

Title: *The Episcopalian*, 1977

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THE Episcopalian

Unity movement celebrates anniversary

This year marks the 50th anniversary of the ecumenical faith and order movement which started at a meeting in Lausanne, Switzerland. Bishop Charles H. Brent convinced the Episcopal Church to establish a planning committee, and financier J. P. Morgan provided the funds necessary to bring churchmen together to work toward agreement on matters of faith and order.

One of the movement's most important milestones was the 1957 meeting in Oberlin, Ohio, at which the National Council of Churches (NCC) decided to initiate faith and order studies. That year also marked the beginning of Roman Catholic participation in the movement.

Among the controversial issues debated over the years are those surrounding the Eucharist. Such diverse religious members as Friends, Roman Catholics, Southern Baptists, and Russian Orthodox signed a 1973 study document detailing 15 points of agreement.

The U.S. civil rights movement in the 1960's led to reflection on theological answers to social and racial questions. In 1975 the National Council's Commission on Faith and Order issued a report on "Points at Issue Between Black and White Theologies."

Over the past few years the Commission has also studied Christian-Jewish relations, the role of women and men in the Church, hunger, and, most recently, human rights. Studies on church unity, "spirituality for ecumenism," and the doctrine of Sun Myung Moon's Unification Church are currently in process.

The 50th anniversary was observed at the recent meeting of NCC's Governing Board in Cincinnati, Ohio.

Protest pipeline

Six Canadian Church bodies, including the Anglican Church of Canada and working cooperatively through Project North, are protesting pipeline development across western Canada from Alaska to the rest of the United States. Project North's coordinator, Hugh McCullum, former editor of *The Canadian Churchman*, and Dr. G. Russell Hatton of the Anglican Church of Canada presented the group's call for an open-ended moratorium on the proposed construction at a hearing before the President's Council on Environmental Quality.

The inter-Church group has asked for a moratorium on major resource development projects in northern Canada until certain conditions are met: settlement of land claims, formulation of policy on native programs for regional economic development, adequate environmental safeguards, and study and development of a rational energy policy.

The American Episcopal Church addressed a portion of this problem when General Convention passed a resolution supporting Canadian Church efforts to settle Dene Indian land claims before development of the MacKenzie district, a possible pipeline route.



Parish has "moving" experience

If your congregation needs a new building but is heavily in debt and has a tiny annual budget, what do you do?

Christ the King Episcopal Church, Fort Worth, Texas, found a novel solution: it bought an abandoned Methodist church and moved it to its own site.

"Our small facility sat back on a slope near a golf course and looked more like a bowling alley or a Kinney shoe store. To be quite honest, we needed something to give our church identity," says the Rev. M. Gayland Pool, rector.

No one could possibly mistake the parish's new building for a bowling alley—or even for a new building. It's a 70-year-old church, built to serve a Methodist congregation in the once-thriving community of Buckner, about 50 miles away. After being officially abandoned, it was used as a hay barn.

A parishioner, Mrs. Robert P. Frye, thought that finding an old, unused church might solve the parish's need for space. Ronald Thomason, Texas State Artist for 1973-1974, remembered the old church in Buckner which he had once painted. The church's search committee liked the old building's good lines, which it called "carpenter-country Gothic," and the owner was willing to sell it for \$700. Then came the problem of moving the building to Fort Worth. With the expertise of house mover H. D. Snow and the help of the National Guard, the church was cut into five pieces in December, 1975, and hauled to Fort Worth where it was reassembled in time for a

New Year's Eve celebration.

Now the long process of restoration is finished through the efforts and donations of many people—parishioners and non-parishioners, Episcopalians, Methodists, Roman Catholics, and others. The original siding and interior walls are freshly painted; the 21 pointed windows have glass from an old department store; wood carving once in a great house in London arches over the altar. The first services were held in the restored building on July 4, 1976.

Another treasure in the "new-old" church is a pipe organ built probably in the 1860's for St. Hedwig's Catholic Church in St. Louis, Mo. It is now the oldest operating pipe organ in Fort Worth though it has been modernized by the addition of electricity. Antique pews from a church in San Antonio are being refinished. Still to come is a new altar; the present one is actually a breakfast table.

Relocating and refurbishing the old church has revitalized the congregation



Right side up again!

of Christ the King. Membership and giving have more than doubled; three services are now held on Sundays instead of two. And special celebrations this year on July 4 will mark the first anniversary of the "new" church building.

—Judith Cadigan

Inside This Issue

READING: People's favorite books, pages 10, 11; lots of book reviews, pages 12, 13; a review of *Star Wars*, page 9; and Daniel Berrigan on his latest book, page 10.

WRITING: John Cogley, Martin Marty, and Church of the Epiphany, San Carlos, Calif., tell what they think of the Episcopal Church, page 15; homosexuality challenges Churches, page 2; and the Presiding Bishop talks about communication, page 7.

AND 'RITHMETIC: "If you have to have it, halve it" should be the watchword in a conservation-conscious Church, Bishop David Cochran suggests, page 6.

Homosexuality challenges Church's teachings

The subject of homosexuality is out of the closet. Ten years ago it was discussed quietly—if at all. Now it is a common, if prickly, agenda item for vestry and deanery meetings and diocesan conventions.

Observers believe homosexuals, homophiles, or gays (the terms are synonymous with the latter the preferred designation of groups such as Integrity, an organization of homosexual priests and laity) will continue to present religion with one of its most controversial issues.

Study of homosexuality has sometimes led to mutually exclusive positions. For some it only reinforces the traditional stance that homosexuality is a sin and those who adopt this life style are sinners. Those espousing this position cite 11 verses in the Old and New Testaments, one of which calls for the death penalty for homosexuals.

Others tend to question whether the sexual orientation toward persons of the same sex is a matter of choice. Reporter Kenneth A. Briggs, writing recently in the *New York Times*, says, "The most striking trend is for these studies to result in denominational statements that urge stronger support for civil rights for homosexuals."

This was certainly true of the Episcopal Church's Joint Commission on the Church in Human Affairs studies, which resulted in five resolutions that the Minnesota General Convention approved. One of these specifically states that homosexuals "are entitled to equal protection of the laws with all other citizens."

Nowhere were the lines of battle more clearly drawn than in Dade County, Fla., where TV personality Anita Bryant turned efforts to repeal a local civil-rights-for-homosexuals ordinance into a holy war. "This is not my battle. It's God's battle," she said. Bryant, a born-again Christian, poured a tremendous amount of time, energy, and rhetoric into her Save Our Children, Inc., campaign. After a victory in Dade County she promised to continue the campaign nationwide.

Some churchpeople don't believe the Bible offers such a firm argument against homosexuality. Some modern Bible scholars contend that St. Paul's attacks are more against pagan worship than homosexuality and that the Sodom and Gomorrah story in Genesis may speak more to inhospitality than to homosexuality. Others point out that the Holiness Code of Leviticus, which calls for death for homosexuals, also calls for death for

those who curse their parents.

The Rev. G. William Sheek, the National Council of Churches' director of family ministries and human sexuality, recently said, "The Scriptures don't speak of the possibility of a caring homosexual relationship. Often the act of homosexuality is used in the Bible only as an example of exploitive relationships."

The Rev. Malcolm Boyd, an Episcopal priest and an announced homosexual, said in a Philadelphia interview, "I see a great misunderstanding of biblical texts. Such misunderstanding has led to the slaughter of Jews, to pogroms, to the Holocaust." He said Anita Bryant's speeches express the stereotype—"that gays are child molesters, that gays propagandize and go about looking for converts. It's all patently untrue. It's a bit like saying the Jews own all the banks or blacks have smaller brains than whites. . . ."

Boyd represents the most difficult issue for organized religion—the homosexual's place in holy orders. General Convention passed to its new Standing Commission on Human Affairs and Health for further study the question of ordaining homosexuals.

While the United Presbyterian Church, the United Church of Christ, and the American Lutheran Church all have studies underway, the Christian Church (Disciples of Christ) has received a draft report which calls for "inclusion and equal participation in the life, work, and worship of the Church."

Last winter, during the first wave of women's ordinations, Bishop Paul Moore

of New York ordained Ellen Barrett to the priesthood. Barrett, a former Integrity officer, had passed the required psychiatric examination, had high recommendations from General Theological Seminary, and had the approval of New York's diocesan standing committee. Her ordination, however, raised a storm of protest throughout the Church.

The Church must also deal with persons such as Boyd and Integrity president, the Rev. Ronald Wesner, who were both ordained before their sexual orientation was made public.

In a Statement on Sexuality and Christian Faith presented to a Province VIII session of the recent Partners in Mission Consultation, Bishop C. Kilmer Myers of California delineated the dilemma: "I have never during my episcopate ordained an 'avowed' [i.e., 'out-of-the-closet'] homosexual. I have ordained 'in-the-closet' homosexuals. My quandary is this: Given the assurance of general psychic and spiritual health of an aspirant for holy orders, should I consent to the ordination of 'out-of-the-closet' homosexuals? Or should I penalize them for honesty when I consent to the ordination of 'in-the-closet' homosexuals?"

Response from the gathering showed limited support for ordination or licensing of avowed homosexuals. Following a diocesan clergy conference and Executive Council's call for a moratorium on licensing or ordaining homosexuals, Myers decided to defer licensing Barrett as a priest until after the House of Bishops' *Continued on next page*

THE Episcopalian

continuing Forth and The Spirit of Missions An independently-edited, officially sponsored monthly published by The Episcopalian, Inc., upon authority of the General Convention of The Protestant Episcopal Church in the United States of America.

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The Episcopalian, June, 1977
Vol. 142, No. 6

All advertising orders subject to publishers acceptance.

Published monthly by The Episcopalian Inc.,
1930 Chestnut St., Philadelphia, Pa. 19103.
35¢ a copy, \$4 a year; two years \$7. Foreign
postage add \$1 per year. Second class postage
paid at Philadelphia, Pa., and additional mail-
ing offices. ADVERTISING OFFICE: 1930
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ated Church Press, and Religious News Ser-
vice. SUBSCRIPTION ORDERS, CHANGE OF
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THOSE WHO KNEW Canon Gordon E. Gillett during his nine years as Executive Council member or as Dean of St. Paul's Cathedral, Peoria, Ill., or as rector of St. John the Baptist, Sanbornville, N.H., should not be surprised to find him spending part of his retirement on a little-known island in the Caribbean.

St. Barthelemy, its swashbuckling days over, has settled into a pleasant routine of fishing for its livelihood. In Gustavia, the main city and home for most of the island's 2,500 residents, 120-year-old St. Bartholomew's overlooks the harbor. Built of limestone and brick imported from France and lava rock from nearby St. Eustatius, the little church depends on vacationing or retired clergy. Gillett currently serves as its rector pro tem.

—Doreen Daly



The University of the South

seeks a pediatrician, an obstetrician and gynecologist, and surgeon to complete a small group in a rural mountain area.

Emerald-Hodgson Hospital, a division of the university corporation, is a new 35-bed, well equipped and appointed hospital in an Episcopal university town blessed with many year-round cultural, educational and sporting opportunities, including golf, indoor and outdoor tennis, hunting, fishing, and boating.

Drawing area of 30-40,000 population from as far away as 30 miles. Nine M.D.'s present in area and two osteopaths. This is a depressed area so income not comparable to city. This is balanced, however, by lower cost of living and a more leisurely pace. Ideal for specialist wishing to semi-retire.

Malpractice rates still low and carried under mutual state program.

For additional information write: Albert Gooch, University Avenue, Sewanee, Tennessee 37375.

Evangelical and Catholic churchmen hold meetings

Can Episcopal discontent lead to ecumenism? Bishop Stanley Atkins of Eau Claire thinks it's possible. He says, "The day is coming when all orthodox Christians must unite. There is a family resemblance between Christians who accept a fully supernatural gospel whether they are evangelicals or Roman Catholics or Orthodox Catholics or Episcopalians."

Atkins is chairman of the new Evangelical and Catholic Mission (ECM) formed in Chicago last December in reaction to some of General Convention's actions.

ECM's "cornerstones" are "Christian morality, biblical authority, apostolic ministry, and Anglican spirituality." These four topics, covered in some depth, have attracted more than 1,200 persons—including 25 bishops, 15 of whom are diocesans—to the recent regional ECM sessions in Dallas, Texas; New York City; Minneapolis, Minn.; and Portland, Ore. The featured speaker for the Congress was Bishop Michael Marshall of Woolwich, a leader in the English Anglo-Catholic revival movement.

Atkins is also working for unity among dissenters. He is both ECM chairman and leader of the Coalition for the Apostolic Ministry (CAM). Recent reports indicate a merger in the near future; both groups have named committees to work on details.

ECM includes, among others, Bishops A. Donald Davies, Robert Terwilliger, William Folwell, Charles Gaskell, Albert Hilstead, Addison Hosea, and Victor Rivera. Several of these men have recently reaffirmed their intention to work for change within the Episcopal Church structure.

In an open letter to the Diocese of Central Florida, Folwell said: "We will not leave the Church for it is the Church we love and in which we have lived and grown in Christ. The Church is in conflict and strife and, we believe, in error. But it is no time to leave her."

Atkins believes not only in educating churchpeople "to recognize the symptoms of humanism and secularism which have invaded the Church," but also in taking political action. "The elected bodies of the Episcopal Church on the whole

are now in the hands of the liberals. We are attempting to teach our people to vote," he said in an interview with Religious News Service.

But another faction, now led by Bishop Albert A. Chambers, retired Diocesan of Springfield, has already established a diocese outside the Episcopal Church. Chambers, who succeeded Canon Albert J. DuBois as president of Anglicans United, is "visiting bishop" for the Diocese of the Holy Trinity, formed this spring in Los Angeles. In that role he took part in forming a diocese composed of parishes and priests from California, Nevada, and Colorado, despite requests that he not do so by Bishop Robert C. Rusack of Los Angeles and that diocese's standing committee.

Chambers claims some 30 congregations for the Diocese of the Holy Trinity although only the California parishes of St. Mary of the Angels, Hollywood; Our Saviour, Los Angeles; St. Matthias, Sun Valley; Holy Apostles, Glendale, as well as St. Mary's, Denver, Colo., and St. Christopher's, Boulder City, Nev., have been identified. Two new parishes in the Los Angeles area, St. Michael's and St. Theresa's, are also part of the new diocese.

Chambers, who expects the new diocese to elect its own bishop from among its 16 member priests, in the meantime has confirmed about 100 persons. He admits he "may have bent a canon" but says his conscience "is as clear as a bell" and sees no reason to resign from the House of Bishops.

A third group, which also appears to be moving in the direction of a separate organization, is the Fellowship of Concerned Churchmen (FCC), which includes a number of church publications, lay organizations, and the traditional American Church Union (ACU). The FCC is sponsoring a well-publicized conference September 14-16 in St. Louis. According to the advertisements, the meeting's aim is "to continue the Catholic and Apostolic faith of Episcopalians in America and to establish a church structure to that end."

—Janette Pierce



FINALE OF THE EPISCOPAL CHURCH'S three-day hunger committee meeting in Washington, D.C., was an hour-long session with Agriculture Secretary Robert Bergland. After seeing a number of Episcopal legislators and other influential members of Congress, the group spoke with Bergland, an active Lutheran layman who sees his work in government as ministry. The visitors agreed with the Secretary on the need for a grain reserve, for elimination of purchase requirements in the revised food stamp program, and for reservation Indians to have the choice of either stamps or commodities since many live many miles from a store.

Bergland (right), wearing the Church's hunger campaign lapel button, chats with (left to right) the Rev. Fletcher Lowe, committee chairman; Mrs. John Kulbitski, committee member; Dr. Pat Kutzner, editor of *Hunger Notes*; the Rev. Thomas Pollock, Diocese of Washington hunger chairman and member of the Interreligious Task Force; and Betty Weeth, national committee member.

VIM calls for funding proposals

The Case Committee of the Episcopal Church's Venture in Mission program has invited dioceses, groups, and individuals to submit proposed projects for funding, according to Bishop Richard Millard, program coordinator.

The Case Committee, which will receive and evaluate the proposed projects in the multi-million dollar fund-raising and renewal program, has set an August 1 deadline for receiving the proposal forms. Millard said the August 1 date "is important in order that we can put together the proposed project list to start the Challenge Gifts phase of the program by Oct. 1, 1977," and pointed out that even though full information may not be available by that date, the forms should be filed with as much information as possible and with an attached letter indicating when the remainder of the material will be sent.

"The Church is in the midst of a Venture in Mission program which includes renewal and commitment at every level

of its life," Millard said. "It is assumed that project proposals, whether they are on the diocesan or national level, will bear a relationship to the mission opportunities that have been identified during the renewal and commitment process."

The Case Committee, chaired by Pamela Chinnis of Alexandria, Va., will list the proposed national projects in a booklet, *The Prospectus*.

Program proposal forms are available from Bishop Millard's office at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

—Diocesan Press Service

To see ourselves...

Partners at the Mid-Atlantic Partners in Mission Consultation said the structures of the Episcopal Church remind them of the Oodlum bird: "a bird that goes round and round in ever decreasing circles, finally disappearing down its own throat."

—From *The Eastern Shore Churchman*

APSO uses mythical city to discuss urban ills

Appalachia City, a hypothetical, medium-sized urban area like many of those that dot the Appalachian region from Georgia to New York, was the focus of a conference on urban concerns which APSO (Appalachian Peoples Service Organization) sponsored in Pittsburgh this spring.

White hill people have been in the cities since a post-World War I migration. The first wave of urban in-migration contained skilled craftspeople who tended to prosper and move up the economic ladder, but more recent arrivals—black, Spanish-speaking, and Asian—have tended to remain at the poverty level, and the conference addressed their plight.

Conference planners made maps and brochures so Appalachia City seemed real. Participants soon became familiar with the rejuvenated downtown area where urban redevelopment had displaced many poor families and with the Knapptown section of decaying private housing and public projects where most of the migrants had settled.

Participants even learned about the three Episcopal parishes: St. John's,

downtown, with a commuter congregation unrelated to its present community; All Souls', Knapptown's struggling mission; and Redeemer, the parish of the affluent 1950's now faced with pressures of a changing population.

It was all familiar territory to the participants who spent two days in the struggle to identify problems residents face: housing, schools, welfare services, health care, and the criminal justice system.

Each group addressed a particular problem area; tried to discover what forces are involved in maintaining the status quo; who benefits from the present situation; what forces press for change; what the future holds if present trends are not halted or reversed; and what moral or ethical considerations are involved.

Then each group visited persons or agencies in its interest area in the Pittsburgh community. The housing group rode through the city and visited the Urban League program housing officer. The education group visited a model public school and a drug rehabilitation program, and the health group went to a community-based health center and a

free health clinic housed in a church building. Others talked with a city magistrate, a criminal court judge, and the captain of a police precinct. The welfare group visited a publicly funded work-incentive job placement program.

All found their abstract concerns borne out by what they saw. Many found the situation worse than they expected.

Throughout the conference the Church was viewed as a bearer of hope and a force to help people control their own lives. Choice is a rare opportunity

Homosexuality

fall meeting.

Barrett lives, studies, and works in Berkeley, across the bay from San Francisco where homosexuals are so numerous that San Francisco's school board has unanimously agreed to add the study of homosexual life styles to its education curriculum.

The problems will not be settled easily. National statistics show that one person in 10 is homosexual, and few question that a similar ratio holds true for ordained persons.

for most urban poor, conference members found.

Suffragan Bishop William Cox of Maryland, APSO's president, and the Rev. Morris Hollenbaugh of Hamilton, Ohio, head of APSO's urban group, attended the conference. The Rev. Charles Wilson is staff person for APSO North; his headquarters are in Bethlehem, Pa.

APSO is an Episcopal coalition of dioceses from Atlanta to Albany which work together to aid the urban and rural poor of the greater Appalachian region.

Continued from page 2

Change, if it comes, will come slowly and with pain for the Church and for individuals who feel strongly either way. Some churchmembers acknowledge that one reason homosexuals are considered outcasts is the Church's traditional teaching on the subject. Anglican Bishop John Yates of Gloucester, England, feels this attitude may need to be reexamined. "We live in the 20th century, and new insights might allow or compel us to examine this tradition if we are to receive the truth."

—Janette Pierce



What you should know about Life Insurance

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

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

Q. Why would life insurance be a preferred way of planning for my child's education?

A. Life insurance helps with the two fold problem involved in assuring educational funds for children. If you live, you need cash available to supplement whatever funds you can pay from your then current income plus any income your child may be able to earn. If you do not live to see your child through college, then an even greater amount is often needed from life insurance because your income will be unavailable.

There are several ways to accumulate the necessary educational fund. Some methods simply involve a program of saving until the amount needed is achieved. Through life insurance, however, you assure that the educational fund will be achieved in case you don't live to save this amount, then you proceed to set aside payments in a systematic, regular manner.

Q. On whose life should a policy for college funds be purchased?

A. If in good health and otherwise insurable, the income earning father and/or mother should be the insured person. This will assure that the funds will be there even if the principal income of the family is cut off by death, or even disability. Where both parents are employed, the importance of each salary should be recognized and insurance should be in force on each parent. While there are good reasons for purchasing insurance on a child's life, it is not usually considered best to place the insurance for educational funds on the child.

Have you a question?
Send it today to:

Mr. Charles Dockendorff
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800 Second Ave., New York, N.Y. 10017

Switchboard

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

DAUGHTERS AND DEBATE: TWO VIEWS OF SERVICE

Surely you jest when you print in My Turn Now (May issue) by Maxine Turner, a Daughter of the King, that the Daughters in the Diocese of Atlanta have adopted as their symbol "the girl in the apron." Utter nonsense. All right for those who want to bury themselves alive, but please don't ask others to take such a backward step.

Women have been submissive for centuries and now have begun to breathe the freedom [that is] rightfully theirs. It seems a pity for the Daughters of the Diocese of Atlanta to subscribe to such a symbol of submission. I am shocked. I've been a member of the Daughters of the King for over 40 years.

Eleanor J. Hutcheson
Sarasota, Fla.

An article in My Turn Now raised some serious questions about the Order of the Daughters of the King. Alarmed by what she considered a retreat from responsibility of Daughters of the King in the Diocese of Atlanta, Maxine Turner made some statements that deserve a response.

She is offended by the use of a picture of a girl in an apron, drawn by Jane Kenimer for Junior Daughters of the King, and attributes use of the picture to an endorsement of the philosophy of "Total Woman" and "Fascinating Womanhood" and a proclamation of submissiveness to priest and husband.

Has Maxine Turner forgotten that Jesus Christ Himself donned the equivalent of an apron to wash the feet of His disciples? There is nothing wrong with portraying a Junior Daughter in an apron. What is wrong is to read into it a negation of the 20th century insights into the place and rights of women in the home, the Church, and the community.

The two rules of the Order are to pray and to serve daily. There are undoubtedly members of the Order who see their role in life as helpmeet at home and at Church. But there are large numbers who see their rules of prayer and service applicable in greater depth on a much larger scale, who are chalice bearers, lay readers, members of vestries, delegates to diocesan and national convention, and who carry their service into the community, the nation, and the world, supporting that life of service with a developing life of prayer.

The key word is service, which most emphatically is not synonymous with submissiveness.

To interpret the motto of the Order,

Magnanimitur Crucem Sustine, as "Bear your cross bravely" is to betray a misunderstanding of the Latin words and to belittle the fact of Jesus' death and resurrection. Personally, I have never been quite comfortable with the interpretation in our handbook, "With lofty minds uphold the Cross," but at least it comes closer to the meaning than that which Maxine Turner read into it. The key portion of *magnanimitur* is *animitur*, that which animates us—mind, heart, and soul or spirit.

Barbara A. Merrick
National President
Order of the Daughters of the King

A RELIGIOUS IS A RELIGIOUS

I want to protest part of the article "Prayer Book group named" in the April issue.

In your listing under "Laity" you name Sister Mary Joan. A sister is not laity; she is a religious.

Virginia M. Thompson
Baltimore, Md.

ED. NOTE: Most members of religious orders are not ordained clergy; those who aren't are, technically, laity.

FBI INVESTIGATION: MOTIVE OR METHOD?

In the April issue, Bishop Paul Moore is quoted as objecting to the FBI investigation of the FALN links to the Church's offices in New York, calling it "interference with the Church's business."

Even though I am a Republican, I cannot accept the attempted assassination of Harry Truman as "Church business." The FALN is the Puerto Rican Communist power structure, and the effort to shoot President Truman was one of its projects. It has recently been involved in more successful murderous attacks upon the American people through bombings and other terrorism. It appears some employees of the Episcopal Church [may be] involved with this group or [may be] attempting to cover up for them. If Bishop Moore is afraid of an FBI investigation, may we ask why?

John M. Whitmore
Charlotte Harbor, Fla.

THE MIRACLE OF FAITH

I live near Shamokin [and] have encountered many of the pilgrims who

have gone to see this thing. [See "Image in altar cloth brings visitors to parish," June issue.]

In the Gospel portion for the Second Sunday of Easter (John 21:19-31) we have the post-Resurrection meeting of Thomas and Jesus. The Word, to Thomas, about seeing and believing is clear—belief may well follow from seeing, yet seeing is not a requirement for belief.

Surely the events in Shamokin are an occasion for the strengthening of many. But some quite baldly question the faith of those who go to Shamokin and do not see the image. How much more positive and helpful it would be if those who have seen would, by the content of their lives, help others to grow in knowledge and grace. And it would be even more beneficial and positive if those who call themselves Christians would look on the faces of those around them and find there a vision of the Risen One!

Richard H. Lewis
Ashland, Pa.

WRONG MESSAGE, WRONG MESSENGER?

I read with interest in the April and May issues the expanded story by Gloria L. Cushing of the intended sacrifice by Abraham of his son Isaac.

The usual interpretation is Abraham was so obedient to God's command that he would even kill his own son as a sacrifice on the altar. Even in the New Testament, James (2:21) considers this to be an act of faith on Abraham's part. I think a reinterpretation is in order.

We must consider this act in the light of the circumstances under which Abraham lived. The people of Israel were surrounded by idolatrous tribes, some of which practiced human sacrifices (worship of Baal). I have come to think that Abraham truly heard God only in the command: "Do not lay your hand upon the lad"; before that he was influenced by the customs of heathen tribes around him. Even today we sometimes read of people who have killed; when asked why, they say God commanded them to do it. We must be careful that the voice we hear is truly the voice of God. Even one of God's chosen people may hear the wrong message.

John L. Rodda
Palmerton, Pa.

FIRST COFFEE, NOW KNIGHTS

Due to the shortage of available Knights in Armor and tempters, etc., it is necessary for us to cancel the performance of *Murder in the Cathedral*.

—St. Paul's Newsletter, Rochester, N.Y.

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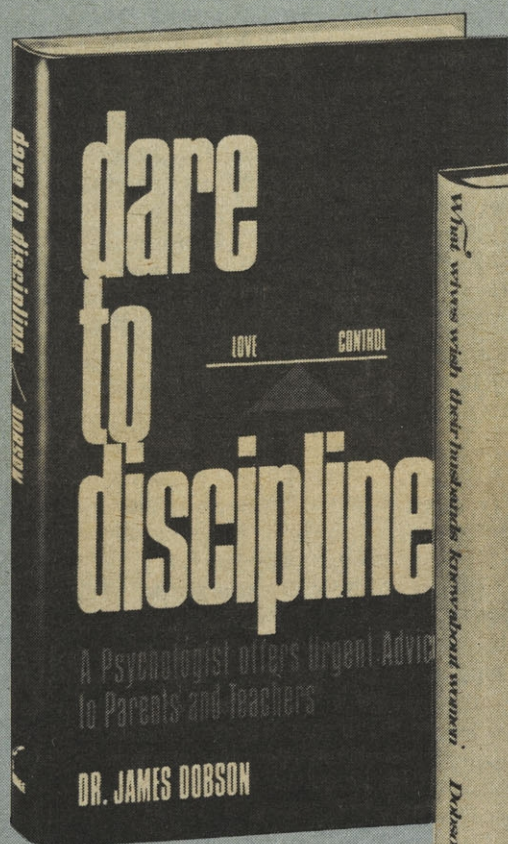
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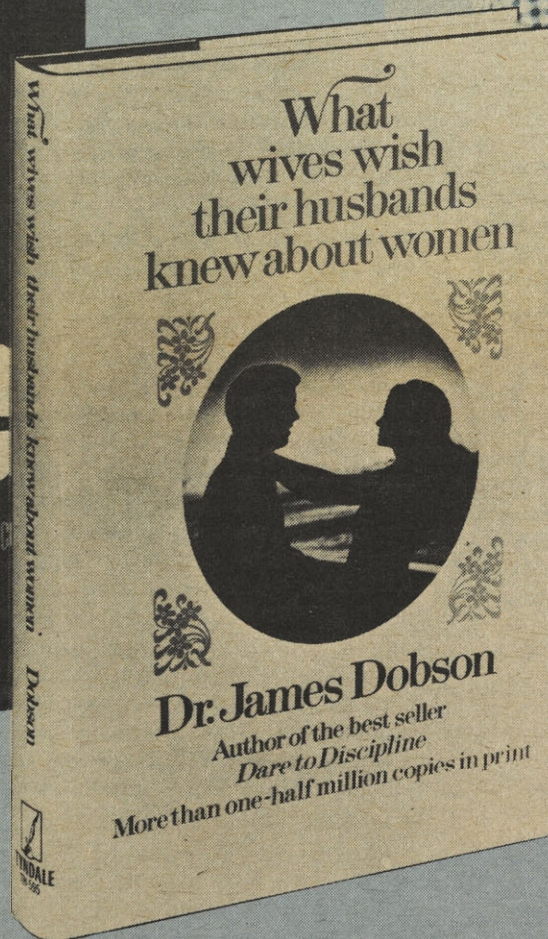
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Dr. Dobson is Associate Clinical Professor of Pediatrics at the University of Southern California, School of Medicine, and serves in the Division of Medical Genetics for Childrens Hospital of Los Angeles.

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Can Jimmy Carter save the Church?

It seems unlikely. But he is giving it an honest try.

Not that he had the Episcopal Church specifically in mind when he proposed his energy program, but we Episcopalians—as Episcopalians and in the way we do business—are among the prime offenders. We are guilty in myriad ways.

Look at General Convention. Has anyone dared to calculate the cost—time, energy, and money—of putting on that great circus? As a legislative body it must be among the world's most cumbersome. In spite of its moments of grandeur and

between General Convention. The House tries to do its important work in a week's time, in a setting which offers some recreation and a chance to get to know one another outside the arena of debate. But has anyone dared to calculate what a meeting of 150 bishops, and some wives, at a resort will cost the Church and the bishops personally? Travel pools will help defray the cost, but I personally find it difficult to justify (or to find) what it would cost me to attend whether the money comes from personal or diocesan budgets or from discretionary funds.

My Turn Now

by David R. Cochran
Bishop of Alaska

of fun, is it worth it? Can it be justified in a world which is fast blowing its inheritance from the Father and in which a majority of its inhabitants are starving and oppressed?

Surely there must be a better way of doing the Church's business. A way that is not so conspicuously wasteful of our resources, human and physical. Something simpler. And smaller. Something that might speak good news to the hungry and oppressed and to all those who have not really heard the Good News in our words because of what they see in the style of our lives.

General Convention has tried and failed repeatedly to reform itself, to cut down on its membership. Instead we have added more members. And a permanent office of the Convention Manager. (Convention Manager? The pilgrim people, following the pillar of fire by night and the pillar of cloud by day, needing a Convention Manager? I've just returned from a Partners in Mission Consultation at which we heard Bishop David Gitari of Kenya speak about the fastest growing Church in the Anglican Communion, a Church nurtured in martyrdoms and fed by the preaching of Jesus Christ and Him crucified, and where confirmations average 300-400 at each of his visitations. I wonder if the Church in Kenya has a Convention Manager?)

Then look at the House of Bishops, which has annual meetings in the years

Often these meetings have been held in settings that reflect a life style that some of us feel is at variance with what the Church's bishops should be saying and doing (see the Prayer Book, page 555, or the Proposed Prayer Book, pages 517 and 518). This September the House will meet at a Florida resort where we will have swimming pools as well as the beach, a golf course and tennis courts. We are assured the off-season rates are a bargain. Sounds great, and the colorful brochure makes it look great.

Though it may sound unworthy to be concerned about outward appearances, I believe in Marshall McLuhan's dictum, "the medium is the message." The House of Bishops will have difficult decisions to make and presumably some important messages to communicate. But I expect the message the media will communicate will be, first of all, the medium: the princes of the Church and their ladies relaxing on the beaches of Florida.

At a meeting of the bishops at a resort some years ago, one brave bishop brought his sleeping bag and bedded down in a nearby church. His witness has apparently gone unheeded.

What about provinces, dioceses, and parishes? I suspect we all could cite innumerable examples of conspicuous waste. I could list some from my own diocese.

Episcopalians at every level of church life display a style of living that at the

least presents obstacles to the hearing of the Gospel we proclaim. I say "at the least" for the moral and spiritual dimensions to this problem go deeper. The Province VIII Partners in Mission Consultation said: "As stewards of God's creation, the members of the Church individually and corporately must set an example in the rejection of a wasteful life style, both in production and consumption, in order to conserve and share our natural resources at home and abroad; and be prepared to make sacrifices for the common good of mankind." Whether we personally live the life style under question, we are members of a Church that is notoriously at fault.

I want to suggest a couple of guidelines that may help us move in the direction toward which Mr. Carter points.

● **First, keep it simple.** As a principle to follow in planning any event in the life of the Church—from a parish or diocesan gathering to a General Convention. This would help us cut deeply into both the image and the reality of unnecessary richness. Simplicity does not necessarily mean doing away with great occasions like a festival Eucharist or a diocesan convention banquet. It may mean doing away with programs handsomely printed in two colors or boutonnieres for the ushers or a paid brass choir.

Simplicity is one of the more graceful virtues. It is an appealing and becoming dress for Christians in any age. With it St. Francis brought renewal to the power- and pageant-corrupted Church of the Middle Ages.

● **If you have to have it, halve it.** Let's first ask, is this trip necessary? Is this meeting an essential part of our parish (diocesan, national) work? Is there another, less expensive, way to accomplish much the same result? If our answer is still, "Yes, we have to have it," then ask, "Can we halve it?" Can we cut in two—significantly reduce—the number of people, the number of meetings, and/or time and energy involved?

At General Convention, a House of Deputies half the present size could do the necessary work far more efficiently and clearly and without jeopardizing diocesan input. If we cannot legislate that reduction, can some of us begin to do it voluntarily?

Do we really need all 114 diocesan bishops at interim meetings of the House of Bishops? If it is said that having all of us there insures the catholicity and wisdom of our decisions, I would counter by suggesting it may only compound our various whims, prejudices, and assorted obfuscations! How could such a halving be accomplished? This year Alabama goes, Alaska stays home, Albany goes,

Arizona stays. . . . Next time it can be reversed—with adjustments for bishops who have essential assignments.

Even Lambeth. The Lambeth Conference has grown from a modest assembly of 76 bishops from all over the Anglican Communion in 1867 to a great assembly of well over 300 bishops in 1968. That was an impressive demonstration of the multi-racial, international communion Anglicanism has grown into. But need we demonstrate it again in such numbers and at such cost?

I was delighted to learn the Archbishop of Canterbury has decided the 1978 Lambeth Conference will be held in the somewhat spartan facilities of a university campus with only diocesan bishops invited. But even then it will be an unwieldy and costly gathering. Is it really necessary, or desirable, that all diocesan bishops of the Episcopal Church attend? What about halving the number as in my suggestion for the House of Bishops? While it would bring personal disappointment to some, it would hardly be a setback for the Lord's work.

I wish the Church at large might follow the example of Coalition-14, which has moved away from a hotel to a retreat center and next year will meet in the inexpensive but adequate facilities of Cook Christian Training School.

Should we impose a tax on a time/energy/money guzzling church activity, such as Mr. Carter would impose on a gas guzzling car? If a diocese wishes to continue to hold its conventions in the luxury setting and with the numbers to which it is accustomed, then let it be taxed in proportion to how it exceeds some recognized standard of simplicity, the tax going to the Presiding Bishop's Fund for World Relief! If an agency of the national Church calls an unnecessary meeting, let it pay a tax to the Coalition for Human Need. If the Coalition for Human Need sends its staff too many miles to too many meetings, let it give a tithe of its program fund to the Anglican Fellowship of Prayer. Conversely, if a diocese/parish/agency falls below its maximum allowance of time/energy/money consumption, it will receive a rebate to help expand its program!

But I jest, and this is not a jesting matter. This is a serious goal: to bring about a simpler, less-expensive, and less-wasteful life style as churchmembers, individually and corporately. It is serious because our credibility as Christ's faithful soldiers and servants is at stake.

I believe this goal can be realized without putting a tax on our sins of waste. Taking an honest look at our stewardship of time/energy/money in the Church and assessing our priorities in the light of the Gospel ought to be enough incentive. But thank you, Mr. President, for giving us a shove in the right direction!

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PB'S OPEN LETTER

by John M. Allin

'We are all communicators'

The Christian Church is not a perfect institution. Because it is faced with the impossibly high calling of proclaiming the Good News to all persons, it frequently misses the mark.

The American news gathering and disseminating system—we call it the media—is not a perfect institution, either. I am convinced, however, that most newsmen (at least of the ones I know) are trying their best to do an accurate and fair job of keeping people aware of the world in which we live.

When an imperfection in the Church's life and work shows up, it is often seen as news by the media. This is understandable although many churchpeople wonder why the media doesn't report more church "success stories" and fewer signs of shortcomings. I guess it boils down to the old truth that 200 houses in a city that fail to burn to the ground are not news whereas the one that does burn is.

I have come to the conclusion that if our goal is to have the Church as a part of the mainstream of life, we are going to have to be content to receive the same treatment from the media that is accorded other institutions of society. This means we are going to have to get used to seeing things we might call "bad news" reported through the public press. Because that public press isn't perfect, our best hope is whenever this reporting is done, it will be done in an accurate and fair manner. God deliver us from being at the mercy of the occasional anti-Christian reporter-bigot! And may the same deliverance be provided good reporters from bigots who lay claim to the authority of religion.

That's the way the situation is regarding the Church and the media. It's a situation, however, that leaves us with

some things we can do to put this press coverage into perspective.

1. We individual Christians can sharpen our ability and renew our vocation as communicators of the Good News of Christ. If the only way the world is to hear about the Christian Church is via the public media, we are in a sorry state. But if the reader of those news stories about the Church has had some prior word from his Christian friends and neighbors, a different impression might be made. The

Christian people of this land could be its best communications network.

2. We can renew our efforts to help the news gatherers of the public media with their tasks. Reporters who know nothing about the Church are often assigned to cover church events or to follow through on church stories. Sometimes they do a poor job because the Church has failed to give them the facts in a clear and sensible manner. While avoiding the sham of trying to turn public media reporters into church public relations persons, we can make certain those reporters know all they need to know to write a certain story. We should not be intimidated by the press, but we should cooperate with it. If we cannot tell our story in such a manner that an alert newsmen of above average intelligence will understand it, we are in sorry shape indeed as communicators of the Word.

3. So we can be adequate sharers of

the Word and of the Church through which that Word is proclaimed, we can take advantage of several opportunities to become better informed. You are now reading *The Episcopalian*, and if you are a regular reader, you have taken an important step in becoming an informed member of your Church. Your diocese may also publish a newspaper, and your parish may provide a newsletter or bulletin which you should also read. And there are several general church publications and radio and television programs designed to help you be a good communicator and an informed churchperson.

Communication is at the heart of Christianity. We have received Good News, and we are to share it with others. If we let others do our communicating for us, we are not fulfilling our Christian obligation.

Communication is a task in which I am constantly engaged. I invite you to join me.

Read this and cry.

Froilan lives in the highlands of Guatemala in a one-room hut with dirt floors and no sanitary facilities. Labor there is so cheap that, for men like Froilan's father, hard work and long hours still mean a life of poverty. But now life is changing for Froilan.



Her name? We don't know. We found her wandering the streets of a large South American city. Her mother is a beggar. What will become of this little girl? No one knows. In her country, she's just one of thousands doomed to poverty.



The world is full of children like these who desperately need someone to care, like the family who sponsors Froilan.

It costs them \$15 a month, and it gives Froilan so very much. Now he eats regularly. He gets medical care. He goes to school. Froilan writes to his sponsors and they write to him. They share something very special.

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Take this opportunity to "meet" a child who needs your help. Somewhere in the world, there's a suffering child who will share something very special with you. Love.

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West Virginia celebrates 100 years

Over 1,000 Episcopalians from all over the state of West Virginia converged on Charleston May 5-8 to take part in the diocese's centennial celebration. At the same time the diocese held its 100th annual convention at Charleston's Civic Center.

Bishop Robert P. Atkinson of West Virginia presided over the convention, which represents the diocese's 85 parishes and missions and over 18,000 parishioners. Ceremonies included dedication of a "portable chapel" and a chancel drama of West Virginia's 100 years of history.

Bishop Robert B. Hall of Virginia, West Virginia's mother diocese, was among the visiting speakers and guests, as were the Lord Bishop of London, Dr. Gerald Ellison, representing the diocese which had ties with the Virginia Colony when it was first founded at Jamestown in 1607, and Bishop Yohana Madinda of the Diocese of Central Tanganyika in Tanzania, East Africa, which has a companion relationship with West Virginia. Presiding Bishop John Allin and retired Bishop Wilburn Campbell of West Virginia also attended.

IN THE DIOCESES

ILLINOIS—The campus of Illinois State University at Normal was the site of a week-long series of programs focusing on global hunger. The Rev. Stephen Brannon, Episcopal campus minister, was one of the planners of the "Strategies for Survival" event which 10 campus organizations sponsored.

NEVADA—The Episcopal Sisters of Charity have agreed to purchase the former Boulder City Hospital for a convent and retreat center. The two-acre site overlooking Lake Meade is valued at more than \$600,000 but was offered to the sisters for \$175,000. Approximately \$100,000 more will be spent to renovate three of the four wings and to convert the former operating and X-ray rooms into a chapel seating 150 persons.

LONG ISLAND—Young people from 35 parishes joined a May 21 pilgrimage/walkathon to present soon-to-be Diocesan Bishop Robert C. Witcher with pledges for Episcopal Charities. The nine-mile walk went from St. Gabriel's, Hollis, to the Cathedral of the Incarnation, Garden City.

CHICAGO—The third season of Summerfest on the Diocesan Center plaza includes weekly noon-time artistic performances. During June, July, and August lunchtime audiences can enjoy jazz; bells, bagpipes, and brass; theater music; gospel music; Spanish music and dance; African dance; puppets and mime.

CENTRAL NEW YORK—The Rev. Beverly Messenger-Harris has been called to be rector of Gethsemane Church, Sherrill.

MILWAUKEE—A Three Saints Festival, held in May at Racine's DeKoven Foundation, honored three pioneer missionaries—James

DeKoven, Jackson Kemper, and James Lloyd Breck. Dean James Carroll of St. James' Cathedral, Chicago, preached at the Solemn Evensong.

NORTH CAROLINA—This diocese plans a special meeting to elect a bishop coadjutor. The present proposal is for the 162nd diocesan convention to adjourn until May, 1978, at which time its sole item of business will be election of Bishop Thomas A. Fraser's successor.

ARKANSAS—Bishop Christoph Keller has named the Rev. Warren E. Crews, assistant rector of Holy Cross Parish, West Memphis, and headmaster of Holy Cross School, to be canon to the ordinary.

CENTRAL NEW YORK—Dean Urban Holmes, III, dean of the School of Theology of the University of the South, Sewanee, Tenn., was a special guest at the diocese's Lay Theological Program's grand finale in June. The two-year program which the Rev. Richard A. Clay led was based on Holmes' book, *To Speak of God*, and was aimed at creating a theologically literate laity.

NEWARK—Bishops George Rath and John Spong will preside at the service of completion for the Rev. Katrina Swanson, who, with her husband George, has moved to this diocese. The date is July 29, the third anniversary of the Philadelphia ceremony in which Swanson was originally ordained.

SOUTHWESTERN VIRGINIA—A companion-diocese relationship with the Diocese of Bradford is being arranged. The Rev. Keith Potter, a vicar in the Yorkshire diocese, has been named correspondent by Bradford's Bishop Ross S. Hook. MRI chairman Dennis Case

of Staunton, Va., is already in correspondence with his English counterpart concerning program possibilities.

PENNSYLVANIA—Arson is suspected in the fire that damaged the altar of St. Peter's Church, Philadelphia, where many Revolutionary patriots worshiped. Rector Lee Richards is collecting funds for repairs. The incident may cause reassessment of the historic church's "open door" policy.

WESTERN MASSACHUSETTS—John H. Farquharson, formerly assistant to the bishop for administration in the Diocese of Massachusetts, has assumed a similar post in this diocese. He has been a General Convention deputy and is presently a member of that body's Structure Committee.

WASHINGTON—June 18 was the date chosen to honor the ministries of retiring Diocesan Bishop William Creighton and of his wife, Marie Louise. The diocese gathered at the National Cathedral for morning services followed by a picnic on the Cathedral's grounds.

SOUTHERN VIRGINIA—The Scope Convention Center in Nor-

folk was the location of the Festival of Recommitment held early in June. More than 14,200 hand-addressed invitations went out for the day-long event.

OHIO—A special service of ordinations to the diaconate and the installation of the Venerable Arthur Williams as archdeacon was held June 25 in Trinity Cathedral, Cleveland.

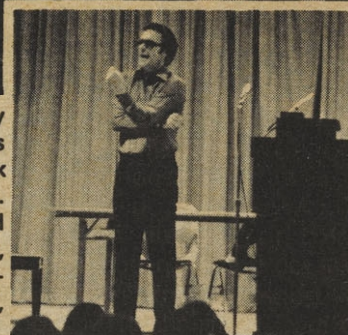
NEW JERSEY—Anglican Bishop Gerald Ellison of London was a special diocesan guest during the celebrations of the 275th anniversaries of Christ Church, Shrewsbury; St. Mary's, Burlington; and Christ Church, Middletown. All were founded in 1702 by priests of the Church of England.

MAINE—The 158th diocesan convention held elections, encouraged consideration of an American-Canadian sharing of an assistant pastoral bishop, sought reconciliation with native Americans, and authorized Bishop Frederick Wolf to appoint a task force to plan a weekend conference for "prayer, Bible study, and thoughtful discussion of our Lord's Good News for today."

Continued on page 11



GOD LOVES US EPISCOPALIANS, or simply **GLUE**, is a 19-year-old youth event in Louisiana. This year 300 young people came to eat, dance, and talk and to hear the Rev. Martin Bell (right), rector of St. John's, Speedway, Ind., as well as teacher, author, and musician. Held this year at St. James', Alexandria, under the Rev. Phillip Blansett's guidance, **GLUE** began as a project of St. James' and of Good Shepherd, Lake Charles. It now includes the whole diocese.



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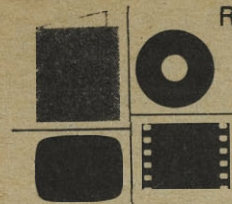
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'Star Wars' is good adventure, fantasy

Star Wars (20th Century-Fox-PG) is the kind of family film you wish Hollywood was making before you gave up and turned on *Donny and Marie*.

Picture the best of Flash Gordon, Errol Flynn, Tarzan—the golden age of adventure films—throw in a dab of Disney at the top of his form and *The Wizard of Oz*, and you begin to come close. *Star Wars* is the kind of instant classic that 20 years from now you'll want to remember seeing at the movies and that your kids will remember you took them to when they see it for the umpteenth time on its annual re-release.

Written and directed by George Lucas, the young man who did *American Graffiti*, *Star Wars* is a straightforward adventure/fantasy film set "a long time ago, in a galaxy far, far away..."

That description could seem banal—a snickering serio-comic look back at "the way it was"—but it's not. This is not a spoof of anything. It is straight up, right out front, just what it presents itself to be. It's meant as seriously as any entertainment ever is. While you're in it, it's real, and you cheer the heroes, hiss the villains, and laugh at the comic relief. When the house lights come up, you go away thinking, "If only it were real."

Didn't we all want to go "somewhere over the rainbow" after seeing *The Wizard of Oz*? In a corner of our hearts, didn't we believe we could? Be prepared to add another piece of lore to that section of you reserved for special places and people you wish were real.

Star Wars' plot is straightforward good guys/bad guys—a part of a civil war between the rebel remnant of the Old Republic who remember life as free and civilized men and women and the evil minions of the Galactic Empire—an oppressive, enslaving regime whose greatest accomplishment is a man-made space station/moon, Death Star, which its generals describe as the "ultimate power in the universe." With labels like that, you know such foolish arrogance is bound to end in disaster.

The Princess Leia (Carrie Fisher), a rebel leader, has secreted the plans to Death Star inside her faithful droid (robot), Artoo-Detoo, and commissioned him (it?) to deliver them to Ben Kenobi (Alec Guinness), a wizard and one-time leader of the Jedi Knights, the last guardians of peace and justice in the Old Republic.

Artoo, an oversized Mr. Coffee reminiscent of Cheetah in the Tarzan movies, is one of the great heroettes of the silver screen. "I've never seen such devotion in a droid." He has no dialogue except whistles and assorted sproings, but he emotes well for a fireplug with feet. Together with his not-so-faithful companion, See-Threepio, a prissy gold man-shaped cyborg who was obviously designed to serve tea at ladies' luncheons, he scuttles his way through assorted munchkin slave traders, deserts, and mountain passes to complete his mission and bring together the human hero of this mini-epic, young Luke Skywalker (Mark Hamill), and Ben Kenobi. Luke's father was, unbeknownst to him, once Ben's right-hand man—"a true knight and a cunning warrior"—who was most foully betrayed and murdered by leaders of the Empire.

Suffice it to say that Luke, Ben, Artoo, and company enlist others—notably Han Solo (Harrison Ford), "space rogue"—to deliver the plans, save the Princess Leia, and do the bad guys in with classic swashbuckling style.

Star Wars is a delight, and as an adventure film with something for everyone and a flow of special effects and film magic to satisfy even the most jaded filmophile, the movie is a huge success.

Its space technology surpasses even that of Stanley Kubrick's vaunted *2001: A Space Odyssey*.

But—like all classics—the film goes beyond simple adventure and entertainment. At its heart is conflict between religion and technology, and the clear message is the way of religion and faith is *right* and that religion will win because it has more real contact with what humankind is all about than technology will ever have. If one has eyes to see, religious, and certainly Christian, symbolism abounds—not in deep, dark, hidden sorrowful messages, but right out front.

For instance, Ben Kenobi, a Christ-like figure, lays down his own life and then goes on to become the guiding voice

Continued on page 10



IMPERIAL STORMTROOPERS INTERROGATE Ben Kenobi and Luke Skywalker in *Star Wars*, which is headed for classic status. In more immediate terms, the film's grossed \$2.6 million in its first six days and shot 20th Century-Fox's stock up.

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Favorite books list shows variety

"Which books would you be willing to stand in a four-hour line to buy, or which ones do you already have that you just couldn't live without?" That was the question we asked of several church people. Their responses appear below.

The Holy Bible, my manufacturer's manual, the history of God's presence in history supporting my feelings that He is with me, that He does those things through me that I know I am incapable of doing. The book which contains the formula for joy and life. Here it is on my desk. I need it.

Also on my desk is a **dictionary**, a good, big one with foreign language translations in the back. A necessary tool if I am to understand what I hear. A source through which we can communicate accurately and certainly.

The **world atlas** is here, too. With a book to know who I am, and a book from which I can communicate with others, I need the maps of the world and the place in which I live so I can know where I am, where others are and how to get there.

And finally at my right hand is the **telephone book**. Without it I could not find many of the things needed in my daily life. This book allows me to talk with people everywhere and correspond with them.

Since I use these every day, I must start with them. Yet I know how empty a great part of me would be without the great works of Lloyd C. Douglas, Margaret Mitchell's *Gone With the Wind*, autobiographies of great men to learn their

ways—many, many others. And finally, the beautiful liturgies of our *Book of Common Prayer*.

—**Ralph Spence**, General Convention deputy, banker, Tyler, Texas

The Holy Bible, Revised Standard Version, \$7.95, Thomas Nelson, Nashville, Tenn.—to look at the message and the people of God and find help in getting re-centered when I stray.

Lincoln's Religion (originally, *The Almost Chosen People*), William J. Wolf, paperback \$1.95, United Church Press, Philadelphia, Pa.—a study of the religion of Abraham Lincoln, who chose to be "a humble instrument in the hands of the Almighty" in making decisions which have had effect upon our nation for all time.

Our Southern Highlanders, Horace Kephart, \$12.95, University of Tennessee Press, Nashville, Tenn.—about the Great Smoky Mountains and the people in them before the formation of the National Park. I especially love this part of the country.

Stuart Little and Charlotte's Web, E. B. White, \$4.95 each, Harper & Row, Publishers, New York, N.Y.—a delightful way to keep in touch with the small creatures of the earth.

—**Susannah Cowden**, President, Southern Ohio Episcopal Churchwomen, Dayton, Ohio

Lives of a Cell: Notes of a Biology Watcher, Lewis Thomas, \$6.95, Viking Press, New York, N.Y. This book reveals

global interdependence in a way that unifies the physical, spiritual, and metaphysical without destroying the mystery of human existence.

Tender Is the Night, F. Scott Fitzgerald, \$7.95, Charles Scribner's Sons, New York, N.Y. For me this is the most illuminating illustration of the subtleties of class distinction in American culture and the personal price paid by those who choose to remain unconscious about these realities.

Life on the Mississippi, Mark Twain, \$8.95, Harper & Row, Publishers, New York, N.Y. It offers endless joy and discovery with each re-reading and tells me something about my psychic legacy.

Manhattan Transfer, John Dos Passos, \$6, Houghton Mifflin Company, Boston, Mass. My first and most lasting discovery of urban consciousness in the United States.

—**Barry Menuez**, Lay Ministries officer, Episcopal Church Center

The Cloud of Unknowing and the Book of Privy Counseling, William Johnston, editor, paperback \$1.75, Image Books, Doubleday and Company, Garden City, N.Y. This book offers the best practical Christian guide to contemplation available. The translation is well done, and Bill Johnston provides an excellent introduction to this 14th century work.

The Collected Works of St. John of the Cross, Kieran Kavanaugh and Otilio Rodriguez, translators, paperback \$5.95, ICS Publications, Washington, D.C. St. John of the Cross was indeed the Christian master of the spiritual journey. Here

is reading for several lifetimes. The translation is superb.

The New English Bible with the Apocrypha, Oxford Study Edition, Samuel Sandmel, et al., editors, \$14.95 (paperback \$8.95), Oxford University Press, New York, N.Y. I have been using this edition for both public worship and private study and meditation and find it very well done.

The Mystical and Political Dimension of the Christian Faith, Claude Geffre, editor, paperback \$4.95, The Seabury Press, New York, N.Y. The spiritual and social elements of the faith are dealt with as the unity they in fact are. We cannot have one without the other. Great essays. —**Henry L. Atkins, Jr.**, vicar, Community of the Advent, Washington, D.C.

The Holy Bible, King James Version, reference edition, leather \$13.95, Thomas Nelson, Nashville, Tenn. The Bible tells of alienation but also gives the believer the blueprint for reconciliation.

Roots, Alex Haley, \$12.50, Doubleday & Company, Garden City, N.Y. We are all asking who we are, where we come from, and where we need to go. With a clear perspective of our past, we can plan creatively for the future.

Man's Search for Meaning: Introduction to Logotherapy, Viktor Frankl, paperback \$1.95, Simon & Schuster, New York, N.Y. This book raises contemporary societal issues of which the practicing Christian must be cognizant.

Poems, Francois Villon, translated by B. S. Saklatvala, \$5, E. P. Dutton & Co., New York, N.Y. When I'm at life's lowest ebb, this poetry lifts me.

—**Verma Crittenden**, Trinity Church, Swarthmore, Pa.

Daniel Berrigan talks about his modern parables

It was the day after Daniel Berrigan's release from a 30-day stay in a detention facility in Arlington, Va. (The month's stay fulfilled a sentence meted because of Berrigan's participation in an anti-nuclear weapon demonstration staged before the Pentagon in December.)

The occasion for the conversation was his upcoming publication, *A Book of Parables*, a May release from The Seabury Press under the Crossroad Books imprint. There are 16 parables, and each has as its source a biblical story or person. There are Job, Noah, the Tower of Babel, Daniel, Cain, Jonah—mostly familiar names. Berrigan, however, brings sometimes startling contemporary sensibilities to the ancient situations.

"It seems to me that the Bible raises more questions than it answers," Berrigan says, "and this is my first experiment which indicates that." (He characterizes his earlier books as perhaps more orthodox in their presentation but stresses that his search for understanding was always there.)

Before commenting on the specific tales, Berrigan remarks: "I think in general I was attracted to the idea of storytelling as a way of teaching. You know, I'd lived with a Buddhist society in Paris, and they were always telling stories. They were so connected with the earth in its eloquence and its way of touching us. So, I thought for myself, many prophets told parables—why not go back and do the same?"

The stories Berrigan chose were those in the Bible that puzzled or intrigued or disturbed him. The most personally rooted is undoubtedly his retelling of the story of Job. Titled "The Patience of Job in Detroit, Michigan," the parable is saturated with Berrigan's own experiences. From January to June, 1974, he taught at Detroit's city university. Arriving in

the middle of the school year, he discovered the only room he could have was one in the ghetto. Berrigan's landlord was an elderly Greek dying of cancer who, unmarried, had adopted two black children. One had become a mental patient, the other a heroin addict. Living in that frenzied, unhuman environment, the old man was brutalized, stolen from, beaten, rejected, but Berrigan never saw him lose his faith. "It was all but over," the story goes. "Victim of the world's implacable course, he was a conqueror."

"Everything in that story is exactly what happened," Berrigan says now. "I think what I was trying to do was to get into perspective all that was happening, to make some sense of it for myself." In fact, he goes on, "I pounded nearly the whole book out in those months in Detroit," a city in which he saw such savagery that he was horrified. "It was a lonely time for me, a violent time."

One of Berrigan's vivid memories is the inspiration for the story called "The Prison Letters of Cain." "I was teaching a course for ghetto kids," he recalls, "and

we were studying the letters of George Jackson. I got this kind of flash one day: Wouldn't it be interesting to take Cain through the same experience?" Toward the conclusion of that parable, Berrigan has the murderer write to a younger brother, "Tell him. You tell him that. How brother keeps coming back. How he'll keep coming, till we all die, or change, or accept. . . Now you tell the old man [Adam, his father] what I've set down here. Tell him to forgive me. Tell him the dead want the living to forgive. Tell him I'm forgiven—by everyone but my father—and how come."

With Noah, the story for Berrigan was one of survival. "So much of it came out of the ghetto and the poor people. Even look at me," he says. "I survived bombing. I survived the Catholic Church. I survived myself. But mere survival is not that much of an enterprise. There should be more left for others."

"From what I sense," Berrigan continues, "people are desperately perplexed about what the hell life is today, and I feel the pain of all these questions.

I thought maybe it would help to raise these questions in a kind of symbolic tradition, in the biblical tradition. Maybe if people question together, it becomes easier."

All of the parables in the book are situated firmly in what Berrigan calls the violence and human crimes of the Old Testament. The New Testament wasn't enlisted for this project because of its feeling of innocence. "I love the New Testament," he says, "but someone once commented that the Old Testament was about sin and the New Testament was about the way out of sin. The New Testament doesn't have that real wrestling match in it, the wrestling we have in our lives."

He is well aware of how controversial his book is. "I think they are scandalous and angry stories," which he doubts will be embraced by any "mainline theologians," a circle that doesn't include him anyway. "Students and sort of edgy people will find them of help," he hopes.

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"Star Wars" Continued from page 9

in the lives of his immediate followers. His last words—"Remember The Force will be with you always. . ."—are reminiscent of Matthew's Gospel (28:20). And Luke Skywalker learns to use his father's laser sword with a mask over his face, trusting not what he can see but the instincts of The Force flowing within him, guiding his actions.

The Force, one of this space fantasy's basic elements, is an "energy field created by all living things; it surrounds and penetrates us. . . binds us all together." The Force can be twisted and misused as it is by Lord Vader, a kind of fallen angel leader of the bad guys who is described as having been "seduced by the dark side of The Force." But basically,

if you open yourself to The Force's guidance, to its power and flow working within you, you will find your true destiny. It will be good, and it will work for the good of all.

The basic message, verbalized through Ben Kenobi's voice, is "trust your feelings, trust your instincts, trust The Force." And in the end the heroes do indeed set aside their technology and computer logic and, trusting The Force's guidance of their actions, are saved.

It's a great ending to a great movie, but it's also a great analogy to the power of the Holy Spirit and how it works in a believer's life.

This is not the Christian story per se. The Force, for example, is too emana-

tionist, more Quaker "divine inner light" than straight Christian theology, but it is the Christian mythology. This film is a big step forward from the position films have taken in recent years on religion's place and purpose in life and on the hope and possibilities for humankind. All the more so because it is *not*—despite all I've just said—a message movie. It is entertainment pure and simple. With adventure, humor, pathos, and delight. The kind of movie-magic cinema was created to be.

So go see it. *Star Wars* is grand entertainment and solid family fare. (The PG rating apparently refers to old-fashioned shoot-'em-up, not to language or excessive sex and violence.) It is *the* movie you won't want to have missed.

Four young churchpeople list books they have enjoyed

We asked several young people: "What book you've read recently did you like most—and why?" Here are their selections and answers as compiled by Pat Batta.



'I could identify with what the author said.'

Notes to Myself: My Struggle to Become a Person, Hugh Prather, \$4 (\$2.50 paperback), Real People Press, Moab, Utah.

This book is good for summer reading because the material is not too heavy. I enjoyed it because it allowed me to see in print many things one feels throughout life. Seeing them in print, I could identify with them and realize there are other people in the world like me.

It was a good supplement to my college reading to help me look at where my life is now and where it is going. Prather was going through the same things at the same time in his life.

—**Eric Scharf**, Portland, Me., a 19-year-old college student, attends Trinity Church, Portland. He is a choir member, acolyte, diocesan news ministry officer, and a representative to diocesan convention.

'I liked this book's poetic approach to language.'

Even Cowgirls Get the Blues, Tom Robbins, \$10 (\$4.95 paperback), Houghton Mifflin Company, Boston, Mass.

The book has a philosophical, oriental approach and uses graphic metaphors. It links seemingly antithetical ideas and words to describe things in unusual ways. It is a different and rather poetic approach to language.

The story line is hilarious yet mixed with serious philosophy with an oriental depth.

—**David Waller**, 21, is a student at Tulane University in New Orleans. He attends St. Stephen's, Miami, Fla., when he is home.



'This one gives help for personal standards.'

Slouching Toward Bethlehem, Joan Didion, \$7.95, Farrar, Straus & Giroux, New York, N.Y.

This book, a compilation of Joan Did-

ion's best magazine work, is divided into three parts: essays on personalities and situations the author has encountered, essays on her standards of morality and the lack of standards she sees in our present lives, and her comments and ideas.

I have read the second group of essays many times and enjoyed them. I think they are helpful for the reader in working out her/his own personal standards.

—**Georgia Morse**, 21, a student at the University of Nevada at Reno and a hospital worker, attends St. Stephen's, Reno.



'Death is something we should talk about.'

We Are But a Moment's Sunlight: Understanding Death, Charles Adler, Gene Stanford, and Sheila Morrissey Adler, editors, \$1.95 paperback, Washington Square Press, New York, N.Y.

This book was well timed for me because my father died a short while ago, and it helped me deal with my feelings about his death. The book brings death back to something that can, and should, be talked about. It is divided into six sec-

tions which contain excerpts and poems by different people; the different viewpoints expressed are helpful to anyone who has to deal with death.

—**Robin McCracken**, 20, is a member of Redeemer Church, Elgin, Ill. She teaches a high school church school class, is one of two high school youth group advisors, is a deanery representative for the diocese, is on the Bishop's Youth Commission and the Province V Planning Commission, works part-time, and is a full-time student at Elgin Community College.



AN EPISCOPAL VISITOR, Bishop Jose Gonzalez of the Episcopal Church in Cuba, hopes his visit to the Episcopal Church Center in New York City will begin a closer relationship between the two bodies. The Cuban Church gained autonomy from the U.S. Church in 1966. Gonzalez says finances and a clergy shortage are problems his Church faces.

IN THE DIOCESES

Continued from page 8

OREGON—Presiding Bishop John Allin will lead the August 12-14 Family Camp.

MICHIGAN—The annual Canadian-American Friendship Service was held May 15 at St. Paul's Cathedral, Detroit. Bishop Clarence E. Hobgood, Suffragan for the Armed Forces, preached at the service which Bishop Harold F. Appleyard of London, Bishop Ordinary for the Canadian Armed Forces, attended.

VIRGINIA—Bishop Robert B. Hall begins a sabbatical on July 1 to study Anglican spirituality. During his five-months' study he hopes to discover a "position central to Anglicanism" in the "smorgasbord of spirituality" he recognizes in the Church today.

UPPER SOUTH CAROLINA—Trinity Church, Columbia, "the womb and tomb of several bishops," became a cathedral in special ceremonies in May. Former Pre-

siding Bishop John E. Hines, now a resident of nearby North Carolina, preached. Dean James Stirling welcomed Bishop George M. Alexander to his cathedral and led him to his episcopal chair.

LEXINGTON—Bridging the gap in inter-generational relationships was the theme of an Episcopal Society for Ministry to the Aging (ESMA) conference in Erlanger, Ky., in mid-April. Dr. Donald Langsley of the University of Cincinnati's College of Medicine dispelled many myths about aging and the elderly, and Dr. Jerome

Kaplan of Ohio State University argued for older people's freedom to make their own choices.

IDAHO—Dignitaries who gathered in Boise to attend diocesan convention and to help dedicate the final portion of 107-year-old St. Michael's, designated a cathedral in 1902, included Bishop Hanford L. King, Governor John V. Evans, Presiding Bishop John M. Allin, and the cathedral's dean, Robert T. Browne. The Episcopal Church Foundation lent the funds necessary for the completion.

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Book Reviews: Some like it heavy; some like it light;

Reviewed by Martha C. Moscrip

The Grass Is Always Greener Over the Septic Tank, Erma Bombeck, \$6.95, McGraw-Hill Book Company, New York, N.Y.

If the daily round of frustrations has you down, Erma Bombeck will surely help you find a way to laugh—if not at yourself, certainly at her description of “life in the suburbs.” Bombeck, author of a humorous syndicated column and three other books—all funny—lives up to her reputation in this newest spoof in which she compares the pioneer migration to the suburbs in the 1940’s to the covered wagons’ westward trek of an earlier period.

Instead of fighting Indians and enduring the Rocky Mountains and Death Valley, the author’s recent pioneers face such hazards as “The Neighborhood Nomad,” the elusive washer repairman, the “seven-inch plague,” and “septic tanks which do not last forever.” Yet Bombeck says, “For me it was one of the most exciting times of my life, . . . and happiness for me was having a cake that didn’t split in the middle and have to be rebuilt with toothpicks.”

In My Father’s House: The Years before “The Hiding Place,” Corrie ten Boom with C. C. Carlson, \$6.95, Fleming H. Revell Company, Old Tappan, N.J.
Corrie’s Christmas Memories, Corrie ten Boom, \$3.95, Fleming H. Revell Company, Old Tappan, N.J.

Those who read Corrie ten Boom’s *The Hiding Place* and wondered how her first 50 years prepared her to endure the appalling hardships she suffered during the Nazi regime at last have an answer in *In My Father’s House*. Here the reader meets the loving, Christ-centered family responsible for setting ten Boom’s feet on the “straight way,” learns what life was like for a little girl, young woman, and finally a mature Christian growing up in a Dutch household from the late 1800’s to the beginning of World War II. It was a household of little material wealth but much energy and constant reaching out to others.

As gripping and powerful as *The Hiding Place*, *In My Father’s House* radiates warmth, humor, wisdom, and Christian love.

Corrie’s Christmas Memories came to me too late to review for Christmas, 1976, but this charming small book is inspirational reading for any time of the year and a solid choice to buy now for gift giving in 1977. Ten Boom’s memories of past Christmases when her family celebrated the true meaning of the season—that life and love are everlasting in Jesus Christ—are exquisitely packaged in 64 small pages, illustrated with delightful blue-and-white sketches evocative of Holland in her youth.

The Family Together: Intergenerational Education in the Church School, Sharee and Jack Rogers, paperback \$4.95, Acton House, Inc., Publishers, Los Angeles, Calif.

Frustrated because Sunday morning church school divided their family into separate age group cubbyholes and convinced that religious experience and education basically take place within the family unit, Sharee and Jack Rogers pioneered an intergenerational Sunday school class. In their interesting and readable book they tell how and why they started it, how the experiment expanded their horizons, and how it spread to other churches. Also included is a description of an actual class session, a how-to chapter, and suggestions for themes for 32 Sundays.

In their introduction the authors say, “We do not intend this book as a pre-

packed curriculum to be sprung on an unsuspecting Sunday school. We offer our experience for those who want to share it.” I think many will. It could be a program to be introduced for only one class or, perhaps, to try for a limited number of sessions in some special part of the year. *The Family Together* presents an interesting and valid Christian education idea.

Wednesday the Rabbi Got Wet, Harry Kemelman, \$8.95, William Morrow & Company, New York, N.Y.

We are delighted to put out the welcome mat for that most unusual fictional detective, Rabbi Small, as he returns to solve another crime in his inimitable rabbinical fashion. As in Harry Kemelman’s other mystery novels, the beliefs and customs of Judaism are an integral part of the plot. We learn about Jewish attitudes toward Christianity, religious retreats, meditation, and mysticism as Rabbi Small unravels the causes behind an old man’s mysterious death while at the same time out-manuevering his temple’s difficult and stubborn board of directors.

The confirmed Kemelman addict will surely find *Wednesday the Rabbi Got Wet* all, and more, than he or she has learned to expect from Kemelman. Readers who have yet to meet the Rabbi should hasten to do so. They have a treat in store.

The Karma Machine, A Tale of Cybernetic Buddhism, Michael Davidson, paperback \$1.25, Popular Library, New York.

Anyone who reads this column with any frequency must have divined that this reviewer is a science fiction and fantasy buff. I include both because drawing a sharp line between the two is becoming increasingly difficult. I am especially intrigued that more and more titles listed as science fiction draw heavily on theology and other aspects of religion to be the warp on which the tale is woven. *The Karma Machine* is such a one.

In the not-so-distant future the island people of Sukhavati tie the spiritual wisdom of the ancient East to the most advanced Western computer technology, producing a society which carefully refrains from becoming completely Utopian (we all know what happens to Utopias). In this society no one ever dies—at least not in the corporeal sense nor in the Christian sense, either. The result of this strange wedding provides the plot. The tale is fascinating: it’s a mixture of old and new sci-fi ideas, sometimes horrifying and exciting but also filled with food for serious thought about the philosophical and religious questions many are asking in this all-too-visible present.

The Karma Machine reminded me of Robert Heinlein’s *Stranger in a Strange Land*. Although the plots of the two novels are dissimilar, I think anyone who enjoyed *Stranger* would like Michael Davidson’s book, too.

Jung: And the Story of Our Time, Laurens van der Post, \$10, Pantheon Books, New York.

The centennial of Carl Gustav Jung’s birth, 1975, saw the publication of a flood of books about him as well as the reprinting of many of his own works. One cannot but think, however, that Jung himself would welcome Laurens van der Post’s biography as a true celebration of the event.

Jung and van der Post were friends of long standing, both mystics, and both distressed about the fragmentation of the people of their time. From his many vis-

its and long conversations with the master, the author of this account has woven a moving, clear, elegantly poetical account of Jung’s life, its relation to his time, and the interaction between the two men and their parallel experiences.

Van der Post is concerned not so much with Jung’s psychology as with the psychologist’s search for “the answers he set for himself in the beginning: What is the secret of human personality? And what is my own personal myth and the myth of my time?” The author deals particularly with Jung’s expression of the search and answers to the latter question. This is indubitably a religious work in the deepest sense. It has some vital questions and answers for us today.

For all who have experienced the writings of Jung and/or van der Post, this book will be a delight. It is also for anyone who enjoys clear, beautiful writing and, perhaps, does not wish to tackle Jung’s psychological works but would like to know better one of the greatest minds of recent times.

One Potato, Two Potato. . . —The Secret Education of American Children, Mary and Herbert Knapp, \$9.95, W. W. Norton Company, Inc., New York, N.Y.

If you don’t remember the counting-out rhyme title of this book, perhaps “Star light, star bright” or “What’s your name? Puddintanel!” will ring a bell. These and many, many more childhood folk games, folklore, and folk rhymes are included in this fascinating discussion, revealing how many of one’s childhood activities are tucked away in the subconscious, surfacing like bubbles of champagne as we turn the pages.

The authors’ purpose, however, is to demonstrate the important part childhood folklore and folk games play in the participants’ development. “Socializing children and integrating them into society” is a current theme, and Mary and Herbert Knapp show, through delightful anecdotes, how children are doing this every day—as they always have—with each other, under the noses of parents, teachers, and other adults. They find educational and psychological advantages to free play which Little League and other organized, adult-supervised sports can’t possibly have. The authors emphasize, “If the school, with its naive faith in its own omnipotence, takes over the playground and begins ‘guiding’ the children through every moment of their day, it will be depriving them of important experiences.”

The Knapps’ book is the result of a long, serious study, but it is also full of heart-warming chuckles, such as: “Text-book writers seem to assume that the students are without taste or passion, and such writers, by their own efforts, soon

turn their assumption into a fact. (Dick and Jane, by the way, have gone to their reward. They have been replaced by Janet and Mark. This is called educational reform.)” *One Potato* is also a sociological study on a subject seldom explored. The authors write in a zestful style, delivering a bonus to any reader over 18 who enjoys a trip to the days when Little Moron jokes, jump ropes, marbles, and tops were an important part of life.

Finally, the book delivers to oldsters like me a comfortable reassurance of the culture’s continuity. As the concluding chapter says, “Childlore is part of the web of common reference—sorely tattered in this age of specialists—that gives us all some sense of belonging to the same club.” Grandparents, parents, and especially teachers—religious and secular—shouldn’t miss this one.

Small Is Beautiful: Economics as if People Mattered, E. F. Schumacher, paperback \$3.75, Harper Torchbooks, New York, N.Y.

This book and its author—who helped establish an Intermediate Technology Group to assist Third World nations—have been receiving the attention of church groups though the book is not a recent publication. Schumacher’s case against supertechnology—with its religious and metaphysical context—deserves the attention it is receiving.

Schumacher believes determining national and international policy on the basis of “economic efficiency” is no longer acceptable and that to continue to develop more technology to solve problems will not work. He says the world should do the opposite—try to involve more people in more satisfying ways in the production process.

He thinks both developing and Western nations might well profit from “intermediate” or “appropriate” technology, a midpoint between super and primitive technology. He does not reject all bigness or endorse all smallness but believes in the axiom—do what works best.

While not the first writer to raise many of these issues, his uniqueness lies in his use of a religious context, an updated set of Beatitudes. For an economist to depart from cost effectiveness to cite human and religious values represents a hopeful sign.

Schumacher’s book is not light reading. It has some redundancy and lack of clarity because it is a collection of essays and lectures and was not written as a book. But the journey is well worth the effort. The insights Schumacher offers provide new ways of putting some of the world’s problems into the context of our religious faith and practice.

—Elizabeth Evenson Williams

Aids for parish discussion

The Time of Their Dying, Stephen S. Rosenfeld, \$7.95, W. W. Norton & Company, New York, N.Y.

Washington Post columnist Rosenfeld tells the story of his parents’ terminal illnesses and deaths and describes his own feelings about his parents, the community’s support of them, his own ambivalence about ending his father’s pain, and his attempts to explain the deaths to his children. Rosenfeld says, “A parent’s dying can let a son or daughter make a fresh calibration of the things that are important. . . . It made the time of my parents’ dying sad but rich as well.”

A Summer to Die, Lois Lowry, \$6.95, Houghton Mifflin Company, Boston, Mass.

The complex emotions a young girl faces in dealing with the death of a sister are unraveled with skill in this poignant children’s novel.

It’s Hard to Leave While the Music’s Playing, I. S. Cooper, \$7.95, W. W. Norton & Company, New York, N.Y.

Cooper, a brain surgeon, has written articles for scholarly journals and now turns to a novel to explore the ambiguities of medical ethics and modern technology. The story concerns a friendship between a man with an incurable disease and the doctor who treats him.

Gay American History, Lesbians and Gay Men in the U.S.A., Jonathan Katz, paperback \$9.95, Thomas Y. Crowell Company, New York, N.Y.

Parishes and dioceses which wish to take General Convention’s suggestion to study sexuality seriously will find this thick volume helpful. It documents stories of homosexuals from 1566 to 1976 with newspaper accounts, court records, interviews, and written history sources.

and some books have pictures, too

Several recent books have been designed to delight the eye as well as the ear and mind. Their lavish illustrations make them especially appropriate for gift giving.

The Illustrated Cat, A Poster Book, Jean-Claude Soares and Seymour Chwast, \$10.95 (paperback \$5.95), Harmony Books/Crown Publishers, New York, N.Y.

Convent Cat, Barbara Willard and Bunshu Iguchi, \$5.95, McGraw-Hill Book Company, New York, N.Y.

No admirer of cats will be able to resist *The Illustrated Cat*. Following a brief but inclusive history of the domesticated cat (or the cat's domestication of humans) are some 70 pages of paintings, etchings, posters, cartoons, and other illustrations of the cat in all its mysterious and various moods. Over 20 of the pictures are in full color and poster size. The time covered ranges from ancient Egypt to America today. Selections represent a wide variety of artists, including such well-known names as Cruikshank, Wyeth, Tenniel, Manet, Renoir, Picasso, and Norman Rockwell. This is truly a delightful collection of cats.

Convent Cat is a short, simple story for young children. The small cat who lives in this convent is the narrator, and on every one of the 13 pages of text is a full-color plate illustrating his adventures. Although the story is for children, the pictures are for all cat lovers because of the way Bunshu Iguchi captures this particular cat's essence in her watercolor-like illustrations.

Deliver Us From Evil: The Prayer of Our Lord, John B. Coburn, photographs by Ray Ellis, paperback \$4.95, Seabury Press Crossroad Book, New York, N.Y.

The text of *Deliver Us From Evil* is certainly more important than the pictures. But what a plus the pictures are! Ray Ellis' beautiful photographs so enhance and emphasize the message that the result is a book which not only spiritually enriches but also delights the eye.

In his opening chapter Bishop Coburn of Massachusetts says, "... we are going to turn directly to the Lord's Prayer and ask Jesus to do for us what His disciples asked Him to do when they said, 'Lord, teach us to pray.'

"How He answered that question is what we are concerned with here for how He taught His disciples to pray may provide us with a key to our own praying and hence our living." This is an excellent summary of what the author succeeds in doing.

Deliver Us From Evil, originally published in 1973 without photographs under the title *A Life to Live, A Way to Pray*, was the first in Seabury's Classic Prayer Series. It is still available in paperback at \$2.95, as is the second in the series, Coburn's *The Hope of Glory*.

Then God Created Grandparents and It Was Very Good, Charlie W. Shedd, \$6.95, Doubleday & Company, Garden City, N.Y.

When a new baby arrives friends, relatives, and especially grandparents are apt to deluge the new parents and their child with gifts. But whoever heard of gifts for new grandparents? Dr. Charlie Shedd—minister, family counselor, author, and, most pertinently, grandparent—has given us such a gift in this, his newest book. How-to books on every subject under the sun have appeared except for one on how to be a good and Christian grandparent.

God Created Grandparents is laced with humor, undergirded with common sense, expressed with love, and illustrated with excellent, appealing photographs on almost every other page. Grandparents, if someone doesn't give you this,

purchase it yourselves. It's well worth the money.

The Immortals—The Mysterious World of Gods, Goblins, Fairies, Leprechauns, Vampires, Witches, and Devils, Derek and Julia Parker, \$19.95, McGraw-Hill Book Company, New York, N.Y.

This is a coffee-table-sized book replete with illustrations, mostly in black-and-white, of the gods, goddesses, mythical characters, fabled beasts, and spirits of song and story. Here are the beings man has created over the centuries to explain what he could not understand. The illustrations have been gathered from archives and museums around the world. The text accompanying the pictures is a broad digest of the mythological characters as they appeared in various cultures over an immense period of time.

Given the price, this book is for someone with a special interest in the subject. On the other hand, the text is probably too condensed and superficial for the serious student although I know of no other book with such an immense variety of excellent illustrations or a ready reference who's who of these mythological characters. *The Immortals* is an aesthetically rich contribution to that phenomenon of recent years, "the coffee table book."

Sculpture and Carving at Washington Cathedral, Richard T. Feller, edited by Nancy S. Montgomery, paperback \$2.50 (\$.75 postage), The Cathedral Church of St. Peter and St. Paul, Mount St. Alban, Washington, D.C. 20016.

This is the last in a series of five guidebooks to Washington Cathedral. The others are: a general guide to the Cathedral; *Stitches for God* by Nancy S. Montgomery (on the Cathedral's needlepoint); *Jewels of Light* by John Hocking Bayliss (on the stained glass); and *Music at Washington Cathedral* by Richard W. Dirksen (on the choir, organs, carillon, bells, and other musical aspects of worship at the Cathedral). All have interesting and informative texts and are profusely illustrated; this newest booklet has delightful close-up photographs of some of the gargoyles, corbels, and other carvings, so many of which cannot be fully appreciated by the visitor on ground level. The books are available singly, or as a set for \$7.45 (plus \$1 postage), from the Cathedral Gift Shop.

For history buffs

Amiable Dwellings: The Episcopal Churches of Western Massachusetts, A. Pierce Middleton, paperback \$3 (includes postage), The Diocese of Western Massachusetts, 37 Chestnut St., Springfield, Mass. 01103.

This brief history of the diocese—until 1901 part of the Diocese of Massachusetts—and of each of its parishes is prefaced by two essays of wider interest: "The Prayer Book Comes to New England," dealing with the beginnings of Anglicanism in the largely Puritan colonies, and "Colonial Anglicans at Worship," describing the buildings, furnishings, forms of worship, and priestly vestments most commonly found in an 18th century Anglican church in New England.

Up from Independence: The Episcopal Church in Virginia, George C. Cleaveland, Joseph F. Freeman, III, Eleanor M. Hamilton, and David L. Holmes, paperback \$1.50 plus \$.35 handling, Interdiocesan Bicentennial Committee of the Virginias Diocese of Southern Virginia, 600 Talbot Hall Rd., Norfolk, Va. 23505.

Published by the Episcopal dioceses of Virginia and West Virginia, this book tells the effect of the American Revolution on the Church of Virginia, the low state to which it declined, and how the Church was revived.

White Already to Harvest: The Episcopal Church in Arkansas, 1838-1971, Margaret Simms McDonald, \$15, The Episcopal Diocese of Arkansas at the University Press of Sewanee, Tenn.

"The accuracy of historical records depends primarily upon the competence, knowledge, and dedication of the recorder. . . . It is reasonable to doubt that anyone could be discovered at this time who has more information about persons and events within the lifestream of the Diocese of Arkansas than does Margaret McDonald," says Presiding Bishop John M. Allin in his foreword to this definitive history.

The Sound of Bells: The Episcopal Church in South Florida, 1892-1969, Joseph D. Cushman, Jr., \$15, A University of Florida Book, The University Presses of Florida, Gainesville, Fla.

This volume is the sequel to *A Goodly Heritage: The Episcopal Church in Florida, 1821-1892* and records the history from the time South Florida became an independent diocese until it was divided into three new jurisdictions in 1969. While touching on parochial life and history, it also describes the interaction of the ecclesiastical establishment with the social, political, and economic forces abroad in the state during a period of conflict and change.

Reminiscences of a Missionary Bishop, Daniel Sylvester Tuttle, paperback \$6.50 postpaid, The Diocese of Montana, 303 Horsky Block, Helena, Mont. 59601.

Bishop Tuttle was the first missionary Bishop of Montana with jurisdiction in Idaho and Utah. Later he became the Bishop of Missouri and eventually Presiding Bishop of the Episcopal Church. This delightful book will hold great interest for those who treasure the story of the establishment of the Church in the West.

Stars in His Crown: A Centennial History of the Community of St. John Baptist Told in the Context of the History of the Religious Orders in the Episcopal Church, James B. Simpson and Edward M. Story, \$8, Ploughshare Press, Sea Bright, N.J.

The revival of the religious life within the Anglican Communion was achieved not without difficulty. This book records the story of one American community and its witness to Christ. It also points the way to even greater accomplishments by religious, working on new frontiers in years ahead.

Early American Evangelism: A Compendium of the Theology of George Whitefield, James A. Hammond, paperback \$2.40, Box 94, Garrison, Md. 21055.

This small volume, based on the Rev. James Hammond's reading of the Rev. George Whitefield's sermons, is an attempt to discover over two centuries later the noted English evangelist's thoughts and their meaning for today. Hammond examines particularly three sermons which deal with three important ideas—hell, new birth, and the nature of Christ.

Whitefield, who made seven trips to America between 1738 and his death in Newburyport, Mass., in 1770, reveals in his sermons a man who lived a life of courage and strength based on solid convictions. Hammond concludes he "preached by example as well as by word of mouth."

—E. Felix Kroman

That They May Have Life: The Episcopal Church in South Dakota, 1859-1976, Virginia Driving Hawk Sneve, paperback \$5.95, The Seabury Press, New York, N.Y.

In this definitive history, says Bishop Walter Jones, "you will find great and noble individuals from two distinct cultures who were involved in the Church's day by day work. Together these people laid the foundations of faith that make today's tasks possible. . . . Virginia Driving Hawk Sneve [is] one who understands both cultures represented in this history."

The Flair and the Fire: The Story of the Episcopal Church in West Virginia, 1877-1977, Eleanor Meyer Hamilton, \$5.50 postpaid, Diocese of West Virginia, 1608 Virginia St., E., Charleston, W. Va. 25311.

Eleanor Hamilton tells the story of the Church in West Virginia through the lives, aspirations, and problems of its five bishops, who "have had a flair and a fire akin to that of the Apostles, pontificating and exhorting, leading their people with joy, yet struggling against apathy and the devil, sometimes under extremely difficult conditions." Bishop Robert Atkinson says Hamilton writes with accurate scholarship, winsome prose, and gripping commentary.

Dominion in the Sea: History of the Diocese of Long Island, John W. Davis, paperback \$8 postpaid, The GeorGIN Foundation, 319 Front St., Hempstead, N.Y. 11550.

This is the story of the Church's ministry to a changing, diverse island community stretching from urban Brooklyn to rural Montauk Point. Beginning with the early Colonial period, it describes the major highlights of the diocese's 107 years. Most of all, however, it records the experience of the many men and women, bishops and clergy, who struggled valiantly to make their dreams realities. The book is illustrated with many fine photographs and drawings.

Book Bits

A Canterbury Tale, Experiences and Reflections: 1916-1976, John Cogley, \$8.95, Seabury Press, New York, N.Y.

Regarded as the most prominent Roman Catholic journalist of his generation, Cogley left the Roman Church and became an Episcopal deacon before his death in 1976. This memoir covers his early years with the Catholic Worker movement and his life as a journalist with *Today*, *Commonweal*, *The New York Times*, and *Center* magazine.

Living the Questions, Robert A. Raines, \$5.95, Word Books, Waco, Texas.

The poems, prayers, and personal essays in this spare volume are as delightful and whimsical as the torn-paper designs which illustrate them. Raines fans will find some familiar situations.

Images: Women in Transition, compiled by Janice Grana, paperback \$3.95, Acton House, Los Angeles, Calif.

Published by The Upper Room, this book's short prose and poetry could be used in special services for women. "Women's theologizing will always be personal, but it will not be private," the foreword says. These verses speak to all women.

On Being a Christian, Hans Kung, \$12.95, Doubleday and Company, Garden City, N.Y.

Probably headed for Christian classic status, the latest Kung book is written for both scholars and educated laity and answers "yes" to the question, "Is the Christian message adequate for today's man or woman?"

Her Way: Biographies of Women for Young People, Mary Ellen Kulkin, \$25, American Library Association, Chicago, Ill.

Not a book to buy but one to use at the library, this guide to the in-print biographies of some 800 women classifies biographees under various descriptive categories and evaluates texts on the basis of literary merit, accuracy, freedom from racism and sexism, and appropriateness for the age and grade level intended. Kulkin also includes her own short biographies of 260 women, following an introduction which states well the need to provide positive role models for young women and girls.

NEWS.. BRIEFS

Two take new posts

● Kenneth W. Miller of Sayville, N.Y., will combine duties as treasurer for the Diocese of Long Island with a new position as treasurer of the General Convention. Presiding Bishop John M. Allin and Dr. Charles R. Lawrence, presidents of the Houses of Bishops and Deputies, announced his appointment to serve until the Denver, Colo., Convention in 1979.

An active Episcopal layman, Miller is a member of St. Ann's, Sayville, and chairman of the diocesan committee on adult education.

● Retirement usually means laying aside responsibilities, but in Ruth G. Cheney's case, retirement in September from her position as executive for education at the Episcopal Church Center means taking on a new job. The Rev. Alan W. Jones, chairman of the steering committee for the new Church's Teaching Series, has announced she will be the series' general editor.

Cheney, an author and member of the Church Center's staff since 1963, will review all final manuscripts and coordinate approach, style, and overall integrity of the seven-volume series now in preparation.

Charismatic conference expected to draw 60,000

Episcopalians attending the Episcopal Charismatic Fellowship National Conference in Kansas City, Mo., July 20-24 will be a part of the larger ecumenical 1977 Conference on Charismatic Renewal, which is expected to attract more than 60,000 Christians from all denominations. The Rev. Robert Hawn, Winter Park, Fla., chairs the planning group for the Episcopal portion of the conference.

According to Dr. Kevin Ranaghan, Roman Catholic chairman of the planning committee for the entire conference, "The overall theme of this conference is the simple but all-important proclamation: Jesus is Lord. Under that banner we will gather each evening in Arrowhead Stadium to share in these nightly themes: The Lordship of Jesus, Wholeness, Holiness, A People Sent Forth."

Episcopalians, Baptists, Roman Catholics, Lutherans, Mennonites, United Methodists, Presbyterians, Pentecostals, Messianic Jews, and other Christian groups will meet each day for workshops and other activities within their own separate conferences. Each evening they will come together in the stadium for celebrations.

Some of the more than 200 featured speakers include Leon-Joseph Cardinal Suenens, David DuPlessis, Ruth Carter Stapleton, Catherine Marshall LeSourd, Maria von Trapp, Derek Prince, Robert Tuttle, and Larry Christenson.

Associated Parishes asks diaconate renewal

The diaconate should not be viewed as an intermediary step toward the priesthood but as a separate ministry. Why not ordain people directly to the priesthood? That was a question the Associated Parishes' Council discussed when its members met late in April in Wewoka, Okla.

In "The Wewoka Statement," the Council said it was "committed to the renewal of the order of deacon as a full, normal ministry... alongside the priesthood." The diaconate, it said, is not "a steppingstone or a backdoor to the priesthood." Priests and deacons have "equal but different ministries whose functions are clearly outlined in the new ordinal of *The Proposed Book of Common Prayer*."

To clarify the diaconate's distinctive character and the importance of each order, as well as the ministry of the laity, the statement asks that candidates for both the diaconate and the priesthood be directly ordained to those orders. It further asks that deacons be eligible to be elected bishop.

"The ministry of laypersons, bishops, priests, and deacons is one in the Body



SHOUTS OF "VIVA McALLISTER" rose from parishioners of St. David's, San Antonio, Texas, at the consecration of their rector, the Rev. Gerald McAllister, to be Bishop of Oklahoma. The consecration took place April 15 in Oklahoma City's Myriad Convention Center exhibit hall, which had been converted into a cathedral-type setting with 4,000 seats arranged in the form of a St. Andrew's Cross. After Holy Communion, two Scottish bagpipers led the new bishop and hundreds of participants across the downtown street to a reception. Photo by George R. Wilson, *Oklahoma Journal*

of Christ," the statement concludes.

Bishop Frederick W. Putnam, Suffragan of Oklahoma, host for the meeting, called the diaconate "one of the major unsettled issues of the Church."

Associated Parishes, a group of liturgical scholars and parish clergy and laity, elected a slate of officers, including Vivian Kingsley of Holland, Mich., as president. Members also approved a publishing program of educational materials on liturgy and mission.

The group has moved its offices from Washington, D.C., to 3606 Mt. Vernon Ave., Alexandria, Va. 22305. Telephone (703) 548-6611.

Church taxed in R.I.

This summer St. John's Episcopal Church, Barrington, R.I., will receive a tax bill for \$1,661. This is the third highest assessment being charged to Barrington's nine churches.

Rhode Island law exempts religious and educational buildings, one acre of land, and the first \$10,000 valuation on

rectories. The assessment, announced by tax assessor Joyce Lewis, is expected to net \$12,863 in revenue for this New England community of 17,500.

Caucus picks leaders

Susan Skinner of Webster Groves, Mo., was chosen as president of the Episcopal Women's Caucus during its annual meeting in St. Paul, Minn. Other officers include Elvira Charles of Salt Lake City, Utah, vice-president; Ann Knight of Iowa City, Iowa, secretary; and Marilyle Sweet-Page, Rochester, N.Y., treasurer.

The Caucus board invited Fredrica Thompsett, Evanston, Ill.; Martha Winslow, Minneapolis, Minn.; and Susan Rich, Washington, D.C., to serve also.

Members discussed deployment of women ministers, prayer and prayer networks, non-sexist liturgies, human sexuality and life styles, possibility of a conference on ministry to feminists, and their concerns about Caucus structure.

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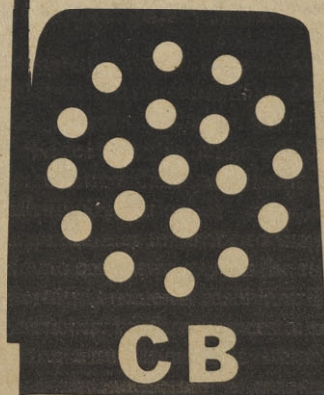
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Hey, folks, some people have been saying good things about the Episcopal Church

John Cogley thinks our Church can help bring unity

It seems to me the Churches must be united or disappear from the modern world. I now believe the Anglican branch of the Church gives the best example for that future united Christian Church. One reason for this is the very antiquity of the Anglican communion. There were British bishops at the Council of Arles in the fourth century. Another reason is the present democratic structure which the Episcopal Church somehow manages to combine with episcopacy. Third, its freedom of theological investigation pays off in the long run, just as it did decades ago when the Church, contradicting an earlier position, gave its approval of birth control. I feel confident it will continue in this tradition when it authorizes the ordination of women to the priesthood. Fourth, there is the Anglican insistence that every doctrine must be "proved" by the Scriptures before it may be enforced as a point of belief. The only Anglican certainty is its devotion to the Savior and His teachings; its only *Summa Theologica* is the Bible itself.

For that reason it has never excluded other Christian denominations from the Church of Christ, even Roman Catholics during a period when feelings against Rome were exacerbated by political loyalties. Today, one finds a carving of

John Henry Newman in the elaborate pulpit of St. Thomas Episcopal Church in Manhattan and a window commemorating the beloved pontiff, John XXIII, in Grace Cathedral in San Francisco, where the Jesuit theologian Karl Rahner is also depicted in stained glass.

This kind of ecumenical gesture, forgetting bitter past history, has a tremendous appeal. I am convinced I have

found the right Church for me when I see the excellent relations the Episcopal Church enjoys with Greek Orthodoxy and Protestantism in general.

I used to hope the Roman Catholic Church would take the lead in ecumenical endeavors. But that hope was lost some time after Vatican II. The will is there, of course; most Roman Catholics are ready for a greater communion of

Churches. But I am afraid the uncompromising Roman insistence on the God-given primacy of the pope and the residuum of the "one true Church" idea will stand as a blockade to Christian unity, at least for my lifetime.

Right now, everything concerned with ecclesiastical structure and doctrinal loyalty—the infallibility of the pope, the exact number of sacraments, the "validity" of Holy Orders, Baptism by immersion, for example—seems much more important to many churchpeople than Christian unity. This is how things will surely remain for a time.

I hope the Episcopal Church continues to give example. But I certainly do not wish to convert any other Christian to Anglicanism. I only hope belief in Christ remains a liberating rather than a confining fact of life for everyone. It is Jesus Christ who must remain the center of Christian lives; it was His cause that all the Churches were meant to serve, rather than impede. Christianity was supposed to bring mankind to unity.

—John Cogley (1916-1976)

From *A Canterbury Tale, Experiences and Reflections: 1916-1976* by John Cogley. Copyright © 1976 by The Seabury Press, Inc. Used by permission of the publisher.

Martin Marty sees 'trickle to Canterbury'

The drama in American religion is and will increasingly appear to be at the juncture where some mainline Churches are retrieving their tradition, gaining a shape and an outline, and becoming a bit assertive—and at the left tinge of conservative Christianity, Protestant and Catholic, where leaders are making a move.

If they asked me, I'd tell members of the Episcopal Church that if they'd get over their current hang-ups, stop fighting over a couple of issues, and serenely go back to being an adoptive tradition, they would "clean up" today.

There are many "closet Episcopalians," both toward the secular and conservative Protestant fringes. They welcome the relaxed order that Church has represented, the structure of a worship and a polity to which they might cohere, in various loose-and-tight ways. Some are trickling toward Canterbury; more would, more might.

—Martin Marty in the May 15 issue of *Context*, a commentary on the interaction of religion and culture.

...and an Episcopal parish asks for reconciliation

The vestry of Church of the Epiphany, San Carlos, Calif., approved the following resolution with the request that it be distributed to all the parishes and missions of the diocese as an expression of that parish's feelings about certain current events in the Episcopal Church at both the national and diocesan levels. The resolution is offered in a spirit of charity and humility and with prayers that it will help to restore and maintain a unity of the Church as it deals with the pressures and crises of the times.

RESOLVED BY THE RECTOR, WARDENS, AND VESTRY of the Church of the Epiphany, San Carlos, California, that

WHEREAS, two recent events, the adoption of the new Prayer Book and the ordination of women to the priesthood, have caused dissent, discord, and the withdrawal of some parishes from the Diocese of California and The Episcopal Church; and

WHEREAS, the adoption of the new liturgy and the decision to sanction the ordination of women to the priesthood were both accomplished after much national dialogue and debate, over many years, and according to the form and requirements of the Canons of the Church; and

WHEREAS, The Episcopal Church and its Anglican antecedents and counterparts throughout the world have a long, often tumultuous history of toleration, reasoned

argument, and the ability to encompass a wide divergence of personal opinion and belief therein; and

WHEREAS, withdrawal from the Canonical Body by such parishes as aforesaid is contrary to the spirit of dialogue and "loyal dissent" which has characterized the Church over the years; and

WHEREAS, said withdrawal is also contrary to the spirit and intent of the Ministry of Reconciliation; because before man can be reconciled with God, he must first be reconciled unto himself;

NOW, THEREFORE, IT IS HEREBY RESOLVED that the Rector, Wardens, and Vestry of the Church of the Epiphany, San Carlos, California, do hereby urge all parishes who have withdrawn from the Canonical Body in the State of California and elsewhere to reestablish official Canonical ties with their respective Bishops and make all good attempts to become reconciled with the existing theology or strive, within the procedures set forth in the Canons, to alter the same to a state more acceptable to them, as the case may be, and further urge all other parishes in the Diocese of California and elsewhere to express their support for reconciliation with these parishes, for continued liturgical development within established Canonical procedures, and to reaffirm their Communion with our Bishop.

Swinford urges lay service at all levels

Frances Swinford, a deputy from the Diocese of Lexington to the 65th General Convention and a member of the Committee of 200 the Presiding Bishop appointed for Venture in Mission, spoke to a recent meeting of Milwaukee Area Anglo-Catholic Action at All Saints' Cathedral.

Quoting from *Christian Proficiency*, by Martin Thornton, she spoke of Christian "proficients." "They claim no remarkable gifts of prayer or learning, but in modern context they are not beginners like the average confirmation candidate. They are far, very far, from perfection, yet they have attained to a certain maturity; they may be weak, but they are spiritually adult."

While she declared sympathy with the many laity who feel betrayed and frustrated by the Church's increasing secularization, Swinford stressed the importance of lay involvement in the Church—

on the parochial, diocesan, and national levels. "I feel there are unlimited areas of service at all levels of the Church's structure. No one of these is more important than another—they are all important."

She emphasized the one area "in which all faithful laymen must be involved for if there is any vocation within the Church more important than the rest, this is it. I speak of witnessing—witnessing to the mighty acts of God, witnessing that Jesus Christ is Lord and Savior, and, as Episcopalians, witnessing to the Faith as this Church hath received the same."

Commenting on her own calling to witness to "the great doctrines of the Christian Faith, about the sacraments as a means of grace, about the glorious history of the Anglican Church, about the apostolic ministry," Swinford said, "We, the faithful laity of the Church, have too long left the witnessing of the Faith

to the clergy. Rightly, they should be preachers of the word as well as dispensers of the sacraments, . . . but committed laymen should feel no reticence to speak out on these matters at any time."

Although Swinford said she considers the ordination of women to the priesthood to be the "most divisive issue in the Church's history" and an anomaly which she firmly opposes, she feels the chief concern of a great majority of the laity is Prayer Book revision: "They do not want a revised Prayer Book. They are angry. . . . The overwhelming vote in favor of the Proposed Book did not in the least reflect the feelings of the silent majority of the Church."

"I doubt if anyone in the Episcopal Church loves the 1928 book more than I do, but I can live with the Proposed Book. Although there is much I consider inferior in it, there is much that is commendable. I personally think Prayer Book revision is hardly a valid reason for leaving the Church, but I tell you, it is the primary one for many people."

Despite the serious problems facing the Church, Swinford said she sees hope for the Episcopal Church's revitalization through Evangelical and Catholic Mission (ECM), a missionary society of clergy and laity working within the Church to promote its historic Faith and Order, much as the Oxford Movement did more than 100 years ago. In closing, Swinford, a member of ECM's Theology Task Force, urged her listeners to affiliate with ECM and work for the unity of the Episcopal Church. —Dianna K. Olnhausen

SOME MEDDLESOME DEFINITIONS

clergy *n* -ES 1: LEARNING, KNOWLEDGE—used chiefly in the proverb *an ounce of mother wit is worth a pound of clergy*. . . .

clergyman's sore throat *n*: chronic inflammation of the pharynx often occurring in persons who habitually overstrain or misuse the voice (as in public speaking)

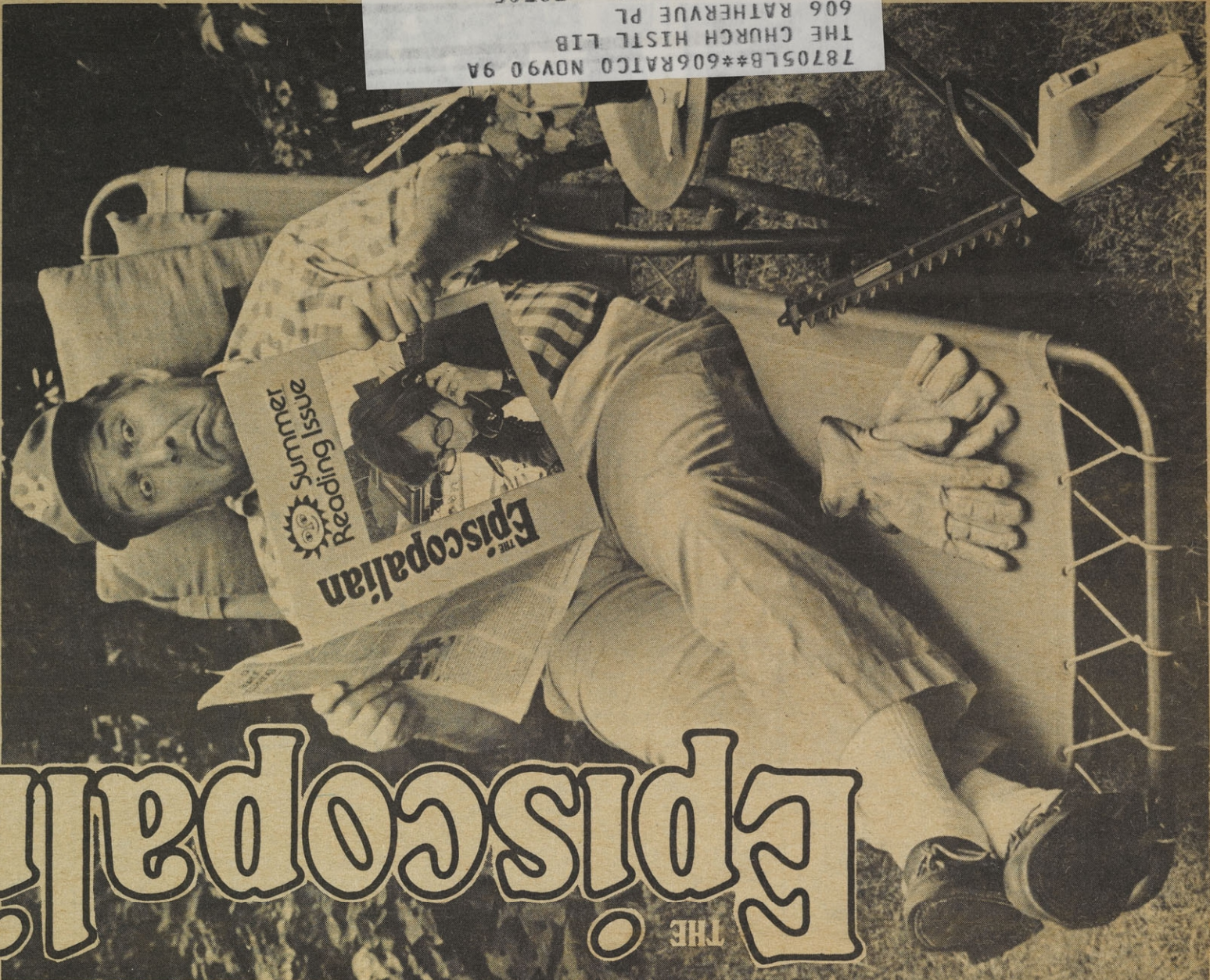
—Webster's Third New International Dictionary, unabridged

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