

Title: *The Episcopalian*, 1979

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THE Episcopalian

1979: THE YEAR
OF THE CHILD

What better time than Christmas to celebrate children?



Expressing deep concern for the plight of children around the world, the United Nations General Assembly has declared 1979 the International Year of the Child (IYC). The special year marks the 20th anniversary of the U.N. Declaration of the Rights of the Child.

"Far too many children, especially in developing countries, are undernourished, are without access to adequate health services, are missing the basic educational preparation for their future, and are deprived of the elementary amenities of life," reads the U.N. declaration. UNICEF, which will coordinate the year's activities, estimates that 350 million children in developing areas of the world are beyond the reach of minimal health, nutrition, education, and social services. Objectives for the year, the General

Assembly said, should be to provide a framework of advocacy on behalf of children and an awareness of their special needs. Unlike the 1975 observance of International Women's Year, IYC calls for no international gathering. The burden of implementation rests with each of the U.N.'s 149 member states, and much of the success will depend on response by non-governmental organizations within those states—including the Churches.

According to a Carnegie Council on Children study, one-quarter to one-third of American children are born into families with financial strains so great the children will suffer basic deprivations.

Episcopalians who are engaged in programs to combat world hunger (see April, 1978, issue) and in examination of family life and its effects on children

(see page 9) should be interested in materials related to IYC as possibilities for adult study and action. The Joint Educational Development of curriculum, in which the Episcopal Church participates, will include a guide to children's rights as part of its "Doing the Word" series.

A recent guide to community action, published jointly by the Education Commission of the States, the Carnegie Council on Children, and the Coalition for Children and Youth, is the "Children's Political Checklist." It does not provide answers or tell parents what they ought to do, but it is a guide for community groups as they seek to tackle the issues of jobs for parents, public support for poor families, discrimination based on sex or race, flexible working conditions that take parenting seriously, family serv-

ices such as child care, health, and safety.

Additional resources are available from the International Year of the Child Secretariat, 866 United Nations Plaza, New York, N.Y. 10017, and the U.S. Committee for UNICEF, 331 E. 38th St., New York, N.Y. 10016.

As Eileen Linder, a United Presbyterian who serves on the IYC committee, says, "God arranged it so all people know what it is like to be born, to live, to die, and to be all ages in between. The wonderful news of Christmas is God thought this important enough to come to us in the birth of a child. What better time than Christmas to see God's creative hand in the lives of children?"

—Sarah Cunningham

Adapted from A.D. magazine for which Sarah Cunningham is news editor.

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THIS MONTH'S COVER is an adaptation of artwork published courtesy of Ideals Publishing Corporation. It and the artwork on page 6 appear in the book, *The Christmas Miracle*, which may be ordered for \$3.95 from Ideals Publishing, 11315 Watertown Plank Rd., Milwaukee, Wis. 53226.

COMING NEXT ISSUE: At press time, Venture in Mission's Committee of 200 church leaders was meeting in St. Louis, Mo. Executive Council's December meeting followed. A report on both will appear in the February issue of *The Episcopalian*.

New York Cathedral to be completed

The trustees of the Cathedral Church of St. John the Divine in New York City have voted to resume building and have signed a three-year contract with James R. Bambridge, who supervised the recent completion of Liverpool Cathedral in England.

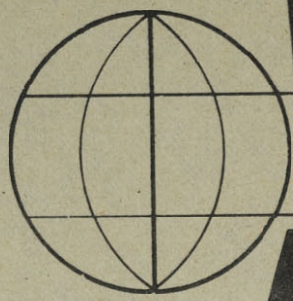
Work on what will be the world's largest Gothic cathedral was interrupted by the Second World War and never resumed. Bishop Horace Donegan, 1950-1972, said he would not raise construction funds during his tenure, a decision his successor Bishop Paul Moore reaffirmed.

When James P. Morton was installed as dean in 1973 he forecast that construc-

tion would resume, but there has been no further announcement until now.

Bambridge will oversee the training of people from the Cathedral's Morningside Heights neighborhood as stone cutters and masons who will erect the two western towers, following the 1929 design of Ralph Adams Cram, and complete the crossing interior.

"We have funds to employ Bambridge, set up the stone shop, and pay wages for five years. Then we'll proceed as we have money in hand," Moore said. The decision to build is "a concrete sign of hope for our city...a dramatic affirmation that neighborhoods are not to be abandoned, but to be rebuilt," he said.



WORLD NEWS BRIEFS

SAN FRANCISCO—An invocation to St. Francis, the non-violent patron saint of this frequently violent city, was held in Grace Episcopal Cathedral to honor the late Mayor George Moscone and Supervisor Harvey Milk and to initiate a Fund for Non-Violence in the Bay Area.

LONDON—Archbishop of Canterbury Donald Coggan will talk with church leaders in East Berlin, Hungary, and Poland during a spring visit. It will be the first time an Archbishop of Canterbury has visited Poland or Hungary.

WASHINGTON—Congress has approved a commission to study proposals for a National Peace Acad-

emy, an idea first proposed by George Washington in 1773.

BURBANK—Former Episcopalians led by Canon Albert J. du Bois have organized a group which will seek recognition of an Anglican Rite within the Roman Catholic Church.

WASHINGTON—A group of Christian activists have appropriated the little-used National Visitors Center—formerly Union Station—as an overnight refuge for homeless men and women. Volunteers from churches and other agencies provide mattresses, blankets, and a warm meal for people who have nowhere else to go.

Leila Seitz Cooke dies: Ad manager since 1972



The *Episcopalian's* advertising manager, Leila Seitz Cooke, died December 1 at Thomas Jefferson University Hospital,

Philadelphia, Pa., of complications following open heart surgery.

A native of Philadelphia, Leila Cooke came to *The Episcopalian* in 1972 after more than 30 years with the Al Paul Lefton Co. advertising agency. She helped plan *The Episcopalian's* changeover from magazine to tabloid format and won three ADDY awards for advertising sales promotion of *The Episcopalian*.

She was active in the Episcopal Church all her life and had been a member of the parish council at Holy Trinity Church, Rittenhouse Square. She was a long-time member and officer of The Philadelphia Club of Advertising Women and served in several center city professional and civic organizations.

Leila Cooke is survived by her son Stuart, a brother Richard, and a grandson Timothy. A memorial service was held December 16 at Holy Trinity Church, Philadelphia.

Putnam to be installed as Navajoland bishop



Suffragan Bishop Frederick W. Putnam, Jr., of Oklahoma will be installed Bishop of the Navajoland Area Mission at a noonday service on January 27 in Good Shepherd Mission, Fort Defiance, Ariz. The Rev. Boone Porter, editor of *The Living Church*, will preach the installation sermon.

Putnam, who comes from Oklahoma on a year's leave of absence, was appointed to his new assignment last summer by Presiding Bishop John M. Allin during the latter's visit to the Navajo Convocation at Bluff, Utah. The Navajo people gave unanimous approval to the choice, and final approval came from Oklahoma's

diocesan convention when it met October 2-6. The diocesan convention also voted to pay half of Putnam's salary and allowances as Oklahoma's part in this missionary effort.

"The Navajoland Area Mission is a new concept in the Episcopal Church," Putnam says. "It is the first time a bishop has been appointed for a particular ethnic group. I look forward to working with the Navajos. The date and time of installation were chosen to make it convenient for people to leave their work and attend the service."

Among the bishop's goals are "an indigenous ministry and an extensive training program especially suited to training Navajo people for lay ministry. Out of this training we hope will come candidates for the ordained ministry as well."

"We have one Navajo seminary-trained priest at the present time [the Rev. Steven Tsosie Plummer, Montezuma Creek, Utah] and one man and one woman who have had special training and are ordained deacons [the Rev. Eloise Martinez and the Rev. Yazzie Mason, both of the Farmington Mission area].

"Many of the Navajos are isolated from each other on the reservation. For this reason a special kind of ministry is needed for them. I am delighted Boone Porter will be with us for the installation. He has spent much time in developing specialized ministries."

Putnam will live in Farmington, N.M., "because it is a central spot for work in the Navajo reservation." San Juan is the Farmington mission; it has several preaching stations as do the missions at Fort Defiance and Bluff. —Salome Breck

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Community Services directors to meet

Episcopal Community Services directors will share ideas and build working relationships on January 18 and 19 in New Orleans, La. Their conference theme, "Partners in Service: The Church and Its Agencies," will be the topic of one major address; a second key speech will explore a Christian definition of family from a sociological viewpoint. Conferees will also discuss policies, planning, and chaplaincies and the Christian history of care for the elderly and the young.

The Diocese of Louisiana and the Episcopal Church's Executive Council through its Commission for Social and Specialized Ministries are sponsoring the conference. Staff members include Episcopal Community Services directors David N. Cramer, Louisiana; Allen W. Powers, Connecticut; and William J. Winterrowd, Pennsylvania.

Aging and the Family, Today's Opportunity for the Church, is a national ecumenical training and education conference for both laity and clergy scheduled for February 19-21 in Nashville, Tenn. The Episcopal Society for Ministry on Aging, Diocese of Tennessee, is sponsoring the event. For information: L. D. Chiaventone, ESMA, R.D.1, Box

28, Milford, N.J. 08848.

Washington, D.C., will be the location of several January meetings:

- **A Consultation on Women and Preaching** is scheduled January 2-6 at the College of Preachers. The meeting, for both lay and ordained women, will deal with preaching skills as well as literature on the subject and special issues related to women in the preaching ministry.

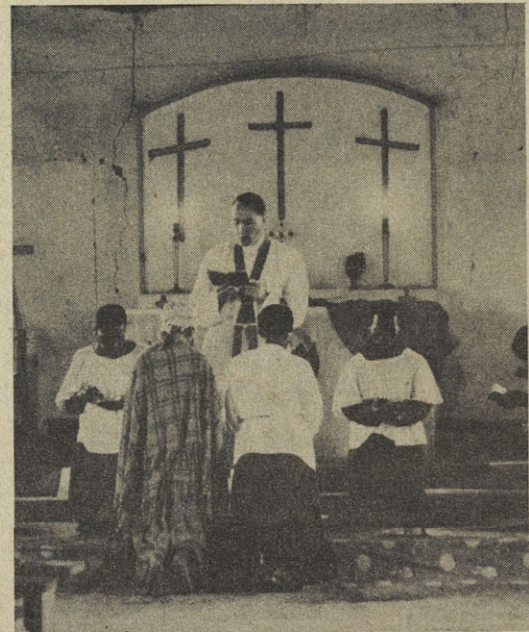
- **The Church and City Conference** will hold its annual meeting at the College of Preachers January 16-18.

- **The Urban Bishops Coalition** will hold its winter meeting on those same dates at the Cara Conference Center. The Conference and the Coalition plan a joint meeting January 17.

On January 15-19 the **Center for Jungian Studies** will hold a conference—limited to 25 lay and ordained persons deeply involved in some type of Christian community—at Seabury House, Greenwich, Conn. The conference will explore Carl Jung's work and the fundamental nature and reality of God in Christ, of prayer, the sacraments, ethics, preaching, teaching, and pastoral counseling. For further information: The Center for Jungian Studies, Wainwright House, 260 Stuyvesant Ave., Rye, N.Y. 10580.



Let's Venture Together..



...Throughout the World!

In Episcopal dioceses outside the United States, and throughout the world-wide Anglican Communion, there is a new commitment toward self-support. The goal is full partnership and mutual interdependence.

These nineteen dioceses range from Liberia to Taiwan, from Mexico to the Philippines.

Now, with a dramatically changing economic and political world climate, these dioceses need our encouragement more than ever. Funds to help these dioceses eventually become self-supporting and financially independent are included as a part of the Church's overall \$100 million Venture in Mission Program.

Venture in Mission, the major program in which Episcopalians in every diocese and parish in America can take part, is a call to commitment. An opportunity to rally the spiritual and temporal resources of the whole Church to a new life of mission, growth and service. A shared adventure which will strengthen our own spiritual lives as we join together in prayer, work

and study. A total involvement which will invigorate our Church and give us a truer understanding of its mission in the world.

For each of us, Venture in Mission must also be a call to share the bounty with which God has blessed us. The sacrament of giving is now, as it has always been, central to the spiritual life of every Christian.

Venture in Mission gives us this humanitarian opportunity on a diocesan, national and global scale. An experience which can change our lives in Christ.

So let's Venture together in this program that is drawing together the resources of all Episcopalians everywhere. Write for a copy of "Questions and Answers about Venture in Mission."

VENTURE IN MISSION
815 Second Avenue
New York, N.Y. 10017



Switchboard

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

—The Editors

TO CLARIFY

The December issue of *The Episcopalian* contained an article on Marriage Encounter by Kenneth Harper. It was a good article except for one gross error.

One paragraph states: "A separate group, National Marriage Encounter of St. Paul, Minn., tends to be less ecumenical and more Church-centered." This is directly opposite to fact.

All Marriage Encounter groups, except National, require [by the bylaws] that teams conducting weekends be of the same faith, that of the sponsoring Church, and that the clergy members be of that faith. National Marriage Encounter alone recognizes the right of individual groups to align themselves with a particular denomination, be ecumenical (Christian oriented), or be inter-faith (Judeo-Christian).

Father Gabriel Calvo [should be credited as] founder of Marriage Encounter.

Jim and Adel-Marie O'Regan
Clearwater, Fla.

THANK YOU, READERS

Several months ago my request for information about obtaining a copy of the Monastic Diurnal appeared in the Exchange column. I was very grateful to the several people who responded to my request and have sent them my thanks individually.

There were two anonymous respondents, however, and I would like to use this means to thank them. Someone in

Jacksonville, Fla., sent me a postcard with useful leads, and some kind individual sent me a copy of the Diurnal with no return address or identifying mark of any kind. Thanks to you both, whoever you are!

Steven Woodward
Coatesville, Pa.

THOUGHT FOR PRINT?

The obvious solution to the problem of which will be *THE Book of Common Prayer* [I suggest] is as follows:

The 1928 Prayer Book should be substituted for Rite I in the Proposed Book.

Alternatively, the 1928 Prayer Book could become Rite III in the Proposed Book.

Either way there will be one book. The 1928 people will have their rites; the Proposed Book people will have their rites; and the Episcopal Church can get on to other things.

Anne E. Knight
San Antonio, Texas

DISCRIMINATION DOUBLETALK?

May I propose a question of logic? In the December *Episcopalian* Bishop Graham Leonard of England is quoted as saying in regard to women's ordination, "I want women to be women." Does it then follow that being a priest makes a man not a man?

Alberta C. Reilly
Bradenton, Fla.

EXCHANGE

The Episcopalian invites you to make use of the EXCHANGE column. You may wish to find an answer to a problem, particular items for your church, or books, etc. You may have supplies to offer to other churches or individuals. Write to EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

WANTED:

STAMPS, MISSION AID, BOOKS

• The Rev. Norman Sorge asks for your help in a project for shut-ins, many at nursing homes, and for the blind. Please send your used, stamped envelopes so he may give them to the shut-ins, many of whom can do no more than cut out stamps. This small task helps them feel more useful. Proceeds from sale of the stamps are used to help the blind. Send envelopes to Father Sorge at 410 Welsh St., Chester, Pa. 19012.

• Following damages and loss by a cyclone and tidal wave, the missionary and educational work of the Church of South India is in need of prayers and support. The Church would appreciate used theological and devotional books, old greeting cards, and food and financial contributions. Please mail directly to: Mrs. D. R. Muthyalu, Director of Women's Work, Church of South India, P.O. Box 404, Vijayawada 520 002, South India. Materials may be forwarded for bulk mailing to: David Sumner, St. Michael's Episcopal Church, 1520 Canterbury Rd., Raleigh, N.C. 27608.

• The Rev. Bruce E. LeBarron, Church of St. John the Evangelist, 226 W. Lexington Ave., Elkhart, Ind. 46514, wants a copy of "the Mission Hymnal as adopted by the General Convention in 1910."

• The Rev. Raymond Gayle, Episcopal Church of Bridger Wilderness, P.O. Box 846, Pinedale, Wyo. 82941, wants about a dozen copies of "the Mission Hymnal, 1910."

• The Missions Guild of Grace Church, 120 E. First St., Hinsdale, Ill. 60521,

needs new or used supplies for altars, clergy, and acolytes which will be sent without charge as requested to needy missions or clergy. All supplies are now sent only within the continental U.S.A.

• Jessica M. Kerr, 880 Mandalay Ave., Apt. 407, Clearwater Beach, Fla. 33515, would like to find a new or used copy of *Ancient Collects* by the Rev. William Bright (first edition dated 1861, possibly republished).

ITALY LIBRARY NEEDS BOOKS

A. Ronald Tooman, headmaster of St. Stephen's School in Rome, asks for help to enlarge the school's library. The school is incorporated in Connecticut as a non-profit, educational institution so contributions are tax deductible.

The school needs new books on art history, modern English and American poetry, literature, drama and film, sociology, and social history of the U.S.A. as well as back issues of *Horizon* and *American Heritage* magazines.

Packages may not exceed 70 pounds in weight or 80 inches in girth and length combined. Wrap books with heavy paper and twine, mark "PAL—book rate," and address to: Librarian, St. Stephen's School, A.P.O. New York, N.Y. 09794. Donors pay postage only to New York City. Enclose your name and address.

TRADING STAMPS WANTED

The Ladies Guild of St. Andrew's Church would be grateful for trading stamps of any kind. These will be used to acquire church school supplies. Please send them to Mrs. Frank Stockford, 24 Hanson St., Winthrop, Me. 04364.

The Rev. William L. Gray requests donations of trading stamps, especially S&H Green Stamps, to help his parish obtain a set of filmstrips on the Church Year. Send them to Father Gray at St. Andrew's Church, 52 Sacandaga Rd., Scotia, N.Y. 12302.

EPISCOCATS



Frances Devore

"Nureyev? I'm playing Salome in the chancel ballet!"

A BRIGHT
NEW BOOK
FOR
GIVING
AND
KEEPING



the episcocats

At their "literary" best will make you laugh and brighten the day of a friend. Order now—save \$1 on each copy.

Before January 1 the price is **\$3.60** (includes postage and handling).

Payment must accompany order.

In 1979 this book of 100 pictures—both new ones and favorites—costs \$4.60, including postage and handling.

Please send—copies of EPISCOCATS at \$3.60 each.

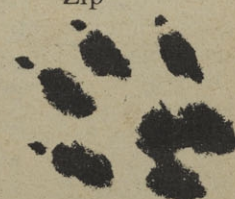
Check enclosed _____

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Mail to: EPISCOCATS
Box 2122
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Philadelphia, Pa. 19103





PB'S OPEN LETTER

Seminaries need our help

During the Thanksgiving holiday I used some free time to look through the varied collection of books and pamphlets that has accumulated over the years on the shelves in the Presiding Bishop's office. I decided a few could be discarded. Others were consigned to the library in the Henry Knox Sherrill Resource Center for the librarian there to evaluate. Many, of course, I kept on the shelves in a rearranged order.

In looking through this material, I came across several catalogs and descriptive brochures from some of our seminaries. I use the term "our seminaries" to mean those schools that have the continuing mission of the Episcopal Church

as one of the major reasons for their existence. They are our seminaries not because our Church officially holds title to them—it doesn't—but rather because they are our responsibility and opportunity and because they are there to serve us.

You have all read and heard good words offered in an effort to increase support of these seminaries. So have I. The current needs facing these schools, however, lead me to believe many of these words have often fallen on deaf ears.

Even a quick glance through the catalogs and brochures was enough to remind me of the diversity among our semi-

naries. This reflects the diversity within the Episcopal Church, a diversity some see as a strength while others see it as a curse. Our preoccupation with this problem of diversity does not relieve each of us of his or her responsibility for supporting sound theological education when we see it and demanding it when we do not. The seminary brochures also included pictures of buildings, reminding me of the great investment in property made in years past. This investment calls for responsible stewardship on our part so it will not be wasted. There were also pictures of people: teachers, students, maintenance personnel, students' wives and families. In supporting seminaries we are supporting people—people who are following a particular vocational calling to the benefit of the whole Church.

Every Episcopalian has the opportunity as well as the responsibility for supporting theological education. Learn what your parish is doing in this regard. You can suggest that your congregation participate in the Church's annual Theological Education Offering, usually on the Sunday closest to St. Paul's Day

(January 25). You can suggest that financial support for a seminary be included as one of the items in your parish budget. But even more importantly you can encourage persons who are pursuing a Christian vocation that calls for advanced theological education, persons who wish to become lay ministers or clergy. You can also support continuing education for those who are your ministers.

You decide which of the seminaries you think deserve your support, what other avenues of theological education you might wish to encourage. My point is every Episcopalian should see this area of the Church's mission as one of personal concern for every Episcopalian's ministry is vitally related to the ministry of one or more persons who have been educated in the theological education institutions related to our Church.

Those seminary catalogs I found had been put on the shelf. I hope our concern for theological education will not receive similar treatment. I call on all of you to help see this doesn't happen.

—John M. Allin

Ecumenical consultation asks revision of Lambeth document

The purpose of the ecumenical movement today is not swift organizational reunion with concentration of power and a uniformity of appearance; rather, it is a search for the ways to make the unity that is God's gift to His people more visible to the Church and to the world. This is the consensus of some 70 Episcopalians who attended the Episcopal Church's national consultation on ecumenical relations in Farmington Hills, Mich., in November.

Bishop John Burt of Ohio presided at the meeting at which participants studied summaries of eight regional conferences; heard reports on Executive Council's new policy for funding ecumenical agencies; reviewed 12 years of Anglican-Roman relations; and studied the documents on which the Church's ecumenical policy has been based since the Lambeth Conference of 1867. Lead-

ing ecumenists of other Churches helped prepare the study documents and for the first time had both voice and vote in helping frame the Episcopal Church's ecumenical policy.

Provincial conferences held throughout the country over the past two years indicate a strong preference for deepening Anglican-Roman relations but little interest in the Consultation on Church Union (COCU). But the Rev. Herbert Ryan, SJ, a Roman Catholic representative, said, "From the Roman Catholic point of view, the withdrawal of the

Episcopal Church from COCU would be nothing short of disaster." He reminded participants of the importance of keeping visible the concern for the unity of the whole Church, and in the end the consultation agreed the dialogues with Roman Catholics, Lutherans, and the Churches in COCU are interrelated and should all be developed further.

After studying the Anglican documents which have influenced the Church's ecumenical policies, the consultation now suggests the Lambeth Quadrilateral—an amended 19th century state-

ment which limits Anglicans to visible unity only with Churches which affirm the authority of Scripture and the Nicene Creed, observe the sacraments of baptism and Communion, and maintain or are willing to accept the historic episcopate—be revised so closer relations with other Churches can be developed. This would include, under certain conditions, intercommunion with Churches which do not have bishops.

The consultation's findings will be incorporated in a report to the 1979 General Convention. —Charles H. Long

Refugee help needed

The Rev. Samir J. Habiby, executive director of the Presiding Bishop's Fund for World Relief, announces an urgent need to find 350 to 500 sponsors for 700 to 1,000 refugees from Indochina whom the Episcopal Church has agreed to help relocate.

Assistance from both the Presiding Bishop's Fund and the federal government is available to parishes and dioceses which agree to help. For more information write Habiby or Isis Brown, Presiding Bishop's Fund, 815 Second Ave., New York, N.Y. 10017.

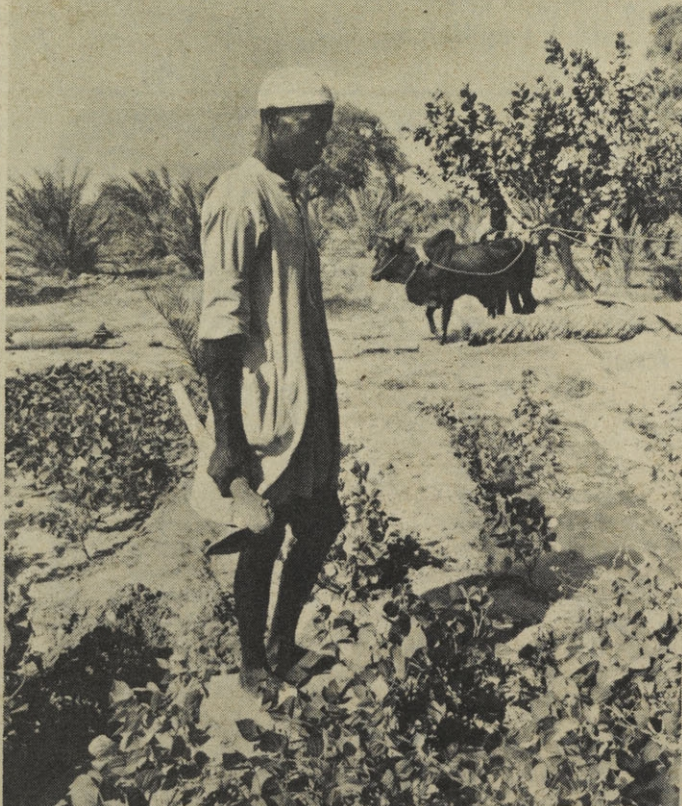
Episcocat book a winner

Don't You Just Adore Gothic?, the Episcocats' first appearance in book form, came off the press late in November and seems to be causing chuckles among followers of *The Episcopalian's* popular feature.

More than 4,000 pre-publication orders were mailed the first week of December in time for Christmas, and the lovable felines and their friends have been filling hundreds of orders and re-orders each day since. The original print order was increased just before press time to meet the demand for copies.

And we've even discovered the book can be good for your health. One woman wrote us: "The Episcocats are a delightful, non-allergenic way for an asthmatic like me to enjoy cats." —The Editors

Gardening is not a hobby in Niger.



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E-1-79

Quilling: A craft for all seasons

Want to try a craft the Greeks, Egyptians, and Etruscans enjoyed? Quilling, the ancient art of curling paper, is a simple, inexpensive art form that gives satisfying results and can be used to celebrate any season.

Early examples of quilling are found in framed panels with designs such as castles, coats of arms, flowers, and portraits. Quilling was also used to decorate boxes and cabinets. Examples found in

European churches lead art historians to believe quilling was used instead of mosaics and precious metals.

You need paper, scissors, glue, and a coiler—the latter can be a large straight pin or tweezers, but the best tool is a yarn needle with an eye the width of the paper strips. The paper can then be threaded through the eye and coiled around the needle. You can graduate to more sophisticated equipment such as a

motorized coiler.

Pre-cut, colored quilling paper is sold in most hobby shops in 1/8 inch to 5/16 inch widths in packages that cost about 30 cents. White glue is an ideal adherent because it is transparent when it dries.

Use colorful magazine advertisements to practice, experimenting with the length of the strip until you obtain the size and the shape you desire. After you've coiled the strips, use dabs of glue

to secure ends and attach the pieces to each other.

The photograph shows what a beginner can accomplish; each piece took approximately one hour. In addition to coiling, you can pinch corners to vary the shapes as shown in the sketches. Designs can include symbols of the church year and can be used for small church school craft projects or as decorations for gifts for shut-ins.

—Emmaretta Wiegart

Gaspar's Account

How could I not follow when they went away?
Melchior, the old man, might die any day;
and Balthazar, the dreamer,
would never look nor see.
They needed someone sensible
to bear them company.

A journey through the desert,
following a star,
brought us to a country
where Jews and Romans are—

and it was just a baby
that we knelt before,
and it was quite amazing
to think of Melchior

and Balthazar be-
lieving
in such a tiny
Jew.

But I looked
in his
mother's eyes
and found it
all was true.
—Gail White



More than Shepherds

Shepherds heard the angels sing,
Saw the splendor of the Light,
Even went to Bethlehem
To adore the Babe that night.

Through the years they
told their news,
And so greatly grew their pride
They believed that revelation
Came only with a shepherd guide.

While they dwelt in memory,
Jesus grew to be a man.
Twelve Apostles picked he then
But not one shepherd
in the band.

So let us love the Truth we
know
But never cease to learn
For God continues to reveal
To those with hearts that yearn.
—Colleen Ivey Hartsoe



Artwork, courtesy
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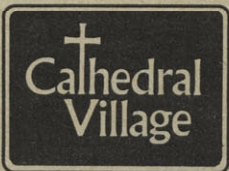
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NEWS.. BRIEFS

Bibles for Uganda

The National Book Fund Committee of the Church Periodical Club approved 22 grants during its fall, 1978, meeting. The grants will provide Bibles and liturgical books for the Church of Uganda and *Books of Common Prayer* for St. John the Apostle Church in San Salvador. The Committee also provided funds to print in Spanish 5,000 hymnals which will include a number of hymns Latin Americans have written as well as the great Anglican hymns.

All grant requests are confirmed by a bishop or other authority and range from publication funds to personal requests such as that of David Mwandu of Zambia who needs textbooks to continue his study of tropical medicine at Tulane University in New Orleans.

Hispanic meet held

The Parish of the Epiphany in East Los Angeles, Calif., hosted the third annual Episcopal Church consultation on Hispanic ministry. The meeting drew 50 people from 20 dioceses to review the Church's mission during the next decade. Among the results of the consultation were: (1) expression of the hope that the Episcopal Church Center would hire an Hispanic person to develop Christian education materials; (2) pressure for support of the Spanish translation of *The Proposed Book of Common Prayer*, expected to be ready by the end of 1979; and (3) support for President Carter's efforts to review and change regulations governing undocumented aliens.

More joint sessions?

The Standing Commission on the Structure of the Church will recommend that more joint sessions be held at future meetings of the triennial General Convention.

Joint sessions of the Houses of Bishops and Deputies would permit debate on major issues. The Commission believes legislation passes in one House but fails in the other because one House does not understand the reasoning behind the other's decision; joint discussions might help clarify the process.

The Commission, chaired by Memphis attorney Charles M. Crump, will meet in March in New York City to prepare its final report and recommendation to the 1979 General Convention.

Urban groups helped

Six urban projects which minister to women, senior citizens, and inner-city residents have received Episcopal Church Foundation grants totaling \$30,500. The grants and recipients are:

- \$5,000 to St. George's House, founded by St. George's Parish, Kansas City, Mo., as a residential program for women released from prison;
- \$4,000 to Senior Resources, Inc., at Grace Cathedral, San Francisco, Calif., for information and referral services for the elderly;
- \$5,000 to a team ministry by the seven parishes of the Newark (N.J.) Episcopal Cooperative for Ministry and Mission to help parishioners organize ministries to youth, the elderly, and the Hispanic community;
- \$4,000 to St. Luke's, Atlanta, Ga.,

for a clinical pastoral education program for seminarians and laity;

- \$6,500 to the Haitian Church Community Development Project, New York City, to help integrate Haitians into American life; and
- \$6,000 to Project Strive, a Philadelphia, Pa., program Episcopal Community Services is sponsoring to help two inner-city parishes counsel and tutor youth ages 10-18.

In addition to grants, the Foundation makes loans for congregational building programs and awards fellowships to seminarians to complete doctoral studies.

Nominate your library

The Church and Synagogue Library Association will receive nominations for its three annual awards from now until March 1.

Nominations are open for (1) Outstanding Congregational Librarian; (2) Outstanding Congregational Library which creatively serves the congregation

and/or wider community; and (3) Outstanding Contribution to Librarianship by a person or institution which has provided inspiration, guidance, or resources to enrich the congregational librarianship field.

Send your nominations, including the name of the award, reason for your nomination, some of the nominee's accomplishments, and full name, address, and telephone number together with church or synagogue affiliation to Ed Riedesel, CSLA Awards Chairperson, 3350 S. Babcock St., Melbourne, Fla. 32901.

Urge keeping 1928

The Society for the Preservation of the Book of Common Prayer is preparing for the 1979 General Convention. The organization's stated goal is to have the Convention, by amendment to the Canons, authorize continued use of the 1928 *Book of Common Prayer*.

The new national coordinator, Larry Houghton, will work with members in

raising funds, encouraging resolutions from parishes, and lobbying bishops and deputies.

Educators consult

To consider the "realities and issues of ethnic and racial constituencies" in the Episcopal Church, Provincial coordinators for religious education met in two area consultations with persons involved in ethnic ministries. The 15 coordinators are employed part-time by the Episcopal Church Center's Office of Religious Education to share resources and help develop local leadership.

In addition to the speeches and discussions at the Washington, D.C., and Los Angeles, Calif., meetings the coordinators visited local ministries to see education programs firsthand. The Rev. David Perry, religious education officer, said one result of the meetings was "the coordinators have become more aware of people resources available in their work"—both nationally and locally.

SALLY STRUTHERS TALKS ABOUT HER CHILD.

"Her name is Marites. And she's the special child I sponsor. We share an affection for one another that is very personal and private. But I have decided to tell her story in the hope that I might be able to convince you to help someone like her.

"Marites lives in the Philippines. Four years ago she was an eight-year-old girl with little hope. Her father died, leaving her mother who is sick with lung disease as the only means of support for Marites and five other children. The family's extreme poverty forced Marites and her two older sisters to go to work just to survive.

"Then, thanks to the Christian Children's Fund, I was able to sponsor her. To help give her food, clothing and a chance to go to school without taking her away from the family she loves.

"For just \$15 a month, you too can help a child like Marites. You

can become a sponsor through the Christian Children's Fund. You needn't send any money right away.

Just send the coupon. We'll send you a child's picture and background information. We'll tell you her age, how she lives, what she wears and how your 50¢ a day can help make a world of difference in a poor child's life.

"We'll also tell you about the project where the child will be helped, and explain how you can write to her and receive her very special letters in return.

Please send in the coupon today to learn more about a child you can help.

"You know, these kids are all in our family—yours and mine."

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

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VENTURE

'It is All a Gift'

BY WILLIAM S. LEA

Christmas reminds us that at the heart of our religion is the tremendous fact that it is all a gift. "God so loved the world that He gave. . . ." Here is the source of our hope and the basis for the challenge which confronts the Church in every generation. It is all a gift indeed—this assurance of the Love of God which forgives us our failures in the past and dissolves our fears of the future. We can neither earn such a Love by increased efforts, nor can we purchase it with accumulated merits. It is all free. "It is He that hath made us, and not we ourselves." God made the earth we stand on, the air we breathe, and He sent His Son to give us such a trust in His Love that we are enabled to make sense of our lives. And all of this is His free gift! This is what Christmas is about.

At this time of year, as if by a spontaneous instinct, we think of giving gifts to others. Something deep in our nature moves even the skeptics among us to give at Christmas time. Christmas for the convinced Christian has both cosmic significance and immediate relevance. The same Love of God which came to Bethlehem also holds our planet earth steady in its race around the sun and orders the

movements of stars and galaxies in space. And again all this—which we call providence—is a free gift.

Today the Church is challenging us to join what has been called "the Company of the Committed" in a great Venture in Mission. If we are to respond intelligently, we must go straight to the source of our call to mission. I suggest Christmas is a good place to begin. We must never forget the Child of Bethlehem and Nazareth grew to be a man who said to His disciples: "As the Father sent me, so I send you." (John 20:21)

When we consider how tremendous are these free gifts God gives us, we remember some other words our Lord said to those who first set out to follow Him: "When a man has been given much, much will be expected of him; and the more a man has entrusted to him, the more he will be required to repay." (Luke 12:48)

How can we possibly respond to so great a Love as that revealed in the amazing fact of Christmas and consummated in the glory of Good Friday and Easter? Isaac Watts, in his fine hymn, confesses:

"Were the whole realm of nature mine,
That were an offering far too small;

Love so amazing, so divine,
Demands my soul, my life, my all."

Although we can never repay God for such blessings as we have received, we can join with others in trying to share these precious gifts with a world we are sent to serve. Christmas and all it represents should suggest the only appropriate response is one of gratitude. Once we see this clearly, the ethical demands become tremendous. We know now we have received from life more than we can hope to repay, but for this reason we must try all the harder to share what we have received. This is what mission means. It is our response to God's gifts.

This Church of ours, despite all its faults, is the only institution on earth totally dedicated to continuing that mission which began so long ago in Palestine. Bishop Gore called the Church "the extension of the Incarnation," and by this I think he meant we really are the Body of Christ. The purpose of a body is to express the mind and the spirit which dwells in it and to do the things that mind wants done. If we are to express our Lord's Mind and show forth His Spirit, we must remember He came into this world to serve and not to be served. When the Church is faithful, it is the servant Church.

Venture in Mission is our effort to be more effective in the service of our world and to begin to play a more significant role in the redemption of contemporary civilization. It is, first and foremost, our grateful response to the Love of God. Our gratitude, if it be real, demands expression: It must end in action.

I read in a church bulletin recently that St. Cyprian, Bishop of Carthage in the third century, was known for his strong feelings on almsgiving as a means for obtaining grace. He wrote about it to his faithful, and when he wanted to punish a parish or in some way discipline it, he took away its privilege of giving. When church members celebrated the Eucharist, their service included no place for an offering. The punishment was thought to be so severe that the Church remembers it to this day.

My friend, who is rector of the parish which publishes this bulletin, concluded thus: "Imagine what it would be like if we were prevented from giving to the Church. What if in our marriages or families we were prevented from giving to the person we love the most? What would Christmas be if we could not give a card or a present to the person we cared about the most? Giving really is a pleasure, a privilege, and an ultimate joy."

Venture in Mission may well be our greatest opportunity yet to share in this high and holy privilege. It can be a worthy response to the greatest gift of all, which we celebrate at this Christmas season. In the months ahead, I shall try to explain what this means in your life and in mine.

Dr. William S. Lea, former dean of St. John's Cathedral in Denver and lately rector of Christ Church, Winnetka, Ill., was former editor of *Episcopal Churchnews*. He was educated at Sewanee and studied in England and Scotland. He is the author of a life of Theodore Wedel and *This We Can Believe*.

Do reporters miss the morality of the news?

by Wesley Pippert
UPI reporter

Jody Powell, who has been Jimmy Carter's chief spokesman for more than seven years, was talking aboard the chartered campaign jet in 1976 during a flight from Philadelphia to Houston. A reporter asked Powell's opinion about how the mass media had treated the religious dimension of Carter's life.

"The American people, as a whole, are probably better equipped to understand that aspect of Jimmy Carter's life than are the people who are trying to explain it to them," Powell replied. "There have been stories that have been superficial and slipshod and biased to the extreme, not necessarily against him but

based on what I take to be a general distaste for religious faith."

Powell was articulating what I have seen time and again during the past few years: The mass media generally are unable to understand and communicate adequately the moral dimensions of public issues. In my three major assignments of the 1970's—the 1972 McGovern campaign, the Watergate crisis, and Carter's campaign and presidency—this has been especially true.

I am not talking about any lack of intelligence or aggressiveness or astuteness

An Interchurch Feature. Originated by The Church Herald.

of my colleagues. It was, after all, some of them, not I, who won awards for their achievements on these stories. I simply am saying that in one area they frequently have a blind spot. But that blind spot, the moral dimension, is crucial.

When I talk about the moral dimension of a public issue, I refer to the motivations of the proponents and opponents of an issue, what they are using as their standard, the elements of right and wrong. I am not seeking necessarily to impose *my* sense of right and wrong or *my* standards, but to define and describe *their* sense of right and wrong, *their* standards. A look at the three examples:

The McGovern Campaign. McGovern's campaign was, in its final analysis, a prophetic call for the nation to return to its old values, a call he expressed repeatedly in biblical language and themes. We journalists largely overlooked it during the campaign.

McGovern spelled out his theme in detail in talks at Wheaton College and to Grand Rapids preachers. Both talks were largely unreported because most reporters thought what he said was comparatively insignificant.

As a result, the American people cast their ballots in November with incomplete knowledge and insight into either McGovern or Nixon.

The Nixon Campaign. Americans had incomplete knowledge of it because most of the media overlooked the Watergate scandal all summer and autumn. Once we awakened to Watergate, however, more resources probably were poured into covering it than any political story in the nation's history. But it was too late

to affect the election.

Eventually the media did a superb job of uncovering the details of the break-ins, the White House tapes, the Nixon finances, the campaign finances. But we did much less good a job in defining why Watergate happened: What is there about power that makes people who have it so vulnerable to using it?

The Carter Campaign. If anything, it was the victim of even more distorted reporting in the area of morality than the previous two examples because he made a direct profession of faith in Christ. This had the effect of compelling the reporters to examine his faith. The result, as Powell said, was superficial and slipshod and biased to the extreme.

Some reporters interpreted Carter's claim to a relationship with Christ as arrogance. A young lawyer at the edge of the pool at the Best Western Motel in Americus, Ga., where the Carter campaign reporters stayed, remarked to me that fundamentalism implied holy rollers and snake handlers and a presumptuous "pipeline to God" attitude. All of this illustrated a basic lack of understanding of the Christian faith for the person with a personal relationship with God by definition has experienced the humiliation of acknowledging his or her sins.

This distortion was especially apparent in coverage of Carter's *Playboy* interview. Carter had talked about pride. He said the person who has not committed a particular sin has no right to claim superiority over a person who has committed that sin for, in God's eyes, there is no hierarchy of sins; all sin is

Continued on page 15

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1979 KANUGA SUMMER CONFERENCES, CAMP AND GUEST PERIOD

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YOUNG PEOPLE'S (YP) CONFERENCE—June 16-22 (The Rev. Steve Rudacille) For junior and senior-high age, and spring graduates.

THE DYNAMICS OF A VIABLE PARISH—June 23-29 (The Rev. Robert Haden, Doris Bloxham) Special attention to small-parish concerns, music, drama and elements of all growing parishes.

SPIRITUALITY & PERSONAL GROWTH—June 30-July 6 (The Very Rev. James Fenhagen)

RETREAT FOR SPIRITUAL GROWTH—June 30-July 6 (Ron DelBene)

CHRISTIAN EDUCATION CONFERENCE—July 7-13 (Caroline Hughes)

LIVING INTENTIONALLY IN A CHRISTIAN COMMUNITY—Aug. 18-24 (The Rev. William Coolidge) Held at Camp Kanuga. A conference for all ages, held at Camp Kanuga.

RENEWAL OF THE HOLY SPIRIT—CALLING EACH OTHER INTO HOLINESS—Aug. 26-Sept. 1 (The Rev. Canon Forrest Mobley)

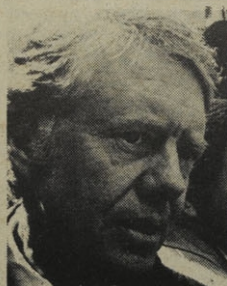
CAMP KANUGA FOR BOYS AND GIRLS (ages 8-15)—June 9-15, June 16-29, June 30-July 19, July 21-Aug. 3 and Aug. 4-17. Leadership program for ages 16-17.

GUEST PERIOD (vacation program)—July 14-Aug. 25

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KANUGA



Carter:
"The victim of distorted reporting in the area of morality."



Nixon:
"Why did Watergate happen? What is there about power?"

The Church should be a family, conferees told

God proved His faith in the institution of the family "when He chose to have the Redeemer become the son of a mother. . . . The hidden years" of Jesus' life must have been those in which He fulfilled what He considered to be His family responsibilities.

On that biblical note Presiding Bishop John M. Allin opened the National Conference of Episcopalians on Families in Denver, Colo.

The Church's National Commission on Social and Specialized Ministries sponsored the November 12-16 conference which 176 persons attended. They came to:

- reflect on the biblical/theological basis for Christian concern about families;
- examine and develop principles concerning public policy and families;
- develop recommendations for the Church's ministry to families;
- learn from workshops, seminars, and model sharing; and
- enable the Episcopal Church to contribute to the future White House Conference on Families and to the United Nations' International Year of the Child (1979).

The Presiding Bishop called upon the Church to be "a family, at the family table, where we can experience the interdependence of love."

He said the Church must deal with the social complexities of artificial insemination, homosexuality, and abortion. Of the latter he said, "Our real concern should be with unwanted pregnancies. I believe this body must help the rest of the Church lift up that problem and tackle it."

"I rejoice that you have come to this conference to focus on the family," Allin said. "The concept is clear among us—God is our Father, the Church is our mother, and we are brothers and sisters in Christ. The great need in this world is the development of those havens of blessing and peace where people can catch their breath and be assured, where they can discover what it means to be a child of God. We need to give ourselves in faith and love to see if we can make this possible."

Dr. Krister Stendahl, dean of Harvard Divinity School and well-known biblical scholar and writer, spoke on the biblical and theological ground for Christians who face contemporary problems. "According to Paul, when things are perfectly clear, we don't need the Spirit. When the way is not clear, we need the kind of faith Abraham had."

Theologians tend to look back to the early Church for answers, he said, "but we find we have new problems—today's problems—which we must solve. The contemporary status of contraceptive techniques constitutes a quantum change in the debate of sex and family life. I think when the literature is gathered and the evaluation is made, one of the decisive changes in our generation, or the generation just before it, is the new status of women due to modern contraceptives."

"It is an absolutely drastic change in the human condition whether we like it or not. It is the liberation of women. I think this has to be taken into account because so much of what fathers and mothers have said to their children about sex is built around the fear of the unwanted child."

"Anyone who has counseled with young people who have lived together for some time and have decided to marry is enormously struck with the maturity and the attention given to questions of family and marriage," Stendahl recalled officiating for the first time at such a marriage and remembered how

he studied his prayer book in preparation. "I didn't find a single phrase which made it unnatural to use that book in this particular marriage service."

In a society which is "overly concerned with sex" he believes the Church can give leadership to a style of marriage and family life which is truly imaginative and worthwhile.

Among the difficult questions with which he believes the Church must deal are divorce, the place of the single person family, homosexuality, and the sexuality of handicapped people.

He compared the difference between the codes of behavior described in the Old and New Testaments. "Through the coming of Christ we have been given the freedom to do genuine experimentation, within and for the kingdom."

Church and social policy

Dr. Charles Lawrence, sociologist, president of General Convention's House of Deputies, and former editor of *The Journal of Marriage and Family*, talked about out-of-wedlock births, divorce, single parent families, and the aged.

"Out-of-wedlock births have long been a great concern to the Church and church-related agencies," he said, adding that in spite of advanced contraceptive techniques and legalized abortion the rate of children born to unmarried mothers had risen to 13 percent of all births by 1973. "The younger the age at which sexual activity begins, the less likelihood is there that contraceptive measures will be used."

Lawrence urged more realistic programs of sex education that are "non-judgmental but not . . . value-free. I find it hard to believe exploitative sex or sexual promiscuity or the thoughtless and careless use of sex are consonant with our Lord's teaching."

He cited statistics that divorce, on the increase since the 18th century, was once highest among low-income couples who married young and is now growing among the better educated who marry older. He called for more and better premarital counseling and a "less destructive" way of dealing with people when divorce happens.

Related to both divorce and out-of-wedlock childbirth is the growing number of single parent families.

Lawrence outlined the problems of the aging who: feel "devalued"; are stereotyped rather than treated as individuals; are excluded from social life; and suffer "role loss" on retirement.

Poverty, Lawrence said, quoting from *All Our Children* published by the Carnegie Council on Children, is the single greatest deterrent to wholesome family life. "Which means that not only must the Church minister to the poor, it must also become involved in the system which controls poverty. Perhaps a radical Christian analysis is needed, radical in the sense that it goes to the root of things."

We need to be shocked

"I am not sure what kind of a family the Church is demonstrating to us," said Dr. Marion Kellerman, former professor of pastoral theology and Christian education at Virginia Theological Seminary. "In many places the Church seems to be an intensely nuclear family, and that is what we call 'parochialism.'" She cited the long delay in implementing Venture in Mission as an example of parochialism.

Special family needs include good health care, which Kellerman said for many is "beyond price" because the cost of a visit to a medical clinic often equals the family wages for that day.

Kellerman urged real theological study

on marriage and divorce and said Stendahl's paper was a good beginning point. "I hope his paper will become a part of the equipment of the official hierarchy of the Church. I believe our clergy preach little from biblical passages which they fear may shock their congregations. But we need to be shocked!"

Kellerman, a widow who has lived alone for 43 years, spoke of the "thousands of one-person families like myself." She said the Church can "become a family" to the person living alone.

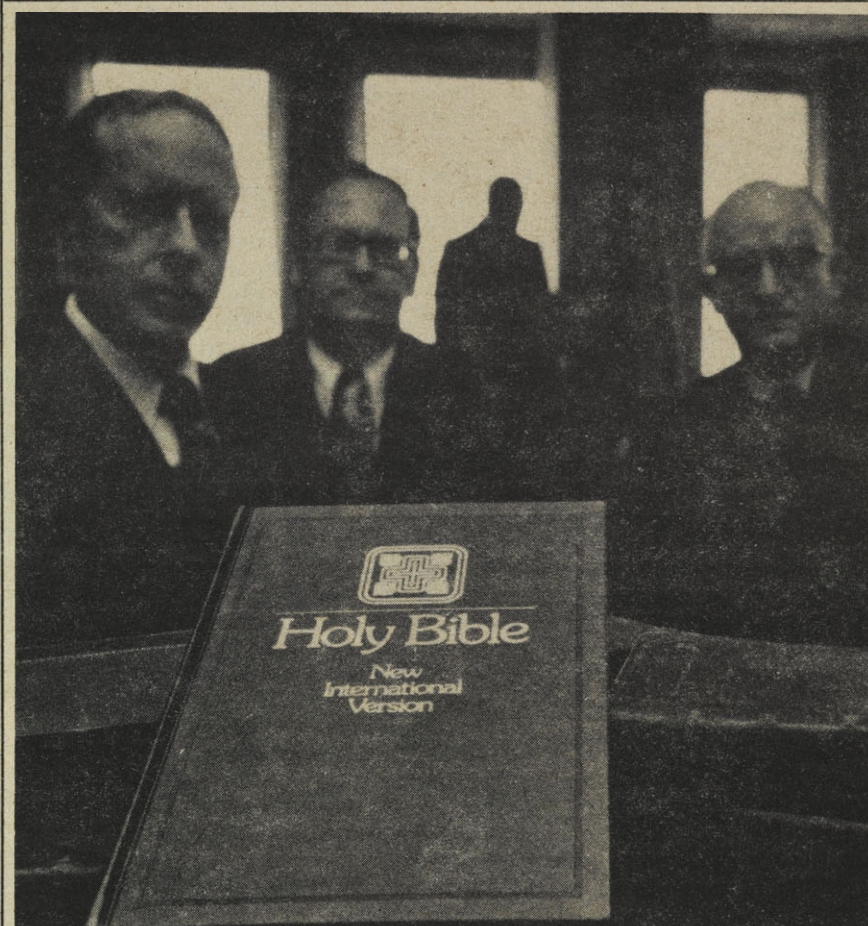
Workshops were an important part of the conference. Experts in their respective fields led groups in discussion of such areas as spirituality and the family, family enrichment, housing and the family, human sexuality and the family, separation and divorce, young adults and singles, aging and the family, violence and the family, and chemical dependency.

All conferees were assigned to imaginary families, and out of these groups came a statement of purpose. In revised

form this statement will go before the General Convention when it meets in Denver next fall.

The statement asks that support of the family become a top priority for the Episcopal Church; that government social services and programs encourage families to remain intact; that the Church reexamine its assumptions about family, including theology, myths, liturgy, history, and culture; and that the National Task Force on Families, which sponsored this conference, be continued and that each diocese and parish form a like commission.

Woodrow W. Carter, officer for social welfare at the Episcopal Church Center in New York City, was conference staff coordinator. The Rev. Martin R. Tilson, chairman of the National Commission on Social and Specialized Ministries, introduced much of the program. The United Thank Offering, the Coalition for Human Needs, and the Office of Social Welfare funded the meeting. —Salome Breck



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MEET SOME MEMBERS OF THE FAMILY

by Salome Breck

The Proposed Prayer Book includes a traditional prayer "For All Sorts and Conditions of Men." The vignettes here speak to that passage as participants in the Family Conference in Denver share information about themselves and make suggestions for how the Church can deal with the special problems it faces in its ministry to families.

The Hollandses

"Grow old along with me: the best is yet to be" is a charming thought Robert Browning expressed, but it infrequently reflects life and retirement in America. A happy retirement often depends on how well you are able to plan for it when you are younger. That's what Lydia and Norman Hollands, participants in the Family Conference's workshop on the aging, believe.

The Hollandses of Winter Park, Diocese of Central Florida, spend much of what otherwise would be called "free time" in the Church's work with this growing number of older people in their state. The Hollandses describe themselves as "fiercely independent, but we think we ex-



emplify the thought that 'unity without conformity' is possible."

Lydia, born in New York City, and Norman, a native of England, met in high school. "We both got jobs in New York in 1930. Lydia headed a girls' department for the old *Literary Digest*, and I joined the brokerage firm of Dominick and Dominick. We continued our education together and finally were married on my birthday in 1936," says Norman. After 15 years in Baltimore they moved to Florida.

"It was sometimes a source of wonder that we weathered the storm because of our determined individuality," they say. But they know "God's love fired a deep and abiding love and affection between us that has made us inseparable. We now see that same kind of love in our daughters' families."

Norman says the idea of retirement came suddenly "at breakfast one morning." Lydia had become more and more involved in work with All Saints', Winter Park, and on the diocesan level. Should she give it all up and stay home with him?

"Definitely no!" was Norman's answer. "Keep right on with what you're doing, and I'll help you and go with you as much as possible." So they found their retirement vocation. Lydia chairs the Diocesan Senior Churchmen Task Force; is a member of the General Convention Committee on Social and Urban Affairs; chairs the diocesan Episcopal Churchwomen's campaign fund for Bishop Gray Inn, an Episcopal life care facility; is director of the Board of Bramm Towers, a retirement complex; and is a diocesan representative to the Episcopal Society for Ministry to the Aging.

The Hollandses travel extensively and have kept their big family home "because we want lots of room for our children and our two granddaughters to come home to. We feel a happy or unhappy retirement depends on the life style you set for yourself during the prime years of your life, when you are 40 to 65. That's the time when you are old enough to know and young enough and capable enough to assume the duties and responsibilities inherent in authority."



Elizabeth Forrester

In her warm voice Elizabeth Forrester shared her ideas of family enrichment with workshop participants at the Family Conference. She is an example of what a full and enriched life can be for a woman living alone.

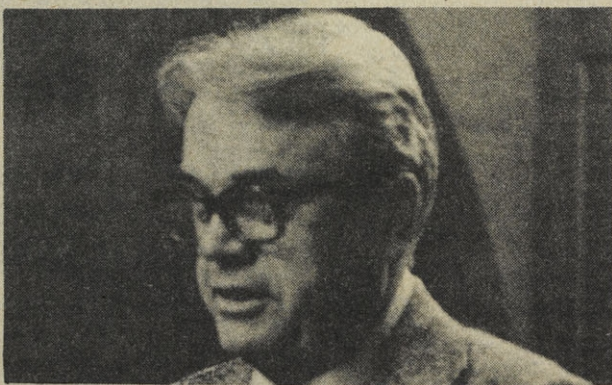
A retired social worker, Forrester lives by herself in Philadelphia where she pursues her interest in horticulture learned from a grandfather who was a landscape gardener. She is so sure of the healing and strength that come from contact with the earth that the life of a social worker and neighborhood gardener mesh perfectly in her unique philosophy.

"Community gardens are first of all a vehicle for communication," says the woman who pioneered the Neighborhood Garden Association of Philadelphia. "People desperately need to share, and you can share when you garden. While I worked with that program, I decided there was a great need for family enrichment, and I organized a group to work toward that goal. We plan to draw families into all kinds of cultural pursuits as well as gardening."

A member of the ad hoc task force which planned the Family Conference, Forrester was also a member of the 1976 Triennial Planning Committee; past president of the Diocese of Pennsylvania's Episcopal Churchwomen; and the first woman president of the Metropolitan Christian Council of Philadelphia. Also a mother and grandmother, Forrester lectures on urban beautification and teaches leadership development and family enrichment.

Asked to define "family enrichment," she says, "Of course you are going to make life better by sharing love. But that sharing must involve honest communication, common interests, affection expressed in sensitive ways. Families need discussion. They need to work out spiritual experiences together. And all this, hopefully, is an intergenerational involvement which includes children, parents, and grandparents. We need to discover each other."

A "family of one" can be a shared family for the person who truly loves people, she believes. "No one needs to be lonely even when living alone. Often people lose contact with life when they are alone. But it needn't be that way. All of us need to have goals and keep right on making those goals and filling them. God gave me talents. I expect to use them always. And if one door is closed to me, I'll try another."



Vernon Johnson

To be lost, to be a person whose judgment, memory, and emotional stability were sacrificed to alcoholism and then to find oneself again. This is a miracle.

Vernon Johnson is an Episcopal priest. In 1962 he was recovering from alcoholism, and he began to question how he could help others. A parishioner asked if the priest could help his wife. Others came to him. As a result of working with alcoholics in his parish and community, Johnson developed a method called "intervention" now used in many hospitals and by numbers of business firms.

"Intervention" came about because Johnson asked himself a question: "If it takes a crisis such as loss of job, health, or family to motivate an alcoholic to seek treatment, can we not create that crisis rather than wait for it to happen?" But to intervene requires courage. Since the alcoholic is not going to admit any need of help, the need

must be forced on him or her by family, friends, business colleagues, or a combination of all three. They must put together a real case history of time and place when alcoholism had the upper hand. This confrontation must be done with objective conviction, and it must be direct. If it's strong enough, it will usually force an alcoholic to try treatment. Families which have lived with the problem are apt to need help, too, Johnson says.

After five years of this kind of effort in Johnson's parish a group of interested people founded the Johnson Institute of Minneapolis. Named for the man who made it possible, the Institute helps not only alcoholics, but helps put family groups "back together." St. Mary's Hospital, Minneapolis, asked that the program use its facilities; since then other hospitals have joined as treatment centers.

The Johnson Institute, still strongly connected to the Church, has two goals: to design specific programs for alcoholics and to educate the public about alcoholism, its symptoms, and its treatment.

At the Family Conference workshop Johnson asked the people why they were interested in the problem, and in every instance the two dozen persons in the room told of an alcohol problem in the family or among close friends.

Alcoholism, Johnson says, is a disease that "is 100 percent fatal if it goes unchecked. We don't know the cause, but we do know what we can do about it." His book, *I'll Quit Tomorrow*, published by Harper and Row, is the story of his idea, how it works, and what it has accomplished.



Conrad Nordquist

"If someone is dying of lung cancer, you don't lecture that person for smoking cigarettes for 20 years. Instead, you give love."

That's the treatment the Rev. Conrad A. Nordquist, Jr., rector of St. John the Divine, Costa Mesa, Calif., recommends to the Church for its ministry to divorced people.

Nordquist married just out of seminary, divorced, then remarried his first wife. He divorced again and is now married to another woman. "I believe you can improve a fair or even bad marriage if you get help soon enough, but we didn't," he says. "We finally decided to get a divorce. I think I was the one who really wanted it."

Nordquist and his first wife, who had three children, went separate ways for two years. "I wanted to be with the children more so we remarried. Looking back now I realize that being a father was more important to me than being a husband. Finally in 1970 we were again divorced, and this time my wife wanted it."

"Going through a divorce is a kind of craziness," Nordquist says. "I found out what kind of support a parish is capable of giving to unhappy people because my parish gave it to me. It's easy to be supportive when a person says, 'I need your help.' It's quite a different thing to give love and understanding to a person who is hurting so badly he can't ask for help. That is the kind of help my parish gave me."

"To me Evan Williams, rector of St. Nicholas', Encino, Calif., is the model of a priest who can love and support people without compromising his principles. He is a man who profoundly believes in the sanctity of marriage. When my marriage went under, I know he was badly hurt. But he didn't back off from caring about me as a person."

Married to his new wife for four years, Nordquist was reinstated as a priest when the marriage canons changed.

Nordquist believes the Church can be of great help in making marriages better, but when the marriage can't be saved, the support must be available to help with the pain. "When a marriage dies, both partners grieve, no matter [what] happened. The mourning process is just as real as the process of grief which follows the death of a spouse. The Church can 'be there' as in any time of grief—not to give advice because it's too late for that—but it can give much needed love."

A PERSONAL REFLECTION

‘We were lonely, but suddenly I knew how rich we were’

This is family season. Thanksgiving and Advent are behind us, and Christmastide and Epiphany are before us. This season turns us back to our dearest remembrances.

The National Conference of Episcopalians on Families held in December brings into fresh focus the importance of the family unit in all its various groupings.

I suppose a time comes when each of us, perhaps quite suddenly, perceives just how important his or her own family is. That realization may remain, a constant inspiration and driving force.

For me that sudden understanding came during Thanksgiving vacation the year I was a college freshman. Our mother had died the winter before. We were five children and a loving but lonely clergy father, a group for whom family holidays without Mother were still filled with that anguish of remembering which is so much a part of early grief.

Blessedly, grief can evolve into a beautiful, communicative kind of remembering, but we had not yet experienced that. A few years later a marvelous woman was to come into our family. She became, and continues to be, a central figure in all our lives. But that Thanksgiving we didn't know that either.

We were desperately lonely. In spite of typical freshman homesickness for that first vacation, I dreaded going home.

We were fortunate. We had a father who understood that the small intimate family unit need not be rigid. It can expand, adapt, even in grief. In the midst of his own loneliness he summoned the imagination and sensitivity needed to help his flock deal with a Thanksgiving Day without their mother to roast the turkey, bake the pies, warm the big family kitchen with her love. We were fortunate because we lived near uncles, aunts, and cousins. We lived near a spot dear to all of us, our great-grandparents' homestead.

The Iowa fall was warm and beautiful so Father planned a big family picnic. We would not sit around a table where someone else would have to fill Mother's empty chair. We would eat in the

homestead orchard.

Father roasted a pig in a pit, just the way some of our visiting missionaries had explained the process used in other lands. The aunts, great-aunts, and cousins brought out the newly canned pickles, the fresh bread, fragrant pies and cakes, and we feasted in a whole new thanksgiving way in a different environment.

The sun beat down, a beautiful Iowa sun. The warm wind rustled the cornstalks in the field near the apple trees. We stood holding hands, almost three dozen of us, while our father thanked God for family and for family love which endured forever. We sat and ate that beautiful feast prepared by all those people who loved us, who shared our loneliness with us, but who knew how to rise above it and be joyous and happy in spite of sorrow.

I remember, with remembrance as fresh as though it happened only yesterday, how I looked around that circle with new eyes. I saw Great-aunt Annie, the central figure in our father's family, who tolerated our playing her Victrola all day long. Aunt Bernice, a second mother, who knew exactly what we liked to eat and made her farm a second home for us. The cousins with whom we had played our way all through childhood. Our father, who understood and would always understand every joy and sorrow which came to his children.

Suddenly I knew how rich I was. I knew, really *knew*, deep inside my 18-year-old heart and mind how wonderful it was truly to belong to a family. That knowing has never left me. It never will.

All kinds of families exist—big ones like ours, small ones. Many families are only one person, and that can be a lonely thing, especially at holiday time. But we are Christians, and the Christian family has no real limitations at all. The solitary Christian can always find another person with whom to share. This is part of the great joy of the Church itself.

Alone, or in a group, may all the joys of family live in all of us through all days, with all we love. —Salome Breck



FAMILY, GHANA-STYLE: These unusual photographs show a family portrait, top, of a chief and his counselors taken outside his home in Bonwire, Ghana. Below, a group of chiefs, displaying the symbols of their office, gather for a village festival. Traditionally the chiefs preside regally, but gently, over their villages, and their symbols of office are staffs which represent the people's relationship to their environment.

—Religious News Service photo

Most Lexington parishes now use Proposed Book

A survey of Diocese of Lexington parish bulletins shows 97 percent of the parishes and missions use *The Proposed Book of Common Prayer* for Sunday services. Several of the remaining 3 percent use the 1928 Prayer Book for an early morning or mid-week service only.

Bishop Addison Hosea requested full participation in a program of careful study of the Proposed Book and trial usage with ample opportunity for reflection and feedback. In the fall of 1976 the clergy agreed to use the book throughout the diocese.

The Rev. Michael P. Milliken of Grace Church, Florence, considers the Proposed Book's acceptance at the 1979 General Convention inevitable and adds, "Why raise the hopes of the people by continuing to use the old book and then moving hastily, without adequate preparation, to the new?"

Episcopalians throughout the diocese also seem to agree about the exchange of the peace. A majority of parishes and missions have a verbal exchange in formal services. The embrace, or "kiss of peace," is usually reserved for less formal situations where a previously established sense of community exists.

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What you should know about Life Insurance

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

Q. In your last column, you dealt with the subject of Endowments. How does an Endowment differ from a Limited Payment Life Policy?

A. My last column pointed out that an Endowment provides life insurance protection over a specific period of time and then pays the full insurance amount to the policyholder if he or she is living at the end of that period. This is not the case with a Limited Payment Life Policy. The Limited Payment Life Policy is designed to provide lifetime insurance protection but would terminate all premium payments at a specified future date. For example, a \$10,000 Endowment at Age 65 would provide \$10,000 of insurance to age 65 and then would pay the full \$10,000 to the policyholder. A \$10,000 Life Paid-Up at Age 65 Policy would provide \$10,000 of insurance protection to age 65 and then thereafter for life, but all premiums would terminate at age 65.

Q. How do I choose one or the other of these types of policies?

A. Your decision should really be guided by your own personal circumstances and needs. There is also the question of striking a proper balance between the amount that you pay out in premiums and the extent to which you wish to have cash building up for future purposes. Indeed, there are some instances where a Limited Payment Life Policy can serve much the same purpose as an Endowment — and give you some extra added advantages.

For example, at age 35 you could purchase \$10,000 under an Endowment at Age 65 Policy for about \$265 per year. This would give you \$10,000 in cash at age 65. But, you could equally well purchase a \$14,270 Life Paid-Up at Age 65 Policy because this would also give you \$10,000 in cash value at age 65. The annual premium for \$14,270 for Life Paid-Up At Age 65 is about \$300 per year. So, you would have 43% more life insurance protection over the 30 year period at an additional premium of only about \$35.00 per year.

In any decision of this type, however, you would be well-advised to seek guidance from someone knowledgeable in insurance planning.

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England's decision not to ordain women draws mixed reactions

The decision of the Church of England's Synod not to move toward ordination of women at this time has—as expected—drawn mixed reactions.

Catholic traditionalists who deny that women can be priests hailed the decision while others expressed dismay.

The Vatican newspaper *L'Osservatore Romano* editorialized that the Anglican action “could not help but find consensus in the Catholic Church.” But in Baltimore in November about 2,000 participants in the Second Conference on the Ordination of Roman Catholic Women narrowly passed a resolution which asked women to stay away on Sunday, April 29, from eucharistic liturgy at which a male priest presides. And later six American Roman Catholic bishops, while not stepping back from the concept of a male-only priesthood, urged official discussions with Roman Catholic advocates of women's ordination.

The London-based Anglican Church Union applauded the Synod's decision, saying it was “not a negative one—especially not a negative one towards women—but a positive stand for unity.” The decision, the Union said, will provide “far greater opportunities [for ministry] than those which the proponents were demanding.”

School officials debate IRS ruling

Private schools which perform a unique function but don't enroll many minority pupils should be exempted from a government-imposed racial quota system, says a black Episcopal clergyman.

The Rev. Preston Hannibal, chaplain of St. Paul's Episcopal School, Concord, N.H., took issue with proposed Internal Revenue Service guidelines which would base evidence of discrimination on the racial makeup of a school. Saying he supports “in principle” IRS efforts to exclude from tax exemption private schools which discriminate on racial grounds, Hannibal, in comments following his participation in a panel discussion at a National Association of Episcopal Schools (NAES) meeting, said he disagrees with the way IRS wants to go about it.

He cited Hebrew day schools as an example of schools with a “uniqueness” they should be allowed to maintain, though they would have few black students.

A black vicar, the Rev. Harold Lewis

On the other side, Dr. John Huxtable, executive officer of the English Churches' Unity Commission, said the rejection of priesthood for women could inhibit progress toward in-depth unity talks because Churches which now recognize ordained women “will not abandon them or go back on their conviction that it is wholly right to ordain them.”

Dr. Kenneth G. Greet, secretary of the Methodist Conference, England's largest non-established Church, said the decision was disappointing because it meant a continued impoverishment of Anglican ministry and a covenant of unity would be harder to achieve. “It will, in the judgment of many, confirm the image of the Church of England as obscurantist and backward-looking,” Greet said.

The *Church Times*, the leading independent Anglican newspaper, reports that men and women are leaving the Church of England in “a steady trickle” as a result of the Synod's action. Others, while staying in the Church, are withholding financial support.

In the United States Bishop Stanley Atkins of Eau Claire (Wisconsin), chairman of the Evangelical and Catholic Mission (ECM), said ECM “gave thanks to God” for the decision and asked the Archbishop of Canterbury to call a con-

of St. Monica's Episcopal Church, Washington, D.C., also a panel participant, said he, too, sympathizes with the IRS proposal, but the “motivation is all wrong. Imposing an arbitrary quota on school enrollment can create hardships for both blacks and whites,” he said. The motivation for racial balance “ought to arise out of Christian conviction” in those schools having a Christian orientation.

The Episcopal Church has more than 850 church and church-related schools which serve some 150,000 young people. Hannibal, who led a discussion on “The Role of the Church School in the Minority Community,” said few Episcopal elementary and secondary schools are located in the inner cities where many minority students live.

The NAES, which meets triennially, introduced two documents at this meeting: a manual for worship in schools and an evaluative criteria for the religious life of the school.

A NINE-DAY WEEK at St. Thomas of Canterbury, Smithtown, N.Y., brought over 500 people to a “rededication of the people of God.” Starting Saturday and ending Sunday, nine days later, the week included a prayer vigil, a supper and discussion for 120 parishioners, Bible study, a variety of eucharistic and other celebrations, and a candlelight Service of Commitment.

A TREE FOR SEMINARIANS at St. Paul's, Bakersfield, Calif., produced \$161 worth of “leaves” for two seminary couples. The parish set up a bare tree at a Christmas party, and people attached their dollars for two seminarians and their families.

SEWING MACHINES for Third World countries are a project of Church World Service and CROP. Episcopal Churchwomen of Southern Ohio have sent 10 treadle machines, at a cost of \$100 each, to such countries as Botswana, Peru, Kenya, Bolivia, and Haiti.

Don't Forget!

Important January dates to remember are January 28, which is designated Theological Education Sunday, and January 18-25, the Week of Prayer for Christian Unity.

sultation with “other Catholic bodies, especially Roman and Orthodox.” The question of women priests “must be solved only in consultation with them,” he said.

The Rev. Patricia Park, who has been in touch with a number of English women preparing for ordination, said, “I feel sad and angry. It will be devastating for the women who believe in their call to the priesthood in that Church. It is particularly hard that the opposition came from brother clergy.”

[In the Synod's vote, the clergy were the only group to vote down the ordination question; the bishops and laity voted in favor.]

Cynthia Wedel, an Episcopalian, a president of the World Council of Churches, and a participant in this year's Lambeth Conference, said, “I regret the action, I'm sorry for the delay. But I remember the 30 or more years we fought for women deputies in General Convention. This will come, too.”

When asked if she were aware of any efforts to suspend dialogue between the Episcopal Church and either the Roman Catholic or Orthodox Churches, she replied, “I see no evidence of any such action. We have too many things in common, and we're not breaking off conversations when we disagree in other areas.”

“I believe the conversations will continue and we will have opportunities to witness to what we believe is right for us.”

Since the polity of the Church of England will probably delay reconsideration of this question until after 1980, the only way in which the subject can come up is in consideration of whether legally ordained women from other branches of the Anglican Communion, such as the American Episcopal Church, will be allowed to officiate in Britain.

This question may come before the Synod in July. At present church lawyers believe that legislation will be required to permit women to officiate in Britain. Any such move is likely to be opposed.

—Janette S. Pierce

Coming: TV workshop

A television-conscious parish in Knoxville, Tenn., is going to try to convince Episcopalians that local programming is here to stay and the Church should take advantage of the opportunity it presents.

St. John's and its rector, the Rev. Daniel P. Matthews, will share their skills and broadcast facility with other interested persons during a three-day workshop, February 12-14. The parish moved into the television field several years ago and now provides Knoxville viewers with 24 hours of programs weekly.

In addition to examining training opportunities and discussing budgets and costs, participants in the workshop will look at Knoxville's success and how it can be translated to other communities. For detailed information, write St. John's Church, P.O. Box 153, Knoxville, Tenn. 37901, as soon as possible.

In Person

The Rev. **Jeffrey P. Cave**, former canon precentor of Washington Cathedral, will serve Harvard University as assistant minister at the Memorial Church and as assistant development director for the Divinity School. . . . The Illinois Women's Press Association has awarded **Betty Tilden**, All Saints' Church, Western Springs, Ill., and managing editor of *The Sun* newspaper in that community, top editing honors. . . . The Rev. **M. William Howard, Jr.**, 32, an American Baptist minister, is the new and youngest-in-its-history president of the National Council of Churches. . . . **Philip R. Mengel** of New York City is the new chairman of the board for St. Stephen's School in Rome, Italy. . . .

Bishop **Gerald Ellison** of London was guest speaker at the Diocese of Massachusetts' clergy conference. . . . The American Red Cross has honored **Roy Fulfer** of St. John's Church, Iron River, Mich., for his work as a first aid teacher and volunteer. . . . Jewish, Roman Catholic, Armenian, Lutheran, and Presbyterian leaders attended the Rev. **Thomas D. Bowers'** institution as rector of St. Bartholomew's, New York City, one of the largest congregations in the Diocese of New York. . . . **Anne Ramey**, organist at St. George's, Belleville, Ill., is the new chairwoman of Springfield's Diocesan Music Commission. . . .

The Rev. **John H. Rodgers, Jr.**, has succeeded Bishop **Alfred Stanway**, retired of Central Tanganyika, as dean of Trinity Episcopal School for Ministry, Corapolis, Pa. . . . Noted author and lecturer **Dr. Martin E. Marty** delivered the 11th annual Blandy Lectures at the Episcopal Theological Seminary of the Southwest, Austin, Texas, where in March **Dr. J. Robert Wright** of General Theological Seminary, New York City, will deliver the Harvey Lectures, speaking on the future of Anglican-Roman Catholic relations. . . . **Sarah Anne Cole** is youth center director at Church of the Holy Nativity, Honolulu. . . . After 107 years St. Philip's Church, Annapolis, Md., achieved parish status and installed its popular vicar, the Rev. **Robert M. Powell**, as rector. . . .

Anglican Bishop **Chandu Ray** of Singapore has received the 1978 Gutenberg Award from the American and Chicago Bible Societies. . . . Former Roman Catholic activist priest **James E. Groppi** is studying for the Episcopal priesthood at

Virginia Theological Seminary, Alexandria, Va. . . . The Rev. **Charles M. Vogt** of St. Alban's, Edina, Minn., is the Imperial Chaplain of the Shrine of North America, the first Episcopalian since Bishop **Joseph M. Harte** of Arizona served the Shriners in 1964-65. . . . The University of Chicago Divinity School has named **Dr. Massey Shepherd** of Church Divinity School of the Pacific, Berkeley, Calif., Alumnus of the Year. . . .

Muriel Tillinghast is the new director of Human Services for Trinity Parish, New York City. . . . The Rev. **William Saak**, 51, a deacon at All Souls' Church, Oklahoma City, and a hospital chaplain, literally ripped apart a burning automobile to save its trapped driver despite the fact that open heart surgery less than two years ago had put strict limits on his physical activity. . . . Bishop **Furman Stough** of Alabama participated in the annual Roman Catholic "Red Mass" for lawyers and jurists which opened the 1978-79 term of the Alabama Courts. . . . Memorial services and programs throughout the world on December 10 marked the 10th anniversaries of the deaths of theologians **Thomas Merton** and **Karl Barth**. . . .

The Rev. **John B. Butcher** of San Francisco was principal speaker for the Bishop's Advent Series on evangelism in the Diocese of Hawaii. . . . Rochester, N.Y., banker **Thomas Hawks**, an Episcopalian, has been elected chairman of the board for Colgate Rochester Divinity School. . . . Religious Heritage of America has named **Dr. Jean Woolfolk**, a Disciples of Christ leader, Churchwoman of the Year. . . . All Saints' Church, Brooklyn, N.Y., has presented Bishop **John Benjamin Arthur** of Kumasi, Ghana, with eucharistic vestments and vessels; All Saints' is a companion parish to St. Cyprian's Cathedral in Kumasi. . . .

One of the newer members of the Brotherhood of St. Andrew is **Dr. Michael Ramsey**, former Archbishop of Canterbury, who joined the Episcopal men's society during ceremonies at St. Thomas' Church, Chicago, Ill. . . . **John Scruggs**, a vestryman of St. Peter's, Germantown, has recently been appointed Commissioner of Streets for the City of Philadelphia, Pa. . . . The Rev. **Anne W. Baker** has accepted appointment to be Episcopal chaplain at University and Veterans Hospitals as well as assistant at Trinity Church, Iowa City,

Iowa. . . . Bishop **Dean Stevenson** of Central Pennsylvania has ordained **William C. Councill**, for 18 years administrative assistant to the head of the Philippine Episcopal Church, to the priesthood; he will now serve St. Stephen's, Mt. Carmel, Pa. . . .

In October members of the Diocese of Pennsylvania saluted Assistant Bishop **J. Brooke Mosley** on the 25th anniversary of his consecration. . . . On December 31 Bishop **Stanley Atkinson** of Eau Claire completed 10 years as diocesan. . . . **Lueta Bailey**, a member of the Venture in Mission Cabinet, gave the keynote speech for Northern Michigan's diocesan convention while actress **Olivia de Havilland**, also active in the Venture campaign, spoke at Louisiana's convention. . . . The Rev. **Robert L. Miller**, canon to the ordinary of the Diocese of Chicago, has retired after 32 years in the ordained ministry. . . . Exiled Ugandan Bishop **Festo Kivengere** is reported recovering from injuries suffered in an automobile accident late in the fall. . . .

Dr. Paul Callaway, Washington Cathedral's organist-choirmaster for 38 years prior to his retirement last year, has accepted a similar post with St. Paul's, K Street, Washington, D.C. . . . Canon **Erwin M. Soukup** was installed as Archdeacon of Chicago during the diocese's fall convention. . . . A personal history in needlepoint adorns the stole Grace Church, Lawrence, Mass., gave Canon **Rudolf Devik** on the 25th anniversary of his ordination to the priesthood. . . . Treasury Secretary **W. Michael Blumenthal** received the Cathedral of St. John the Divine Award during the third annual Spirit of the City dinner in New York City. . . .

The Rev. **Charles I. Kratz, Jr.**, rector of St. Margaret's, Baltimore, Md., has been appointed honorary canon to Bishop **Eustace D. Coronado** of the Philippine Independent Church. . . . **Marjorie H. Wroth**, 81, widow of the late Bishop **E. Pinkney Wroth** of Erie, died in Washington, D.C., in November. . . . **David Drewry**, head chorister, and **Clark Fernon**, deputy head chorister of St. John's, Tampa, Fla., are the second and third boys in the U.S. to achieve the St. Nicolas Award of the Royal School of Church Music, Croydon, England; the award is given for the highest possible standards in loyalty, industry, and musicianship. . . . The Rev. Paul Abbott Memorial Scholarship has been awarded to **Fer-**

nando Raul Cespedes, of Matamores, Mexico. . . .

Robert A. Moss is the new director of the Council for Religion in Independent Schools. . . . Active church leader and ecumenical pioneer **Edith Lansing Koons Sills**, who died in August, is sorely missed by her many friends at St. Luke's Cathedral, Portland, Me., and throughout the Church; her husband, **Kenneth Charles Morton Sills**, was at one time president of Bowdoin College. . . . Bishop **Albert Van Duzer** of New Jersey was elected president of Province II. . . . The Rev. **Dean Kelley**, a United Methodist minister, has been named acting executive director of the National Council of Churches' Division of Church and Society, succeeding the Rev. **Lucius Walker, Jr.**, who was recently fired. . . .

Dean **David M. Gillespie** of Grace Cathedral, San Francisco, celebrated a memorial service for Congressman **Leo Ryan** and the other victims of the tragedy in Guyana. . . . **Ethythe Jensen Ysasi**, editor of Arizona's diocesan paper, turned the job over to her successor, **Jim Hargreaves**, just as he had turned it over to her two years ago. . . . Bishop **Dean T. Stevenson** of Central Pennsylvania stood at the right shoulder of Pennsylvania's Governor **Milton Shapp** when Shapp signed the Seasonal Farm Labor Act that safeguards seasonal workers. . . . A grateful parish feted **Julianne Moak** on her 15th anniversary as parish secretary at St. John's, Columbia, S.C. . . .

Sonia Francis, radio and television officer on the Episcopal Church Center staff, has been elected to a three-year term as chairperson of the National Council of Churches' Communications Commission. . . . **Huntington Harris** of Loudoun County, Va., has accepted leadership of a three-year drive for capital funds for Washington Cathedral. . . . **Ann Dunn**, choirmaster of St. George's, Belleville, Ill., has composed St. George's Mass for the Rite II Eucharist. . . . **Howard Kellogg**, retired Philadelphia lawyer and active layman, has returned to Philadelphia after hiking the entire Appalachian Trail from Georgia to Maine; he celebrated his 63rd birthday on Mt. Katahdin, the trail's northern terminus. . . . Another veteran Appalachian Trail-walker, **Dr. Frederick Luehring**, a member of Trinity Church, Swarthmore, Pa., recently celebrated his 97th birthday, saying, "If I'd known I'd live this long, I'd have taken better care of myself."

Window draws visitors

The Greatest Story Ever Told has been graphically illustrated at St. Stephen's Church, Durham, N.C. St. Stephen's modern church edifice—the work of a disciple of Mies van der Rohe, architect Milton Small—is a severe and disciplined rectangular poem in steel and glass which acts as a frame for artist Leandro Velasco's Life of Christ window.

St. Stephen's great east window is a triptych with a 34 foot by 23 foot center panel and 22 foot by 23 foot side panels. In the left panel the prophet Isaiah heralds the coming of Christ, and the story moves through the Annunciation and Epiphany to Jesus' teaching in the Temple. The main panel shows the beginning of Christ's public ministry—his baptism by John the Baptist in the Jordan River—and the Last Supper. The right panel carries the story through the Crucifixion, Resurrection, Ascension, and Pentecost and ends with St. Stephen, the first Christian martyr.

Velasco, of the Rambusch Studios in New York City, used a rich palette of deep colors that can be found only in stained glass. The whole composition has

a sweeping movement that unifies these immense panels and gives dynamism to the historic story. Velasco not only designed the window, but personally painted all the glass.

The Rev. Joshua MacKenzie, rector of St. Stephen's, who developed the original iconography with the late Stephen Bridges, director of Rambusch Studios, says visitors from all parts of the country have visited the church since Bishop Thomas A. Fraser dedicated the window in May, 1978.

On December 18 the Eastman Kodak Company mounted a transparency of the window in its Colorama in Grand Central Station in New York City. The transparency, about three-quarters the actual window size, will probably be moved at Easter to Chicago where it will be remounted in the Museum of Science and Industry.

Frank Kenan, the window's principal donor, believes the play of light is the work's most joyous aspect, that this effect of light on the stained glass gives a quality and power that can never be felt in a painting.

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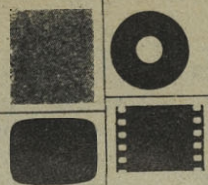
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'Watership Down' is best of two cartoons

"Rabbits and Hobbits, Alive, Alive-O." Well, almost alive, animated actually in two of the more ambitious feature-length cartoon offerings in many years, *The Lord of the Rings* and *Watership Down*.

Both of these heroic fantasies, adult fairy tales, developed coteries in their original form as novels. *The Lord of the Rings*, from J. R. R. Tolkien's famous Ring trilogy about the saving of Middle Earth by the hobbit Frodo, is the better known and longer awaited by its fans, but it is, alas, the lesser cinematic offering.

A film must stand on its own merits, regardless of its medium of origin. An interesting story in one medium does not guarantee success in another. The many insipid cinematic versions of the Bible and the life of Christ attest to that.

That is part of the problem with Ralph Bakshi's version of *The Lord of the Rings*. Like the Bible, the Ring plot is so complex and twisty-turny, the metaphors and meaning so rich, that the epic narrative spreads itself over three lengthy novels. When Bakshi tries to fit it into a film—even a two and a quarter hour film—all that's left are snippets of plot, threads, hints, and allusions which Ring devotees may or may not catch, and which to the uninitiated are simply a jumble. The book's richness is the film's paucity.

Another difficulty lies with Bakshi's extensive use of an animation technique he originated: using a live-action film as the backdrop for animation. The technique has some problems. Some characters and scenes, notably the wicked Orcs and battle scenes, look as though a "wash" were put over the live-action film. The resulting semi-animated hybrid looks cheap and less "real" than the fully animated characters and scenes, serving to detract from rather than heighten the effect.

Still one must give Bakshi credit for the effort. Several other studios and producer-directors, including Walt Disney and Stanley Kubrick, had taken a long look at doing the Ring story and backed away.

Bakshi, as the father of the first X-rated cartoon feature, *Fritz the Cat*, is an animator used to controversy. His films, such as *Wizards* and *Coonskin* (a daring satire on black foibles), have tended toward the grim and vicious, the dark

underside of the world situation. Some see him as an apocalyptic mind; Lenny Bruce with a felt-tipped pen. A strong, raging tale like *The Lord of the Rings* is the kind of challenge Bakshi apparently enjoys, and he deserves kudos for giving Ring fans a chance to experience their favorite fantasy in another medium even if it's a flawed one. Trilogy fans should note that this film covers only the first one and three quarters of the three books and ends ambiguously with a hint that *Ring II* will be coming.

For these reasons people who have not already read the trilogy are advised to save the price of admission and buy the books first.

Watership Down is a rabbit, or cartoon, of a different color. Whereas *Rings* is done in sinister blacks and blood reds, *Watership Down* is in pastoral colors and muted earth tones more fitting for a story about rabbits—or rather, an allegory using rabbits to make its point.

A rabbit warren is threatened by a great disaster: humans are coming in to "develop" the landscape. One of the rabbits senses the problem with a vision of the field covered with blood. Some scoff, but others choose to listen and to leave their old homeland in search of a new one. Treachery and death exist in the world outside the warren, but that world also holds hope, and in the end it is realized.

While a rabbit story may sound trivial, these are not cute little bunnies, nor are they thinly disguised people dressed in bunny suits à la George Orwell's *Animal Farm*. The rabbits exist on their own level, as do humans on theirs, as full creatures of the creator.

The story line is a rough parallel to the Old Testament narrative of the Israelites' search for their promised land, but *Watership Down* does not slavishly or simplistically hew only to that theme. In *Watership Down* God, known as the Lord Frith in this portion of his animal kingdom, works in both his human and subhuman animal realms so they parallel and feed into one another. In one sense this film attests to the validity of the biblical prophecy that "the whole creation groaneth and travaileth" awaiting the manifestation of the sons of God. (Rom. 8:19-22)

Watership Down is a beautiful film,



TWO NEW FEATURE-LENGTH CARTOONS, *The Lord of the Rings*, featuring Frodo Baggins, above, and *Watership Down*, below, are based on novels which have wide followings. *Watership*, critic Leonard Freeman says, is a more solid cinematic production.

lovingly done, which is independent of the book by Richard Adams. According to some *Watership* aficionados the film is much less overt in its allegorical symbolism than the book. If this is so, it's a wise cinematic decision; the visual medium can convey its points more subtly than can the written word. Films which too blatantly forget Louis Mayer's dictum "If you want to send a message, use Western Union" are rarely effective or profitable at the box office. *Watership* is certainly effective, and it deserves to be profitable for it presents one of the most beautiful, realistic animation features in

many years.

The paradox of comparing *The Lord of the Rings* and *Watership Down* is: as literature, the Ring trilogy is more enduring and original than *Watership*; but as films, the opposite is true. The film version of *The Lord of the Rings* would tend to discourage one who had not read the books from any further interest in what looks like a confusing and insignificant story. But *Watership* leaves one wanting to taste the water again.

Ring fans will want to see the movie just to compare notes. But film fans will find *Watership Down* more solid stuff.

Davies elected Province VII president

Venture in Mission, the World Hunger Network, and work among Hispanics were discussed as some 150 delegates from Province VII dioceses gathered in Kansas City, Mo., for the triennial Provincial synod.

Conferees studied a report on the 1977 International Partners in Mission Consultations and Bishop Constancio

Manguramas of the Southern Philippines responded to small group reports on the document.

The synod elected Bishop Donald Davies of Dallas to be Provincial president and Bishop William Davidson of Western Kansas and W. W. Baker of Mission, Kan., to be Provincial representatives to Executive Council.

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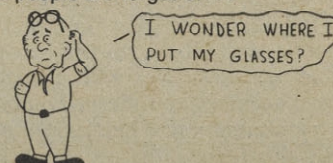
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Episcopalians gain in Congress

Episcopalians will hold 70 seats in the 96th Congress when it convenes in January. Not only did the number of Episcopalians increase by five, but the Church is represented by the only ordained member of the Senate, John Danforth of Missouri, and the only woman senator, Nancy Kassebaum of Kansas. The Senate's only black member, Edward Brooke, also an Episcopalian, was not reelected.

These and other statistics on Congressional religious affiliations were reported in a survey *Christianity Today* magazine publishes on each new Congress.

The religious complexion of the lawmakers did not change appreciably with the November election. Roman Catholics are still the largest group: 115 in the House and 13 in the Senate. United Methodists are second with 57 in the House and 18 in the Senate. Episcopalians rank third in total numbers—70—but second in the Senate with 17 members. The Senate will have seven Jewish members—a new record—and the House 23.

Sixty legislators list themselves as Presbyterian, 57 as Baptist, 19 as Lutheran, 16 as United Church of Christ, 12

as Unitarian, 10 as Mormon, six as Disciples of Christ, and five as Greek Orthodox. Other denominations were represented by fewer members. And 19 legislators listed themselves as Protestant without specification.

Of the five ordained members of the House, two are from Pennsylvania: freshman legislator William Grey, III, a Baptist from Philadelphia, and incumbent Robert W. Edgar, a United Methodist from the Philadelphia suburbs. Other clergy are Robert F. Drinan, a Roman Catholic from Massachusetts; Walter Fauntroy, a Progressive National Baptist from Washington, D.C.; and John Buchanan, a Southern Baptist from Alabama.

Reporters and Morality

Continued from page 8

equally grievous. Carter used the illustration of adultery, saying that the fact he had lusted only in his heart gave him no merit over the person who had committed real adultery. The media dwelt on his confession and his use of two slang expressions for the most part, ignoring the larger, biblical point he was making about pride and arrogance.

This same distortion has continued into coverage of President Carter's administration. When Carter was visiting the Department of Health, Education, and Welfare, he began his remarks to the employees by quoting Kierkegaard: "Every person is an individual. Every person is different, with different yearnings and disappointments, hopes and dreams and aspirations, fears, prejudices, and needs."

Then he added, "The human relationship with God, with our fellow human beings, and with our institutions is the basis on which a democracy is founded." He told the HEW employees who, more than any other agency in government, work to help the poor and the underprivileged, "If we treat people as statistics or as homogeneous bodies, even though we know they're in need, then we will have failed. But to the extent that we can let government have a heart and a helping hand. . . ."

Carter ended his remarks by saying, "I need you to help me. We're all in it together. I'm no better than any of you. I recognize that I ought not to be 'first boss' but 'first servant.'" It was similar to what he had said at the national prayer breakfast a few days earlier in quoting Jesus, "Whoever would be chief among you, let him be his servant. Although we use the phrase sometimes glibly, 'public servant,' it's hard for us to translate the concept of a President of the United States into genuine servant."

Viewing power in terms of servant-

hood is a radical notion. It flows from the servant passages of Isaiah to which Christ himself referred. If we reporters are to analyze Carter's use of power, we must take this into consideration as well as his dealings with Congress or the Soviet Union.

The president remarked during the swearing-in of Paul Warnke as chief arms negotiator that he had prayed a great deal about his nomination of Warnke. This was a controversial nomination because critics claimed Warnke would be too soft to deal with the Russians. The way a president makes decisions is important, and if prayer was a factor in the Warnke selection it should have been reported. It wasn't.

Carter has referred several times to the importance he attaches to the family. His statement to employees at the Department of Housing and Urban Development that those "living in sin" should marry was treated with laughter by those who heard it and in a similar light fashion by the media. What went unreported were his next words: "I think it's important we have stable family lives. I'm serious."

What causes this general lack of competence in dealing with the moral implications of public issues and public figures? In some ways, that many reporters' skepticism grows into cynicism is understandable for, after all, they see so much fraud and deceit and greed in people they cover. What was their proof Carter was different?

For the Christian, it may be too much to expect reporters with little knowledge of biblical morality to report the moral dimension incisively or insightfully. At the least this dramatizes the need for reporters with a Christian perspective. I caution, however, that we need reporters with a Christian perspective not to proselytize subtly through their writing, but simply to do a better job of getting at

the whole truth.

The journalist's job is to pursue truth and communicate it. No more than that, but certainly no less.

One practical way for the reporter to get at—or perhaps stumble upon—this moral dimension is to go to sources who will speak out about it. Early during the Watergate unraveling I interviewed Charles Colson. It was shortly after his conversion but before he had acknowledged wrongdoing. His succinct words about pride and arrogance being the cause of Watergate were perhaps the most important spoken during the entire period. By reporting Carter's life style and his occasionally spoken words about morality, the media over a period of time will communicate the moral perspective he brings to the nation's leadership.

I am confident members of the media, even those with little understanding of spiritual matters, eventually will reveal the genuineness—or lack of it—in Carter's attempt to integrate his belief and his politics. The media took a while but found the truth about Nixon, Wilbur Mills, Wayne Hayes, et al. The same could be said about the immorality of racism, sexism, and poverty, of Vietnam, Watergate, and the CIA-FBI, and, in fact, of many of our institutions.

No one story gives the definitive picture of something. But taken together, the various stories about an issue or a person will form a mosaic that communicates the full truth, even those stories that in and of themselves seem trivial or superficial.

Truth has a way of prevailing, and when it does, we are enlightened and emancipated. —Wesley G. Pippert

WESLEY G. PIPPERT is White House correspondent for United Press International. He covered the McGovern and Carter campaigns for the presidency and the Charles Colson conversion for UPI.



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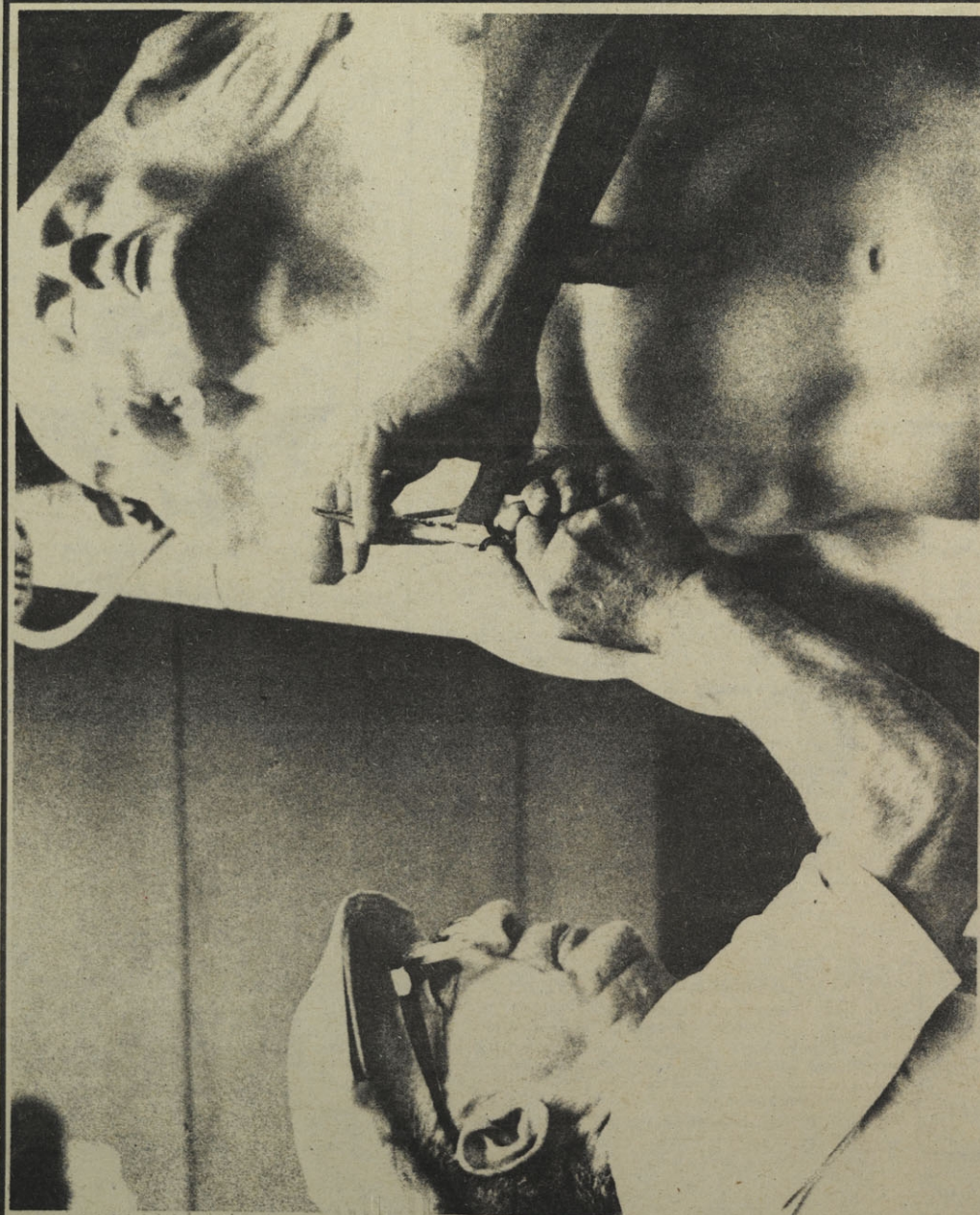
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IT TOOK MORE THAN A YEAR to complete, but here Adam receives its finishing touches from Roger Morigi.

Roger Morigi: A 22-year love affair

The heroic figure of Adam is the capstone of Roger Morigi's 22-year career at the Washington Cathedral. The master carver completed *in situ* the figure located between the doors of the Cathedral's west entrance.

Born in Bisuchio, Italy, on the same date that the Cathedral's cornerstone was laid—Sept. 29, 1907—Morigi was apprenticed in Milan at the age of 11. He came to the U.S. in 1928 and became an American citizen.

In addition to his many carvings for the Cathedral—including the figure of Christ in Majesty in the reredos of the high altar, the 44 angel figures in the south portal (with associate Frank Zic), the Good Shepherd figure in the Chapel of the Good Shepherd—Morigi has done carvings for the Supreme Court Building, the Department of Justice, Riverside Church in New York City, the State Capitol in West Virginia, and buildings at Duke University, Durham, N.C.

Frederick Hart, who sculpted the Adam statue and other figures over the west entrances, says Morigi has been his prime mentor and guide. "I don't know anyone who has taught me as much."

"Morigi is unquestionably the finest stone carver I've ever known and for the Cathedral at least is the

last of the great artisans who came to this country in their youth after World War I," says Richard Feller, chairman of the Cathedral's Building Committee. "He can carve any kind of stone in any style for any sculptor."

In an unprecedented action the Building Committee conferred on Morigi the title of Master Carver Emeritus. He will continue to serve the Cathedral, now as a volunteer consultant to Feller.

Morigi, known to friends and co-workers for his volatile good humor, is immortalized on the Cathedral's exterior in the form of a gargoye. The impish figure is shown with a cloven hoof; a nuclear explosion erupting from his head, and carvers' tools falling from his pockets.

His colorful personality and unusual talent have made Morigi the focus of many local media stories. The camera crew from local television station WJLA, on hand to record the festivities which attended his retirement, presented him with one of his own chisels which the crew had borrowed and had gold-plated.

Morigi summed up the work he shared in the Cathedral in just one word: "Love. I'll never forget it."

—Adapted from *Cathedral Age*