at General Theological Seminary; 12 people are enrolled this year.



Dean John S. Ruef
(Nashotah House)



Dean G. Cecil Woods
(Virginia)



Dean Edwin G.
Wappler (Bloy)



Dean J. C. Michael
Allen (Berkeley)



Dean Harvey H.
Guthrie, Jr. (EDS)



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Dean Frederick H.
Borsch (CDSP)



Dean O.C. Edwards
(Seabury-Western)



Dean Roland Foster
(General)



Dean Hays H. Rockwell
(Bexley)



Dean Gordon T.
Charlton (ETS-SW)



Dean Urban T.
Holmes (Sewanee)

A Claremont Experiment

All Saints, Pasadena, Calif., is one of 10 parishes in Southern California taking part in the "Burning Bush" project of the School of Theology at Claremont.

The program, supported by a grant of \$750,000 from the Lilly Endowment Fund, Inc., seeks to involve the school of theology, participating students and the 10 selected parishes in a mutual experience of the worldwide interdependence of the human family.

The Burning Bush program takes its name from the story in Exodus 3:1-10 in which Yahweh, his voice emerging from a burning bush, tells Moses to return to Egypt and shepherd the enslaved Israelites from bondage. The project is meant to help those involved follow the ancient biblical precedent

of the integration of spirituality (the voice of God) and healing activity in the world (the return to Egypt).

Tom Butler and Jeff Bryant, both Methodists, are enrolled in Claremont's doctor of ministry curriculum. Much of their course work during the next eight months, while they serve internships at All Saints, will be related to the Burning Bush project. Both will participate in all areas of the parish's ministry—spirituality, education, and programs—for 16 hours each week and be present each Sunday and one weekday.

The two men will be supervised by the Rev. Richard W. Gillett and a seven-member layperson's support committee.

—from All Saints' parish bulletin

Nashotah House, Nashotah, WI 53058; Episcopal Theological Seminary in Kentucky, 544 Sayre Ave., Lexington, KY 40508; Virginia Theological Seminary, Alexandria, VA 22304; Bloy Episcopal School of Theology, 1325 North College Ave., Claremont, CA 91711; Berkeley Divinity School at Yale, 363 St. Ronan St., New Haven, CT 06511; Episcopal Divinity School, 99 Brattle St., Cambridge, MA 02138; George Mercer, Jr., Memorial School of Theology, Box 37, Port Jefferson, NY 11777; Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, CA 94709; Seabury-Western Theological Seminary, 2122 Sheridan Rd., Evanston, IL 60201; General Theological Seminary, 175 Ninth Ave., New York, NY 10011; Bexley Hall, Rochester Center for Theological Studies, 1100 South Goodman, Rochester, NY 14620; Episcopal Theological Seminary of the Southwest, Box 2247, Austin, TX 78767; School of Theology of the University of the South, Sewanee, TN 37375.

The Very Rev. Willard A. Page, 67, dean of the Episcopal Theological Seminary in Kentucky, died Oct. 31, 1975, of a heart attack. A former Presbyterian minister, he was named dean of the Lexington seminary in 1969 and is survived by his wife, Alicia.

Enrollment increases

In all but one of the 13 seminaries, enrollment increased in 1975. Over a thousand students are now registered, with Virginia's undergraduate student population of 203 being the largest. Virginia also had the largest gain—29 more students in 1975 than in 1974. Episcopal Divinity School, with 18 fewer students than in 1974, stands second in total enrollment with 148, and Church Divinity School of the Pacific (CDSP) with 121 is third.

Enrollment of women is still increasing. There are now five and a half times as many women attending seminary as there were 10 years ago. Episcopal Divinity School leads, with 50 women comprising 33.7 percent of the student population. CDSP with 34 (28 percent) and Virginia with 38 (18.7 percent) come next. Seabury-Western has 19 women enrolled this year and General and Berkeley each have 18.

January, 1976



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Roman Catholic women organize for ordination

Fifteen Episcopal women and two Roman Catholic bishops joined 1,200 Roman Catholic nuns, laywomen, and priests at a Thanksgiving Weekend conference on the ordination of women to the Roman Catholic priesthood. The Detroit conference, entitled "Women in Future Priesthood Now: A Call for Action," was convened by a group of Roman Catholic women to "provide a forum in which the voices of women can be heard on this issue."

Recognizing that women have no direct channels of authority in the Roman Catholic Church, Sister Nadine Foley, conference coordinator, said, "This conference can, however, initiate possibilities for future action. It's a faith thing we're involved in."

"We Episcopal women thank you for welcoming us to this historic conference," the Episcopal group said in an official statement. "We affirm our common sisterhood, and the work of the Holy Spirit in the variety of ministries in which all of us are serving God by serving human needs. The Spirit, who is leading us into truth, is enabling the Church to recognize the need for all our

ministries, lay and ordained." The statement concluded, "We have a bond as Christian women. No one shall separate us from the love of God and from each other."

The two Roman Catholic bishops who attended were Bishop Carroll Dozier of Memphis and Auxiliary Bishop Walter J. Schoenherr of Detroit. They said they had come only to listen and "hear what they [conference participants] wanted to say."

The Rev. Emily Hewitt, ordained in the controversial Philadelphia service in July, 1974, spoke to the conference in response to the presentation of Sister Margaret Farley on "The Moral Imperatives for the Ordination of Women." Ms. Hewitt said: "We do not have to come together here and make up moral imperatives for opening holy orders to women. On the matter of imperatives, the wind is at our back. They exist and have existed since Jesus came into Nazareth preaching the good news."

Ms. Hewitt agreed with Sister Farley's statement that the women's ordination issue has to do with the "simple demands of justice." "No one that I know of is



PREPARING THE EPISCOPAL statement of support are: Front, Judith Ziemann, Cate Waynick, Dr. Anne Garrison, Vicki Clack, the Rev. Kathryn Piccard; second row, Carol Stillwell, Margaret von Steeg, Ann Knight, and the Rev. Suzanne Hiatt.

asserting that ordination is a right. What is being asserted is that the opportunity to test one's vocation is a right."

Ms. Hewitt said she sensed her ordination had hastened the day for gatherings of persons to consider the ordination of women within both the Episcopal and the Roman Catholic Churches.

At a "Liturgy of Blessing" participants were invited to stand and indicate whether they felt called to priesthood. Several hundred did. The other conference participants rose and greeted their sisters by blessing them with the sign of the cross to show their support in the struggle they were publicly undertaking.

The conference concluded with the formation of an ongoing Executive Committee on the Ordination of Women to the Priesthood. Among other tasks, it will present the conference proceedings to the American Roman Catholic Church hierarchy and discuss with them the implications of the conference. Further meetings at regional and local levels will also be called by the committee.

—Sandra H. Boyd,
The (Michigan) Record

In related action in Ohio, the Rev. Peter Beebe of Christ Church, Oberlin, under discipline for permitting women to celebrate the Eucharist, took a new job. Mr. Beebe now heads the staff of an ecumenical retreat center; he will serve Christ Church on Sundays.

The vestry plans to continue monthly services in which women lead Holy Communion, even though Bishop John Burt has warned such action might endanger the parish's standing. The vestry plans to use Mr. Beebe's salary to pay the women. About one-third of Christ Church's congregation is worshipping separately in protest.

If either the Anglican or the Roman Catholic Churches ordained women, it would seriously damage conversations with Orthodox Churches, said Father Alexander D. Schmemmann, dean of St. Vladimir's Theological Seminary, Tuckahoe, N.Y. "Women cannot ever become priests," he stated.

This position is echoed by the Rev. Thomas Hopko of St. Vladimir's in his contribution to *To Be a Priest*, the recently-published book of essays on vocation and ordination prepared under the direction of Episcopal Presiding Bishop John M. Allin.

In the Diocese of Kentucky Bishop David B. Reed issued a non-disciplinary inhibition from functioning as a priest against the Rev. John Moore Hines after Father Hines decided to stop officiating at marriages and the Eucharist in protest of the Church's refusal to ordain women. Father Hines, son of former Presiding Bishop John E. Hines, is a teacher at St. Francis Episcopal Day School, Goshen, Ky., and was serving each weekend at a mission church in Louisville.

—Janette Pierce

Sewanee *Continued from page 1*
Episcopal Council for the Twin Cities area of Minnesota; Alvin Thunder, member of the board of directors, Urban Indian Episcopal Council; Charles Nelson of Fort Defiance, Ariz., delegate to the Navajo Episcopal Council; Daniel and Johnnie Jackson of Many Farms, Ariz., sons of a Navajo medicine man who is a recent convert to Christianity; and the Rev. Luke Titus of Alaska, a graduate of Cook Christian Training School in Tempe, Ariz., who is taking the work as a "refresher course."

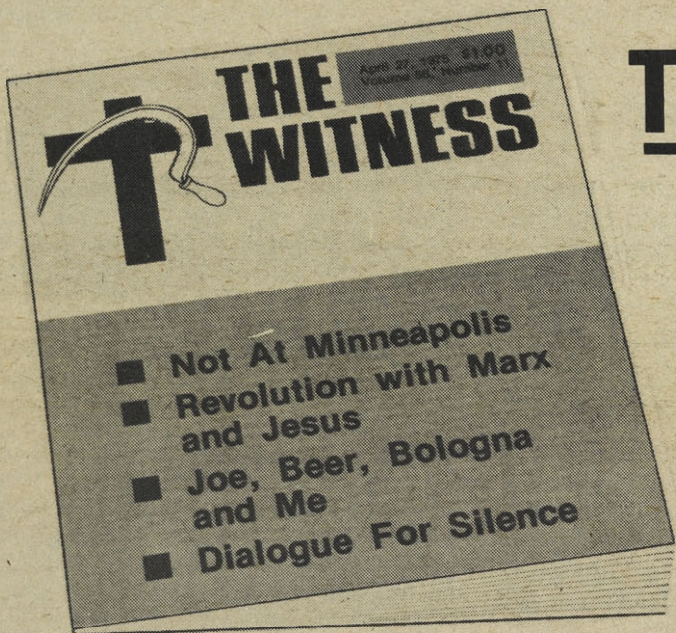
At the end of the three to four years of study the ten men will be candidates for ordination.

Dr. Winters says he is especially interested in seeing what theology emerges from these men of at least four Indian tribes, and how that theology will mingle with Christianity as we have inherited it from European culture. The NCIW funds the program.

—Salome Breck

The Episcopalian

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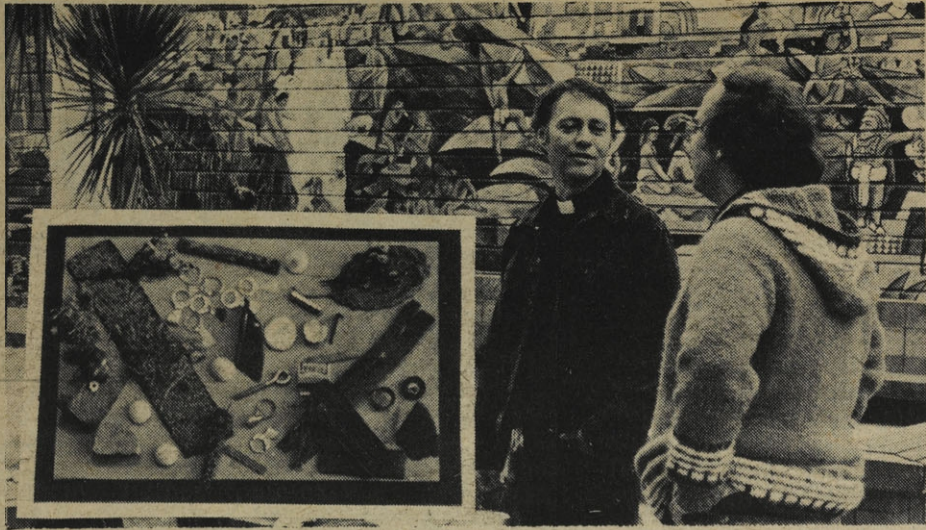
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In Profile



VISITING A PLAYGROUND, Robin Merrell and Jeremy Tucker stand before a mural done by local artists. The children make collages (inset) from what they find on their city walks.

ROBIN MERRELL: FRIEND IN THE CITY

The Indian child who has the good fortune to know the Rev. Robin Merrell as friend, priest, and storyteller will discover a happy relatedness between tales of his native culture and those of the Bible. Father Robin of San Francisco's Mission District is himself a native American who understands the problems of an urban Indian child, one short generation removed from the reservation.

The young Episcopal clergyman, vicar of Good Samaritan, and Jeremy Tucker recently opened a storefront ministry a few blocks from Good Samaritan. A project of the National Committee on Indian Work (NCIW), the new ministry has a vacation Bible school for neighborhood Indian children.

"God used what He had on hand when He created the world," is the way Father Robin introduced Genesis. "He made the earth for us to use and enjoy" went the story. And when the story was finished, the young priest and Jeremy took their small Indian friends for a walk.

They were going to use "what

they had on hand" creatively. They collected from the streets bottle tops, matchbook covers, and other familiar objects, carried them back to their storefront center, and made collages to hang on the walls.

The next day's story reminded the children of the life Indians used to live on the reservations. "Indians have always known that the land and their homes are holy places. God sends us out from our homes to get food and clothing. Our forefathers hunted for food and skins to wear. We take journeys out on the city streets to shop. The world is God's gift that He shares with us, not just the small apartments where we live in the city.

"City streets have dangers, just as the reservations have dangers. We are careful, but we do not fear for God is always with us. We will pretend that the big trucks coming down the streets are buffaloes and keep out of their way as we investigate the streets and shops where we buy food and clothing in the Mission District. When we get

back, we will make maps of our streets."

In such ways Father Robin and Jeremy help Indian boys and girls keep their pride in native American heritage and adjust to city life.

A Paiute from northern Idaho, Father Merrell is a graduate of the University of Idaho in Moscow and the Church Divinity School of the Pacific (CDSF), Berkeley, Calif. He came to the Mission District almost two years ago and began looking among the Bay Area's 20,000 to 40,000 American Indians for those who had been communicants of Episcopal congregations on reservations. When he found some of them, he began holding house Masses.

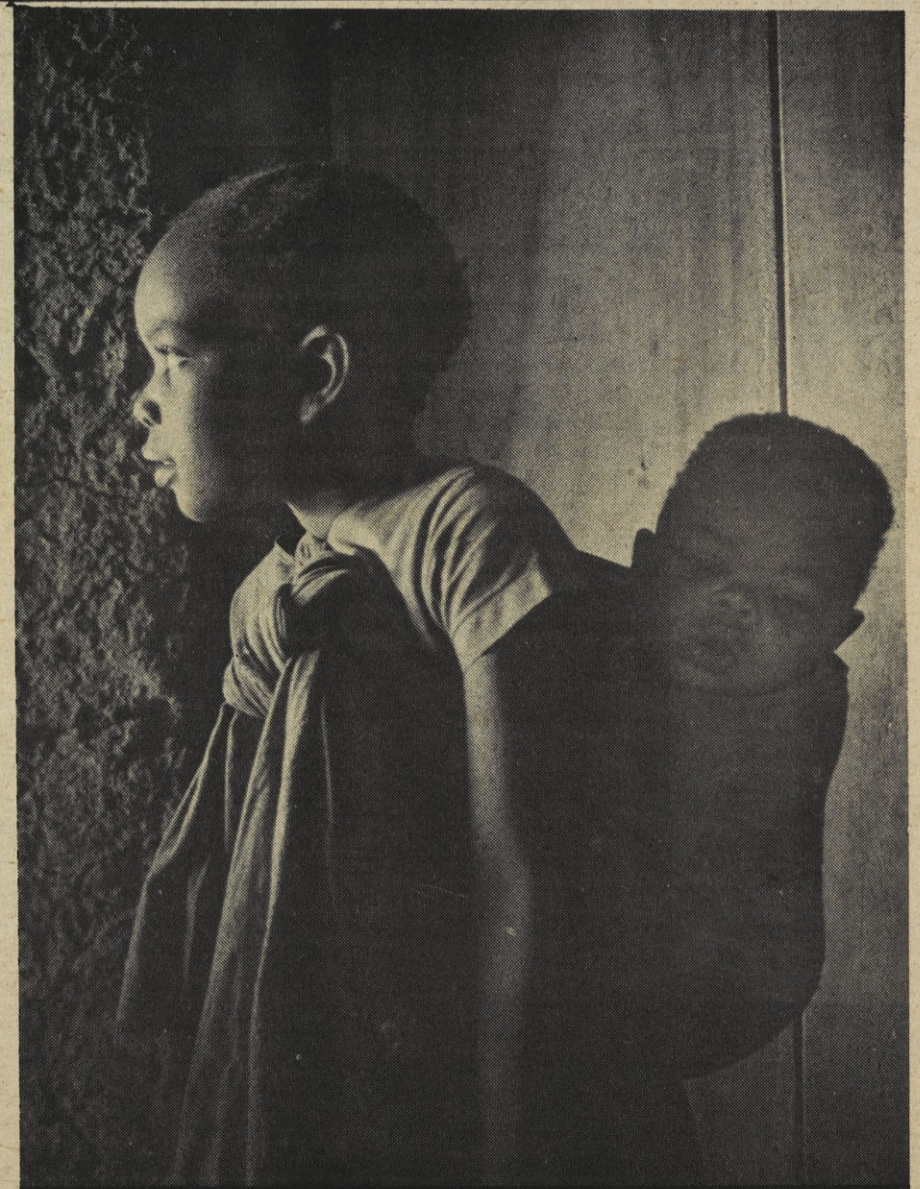
"These people had lost touch with the Church," Father Robin explains. "Some of them—Episcopalians all their lives—hadn't been to church for 15 years. Renting the storefront for our headquarters

was an act of faith. At least a dozen tribes are represented in our congregation and mission work. They come all the way from New York state to Alaska."

The NCIW helps support the project, and so do Bishop Kilmer Myers and the Diocese of California.

"We don't compete with other Indian groups—we try to cooperate with them," Father Robin explains. "The storefront is our office, our community center, not simply a social center but a spiritual center. Women come here to sew. We meet crisis situations here, cooperate with health clinics and social agencies. What is simply recession to other people is real depression to the American Indians of the Mission District of San Francisco. Jeremy and I depend on our friends, our people, and God to help us keep things going."

—Salome Breck



"As we celebrate the holiday season, our rejoicing in God's bounty and blessings must be tempered by concern for the millions of our brothers and sisters who lack the basic necessities of life, including daily bread."

**—The Rt. Rev. John M. Allin,
Presiding Bishop.**

P.B.'s message: The worth of Christmas gifts

The advent of Christmas recalls Christians to commemoration, celebration, and renewed expectation of the coming of Christ. Memory, present experience, and hope for the future are blended in the Christmas celebration. While the full meaning may be missed, distorted, or misunderstood through limited interpretation within many human circles, the outreach and influence of Christ's coming is beyond human measure. The life we have been given is and is to be realized through sharing.

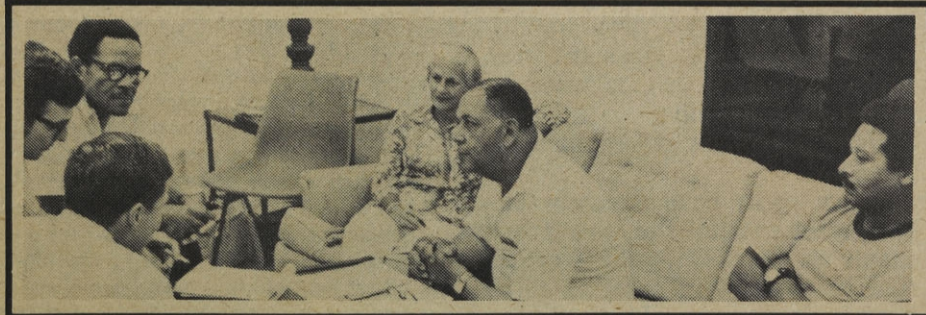
Sharing can be described as love in action; sequential giving and receiving, motivated by love and necessity. The Gospel is nowhere more beautifully or concisely expressed than in the Evangelist's words: "For God so loved the world, that He gave his only begot-

ten Son, that whosoever believeth in Him should not perish, but have everlasting life." This is the meaning of Christmas, giving and receiving, and sharing the gift received.

Gifts offered in Christmastide, or any other time, are not Christmas gifts unless given with love. The Christian Church has no enabling gifts of any worth apart from the love of Christ to share with others. Gifts of goods and services to others are Christian offerings when they transmit the spirit of Christ and offer the renewing possibilities of the life found in Him.

He came that all might have life and have life abundantly. The celebration of Christmas is the temporal experience of sharing that life eternally.

—John M. Allin, Presiding Bishop



THE ANGLICAN COUNCIL of North America and the Caribbean (ACNAC) met in early November on John's Island, S.C. Bishop Clive O. Abdulah of Trinidad and Tobago chaired the meeting which reaffirmed ACNAC's role of coordinating relationships among member Churches and Provinces and helping to implement Partners in Mission. PECUSA delegates pictured above are, clockwise from left foreground, Dr. Bruce Merrifield, the Rev. Jack Potter, the Rev. Henry B. Mitchell, Jean Jackson, the Rev. Donald O. Wilson, and the Rev. Frank Turner. Presiding Bishop John Allin, also a member of the deputation, is not pictured.

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Keep the crises coming?

with apologies to C. S. Lewis

My dear Wormwood,

You must understand that your patient, like most people, has and will continue to have genuine desires for justice and love for others. The Enemy did not create him totally depraved. But we have found it possible to make these generous impulses almost useless and nearly kill them.

Our stratagem looks like this. First select a major social problem. Label it a crisis. Launch a campaign in the newspapers, wireless, and other means

MY TURN NOW

of public communication until masses of people are aroused. In fact, the public can often be whipped into a state of alarm and demand government action.

Those seeking to redress the situation will expend great energy to organize, collect money, and institute remedial programs.

But the problem chosen must be big enough to elude quick solution. There are many of these to choose from. Then, after a period of time long enough to reveal some of the complexities of the problem and produce fatigue among those wrestling with it but so short that major progress toward solution has not yet been made, draw public attention through the newspapers and wireless to another program equally important.

In this way the public can be distracted from the first problem before anything significant has been done. After creating great agitation on the second problem, and before any real progress has been made on that, call attention to a third problem.

The results of this strategy will be splendid. First, it will create constant activity with minimum progress. Second, it will give those few who stubbornly refuse to be distracted by each new problem a sense of being abandoned by those who have been distracted. This will make them depressed and bitter. Third, this strategy will give many a sense of being overwhelmed by so many big problems that they despair and give up trying to grapple with any of them. These hopeless ones become totally useless to the Enemy in His battle against us.

In the decades ahead we plan to raise public outcry against racism, poverty, war, the oppression of women, pollution, corruption, and world hunger. By shifting public attention from one to another quickly, we may be able to spread widespread demoralization.

The danger to us in this strategy lies in the possibility that through facing this variety of issues, people will begin to see that they all hang together and are symptoms of a deeper single malaise. If they really recognize the nature of the malaise as rejection of the news the Enemy has shared with them, and if they begin to recognize their solidarity with all things and see one another as allies in the struggle for justice, we are in trouble. They will then work to the root of their problems. They will find themselves standing together. They will persevere regardless of the absence of quick victories because they will see that by grappling with any problem with these perceptions, they can attack the root.

So, my dear Wormwood, by now the application of this strategy to your patient must be obvious. Alarm him repeatedly. Keep him distracted. Lead him step by step toward despair.

Your affectionate uncle,
Screwtape

—Scott A. Paradise, Episcopal priest, co-director, Boston Industrial Mission

Campus begins ministry to couples

The Episcopal campus ministry at Michigan State University (MSU) in East Lansing is making an effort to minister to married students. With an \$8,680 grant from Executive Council's youth and college work division, Episcopalians have joined Lutherans and Methodists to provide a ministry to married students and a chaplaincy internship to a seminarian. To this end David Courtney, 25, a seminarian from Nashotah House, will spend one year as assistant chaplain under the Rev. John Mitman, MSU Episcopal chaplain.

According to Mr. Mitman, "There are about 2,000 highly-concentrated, motel-like units on the west end of campus that house about 5,000 people. The turnover rate is 50 percent per year, and the needs for community-building are great. The residents are forced to deal with the conflict of demands placed on them by economics, academics, and marital commitments."

Mr. Courtney is making himself visible as a chaplain within married student housing, where he and his wife, Nadine, live.

The Courtneys have experienced first-hand the problems of being married students. They spent last year in a one-room efficiency apartment at Nashotah House; and this

year she is a full-time student.

The Diocese of Dallas seminarian, who holds a bachelor's degree in music education and a master of arts in humanities and aesthetic education, sees counseling, community-building, and sharing experiences as a vital part of his ministry. He believes "the whole point of being a missionary is to be an example of your faith and not necessarily to convert or baptize . . . I am not going to put pressure on students living in married housing to become active members of the Episcopal Church."

He plans to establish a regular prayer life and has already started saying the daily offices in the UMHE chapel. He plans to offer discussion/study groups as the need arises, dealing with both Christian concerns and humanistic problems.

He will also have at least weekly meetings with the two other chaplains involved in the married student ministry in order to coordinate work and help to design programs which meet married students' needs. The three are planning Bible study and a marriage support group and are looking for ways to advocate for change within the married student community as a whole.

—Gini Braun



THE COMPANIONS of the Episcopal Order of Agape and Reconciliation have moved to new headquarters. St. Michael's Forest Valley Priory is located in the Manzano Mountains near Tajique, N.M. The Rev. Canon Enrico S. Molnar, back row center, is prior of the order which includes over 100 affiliate, associate, and resident companions. His wife Patricia Ann, back row right, is prioress.

Ten churches form Washington group

The Rev. Henry Seaman, rector of Church of the Good Shepherd, Federal Way, Wash., is secretary of the new Washington Association of Churches (WAC), a state-wide ecumenical organization which 10 denominations formed in early October.

WAC's founders hope the organization will be a forum for Churches to "confront issues, develop strategy, accept responsibility, and carry out programs." They hope to be more open to evangelical and Roman Catholic Churches than was the Washington State Council of Churches. Also, the new group will not commit its members to stands on issues, apparently a problem with the Council of Churches.

The Rev. Oscar Rolander, a Lutheran from Bellevue, is WAC's president. Edith Countryman of Monroe is vice-president, and William Hays of Tacoma is treasurer. The Rev. Loren Arnett, former general secretary of the Washington State Council of Churches, is WAC's executive minister.

A coat hanger miracle

SARASOTA, FLA.—Late one evening a woman discovered she had locked the keys of her car inside when she parked it in a local parking lot. She and her friends tried to get inside, using a wire coat hanger, but to no avail. The group stood looking alternately with despair at the tightly locked car and with apprehension at distant flashes of lightning.

All seemed lost when suddenly across the parking lot came striding Jesus Christ himself. Sensing the predicament, he took the lowly coat hanger and in a moment had wrought a miracle. The door sprang open, and the ladies and their escorts were duly amazed and grateful. Then, clad in blue jeans and sandals and carrying his white robe over his arm, J.C. strode off into the night.

Lest you think I have been chewing weeds or sniffing glue bottles, I hasten to add that this is an absolutely true story. The parking lot is adjacent to a Sarasota theater, and currently playing was, of course, *Superstar*.

Jesus, in his earthly life, is a chap named Tom Nay, who runs an air conditioning service business here.

—Robert L. Hartford

The Episcopalian

Bob Ayres: Full-time advocate for the hungry

"Once you've seen 600 homeless children, every time you sit down at your desk you begin to think of children dying of measles and malnutrition, and after a while you just can't sit there any more."

In 1974 Robert M. Ayres, Jr., a member of Christ Episcopal Church, San Antonio, Texas, went to Africa with Dr. Robert A. Hingson, president of the Brother's Brother Foundation, to inoculate children. In September that year Dr. Hingson called him again to report that all crops in Honduras had been destroyed by Hurricane Fifi. Mr. Ayres got in touch with a seed company with which he did business; they donated 15,000 pounds of seed. He secured help from truckers who provided free transportation, and the seed helped replenish 85 percent of the Honduran crop.

But he could not forget the children he'd seen in Africa and began to tell his wife, "The Lord has blessed us materially in the last two years. I should be doing something for someone else." On March 1, 1975, he took a year's leave of absence from his job as an investment banker to do more than think about hungry children.

In April that year he and Charles Parish, Jr., also of Christ Church, went to Honduras where they found people slowly recovering from the hurricane, living in tent cities while workers made their own bricks and rebuilt the villages. They also found that Martinez Hospital in San Pedro Sula had 400 beds, no running water, and an empty reservoir.

With secretarial help from his office (one of the job advantages he did not give up), Mr. Ayres worked through the Brother's Brother Foundation in Pittsburgh, Pa., an ecumenical agency of which he is a trustee, and sent \$200,000-worth of medical supplies to Honduras.

Free to travel and tell the story of Honduras and also of the University of the South, whose annual fund drive he heads, Mr. Ayres began what has to date been about 100,000 miles of travel, all at his own expense, to get others involved in drilling a well on the Martinez Hospital grounds. He worked with colleagues on the Diocese of West Texas hunger committee, "Hope for the Hungry," as well as with Southern Baptists in San Antonio, some of whom had well-drilling expertise. And he told his stories wherever he went. "People really respond when you can find a handle for them to get hold of."

This summer "Hope for the Hungry" sent \$6,000 through the Brother's Brother Foundation to drill the well. The money came from parish contributions in the Diocese of West Texas and a matching \$3,000 contribution from the Presiding Bishop's Fund for World Relief; the Diocese of Northwest Texas gave money for the pumps.

It's hard to keep up with the Bob Ayres story. Before a completed project can be reported, there's another one in the works. When he discovered last fall that in one week 56 children died of malnutrition in the northern mountains of Honduras, he again went into action. As a result the Presiding Bishop's Fund and San Antonio

Southern Baptists provided \$15,000 apiece to send 150 tons of corn, which was distributed in the countryside by the Rev. James Douglass, an Episcopalian, and five Southern Baptist missionaries.

Mr. Ayres is now raising money to send vitamins and 30,000 pounds of powdered milk to Honduras for babies and pregnant women suffering vitamin deficiencies. His Honduran contacts tell him this will last for two months and provide an eight-ounce glass of milk and a vitamin pill a day to nourish the 4,000 women and children who need it. He has \$16,000 in hand and asks those who would like to join the project to contact the Diocese of West Texas "Hope for the Hungry" committee.

And—oh yes—he's already arranged free transportation for the milk and the \$12,000-worth of vi-



ON THE GROUNDS of Martinez Hospital Robert Ayres, left, and Dr. Reynaldo Urtecho inspect the completed well.

tamins he's gathered. Then there's the second well being built in another part of Honduras, thanks to money donated by a couple in another parish in another state who heard about the joint Episcopal-Baptist effort.

Along the way Mr. Ayres spent what an observer describes as 25 hours a day phoning, writing, and personally exhorting friends and alumni of the University of the South for gifts of \$10,000 each. As a result Sewanee's Million Dollar

Program went over a million for the first time in five years; unrestricted gifts of \$1,050,000 totaled \$300,000 more than last year.

Mr. Ayres is supposed to go back to his job as senior vice-president of Rotan Mosle, Inc., on March 1. But last spring he said, "My whole life is going to be given to responding to these needs. The Lord has opened many doors for us." Back at his job or not, Bob Ayres' concern will not stop March 1.

—Judy Mathe Foley

Little Maria had been hungry all her life.

Maria lives in a slum in Brazil and has suffered from malnutrition all her young life. When she was accepted into our CCF-assisted nutrition program, she was about five and a half years old but was unable to walk. She weighed only sixteen pounds—less than half her estimated normal weight for a child her age.

Little Maria's home is a four room shack made of poles, mud and partially covered with tiles, flattened tin cans and pieces of scrap lumber. Holes in the walls are patched with cardboard. She shares this home with her mother and father, five sisters, five brothers and a nephew.

While Maria's father works hard, he is totally unskilled and can only get work as a porter, carrying immense loads on top of his head. His income is so meager he cannot possibly provide for his family. Maria's mother does not have a job and stays home to care for the children.

Now Maria has a chance for a better life with help from her CCF sponsor. After she was enrolled in the nutrition project, she showed rapid signs of improvement. She became able to crawl around the recovery room. She could smile and talk. She could even draw and our report shows that her physical state was improving normally. Hopefully she will make a good recovery and the marks of malnutrition will disappear.

But there are many other youngsters like Maria who suffer from severe malnutrition and who must wait for the assistance they so urgently need. You can help such a child by becoming a CCF sponsor. The cost is only \$15 a month (tax deductible) and you will have the privilege of developing a person-to-person relationship with the child you assist.



You will receive the child's photograph, name and mailing address so that you can exchange letters and cards. Most important, you will have the satisfaction that comes from sharing your love with someone who needs you. And boys and girls like Maria urgently need your help. Malnutrition can cause many permanent defects even if it does not immediately lead to disease and death.

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Okinawans provide new hope, and help for leprosy

The Diocese of Okinawa celebrates its 25th anniversary this year. Much has happened since March 21, 1951, when the Rev. Norman B. Godfrey, now retired and living in Texarkana, Texas, and the Rev. William C. Heffner, now rector of St. Mark's, Mt. Kisco, N.Y., first arrived there as missionaries. Virginia Gray, with a long interest in the area, reports on a recent visit.

To Americans, Okinawa was the site of an enormous battle during which thousands lost their lives, the last battle of World War II.

To Japanese, Okinawa was the site of their Navy's underground command center where, in their hour of defeat, the First Admiral and 4,000 officers and men committed mass suicide.

To Paul S. Nakamura (now its bishop), Okinawa was the homeland he left for kamikaze training in Japan.

To people living there, it was the place where 100,000 Okinawans were killed.

To American Episcopalians, it became a symbol of new life and work when the 1949 General Convention established Okinawa as an overseas missionary area—the first new foreign work the Church had undertaken in the 50 years since Bishop Brent went to the Philippines.

Today the Ryukyu Islands are once more a part of Japan. The Episcopal Church of the Islands has become a part of the Nippon Seikokai.

Some years ago Bishop Harry S. Kennedy of Honolulu, then in charge of the Church's work in Okinawa, invited my husband, Bishop Walter H. Gray of Connecticut, to preach at his diocesan convocation. I went to Honolulu with him and there first heard the story of Okinawa. I became interested in the area, especially in the work done in the leper colonies.

Leprosy, properly called Hansen's Disease, is the oldest recorded disease in the world. Recently it has become controlled by drugs, chiefly Di-amino-Diphenyle Sulfona, but historically it has been feared and dreaded beyond all other diseases because of its slow, irrevocable disfigurement of the body.

Leprosy seems to occur more frequently in certain parts of the world than in others. Japan has 13 leper colonies, the Ryukyus two.

In February, 1975, when I went to Okinawa and indicated to Bishop Nakamura my interest in the leper colony on Yagaji Island, he invited me to accompany him on his monthly visitation. At 6:45 one Sunday morning he and Clara Yokota, the diocesan director of religious education, picked me up at my hotel in Naha, the capital, to begin the nearly two-hour trip.

We drove first to a small convent, the home of four Japanese nuns who work among the poor and provide a home for children born to patients at the leper colony; such babies are removed from their parents for the sake of their own health. One sister joined us, a jolly little woman who was to visit

various patients at the colony. Another passenger was an attractive young man, a child of leper patients who had been reared by the sisters; he goes each month with the bishop to spend a day with his mother and father.

As we drove in through the colony's gate a large bus loaded with



Keiya Aoki, left, holding David Heffner, son of the Rev. and Mrs. William C. Heffner, at his baptism by Bishop Harry S. Kennedy, right, in 1961. Below, Nansei-en Leper Colony on Miyako, the other colony of the Ryukyu Islands.

student nurses was leaving. The bishop turned to me and said, "Here is the 'Connecticut,' successor to the bus which was bought with money sent by Bishop Gray." Then I remembered the story Bishop Kennedy had told.

At the colony on Yagaji many Christians trace their conversions to a remarkable Christian Japanese, Keiya Aoki, himself a leper. With the encouragement and assistance of Hannah Riddell, an Anglican missionary in Japan, Mr. Aoki had gone to Okinawa and gathered together a small band of other lepers, all outcasts. He instructed them in the Christian faith, held services for them, loved them, buried them when they died.

In 1938 the group of some 240 lepers was incorporated into an organized leper colony under the Japanese Government and became of special interest to the Dowager Empress. By the start of World War II the number had increased to nearly 1,100.

When the battle broke over Okinawa on Easter Day, Apr. 1, 1945, the bombings covered the Islands. The lepers dug caves in the hills for air raid shelters, and although the colony was severely damaged, relatively few lives were lost.

As soon as possible after the battle ended the American Military Government began the work of restoring the normal life of the Islands. It rebuilt the leper colony, constructed a bridge to connect Yagaji to Okinawa, and set up Quonset huts for temporary shelter.

Mr. Aoki sent word to the military chaplains that he had candidates prepared for baptism, and the chaplains went and baptized them. Later, when Bishop Kennedy visit-

ed the troops on Okinawa, he went to Yagaji and confirmed Mr. Aoki's candidates.

Some time later, in a sermon he preached at Christ Church Cathedral, Hartford, Conn., Bishop Kennedy told of the lepers' coming to the altar rail of their Quonset hut church, some blind, some with no



hands or no feet, some with no arms or no legs, but nevertheless with joy.

At another time he told Bishop Gray and me of his compassion for these people in their isolation from the outside world and of his desire for them to be able to ride about the countryside and towns. In typical Bishop Kennedy fashion, he had already located an old school bus in California that could be bought for \$1,000 and he had already arranged with the Army to have it shipped to Okinawa. All he needed was the \$1,000! Bishop Gray spoke to the churches of Connecticut, and they produced the needed money.

That old school bus was a source of pleasure and a symbol of liberation to hundreds of lepers. It finally went the way of all old school buses and was replaced by a newer, shinier green one which today is carrying on the same good work.

The leper colony on Yagaji is a small village numbering about 600 patients and 150 staff. The concrete buildings are laid out in rectangular patterns with roads just wide enough for two vehicles to pass. Most of the patients live in small houses with garden plots in which I saw neat rows of vegetables as well as potted orchids and other exotic plants.

We saw a group of men building a house. Others were working in an automobile repair shop. A carpenter shop was nearby. Other village buildings include a barber shop, a beauty parlor, stores, a large hospital, a laundry, a recreation hall, a church called the House of Prayer, and a parish house named for Bishop Kennedy. Fishing boats were drawn up on the shore.

A public address system with a speaker at every street corner is used both for announcements and for entertainment.

The congregation hurried up the path to the church, most people pausing long enough to bow to us. The sister reappeared and she, Miss Yokota, a social worker, and I entered the church and took our places on the row of seats to the side of the altar, separated by a low railing from the altar and congregation. The spacious building was nearly filled with men on one side and women on the other. They sat quietly. So far as I could tell, no one looked in our direction, just as though we were not there.

In most patients the disease was evident. Many were blind; some had disfigured faces. Stumps of fingers held the hymnals; feet were maimed. The people concentrated on the service, which was conducted by a priest assisted by a deacon and two layreaders who were themselves patients. They listened intently to the bishop's sermon. Communion was administered to all by intinction. We received from the rail in front of our seats.

At the conclusion of the service the clergy retired to unvest, but the congregation remained seated. Then Father Takahashi made quite a long speech. He turned and bowed to me, and the audience applauded. I went forward. Father Takahashi made another speech, which was swiftly interpreted by Miss Yokota, about the "Connecticut," about my husband, and about the diocese. I replied that I too was thinking about my husband, of his interest in the colony, of the joy he would have felt had he seen the bus full of people, of the privilege I felt in being able to receive the Holy Communion with them and knowing that we were one with Our Lord.

Modern medicine has found a way to control Hansen's Disease so afflicted people are no longer infectious and can lead normal lives. Many leper patients now live in the free "outside," going regularly to clinics for testing and medication. Some, however, choose to live in their colonies. For them it is home, a place of understanding, shelter, and companionship with their own, a place where the Spirit that lies in every person reaches great heights of courage, determination, and even joy.

Mr. Aoki is dead. Before he died he was ordained a deacon in the Church. A beautiful stone monument has been erected to his memory at the edge of the sea. His living memorial is in the lives of all he touched. —Virginia Stuart Gray



Diversity marks meeting of World Council in Nairobi

Cynthia Wedel of Alexandria, Va., an Episcopalian and former president of the National Council of Churches, was one of two women elected to the World Council of Churches' six-member presidium at the WCC's General Assembly in Nairobi, Kenya.

Other presidents elected were Ghana Appeals Court Justice Annie Baeta Jiagge, a Presbyterian; Russian Orthodox Metropolitan Nikodim, Archbishop of Leningrad; Archbishop Olof Sundby, primate of the Lutheran Church of Sweden; the Rev. Dr. J. Miguez-Bonino, an Argentine Methodist theologian; and retired Gen. Tahibonar Simatupang, president of the Indonesian Council of Churches.

The six presidents will serve seven-year terms.

Cynthia Wedel, *The Episcopalian's* WCC correspondent, sent the following report on the Assembly at the end of the first week, before her election:

"Jesus Christ frees and unites," the theme of the Fifth WCC Assembly, was discussed by the 800 delegates during the first week of the 18-day meeting in Nairobi. Dr. Donald Coggan, Archbishop of Canterbury, based his multi-media presentation on the parable of the prodigal son, with brief vignettes of family life in various cultures and music by British composer Donald Swann. This use of the arts and other media gave a foretaste of future presentations which often helped overcome some of the serious language barriers among a group gathered from more than 100 nations.

The entire Assembly—over 2,000 people—met in small work groups on the second morning and subsequently in five two-hour sessions during the next few days. My group was probably fairly typical. The only other woman was a Salvation Army officer

from Australia who lived and worked in Indonesia for over 30 years. Our convener was a gracious, soft-spoken Anglican priest from Sri Lanka, and other members included a bishop of the Church of North India; a Hungarian theological professor; a fiery young Coptic priest from Egypt; an American seminary student attending as a "fraternal delegate" from the Southern Baptist Convention in the U.S.A.; a wise and helpful Roman Catholic priest from Belgium, one of the 16 official observers sent by the Vatican; and Dr. David duPlessis, noted pentecostal leader.

Dr. duPlessis' presence is a sign of a new development within the WCC: the growing relationship between the "ecumenical" churches of the Council and the more conservative evangelical churches which have, in the past, not only shunned but actively attacked it.

Both sides have moved. The more conservative churches, which traditionally stress personal salvation as the only goal of Christianity, are increasingly acknowledging that such personal com-

mitment must bear fruit in a more just social order. The WCC, through intensive theological study in Faith and Order, and world-wide activities of its Commission on World Mission and Evangelism, is becoming more articulate about the churches' biblical imperatives. The urgency of deep personal commitment to Jesus Christ is more noticeable at this Assembly than at previous ones.

During this first week Dr. Robert McAfee Brown, professor at Stanford University and the Pacific School of Religion, founded his keynote talk on the passage in St. Matthew in which Jesus asked the disciples, "Who do people say that the Son of Man is?", and then later, "Who do you say that I am?" Dr. Brown said these questions confront every Christian today and we, like the disciples, often know the right words but do not understand their significance.

In the middle of Dr. Brown's talk he noted that language often keeps people in bondage, and finished his speech in Spanish. This sent those of us whose mother tongue is English—the principal language of the Council—scrambling for the earphones for simultaneous translation, and helped us understand a little the frustrations of those who must get everything through

translation.

Another "first" for this Assembly was a session on Friday morning on "Women in a Changing World." Since the 1968 Assembly at Uppsala women have pressed for a larger place in the WCC, as in most of the churches. Twenty percent of the delegates at Nairobi are women, as contrasted with nine percent at Uppsala. Not a very good representation, of course, for over half the membership of the churches, but an improvement.

The remaining ten days of the Assembly will be filled with committee meetings; group reports; structure decisions; program plans, and finances; and elections of officers and the central committee.

There will probably be proposals for statements to be made on world problems—and no doubt some will be made. Often, for the secular press, the hours and days spent in bible study, worship, and hard theological debate are not "news"; they are what the churches are expected to do. The Assembly will only make headlines if it has a major dispute, or speaks out against injustice or oppression or human misery. But it will speak from a background of real confrontation in the Assembly with Jesus Christ who frees and unites.

Seminarians

Continued from page 1

Some of this can be tough for a seminarian to hear. "Have I grown this summer?" a seminarian asked the Lay Committee.

One member responded he had sensed anger and an anti-establishment feeling in the student when he came, but that was beginning to change.

"I think you are very perceptive," another member told the seminarian, "but you are just beginning to be honest with yourself."

Searching discussions of this type are routine in the program.

A rigorous amount of reading and paperwork is also required. The students write liturgical critiques and personal critiques each week. They write proposals for improvement in their special areas of responsibility, such as Bible study, parish picnics, or shut-ins.

"I couldn't have made the decision to be a parish priest without this experience," said one, who initially thought she would teach in a college.

Yet all was not that simple. One student, following the experience, seriously questioned his call to be a priest.

"There are too many social activities. I got over-extended and felt like my freedom went out of the window," commented another.

This complaint is indicative of how the parish as a whole takes the summer seminarians into their lives and hearts. "When the seminarians left, I felt the pain of separation most acutely," said one parishioner. "These relationships had become a vital part of my existence."

"The parish was so receptive," said one seminarian. "And so tolerant," she added, laughing.

—Mary Reid Barrow

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What is cam?

CAM is a group of clergy and laity of the Episcopal Church which has worked for 4 years to state positively the case for a male episcopate and priesthood.

CAM holds that the Episcopal Church has no ministry of its own, but shares the ministry of the Church Catholic, and has no moral right to change it unilaterally.

For information on CAM and its position, or to send contributions write: CAM, 226 East 60th St., New York, N.Y. 10022

Diocesan leaders discuss clergy pay, stewardship

Bittersweet was the word for two meetings held the middle of November in Phoenix, Ariz., and Atlanta, Ga.

Bitter because the meetings signaled the formal end of an intense, three-year effort to upgrade clergy salaries, clergy performance, and stewardship levels in pilot dioceses and parishes around the Church; sweet because amazing progress has been made in understanding ministry—what it should encompass and what it should cost.

Some 200 persons from 79 of the Episcopal Church's 93 domestic dioceses dealt with "resources for clergy development" at the two meetings of a group called the Ad Hoc Committee on Clergy Development.

These 26 bishops, priests and lay people headed by veteran research specialist, the Rev. John D. McCarty of Sebastopol, Calif., and funded with venture project capital by The Episcopal Church Foundation, had been dealing with subject matter vital to the

operation of each congregation and diocese in the Church.

How vital? Anyone active in the Episcopal Church can remember sometime hearing these classic phrases:

"Joe, you're doing a great job in this parish, but we don't have any money to give you a raise." Or "I understand our rector wants a raise but how do we know he's worth more money?" Or "If the diocese puts in that minimum salary requirement, we might as well fold this parish up!"

The 200 people in Phoenix and Atlanta dealt directly with problems like these. Keeping explanatory talk to a minimum, convenor Edward R. Sims of Cincinnati turned participants loose on two-day discussions based on the Ad Hoc group's "learnings" on 1) compensation; 2) accountability; and 3) stewardship. These three "strands," the Ad Hoc group asserted, must be considered together in any assessment of ministry.

The participants heard of pioneer work in the Dioceses of Pennsylvania, Bethlehem, Washington, Ohio, and Rochester; discussed pilot projects in California, Central Gulf Coast, Mississippi, Nevada, Oklahoma, and Quincy; went through a real-life stewardship exercise adapted from the famous "Alabama Plan" now used in many places; and seemed to agree that despite many models for progress, each parish and each diocese must work out its own solutions, using the many options and consultants now available, for better ministry in the years ahead.

On Friday afternoon, November 14, the Ad Hoc Committee on Clergy Development formally disbanded. But at least 200 people from 79 dioceses hoped that this would not be the end, but just the beginning of a movement to make clergy jobs fit parishes, clergy pay fit jobs, and parish stewardship fit the demands of the Gospel.

Summary details about the work of the Ad Hoc Committee and the pioneer and pilot dioceses are available from Frederick L. Redpath, The Episcopal Church Foundation, 815 Second Ave., New York, N.Y. 10017.

—H.L.M.

Conference debates social ministry for the future

The fifth regional conference sponsored by Executive Council's program group on social ministry and concerns drew 50 persons from 19 dioceses to consider today's social ministry. Eight persons specifically interested in evangelism also participated in the three-day meeting in Philadelphia in mid-November.

The keynote address by the Rev. Arthur E. Walmsley, now rector of St. Paul's Church, New Haven, Conn., evaluated the social ministry of the 1960's.

Mr. Walmsley, former Executive

Council staff member in the department of Christian social relations, presented a rationale for social action in the 70's: "We are witnesses to a new age breaking through the old. The Church is not just a body of moralists offering advice to the world: the task of Christians in the world is to discern the signs of the Lord's coming. Every act overcoming oppression is a sign of a new age."

The priorities he listed were to establish the theological basis for action, to involve laity in reflection and rigorous study,

to identify with the poor, and to properly fund social ministry.

Following workshops on aging, criminal justice, hunger, sexism, and racism, the Rev. Frederick F. Johnson of Spring Valley, N.Y., and resigned Bishop of Pennsylvania Robert L. DeWitt presented models for parish action and for a national social concerns network.

Representatives from Provinces I, II, and III planned the meeting with the assistance of Executive Council staff members.

—Janette Pierce

Connecticut, Texas elect new bishops

The Diocese of Texas picked a local rector as its newest suffragan bishop; the Diocese of Connecticut chose its suffragan, Bishop Morgan Porteus, as coadjutor; but the Diocese of Louisiana, despite two elections, is still without a successor to the late Bishop Iveson Noland.

Louisiana's first election was a draw; at its second election the Rev. Martin R. Tilson won on the 20th ballot, but the 53-year-old Alabama rector declined the election, saying he preferred the "one-to-one relationship" of the parish ministry.

In Connecticut delegates elected Bishop Porteus on the first ballot. The prelate, 58, is a Connecticut

native and has been suffragan since 1971.

Texans took three ballots to choose Bishop-elect Roger H. Cilley, rector of Trinity, Galveston, to replace Bishop Scott Field Bailey who has been elected coadjutor of West Texas.

APRIL 1—DEADLINE FOR JOINT COMMITTEES' AND COMMISSIONS' REPORTS

Attention is called to the Joint Rules of the General Convention relating to Joint Committees and Joint Commissions. These rules provide:

1. No Joint Committee or Joint Commission shall be deemed to have performed the duty assigned to it, until it shall have presented its final report.

2. When, in the judgment of any Joint Committee or Joint Commission, it is deemed advisable that its Report be sent to the members of the General Convention prior to its meeting, such Report, together with any minority Report, shall be sent, by the first of April prior to the said Convention, to the Secretary of the General Convention, who shall print and distribute the same, as far as practicable, to all members of the said Convention.

3. The Report of every Joint Commission presented at the General Convention shall:

(a) Set forth the names of its original members, any changes in membership, the names of all those who concur in and all those who dissent from its recommendations, and shall further state, if less than a

majority of its entire membership sign the Report, their authority for presenting it.

(b) Include a detailed report of all receipts and expenditures, including moneys received from any source whatsoever, during the preceding triennium; and, if it recommends that it be continued, the estimated requirements for the ensuing triennium.

4. This report should include the Budget amount for the coming triennium.

We must have these reports in our office by April 1, 1976, so that *The Blue Book* can be sent no later than June 1. We would like to have *The Blue Book* mailed earlier and it will depend upon the receipt of reports. The secretary is ready to accept reports now.

We will mail June 1. Any reports that arrive after the April 1, 1976, deadline will not be included. This deadline includes reports from all boards and agencies of the church who wish to have their reports published in *The Blue Book*.

—James R. Gundrum, Secretary, General Convention Office, 815 Second Avenue, New York, N.Y. 10017

Educators

Continued
from page 1

was followed by special dinners for educators concerned with various age levels.

Bishop Ralph S. Dean, former executive officer of the Anglican Communion, in his sermon at the closing service spoke of his experiences in Africa and the Middle East.

The conference elected Rufus H. Bethea, headmaster of Christ School, Arden, N.C., as new NAES president, and Horton C. Reed, president of the Jacksonville, Fla., Episcopal High School, as vice-president.

—Bob G. Libby and
Elizabeth C. Pierce



EPISCOPAL PEACE FELLOWSHIP

Affiliated With the Fellowship of Reconciliation

61 Gramercy Park North/New York, N.Y. 10010/212-673-7610

WHAT IS EPF?

We began in 1939 as the Episcopal Pacifist Fellowship, a small group of Episcopalians whose religious faith led them to oppose war in any form.

Some 25 years later, we became the Episcopal Peace Fellowship, thus signifying our desire to work with all Episcopalians facing the great problems of war and violence, whether or not they considered themselves pacifists.

Our major concerns have been with war and militarism. But we are increasingly seeing the need to bear witness against the racial, economic, and other forms of oppression which carry the seeds of war.

We are affiliated with the Fellowship of Reconciliation, an inter-faith pacifist group that has witnessed against war since 1914.

WHERE IS EPF?

At General Convention, seeking constructive changes in the Church's programs and policies. At diocesan conventions with discussions on peace and justice. But most often as members of parishes, sharing in the worship and life of the Church.

The Fellowship endeavors to create within the Church an effective body of Christians committed to abolishing war and the causes of war. We believe that through the use of nonviolent means such change can take place humanelly and in the spirit of the Gospel.

WHAT DOES EPF DO?

The 1973 Service of Holy Baptism asks: "Do you renounce all evil forces that exploit and destroy the creatures of God?" and "Will you strive for justice and peace among all people, and respect the dignity of every human being?"

EPF tries to help the Episcopal Church accept its responsibilities as Christ's Church by seeking needed reformation and by working as members of the Church to implement the changes. On rare occasions EPF may act alone, as at the Pentagon Peace Masses in 1971 and 1972. However, the normal role for EPF is to work for peace within the Church at the parish, diocesan, and national level.

DRAFT AND MILITARY COUNSELING

EPF provides counseling for young men facing decisions regarding draft registration and enlistment and counseling for veterans. Veterans' counseling often includes assistance with upgrading of discharges. This work has been done under a grant from the Diocese of New York.

January, 1976



EPF enters the Pentagon concourse on April 23, 1972. Previous attempts at holding a Mass for Peace resulted in group arrests that were later overturned in court.



Bishops Ramos, Crowther, and DeWitt concelebrate EPF Mass for Peace at the Pentagon, April, 1972.

WHERE WILL WE BE IN 1976?

Continuing Peace Education on an individual, parish, and diocesan level. . .

Working for nuclear disarmament and peace conversion. . .

Participating in the House of Bishops' study of the military chaplaincy. . .

Beginning a program of teaching THE BETTER WAY—a commitment to a life of non-violence. . .

Counseling young men facing national selective service registration. . .

Welcoming Bishops, Deputies, and Triennial participants to our booth (No. 34) at General Convention. . .

PEACE EDUCATION

Peace (*shalom*) is one of the most frequently used words in the Old Testament. It means far more than the absence of war. The word means community, justice, wholeness, as well as the absence of war. This broader concept of peace (*eirene*) is also true of the New Testament.

Peace education should be an integral part of Christian education. Our understanding of the Bible requires an understanding of "peace" as it is used in the Bible. Our study of such subjects as Christian participation in war, world hunger, social reforms, and the Christian life in general all need to be shaped by the Bible's understanding of peace. Thus, EPF has made peace education a top priority concern.

Education is a lifelong process. Toddlers can be taught about love and peace by their experiences with adults. Children and young people can learn about peace as they study other peoples and begin to look at the world around them. Adults must be led to see peace as an integral part of their Christian heritage.

EPF seeks a deliberate effort by the Church to make the peace theme more visible in educational materials and programs. Some parishes are already using the Shalom Curriculum.

The 1973 General Convention authorized the use of national grants to dioceses for peace education programs. Some dioceses have already begun such programs. EPF seeks a general effort by the Church at every level to make the peace theme of the Bible an integral part of the entire Christian education process.

INDOCHINA

Love for the people of Indochina, a concern for their safety, and an unwillingness to kill led many of us to actively oppose our government's combat operations and military aid in Indochina.

Love for our neighbors also calls us to provide funds for their relief and for the reconstruction of their country. This is especially true for the people of Vietnam, where we participated, even unwillingly, in the cause of their suffering. We have joined with the peace fellowships of other denominations in a program called "Friendshipment," with the aim of reconciliation and healing the wounds of war.

Continued on next page

Prepared as a special insert in The Episcopalian by the Episcopal Peace Fellowship

EPISCOPAL PEACE FELLOWSHIP

AMNESTY

The Episcopal Church, while recognizing a Christian's obligations to the state and for obedience to the law, has affirmed on several occasions that "it is the duty of Christians to put the Cross above the flag and in any conflict of loyalties unhesitatingly to follow the Christ." (A pastoral letter of the House of Bishops, Davenport, 1933.) Today many sons of the Church are in exile and others cannot find work because of "less-than-honorable" discharges from the armed forces.

The Episcopal Church has long upheld the tradition in Christian theology, dating back to Augustine, that certain conditions must pertain in order to "justify" a war. According to this "just war" tradition, it is a Christian's obligation to examine a war in which he is called to participate and to satisfy himself that several conditions of justice pertain. If any of these conditions do not pertain, it is the duty of the Christian to refuse to participate in the war. In 1964 the House of Bishops said:

"There is one God who is sovereign over all men. For a Christian there is no loyalty which transcends his loyalty to the will of God. No earthly state is omnipotent. Before God, all men and all nations stand under judgment. God alone commands our ultimate obedience on all issues, including those of war and peace."

In October, 1968, the House of Bishops, recognizing that the crises of conscience resulting from the war in Vietnam far transcended the traditional pacifist grounds upon which refusal to participate in war had been based, declared: "We recognize the right of a man to object, on grounds of conscience, provided he has made every effort to know all the relevant factors involved, to participation in a particular war even though he may not embrace a position of pacifism in relation to all war, and [we] urge our government to enshrine such a right in the laws pertaining to Selective Service."

In February, 1972, the Executive Council of the Episcopal



The Rev. Ian Mitchell leads the music at the EPF Eucharist at the General Convention in Louisville, October 4, 1973.

Church approved and commended to members of the Church the following statement: "Our nation must recognize moral limits on the use of its tremendous military power and also on the ends for which that power is used. In Indochina we moved well beyond any justifiable limits in the way we have waged war. The war in Indochina is a proven mistake. Our continued participation in that war does not conform to Christian principle. The Church must oppose it."

The House of Bishops, meeting at General Convention in Louisville in 1973, called for general amnesty for "all who have refused to participate in the conflict in Indochina." This position was reaffirmed at their meeting in Mexico in October, 1974, and, unanimously, at their September, 1975, meeting in Portland, Maine. The EPF calls upon the whole Church to follow the lead of our Bishops in urging the President and Congress to grant universal and unconditional amnesty.

OUR COMMITMENT IN FELLOWSHIP

Members of the Episcopal Peace Fellowship commit themselves through the following statement:

"In loyalty to the person, teachings, and Lordship of Jesus Christ, my conscience commits me to His way of redemptive love; to pray, study and work for peace; and to renounce so far as is possible participation in war, militarism, and all other forms of violence.

"In fellowship with others of like mind I will work to discover and practice alternatives to violence in the resolution of conflicts.

"As a member of the Holy Catholic Church, I urge the Episcopal Church to disassociate herself from the military establishment and to wage peace across all boundaries, calling upon persons and to love, in accordance with our baptismal vows."

HOW TO JOIN EPF

We invite you to break with war-making and into peace-making in the light of the Gospel message of love as the permanent revolutionary power in the world.

Members are asked to make an annual contribution of at least \$10. Voluntary pledges of larger amounts make it possible for EPF to extend its work.

EPF's national office is:

The Episcopal Peace Fellowship
61 Gramercy Park North
New York, N.Y. 10010
(212-673-7610)

West Coast members are urged to contact EPF-West at:
Episcopal Peace Fellowship-West
1630 Arch St.
Berkeley, Calif. 94709
(415-843-8719)

BICENTENNIAL

EPF approaches the Bicentennial of our nation with thanksgiving and sorrow. We are all thankful for our heritage of human freedoms in the Bill of Rights, our representative democracy, and our national independence. But the history of human slavery of black Americans, the genocide of the native American Indian, and the degraded role of women of all races shows us that violent revolutions tend to bring evil with the good.

In our century, Mahatma Gandhi showed us the Christ-like way to liberate a nation, using the weapons of love. Like Christ, his love extended even to his enemies. In our nation Dr. Martin Luther King showed us how to liberate a people from crushing oppression.

We must look to the future for the fulfillment of our nation's great hopes and promises for all of our people.



EPF comes to National Cathedral, February 2, 1972.

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Spirituality center opens

The Center for Christian Spirituality formally opened in New York City October 24. Sponsored by General Theological Seminary and endorsed by the Church's bishops, its mission is to "foster and deepen spiritual growth within the Church and to provide a theological critique of much of what passes for 'spirituality' in the Church today."

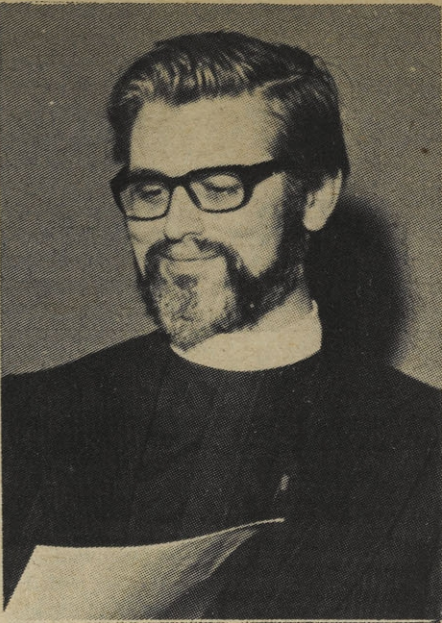
The Rev. Alan W. Jones, director of the center as well as associate professor of Ascetical Theology at General Seminary, says, "The Victorians were said to have suffered from intense sexual repression. We, too, are paying the price of a chronic tendency to repress the things of the Spirit. The so-called permissive society is not only confused morally but is also spiritually bankrupt. The hungry sheep look up to us and are not, for the most part, fed."

The center will offer two kinds of programs. At General Seminary it will offer a master's program in spirituality and spiritual direction. The center hopes to develop a flexibility which will enable clergy and laity to attend seminars at convenient times. If demand is sufficient the center would like to

"transport" the seminary out of New York for some of its courses. The center also offers workshops on prayer, confession, spiritual direction, and preaching at diocesan locations throughout the country. It will also conduct retreats, conferences, lectures, seminars, and direct private studies. It publishes a theological journal quarterly from General Seminary, maintains a mail lending library of books on spirituality, is developing a tape library, and has a speaker's bureau.

This year the center sponsored diocesan conferences in Los Angeles and Central New York and scheduled conferences for Central Florida and Wyoming. Canon A. M. Allchin of Canterbury Cathedral and Canon David Jenkins of William Temple Foundation, Manchester, England, will assist Dr. Jones with some of the conferences.

The Center for Christian Spirituality and General Seminary are co-sponsoring the Bicentennial Series of Lectures, "Christian Spirituality and the New Consciousness." Canon Allchin will give the first lecture February 2. Other scheduled speakers include



Alan W. Jones

Dr. Marianne Micks of Virginia Theological Seminary, Dr. Ivan Illich of Cuernavaca, Mexico, Dr. James Cone of Union Theological Seminary, and the Rev. John Meyendorff of St. Vladimir's Orthodox Seminary.

For further information about the center, write to Dr. Jones at the Center for Christian Spirituality, 175 Ninth Ave., New York, N.Y. 10011. —A. Margaret Landis

Michigan parishes begin education venture

This fall the Episcopal parishes in Midland, Mich.—St. John's and Holy Family—began a joint Christian education venture. Peggy Shel-

don of St. John's and the Rev. Robert K. Orr of Holy Family direct the four-part program they developed and call The Learning Center.



THANKSGIVING FOR GOOD WEATHER and good friends was the theme of a fall outdoor Eucharist celebrated by The Learning Center. The Rev. Robert Orr administers Communion with help from Pamela Becker, lay reader.

Books

Reviewed by Martha C. Moscrip

The Practice of the Presence of God, Brother Lawrence of the Resurrection, translated by Donald Attwater, \$5.95, Templegate, Springfield, Ill.

The God-Illuminated Cook, A new edition of "The Practice of the Presence of God," Brother Lawrence, edited by Robin Dawes and the editors of 24 Magazine, Strength Books, A Division of East Ridge Press, Hankins, N.Y.

I am astonished and grateful to find two new editions of this famous spiritual classic published within less than a year of each other. Shortly after I was confirmed, my mother introduced me to her small and well-worn copy of *The Practice of the Presence of God*. Later, when the repetitive rounds of house-keeping and care of two small children seemed to preclude intellectual or spiritual exercise, Brother Lawrence's "little way" reduced my frustrations and showed me the path to finding the joy available in each day.

Dorothy Day says in her introduction to Templegate's edition, "We need this book today when we are overwhelmed by the vastness of today's problems... It tells of a spirituality which is within the reach of all." The book is a classic—not because it is ponderous or difficult but because it is sim-

ple without being simplistic, has great insight but is never obscure. This is no doubt why Brother Lawrence's letters and conversations have been so popular with Roman Catholic and Protestant Christians alike from the most eminent theologian to the country vicar, from the college professor to the bricklayer and secretary. It is a book to read a little at a time, think about, and follow in practice.

The Templegate edition would make a beautiful gift. It is illustrated with charming old woodcuts; the print is larger than usual; and the format gives the reader a sense of space and leisureliness. Since it is a clothbound edition, it should last the lifetime of daily use it should receive.

The Strength Books edition, a paperback, is more nearly within everyone's financial reach. The colored illustrations are of Celtic and Pictish origin, many from The Book of Kells, and are scattered throughout to aid quiet, unhurried reading with intervals of meditation. The volume has the added advantage of being small enough to fit into most handbags and overcoat pockets, making it convenient to read while riding on a train or bus or while waiting for an appointment.

This edition is called *The God-Illuminated Cook* because Brother Law-

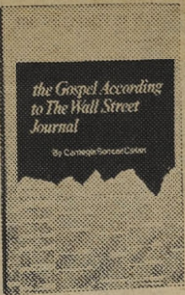
rence, a Frenchman who had been both a soldier and a hermit, was given charge of the kitchen when he entered the Carmelite monastery in Paris in 1649 as a lay brother. An introduction tells briefly who Brother Lawrence was and makes some suggestions on how to read and use the insights gained.

Your circumstances and needs will determine which edition to buy, but do get one of them.

Prison Letters, Corrie ten Boom, \$3.95, Fleming H. Revell Company, Publishers, Old Tappan, N.J.

The hundreds of thousands of readers of *The Hiding Place* will be eager to acquire *Prison Letters*. A slim volume, it is composed not only of stirring letters Corrie and her sister, Betsie, wrote from concentration camp but also of letters they received from friends and relatives on the outside, pieces of Betsie's prison diary, and vivid sketches of prison life Corrie managed to have smuggled out. All these continually reflect the great faith and enduring love of God and fellow human beings expressed so vividly in *The Hiding Place*.

Although this book stands firmly on its own merit, I am glad I read *The Hiding Place* first. Thus I could recognize in *Prison Letters* old acquaintances and familiar events which are discussed in more detail in the preceding book. On the other hand, *Prison Letters*' impact stems from the realization that these are translations of the original documents so miraculously preserved in those perilous times.



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No place to hide in Hiding Place

This review is about a Christian film. That is, it was made by a Christian production house—World Wide Pictures—with an overtly Christian message and, I'm sure, a Christian motive: evangelistic witness.

I don't usually review this kind of film because such films are usually too simplistic, technically poor and generally out of touch with the world where most of us live; and because of spotty distribution, they generally don't draw much of an audience.

I like to review films which most of us will have a chance to see, whether at the theater or later on TV, and which deal with blatant



JULIE HARRIS as Betsie ten Boom is forced on a train to Germany after her arrest, for confinement in Ravensbruck. Far right, Corrie ten Boom (left) meets Jeannette Clift who plays Miss ten Boom in the movie.

or latent theological issues on the premise that modern-day Christians need practice in finding God in their day-to-day secular world, not just in the places where the hero wears a sweatshirt with a big "Jesus" emblazoned on it.

I'm happy to say *The Hiding Place* is a good Christian film that is also a good film; and it's a delight to review if only for that reason.

The Hiding Place is not a great

film. *Dr. Zhivago* it is not, even if it is two and a half hours long. But it is well made. The cast (Julie Harris, Arthur O'Connell, Eileen Heckart, and Jeannette Clift) are first-rate professionals who turn in fine performances. Most important, it has a real story which is thought-provoking and inspiring. It is worth a night out at the movies. A good deal of its power comes from the fact that it is the story of real people who lived and loved and died in that real and not at all simplistic episode of history known as the World War II Nazi holocaust.

The Hiding Place is a Christian *Diary of Anne Frank* taken from the diaries and writings of Corrie ten Boom, the sole family survivor of the Nazi concentration camp horrors. The ten Booms decided they could not sit by while the Nazis slaughtered the Jews in Holland. When the Nazis required all Jews to wear a yellow Star of David on their sleeves, Papa ten Boom wore one too on the assumption that "if we all wear one they won't know whom to persecute." The ten Booms established a hiding place for Jewish refugees in their home and for this they were betrayed and imprisoned.

The bulk of the film is about the trials, courage, and witness of those who lived and died in the concentration camps. This camp is probably one of the most realistic ever put on film. Not lots of blatant and voyeuristic violence, nor lots of macho camaraderie a la *Hogan's Heroes* and *Stalag 17*: it's a grim, gray, numbing world of tedium, physical fatigue, and death devoid of any human aspiration and hope. The sign over the main gate to Ravensbruck, "Work is the way to freedom," is not only a mockery of the Christian knowledge of grace, but a monument to the cynicism of its creators.

If the overt bearing witness to Christ of Betsie and Corrie at times



"I wonder how the Three Kings found the little Baby here?"

seems pitiful and small and ludicrous in the midst of this desolation, that's because it probably was so at the time. In Ravensbruck one survived often as much by hate as by the power of love.

But this, apart from the natural drama of the good/evil struggle against the Nazi oppression, is the primary tension of the film. Corrie ten Boom (Jeannette Clift) clearly had to wrestle with the claim of the Lord in the midst of that terrible situation where it is hard to believe any love could have survived. In one of the film's most vivid and powerful moments Cor-

rie finds herself thinking what she could do to her captors: the naked struggle between hate and love is visible in her soul.

This is the paradoxical message of the title. There is no hiding place from the Lord. Wherever you go, whatever you experience, He is there; and his call to love and his help to love are there also.

Just before her death Betsie ten Boom (Julie Harris) tells her friends in Ravensbruck, "No pit is so deep but He is deeper still." It's an important message; and *The Hiding Place* testifies to it well.

—Leonard Freeman



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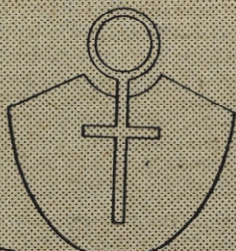
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Presiding Bishop asks special offering for Epiphany

Presiding Bishop John M. Allin has urged parish ministers to mobilize their congregations for a special Christmas-Epiphany hunger offering through the Presiding Bishop's Fund for World Relief.

In a letter to the clergy, Bishop Allin said gifts to the Presiding Bishop's Fund have helped the Church "feed the hungry in many parts of the world (including our own country) through direct shipments of food and through the equally important funding of agricultural and educational development projects."

The Presiding Bishop also expressed his appreciation of past support for the Fund which, as of November 1, had received \$2.5 million, more than double the 1974 total for 12 months.

Contributions should be sent to The Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, N.Y. 10017.

IN THE DIOCESES

INDIANAPOLIS—The 1975 convention heard retired Presiding Bishop John E. Hines (shown); endorsed changes to eliminate sexist wording in its constitution; and accepted the Mission of Julian, a women's support organization, as a diocesan institution. Delegates also asked that the cost of future conventions be cut. Convention passed a \$784,000 budget for 1976, elected General Convention deputies, and asked General Convention to permit the immediate ordination of women to the priesthood.

ALBANY—Bishop Wilbur E. Hogg had recovered sufficiently from recent hospitalization to preside at the 1975 convention in Lake Placid, N.Y. Bishop Alexander D. Stewart of Western Massachusetts preached the sermon at the convention Festal Eucharist.

DALLAS—Mrs. James C. Galbraith, Jr., was installed as president of the Episcopal Churchwomen of the diocese during their 1975 annual meeting. The churchwomen also heard Dr. Robert Terwilliger accept election as suffragan bishop and Bishop Jose G. Saucedo describe the Church's work in the Diocese of Central and Southern Mexico.

NORTHERN MICHIGAN—The Michigan Council on Alcohol Problems has asked people in the diocese to help monitor drinking scenes on television. Previous surveys showed drinking in 80 percent of prime-time television programs; hard liquor was served 10 times more often than soft drinks and one and a half times more than coffee. The council wants to find out if there has been any decrease in such scenes.

EASTERN OREGON—Delegates meeting at The Dalles asked General Convention to allow women to be ordained priests, and to lower the number of years of service required to be eligible for Church

Pension Fund benefits from 40 to 25. They also gave three youth caucus members voice and vote, elected General Convention deputies, and began a Native American Projects Fund.

WESTERN KANSAS—The 1975 convention adopted a \$150,671 budget for 1976 and agreed to hold a joint 1976 convention with the Diocese of Kansas. Convention also approved membership in a new ecumenical structure to replace the Kansas Council of Churches, established a task force on world and domestic hunger, and heard the Rev. William Norgren, assistant ecumenical officer at the Episcopal Church Center.

CENTRAL NEW YORK—Elections, special presentations on hunger, the ordination of women, and the *Draft Proposed Book of Common Prayer* highlighted the 107th diocesan convention. Delegates endorsed women's ordination and freedom of choice in the matter of abortion.

MICHIGAN — Diocesan convention turned down by a 299-245 vote a resolution to admit acknowledged homosexuals to the priesthood, despite the resolution's endorsement by Bishop H. Coleman McGehee.

OKLAHOMA—The 1975 annual convention asked for a world-wide ecumenical council to resolve the question of ordaining women to the priesthood. Delegates also opposed abortion as a birth control method, supported the Church's world hunger program, asked General Convention to study the purpose and need for the Committee on Social Responsibility in Investments, and reaffirmed a 1974 pledge to raise \$50,000 this year for Oklahoma's companion diocese of Nicaragua.

VIRGINIA—Bishop Robert B. Hall appointed the Rev. Blanche L. Powell as deacon in charge of St. David's Church, Manassas. The Rev. James S. Petty will assist Ms. Powell, the first woman to head an Episcopal congregation there.

OHIO—Some 35 lay and clergy representatives attended a three-day institute on world hunger legislative issues in Washington, D.C., in mid-November. Parish representatives from 12 northern Ohio cities met with legislators.

FOND DU LAC—Milwaukee and Eau Claire dioceses will join Fond du Lac in publishing a stewardship brochure for Every Member Cavanaugh campaigns in all three dioceses.

SOUTHWEST FLORIDA—A bomb threat (but no bomb) interrupted the diocesan convention in Clearwater. Delegates passed a \$649,646 budget for this year; elected General Convention deputies; honored the late diocesan, Bishop William L. Hargrave; and admitted as missions St. John's, Pine Island; Good Shepherd, LaBelle, and St. Luke's, Lutz. The convention also deplored the irregular ordinations and asked General Convention to delay ordination of women, restore postulancy to Title III of the canons, and adhere to the principles of the Chicago Quadrilateral.

ARIZONA—Executive Council member Bishop George T. Masuda of North Dakota (shown) joined Arizona diocesan convention - goes for a discussion of the Episcopal Church's 1976 program and budget. Arizona, one of 27 dioceses requesting such a visit from a council member, then sent several suggestions to Executive Council.

WESTERN MICHIGAN—The 101st diocesan convention, meeting in October, 1975, elected General Convention deputies and filled other diocesan posts. Delegates cut 6 percent from the 1976 budget but sustained the diocese's level of giving to the general Church program budget. By convention vote, voluntary giving will replace parish assessments in the diocese.

CENTRAL GULF COAST—Bishop George M. Murray was elected to membership in the Alabama

Academy of Honor, the first clergyman to be so honored.

CONNECTICUT—College senior Jill E. Englund (shown) became the first woman licensed as a lay reader and authorized to administer the chalice at Trinity college in Hartford. She was licensed by Bishop J. Warren Hutchens. Miss Englund is from Ossipee, N.H., and was instructed by Chaplain Alan C. Tull with whom she'll work at the campus chapel.

OLYMPIA—After prolonged debate delegates to the 65th annual convention memorialized General Convention to ordain women priests by a lay vote of 186 to 125 and a clergy vote of 59 to 47. Delegates also elected a pro-ordination General Convention deputation, established a permanent diocesan hunger commission, approved the goals of the Washington Hunger Response Program, and asked General Convention to permit optional use of the 1928 *Book of Common Prayer*. The convention also expressed support for the Magnuson-Packwood-Humphrey amendment to the foreign assistance bill now before the House of Representatives, which would provide assistance to nations which carry out land reform and work toward better health, lessened infant mortality and a lower birth rate.

MASSACHUSETTS—The Episcopal City Mission has established the John Melville Burgess Urban Action Program to honor Bishop Burgess (shown) who is about to retire. The three-year program will reflect Bishop Burgess' concern for the urban poor. Next September Bishop Burgess will take up a new appointment as professor of ministry at the Yale University Divinity School and Berkeley Divinity School, the Episcopal seminary at Yale.

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