

Title: *The Episcopalian*, 1977

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THE Episcopalian

Floods devastate Appalachia region

Melting snow combined with torrential rains caused devastating floods in Appalachia that left an estimated 23,000 families homeless and at least 19 persons dead in the southern Dioceses of West Virginia, Southwestern Virginia, Lexington, and Tennessee. Said to be the worst in decades, the floods have caused such extensive damage that federal authorities have declared 30 counties in Tennessee, Kentucky, Virginia, and West Virginia disaster areas. Looters and tourists have hampered clean-up operations.

The Rev. James Bingham of Morganton, N.C., a spokesman for the Appalachian Peoples Service Organization (APSO), estimates that some 5,000 family dwellings have been totally destroyed and at least one church—St. Stephen's, Nora, Va.—has been washed away.

Bingham says food, clothing, and money are desperately needed. Cash contributions can be sent through Executive Council, 815 Second Ave., New York, N.Y. 10017, marked for Appalachian relief. Or they can be sent directly to APSO,

P.O. Box 1007, Blacksburg, Va. 24060. APSO is working in conjunction with CORA (Council on Religion in Appalachia), the ecumenical agency of which APSO is a member. The bishops of the affected dioceses intend to work through APSO and CORA in relief and recovery efforts, Bingham says.

Non-perishable food (especially baby food) and blankets and clothing (especially boys' clothing in all sizes) are particularly requested. They can be sent to the Council of the Southern Mountains, Clintwood, Va. 24228; to the Disaster Ministries Committee, Kentucky Council of Churches, 1500 W. Main St., Lexington, Ky. 40508; or to the Rev. Gilbert Watkins, St. Paul's Church, Williamson, W. Va. 25661, a town almost totally destroyed.

More flooding is expected though none as bad as the early April deluge. Experts speculate that increased strip mining and the resultant deforestation in the eastern Kentucky mountains may have contributed to the floods' severity.



Conserve energy; budget you save may be your own

Don't let May's balmy weather lull you, energy experts warn, because next January and February aren't that far away. And many parish budgets are just now straining as the heat and light bills from this past cold winter arrive.

Christ Episcopal Church, Pottstown, Pa., recently printed statistics now familiar to all the Church: oil which in 1973 was 27.9 cents a gallon today is 45.9 cents; electricity costs have increased 50 percent in one year.

The Interfaith Coalition on Energy (ICE) quotes a study that reveals energy-efficient homes in Arkansas have cut cooling and heating costs by 73 percent. More and more, churches need to look toward such measures. ICE recommends weatherstripping, caulking, and self-closing doors to eliminate drafts; double-glazing and thermal barriers, such as thick drapes and banners, to cover windows; moving worship to more easily heated areas to avoid heat loss in large, high-ceilinged rooms and using insulated partitions; and using rheostats, sodium

lamps, and fluorescent lights to increase efficiency and cut lighting costs.

Send a 24¢ stamped, self-addressed envelope to ICE, 1757 S St., N.W., Washington, D.C. 20009, for the ICE statement and a checklist of energy-saving aids.

Albert L. Beerman, a partner in the CPA firm of Alexander Grant and Company, Chicago, Ill., in a paper on energy conservation says churches and synagogues have a built-in energy waste factor. "Large, vaulted open spaces... while making our spirits soar, offer special problems in more mundane heating and cooling functions.

"Some fairly sophisticated solutions have been worked out to capture heat risen above the seating levels of the church for recirculation, and it is even possible to utilize exhaust heat to make steam or for snow and ice removal from walks, driveways, and parking lots." But even churches with such sophisticated systems should have an energy conservation program, he says.

Some of Beerman's suggestions are:

- Reduce lighting in hallways, stairwells, and closets to the lowest safe level and turn off electric typewriters and other business machines when not in use.
- Turn down hot water thermostats and make sure no faucets leak.
- Install timers to adjust heating and air-conditioning for off-peak periods and control light switches in little-used areas.
- Install automatic door-closers to save both heat and cool air.
- Recover heat from exhaust air to pre-heat incoming air.
- Turn off pilot lights or replace them with electric spark devices.
- Lower lighting fixtures in high-ceilinged areas and reduce exterior illumina-

tion of buildings and grounds to the minimum safe level.

- Keep a careful record of costs and study them to find where highest costs exist.

Having a plan, a monitoring system, and a feedback system to ensure that old practices don't creep back are the important elements, Beerman says, but he adds that the program won't work unless staff and parishioners know how it operates

and can see the results.

Beerman suggests two sources for energy saving tips:

- "Energy Conservation Program Guide for Industry and Commerce," U.S. Department of Commerce, National Bureau of Standards, Washington, D.C. 20234.
- "Energy Conservation in the Food System: A Publications List," Federal Energy Administration, Washington, D.C. 20461.

The FCC does not want to hear from you

Can 5 million people be wrong? Yes—if they're writing to the Federal Communications Commission (FCC) about an alleged suit to ban religious broadcasting.

Madalyn Murray O'Hair did NOT—repeat, NOT—file a petition with the FCC to prevent religious broadcasters from preaching on the radio.

The FCC has been trying for two years to get that message across, but it continues to receive bags and bags of letters—more than 5 million of them—from people asking to keep this "atheist, Madalyn Murray O'Hair," from her allegedly "devious scheme" to eliminate religion from America's airwaves.

In January, said FCC chairman Richard E. Wiley, the FCC received 6,000 letters per day concerning either the nonexistent "O'Hair petition" or a petition other persons actually filed in December, 1974, asking the FCC to curtail further assignments of FM educational frequen-

cies to religious radio stations. (The FCC had unanimously denied the FM petition in August, 1975, after by far the largest outpouring of opposition mail on any proceeding in the organization's history.)

"The cost of postage alone could be used to meet other pressing Church-related needs," Wiley said. The FCC estimates \$600,000 has been spent to send this mail.

The FCC has expended countless hours in handling the correspondence. At first it responded with form letters, but now, with some exceptions, the mail is simply boxed and set aside where it causes such a bottleneck in the FCC mailroom that handling of regular correspondence is delayed.

"It's absolutely the most frustrating thing that's ever happened here," Wiley said. "If you can do anything to help, we'd be ever so grateful."

Well, we tried, Mr. Wiley. Good luck!

IN THIS ISSUE

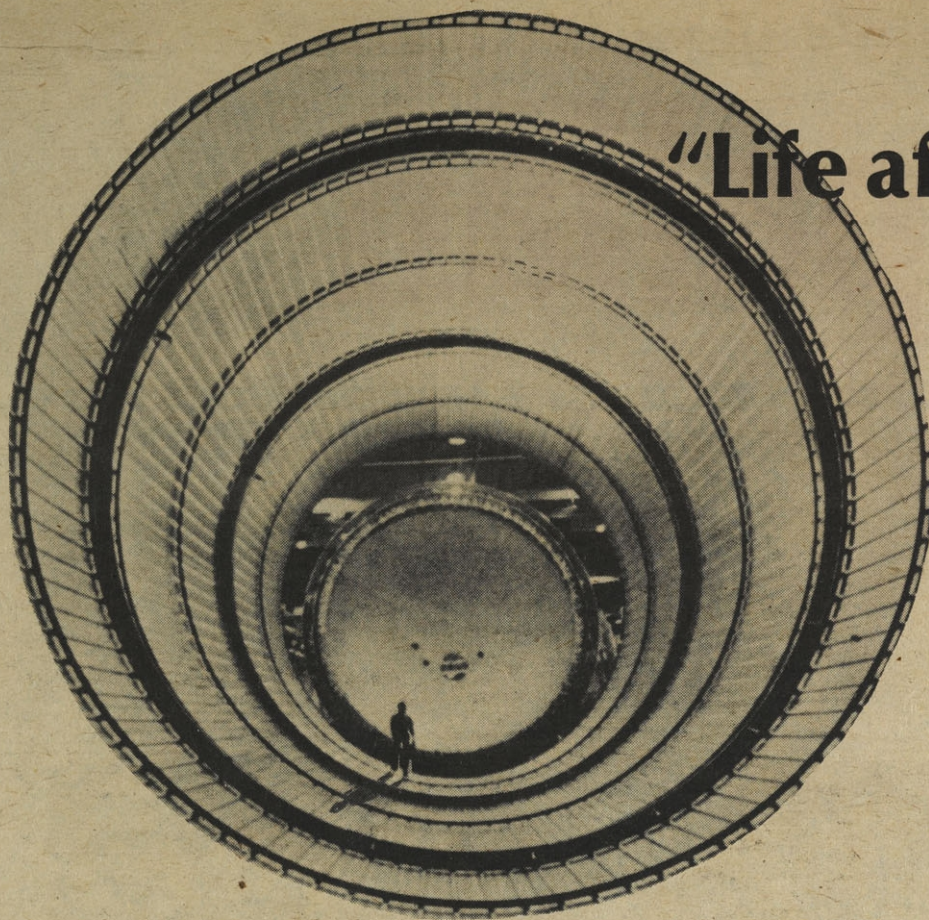
Is there life after life? pages 2, 3; Ten Episcopalians who care, pages 8-12; The Gift of Thanksgiving, page 13; Burnt Offering, Part II, page 16; News Briefs, pages 13, 18; Visit the Ring Lake Ranch, page 19. Plus Switchboard, page 4.

Keep warm in church

How to keep warm in church

1. Rush to the front and avoid the draft in the rear.
2. Sit 12 persons to a pew.
3. Wear thermal underwear in the appropriate liturgical color.
4. Bring your own hibachi and burn Old Jerusalem incense.
5. Sit near the pulpit; much hot air is emitted from that area.
6. Suggest using a modern translation of the Lord's Prayer and feel the heat!

—St. Luke's Church,
Germantown, Pa.



"Life after Life" sparks debate

It's small and white, red, and purple. It's passed from hand to hand in nursing homes and used in small group discussions. Medical personnel and theologians discuss it. Some argue against it; others call it a "breakthrough."

"It" is a 184-page paperback, *Life After Life*, written by Raymond A. Moody, Jr., which tells the experiences of people who have been declared clinically dead and lived to tell their stories. Its popularity and acceptance surprise even its author.

Moody, of Charlottesville, Va., has doctorates in philosophy and medicine, is a resident in psychiatry, and plans to teach the philosophy of medicine in a medical school. He interviewed hundreds of people who told him their personal stories of surviving physical death—people who now believe that death is not an obliteration of consciousness.

"If death, by definition, is that state from which we do not return, these people I've talked to weren't dead," Moody says. He adds, "I'm not sure proof of life after death is possible."

For that reason he's pleased with his book's title, *Life After Life*. "The state it describes is a strange one for which we have no name, but whatever you call it, it's closer to death than most of us have ever been and is interesting for that reason."

People who have had these experiences are not interested in proving them, Moody says. "It would sensationalize them to call them proof or evidence. I accept them in a very different mode from the one I used in my logic classes." He suggests they be viewed in the same way as the existence of atoms. "Atoms first arose as a metaphysical concept, then changed and developed over the centuries. There was never a single point

where someone said, 'Aha, there are atoms!' It was more an accumulation of acceptance than one of dramatic proof."

The stories that Moody finds intrinsically fascinating and that have sparked so much debate contain at least eight facets. People who've experienced them report difficulty in verbalizing them, saying they are really indescribable. With that caveat, Moody outlines the experiences:

1) People at or near "death" have an alarming, auditory sensation variously described as a buzzing, clicking, and roaring.

2) At the same time they report being pulled through a long, dark "tunnel."

3) Some experience being outside their physical bodies, looking on as a third person or spectator. Others report being in what Moody calls a "spiritual body" and which they describe as a gray mist or a "cloud of colors." Most people don't at first think of this experience as death but later think, "Oh, this must be what death is like."

4) Some report hearing conversations in which they are declared dead. When they try to disclaim this, no one hears.

5) They become aware of other spiritual beings—relatives or friends—who are "there to meet them, to help them through this transition."

6) They experience a panoramic, three-dimensional review of their lives in full color, like a movie, but everything appears simultaneously.

7) They encounter a "being of light," a "loving, warm, accepting" being who communicates with them and questions them. Though people have difficulty in formulating the question, many report it as: "What have you done with your life that you want to show me?" The question is a Socratic one designed to make them face the reality of their lives

Death ethics: Goodbye mortality, Hello confusion

Medical technology has made tremendous advances since 1789 when Benjamin Franklin wrote, "Nothing can be said to be certain except death and taxes." Taxation is still a certainty, but death is increasingly less so.

"Although medical death is considered to be the permanent end of all life, it should be realized there is no absolute moment of death," says Dr. Daniel H. Gregory, associate professor of medicine at the Medical College of Virginia. "Modern medical technology has provided mechanical [means] which are pushing the outer limits of biological immortality."

In 1976 Dr. Gregory participated with Bishop John Spong of Newark in a dialogue on medical and ethical issues surrounding death and published the result in a pamphlet, "Life Approaches Death." Bishop Spong stated the Christian responsibility: "We Christians have always asserted that human life is created in the image of God, but never before have we lived in a world that demanded such intense godlike decisions of us. We human beings have today become co-creators with God of our own future and our own world."

This situation has given rise to a number of ethical questions: When is a person

dead? Who decides? What part does the quality of life play in that decision? What does dying say about living? And, more recently, a new exploration of the old question: Does a person have a soul which lives on after physical death?

Thanatology, or the study of death, first appeared as a word in 1842, but its most modern application was given a boost in 1969 with the publication of Dr. Elisabeth Kubler-Ross' book, *On Death and Dying*, which describes five stages of death. The subject has since grown so fast and become so multifaceted, it's impossible to catalog in a short article. Many interdisciplinary groups—including church groups—now study death and its many ramifications.

LEGAL DEFINITIONS of death become more complex with each new technological development. The Karen Ann Quinlan case in New Jersey made the public aware of this and brought the matter into the courts, but the same questions arise increasingly with organ donations and transplants.

State laws on the definitions of death vary widely. Eight states include a 1968 Harvard University ad hoc committee's definition which says irreversible cessation of brain function is tantamount to

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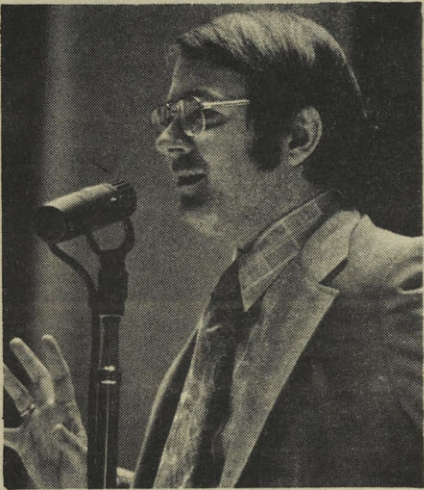
rather than to extract information or to judge them.

8) They resist coming back. The exception, Moody reports, is usually a mother with several young children for whom she feels responsible. She reports she would have liked to stay had she had no responsibilities. This perspective changes after a few weeks or months, Moody reports, and people say they're glad they came back.

Moody says these experiences remain vivid years later and the transcendental aspects—the life review, the “being of light”—have a profound effect on the survivors. They report they're no longer afraid to die although their self-preservation instincts remain intact.

Not all people who have “died” have these experiences. Some have no memory of experiences; others' experiences contain some of these elements but not all of them. Moody reports that people who have been “dead” the longest report the most complete experiences and with greater detail than those who were revived quickly.

The stories remain the same regardless of age, sex, or religion, Moody says. No one has ever told him a “hellish” experi-



Raymond Moody

...not trying to prove it

ence, “but it has often occurred to me that those people would be reluctant to talk. They would hate to say, ‘When I died and went to hell...’”

Moody would hesitate to call anyone an atheist or an agnostic because even people who claimed the label might be changed at death “where religion would come to the fore.” He says he can't make a distinction between those in the stories who have faith and those who don't except that some people use religious terms to describe their experiences. “I'll have to leave the theology to the theologians,” he says.

Raymond Moody was a reluctant witness for these phenomena. At a death and dying conference in Washington, D.C., recently he told the audience that when he began hearing these stories he thought, “Why are people telling me these experiences? Why me? Why aren't there more cases of it reported? Is this some grand conspiracy against me?”

A shy man, he gained courage from the people who told him their stories. Many had not spoken of them to anyone. Others had tried to tell their stories but were rebuffed in what Moody called a game of “professional ping pong.” Doctors told them to talk to their ministers, and ministers said, “That's a medical problem, talk to your doctor.”

After 12 years of listening to these stories Moody is still cautious and temperate in his remarks and conclusions. Pulling a wad of folded, dog-eared notes from his jacket pocket in Washington, he began his lecture with apology. “I haven't done systematic or scientific investiga-

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And a chaplain's view

We asked the Rev. Benjamin Axleroad, chaplain at Episcopal Hospital, Philadelphia, Pa., and chairman of the Pennsylvania Diocesan Commission on Death and Dying, to respond to the Moody book and give us his theological opinions of the material found in it. His response follows.

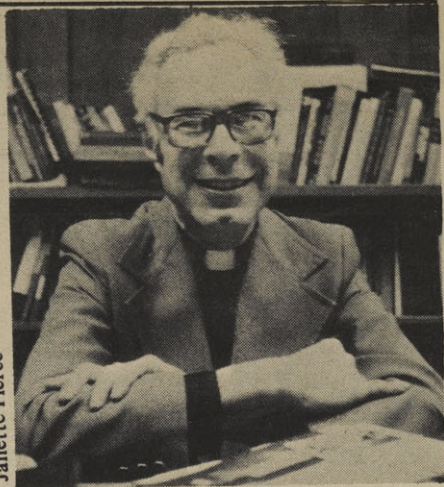
About the time I began to read *Life After Life* a couple of months ago, one of our hospital maintenance employees, who had never heard of the book or anyone else's having the “light and tunnel” experience, called me in to tell me what had just happened to him as a result of a heart stoppage in surgery. He experienced going through a dark tunnel toward a light. He had a feeling of well-being and growing happiness which was terminated by hearing doctors' voices. As they proceeded to revive him, he felt

himself going back through the tunnel.

This man told me he felt the experience must mean someone was trying to tell him something and asked for aid in interpretation. He is an inactive Episcopalian—no real church connection since he was a boy. As a result of the experience, he felt he should take his life more seriously but felt no special pull to return to more active participation in organized religion.

My personal conviction is we have to take these accounts very seriously. Because of modern medicine's ability to restore life to people who until recently would have continued on into total physical death, we shall probably receive increasing evidence of the survival of a mental and physical entity after the physical body has ceased to be an adequate vessel for this part of our being.

On the surface, Moody's many cases—

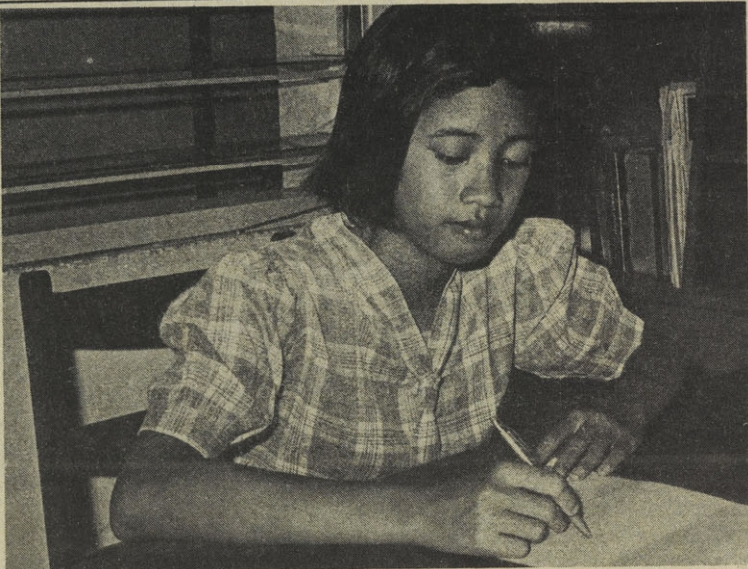


Benjamin Axleroad

...takes it seriously

with one or two notable exceptions—could be explained away as the phenomenon brought on by the brain's final spasm due to lack of oxygen, a euphoric high which has a similarity with drug-

Continued on page 15



Dear Debbera,

I want to tell you about my study. At the end of last year I was announced as best student. My school report is very satisfactory. I got a present from school. How about you, Debbera? Are you still studying? I hope you are successful in your studies. I stop my letter now. I give you all my love. From your sponsored child,

Tristaca



Dear Tristaca,

I was so pleased to get your letter. That's quite an honor to be first in your class. I'm very proud of you. I'm still teaching, but the only classes I'm taking now are ballet. Did you get all the postcards I sent? It was a great trip. I'm looking forward to the holidays now—hope to do a lot of skiing this winter. Take care now and write soon.

Debbera

P.S. I love you.

Tristaca and Debbera, though they've never even met, share a very special love. Tristaca lived in extreme poverty. Her mother has tried to support her family herself, but she can only get menial jobs that pay almost nothing.

Tristaca was a girl without any hopes, without any dreams. Then Debbera Drake came into her life.

Debbera sponsors her through the Christian Children's Fund for \$15 a month. Her money gives Tristaca food and clothing and a chance to go to school. It gives her hopes and dreams once more.

You can give a child hope. Become a sponsor. You needn't send any money now—you can “meet” the child assigned to your care first. Just mail the coupon. You'll receive the child's photograph and background information. If you wish to sponsor the child, simply send in your first monthly check or money order for \$15 within 10 days. If not, return the photo and other materials so we may ask someone else to help.

We have thousands of children like Tristaca on our waiting list right now who desperately need sponsors. Let one of them share something special with you. Love.

For the love of a hungry child.

Dr. Verent J. Mills, CHRISTIAN CHILDREN'S FUND, Inc., Box 26511, Richmond, Va. 23261

PEPN50

I wish to sponsor a ☐ boy ☐ girl. ☐ Choose any child who needs help. Please send my information package today.

☐ I want to learn more about the child assigned to me. If I accept the child, I'll send my first sponsorship payment of \$15 within 10 days.

Or I'll return the photograph and other material so you can ask someone else to help.

☐ I prefer to send my first payment now, and I enclose my first monthly payment of \$15.

☐ I cannot sponsor a child now but would like to contribute \$_____.

Name _____

Address _____

City _____ State _____ Zip _____

Member of International Union for Child Welfare, Geneva. Gifts are tax deductible.

Canadians: Write 1407 Yonge, Toronto, 7. Statement of income and expenses available on request.

Christian Children's Fund, Inc.

Switchboard

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

LET US PRAY

The prayers [of Presiding Bishop Allin, George Cornell, Pam Chinnis, and the Rev. Massey Shepherd in the March issue] are beautiful. And, as you say, "varied and thoughtful."

But for Lent I still have to go with the publican: "God be merciful to me a sinner." (Luke 18:13)

Gregory J. Lock
Alexandria, Va.

COALITION 14: CLEARING THE FACTS

I was pleased to see the article about Coalition 14 on the front page of the March issue. There were some inaccuracies, however, that need to be corrected.

One is the overall impression given by the article that grants were given to the various dioceses to meet some specific needs or programs that were named in the article. While the reporter was right in wanting to underline some of the unique needs of each diocese, the grants are for base budget support and not for particular line items.

In the brief paragraph about Alaska, the first sentence read: "Alaska's \$258,211 allocation will help meet the needs of Eskimo ministry in areas where full-time clergy are not practical, said Alaska's Bishop David Cochran."

It is not just a matter of practicality but of principle that lies behind our development of indigenous and self-supporting Indian as well as Eskimo ministry, lay and ordained. The same principle is applied to our smaller white congregations. We believe every congregation has the potentiality for full ministry within itself, and we have a heavy financial investment in a strong training and support system for this kind of ministry.

The second sentence read, "He also said Alaska has serious inflation problems; when clergy salaries near \$20,000 a year, they are considered at poverty level." The first part of that sentence is certainly correct. The second part is not. I don't know where the reporter got that statement. Clergy salaries in Alaska in 1975 (the latest year for which we have Church Pension Fund comparisons) were almost the median of all 93 dioceses, at \$13,286. When adjusted to regional costs of living, the cash value of that salary sank to \$10,142, which put us at the bottom of the list of 93 dioceses. While that is low, and we are regularly increasing salaries, they are not at what our clergy would consider "poverty level."

David R. Cochran
Bishop of Alaska

REJOICE!

I must congratulate you on an excellent February issue.

Truly a picture is worth a thousand words! Such joy on Pauli Murray's face—I rejoice for her!

Polly Kitchens
St. Simons Island, Ga.

SEARCH FOR UNDERSTANDING

I am trying to find my way on this issue of ordaining homosexuals to the priesthood.

If the objection is based on the fact that homosexuality is condemned in the New Testament, what shall we say about ordaining revelers, drunkards, debauchers, etc.?

If the objection is based on deviation from social norms, what shall we say about ordaining celibates, cloistered monastics, pacifists, vegetarians, plainsong purists, clown-flower-balloon liturgists, glossolalians?

If the sacrament of ordination is denied the homosexual, may not the sacraments of baptism, confirmation, and

Holy Communion be denied on the same basis?

Eldred Johnston
Columbus, Ohio

I have received my copy of the March issue and read about the ordination of Ellen Barrett. I think it is absolutely disgraceful. How does the Church explain away Lev. 20:13, Lev. 18:22, Rom. 1:24-28, and I Cor. 6:9, among others?

Penny Kellas
Ramsay, Mich.

If Bishop Allin hoped to quiet the unrest and ease the confusion created by the Barrett ordination, his effort falls short of achievement, at least in these quarters. His statement in the March issue is the most disquieting and confusing thing since the event itself.

Are we to look to the leadership of the Episcopal Church for a clear call to Christian faith and practice, or is every man to be his own theologian whether prepared for it or not?

David Burkett
Bethlehem, Pa.

WHICH WORD?

An article entitled "Primacy of Pope cited in ARCIC Document" appeared in the March issue. In that article the following sentence is published: "The Pope's primacy led to the original separation of the Anglican Church and still poses a problem for many Christians."

To my knowledge the Pope's primacy has never been a problem with the Anglican Communion. A historical problem the Anglican Communion has always had with Rome was the dogma of the Pope's supremacy, not his primacy. It was the supremacy of the Pope which led to the original separation of the Anglican Church and which still poses a problem for many Christians, including the Anglicans.

George H. Brant
Hackettstown, N.J.

ED NOTE: The preface to the ARCIC "Agreed Statement on Authority in the Church," produced in Venice in 1976, states: "It was precisely in the problem of papal primacy that our historical divisions found their unhappy origin."

YESTERDAY, TODAY, TOMORROW

Teenagers. . . giggles. . . tears. . . smiles. . . more giggles. . . beach parties. . . "a sense of community". . . retreats. . . too much food. . . songs. . . guitars. . . sleeping bags. . . tape players. . . "We are one in the Spirit". . . "Prepare ye the way of the Lord". . . the death of one of "ours". . . heartache. . . rebirth. . . sharing. . . the vascillating emotions only a teenager can have from one moment to the next. . . arguments. . . reconciliation. . . bear hugs. . . the haunting harmony of young voices raised in song. . . stationwagons groaning under the weight of so many bodies squeezed into only so much space. . . curlers. . . blue jeans. . . records. . . sailboats. . . campfires. . . hamburgers. . . the joy of being "trusted" by teenagers.

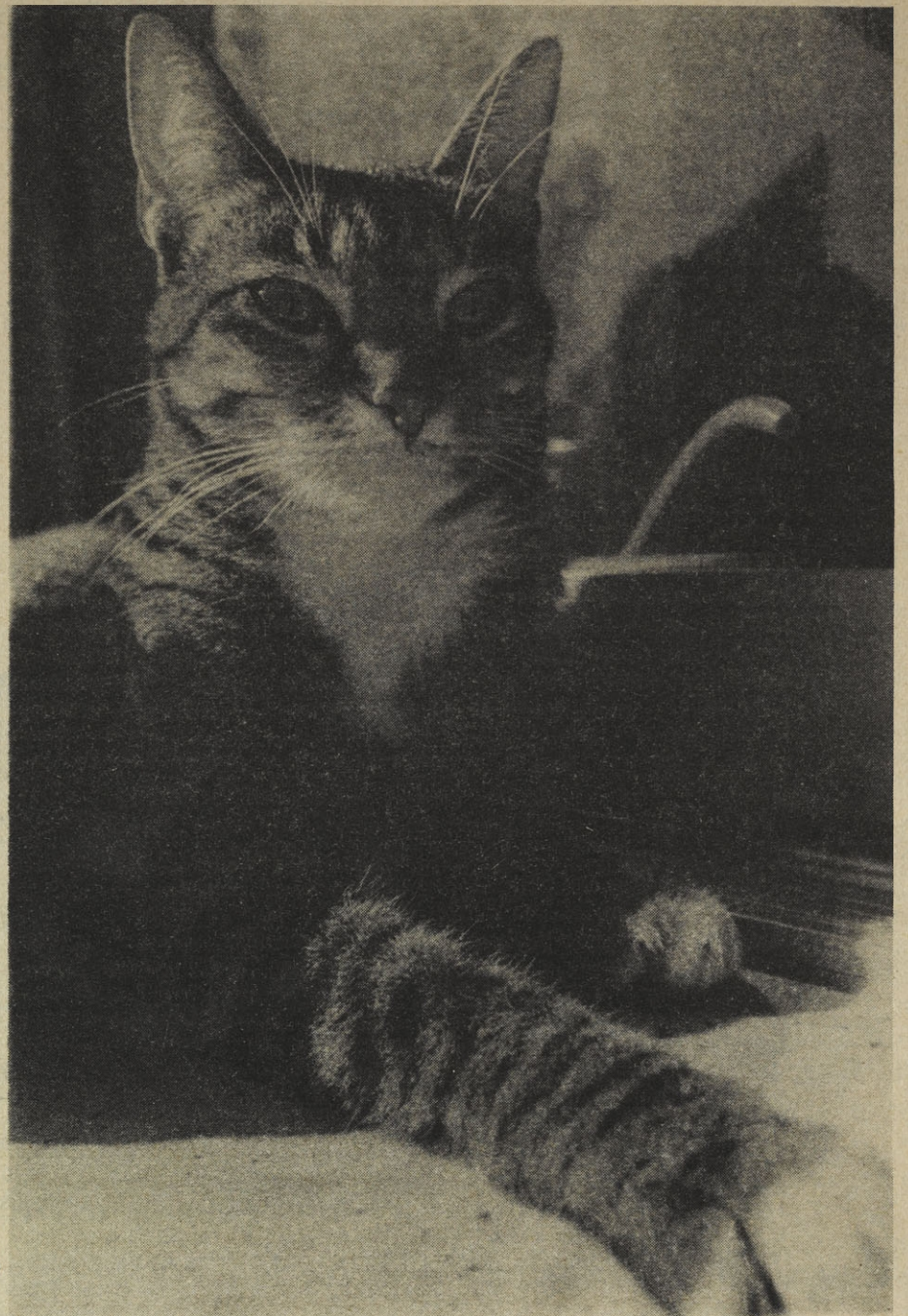
These are some of the privileges of this life—the opportunity to live and share some of today with these adults of tomorrow. Give our young people a chance. YOU were one of them only yesterday.

Julianne C. Libbey
Lancaster, S.C.

DOUBLE, DOUBLE TOIL AND TROUBLE

Contrasts: Page 15 of the March issue aptly reveals the contrasts which trouble

EPISCOCATS



Craig Sutter

"Quiet please. Let us have a prayer from the rector to begin our Parish Council meeting."

the Church. Presiding Bishop Allin writes of crisis in the Church over issues. He calls for study, debate, consensus, and understanding of sexuality. In the advertisements for books directly below the article, *Christ and Our Crises* and *Confess Your Sins* are displayed.

Is it possible for the Episcopal Church to stop studying everything as though we can create answers for ourselves and to start listening to our Lord?

Charles McMahon
Evanston, Wyo.

If the [article about the Rev. Robert Capon] in the March issue is true, how can a priest celebrating the sacrament of marriage ask a couple to say, "until death do us part"? Is marriage no longer a sacrament, or does the rite of marriage need revision?

I can only sign myself a very disturbed Christian concerned about the path the Church is taking.

Ernestine C. Griffiths
Lincoln City, Ore.

As a 71-year-old-WASP who has seen the Roman Communion come ever closer to what I was brought up to believe, why have Episcopalians gone suddenly berserk at the threshold of union? Women priests are enough of a jolt without having an ordained lesbian.

Sydney Steele
Wilmington, Del.

MORE ON PRESBYTERS AND PENSIONS

The letter [in the March issue] headed "Presbyters and Pensions" is well taken. I recall the beginning of Clergy Pension

Fund. Almost instantly a dispute arose on the inequality of a worldly constituted scheme with pensions based on salaries. It was felt that bishops and rectors receiving good salaries would receive higher pensions whereas all retired clergy needed sufficient to live on.

The argument against a Christian basis of "all things in common" was put forward by a few well-heeled clergy, implying their parishes might refuse to join the plan and instead provide personal insurance for their rectors. The fund thus took on the character of a General Motors or Teamsters Union plan.

Unfortunately our General Convention delegates are too often chosen from those who can afford [to take] time off to attend. A glaring example of their apathy to the real demands of a Christian fund is seen in their ineffective (so far) suggestions to CPF that certain reforms take place in the fund, including a cost of living scale.

What laymen generally do not realize is the fund is not only based on sound actuarial practices but enjoys a monopoly as complete as possible on all clergy pensions, all church fire insurance, all life insurance, and an income from every Prayer Book and Hymnal produced.

Instead of informing the Church at large who and how much the fund benefits, [the last annual report] give biographies of those in administration enjoying good salaries and fringe benefits.

Will CPF people give the Church a full report, showing salaries paid to staff and pensions paid?

Name withheld
on request

Continued on page 17



PB'S OPEN LETTER

On becoming the whole Church

by John M. Allin

The Epistle to the Ephesians is an especially appropriate letter for the Episcopal Church amid our present circumstances. We do well to respond to the words: "See then that ye walk circum-spectly, not as fools, but as wise." (Eph. 5:15 KJV) The study is more faithfully undertaken when we endeavor to understand "what the will of the Lord is" (Eph. 5:17 KJV), rather than primarily to seek scriptural support for our particular point of view.

Look around you! How accurately do we observe the conditions surrounding our daily walks? Faulty assumptions from limited observations and hearsay often become substitutes for accurate perceptions of reality.

Our outlook, our circumspection, our introspection—all need to be freed of "motes and beams" as we examine and experience reality.

Extensive observation is not necessary to recognize the diversity of authentic and valid expressions of Christian worship and ministry which do not customarily come within the practiced experience of any one individual, congregation, or diocese. Our Anglican heritage is richer and more inclusive than any of us realize. Our reasonable efforts should be to engage properly and freely in varied forms and expressions of worship and ministry which enable us to relate and assist others in relating to God.

The standard *Book of Common Prayer* of the Church should and can serve as a measure and guide for faith and worship. The truth is *The Book of Common Prayer* is meant to enable, more than to restrict, our worship; to unite us in the Spirit rather than divide into groups; to provide a unity within our diversity rather than an illusion of sameness under the guise of uniformity. The bonds of the Christian Faith can hold together a great variety of practices, relating faithful Christians in worship and ministry.

There is the wisdom and ability among Episcopalians to use devotedly and with positive effect the resources of any previous *Book of Common Prayer*, as well as other treasures of Christian devotion, so long as led and governed by the Holy Spirit. The Holy Spirit binds the faithful together through common prayer. Responsible clergy can provide for the varied worship needs of the congregations when they understand the needs of their people and the enabling use of the variety of service forms available to them. Clergy and laity alike can lead and be led in worship where prayer and praise become more an experience and less an exercise. By God's grace, may we together develop our resources of prayer and praise and not restrict them.

May the same Spirit inspire, develop, and govern our several ministries in the one mission of Christ. There is so much the whole membership of the Church has yet to understand in Christian ministry. There is great need for the development of the whole ministry of the Church. There is great need for the development of gracious, loving, serving interrelations among all Christian ministries and orders of ministry. The vocation is to offer what we have received in order to provide all humanity the means of offering.

We are called to serve, to conserve, not to preserve.

In all Christian mission, ministry is a venture and offering in faith. The only pure and perfect expression of ministry and priesthood we can know is Jesus Christ our Lord. At best all other expressions among us are "becoming." None is "perfect."

Let no one abandon his or her ministry, nor the community wherein that ministry is offered. Rather, together let us seek a new understanding of our ministries, their interrelations and interdependence, and the discipline and offerings those ministries require of us.

In whom is our faith anchored? And how much trust does that faith enable us to place in the Church and the members of the Church?

The diversity of this Church was again demonstrated in the Minnesota General Convention. In the face of long tradition, many held the conviction women should be ordained priests. Many maintained the conviction they should not. Arguments produced no consensus. Nor did legislative resolution spread any faith or result in any conversions. A resolution did receive sufficient positive votes, however, to allow the Church opportunity to learn by experience.

Those favoring the ordination of

women requested respect for their convictions and permission to provide for the ordination of qualified women. Those not believing in the ordination of women likewise requested their convictions be respected and recognition provided for their inability to accept women's ordination to priesthood. Some on both sides reacted in fear. Many on both sides continue to respond in faith, witnessing to the belief that the Holy Spirit, when obeyed, is the unity (who produces community) amid our diversity.

The Episcopal Church is a "becoming" community as the members of this Church are "becoming" Christians. Any member is free to abandon this "becoming" community. One abandonment, however, causes all to suffer some loss of diversity and unity. Ecumenism suffers within and without whenever we cease to seek truth together. Respecting one

another's faith and convictions, we can search for the truth of God's will together.

The Presiding Bishop of the Episcopal Church prays that all the members of this Church and others will faithfully develop our worship through the wisest possible use of every authentic form of worship available to us.

The Presiding Bishop prays for the development of our whole ministry and for greater understanding of the particular rule for each of us. May each offer ministry in the Spirit of love, remembering we cannot demand the acceptance of our offering. May the priesthood of Christ become increasingly the central reality in our community by each learning to serve Him.

The Presiding Bishop prays the members of the Episcopal Church will venture together in faith and "becoming"—"even as our Father in heaven is perfect."



William Hingst

SYMBOLIC OF HIS REGION as well as his authority, Easton Bishop W. Moultrie Moore's new crozier is ornamented with oysters, corn, a horse, the Episcopal Church shield, a duck, a fish, and a crab. All are representative of Maryland's Eastern Shore where the diocese is located. The Rev. William S. Cooper, rector of Trinity Parish, Elkton, Md., carved the crozier from native ash and walnut.

Gardening is not a hobby in Niger.



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E-5-11

Priest suspended; using unauthorized rites

EDDYSTONE, PA.—A quaint stone church in this blue-collar town on the Delaware River is arousing nationwide curiosity with reports of miracles and confrontations with the Episcopal establishment.

A statue of the Sacred Heart of Jesus stands above the altar in St. Luke's Episcopal Church. Believers say its hands bleed. Some parishioners claim astonishing healings although the alleged miracles have yet to be medically documented.

Bishop Lyman C. Ogilby of Pennsylvania has revoked the license of St. Luke's rector, the Rev. Chester Olszewski. It is the first license revocation in the diocese's 188-year history.

The diocese has also withdrawn financial support from the mission church.

Bishop Wilbur Hogg of Albany, where Olszewski is canonically resident, is considering whether to defrock the priest.

These disciplinary measures, however, have not been prompted by the bleeding statue or the alleged miracles. "The statue is a peripheral issue," a diocesan spokesman said. "Father Olszewski is practicing rites that are not Episcopalian."

A former Roman Catholic seminarian and U.S. Marine, 33-year-old Olszewski

regularly celebrates the Latin Tridentine Mass of Pope Pius V. He administers Communion only on the tongue, not in the hand.

A group of traditional Episcopalians who brought the situation to Ogilby's attention have left the parish. "I obey God, not man," Olszewski told his remaining congregation when he announced his intention to defy his loss of license.

Olszewski claims the present congregation, which supports him, is growing rapidly. It consists of individuals of various religious backgrounds, including most prominently Anne Poore.

Through Poore, Olszewski receives the commands regarding the Mass. She owns the statue that reportedly began bleeding Apr. 4, 1975, in her home in Boothwyn, Pa. The statue was moved to St. Luke's more than a year ago in obedience to another divine instruction, she says.

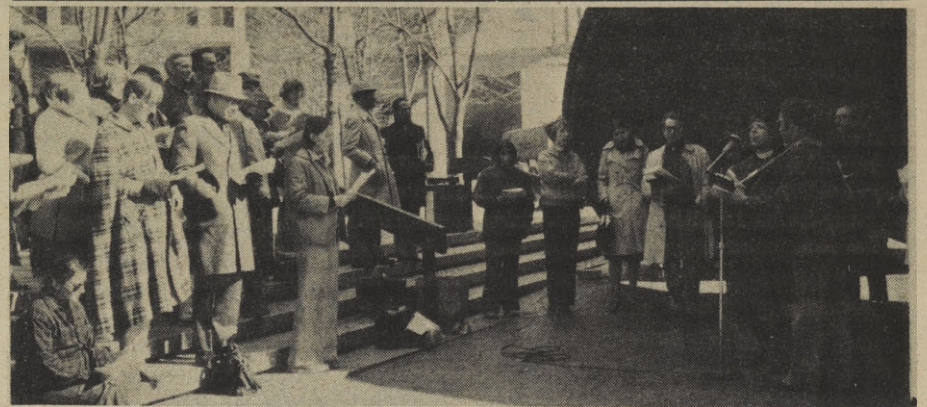
Poore, a divorced and remarried Roman Catholic daughter of a Pennsylvania coal miner, testifies to visions and direct, audible commands from the Holy Family. She claims to be a recipient of the stigmata, the bleeding signs of Christ's crucifixion.

Although much of what is happening

at St. Luke's is within the Roman Catholic tradition, Olszewski claims no ties with that Church. "The next Pope in Rome will be the anti-Christ," he often states, adding that his church represents "the holy catholic and apostolic Church, the one true Church."

Ogilby has taken no further action since he revoked Olszewski's license, and for the time being the group apparently will be allowed to remain in the mission building without charge.

—Bonnie Baldwin, reporter
Delaware County Daily Times



THEY SANG AND PRAYED: Almost 100 persons gathered on the steps of New York's Metropolitan Correctional Center for an ecumenical Maundy Thursday Eucharist in support of imprisoned Episcopal Church Center employees Maria Cueto and Raisa Nemikin. The women, associated with the Church's Hispanic program, have been jailed for refusal to testify before a federal grand jury which is probing activities of the FALN, a Puerto Rican nationalist group which claims credit for a number of bombings. Although their continued refusal to testify could cause them to remain in prison until the spring of 1978, the women were reportedly in good spirits and aware of the demonstration.

—Janette Pierce

Should laywomen's role in Church be a submissive one?

Does the ideal Episcopal churchwoman see herself as a girl in an apron? Is she submissive to her priest and to her husband? Does she confine her church activities to those tasks traditionally assigned to women? *Should* she?

More and more Daughters of the King are beginning to believe members of their lay order should fulfill that ideal of Episcopal womanhood. A member takes two vows: to pray for the spread of the Kingdom among women and girls and to aid the parish priest in any way he may think fit for the "spiritual upbuilding of the parish."

In recent years, the order's philosophy has more and more centered upon the *Total Woman, Fascinating Womanhood* concept. This with an infusion of biblical literalism and charismatics in some groups.

Daughters in the Diocese of Atlanta have adopted as their symbol "the girl in the apron," a picture and a concept which is gaining increasing popularity among Daughters in other dioceses. The artist who created the girl in the apron wrote in the Diocese of Atlanta newsletter that she had been divinely guided in creating the symbol. She calls the apron a symbol of submission to husband and to priest, a symbol that "all women should be covered by a man."

One wonders whether the artist had in mind the legal term *coverture* whereby the married woman has for many centuries in Western tradition simply ceased to exist as a legal entity. In that tradition, when the two become one, the one is male and the

woman is no more. If that is what the artist intended, it seems a strangely anachronistic position to take at a time when women are striving to gain legal status under the Fourteenth Amendment, better job opportunities, and credit ratings. The artist declares herself to be no "libber," but some Daughters may possibly need minimal status under law.

The order's motto, *Magnanimitur Crucem Sustine*, may be translated, "Bear your Cross bravely." Surely for any Christian this is a condition of existence, but must mindless submission to husband and priest be added to that? The submission rationale can be a way to avoid responsibilities in a parish.

Moreover, the concept of submission may be an excuse for not working out a viable relationship as a partner in a marriage. To play the submissive role can be what Erich Fromm might call an "escape from freedom." Implicit in such a position is also the danger of idolatry in one's relation to husband and/or priest. It fosters, too, a highly sentimentalized "In the Garden," "Jesus, Lover of My Soul" view of our Lord.

A Daughter's duties, as detailed in the Diocese of Atlanta newsletter, include visitation, witness (person to person, small group, community), altar guild, Bible study, devotion, and prayer. These are necessary duties in any parish, and any parishioner should be willing to do them. Daughters, who as a rule are among the most dedicated members of any parish, can, however, do more. They can be lay readers, serve on the finance committee or the vestry. By establishing limitations on their role in the Church, the order's members are not only burying their talents, they are depriving the Church of valuable resources which their work in other areas could provide.

—Maxine Turner, *Daughters of the King* member for 12 years and associate professor of English, Georgia Institute of Technology, Atlanta, Ga.

My Turn Now

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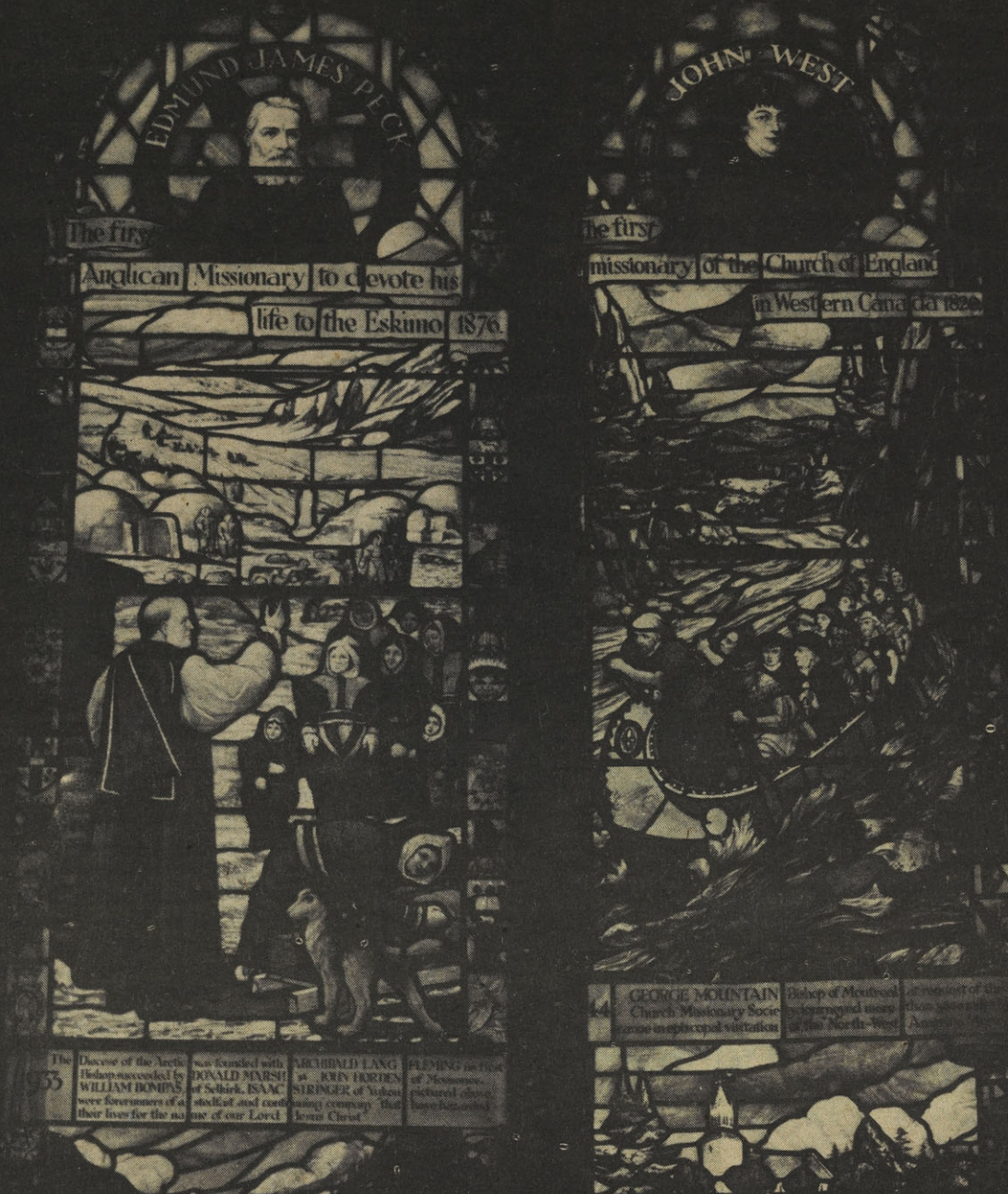
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Two of the stained glass windows in Wycliffe College's Founders' Chapel depict Wycliffe graduate Isaac Stringer, Bishop of the Yukon, preaching the Gospel to the Eskimos (far left) and George Mountain, Bishop of Montreal, journeying 3600 miles by canoe to a mission in the Canadian north (immediate left).

Why would you want to support an Anglican evangelical seminary in Toronto, Canada?

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What you should know about Life Insurance

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

Q. Why do life insurance companies try to sell me permanent policies when I can get so much more coverage under term insurance.

A. Life insurance should not, in most cases, be considered solely in terms of how much a given premium will buy. More important is why is the insurance being purchased, what needs are to be met, how long will the coverage be needed? Term insurance is very often perfectly appropriate, particularly when there is a need of a definably temporary nature or where a considerable amount of insurance is needed and it is financially impossible to provide such a large amount under a permanent policy.

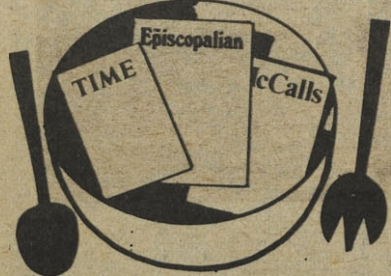
There are a number of reasons, however, why insurance companies emphasize permanent insurance wherever possible. First, the temporary need you perceive now many times is not really temporary because, with the passing of time, new needs arise which make it inconvenient for an amount of insurance to expire. Insurance needs do change, expand, and develop over the years. Second, most people will outlive their term insurance and many will find it necessary at that time to purchase permanent insurance at the higher premiums required at older ages. Third, in the long run, permanent insurance usually winds up as a better buy.

For example, a \$10,000 Twenty Year Term policy at age 35 would carry an annual premium of about \$73. After twenty years, you will have put in \$1,460. in premiums and the policy will have no further value. If you take Ordinary Life at an annual premium of \$178, over twenty years you will put in \$3,560. in premiums but the policy's cash value at the twentieth year is \$3,400. You could then cash the policy in for its cash value, continue to pay premiums to keep the \$10,000. of insurance in force, or stop paying premiums and have almost \$5,900. of fully paidup life insurance in force for the rest of your life. (This comparison does not, of course, consider interest or the time value of money.)

As noted previously, term insurance does have a place in many insurance programs. But, term insurance or any insurance should be purchased for reasons not exclusively connected with how much a given dollar will buy.

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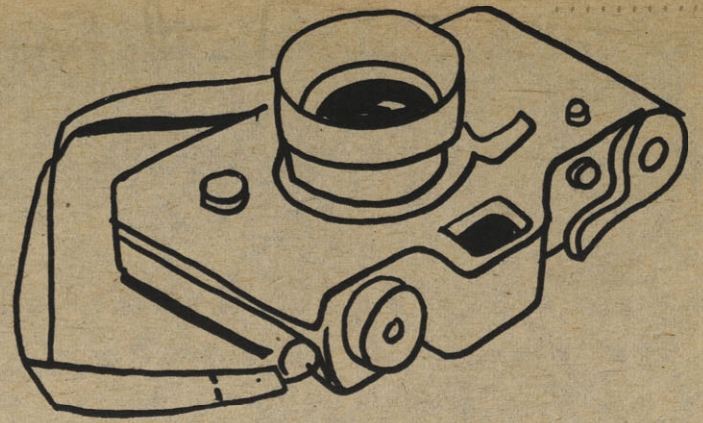
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Snapshots

... briefly highlight people whose varied lives—from police chaplain to entertainer—are rooted in their faith.



James Crosby:
He cares
about cops

The woman was trying to commit suicide. "She had crawled out on the edge of a roof and was half on and half off. I said everything in the book, and nothing seemed to work. Then I lit a cigarette. Did she want one? She did. I threw it to her. It fell a foot short. When she reached for it, I grabbed for her. They shot the ladder up, and we got her. She insisted I ride with her in the ambulance to the hospital."

Most of the Rev. James P. Crosby's duties as chaplain to the Jacksonville, Fla., police department are not as dramatic as that incident which took place nine stories above the street. Luckily so. "You have no idea how scared I am of high places," says this son of a New York City police sergeant.

"I have a rather large parish," says Crosby, speaking of his ministry to Jacksonville's 1,500 officers and sheriff's office employees. With the divorce rate among police one of the highest in the nation, he spends much of his time in family counseling. He also teaches a class for recruits and wives, husbands, or fiancées to identify problems which create stress in the police family.

"Most policemen are deeply religious but lousy church attenders," Crosby says and attributes this partly to the isolation police personnel feel because of their jobs. He cites the case of George and Jane, ages 22. When George put on the uniform, social invitations dropped to almost zero. The label, "George is a cop," was hard to live with. Even church relations became strained when the adult Sunday school class took up police brutality. They didn't go back.

Love of job and dedication to duty can also be a detriment to a marriage. Crosby likes to quote Chief Justice Burger's statement, "Law is a demanding mistress." Police wives find the competition difficult. "I can deal with another woman," they say, "but how do you compete with the job?"

Crosby, who wears a department-issued white shirt with small crosses on the collar when he's on patrol, says he is not the Episcopal chaplain, but the chaplain who happens to be an Episcopalian. He holds no rank other than chaplain and has an unmarked police car equipped with two shortwave radios to cover the city's 864 square miles. Much of the time he rides with regular patrol units so is involved in everything from traffic violations, accidents, family disputes, and drunk calls to armed robberies and, in one instance, a "Signal 34."

"Signal 34" means an officer has been shot. This policeman was shot when he stopped two suspects on their way to

commit armed robbery. Crosby rode with the man in the ambulance, prayed with him in the emergency room, and waited with the family during surgery. The officer lived.

Crosby refuses to carry a gun. "While, like other officers, I have been called every name in the book, no one has shot at me yet," he says. When officers express concern, Crosby replies, "If they shoot you, it's a crime. If they shoot me, it's a sin."

He points to the words inscribed above Police Headquarters to describe his mission: "Who Cares? I Do." "I'm not here to get them to go to the Episcopal Church, but to exercise a ministry of caring," he says.

Crosby, who attends all staff meetings and those of the Fraternal Order of Police, also delivers to Jacksonville residents messages of relatives' deaths elsewhere.

The office of police chaplain is new neither to Crosby nor to the City of Jacksonville. Many municipalities have, or are instituting, such an office. Crosby, who has been a priest for 19 years, held the job in New York City and in Billings, Mont. While his duties are too time-consuming for him to continue as rector of Holy Cross Parish, he is now priest-in-charge of St. George's Church on an island at the mouth of the St. John's River.

"I feel this is essential to me as a person," he says. "While there are many kinds of ministry outside the structure of the Church, I need to be in the Church, before an altar and with parochial responsibility."

—Bob Libby

"Schultzy"
finds a
new family

From Denver, where she is one of 17 people living together in a unique "extended Christian family," TV actress Ann B. Davis explained why she will never return full time to her career. "After 30 years in show business, I began to learn about my Christian faith," said the one-time "Schultzy" of the old Bob Cummings Show and "Alice," The Brady Bunch housekeeper.

"A few years ago I played Denver and met Bishop William C. Frey of Colorado. When he and his family combined with another and moved into a large old home downtown to put their "extended Christian family" concept into practice, I decided to join them. The 'family' at present includes the two real families and others, including me. We range in age from the bishop's mother-in-law, who is 67, to one of the children, who is 2."

When ABC decided to produce its current series of musical specials about The Brady Bunch today, she was asked to reappear in them. "I talked it over



Don Burk Photo

with the 'family,' and they urged me to do it. I fly to Los Angeles for not more than three days each time we do one."

She has "a little" money from her career and could get by without working. She hasn't done much professionally for almost three years. "We all contribute to our living expenses. The bishop tosses his salary into the kitty. We lead a wonderful life. I hate to go across the street to mail a letter for fear of missing something."

—Rex Polier

The (Philadelphia) Evening Bulletin



The Four Bears in Alaska ↴



"I'm managing the Eagle Surplus Store while the owners are shopping in Fairbanks. . . . I can witness the Good News as well from behind the counter as I can from behind the pulpit—and it works."

So reported Sandi Four Bear, who with her husband John is serving in Eagle, Alaska, where they are interns in the training program of the National Institute for Lay Training (NILT).

When Bishop David Cochran of Alaska visited General Theological Seminary a year ago, he said he was looking for a couple—one Indian and one white—to minister to Eagle's mixed community. The Four Bears fitted the description and were ready to go.

Sandi, who was a Head Start teacher, and John, from Standing Rock, S.D., a Sioux reservation, went to Alaska in July, 1976, after nine months of resident training in New York City. They are a part of Alaska's Network program as field associates on a theological education by extension program.

"You know, I'm thinking NILT

should include [a course on] 'Survival in the Yukon,'" Sandi wrote. "It should include: (1) How to use an axe to chop down a tree (for women); (2) How to clean and can salmon (co-ed); (3) How to wash levis and sheets without a washing machine (men only!); and (4) What to do without a radio or newspaper!" Later she added, "Our radio finally got hooked up; we get eight stations—five in Russian and three in Spanish!"

The Four Bears—who take turns preaching each week—reported in July an average of 30 people at services (and later increased attendance) and in September a stewardship study for their first Bible study. About 20 women have formed a sewing club and are working on a beaded altar cloth for the bishop's confirmation visit in May.

"The people we've met. . . are rugged individuals and allow others room to learn, grow, and be themselves," Sandi reported.

The Four Bears will be in Alaska at least a year.



↑ Lucille Parrish "Love in action"

For more than four years Lucille Parrish, member of St. Elizabeth's Church, Burien, a suburb of Seattle, Wash., has been ministering to the needs of her neighbors in the low income area of Highpoint where she lives.

In 1975 she distributed approximately \$500 worth of groceries and \$1,000 worth of clothing and household goods free of charge (counting their value to be one-third of their original cost). She was given a total of \$116 throughout the year from friends, neighbors, relatives, and parishioners of St. Elizabeth's and St. Margaret's Mission, White Center.

The first two years of her ministry, Parrish said she tried to do everything herself, but she discovered this was a mistake. So many people were willing and able to help that she deprived them of the opportunity to share in this ministry. Now she accepts all the help she can get.

Parrish becomes acquainted with the people living in the Highpoint housing project, "ferrets out" those who can be helped, and finds where her services will do the most good.

In 1976 St. Elizabeth's honored her and presented her with the Parish Cross. During the presentation she was described as "love in action," giving from her own limited resources and always being available. . . . No one has been more deserving a recipient of the Parish Cross!"

—Adapted from

The Olympia Churchman

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The Kanos: A firm faith

Born in Japan in 1889, Hiram Kano was the second son of the governor of the province of Kagoshima. His father later became a member of the upper house of the Japanese parliament, but young Kano chose to study agriculture instead of following in his father's footsteps.

Kano had no particular religious affiliation when he went to the Imperial University, but by chance his two roommates were Christians although Japanese Christians were a tiny minority. After a severe illness "opened his spiritual eye," he was baptized in a Presbyterian mission in 1909.

On a visit to Japan in 1905 William Jennings Bryan had been a guest in the Kano home and had convinced Hiram's grandfather of the superiority of agricultural education in the U.S. The young man was sent to the University of Nebraska to study and there received both bachelor's and master's degrees.

In 1919 Kano bought with money his family sent him a 300-acre farm near Litchfield, Neb., and he worked hard, raising wheat, oats, corn, alfalfa, chickens, cattle, and hogs. Wanting to help the 800 Japanese immigrants, mostly farm laborers, who lived in scattered communities along the Platte River, he was also soon acting as counselor in matters of agriculture, finance, and social problems as well as conducting classes in

English.

The young farmer did not labor alone for long. Ai Ivy's parents had sent her to study at Parks College in Missouri. She and Hiram had met in Japan and were married soon after they met again in this country.

In 1921 when a bill introduced in the Nebraska legislature would have barred Japanese residents from owning property and from being legal guardians of their own children, Episcopal Bishop George Allen Beecher of Western Nebraska joined forces with Kano to defeat the proposed legislation. The friendship between Beecher and the Kanos deepened, and the bishop confirmed them as Episcopalians at their farm home in 1924.

By 1925 the young couple had given up farming and Hiram was a full-time lay worker of the Episcopal Church among the Japanese in the North Platte Valley. He now added instruction in the Episcopal faith to the teaching of agriculture and English. During this time he also studied for holy orders. In 1928 Beecher ordained him a deacon. He was ordained to the priesthood in 1936.

On Dec. 7, 1941, Kano was 180 miles from his family in Scottsbluff, conducting services in North Platte. As the services concluded, the local police arrested him. He was not allowed to contact his family, and from a police car radio while en route to Omaha he learned of Pearl



Harbor and the war between the U.S. and Japan. Because of his family's close connection with the Japanese government, he was interned throughout the war, the only Japanese among 5,000 in Nebraska, Colorado, and Wyoming to be so. In each camp to which he was sent, he organized classes for the prisoners.

At war's end some people were concerned Kano would meet with enmity in returning to Nebraska; some of his former neighbors thought he must have engaged in criminal activities to have been imprisoned for so long. He was sent to Nashotah House in Wisconsin and there received two more degrees in 1946. He then returned to Nebraska to be a missionary priest among the Japanese until he retired in 1957.

But retirement for the Kanos, who moved to Fort Collins, Colo., because

they liked the city and because their daughter Adeline, who works at Colorado State University, lived there, does not mean cessation of labors. They joined their daughter as members of St. Paul's Church and in the foothills of the city have transformed their small plot into an oasis with the planting of 500 trees.

The Kanos also have a son in Boston, four grandchildren, and one great-grandchild.

In 1968, the 100th anniversary of the first Japanese immigrant's setting foot in the United States, the Japanese government presented medals to those Japanese-Americans who had done most for their fellow immigrants. Father Kano was among the recipients.

—Ellen R. Schweizer; adapted from *The Colorado Episcopalian*

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Mother
Scott's
roots
→



Mother Scott, who has performed at General Conventions and is a special friend of St. Stephen's and the Incarnation, Washington, D.C., which has distributed her records, has been mentioned in a recent regional publication. In an article about the roots of eight prominent black Washington residents, *Potomac* traced Mother Scott's ancestry.

Her maternal grandfather was an African named Kox; he was sold at auction

in Virginia and had to take his master's name, Prentiss. Her father was a white Mississippian.

Mother Scott began working when she was 5 years old for a landowner named Polk. She was a water carrier in the cotton fields, working from "can to can't" —from when you can see until you can't. She took care of Polk children for 27 years, learning to read and write in the process.

"I rejoice that this great churchman, Bill Minto, has been recognized by the President, Congress, and Scout officials for the contribution he has made through the years in his unique ministry with young people. He has truly witnessed to his Faith in executing this ministry." So said the Rev. Hubert Palmer, rector of Church of the Holy Spirit, Houston, Texas, of the honors that have come to a member of his parish.

For the past nine years, William Minto has been skipper of Explorer Ship 825, which Holy Spirit sponsors, and last summer he participated in the Operation Sail '76 Parade of Tall Ships up the Hudson River. Last fall he was "piped out" as skipper at a surprise retirement dinner at the parish.

Since starting out as a Tenderfoot, in Mobile, Ala., Minto has spent over 50 years in Scouting. During that time, he has been awarded many of the highest honors Scouting can offer.

For the retirement ceremonies, the Fellowship Hall was roped off in the shape of a huge land ship, actually larger than the 72-foot schooner *Skookum III*, which Minto, five advisors, and 26 Explorers (13 boys and 13 girls) of Ship 825 cruised, in relays, from St. Thomas to the Operation Sail '76 Parade and back

Skipper Minto: Scouting for Christianity and Service →

to St. Thomas this summer.

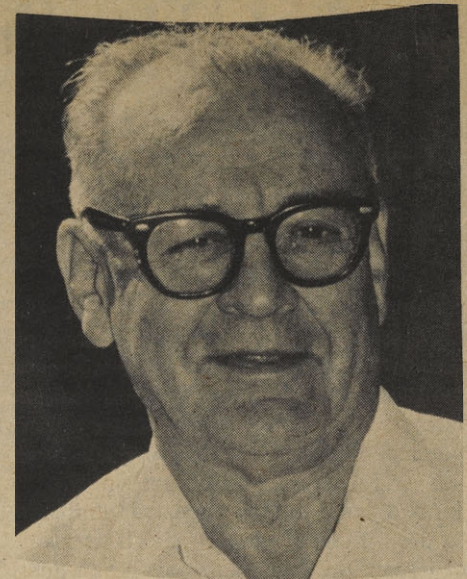
"If you think you're crowded with 60 people seated on this land ship, you should have been on board *Skookum III* with us this summer," Bill remarked to the more than 140 people who had come to honor him. The schooner was one of five Explorer ships in the nation designated official members of Operation Sail and placed third in Class C in a segment of the race from Bermuda to Newport, R.I., bringing Minto and his crew tribute in the *Congressional Record*.

Minto observed, "In my experience, Scouting has brought more young people into the Church through an awareness of God than a good number of Sunday school classes. Some of their families have been influenced by this, too, and followed them into the Church."

Texas Congressman Bill Archer commented, "Episcopalians should be proud that they offer the basis for support for this worthwhile activity which constructively combines the attributes of Christianity and good citizenship."

Minto also received a personal letter and certificate of commendation from President Gerald R. Ford for his service to others.

The Explorers have shown their appreciation of Holy Spirit by dedicating a flagpole on July 4, 1976, and by helping to maintain the parish grounds. They have shown their appreciation of their skipper's character by quoting in the dinner program from Robert Louis Stevenson: "That man is a success...who looked for the best in others and gave the best he had." —Kay Folk



Jean Dementi: A wilderness experience

"My plane trip was 10 hours long, and I had had practically no sleep for three days and nights before that. When I arrived in Fairbanks at 6 a.m., Bishop William Gordon [of Alaska] met me, took me to the Gordon home, and sat me down in the kitchen. Everybody else was fast asleep. I was scared to death of bishops, and I couldn't imagine having a bishop cook my breakfast. So I told him 'no, thanks' when he asked if I wanted anything to eat. After I saw the leathery eggs he cooked and ate himself, I was glad I said no."

Jean Aubry Dementi tells that story of her arrival in Alaska in January, 1951, to become missionary nurse at a boarding school in the town of Nenana. Both the story and the humor in it are typical of Dementi, whom Bishop David Cochran ordained to the priesthood early this year in Anchorage.

That same afternoon she arrived in Nenana and was given the immediate job of supervising the baths of all the children, one by one, in the tub. "They kept running off and hiding in the dark cellar. I'm sure I washed some of them twice and some not at all. I learned later their chief pleasure was to break in new staff members."

Dementi's "breaking in" in Alaska took many forms. She also remembers being taken fishing with some children who caught a huge King salmon. "It was flapping and flopping all over the boat, and the boys told me to sit on it. They were very solemn until we all got to shore; then they doubled over with laughter."

Dementi credits Deaconess A. Kathleen Thompson for teaching her the most. The indomitable woman was in her last illness when Dementi arrived, but she had been teaching all eight classes in the boarding school, cooking, sewing for the girls, and doing the laundry as well as conducting services at St. Mark's Mission with only a monthly visit from a priest. By the time Deaconess Thompson was buried on the Nenana hillside, her spirit was stamped on Jean Dementi.

In 1953 Dementi became acting superintendent at the Hudson Stuck Memorial



Hospital in Fort Yukon, then without a doctor, and in 1955 she became nurse-evangelist to Shageluk and St. Luke's Mission. She treated wounds, delivered babies, administered pills, counseled, preached, and prayed. And in 1959 she married Jim Dementi. Six years later the couple, with their daughter Beth, moved to Anchorage where Jean Dementi resumed public health nursing, but they returned to the bush in 1969, to Anvik, up river from Shageluk.

Ordained to the diaconate in February, 1972, she continued her work: "It isn't everybody who can deliver a baby, baptize her, prepare her for confirmation, marry her, and even—God forbid—bury her, which I have done."

Among her fellow deacons and priests Dementi became known as "the voice frying in the wilderness" when for a year or two she established a counter in her Anvik kitchen where she served soup, hamburgers, and coffee, giving her a chance to talk with her people.

Returning to Shageluk in 1973, Dementi became deacon-in-charge of St. Luke's; St. Paul's, Grayling; and Christ Church, Anvik. With no roads between these villages, she and her husband travel in a scow, a snowmobile, an occasional mail plane, and something called a "flying boxcar."

"My ministry is *our* ministry," Dementi affirms. "Just maintaining life in

the village—supplying wood, water, a house, and hunting for food—takes most of the time, and on top of it, Jim is always having to transport me from place to place."

In the villages her ordination as priest will make little difference to the people, she thinks. "They are used to women working in the Church." For two years she has been using the reserved Sacrament which the nearest priest, about 400 miles away, supplied. Now she can consecrate the elements.

"When I was made a deacon, the people were pleased," she says. "But the biggest difference was within myself, and I had not anticipated that. So with my priesthood I am expectant—but I don't know of what. I believe I will gain new strength and gifts through sacramental aspects which right now I cannot even guess."

No wonder—with this spirit—that the reception following her ordination was full of rollicking joy. Tables laden with food, an offering of native singing and dancing from Shageluk, Grayling, and Minto, and rousing gospel songs by St. Mary's choir in Anchorage made it a festive occasion.

Friends often urge Dementi to write her autobiography. She hasn't had time for the writing but says she does have a title: "A Broad on the Yukon."

—Mary Cochran

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Chief Cate: Sunny side up!

If I should ever need to write the *Reader's Digest* feature "The Most Unforgettable Character I Have Ever Met," I'd need less than 30 seconds to know I would write about Father Cate. The Rev. Edward Cate is not only the most unforgettable character I have ever met, he is also the most colorful and lovable.

He came to Sumter County, Ala., as our priest in 1974, and when the City Council and mayor unanimously appointed him our local chief of police, I was really not surprised. And since his appointment, he has endeared himself to the community even more. His sense of humor and love for people have won him the affection of both blacks and whites in our town.

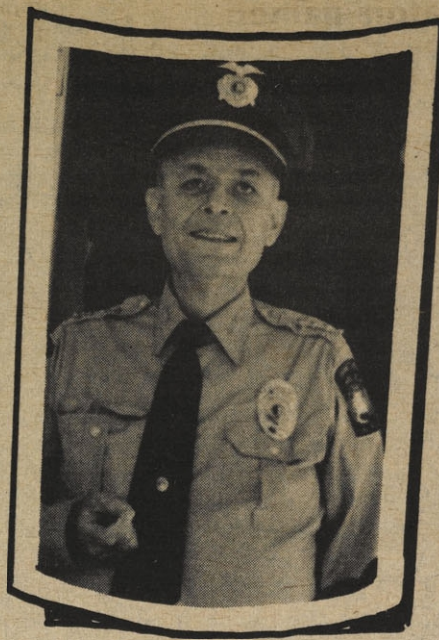
Cate is always available to people who have a problem, no matter what the hour. Taking a sick child and his mother to a doctor, warning senior citizens of an impending tornado, helping stalled motorists, patching interpersonal misunderstandings—all are part of his job. Despite a health problem, he devotes almost all of his strength to his three churches and the community in which he lives.

University students from Livingston enjoy outdoor cookouts, fishing, and other events he often plans for them.

Our town has no library, and Cate has spent many hours assisting black high school students with their homework. His truly magnificent library contains many books dating to the early 1600's.

When a police situation requires it, Cate can be as stubborn as an English bulldog and as tenacious as a bloodhound. Not too long ago, he stopped a car for speeding through town. The driver was a retired professor, touring with his wife. When Chief Cate finished explaining the dangers speed presents to our senior citizens and children, the couple graciously apologized and asked him if the town had a coffee shop.

"Follow me," replied Chief Cate, who promptly took them to his home where he served coffee and his cook's specialty of sweet potato pie. The man and his wife said Chief Cate was the friendliest policeman they had ever met and were amazed to learn he was the local priest. They were convinced he was a professional lawman with years of



experience.

Cate has been active in trying to obtain county water for the area, and his efforts appear to have helped make the project a success. At present our community is dependent on individual wells, and he was deeply concerned about the many residents who had to get water from springs and wells which were some-

times several hundred feet from their homes.

When one member of the community refused to sign a petition "because we have a well for ourselves," Cate replied, "But what about the aged, mothers with children, and people who can't afford a well? What about them?"

"I have water enough for myself," this individual reiterated. "Who cares about them?"

Cate barked back, "You know, I'd be careful about an attitude like that. If you depart this earth still thinking that way, you might well wish you had running cold water where you might wind up. Remember the story about the rich man and the beggar named Lazarus, good friend?"

The person appeared at Cate's house the next morning before breakfast to say, "I've thought it over. Here's my water form—all signed."

Cate smiled and signaled to his cook. "Three more pancakes, two eggs, and six pieces of bacon. We have a guest for breakfast!"

Keeping up with Cate is like watching the spring weather report—you never know what's going to happen next, but you can be sure it's bound to be interesting.

—Oscar W. Brock, Jr.,

Alabama state social worker

Adapted from *The Alabama Churchman*.

Besides his civic activities, he continually counsels and works with the elderly, the sick, and those with personal problems, regardless of the individual's creed, color, or financial status.

"I've thought a lot about how Jesus ministered and how He did not lend Himself to the church or synagogue setting," Tonsmeire says, "and that He made Himself available to meet human needs. I try to see myself as having a ministry, but also as facilitating other people having ministries so it's not just one person trying to do something but acting as a stimulus for the 200 in our congregation—by example and by providing people with opportunities."

A leading Cartersville citizen expressed community feeling for Tonsmeire: "He is a catalyst for 'old time religion' in a modern world."

—Clyde W. Jolley



Secretary
of our town...

Eleven years ago when the Rev. Louis E. Tonsmeire came to Cartersville, Ga., to be rector of Church of the Ascension, parish membership was about 100; today the church has over 200 active members. More important, thanks to his dedication, hard work, leadership, and the backing of his congregation, this small church has become a focus for numerous progressive community programs.

With justification, Tonsmeire has been called "Mr. Secretary of Cartersville." He is secretary of the Cartersville Board of Education and of Inter-Agency, Inc., a group of concerned civic leaders that refers applicants to various governmental and charitable agencies. He was formerly secretary of the Bartow County Child Council, an organization charged with expending monies the United Fund collects; now he is its treasurer. He was also secretary of The Umbrella, a body

that ceased existence when it obtained its goal of a mental health facility.

Shortly after he came to Cartersville, Tonsmeire became chairman of the Red Cross Bloodmobile drive, and in three years donations almost tripled. Three years ago he organized, with six retirees, the Cartersville Retired Men's Group; today it has about 60 members, and Tonsmeire still serves as its leader. For two years he has organized and coordinated Independence Day celebrations in which all segments of the community participate. And he is an active member of an amateur theatrical group.

For all of these community activities, except meetings of the school board, the Church of the Ascension furnishes a meeting place and provides food when luncheon or dinner meetings are held.

The lights burn long and late in Tonsmeire's office and in the parish house.



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NEWS.. BRIEFS

U.S. stewardship team will visit England

The U.S. Episcopal Church will export stewardship expertise to the financially troubled Church of England on April 22-24. Oscar C. Carr, Jr., former Episcopal Church Center development officer, will lead a team of four American stewardship experts to Birmingham to see if the workshops held in this country can be translated into English pounds.

Last year when Carr, who recently left the Episcopal Church post to become president of the National Council on Philanthropy, read about the Church of England's financial plight in *Time* magazine, he wrote the Archbishop of Canterbury, telling him of U.S. stewardship workshops that had been successful and offering his help "as a Bicentennial gift to Mother Church."

He was invited to address the annual conference of stewardship chairmen at Hereford that year. This year the Birmingham/Worcester Stewardship Department invited the whole team.

On one day of the weekend conference the Rev. Robert Cooper will speak on the theology of stewardship; the Rev. Edmund D. Campbell, Jr., will introduce the Alabama Plan; Canon W. Ebert Hobbs will speak about the Covenant Plan; and the Rev. George F. Regas will address the question of effective stewardship.

The following day the British will have a chance to present their point of view. Bishop Laurence Brown of Birmingham and Bishop Robin Woods of Worcester will participate, as will Canon Anthony Balmforth and John S. Bailey.

Educators named

Seventeen Christian educators in parishes and dioceses have been named consultants to the Office of Religious Education at the Episcopal Church Center in New York City.

Questions about religious education can be addressed to the regional coordinators, who work on a provincial level.

Province I: The Rev. Douglas Cooke, 1335 Asylum Ave., Hartford, Conn. 06105 (all dioceses)

Province II: Frieda Carnell, 43 Winne Rd., Delmar, N.Y. 12054 (New York dioceses except Long Island); the Rev. Richard Bower, 622 Forman Ave., Pt. Pleasant, N.J. 08742 (New Jersey and Haiti dioceses and Long Island)

Province III: Dorothy Watt, 50 Oregon Trail, Bethel Park, Pa. 15102 (Pennsylvania and West Virginia dioceses); the Rev. James Anderson, Episcopal Church House, Mount St. Alban, Washington, D.C. 20016 (Delaware, Maryland, Virginia, and Washington, D.C. dioceses)

Province IV: Estelle Warren, 2744 Peachtree Rd., N.W., Atlanta, Ga. 30305 (North Carolina, Kentucky, and Tennessee dioceses and Alabama, Atlanta, and Upper South Carolina); the Rev. William Baxter, Diocese of South Carolina, Drawer 2127, Charleston, S.C. 29403 (Florida, Louisiana, and Mississippi dioceses and Central Gulf Coast, Georgia, and South Carolina)

Province V: Gary Evans, P.O. Box 247, Gladstone, Mich. 49837 (Michigan and Wisconsin dioceses and Chicago); Nancy Rayfield, 1100 W. 42nd St., Indianapolis, Ind. 46208 (Ohio and Indiana dioceses, Quincy and Springfield)

Province VI: The Rev. Richard Hayes, 104 S. Fourth St., Laramie, Wyo. 82070 (all dioceses and liaison to Coalition-14 dioceses); Canon Thomas McElligott, 309 Clifton Ave., Minneapolis, Minn. 55403 (all dioceses)

Province VII: The Rev. Michael Meriman, Box 327, Granbury, Texas 76408 (all dioceses)

Province VIII: Betty Ann High, Box 2164, Los Angeles, Calif. 90051 (California, Arizona, Utah, Nevada, and Hawaii dioceses); the Rev. Jack Hilyard, P.O. Box 467, Lake Oswego, Ore. 97034 (Oregon, Washington, Idaho, and Alaska dioceses)

Province IX: The Rev. James Ottley, Centro Episcopal Universitario, Apartado 7103, Panama 5, Republica de Panama (all dioceses)

APSO sets cities meet

The problems of the poor in America's small and middle-sized cities will be the focus of a May 8-10 conference in Pittsburgh which the Appalachian People's Service Organization (APSO) is sponsoring. This first conference will examine how people who have migrated into urban areas are affected by housing, welfare, employment, schools, criminal justice, and health services. A later conference will focus on responses and study models for action and programs.

The conferences are planned by APSO's Urban Area of Concern, under the chairmanship of the Rev. Morris Hollenbaugh of Hamilton, Ohio. The group deals with cities in an area stretching from northern Georgia into New York state.

For further information, write to Charles R. Wilson, APSO North, 234 Spring Garden St., Easton, Pa. 18042, or call (215) 253-7764.

Signs of the times

Looking for trends? Consider this one: *Publishers Weekly* announced four spring books on why things don't work.

Systemantics: How Systems Work and Especially How They Fail by Dr. John Gall (Quadrangle, \$7.95) includes 32 tongue-in-cheek axioms. One well-documented tenet is "A Complex System Can Fail in an Infinite Number of Ways."

Why Nothing Seems to Work by Richard N. Farmer (Regnery, \$9.95) tries to explain how cities, government services, and the economy arrived at their present state of disarray. *How Things Don't Work* by Victor Papanek and James Hennessey (Pantheon, \$10, paperback \$4.95) eyes those various appliances, tools, and de-

vices we all desire but which cease to function once we have them home.

And finally—is nothing sacred?—author Peter Blake contends *Form Follows Fiasco: Why Modern Architecture Hasn't Worked* (Little, Brown, \$12.95). He uses photographs to illustrate his thesis that modern architecture is the ruination of our cities and a principal enemy of civilized life.

Two of the publishers plan 25,000-copy first printings, so if everything works, the volumes should be in local bookstores soon.

The Coffee Crunch

Coffee seems to appear with greater regularity as a subject for parish newsletters. We saw three in one day. St. Paul's, Akron, Ohio, reminded people to feed the Coffee Kitty once a month; St. Paul's, Richmond, Va., after reporting that members drank \$1,000 worth of the stuff in 1976, urged people to switch to tea; and B.Y.O.C. was the message St. Martin's, Daly City, Calif., sent to parishioners, asking for an occasional donation of a pound of coffee so "we'll not have to kick the habit."

UTO teaches the gift of thanksgiving

I am a recipient of the United Thank Offering's ingathering.

I have never received money from the UTO Committee. In fact, I am a donor, not a donee. Yet I receive from UTO far more than I could ever give.

I suspect this has something to do with the Grace of God.

The Grace of God is a gift lovingly bestowed, freely given. It is quite simply God's love for us. It is a gift we receive without asking. All we have to do is to reach out and take it. So we are told.

One small difficulty exists. We must be able to accept the gift thankfully and humbly with the realization that we didn't really do anything to deserve it. Rather, these gifts are given to us in spite of who we are and all the rotten things we have done and all the good things we have neglected to do.

Having said, "Who, me? Gee, thanks, God," and having really meant to try to be more the kind of person God would like you to be, then you joyfully accept the gift in the spirit in which it was given. You revel in this beautiful day that God has made. You bask in the rain that waters your garden, making everything lovely and green. You praise the Lord for that good night's sleep that refreshed you so thoroughly. When the children come home from school safely, you say a heart-felt, "Thank you, God." The gifts keep piling up all day and every day until finally you find yourself thanking God in advance for the gifts you know will be yours.

But accepting gracefully these myriad gifts isn't easy because it involves being constantly aware—not just taking everything for granted the way we mostly do. And being aware is where the UTO fits in.

Remembering to say "thank you" is

SPIRIT OF MISSION

a good beginning, but it isn't enough because that can become an empty thing. Real thanks should involve giving on the part of the person who has received the gift. When a good friend has invited you to a lovely dinner, you automatically reciprocate in kind in order to show your appreciation. But how do you reciprocate in kind to God? Remember what Jesus admonished us to do?

"Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40) UTO gives you the chance to do it unto one of the least.

This particular way of giving thanks was started in 1886 by Miss Julia Emery and Mrs. Richard Soule who thought that to have an offering which represented a day-by-day accumulation of thanks for the blessings of this world would be a good idea.

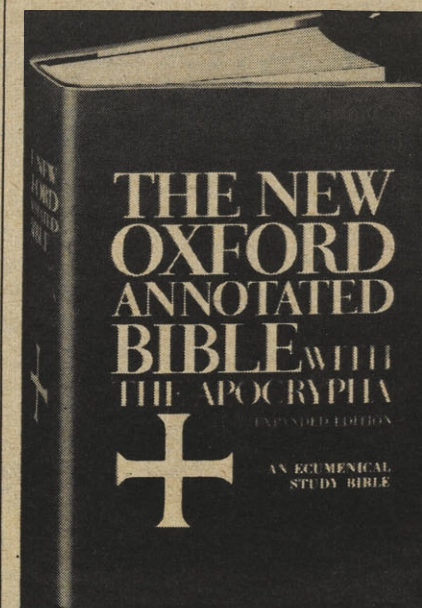
The entire first offering of \$2,188.64 went to mission work. It helped build the first church in Anvik, Alaska. It sent a woman missionary to Japan. Five dollars went to Montana. The remaining 25 cents went to the organ fund in Cape Mount, Liberia.

UTO grew and grew as more women became involved in giving daily thanks. The original idea of using the money for mission work changed as needs changed. Now hardly a worthy project of any kind is not eligible for financial help: scholarships, day care for young children, youth centers, constructing buildings, purchasing equipment, buying land, therapeutic centers for drug addicts or alcoholics, etc. The 1976 total was more than \$1.59 million. That much money can do a lot of good for the least brethren.

All of us thankful women are happy for the people who receive the money, but most of all we are happy for ourselves because our giving makes us constantly aware of God's loving Grace. We see it changing our lives, enabling and supporting us in all we do.

By putting money (just coins) daily into our UTO boxes we are not only saying, "Thank you, God, for inviting us to the party," but we are reciprocating in kind. We are on our way to becoming truly happy persons, able to bask in God's love and to accept His gift of Grace.

"Witnessing is a tricky thing because pride creeps in," says the author, who asked to remain anonymous.



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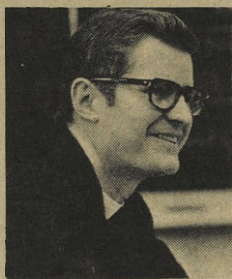
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Society Scholarship Aid Assists Seminary Professor's Holy Land Study

The Rev. Dr. Frank VanDevellder, Professor of Old Testament at Virginia Theological Seminary, is completing a full academic year of sabbatical study at Tantur, an Ecumenical Institute for Advanced Theological Studies just outside Jerusalem.

Dr. VanDevellder's year of study in the Holy Land has been made possible by a substantial grant from the Evangelical Education Society's scholarship funds. The Society's Board took the initiative in making funds available. Dr. VanDevellder had planned to spend his sabbatical year pursuing the study of Biblical theology in Israel with special attention to the concept of the Church as the pilgrim people of God, when the funds which were to have supported this study became unavailable. In addition to theological study, Dr. VanDevellder has been studying modern colloquial Hebrew to determine whether the Ulpan

method of teaching in Israel can be applied to a revitalization of Hebrew in our seminaries.

Of particular interest to Dr. VanDevellder is research into the causes that led to the division between the Christian Church and the Jewish Synagogue in the first century, and the differences that have since troubled both bodies. Again, in Palestine he had hoped to refresh his course in the teaching of Christian Missions so that this cause once more may be of commanding concern to Episcopalians.

The granting of scholarship assistance is a major part of the work carried out by the Evangelical Education Society. Since its founding in 1869, the Society has provided scholarship aid to more than 2,000 students for the ministry of the Episcopal Church. In the last twenty-five years alone, these grants have amounted to a third of a million dollars.



The Rev. David Birney Speaks to E.E.S. Board Sees possible end of 'we/they' syndrome

The Rev. David B. Birney, speaking to the Board of the Evangelical Education Society in February, raised hope that the day may soon be coming when the "we/they" syndrome that has plagued the Church for years will be broken.

Looking back to his experiences as a staff member of the Episcopal Church's representation to the Partners in Mission Consultations of the Church of the Provinces of Kenya, the Indian Ocean, and South Africa, Mr. Birney made it clear that the consultative process taking place throughout the Anglican Church is making a significant impact on the life of the whole Church.

But his great hope was for the future as he described for members of the Society the approach to the Partners in Mission Consultation set for Louisville, Kentucky, and provincial sites within the nine provinces of the Protestant Episcopal Church in the U.S.A. Two representatives from nearly every branch of the Anglican Communion have been asked by the Presiding Bishop to join with representatives from the World Council of Churches, the National Council of Churches, the Orthodox Churches, and the National Conference of Catholic Bishops.

Said Mr. Birney, "They are coming to sit with our Church as we unfold our total life to one another and to them, to question us to help us in discovering what God is calling us to set as our priorities for ministry and mission, to offer themselves in partnership to the Episcopal Church in the U.S.A."

"This is mind-boggling—the kids are coming home to talk turkey to Mom and Dad.

"I will never forget in Kenya this past summer when one Kenyan said, 'Take a look at our figures. We are doubling our membership every eight years'; and they will look at our figures which show a 6 percent drop. I think possibly the Kenyan Church, the Ugandan Church, will have a great deal to offer to our beloved church in partnership in the whole areas of church growth, evangelism, and in many other ways.

All kinds of things, all kinds of miracles can happen in this consultation. Certainly walls between our dioceses will start to go as we hear for the first time what is happening in our neighbor's life.

There is the possibility of breaking down this terrible 'we/they' syndrome between dioceses and provinces, between the local and national Church; and it is our heartfelt hope and prayer that following the consultation, parishes will engage in the process, that false walls between them and within dioceses can be faced, broken down, freeing the Church in its denominational and ecumenical dimensions to respond to God in new, dynamic and less self-protecting ways.

"Again, at the Kenya consultation one Kenyan said to me, 'You Americans have always been so willing to give of money and personnel but you have never been willing to listen'; and I pray God that this consultation may be one of listening to our God and to one another in Him, that our beloved Church and Communion may be renewed for its part in God's mission of love, justice, peace, and reconciliation in His world."

The Last Five Years with the Evangelical Education Society

In addition to the many thousands of dollars given each year to seminary students in all the recognized and accredited theological schools of the Protestant Episcopal Church during the past five years, the Society:

1. Supported theological education in Colombia, Botswana, and Liberia in helping to train native clergymen. And gave pre-seminary help to a native from Aba, Nibia.
2. Gave a grant to support a pilot project that would provide vocational guidance to both men and women in the theological seminaries of the Church.
3. Provided \$2,000 to initiate a conference on "Theological Response to Global Crisis" planned at Cambridge, Mass., when other funding was lacking.
4. Provided "emergency" grants to students whose seminary education was suddenly threatened by untoward circumstances.
5. Made a grant to start a mission church project in Mexico and to help get it started.
6. Provided a grant to help establish an office to help make the Church's overseas mission work more widely known.
7. Supported the visit and tour of this country of the Church's overseas mission representative to Japan.
8. Provided a grant to a new evangelism group within the Church now getting underway on the West Coast.
9. Underwrote part of the cost of a campaign for campus evangelism at the University of Massachusetts.
10. Prepared a book for campus evangelism to restore regard for the authority of the Bible and the importance of the Ten Commandments. Copies of this work went to all the college and university chaplains and campus churches of the Protestant Episcopal Church, and to the chaplains of the Church in the armed services of the United States.
11. Gave financial support to the

Observance of the 150th Anniversary of the founding of the Domestic and Foreign Missionary Society.

12. Provided a grant to support the national Church's program in making low interest loans to ghetto business enterprises.

13. Made a gift to the Women's Coalition for the Ordination of Women to aid the orderly and canonical changes that would be needed at the General Convention to permit such ordination.

14. Sponsored an Assembly on Church Renewal, and a symposium that examined the theological implication of administering Holy Communion to new-born infants.

15. Prepared monographs studying the several Prayer Book proposals in the light of the ongoing Anglican tradition.

16. Initiated studies concerning the Holy Communion and the Christian Ministry in the light of the recent conversations on these matters by members of the Anglican and of the Roman Catholic Communions.

17. Published the newsletter, The Evangelical Outlook, five times each year and sent it not alone to the Society members but to all of the Bishops of the Church, to the deputies and alternate deputies to the General Conventions and to the delegates to the Triennial Meetings of the Women of the Church.

18. Launched The Bishop William White Press as part of a Bicentennial program to honor the first Presiding Bishop of the Protestant Episcopal Church in the United States, the architect of her polity which insured lay representation in deliberative assemblies, and one who was a great Churchman, Patriot and Scholar.

19. Helped to finance a filmstrip on the life and times of Bishop William White.

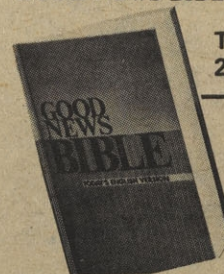
20. Began preparation of Curriculum Guide materials for use in Christian Education.

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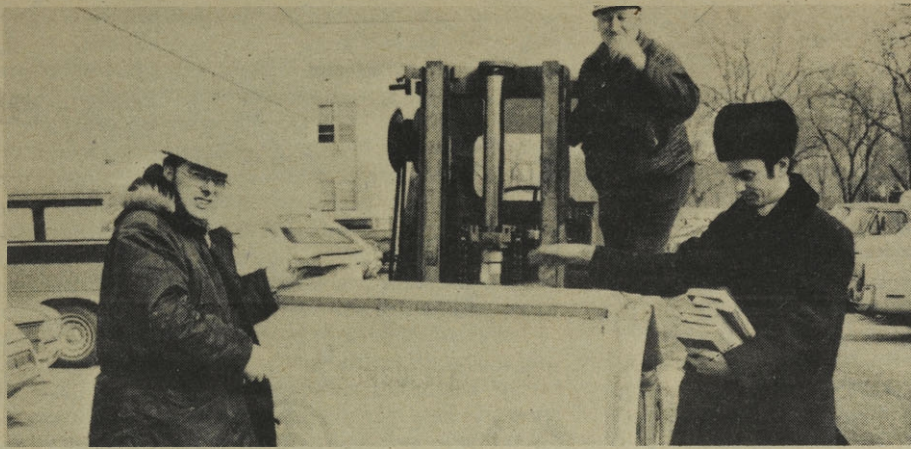
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TO BUILD A HOUSE OUT OF PRAYER—a constructive use for the paperback trial liturgies, thought members of Holy Trinity, International Falls, Minn. So they donated their copies to the recycling effort of the Insulite Division of Boise Cascade which turns waste paper into house siding. Andrew Wright (left), former senior warden and an Insulite engineer, helps the Rev. Perry Kingman, rector (right), dispose of the old books while forklift operator Tom Smith looks on.

Life after life Continued from page 3

tions. I'm not offering proof or evidence. I'm not trying to convince anyone."

Moody himself, however, admits to being convinced, helped by passages

from the Bible, the Tibetan Book of the Dead, the works of Plato, and other writings. In these he found references similar to the stories he'd heard.

Ethics

Continued from page 2

death. But in a 1976 experiment with an amorphous mass of jello, an electroencephalogram recorded electrical activity similar to that of the human brain, calling even this definition into question. Some Danish physicians would add two additional tests—cerebral blood flow and oxygen extraction.

As of January 1, California became the first state to pass "death with dignity" legislation that provides legal, medical, and ethical standards by which terminally ill patients may claim the right to die. The legislation provides for a "living will" that prohibits "unusual or artificial means" to sustain the signer's life. The will—which 1,800 Californians had requested by January 3—remains in force for five years and then must be renewed. The legislation prohibits

Chaplain

Continued from page 3

induced states. But some instances of personal perception outside of the body cannot be explained away in this fashion. Also, Kubler-Ross is able to recount an actual encounter with the insubstantial presence of a person who had died unbeknownst to her.

To me, the experiences in this book confirm I Corinthians 15 and are theologically tenable, but *Life After Life* does a less than adequate job of integrating the experiences into a biblical frame of reference. That the truth conveyed is partial, however, does not thereby invalidate it.

The experiences tend to stress the almost universally shared feelings of personal accountability on the part of the dying. Objective judgment, heaven, and hell are nowhere described as realities. This does not rule them out as factors in later stages of the after-death experience.

I believe the book cannot but be of value in attesting to an experience which recognizes as a part of reality another plane of existence than we experience in this life. The effect should be an increasing recognition that the quality of our lives has a far greater meaning than if life were brought to an end by death of the physical body. Our souls or our mind-personalities are not to disintegrate like smoke but rather be recycled into a new form for a different purpose.

Moody's work should be of help to chaplains and all who counsel the bereaved and the dying.

—Benjamin Axleroad

Moody thinks a doctor or a minister who is told these stories should respond: "This is the spiritual experience such as the great men of history have had."

After he finishes a sequel called *Reflections on Life After Life*, due for publication in May, he plans to "retire away from it and let other people do it."

"I feel increasingly uncomfortable talking about this in public because I'm sure there are people out there who are saying, 'No, that's not right.'"

If anyone in the audience at the St. Francis Burial Society-sponsored conference in Washington was thinking that, no one came forward publicly. But several medical personnel did report hearing like experiences from their patients and one woman on the panel the next day related her own experience in public for the first time.

Moody's findings come at a time when Dr. Kubler-Ross, who wrote the seminal *On Death and Dying*, now flatly states, "I used to think death was the end of everything. Now I'm certain it is not. From the bottom of my heart I can only say I believe there is no death. Only the body dies."

illness and death in a supportive atmosphere. Assistant Bishop C. Edward Crowther of California has written a book, *Care vs Cure in the Treatment of the Terminally Ill*, which is a comparative study of hospitals and hospices.

RESTORING SIMPLICITY and spirituality to funeral practices is another area in which Episcopalians—particularly the St. Francis Burial Society in Washington, D.C.—have been working. Funeral practices and costs have not improved much since 1963 when Jessica Mitford's book, *The American Way of Death*, criticized the industry's excesses.

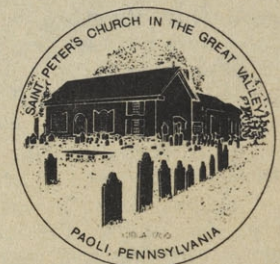
The Rev. William A. Wendt, a St. Francis founder who just began a year's leave of absence to study death, says current funeral practices hide the realities of death, and people need "to reclaim the time-honored rituals associated with this most important rite of passage. . . . There's a new excitement about living when people can face their own death."

Boston psychiatrist Richard Blacher has been quoted as calling Moody's thesis "fascinating as near-death experience. The trouble lies in the subtle extrapolation that these experiences occurred after dying. Death is not the same as dying. Flying to San Francisco is not the same as San Francisco."

But Moody himself does not make that extrapolation. Perhaps Moody's temperate manner, his caution, and his healthy distrust for dogmatic authority—at one point he quoted George Bernard Shaw to the effect that "all professions are conspiracies against the layman"—helps his audiences accept his work. Several times in Washington when pressed to be specific, he said, "I don't know. I can't answer that." One woman was overheard saying, "It's refreshing to hear someone admit he doesn't have the answers."

That's a response Moody would probably like. He's uncomfortable playing "the answer man." He just wants to raise the questions. And if sales of his small white, red, and purple book are any indication, lots of people are interested in those questions. —Judy Mathe Foley

And that, say people involved in it, is the ultimate aim of this concern with dying—helping people live. Kathleen A. Roche, R.N., a colleague of Kubler-Ross and a coordinator of Making Today Count, says research on death done by Kubler-Ross, Dr. Raymond A. Moody, Jr., and others "decreases fear and can enhance the quality of life." J.M.F.



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a Burnt Offering

PART II

by Gloria L. Cushing

THE DONKEY PICKED HER WAY carefully over the rocky ground as the little boy leaned over and whispered to her. They had been traveling since dawn; the sun was now halfway to its zenith. Isaac still ached with fatigue and was grateful when Reu set him on the donkey. They traveled more slowly today, stopping often as Abraham drew apart from them, looking up and searching the hills and mountains around them. He was listening, Isaac knew, but each time, after a moment's pause, Abraham shook his head, and they continued on, Abraham in the lead, leaning on his staff, followed by Eber who carried the fire for the burnt offering. Behind them Reu walked by Kokaba's head as she patiently carried her triple burden: the bundle of wood for the fire on the altar; the water skins, lighter now than when they had begun the journey; and the child Isaac, leaning over her neck and whispering in her ear.

"Kokaba, my father has forgotten to bring the animal for the offering. How will he make the sacrifice?" he whispered urgently to her, relieved to be able to share his anxiety. He sat up and saw Reu looking at him queerly. He wondered if Reu had heard him or if he had noticed the absence of a sacrificial animal. He was trying to decide whether to ask him when Abraham held up his hand, and the group halted. Abraham walked slowly forward a few paces and looked up at the mountain ahead of him and listened. No one spoke. The mountain itself seemed clothed in silence. Isaac strained to hear the voice to which Abraham was listening, but he heard nothing.

Then Abraham turned to them. "We have come to the place I have been seeking," he said. "Isaac, it is time for us to go on alone." He lifted the child from Kokaba's back, held him closely for a moment, then set him on his feet.

"Reu, Eber, stay here with the donkey. My son and I will go to the place of worship and come back to you in a while." Isaac watched as his father removed the bundle of wood from Kokaba's back.

"Will you carry this now, my son?" Abraham asked gravely. Isaac nodded. His heart was in his throat. Surely now his father would remember the animal, but Abraham merely put the wood into Isaac's arms and turned to Eber to take the fire. Even when he took the knife from Reu, he did not speak of the animal.

"Come, Isaac," he said, turning toward the mountain. As Isaac started after him, Reu took a step forward and put a hand on his shoulder to stop him.

"My lord!" he called after Abraham. "Is there no other way?"

Abraham looked back at the young man. "We will take the way the Lord God has shown me. Be at peace. Let the boy come to me."

Isaac felt Reu's hand grip his shoulder tightly for a moment; then Reu released him. He went quickly to Abraham, and together they began the slow walk up the mountain.

They walked in the silence of the mountain without speaking until Isaac's curiosity could stand no more.

"Father!" the cry exploded from him.

"Yes, son, I am here." Abraham took the boy's hand.

"Father," repeated Isaac, "we have the fire and the wood, but where is the lamb for the offering?" The question shivered in the stillness.

His father looked down at him reassuringly. "God Himself will provide the lamb for a burnt offering, my son," he said. Isaac's agitation melted away. He smiled up at his father and continued to walk steadily beside him. Inside himself, however, he was flooded with relief that neither his father nor God was angry. The Lord God who had seemed so fearsome would even give them the thing they lacked! Isaac wondered what kind of animal it would be and how they would be able to capture it if it were wild. As they walked along the stony path, he tried to remember what kind of animals lived in the wilderness. He looked around him to see if any were in sight. As he did, he was swept by a feeling of recognition. He knew he had seen this place before, yet that was impossible. He had never, until this journey, been more than an hour away from his home. Then he remembered.

"Father," he exclaimed, "I have been here before! I was here in a dream the night before we left home. I was walking up the mountain, and it was very peaceful. Something was waiting for me at the top, only I cannot remember what it was. I wanted to

about the dream because she was frightened, but I forgot. Why was she so frightened, Father?"

"Because the lamb to be offered was more precious to her than her own life or the promise of the Lord God."

"But, Father," Isaac began.

"Peace, my son, we have arrived at the place appointed for us."

They stopped on a wide rock ledge surrounded by a thicket of brambles. The sun had not yet climbed high enough to reach the ledge; it was still in shadow although the sky overhead was bright. Isaac looked down to the place from which they had come and laughed to see how small Kokaba and the two men waiting with her appeared. He turned to his father and was surprised to see him rolling one large stone next to another one.

"What are you doing, Father?" the boy asked.

"Here I must build the altar," replied Abraham. When it was done, he took the wood from Isaac and laid it upon the altar. Isaac looked at it, then looked away quickly.

"Where is the lamb God will provide?" he asked.

"My son, come and sit here with me," said Abraham, sitting down on a flat rock near the altar. The child settled himself next to his father, and Abraham said to him, "I have told you that the Lord will provide the offering, and He surely will. Isaac, the Lord is my God, and His word has never failed. Through all the years of my life, the Lord has been faithful in His promises to me."

"When I was young, He came to me and asked me to leave my father's home and people to go to a strange land and live among strangers. He promised He would bless me and, through me, make a great nation. I had only His promise, but He was the God of my fathers. Without Him, without the promise, I was nothing, and so I obeyed him. I followed where He led me, and He was faithful to His promise and blessed me with land and cattle and wealth."

"Then He made a covenant with me, sealed in the flesh with the sign of circumcision, that He would make me father of a multitude of nations. Your mother and I had no child, but the Lord God promised me a son. He promised you, Isaac, to fulfill the covenant. He promised He would establish the everlasting covenant with you and your descendants. I was old then; your mother was barren, her years of child-bearing over; but the Lord God promised. Without His promise, I had no child, no heir. Alone, I was nothing. So I believed His promise, and God was faithful. You, my Isaac, were born to us, bringing laughter and hope and the knowledge that God's word is true."

"I no longer need to believe because I know. The word of the Lord is unfailing."

Isaac listened in wonder as his father talked. He scarcely understood the words, but he could feel within him the faith of his father. It was solid like the rock ledge on which they sat. He knew it would not give way underneath him, yet bits of fear like threads of mist floated around him.

"But, Father, what of the sacrifice and the lamb which God has promised?" he asked anxiously.

"My son, you are the lamb in whom the promise and the sacrifice meet."

The rock ledge seemed to tilt beneath Isaac as the terror that had paced relentlessly behind him suddenly overtook him. He cried out and clung to his father's arm, hiding his face in Abraham's robe.

"No, Father, no!" he sobbed over and over.

Abraham rose to his feet, bringing Isaac's clinging form with him. Isaac felt his father's arms holding him tightly, binding him so he could not move. He struggled against them to free himself, but the arms did not notice. He felt himself being carried to the altar and heard his father's voice calling upon the Lord God. Within himself he could hear only fear and his own sobbing. The fear grew until it overcame the sobs and he lay paralysed on a dark bed of cold stone with death clutching at his heart.

Again his father's voice called upon the Lord. It was followed by a black echoing silence that thundered on his ears. It rolled over him in a great wave that almost suffocated him. He struggled for breath, for life, against the terror of death on the stone altar.

For the third time, Isaac heard Abraham cry out to God, and suddenly, mingled with his father's anguished voice, he heard his mother's voice, gentle and filled with the quiet laughter he loved. The voices blended and swirled around him in patterns he could not grasp. He floated on the voices as on a calming sea which washed the terror from his heart and loosened his fear-stiffened limbs. The harsh death which had clawed its way out of the stones of the altar was enveloped by the voices. It disappeared in the waves of their sound and reappeared, not as stalking death but as soothing sleep on the firm rock of his father's faith.

Isaac opened his eyes and saw his father with the knife poised above him. The voices whirled through him, and the hand holding the knife seemed raised in blessing. Isaac smiled. As he did, a ray of light from

gathered itself together and exploded into a hundred fragments, each calling, "Abraham! Abraham!" The knife fell from Abraham's hand. Isaac heard it clatter sharply on the rock beside him as Abraham prostrated himself before the altar, calling, "Here am I, Lord."

In the stillness that followed Isaac could hear nothing. No sound came to his ears for all the intensity of his listening. A profound silence encompassed the mountain. Isaac, still bound on the altar, was gripped by a deep dread that was beyond fear. It held him suspended between heartbeats, then departed, leaving a freshness like the desert after a rain.

Isaac lay quiet a moment, then in the realization that the bonds which had held him had fallen away, he sat up. His father, rising quickly, took the child in his arms and held him tightly. Isaac put his arms around his father's neck and buried his face in his shoulder. Neither spoke until Isaac felt Abraham touch his cheek.

"Look," Abraham said, pointing to the thicket. There, his horns caught in the tangle of brambles, stood a young ram. "God Himself has provided the lamb for the burnt offering."

Isaac watched silently as his father made the sacrifice. As the smoke rose into the heavens, the deep silence descended upon them again, and Isaac knew that the very ground upon which he lay, face down before the altar, had become holy. His father was motionless beside him, listening deep within himself. Isaac stilled himself and listened, too. Slowly the silence in him took form, and he heard, "I will bless you and multiply your descendants as the stars of heaven and as the sand which is on the seashore... because you have obeyed me."

THE LITTLE GROUP OF TRAVELERS moved slowly under the pitiless sun. It was midday, time to stop for food and rest, but they were close to home so they pressed on through the heat and their own weariness. The little boy sat on the donkey's back and looked toward the far horizon, straining his eyes for the first glimpse of home. Then, his eyes tired, he leaned over and rested his cheek against Kokaba's neck. He closed his eyes and thought about his mother. He had missed her more and more as the journey wore on. Reu and Eber, almost speechless with joy when Isaac had come down from the holy place with his father, had lavished care and affection on him, playing with him when he was cheerful, trying to distract him with stories when the loneliness weighed on him. Abraham, too, treated him with tenderness, but Isaac knew that since coming away from the mountain, his father's thoughts were given over to the Lord God. Isaac regarded both his father and God now with profound awe and reverence; in fact, he could scarcely separate them in his mind. He honored them and knew he would find in each a rock-like faithfulness that would never leave him. But at the moment he was tired, dirty, and lonely, and he longed for the soft warmth of his mother's embrace.

He lay on the donkey's neck, patting her idly while he thought about the time on the mountain. He had difficulty now remembering the events clearly. They blurred together in his mind. Sometimes when he was on the edge of sleep, he could recapture the sound of the mingled voices or the feeling of the deep silence. At other times he felt a remote prickling like fear when he was with his father. He wished he could remember it so he could tell his mother all about it.

"Kokaba," he said dreamily to the donkey, "I remember the ram caught in the thicket. He was so beautiful, and the Lord God sent him to us for the offering after..." His voice trailed away for he could not quite remember what had happened before. He knew very surely, however, that God had kept His promise and had shown them the ram. Because of that he knew the words he had heard in the silence before the altar were true. He repeated them again and again to himself: "...as the stars in the heavens and as the sands of the seashore because you have obeyed My voice." The thought of his mother as grandmother to myriads of his descendants pleased him. He could hardly wait to tell her. He closed his eyes to picture her more clearly, and sleep overtook him.

Isaac awoke with a start as Kokaba broke into a trot. He looked up, and where empty horizon had been, now he could see the tents of his home. Reu slowed Kokaba to a walk, and as they drew closer, Isaac slid down from the donkey's back. He could see figures moving about. Then one, closer to him than the others, ran toward him, and he knew it was his mother. He began to run, his weariness forgotten in his joy at seeing her. He threw himself into her arms and exploded in a frenzy of wiggling delight as the loneliness and terrors of the journey vanished in the warm circle of her protection.

He looked up at his mother's face and was held breathless by its radiance. Then suddenly Sarah threw back her head and laughed long and joyfully. Isaac nestled closer to her, feeling her laughter and knowing that at last he was home.

—Gloria L. Cushing

Ministry Council meets

The Council for the Development of Ministry, a coalition of church programs and related agencies concerned with ordained and lay ministry, held a two-day reorganization meeting at Seabury House in Greenwich, Conn., early in March. The council, under the ad hoc leadership of Bishop Robert R. Spears, Jr., of Rochester, whose term had expired, welcomed a number of new members, including Dean O. C. Edwards of Seabury-Western Theological Seminary, who left the meeting as the organization's new chairman.

The newness of the council's membership led to its first action, a proposal for staggering the terms of those persons who, on a Provincial level, represent those who work on diocesan commissions on ministry and other local ministry efforts. The nine Provincial members drew straws for length of term. The Rev. Henry N. F. Minich, Coral Gables, Fla. (Province IV); Dr. Edward Voldseth, Cedar Falls, Iowa (Province VI); and Dr. Henley C. Len-

nan, Panama, Republic of Panama (Province IX) drew two-year terms. The Rev. Raymond Knapp, Lodi, Calif. (Province VIII); Hope Sellers, New Hope, Pa. (Province III); and Canon Roger S. Smith, Augusta, Me. (Province I) drew three-year terms while the Rev. Herbert Donovan, Montclair, N.J. (Province II); the Rev. Roger White, Alton, Ill. (Province V); and the Rev. John F. Ashby, Ada, Okla. (Province VII) drew four-year terms.

Election of at-large members reflected concern for continuity with the choice of three previous council members, the Rev. Donald Bitsberger, Chestnut Hill, Mass.; the Rev. George Hunt, Novato, Calif.; and Dixie Hutchinson, Dallas, Texas. Bishop William Gordon, currently Assistant Bishop of the Diocese of Michigan, was also elected. The Rev. James C. Fenhagen of Hartford, Conn., was designated an alternate should one of the other members-elect not be able to serve.

Before the elections council members

Switchboard

Continued from page 4

My concern is for the widows and children of deceased clergymen, particularly those men who have been dedicated to small churches where the stipend has been insufficient to enable them to have savings.

I'm sure most clergy wives have gladly shared in the sacrifices and have worked in every capacity in which they have been called to serve. This was my privilege for over 40 years.

Let me state a few facts: upon retirement we purchased an old house, paying the mortgage as rent. With God's help we managed, and now I'm free of that debt. Now I find my fuel and utilities [as well as medical expenses] are costing more than my pension check will cover.

Here is my question: since the clergyman, had he lived, would still be receiving his pension, why can't the widow receive the same pension?

I'm thinking of a young widow with children who finds it necessary to work and run a car to get to her job. She is too young to draw Social Security. What would I do without it?

*Lillian Sherman
Canton, N.C.*

I applaud the letter from W. Babcock Fitch in the March issue pleading for an equality of pensions for retired clergy. About a year ago I sent a similar letter to the Church Pension Fund. I received a reply but not an answer.

*Howard R. Kunkle
Sedan, Kan.*

AUTHOR'S QUERY

For a study of the Melish ministry (the Rev. Dr. John Howard Melish, rector of the Church of the Holy Trinity, Brooklyn Heights, 1904-1949, and his son, the Rev. William Howard Melish, assistant and thereafter supply priest 1939-1957) I would welcome any reminiscences, correspondence, newspaper and magazine clippings, parish bulletins, and personal interviews. The study has particular reference to the conflict in the years 1947 through 1960. Please send material to: Francis H. Touchet, 345 W. 88th St., New York, N.Y. 10024.

FEAST OR FAMINE?

I keep hearing that the new Prayer Book was "overwhelmingly approved" at General Convention. I was there, and my impression was the deputies really voted to continue trial use; when they realized the 1928 *Book of Common Prayer* could not be replaced by their action, all the op-

position collapsed. For a great many of them it seemed the real battle would be in 1979 when the vote will be first on the matter of accepting the new book and then on retention of the 1928 book as an alternative.

I believe the new book will prove to be increasingly unpopular between now and 1979. If enough parishes use it fully, it will probably fail in 1979 and certainly will not become the only authorized book.

My hard evidence for this is most of the "Morning Prayer" parishes did experiment loyally with an increased use of the Eucharist sometime between 1967 and 1976 and found the practice unacceptable to their people. This constitutes a major defeat for the liturgical movement; our people are simply not willing to accept such an emphasis on our catholicity or to give up our excellent Service of the Word, Morning Prayer.

So the first question for these parishes is: "Is Morning Prayer, Rite I, good enough?" Many would answer: "Yes, if one takes a few liberties with it and is willing to do a lot of selling of the new Psalter." The same would be said by loyalists about the Holy Eucharist, Rite I, although most of us will certainly move the sermon and offering around a bit.

But what really is going to kill the new book is the Pastoral Offices which, remember, have never really been tried by congregations. The preferences of the members of the Standing Liturgical Commission, which were somewhat disciplined (to say the least) by the trial process in the matter of Morning Prayer and the Eucharist, have run rampant in the Pastoral Offices. I cannot believe that baptism, marriage, or either the Rite I or Rite II Burial Office will be acceptable to any of the "Morning Prayer" parishes—not over the long haul.

A deputy who was enthusiastic about the 1976 book called out at Convention, after referring to the wealth of material in the Proposed Book, "Let us keep the Feast." The "Feast" will prove to be an overcooked meal, far too rich, finally indigestible, I believe. My advice to rectors is to keep the old books handy; they'll be back. And my plea to the Presiding Bishop and the President of the House of Deputies is they put some balance back onto the Liturgical Commission so eventually we can have a revision of the 1928 book without all the expense and ballyhoo that went into this misguided effort called the Proposed Book.

*Timothy Pickering
Bryn Mawr, Pa.*



CHURCHWARDEN of a newly built Anglican church near Papua, this New Guinea tribesman greets Archbishop of Canterbury Donald Coggan. —RNS Photo

introduced themselves and heard presentations on the work of member agencies—the Board for Theological Education, Board for Clergy Deployment, Church Pension Fund, Office of Pastoral Development, Conference of Seminary Deans (of which Edwards is convenor), Lay Ministries Program Committee, National Network of Episcopal Clergy Associations, and National Institute for Lay Training (NILT). The General Board of Examining Chaplains, also a member, was not represented at this meeting.

The council then heard a report concerning the ministry of women and the need to examine ways of implementing General Convention decisions concerning ordained women as well as better utilization of laywomen in the Church.

In reviewing concerns council members brought to the meeting, Bitsberger reported that support for women, seminary effectiveness, screening of candi-

dates for ordination, and in-depth studies of lay and non-stipendiary ministries seem to head the list.

In light of these concerns, Edwards appointed an executive committee consisting of Bishop Richard Martin, executive for ministries; Patricia Page of NILT; Bitsberger; Provincial representative White; and Bishop Elliot Sorge of South-Central Brasil to plan an agenda for the fall meeting which will address these subjects.

Sorge, who attended the meeting, plans to resign his see this summer and return to the United States with his family to assume staff duties with the ministry council. A native of Indiana, Sorge served parishes in North Dakota before going to Brasil as a missionary in 1964. He was elected bishop in 1970 of the then newly-created Diocese of South-Central Brasil. He is married and the father of three children. —Janette Pierce

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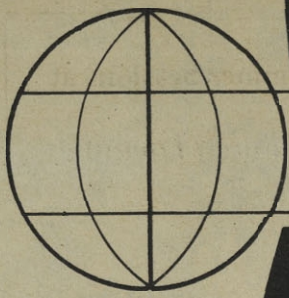
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WORLD NEWS BRIEFS

LONDON—Spring is the time for ecumenism for Archbishop Donald Coggan of Canterbury. He has scheduled visits April 27-30 with Pope Paul in Rome, April 30-May 2 with Ecumenical [Orthodox] Patriarch Demetrios in Istanbul, and May 2-4 with World Council of Churches' General Secretary Philip Potter in Geneva.

ADDIS ABABA—The Ethiopian government's takeover of the Lutheran World Federation's Radio Voice of the Gospel is "apparently for good," an LWF spokesman said. Still the organization hopes that after the national emergency has ended, LWF will be compensated for the station if it is not returned.

GRAYMOOR—Suffragan Bishop J. Stuart Wetmore of New York has been made an honorary member of the Roman Catholic order of Friars of the Atonement, based in this New York town. The late Rev. Paul Wattson, once an Episcopal priest, founded the Franciscan order

which is a leader in the Anglican-Roman Catholic unity movement.

DUBLIN—The Irish Council of Churches is seeking a collaborative peace effort with the Roman Catholic Church. Anglican Archdeacon Samuel G. Poyntz of Dublin has asked the Churches to make a public confession that each has contributed to the fears and unrest in Northern Ireland.

NEW YORK—Scholars have translated at least one book of the Bible into 1,603 languages and dialects since the invention of printing, according to a recent American Bible Society report. Twenty-nine new languages were added in 1976, including three Native American tongues. The complete Bible is available in 262 languages, the New Testament in 401, and portions of Scripture in 940. The Gospel of St. Mark is the book most frequently appearing first in a new language.

INDIANAPOLIS—The diocese has

elected the Rev. Edward W. Jones, rector of St. James' Church, Lancaster, Pa., to be bishop coadjutor. The 47-year-old priest, who will succeed Bishop John P. Craine when he retires, is a native of Toledo, Ohio. He is married and the father of three children.

PHILADELPHIA—The University of Pennsylvania will buy the former Philadelphia Divinity School property for \$608,000. The agreement forestalls a bid by the Rev. Sun Myung Moon's Unification Church, also interested in the five-acre tract. The campus was vacated when the seminary merged with the Episcopal Theological School in Cambridge, Mass., to form the Episcopal Divinity School.

BUCKDEN—In England a civil marriage ceremony is cheaper than a church wedding since the Anglican Church's General Synod decided to double the marriage service fee. The Rev. Enoch Davis, rector here, advised parishioners to bypass the \$27.20 church service, settle for the \$10.20 service at the registrar's office, and then come to church for the blessing—which is free.

WASHINGTON—Having your name in lights really can't match having your face carved in stone. Doris Ann, executive producer for NBC-TV's religious programs unit, says having her likeness carved as a grotesque—which carries rainwater

from a cathedral's exterior—for the National Cathedral is "probably the most exciting thing that ever happened to me." Doris Ann, who has been with NBC since 1951, a year after the first Christmas telecast from the Cathedral, is depicted on the west facade as an angel with a turret camera. Richard Cox, director for WRC-TV in Washington, will be depicted as a crowing rooster.

MANILA—A special convention of the Missionary Diocese of Central Philippines elected the Rev. Manuel Capuyan Lumpias to succeed retiring Bishop Benito C. Cabanban. The bishop-elect has been executive director of the Joint Council of the Episcopal Church and the Philippine Independent Church since 1975.

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Open Letter

Dear Episcopalians,

Maria Cueto and Raisa Nemikin, former staff persons of the National Commission on Hispanic Affairs, Episcopal Church Center, were jailed in early March for a possible 14-month sentence. They refused to testify before a Federal Grand Jury. We have questions about the process preceding that sad event:

1. Why were FBI agents permitted to interview Maria and Raisa before legal counsel was provided and without the presence of a supervisor?

2. Why was the Grand Jury subpoena treated as a search warrant?

3. How many FBI agents spent how long at the Episcopal Church Center after hours without supervision? Who permitted that to happen? Why?

4. Why were personnel files surrendered to the FBI?

5. Does anyone at the Episcopal Church Center understand due process? Would the process have been different had the women been male priests?

6. Why was there no consultation with other church leaders?

Committee of
Concerned Episcopalians
Rev. Ricardo Potter
Rev. F. Sanford Cutler
Co-chairpersons

For further information about Maria and Raisa contact Fathers Ricardo Potter and F. Sanford Cutler, Co-chairpersons, Concerned Episcopalians, 550 W. 155th St., New York, N.Y. 10032.

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Visit Ring Lake Ranch for spiritual refreshment

"Look at those snow-covered peaks!" Sheila exclaimed to her husband, Ed. "It's twice as spectacular as I'd imagined and not like any country I've seen before."

Ed nodded agreement as he negotiated the family station wagon over a rocky road that wound through a sagebrush valley with scattered juniper trees and a string of three lakes that mirrored puffy clouds floating across a blue Wyoming sky.

In the second seat Tim, 13, stared in amazement at a large boulder close to the road. Etched in the stone was the rough outline of some primitive form: like an owl, maybe, he wondered, or perhaps a figure from a totem pole or a Mayan design.

His 10-year-old sister, Susan, spotted horses and ponies in the distance, galloping toward a pole corral with a girl wrangler close behind. "That must be Ring Lake Ranch," she shouted, pointing across one of the lakes to a collection of log cabins dotting a steep hillside that was dwarfed from above by tree-covered mountains with glaciers shining on their summits.

Ed had heard of Ring Lake Ranch, an ecumenical retreat center, from the Episcopal minister at the suburban church where he was rector's warden. "It's a great place to get away to for awhile; to leave behind one whole set of concerns and concentrate on another part of yourself," he had said, knowing Ed had reached a place in his life at which business and social success seemed assured but he sensed something was missing.

"Ring Lake is an ecumenical, sharing community where you can backpack, ride, fish, worship, and three times a week attend seminars on subjects as varied as 'Mysticism and Wholeness,' or a real study of the prophets, or the changing roles of men and women in society and the Church," the rector continued.

Sheila had been skeptical at first. Although a church attender, her involvement was less serious than Ed's. From a childhood of Roman Catholicism to university years of skepticism she had been drawn to her husband's Church because of its attitude toward issues of social justice.

She vaguely wanted to reconcile the religion of her past with her present self, and, besides, she was an ardent mountain climber, her daughter was horse crazy, and her son was fascinated with Indians. So why not?

Usually on hand to greet new arrivals is the Rev. Margaret Kahin, a Methodist minister with a rural parish 70 miles distant in Pavillion, Wyo. Maggie's spiritual journey brought her from Unitarianism to the Episcopal Church before it accepted women priests to the Methodist Church.

A person who loves the Wyoming mountains and is a fine horsewoman, an intellectual, and an able administrator, Maggie purchased Ring Lake Ranch and donated it to an ecumenical board of

which she is executive director. Her vision has molded the ranch into the sharing, caring community it has become.

Assisting her on the entirely volunteer staff are Bill Middenderf, a dedicated Episcopal layman who spends summers at the ranch and winters on Long Island with the Anglican Franciscans at Little Portion Friary, and Dan MacNally, a Roman Catholic who is associate director and, with his wife, Jean, takes charge of the day-to-day details of living at Ring Lake.

Supporting the administrative staff are cooks who can bake homemade breads to satisfy guests famished on mountain air and wranglers to take riders on high country trails, instill confidence in the fearful, and share the thrill of seeing bighorn sheep, elk, muledeer, moose, and bald eagles with guests who choose to use the ranch's horses.

All work is shared: kitchen chores, corral work, and cabin cleaning. This not only cuts the cost of a stay at Ring Lake in half as compared to a dude ranch, but it reinforces the sense of shared life and community that so characterizes Ring Lake.

Guests live in comfortable log cabins with secluded porches that command views of lake and glacier as well as the salmon-and-beige badlands that form the foothills to the Absaroka Range.

One focal point of the community is a living room lodge with a huge fireplace where such seminar leaders as Professor Kenneth Burton, Episcopal chaplain of Colorado College; Professor Richard R. Niebuhr, Harvard Divinity School; and Professor Gene Tucker, Candler Divinity School at Emory University, lead discussions on such subjects as "Wilderness as an Invitation to Contemplation," "God as Wilderness," and "Creative Imagination."

A small chapel with a rough-hewn altar invites guests and staff alike to come in for a few minutes of contemplation. Looking beyond the altar, the worshiper can see the distant Absarokas framed in the branches of a nearby juniper tree.

God's presence is close in His creation.

Kenneth Burton says, "Here you will find mostly mainstream Christendom, contemporary seekers, people who are ecumenical, tolerant of the opinions of others, politically and theologically, and who share a common joy in entering this place where no television or radio intrudes and where the world recedes, revealing a world just as real and just as compelling."

Ed and Sheila were seekers without a clear idea of what they were looking for, but as they started down that rocky road again toward Route 287 and I-80 on their homeward journey, each member of the family carried home something new.

Ed found that his church membership was far more than a community service. He discovered while at Ring Lake an unsuspected commitment within himself to Christ's Church that gave new meaning to all he was traveling back to.

Sheila found that instead of leaving one Church and joining another she had always been part of "one catholic and apostolic Church." Through friendships with Roman Catholics and Protestant fundamentalists at Ring Lake she felt a wholeness of her past and present where before she had felt split and fractured.

Susan took home the memory of one pony friend who had taken her on miles of mountain rides.

Tim would never forget the Arapahoe Powwow at nearby Ethete, and in his mind the dancing and drums would always be a part of his time at Ring Lake. His idea of God was expanded.

Ring Lake. Retreat? Religious community? Vacation?

It is none of these but all of them. Ring Lake is an experience of community where seekers can find renewal and wholeness in a wilderness experience.

—Sylvia Wardenberg Crouter,
Member of Ring Lake Ranch board

For more information, write or call the Rev. Margaret Kahin, Box 666, Dubois, Wyo. 82513, (307) 455-2531.



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