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# THE Episcopalian

ADVENT DECEMBER, 1971

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HOPE FOR CHRISTIANS  
IN THE NEW YEAR





**To our brothers and sisters of the Episcopal Church, greetings.**

We speak to you as fellow members of the body of Christ. We also speak to you as Chief Pastors of Christ's Church. One of the privileges of our coming together as Bishops is that our meeting is one in which every single parish and mission in the Episcopal Church is known. Out of that closeness to all of you have come certain common observations and assurances which we want to share with you.

**We affirm that our message is Jesus Christ.**

Through His death and resurrection God has reconciled the world to Himself. Through Him God offers unity to all mankind. He has brought us into the new life lived in the power of the risen Christ. We witness to a common faith and a common life of love and service.

**We affirm that our Lord has triumphed.**

Therefore we live in sure hope and certain faith even in the midst of the fears, troubles, and perplexities of the present day. His Spirit works through these also. God has shown us His mighty works in history. We stand expectantly at the beginning of a great period of the Church's history—a more glory-filled day than has gone before.

**We see all around us evidences of the movement of the Holy Spirit in the lives of individuals and in the life of the Church.**

There is a new hunger for the certainties of the spiritual life outside of the Church as well as within it. We see a search for a deeper and more truly human life. We observe a newly awakened understanding of the sacredness of God's creation.

**We see a growing awareness of the pentecostal power of the Holy Spirit to transform men and women.**

He is working in the devotional lives of His people and in their experience of His charismatic gifts of prayer, praise, and healing and in their joy in the sacramental life. We praise Him for showing us again that faith without works is dead and that there can be no divorce between religious faith and active concern for justice and brotherhood.

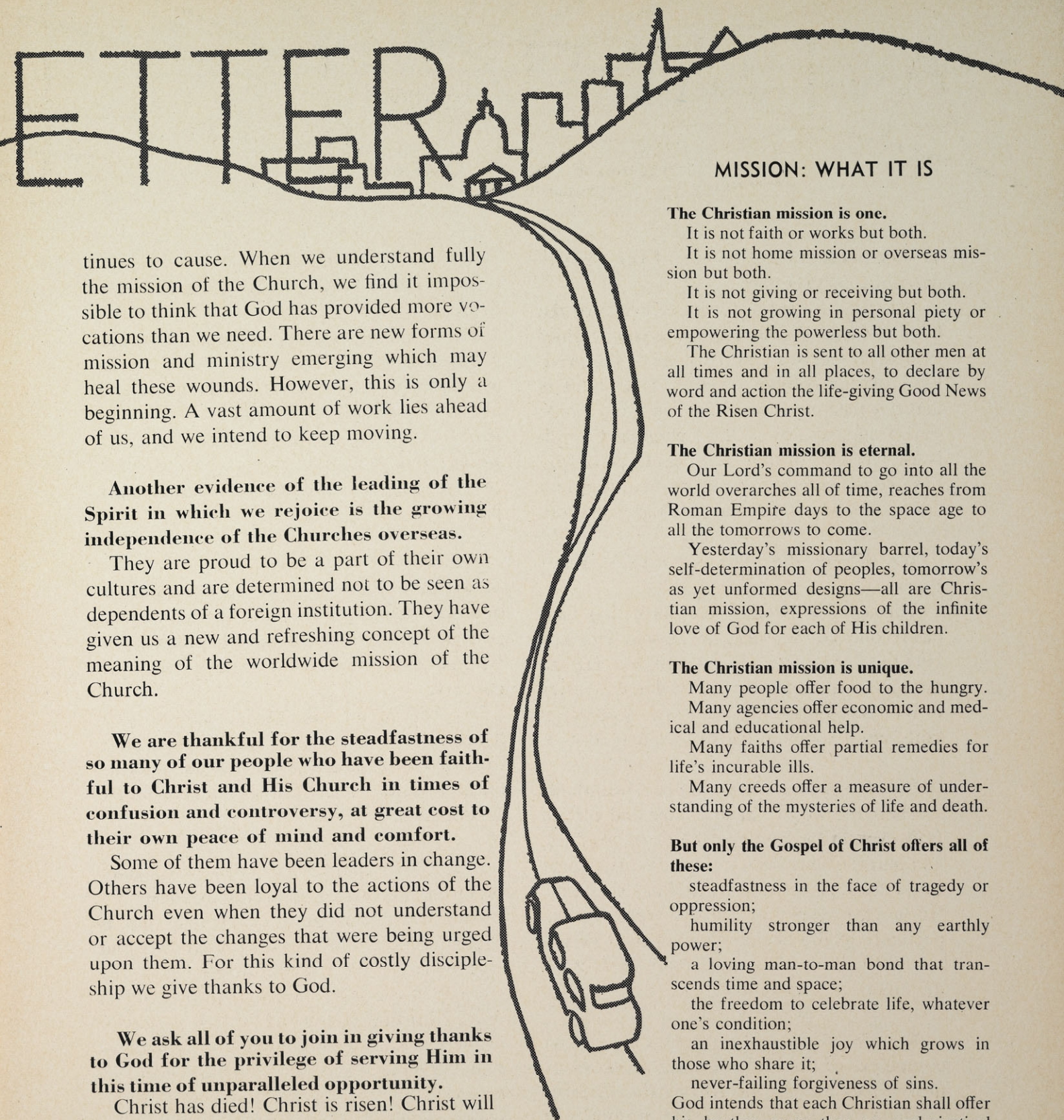
**We see in our Church a new openness in which differences can be accepted: a new willingness to face the future and to grapple with the problems of relating the Gospel to the realities of racism, war, and poverty.**

We believe the Church is ready to pay the price for witnessing to the difference that Christian discipleship should make to attitudes toward society and its unexamined assumptions.

**We rejoice that He has called us to share in Christ's ministry of reconciliation.**

We accept this ministry as one that is shared with all the people of God. We find true hope for the unity and mission of the Church in the growing ecumenical relations of all Christian bodies. We rejoice especially in the Christian fellowship across denominational and racial divisions which has been encouraged by the Consultation on Church Union and the Second Vatican Council of the Roman Catholic Church. God has given us an abundance of vocations to the ordained ministry, but we are concerned by the Church's present inability to use this gift. We are aware of the suffering which this con-





tinues to cause. When we understand fully the mission of the Church, we find it impossible to think that God has provided more vocations than we need. There are new forms of mission and ministry emerging which may heal these wounds. However, this is only a beginning. A vast amount of work lies ahead of us, and we intend to keep moving.

**Another evidence of the leading of the Spirit in which we rejoice is the growing independence of the Churches overseas.**

They are proud to be a part of their own cultures and are determined not to be seen as dependents of a foreign institution. They have given us a new and refreshing concept of the meaning of the worldwide mission of the Church.

**We are thankful for the steadfastness of so many of our people who have been faithful to Christ and His Church in times of confusion and controversy, at great cost to their own peace of mind and comfort.**

Some of them have been leaders in change. Others have been loyal to the actions of the Church even when they did not understand or accept the changes that were being urged upon them. For this kind of costly discipleship we give thanks to God.

**We ask all of you to join in giving thanks to God for the privilege of serving Him in this time of unparalleled opportunity.**

Christ has died! Christ is risen! Christ will come again!

**Thanks be to God who has given us the victory in our Lord Jesus Christ. To Him be the glory forever!**

## MISSION: WHAT IT IS

### **The Christian mission is one.**

It is not faith or works but both.

It is not home mission or overseas mission but both.

It is not giving or receiving but both.

It is not growing in personal piety or empowering the powerless but both.

The Christian is sent to all other men at all times and in all places, to declare by word and action the life-giving Good News of the Risen Christ.

### **The Christian mission is eternal.**

Our Lord's command to go into all the world overarches all of time, reaches from Roman Empire days to the space age to all the tomorrows to come.

Yesterday's missionary barrel, today's self-determination of peoples, tomorrow's as yet unformed designs—all are Christian mission, expressions of the infinite love of God for each of His children.

### **The Christian mission is unique.**

Many people offer food to the hungry.

Many agencies offer economic and medical and educational help.

Many faiths offer partial remedies for life's incurable ills.

Many creeds offer a measure of understanding of the mysteries of life and death.

### **But only the Gospel of Christ offers all of these:**

steadfastness in the face of tragedy or oppression;

humility stronger than any earthly power;

a loving man-to-man bond that transcends time and space;

the freedom to celebrate life, whatever one's condition;

an inexhaustible joy which grows in those who share it;

never-failing forgiveness of sins.

God intends that each Christian shall offer his brother more than an ecclesiastical pattern; he must offer a personal Savior. *If the Christian, the committed man, does not offer all of these, no one else will because no one else can.*

—THE HOUSE OF BISHOPS October 28, 1971



TRENDS • EVENTS • IDEAS •

## **New TV Film On Youth**

*Celebration of Life*, a film about the new youth culture, is the latest in a series of television documentaries produced by the Episcopal Radio-TV Foundation in Atlanta, Ga. A part of the "One Reach One" series, which has received four Emmy award nominations and citations from several state broadcast associations, the film was premiered on eight TV stations in Georgia, Tennessee, and Florida on September 12 before being released for national syndication.

## **Heifer Project Receives Award From United Nations**

The United Nations Development Program has cited Heifer Project, Inc., a self-help, non-profit international organization, for its major contribution to the sheep and wool industry of India. Heifer Project sent more than 400 rams and ewes to the state of Rajasthan, which produces 42% of all Indian wool, and assisted in training shepherds. Consequently shepherds have doubled their incomes, Indian exports of wool are up sharply, and new jobs are available.

## **Ecumenical Hymnbook: Present and Future**

The third edition of an ecumenical hymnbook, *Cantate Domino*, should be off the press by mid-1973. Containing 185 items, the hymnbook will be grouped into topical sections, each containing traditional and contemporary hymns as well as songs and canticles. One section will have basic liturgical material appropriate for use in ecumenical worship services.

## **Three Seminaries Join Forces**

Philadelphia Divinity School, Philadelphia, Pa., Episcopal Theological School, Cambridge, Mass., and the General Theological Seminary, New York, N.Y., have formed the Episcopal Consortium for Theological Education in the Northeast (ECTEN) to establish common policies, standards, and practices, anticipating future merger. Organizational costs were underwritten by an Episcopal Church Foundation grant. The schools will immediately initiate "modest" faculty and student exchanges, according to General Seminary's dean, the Rev. Samuel J. Wylie. He also said the incorporation of ECTEN would allow the three seminaries to "solicit, acquire, and hold" common funds for administrative purposes which may lead to merger.

## **Aging Need Special Care Priest Tells Congress**

Msgr. Lawrence J. Corcoran, executive secretary of the National Conference of Catholic Charities, the nation's largest non-governmental welfare program, told a Congressional committee "the aging have greater health needs. They have greater and more costly demands." Msgr. Corcoran appeared after a U.S. Catholic Conference statement urging the Federal government to provide universal health coverage for all U.S. residents.

Reps. Bella Abzug (D-N.Y.) and Abner Mikva (R-Ill.) have submitted bills to the House of Representatives that would assist private non-profit organizations, including church groups, in providing transportation for the elderly.



# Switchboard

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

## GAP GONE

Congratulations on a most thought-provoking October issue.

My special thanks for "The Most Dangerous Gap," by Mark Gibbs. For the past several years I have felt my interest waning in churchly activities and have felt guilty for not attending to possible committee needs, at the same time feeling what I had to offer my Church was not acceptable in the eyes of the "churchly" laity nor in the eyes of the parish priest.

I have come to accept the fact that I actively practice Christianity in my work as a mental health/mental retardation caseworker and as an individual. Thanks to Mark Gibbs, I can now accept the feeling that I still belong to the Church as an ardent member of the secular laity. Once again, armed with the support of this article, I will offer what I can do to my parish and pray the "special criteria" will not be placed upon me to divert my efforts.

J. PENROSE AMBLER  
Hollidaysburg, Pa.

As one who worked as a full-time layman for six years in the Diocese of Chicago trying to build "bridges" between "the church leader's ears and the secular layman's heart" I commend you for printing Mark Gibbs' article.

If most clergy and lay persons in the U.S. read the article and then re-read it, a chain reaction would be set off in our Church unlike any we have ever known. The practical implications of Mark Gibbs' comments would make all current programs and experiments seem insignificant.

MORTON O. NACE, JR.  
Syracuse, N.Y.

## BACK TO THE BIBLE

As a most important church influence of both clergy and laity, why not stress greater emphasis on the spiritual mission of Christ's Church?

So much time is spent within our Church on the secular aspects of life that the thoughts of our laity and the sermons of our priests are more Unitarian than Anglican.

Until the Episcopal Church recognizes that society's weakness has for the most part resulted from spiritual deterioration, ignorance, and immatur-

ity, we can hope for little change in social and moral standards.

We must return to biblical sermons, with Bible teaching for all age groups in the church school, stressing our Anglican Christian faith and tradition.

ELTON T. BODIE  
Endwell, N.Y.

## BLASTS AT CARTOONS

If cartoonist Wes Seeliger's sense of humor is, indeed, "as big as his home state," poor Texas must have shrunk considerably since last report. I refer specifically to Mr. Seeliger's totally unfortunate depiction of the theme "Is your parish . . . a magic show?" (October issue, page 37).

Taken alone, the caption makes a limited but valid satirical statement. Coupled with the drawing of a wizard-priest, it loses all such value in the creation of a thoroughly obnoxious caricature of the Church's principal service.

Mr. Seeliger could have put his message across effectively and still stopped short of the repulsive.

JEFFREY H. S. WHITWORTH  
Glastonbury, Conn.

Do you presume to take upon yourself the right to exhibit such tasteless and blasphemous satire upon the Eucharist as you do on page 37 of the October issue?

JULIA CARRAGAN  
Troy, N.Y.

I am writing to complain about the blasphemous cartoon on page 37 of the recent issue.

CONN H. WEST  
Athens, Ga.

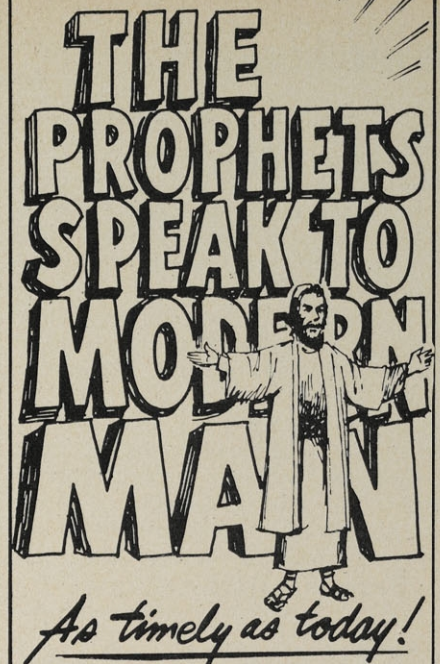
## THE CASE FOR SOBER OPTIMISM

It was heartwarming to read in the October issue Bishop Stark's convention address on the "Case for Sober Optimism." Having heard it delivered and now seeing it in print gives some hope that the worth of some of our bishops in the Church is being recognized on a national level.

The concluding four paragraphs on the new evangelism which Bishop Stark speaks of will become a reality when all the priests of the Church give their wholehearted efforts to the vision Bishop Stark sees for the Church.

CHARLES E. FARR  
Irvington, N.J.

Many thanks to Bishop Leland Stark for his "Case for Sober Optimism." I'm delighted to hear such titles in this age



### Man cries out:

"There is none to comfort me." —Lamentations 1:21

"Why dost thou make me see wrongs and look upon trouble?" —Habakkuk 1:3

### God answers:

"Come back to me, and I will come back to you . . ."

—Zechariah 1:3

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## Switchboard

Continued from page 5

but deeply saddened and concerned that the Bishop of Newark fails to openly discuss some of the factors within the institutional church which are causing "anticipation of 'shortfalls' in pledges and contributions," the closing of "quite a number of churches," decreased attendance, and other "discouraging signs."

Sorely lacking is that Christian concern and understanding for the Christians who, because of their conservatism, find little opportunity to corporately develop their personal spiritual dimensions in relation to God, their

neighbor, and life. Whether the course many church leaders are currently taking is right or wrong is only for God Almighty to judge, and both liberal and conservative within the Church would do well to keep that fact in mind.

Like the Bishop of Newark, I have heard some disturbing comments regarding the future role and life of the Church. These comments, however, have been from those who are plunging into each headline and controversy. Their comments unashamedly judge and proclaim that those who do not share their social, political, and religious stance are somehow sub-standard Christians.

It may well be that those who are "broken in heart . . . homeless . . . forgotten by their fellow-men, cast down

. . . discouraged and unhappy" (Prayer Book, page 599) are conservatives who have been ridden out and away from the institutional church. Such callous misunderstanding and lack of empathy on the part of bishops, clergy, and laymen alike unveil a face of our Christian faith with which I was, heretofore, unaware. Without such understanding, love, and ministry toward those whose approach to the Lord of Lords is different, the liberal churchman may well be ignoring an element of Christianity which appears to have become more imperative in this age between nations as well as between those who share a common faith.

STUART H. HENDERSON  
Randolph, Vt.

Continued on page 36

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# THE Episcopalian

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The Rev. Harry Sorrensen, rector of All Saints' Church, Navesink, New Jersey, and his wife, Barbara, provided the climate in which fifth grade church school classes created the delightful material on pages 18-19. The news stories are excerpted from the forthcoming book, *The Bethlehem Star*, compiled by Schuyler Van Vechten, Jr. All Rights Reserved, to be published by Walker & Co. in March, 1972.

## COLUMNS AND COMMENT

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# 1972-4?

## Where do we go from here?

**T**HE GENERAL CONVENTION which met in Seattle in 1967 heard the Presiding Bishop give an unmistakable call to the Episcopal Church to reorder its priorities to enable the poor and oppressed to gain a measure of self-determination. The chain of events following this call to action produced a far-reaching impact on our traditionally conservative body.

I had been increasingly disenchanted with "church work," and my experience in Seattle excited me. I sensed a quickening of new life in the Church. The Holy Spirit was indeed blowing new life into our work.

When I came home, I found a real interest in what the Church had begun, not only among Episcopalians but also among others. We awakened to the fact that society was in trouble and the pace of change was accelerating. It was unthinkable we should wait three years to deal with the issues, so a special General Convention was called.

My bishop appointed me to be an additional representative to the now famous, or as some would have it, infamous, gathering of the Church at South Bend. It was a grueling, highly emotional meeting, a time of confrontation with our black brothers and with ourselves.

I sat in the gallery and watched our deputies struggle with consciences, attitudes, and behavior patterns so firmly entrenched by years of society's accepted standards. I watched them struggle to do that which is acceptable to our Lord. It was the Church's finest hour.

The glory of South Bend was the educational process. It was a lesson in what it means to look beyond ourselves, our life-style, to the other person in our midst whose life-style we chose not to see because in the seeing we became uncomfortable.

In the educational process of South Bend I found I had a position to defend! To do that I found it necessary to measure the action against a set of standards. The standards a churchman uses are the teachings of Jesus Christ. I found it necessary to read, to listen, to explore, and to be open. I asked others to be a part of this exciting educational process.

The fury and furor of South Bend rose like a tidal wave and left about as much devastation in its wake. There was talk of a secession from the Church, resignation of the Presiding Bishop, and what "those people" were doing to destroy our beloved

Church and the blessed traditions which seem more holy than our mission to love our neighbors as ourselves. The good old tactic of withholding money appeared.

South Bend opened my eyes to how superficial my years of Christian education had been: a lot of theory and very little practice.

Then the time came to plan for General Convention in Houston. What to do, which road to follow, what would the outcome be?

I was fortunate to go to Houston as a deputy from the Diocese of Milwaukee. I went fearing we would not gather as a Christian community to hear, to debate, to decide to follow the course so boldly begun at Seattle. In a way I was right.

Early in Convention I noticed efforts to cool it, to soften the impact, to withdraw from the high level thrust of the two preceding Conventions. I finally decided this was necessary to draw the body together for a greater thrust in the future. Now I am not so sure.

If what I've read and experienced is true, there has been no drawing together, rather a continuous pressure by some to undermine the leadership of our Presiding Bishop, the Executive Council, the General Convention

by Ann Calland



Special Program, and, indeed, the General Convention itself.

I am fully aware that humans are fallible and programs less than perfect. I know I must question and evaluate the direction of leadership. The points I make result from thoughtful appraisal of society today and the need for the Church to continue its work, however unpopular it may be.

I think we have put too much emphasis on harmony within the Church, a harmony which tends to strengthen the hands of those who would pull us back from the thrust of our mission. This was my disappointment at Houston. This is my current disappointment.

I hear constantly the cry: "Let us defend the Faith and preserve our beloved traditions." And I say yes, yes. But let us be sure we understand our Faith and our traditions.

How can one love and worship God while hating and oppressing his brother? Is this defending the Faith?

And what of traditions? Isn't it tradition to be a community? Behold, how good and pleasant it is when brothers dwell in unity! (Psalm 133)

Isn't it tradition to do, as we are able, the Lord's work? To minister to the helpless, to alleviate suffering, to fight injustice?

Isn't it tradition to be joyful in our worship? Why else do we "celebrate" the Holy Communion? And who hasn't heard the phrase, "see how joyful these Christians are."

Is tradition only the lovely but extraneous "things" we use to embellish our churches and our worship? It took me a long time to learn that bread shared with a child in the Head Start program was every bit as sacramental as the chimes of the Sanctus bell. This is Christian education.

I have come to think of the Church not as an institution but as a process—always fluid, always dynamic, always re-forming. If a process takes place within a structure, that doesn't mean the structure dictates but rather

the reverse. This is evident in liturgical renewal, the reshaping of General Convention, our involvement in socio-political issues, and the rethinking of the ministry of clergy and laity. The Church's structure is there to remind us of what we need to do and to enable us to do it. Institutions and structures don't change things; people do.

Education for evolution involves both the hearing and the doing, which require strong leadership and people committed to the task. What form can this education take? How can the Church perform this role?

The Church's beauty is its ability to identify a situation at cross purposes with God's intent and its ability to stimulate people to action.

Historically, the Church has always done this. We have only to look at the schools, the hospitals, the carrying of the Good News to all parts of the world. The attempt to deal with the oppressed in this country is the same kind of thing, but to me it has greater significance.

One doesn't need to become involved while shipping a box of clothing to "darkest Africa." Not much learning takes place. On the other hand, when the Presiding Bishop says we are to deal with the crises in the city in which I live, learning and growing take place.

I find this requires of me much more than lip service. Belonging to a group whose task requires a whole new look at the meaning of membership is hard.

I have found dealing with my own opinions difficult. Taking a stand against others of differing opinions is devastating. I soon found myself bored by the usual social chit chat, a new experience. I found people who wanted to talk about what is happening in our society, and I found ignorance and prejudice and bigotry. I found it in myself.

I also found people who were concerned and wanted to expand their horizons. I found myself alienating

friends but making new ones. I was growing as a person.

I want the Church to continue to provide me and others with enriching experiences.

How to do this? Give us strong leadership and minister to the committed. It would be presumptuous of me to determine who are the committed, but I think it possible to set some standards by which we can measure a person's commitment to the Church's work as I see that work to be.

The time for comfortable chaplaincy service is long past. I think far too much time and energy are spent ministering to people who already have much. I am appalled at the time and money spent to provide ecclesiastical services for persons who see the Church as a nice place for weddings, funerals, and an occasional Easter or Christmas Mass.

It is true that members of a Church have left and will leave if they dislike the standards for membership. I am aware we will lose members if we continue the program begun in Seattle. I suggest that a willingness to evaluate our program, our budget, our leadership, and our commitment of time and energy against the teachings of Jesus Christ will set a standard. And it will be worth the cost.

We need strong leaders if we are to get on with the job. We need priests who stretch our minds, who help us attain our potentials, and who can speak without fear of losing their congregations and their jobs.

If funds were made available to help support the clergy who can give effective leadership toward ending prejudice and bigotry and who are willing to risk the dangers involved in correcting social injustice, many small but strong nucleus groups would form around them. To this end we should provide funds for a continuing education program for our priests.

Funds also could be made available to assist parishes during the transi-



tional period. We need a whole new emphasis on Christian education, and we need to recycle Christian education funds. I say recycling of funds because I believe the diocesan or national Church's initial output will be returned ten-fold by an enthusiastic community. If it isn't, the situation is worse than I fear.

I know some will consider what I

say to be divisive. Many actions in life are divisive in some way but eventually show building and strengthening properties.

Is God willing us to a new order? Is it time to establish a new order in terms of Church membership?

Teilhard de Chardin said, "I am afraid, too, like all my fellow men, of the future too heavy with mystery and

too wholly new, toward which time is driving me."

I, too, am afraid but not very—not as long as there is a Church whose doctrines teach the love of God and give us the strength of His Son in order to carry on His work, as long as there are bishops, priests, and laymen who have the courage to be the leaders we need. ◀

## Where two or more are a church

*In Reston, Virginia, Christians travel lighter, decide together, don't pledge, give more, and like it better.*

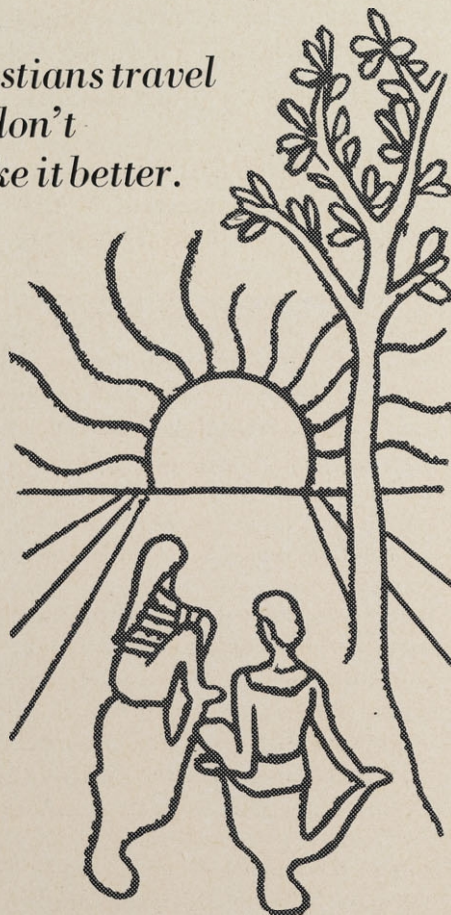
**O**URS IS A NON-THING congregation. We're not hung up on things.

That's the way one member of the Congregation of the Episcopal Church in Reston, Virginia, sees it. "We don't call ourselves a 'church'; we call ourselves a 'congregation' because we exist that way."

The congregation's budget reflects its attitude: \$600 rent for the Sunday use of a hall in the Lake Anne Recreation Center and \$600 for the vicar's office and telephone, also in the center.

With no demand for bricks-and-mortar, the congregation is able to allocate \$17,500 for support of its vicar, much higher than the Episcopal Church median clergy salary of \$8,100. Other fixed expenses, including rent, Christian education, secretary, etc., account for \$5,420.

Thus this ecumenical group—about half of the 120 families are Episcopalians—became self-supporting in one year. No burdensome mortgage, no expensive maintenance, no



"things" divert what the people in the "new town" of Reston feel is their Christian responsibility to people.

"We don't use words such as 'commitment' and 'stewardship,'" explains Vicar Embury C. Rucker. "They are difficult to explain, even meaningless. We talk of goals."

The congregation's budget goal is

\$545 a week, met through offerings, not pledges. The budget is almost completely open-ended; after meeting fixed expenses, the congregation determines where it wants to give its money.

Accepting the philosophy of spending outside as much as it spends on itself and using as a guide its budget beyond the vicar's salary, the congregation gives away \$5,420 "discretionary" money. The congregation decides at its business meeting every Sunday what to support. One Sunday a person from Peru described needs in that country, and the entire offering was given to meet those needs.

In fact, the congregation does everything. There is no vestry. Even the sermons are group experiences as the preacher opens a discussion and the congregation participates.

The Reston congregation was started about two years ago when the Diocese of Virginia sent a man to work with Episcopalians and others in deciding the kind of mission they wanted. Though the diocese bought land, the congregation decided not to build.

Lake Anne is the first of a number of planned villages of Reston, located between Falls Church and Leesburg off Highway 7.

Newcomers are usually delighted with the openness of the congregation and the chance to participate fully in its life. The congregation places no pressure on anyone to attend every Sunday and makes no one feel guilty.

"We have people on our parish list who haven't been around for six months," Mr. Rucker says. "But if we ask them if they want to be removed, they usually say, 'Not on

by William Gray



your life. I belong to the congregation, and even if I don't get there often on Sundays, I feel I am a part of the group and intend to remain so."

Mr. Rucker, named "Man of the Year in 1970" by the *Reston Times*, brought his skills as a former management consultant and manufacturer to Reston where he utilizes the corporate "spin-off" technique. The congregation starts something, such as a coffee house called Common Ground, and when it is ready for community sponsorship, it is let go to have wider significance.

His philosophy is "do, don't talk. Why? Because someone needs something, and one responds out of love."

The Ruckers moved to Reston from Alexandria where Mr. Rucker began St. Aidan's mission and brought it to parochial status. He feels his ministry is much freer without a building with which to contend.

His congregation feels the same way. One member said, "Not having a building means that lots of us, many who are not Episcopalians, can participate in the life of this congregation. We simply would not go to church if it were in a [church] building. We don't have the right credentials."

Another explains it this way: "If a situation requires some part of us to love our neighbor, we can do it without going through four or five hours' debate about the mortgage or what will happen to our building."

"We consider Embry Rucker our gift to Reston," another member said. "He is our 'bricks-and-mortar' in a sense."

Mr. Rucker's sense of community service has resulted in the Reston Employment Service, which began as the Common Ground Employment Service, a drop-in day care center, a baby-sitter referral service, and recreational activities through the Reston Homeowners and other organizations. He is on the board of the Reston Community Association which recently wanted to have a "retreat" which he suggested should be renamed an "advance." It was.

What Mr. Rucker started as an ex-

**ANNOUNCING:**

# **a contest**

## **"How our parish is meeting the money crunch"**

In 1,000 words or less, share with your fellow churchmen what your parish is doing in these inflationary, controversial, polarized days to grow together, to minister, and to meet the financial challenge of being a vital, generous parish in today's world.

The winning entries will appear in *THE EPISCOPALIAN*'s pages in the coming months.

### **THE PRIZES:**

**First:** A one-year Parish Plan subscription to *THE EPISCOPALIAN* for all the pledging families of your parish.

**Second:** A six-months' Parish Plan subscription to *THE EPISCOPALIAN* for all the pledging families of your parish.

**Three third prizes:** A twenty-subscription Leader's Plan for your parish for one year.

*(If your parish is already on the Parish Plan, equivalent credit will be given and your subscription extended, free of charge, for the prize term.)*

A panel of distinguished editors will do the final judging. All entries must be postmarked not later than February 15, 1972, and all become the property of The Episcopalian, Inc. None can be returned. A parish may submit as many entries as it wishes; persons who are communicants in good standing may submit individual entries for their parishes.

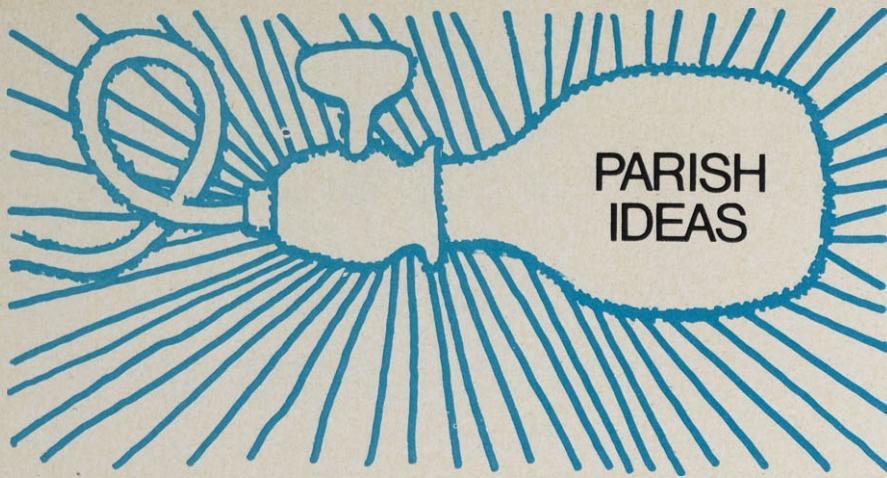
periment has "made it" so far as he is concerned. "I get burned up when I hear us called 'experimental,'" he said. "What do you need to prove you are successful? We're innovative, to be sure, but experimental we are not. We work."

He is clear that what is innovative for one community may not necessarily be the same for another. "We all have strong and weak points. We should develop as the community wants rather than by copying someone else."

A grandfather, Mr. Rucker believes infant Baptism is the greatest act of the Church. And a Baptism in Reston is a real celebration, with champagne as a symbol of the joy and happiness of giving new life in Christ to the child.

Perhaps it is the optimism and hope which is found in Baptism that shines brightly through the congregation in Reston, allowing the people freedom to be, to express human concerns. And a lot of it is tied up with not being house-bound. ◀





## The two-way sermon

AS WE WERE LEAVING CHURCH one Sunday after a provocative sermon, I overheard a lady ask the minister, "What would you do if someone stood up during the service and asked you a question about this sermon?"

"Well, I don't know," he replied, "but don't do it. It might upset other church members."

Traditionally preaching has been pulpit monologue. Today the scene is changing in some churches from monologue to dialogue; the once captive listeners in pews are speaking out and asking questions.

The Rev. Richard N. Ottaway of Galloway Memorial Episcopal Church, Elkin, North Carolina, has been directing dialogue sermons twice a month for almost three years. "During this time," he says, "I feel I have benefited as much from the sermons as the congregation has."

He sits with the congregation, and the sermon begins with a presentation of facts, a theme for discussion, or a summary of the previous sermon if it is one in a series.

After an introduction the remainder of the service is discussion and comment by the congregation. Mr.

Ottaway acts as monitor to prevent domination by any one participant and to keep discussion from falling into pointless debate.

During a service I attended, I was surprised at the relaxed atmosphere created by the sermon and the group participation. Age of members did not seem to influence their participation. One man told me, "Knowing I will have a chance to express my opinions on the topic, I listen to what others have to say. I *think* while others are speaking."

The Rev. Downs Spitler uses the dialogue sermon occasionally at St. Anne's, Winston-Salem, North Carolina. "When the preacher proposes an example for the congregation to comment on, the solution or result may be different from what he had in mind. The flexibility of the dialogue sermon is a good point."

In studying the Gospels in the New Testament, we find that Jesus was always discussing, contradicting, and mingling with the people. We also find that His disciples were not captive, passive listeners.

Could the new sermon become as traditional in our present generation as the monologue sermon? ◀

## Don't call on new people!

by Jane A. Jackson

MENTION TRANSFERRING into a new parish, which happens often in these days of high mobility, and the words "cold" and "snobbish" usually come up quickly to describe Episcopalians.

The charge simply isn't so. No warmer group of people exists anywhere. The problem is not one of changing cold people but simply finding a better way to draw new people into the orbiting life of the parish, where they can offer their talents and energy.

Three fallacies bedevil the way we think about new people. First: clergy should call on them. Second: a lay "calling committee" should go to see them. (This usually becomes tangled with the Every-Member-Canvass.) Third: all newcomers eventually find out what the parish is doing and, given time, will finally "surface" and become active in whatever challenges and interests them.

Clergymen are busy. Study, prayer, thinking, planning, preparing sermons, calling on the ill, comforting

the bereaved, counseling, preaching, acting as an administrator, and cooperating in community affairs are part of the serious demands on their time. Calls on new and well people are usually heavily backlogged. But the rector doggedly plugs away, checking off a list. The usual visit is about twenty minutes, often devoted to small talk and charming trivialities.

The "calling committee" is often a real trap. Members feel self-conscious about barging into strangers' homes, uncertain of their reception, and by



# professional

supplement

## News & Notes

► The Rt. Rev. Frederick B. Warnecke, at the House of Bishops meeting at Pocono Manor on Oct. 24-29, 1971, announced two grants of \$300,000 each for purposes of "continuing education" for the bishops and clergy of the Episcopal Church. The Episcopal Church Foundation made the grants available. See page 14 in this issue for further details.

► The recent Senate action in passing a two-year extension of the draft significantly changes draft deferment for male seminarians.

Those studying for the ministry may be deferred but will become subject to induction if they do not become ordained upon graduation.

► The Ministry Council's Robert N. Rodenmayer has a fresh 22-page report on a survey of the more than 1,400 secularly employed clergy of the Episcopal Church. *A New Approach to Ministry: The Non-Stipendiary Clergy* is available at 50¢ per copy from the Council at 815 2nd Ave., New York, NY 10017.

► St. Elizabeth's Hospital in Washington, D.C., will offer accredited chaplain internships and residencies beginning July 1, 1972. A ten-week, full-time summer program will also be offered in 1972 for parish ministers and clergymen. Resources for training include the hospital's Community Mental Health Center and interdisciplinary training offered through the hospital's Division of Clinical Training and Research.

The closing date for internship and residence applications is January 31, 1972, and that for summer program applications is February 15, 1972. For further information, write the Rev. Ernest E. Bruder, Director, Protestant Chaplain Activities, St. Elizabeth's Hospital, Washington, D.C. 20032.

► Union Theological Seminary has fewer students in Fall, 1971, than in any year in the past decade. The decrease from 523 degree candidates in 1970 to 485 in 1971 is, however, not necessarily accidental. Because of limited housing and classroom facilities, the administration and faculty had felt for

*Continued on page 12-B*

## NNECA'S Convener Sims Explains Professional Associations to Bishops

*The Ministry Council asked five people to make a panel presentation to the bishops assembled at Pocono Manor, Oct. 24-29. One panelist was the Rev. Edward R. Sims, convener of the National Network of Episcopal Clergy Associations. His words neatly sum up many of the professional movement's purposes.*

I am here in my role as convener of the National Network of Episcopal Clergy Associations to bring you a word of greeting from that nascent group and to explain something of what lies behind its existence. We're a loosely connected group of about fifteen diocesan clergy associations, each of which has come into existence for reasons and under circumstances peculiar to its own intentions.

We believe strongly in local autonomy, so the clergy association movement is just that, a movement rather than an organization; the body I represent is not a national entity but rather a network of local groups, each defining its structure and its purposes in ways responsive to the particular circumstances of its own existence.

But for all our diversity and independence, some common themes underlie the emergence of clergy associations, and some common goals work their way into the fabric of each organization. I'd like to address myself to those common elements and causes first, and then the goals.

What brings this movement to pass? Why now? What's happening that brings clergymen together in a new way? I observe that two kinds of personal experience open clergy to the possibility of new ways of organizing or push them toward the founding of new organizations.

One type of experience I would call a grievance. I mean by the word to convey personal pain, pain which usually focuses on compensation or placement. The other experience I would call a new awareness, involving a low level of pain, or perhaps none at all, but a new appreciation of clergy life and professional posture which focuses on the issues of passivity or isolation.

In this second group I would

place those of us whom the present system has served reasonably well, for whom compensation and placement are not problems but who are nonetheless uneasy with the passive role the clergy have traditionally played in those other areas which deeply affect the profession: recruitment, training, selection, role expectation, evaluation, career development, and the like. Also in this second group are those of us who are concerned with the isolation from brother priests in which so many of us live and the competitive spirit which contributes so importantly to that isolation.

Among the first group--the aggrieved--are those who feel bypassed, overlooked, abused, or otherwise poorly served by our present system, who experience their pain immediately around the issues of deployment and compensation and whose interest is only secondarily aroused by the more distant concerns I've just cited.

Coupled with these experiences of the clergy themselves are two of the currents of our day which move through society at large: a crisis of belief that ranges across the whole face of our culture and leaves no segment of that culture untouched by the questions of identity and function and the visible decline in the Church's place as an institution with the widely predicted acceleration of that decline. The effect of both these larger phenomena is to draw the clergy together to seek, in concert, appropriate responses to the changing world, responses that will reach specifically every dimension of professional life affected by change.

Three such dimensions normally emerge as a clergy association defines its purposes:

(1) vocational concerns, (2) professional excellence, and (3) personal renewal.

By vocational concerns I mean those circumstances in which clergy are involved as employed persons: salaries, pensions, expectations, goals, deployment, career development, evaluation. It is a caricature of the movement to describe it

*Continued on page 12-B*



Sims-

Continued from page 12-A as totally concerned with such issues as these, but unquestionably they dominate much of the restlessness epidemic in the profession today. Our purpose is not to leave the profession unchanged while we simply alter work conditions.

A second common goal is professional excellence, a better ministry for the Church: better selected, better motivated, better prepared, better deployed, better understood, better evaluated, better respected. The compensation package is a part of this process, but the goal is a better Church doing a better job because it is better led. Professional excellence.

The third dimension common to the movement is personal renewal. Ministers of Christ are not exempted from the crisis of belief that characterizes our time. Identity, function, relevance--the possibility of belief, the existence of God, the grounds for hope--all these are signposts that point to the confusion of our spirits. We hunger for a reborn sense of brotherhood; we thirst for a deeper and surer faith; we seek new channels for the Spirit--channels by which He can work His wonders of joy and servanthood in our lives. Renewal at the deepest level of our persons vibrates like a counterpoint to every other thing we do.

Let me conclude by assuring you I do not charge you with the solution of these problems. The issues of life for your clergy are not going to be settled here, and it is right they should not be. Leadership, authority--our whole image of problems being solved by gatherings of authoritative people--all this has changed. I say it is right be-

## News & Notes-- cont.

several years that enrollment was too high, according to a spokesman.

In addition to the 485 degree candidates, the seminary has 27 unclassified students and 55 persons from other schools registered for particular classes. The grand total is 512 as compared to 546 last year. In 1962 the school had 640 students.

Of the regular students, 266 are in the bachelor of divinity program, which is basic ministerial training. A School of Sacred Music has 67 students, and 160 are working toward master's or doctoral degrees. The major reduction is in the bachelor of divinity category, with only 77 entering students as compared to 112 in 1970.

# The Ministry as Function

Professional Supplement's editorial profile has, up to now, nearly always eliminated any theory or theology. We have intended to supply practical data needed by a profession in flux. We do so because news and idea interchange are primary, and our format is severely limited.

Dr. W. Norman Pittenger is a professional of so rich a background, making such splendid use of his "retirement," that we have decided to waive our policy in order to publish, in parts, his thoughts on the ministry as functional.--ED.

By W. Norman Pittenger

TO SPEAK OF DISORIENTATION and lack of a sense of identity among ordained ministers is commonplace today. At one extreme is the growing uncertainty as to vocational responsibilities, so frequent in the Reformed Churches; at the other, the revolt of many younger Roman Catholic clergy and the astounding number who have given up and found secular work.

I do not intend to repeat old cliches but to find a view of ministry which can make sense in the world in which we live, a view which maintains sufficient continuity with the traditional understanding of ministry to guarantee

cause one of the tenets of the clergy association movement is problems that are properly solved by the people whose problems they are.

For too long, passive and dependent attitudes have saturated the piety of the Christian clergy and truncated their manhood. A new piety must be fashioned in which that power over self which is appropriate to mature men must be wedded to the obedience and responsibility to which Christ summons every Christian and without which no man is authentically mature. In the pursuit of personal renewal, the evolution of such a piety is our passionate hope.

So while I do not expect of you the solution of these problems, I do plead with you: don't fight us, don't turn us off. We are on the same team; we love the same Lord; we preach the same Gospel; we serve the same Church; we are yoked in the same Holy Orders. Don't fight us--join us. We're perfectly serious about what we say. We lay claim to every measure of grace given us by the imposition of your hands, and we mean, by that grace, to win new joy in the Lord's service and new success for his Gospel.

the minister he is in the same line as those of the early Church, the Reformation, and more recent times.

Since leaving the theological school where I taught more than thirty years, I have been privileged to meet, speak, and have discussions with numerous small groups of clergy, both in Great Britain and the United States. From this decade of experience I conclude the underlying cause of the disorientation and lack of sense of identity to be theological.

This may appear absurd to some readers. They will ask if the cause is not essentially sociological, considering our changing world; or practical, since non-religious agencies have assumed so many once distinctively clerical duties; or vocational, in the uncertainty about or failure in one's calling; or institutional, because of inadequate means for placement and recompense. Doubtless all these are important factors. So is the psychological one, shown in the emotional disturbance so many younger ministers undergo a few years out of seminary.

I remain convinced, however, the theological issue is basic. It might be phrased thus: Is ministry the granting of status, or is it the commission to functional action?

Obviously I am not talking of social status when I use the noun. The day a clergyman occupied a relatively high place in the social scale is gone. No longer is he the real "person" of the community--the man who is educated, regarded as the source of knowledge, the local "wise man." No longer is he automatically granted the place of honor on almost all occasions.

Something of this still survives, of course. On official occasions a

Continued on page 28-A

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the time two timid laypeople have arranged a mutually convenient occasion for them to make a call, considerable time has gone by. It is an unnatural and stilted approach. Those called on sometimes suspect this is a pitch for a pledge.

As for the new people's finding their own way, only the most dedicated and interested person takes the initiative. His efforts often meet cool disregard. The newcomer feels invisible. He can attend worship services anonymously for months.

If these systems do not work, what does? A letter of transfer should prompt a clergyman to send a warm letter of immediate welcome, saying personal contacts will follow.

The office secretary should alert a designated lay person, giving the new family's name, address, and telephone number. These are passed on to volunteer lay persons in every geographical area of the parish who follow up with personal hospitality in their own homes.

Invitations should be specific, time and date, to come for coffee, tea, dessert. If you ask a group, use name tags. Include one or two other experienced parish people. But don't wait until a long list has accumulated; do it on a person-to-person basis.

The conversation, of course, can start off with small talk—moving problems, househunting, schools, former residence. But these easily and naturally lead into what the new people did in their former parish, what their interests are, what they consider important. Information about the new parish and its activities then comes out quite easily.

A résumé of all this should be sent to the liaison person and to the rector, on 3 x 5 cards for ease in filing.

After new people have been welcomed by laymen, the rector can make his call with more effectiveness since his knowledge of their interests can help him introduce the parish life to them.

The lay persons who have become acquainted with new people may find it easy and natural to ask them to accompany them to some event and introduce them to other parishioners. ◀



# This Christmas make room in your heart for one more.

## Give the gift of life!

This happy Christmas season is the time for peace on earth and good will towards men. It's a time for gifts and the warmth of family and friends. It's a time that's as fragile as a snowflake... a time that melts into memory all too soon.

It is also a time when the utter despair of people living in desperate poverty becomes more painful. Because they are the hopeless ones, the forgotten ones, in remote villages and barrios of Asia and South America. Human beings whose only chance to live like human beings may be through the help of Foster Parents Plan—and you.

If you believe, as we do, that the spirit of Christmas should last all year, won't you please become a Foster Parent? For just \$16.00 a month you can work a miracle. You can help bring food, clothing, medical care, and hope to a child the world has forgotten. At the same time, you'll be helping a family to stay together. To learn a trade. To learn how to help themselves.

Now, when your own world is so full of happiness, won't you make room in your heart for a Foster Child? Send a gift of happiness. You can actually give, what will seem to a child, Christmas... 365 days a year! You can help take the "humbug" out of the holiday.

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EP-8-121



# POSITIVE IN THE POCONOS

**The Bishops of the Episcopal Church  
talk, listen, debate, and  
share affirmations amidst autumnal splendor.**

**P**OCONO MANOR INN, located in the center of northeastern Pennsylvania's mountain resort area, became for all practical purposes the house of the House of Bishops the last week in October.

Isolated most of the time by fog and rain, which allowed only occasional glimpses of autumnal color, 148 bishops and over eighty-eight wives were not quite "out of this world" as they grappled with timely questions affecting the Church for they shared their temporary home with conventions of chemists and the military.

An atmosphere of quiet good will and an underscoring of the real fellowship which exists in the House of Bishops characterized this meeting.

Interim meetings such as this are primarily not legislative, and the House agreed to the unprecedented use of two mornings for small group discussions in which the prelates could talk to one another informally, uninhibited by guests or press. Perhaps these two conditions made it possible for several bishops to emphasize two subjects which appeared early in the plenary sessions: the necessity of

clearly defining mission and of producing a Pastoral that emphasized the importance of the Gospel.

Reporting for one of the nine small groups, Bishop John M. Allin of Mississippi said, "The Power of God is love—we seem always to talk uneasily or glibly about it."

Near the end of the session, in making the decision to have small groups again, Albany's Bishop Allen W. Brown said, "This is the first time in my recollection we have talked openly, comfortably, and without apology about Jesus Christ."

When the days in the Poconos ended, the House issued not only a Pastoral (*page 2*) but also the definition of mission (*page 3*) offered by the overseas episcopate and which the whole House wished to share with the whole Church.

The Rt. Rev. Frederick J. Warnecke, soon-to-retire Bishop of Bethlehem and vice-chairman of the House, hosted this first full interim

meeting since the bishops met with their Canadian counterparts in Augusta, Georgia, in 1968. Trial services using the "Green Book" were the norm for daily devotions, starting with Evening Prayer on Sunday, October 22—an auspicious beginning before the two surprise announcements made in the following meeting.

Bishop Warnecke, as chairman of the Board for Theological Education, said two \$300,000 grants to the Board by The Episcopal Church Foundation would fund two continuing education programs for bishops and clergymen in mid-career. This new method for broadening and strengthening the Church's leadership is based on a system of training-period fellowships within a wide range of educational opportunities.

William A. Coolidge, Church Foundation president, said, "The grants reflect the directors' desire to provide the Church's executive leadership and priesthood with the same career assistance being made available by the business community to its key people."

Bishop John T. Walker, Suffragan

**by Martha C. Moscrip**



of Washington and recently elected chairman of the Board of Trustees of the Absalom Jones Theological Institute, Episcopal segment of the Interdenominational Theological Center (ITC), Atlanta, Georgia, announced the election of the Rev. Quinland Gordon to be the Institute's first director. Since 1967 Mr. Gordon has been a General Convention Special Program staff member. Bishop Walker said the Institute "represents Episcopal participation in the predominantly black ITC . . . and will complement the Episcopal Church's present theological curriculum without duplicating existing facilities."

The Rt. Rev. John W. A. Howe, Anglican Consultative Council general secretary, led the list of distinguished people reporting to the House at the plenary sessions. Bringing greetings from other members of the Council, he reminded his listeners he belongs to Episcopalians as much as to any of the twenty-two autonomous member Churches.

In commenting on his visits to member Churches, he particularly commended the courage and witness of Dean Gonville A. French-Beytagh of Johannesburg, South Africa, who was then awaiting a court decision on charges of violating the country's Anti-Terrorism Act (*see page 26*). Bishop Howe said the Dean "... had built his defense on the New Testament—its message of brotherhood—and the witness box became a pulpit for spreading the Gospel."

Oscar C. Carr, Jr., new vice-president for Development at the Episcopal Church Center, reported on his first forty-eight days on the job and his hopes for the future. "I think the time has come when we as a Church (and we as a nation) need to put less time, talent, and treasure on our fears and more on our dreams. . . . I think the fundamental core of development is choice. . . . The choice is ours to make—or not to make."

#### Other Speakers and Reporters

Bishop Robert F. Gibson, Jr., of Virginia, chairman of General Convention's Joint Committee on Ecumenical Relations, protested the ap-

parent lack of participation in the COCU study plan and suggested the Episcopal Church, although still formally committed to unity efforts, had withdrawn active participation at the diocesan leadership level. At the same time, he said, our cooperative action programs with other Churches at the local level is increasing in number and variety.

Mrs. Alice Emery, United Thank Offering coordinator, reminded the House the UTO is a dual-purpose offering, providing the small sacramental giver a means of daily thanksgiving and, since its inception, \$42,000,000 in extra-budgetary support for the extension of Christ's mission.

Bishop Coadjutor Arthur A. Vogel of West Missouri presented a statement on the Eucharist formulated by the Anglican-Roman Catholic International Commission, which they believe represents substantial agreement on Eucharist doctrine.

Two members of the Standing Committee on Structure, the Hon. Reynolds Cheney, Chancellor of Mississippi, and Ross Sidney of Des Moines, Iowa, reported the possibilities and difficulties in changing some diocesan boundaries.

The Rev. Robert W. Rodenmayer introduced a panel which reported for the Ministry Council, an organization of bishops, priests, and lay people representing the official bodies concerned with the Church's ministry (*see November issue*). The Rev. Edward R. Sims, rector in Potomac, Maryland, and convenor of the National Network of Episcopal Clergy Associations, spoke for them.

The Rev. Roddey Reid, director of the Clergy Deployment Office, reported that during the last six months profiles of 42 percent of the clergy and 62 percent of the bishops have been put in CDO's files. CDO is now able to fulfill requests to find people for particular jobs. Minnesota was the first diocese to ask.

The Rev. James L. Lowery, Jr., administrator of Enablement, Inc., Boston, Massachusetts, in reporting on the "non-stipendary ministry," said one study showed that 1,500 to 2,000 out of a total of 9,000 active Episco-

pal clergy receive over half their total compensation from secular sources.

The Very Rev. George Ross, Dean of St. Michael's Cathedral, Boise, Idaho, described a training program for an indigenous ministry in his diocese.

Bishop David E. Richards, coordinator for the House's Committee on Pastoral Development, concluded the panel presentation. He said a number of new bishops are now engaged in one-to-one counseling with more experienced prelates.

Ordination of women probably received more debate than any other subject before the House. Possible dual ordination of Episcopal clergy and those of other denominations and a proposal to alter the canons to ease restrictions for remarriage of the divorced were close runners-up. All three matters were referred to appropriate committees to be reported on at the next meeting.

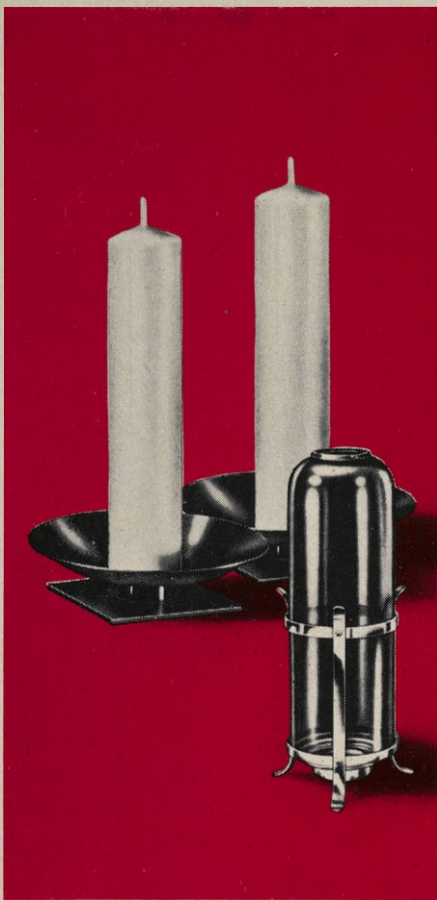
The debate on ordination of women to the priesthood followed a statement by Bishop C. Kilmer Myers of California. The bishop said, "If we approve this, we are going counter to the entire symbolism of the Old and New Testaments." He held that "priesthood is a masculine concept," not to be extended to women. Bishop Vogel commented, "We have never had a serious, thorough, theological investigation into the ordination of women. Does the fact there is no argument against it mean there is any argument for it?"

After more debate Bishop Robert P. Varley, Coadjutor of Nebraska, moved the matter be referred for study in terms of theological, canonical, and practical terms and the results be submitted to the bishops before the next meeting. Bishop Paul Moore, Jr., Coadjutor of New York, wished "to make quite clear this motion is not a stepping back but rather a referral for careful and better consideration" and hoped the study committee would include a Jungian psychiatrist, an anthropologist, and women.

In other actions the House:

► **Heard** the Rt. Rev. Clarence E. Hobgood report on the Church's Min-





## At home in the New Liturgy as in the Old

Christians are being asked to make many liturgical decisions these days. One decision, however, was made long ago: in selecting candles for the church, the solidly dependable name continues to be Will & Baumer.

These beautiful pure-beeswax Eucharistic candles, made to liturgically exact specifications, are singularly adaptable to any church setting, and superbly complemented by brassware and lamps designed with elegant simplicity. Will & Baumer creates other candles for church use as well. Ask your church supply house or write for new product literature.



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istry to the Armed Forces.

► **Heard** Bishop John Vander Horst of Tennessee ask for basic revisions in Canons 17 and 18 on Marriage and referred the matter for further study by a House standing committee.

► **Accepted** the resignations of nine bishops, including three who resigned for reasons of missionary strategy. The three are: Bishop R. Heber Gooden of Panama and the Canal Zone, Bishop Paul A. Kellogg of the Dominican Republic, and Bishop Cedric E. Mills of the Virgin Islands.

► **Gave permission** to the Missionary Dioceses of Panama, Dominican Republic, Virgin Islands, and Colombia to elect their own bishops in recognition of the necessity for peoples to be self-determining.

► **Gave permission** to the Diocese of the Philippines to divide into three dioceses. Bishop Benito C. Cabanban will choose the diocese he wishes, and the other two dioceses will then elect bishops.

► **Passed** a resolution recommending that when a family visits or transfers to another congregation, the action of the family's former congregation in admitting children to Holy Communion be honored.

► **Elected** Bishop Gibson vice-chairman of the House. He succeeds Bishop Warnecke who is retiring December 31.

► **Received** Bishop Stephen F. Bayne's report on the General Board of Examining Chaplains.

► **Voiced** support for Bishop William C. Frey, deported from Guatemala in October for alleged interference in politics (*see November issue*); for Bishop James Te Ming Pong of Taiwan in the face of the Nationalist Chinese ouster from the United Nations and sympathy for his people; and for Dean Gonville A. French-Beytagh of Johannesburg.

► **Passed** a resolution approving moves to have all dioceses, parishes, missions, institutions, agencies, and related organizations of the Domestic and Foreign Missionary Society of PECUSA approved by the National Selective Service System as accept-

able alternative service agencies for conscientious objectors, according to their skills and when they apply.

► **Granted** collegial membership (seat and voice) in the House to the Rt. Rev. Kenneth D. W. Anand, former Bishop of Amritsar, presently resident in Newark, and the Rt. Rev. Robert H. Mize, now in West Missouri. It failed to give the necessary two-thirds affirmative vote to grant the same privilege to Bishop C. Edward Crowther, formerly of the Diocese of Kimberley and Kuruman. Bishop Crowther's name was proposed by Bishop Myers.

► **Accepted** as "the mind of the House" the Committee on Theology's preliminary statement on Holy Baptism and its relation to Confirmation. Included was an affirmation of the Confirmation service as one of mature public commitment and decision for Christ. The committee felt "it is our duty to deepen and spiritualize the existing service."

► **Passed** a resolution appealing for better treatment of all prisoners of war in six specific ways.

► **At the Eucharist** the last day received a 150th Birthday Thank Offering of \$877 for the Domestic and Foreign Missionary Society.

► **Passed** a resolution confirming support of the MRI Document and its program and strategy.

► **Welcomed** suggestions for dioceses and diocesans concerning standards for elections of suffragan bishops and referred the role of assistant bishops to the committee on Constitutions and Canons for clarification.

► **Commended** Mrs. Jeannie Willis' Mission Information Letter (*see page 23*).

► **Accepted** the invitation of Bishop Iveson B. Noland of Louisiana to hold the House of Bishops' 1972 meeting in New Orleans, beginning October 29.

► **Referred** to the Committee on Interim Meetings an invitation from the three bishops on the Kenyon College Board, extended by Bishop John P. Craine of Indianapolis, to consider meeting there in 1974. ◀





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DAMAGE  
IS DONE

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# Sunday School Press

## ANGEL TELLS MARY ABOUT BABY



Yesterday at 2:32 a woman, the virgin Mary was in the kitchen, and an angel apered saying you are going to have a son and call him Jesus. The angle went away and Mary was sort of in disbelif so she did not tell anybody.

Last night Joseph had an angel come to him and it said, the woman you are engaged to is going to have a baby whose name is Jesus, He is going to be the son of God. I want you to take care of her. The next morning Joseph got up and then married Mary.

### Interviews Joseph

Do you like mary? Yes. When you went to sleep that night did you have a dream before you dreamt about the angle? No, I only dreamt about the angle. Right after you had the dream did you wake up? No. What did the angle say? She said, your going to have a kid and call him Jesus. What did the angle look like? He had a white robe and cape. He had white hair and on the front of his robe he had written Man from glad. He also had blue wings and flew in on his saucer. What did the saucer look like? It was like a glad garbage bag. The next morning did you wake up mary? No because she had the same dream.

### Intervieiw Innkeeper

Q. Did you think Mary & Joseph where different?  
A. Not really  
Q. Did you like the way they acted?  
A. Yes  
Q. How come you did not have any room?  
A. Because we where filled up  
Q. Why where you filled up?  
A. It was the enperors birthday  
Q. Did you charge them if so how much?  
A. I only charged them half price.

### Editorial

We the editors of the Sunday School Press fully do believe that Joseph did have an angel come to him and say that Mary would have a baby and they were to name him Jesus.

### Star turns into Angel

Yesterday at 9:30 a star came down to a field where three shepherds lie minding thier sheep. Suddenly the star turned into an angel and said "Go to Bethlehem and see the son of God."



### Angels Seen Watching Over The Cradle

The Wise Men report seeing angels watching over the Christ Child. The world believes that the Savior has come at last.



# The Church Year



Most of Christendom has been celebrating special days with prayer since earliest times. The days are not, with rare exceptions, marked because of ideas but because of events.

The Christian year is, therefore, a record of events to be marked and remembered at prayer. Every Christian has his own personal days of remembrance to keep as well. The basic framework, as Christians have developed it, is that of a calendar for prayer.

The Christian Year is the "time of Christ" between His two advents. It is neither a chronological review of the whole of salvation-history nor a comprehensive course in all the doctrines of the faith. Its basic framework is the recurrence of Sunday, the day of Resurrection.

Its primary, original season is the fifty days from Easter to Pentecost that divide the year roughly into two coordinate periods. One presents Christ in his earthly life and mission. The other presents Him in His reigning life through the Spirit in His Church until His coming again.

Additional copies of The Church Year, appearing on the following two pages, may be ordered for home, church, and classroom bulletin boards for 15¢ each (10¢ each in quantities of 10 or more, postpaid) from:

The Episcopalian  
Box 2122  
Philadelphia, Pa. 19103

Dear Abby,

I am a shepherd and an angel, came down and said and she said to see a baby called Jesus and I asked her where to find him and she said, "By the star." And then she flew away.

What  
Shall I do

Dear shepherd,  
Go to the baby, at night look up at the stars and find the one with the biggest and brightest tail as well as star.  
Signed Abby

Dear Abby,

I am going to have a baby & call him Jesus so where should I go.

signed, M.

Dear M. go to Bethlahem in a stall because all the taxes had to be payed & their probably be no room in the Inn.

signed Dear Abby

No vacancy signs up at all inns in Bethlehem.



Hartz rent an donkey a brand new 18,000000 B.C. made over donkey. Our home office is Bethlehem



Wanted-3 shepeards to mind a flock of sheep for 3 shepeards who had to leave in a hurry.





THE CHURCH YEAR

1971-72

This Calendar follows the pattern of the Church Year set forth in Services for Trial Use, authorized by the General Convention of 1970. For a full discussion and explanation of the Trial Use Calendar and the Collects, Lessons, and Psalms appointed, see Prayer Book Studies 19, published by the Church Hymnal Corporation, 800 Second Avenue, New York, New York 10017.

SUN MON TUE WED THU FRI SAT

SEASON AFTER PENTECOST

22	23	24	25	26	27	
29	30	31 THE VISITATION	1	2	3	
5	6	7	8	9	10	
12 ST. BARNABAS	13	14	15	16	17	
18	19	20	21	22	23	24 ST. JOHN BAPTIST
25	26	27	28	29 ST. PETER & ST. PAUL	30	1
2	3	4 INDEPENDENCE DAY	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25 ST. JAMES	26	27	28	29
30	31	1	2	3	4	5
6	7	8	9	10	11	12

28 TRINITY SUNDAY

4 2d SUNDAY AFTER PENTECOST

11 3d SUNDAY AFTER PENTECOST

18 4th SUNDAY AFTER PENTECOST

25 5th SUNDAY AFTER PENTECOST

2 6th SUNDAY AFTER PENTECOST

9 7th SUNDAY AFTER PENTECOST

16 8th SUNDAY AFTER PENTECOST

23 9th SUNDAY AFTER PENTECOST

30 10th SUNDAY AFTER PENTECOST

6 TRANSFIGURATION

SUN MON TUE WED THU FRI SAT

ADVENT SEASON

28 1st SUNDAY IN ADVENT	29	30 ST. ANDREW	1	2	3	4
5 2d SUNDAY IN ADVENT	6	7	8	9	10	11
12 3d SUNDAY IN ADVENT	13	14	15	16	17	18
19 4th SUNDAY IN ADVENT	20	21 ST. THOMAS	22	23	24	

25 CHRISTMAS DAY

1 HOLY NAME

CHRISTMAS SEASON

26 1st SUNDAY AFTER CHRISTMAS	27 ST. STEPHEN	28 ST. JOHN	29 HOLY INNOCENTS	30	31	
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2 2d SUNDAY AFTER CHRISTMAS

6 EPIPHANY

EPIPHANY SEASON

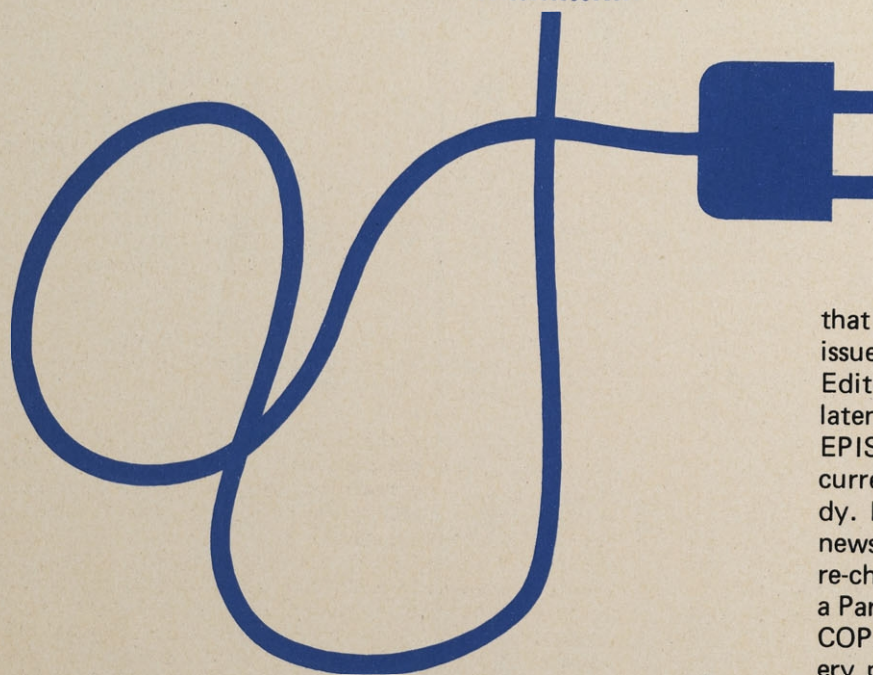
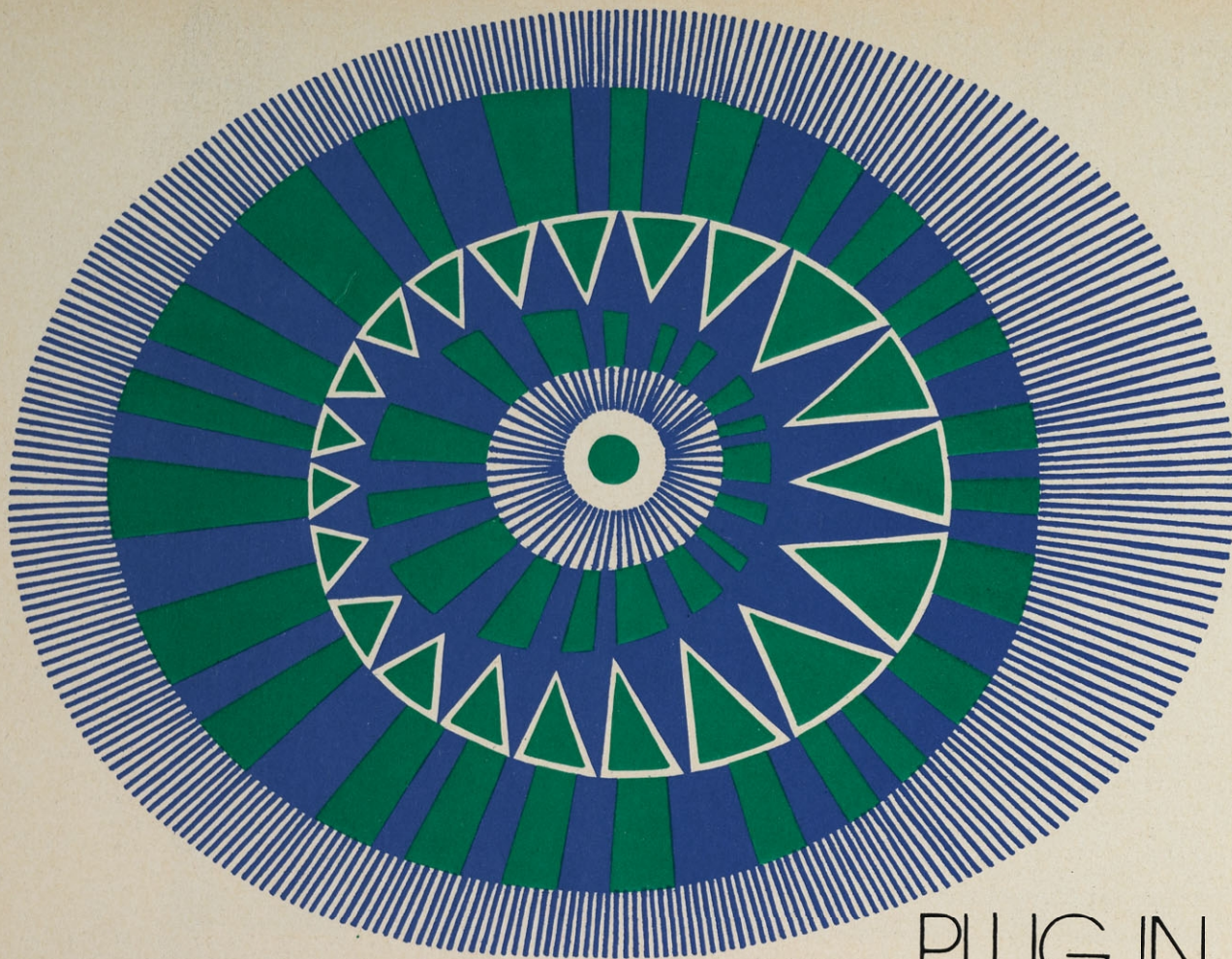
9 1st SUNDAY AFTER EPIPHANY	10	11	12	13	14	15
16 2d SUNDAY AFTER EPIPHANY	17	18 CONFESSION OF ST. PETER	19	20	21	22
23 3d SUNDAY AFTER EPIPHANY	24	25 CONVERSION OF ST. PAUL	26	27	28	29
30 4th SUNDAY AFTER EPIPHANY	31	1	2 PRESENTATION OF OUR LORD	3	4	5
6 5th SUNDAY AFTER EPIPHANY	7	8	9	10	11	12
13 LAST SUNDAY AFTER EPIPHANY	14	15				



FEBRUARY	LENTEN SEASON							TRANSFIGURATION						
	LAST SUNDAY AFTER EPIPHANY							13 12th SUNDAY AFTER PENTECOST						
	16 17 18 19							14 15 16 17 18 19						
	20 21 22 23 24 25 26							20 21 22 23 24 25 26						
	27 28 29							27 28 29 30 31						
MARCH	1st SUNDAY IN LENT							3 4 5 6 7 8 9						
	2d SUNDAY IN LENT							10 11 12 13 14 15 16						
	3d SUNDAY IN LENT							17 18 19 20 21 22 23						
	4th SUNDAY IN LENT							24 25 26 27 28 29 30						
	5th SUNDAY IN LENT							31						
APRIL	6th SUNDAY IN LENT							1 2 3 4 5 6 7						
	7th SUNDAY IN LENT							8 9 10 11 12 13 14						
	8th SUNDAY IN LENT							15 16 17 18 19 20 21						
	9th SUNDAY IN LENT							22 23 24 25 26 27 28						
	10th SUNDAY IN LENT							29 30 31						
MAY	11th SUNDAY IN LENT							1 2 3 4 5 6 7						
	12th SUNDAY IN LENT							8 9 10 11 12 13 14						
	13th SUNDAY IN LENT							15 16 17 18 19 20 21						
	14th SUNDAY IN LENT							22 23 24 25 26 27 28						
	15th SUNDAY IN LENT							29 30 31						
JUNE	16th SUNDAY IN LENT							1 2 3 4 5 6 7						
	17th SUNDAY IN LENT							8 9 10 11 12 13 14						
	18th SUNDAY IN LENT							15 16 17 18 19 20 21						
	19th SUNDAY IN LENT							22 23 24 25 26 27 28						
	20th SUNDAY IN LENT							29 30 31						
JULY	21st SUNDAY IN LENT							1 2 3 4 5 6 7						
	22nd SUNDAY IN LENT							8 9 10 11 12 13 14						
	23rd SUNDAY IN LENT							15 16 17 18 19 20 21						
	24th SUNDAY IN LENT							22 23 24 25 26 27 28						
	25th SUNDAY IN LENT							29 30 31						
AUGUST	26th SUNDAY IN LENT							1 2 3 4 5 6 7						
	27th SUNDAY IN LENT							8 9 10 11 12 13 14						
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	29th SUNDAY IN LENT							22 23 24 25 26 27 28						
	30th SUNDAY IN LENT							29 30 31						
SEPTEMBER	31st SUNDAY IN LENT							1 2 3 4 5 6 7						
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	2nd SUNDAY IN LENT							15 16 17 18 19 20 21						
	3rd SUNDAY IN LENT							22 23 24 25 26 27 28						
	4th SUNDAY IN LENT							29 30 31						
OCTOBER	5th SUNDAY IN LENT							1 2 3 4 5 6 7						
	6th SUNDAY IN LENT							8 9 10 11 12 13 14						
	7th SUNDAY IN LENT							15 16 17 18 19 20 21						
	8th SUNDAY IN LENT							22 23 24 25 26 27 28						
	9th SUNDAY IN LENT							29 30 31						
NOVEMBER	10th SUNDAY IN LENT							1 2 3 4 5 6 7						
	11th SUNDAY IN LENT							8 9 10 11 12 13 14						
	12th SUNDAY IN LENT							15 16 17 18 19 20 21						
	13th SUNDAY IN LENT							22 23 24 25 26 27 28						
	14th SUNDAY IN LENT							29 30 31						
DECEMBER	15th SUNDAY IN LENT							1 2 3 4 5 6 7						
	16th SUNDAY IN LENT							8 9 10 11 12 13 14						
	17th SUNDAY IN LENT							15 16 17 18 19 20 21						
	18th SUNDAY IN LENT							22 23 24 25 26 27 28						
	19th SUNDAY IN LENT							29 30 31						

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## PLUG IN TO THE PARISH POWER

**THE  
Episcopalian**

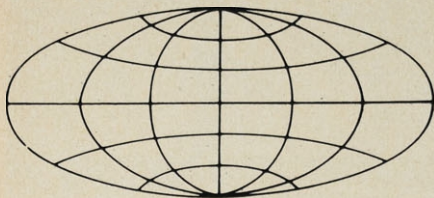
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# MISSION

## INFORMATION



Hi-

To those not familiar with this Mission Information newsletter--a warm welcome. Hope you find these bits and pieces of news about our missionaries, their work and their problems, their comings and goings, interesting and useful. For instance:

Jess Petty, our missionary in El Salvador--smallest and most densely populated of the five Central American republics--is the only Episcopal priest working in the diocese. Although Onell Soto now lives here, his job as Province IX secretary keeps him traveling, and only occasionally can he help out with services. Two congregations in San Salvador, the capital, and two in the interior total some 200 baptized members. "Statistically," says Jess, "the diocese is not what you'd call 'viable'. But statistics don't tell the whole story. Diocesan life begins to exist through a 'Concilio Nacional,' and each congregation is taking responsibility for its own life and making its own decisions....We have had some fruitful and some frustrating ecumenical encounters....English- and Spanish-speaking, urban and rural members, all relate well and try to be supportive of one another....This is not to say *La Iglesia de El Salvador* is all it should be or could be. It is just to say there is a real live Anglican-Christian presence in El Salvador."

Dr. Howard Collins, lay missionary who teaches at Trinity College in Manila, sent us further details about the death of the Obispo Maximo, Isabelo de los Reyes, of the Philippine Independent Church: The bishop had gone to the provinces to open a kindergarten and had returned to perform a wedding at Maria Clara, his little church. Because of these engagements he had to turn down an invitation to attend a special ceremony honoring his father, founder of the PIC as well as of the Labor Movement in the Philippines, and who had coincidentally died on the same date.

At the wedding, just as he was handing the ring to the bride, he slowly fell as if in a faint. His son-in-law carried on with the wedding, and his daughter, Dolores, rushed her father to the hospital. But the doctor said he had evidently died immediately.

The body was placed in state in the Cathedral of the Holy Child, where it lay for one week, with ceremonies every night. Although the family requested no flowers, they poured in, great lavish displays, from President Marcos on down. Nine of the ten children came, but one daughter who was in the U.S.A. couldn't make it because of some trouble with her passport....A *lavendera* who haunted the Cathedral all week explained her refusal to leave by saying, "Although I am only a poor washwoman, he always treated me like a queen."

"Instead of inquiring about the attendance at Sunday worship...let's begin to ask what happens to those who attend," prods Bishop Pong of Taiwan.

For a touch of Christmas spirit, this, from India: "Christmas here means candlelight carol services in all the churches, with anyone who wishes to do so joining the choirs. These services are most impressive and well done, with many practices for the singers. Usually violins and drums are added for accompaniment. Churches are elaborately decorated with wreaths made from ashoka or cashurina trees. In the villages and towns, streams of chrysanthemums and roses form false ceilings and all is lighted with yards of small lights. Christmas Eve services, usually at 4 A.M., are attended by every Christian and even some Hindus and Moslems who stand at the door, not wanting to come in but eager to see how we celebrate Christ's birth."

New-born Waite didn't. According to his father, Capt. Terry Waite, he arrived before the mid-wife. So this Church Army missionary delivered his son himself. Capt. Waite completes his work as Provincial Officer in Uganda in December, having set up an excellent administration which can, he says, "get along very well without me." The Waites and their four children will then be based in Rome and face new problems, i.e., winter clothes.

His new post is as Training Officer for a major Roman Catholic medical order. Covering Africa, Asia, Latin America, and the South Pacific, he will train members of the order and their local staffs in new medical care techniques and help them adapt to new concepts of medical care in emerging nations.

A number of overseas dioceses who have expressed the desire for Companion Dioceses in the U.S.A. still have no "takers." Of these, six are our own overseas areas:

Colombia	Philippines
El Salvador	Puerto Rico
Liberia	Taiwan

Ten more are in other parts of the Anglican Communion, or the Wider Episcopal Fellowship:

British Honduras	Seoul (Korea)
Carpentaria (Australia)	Sierra Leone
Lusitanian Church (Portugal)	Spanish Reformed Church
New Guinea	Taejon (Korea)
Polynesia	Zanzibar

If interested in finding out more about any of these possibilities, contact Dr. Paul Tate at 815 2nd Avenue, New York, N.Y. 10017.

Heifer Project of the World Council of Churches assisted 14 livestock projects in 11 nations last year, including a Dairy Training Farm run by the Diocese of Western Tanganyika. Grants were also made for the purchase of farm equipment for the Sudan United Missions and to the Congo Protestant Relief Agency for local purchase of chicks, turkeys, and geese for village projects. Since its founding in 1944 by a layman of the Church of the Brethren, Heifer Project has sent 40,000 food-producing animals to families in eighty-five countries.

Congratulations to Costa Rica. Its 150th Birthday Anniversary Offering totaled \$1,242.21. How are you all doing???

Look for another Mission Information column in our February issue.

By Jeannie Willis





# Christmas candles you can make

by Theodora & August Frey

**L**EFTOVERS ARE ALL YOU NEED to make novel and inexpensive Christmas candle decorations for church or home. Only a little skill, a modest investment, and a bit of time are required. It's a natural project for your altar guild or youth group.

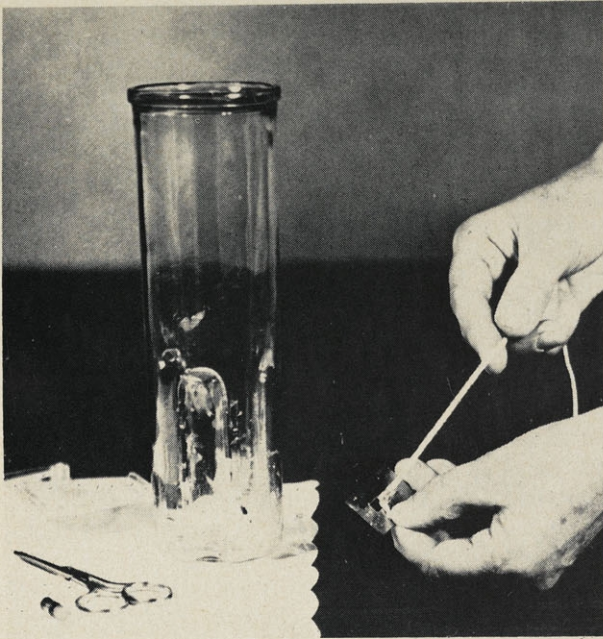
If your church uses those long-burning vigil lights, chances are the large glass jars they come in are available after use. Save as many jars as you need and collect altar candle stubs. You need buy only a few items. One is inexpensive candle wicking which most hobby shops sell by the yard. The other is adhesive-backed translucent plastic in a stained glass design.

Items you will want to have on hand before you begin are:

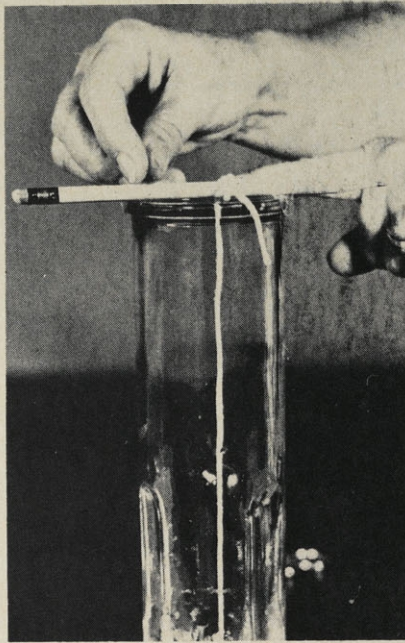
- Used large vigil light glass jars (or other cylindrical jars);
- Metal wick holders (or bottle caps with nail holes);
- Wax from candle stubs (or hobby shop wax);
- Candlewick sold by the yard;
- Adhesive-backed translucent plastic with stained glass pattern; and
- Empty coffee can, old pot, scissors, cellulose tape, and newspapers (to protect your working surface).

While these candles are relatively safe due to the way they stand, they can still be a fire hazard if they are too near flammable decorations. Observe whatever safeguards your local fire protection authorities impose for the safety and protection of all.

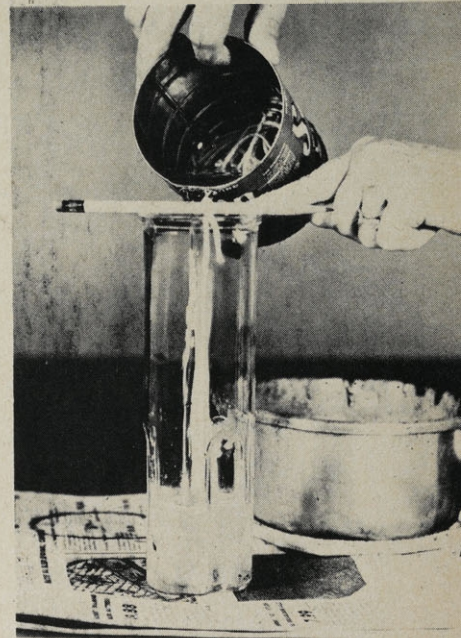




1. Remove the metal wick holder from the used candle jar or container by warming it just enough to liquify the wax residue. These flat wick holders can be bought separately if you need them. Push the wicking through the center hole of the metal holder and pull a little of the wick through the bottom and up into one of the side holes to help secure it. Bend the pointed prongs in the center hole into the wick itself to anchor it.

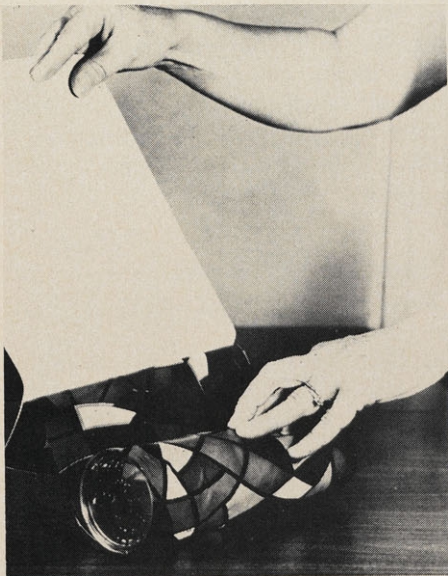


2. Lower the wick holder to the bottom of the jar and tie the upper end of the wick around a pencil or other support, fastening the support to the jar rim with cellulose tape for security. Cut off remaining wicking. Be sure the wicking is in the center of the jar vertically.



3. Fill a one-pound coffee can with candle stubs and put it on a wire rack in an old pot or on top of some nails or other metal objects to separate the bottom of the can from the bottom of the pot. This clearance prevents the wax can from bumping violently during the heating process. Pour about an inch and a half of water into the pot and place over low heat. Never heat the can with wax in it directly over a gas flame or electric element. Allow the wax to melt completely.

Check again to see that the wicking is in the center of the jar and reasonably taut. Fill the jar about half full with melted wax. Allow the wax to cool for about one hour. A cone-shaped depression will appear in the center. Again melt the wax in the can and fill in the hole. Allow this to set. Re-heat the wax and pour in just enough to add a smooth layer on top. When the last wax has set, trim wicking to one inch above wax.



4. Now for the "stained glass." Before removing the paper backing, cut a piece as wide as the jar is tall and about half an inch longer than necessary to encircle it. Carefully peel off a few inches of the paper backing and lay the whole sheet face down on a table. Position the jar on top of the tacky surface. At this point you can carefully remove and readjust it before continuing. Peel off the remaining backing as you keep rolling it around the jar. Trim off excess plastic.



5. Light your Christmas candles with a taper, or even a lighted beverage straw, and you will have candles that are a beautiful addition to your Christmas celebration.



# WORLDSCENE

## Anglican Dean Found Guilty

The Very Rev. Gonville A. French-Beytagh, Anglican Dean of Johannesburg, has been convicted of violating South Africa's Anti-Terrorist Act. He received the minimum sentence of imprisonment for five years and is free on \$14,000 bail until an appeal is made early next year. If the appeal fails, the jail sentence will be imposed.



Dean French-Beytagh, long-time foe of *apartheid* arrested last January, was convicted of four of the 10 charges against him, including possession of documents published by a banned organization; encouragement of the anti-*apartheid* Black Sash movement to disobey South African laws; inciting a police agent, who served as an undercover agent while a member of the Dean's parish, to acts of violence; and for giving money to people under government censure.

During the trial Dean French-

Beytagh declared his innocence of the charges made by the government which presumes guilt until innocence is proven (*see August and September issues*). Charges that the Dean had actually taken part in bombing plots were not proven, Justice Petrus Cillie said at the sentencing.

Anglican bishops in Rhodesia, Matabeleland, and Mashonaland condemned the conviction and the five-year sentence, saying that trial reports gave no indication the 59-year-old Dean endangered South Africa.

World Council of Churches' General Secretary Eugene Carson Blake made a similar statement, saying the verdict was "a deep shock for Christians everywhere."

In New York Presiding Bishop John E. Hines said the Dean's conviction "sets at hazard the ministry of any person in South Africa whose religious commitment compels him or her to speak for, side with, and aid the alienated and oppressed."

## Clergy Organize To Go Behind Bars

With Attica still on the minds and consciences of many church people, groups in New York and Massachusetts recently announced plans to become involved in prison life.

In New York 20 Protestant and 10 Roman Catholic parishes have "adopted" some 1,500 prisoners at the Brooklyn House of Detention.

Headed by the Rev. John M. Corn, director of Trinity Episcopal Church's special ministries in the courts, the project hopes to provide

counseling, with each parish providing one clergyman once a week to visit a cell block. Eventually the project hopes to involve some 700 interested New York clergymen and have parishes "adopt" every cell block in New York prisons.

In Massachusetts Bishop John Burgess, the Rev. Arthur Walmsley, general secretary of the Council of Churches, and the Rev. Theodore F. Jones, bishop's assistant for program and services, were among a group of eight clergymen who said they would meet with Gov. Francis W. Sargent to press for prison reform.

"We are grateful to the inmates of Massachusetts prisons for prodding us into action, even though we are ashamed that we were not self-propelled by the dehumanizing conditions behind prison walls," the church leaders said.

## Episcopal Women Protest Bishops' Action

"We want action, not another study," the newly-formed Episcopal Women's Caucus said in an October 30 letter to Presiding Bishop John E. Hines.

Sixty women representing 20 dioceses were responding to the House of Bishops' decision to refer the question of women's ordination to the priesthood to a study committee.

In their statement to the Presiding Bishop, adopted by the Caucus at a meeting in Alexandria, Va., the women said "we cannot collaborate in negative action by serving on this committee. . . . We will refuse to serve if asked, and we call upon all



women — laywomen, theologians, clergy, professional church workers —to join with us.”

In addition the Caucus asked bishops to immediately ordain women deacons to the priesthood and for diocesan conventions and General Conventions to “make appropriate canonical and liturgical revisions.”

In their statement the women said the question of women’s ordination had been studied in the Anglican Communion for the past 40 years. They cited a 1935 commission report, a 1966 bishops’ committee study, a 1968 Lambeth Conference report, and a 1970 Commission on Ministries report.

## 150th Birthday: Celebrating Smiths

As churches around the country celebrated the 150th Anniversary of the Domestic and Foreign Missionary Society on October 31, Paul and Dorothy Smith of Tryon, N.C., had special reason to celebrate.

They wrote a letter explaining this:

“All 21 members of our immediate family, including our three children and their spouses, their eleven children [and one spouse], and one great grandchild, are active members of the Episcopal Church in various congregations stretching from coast to coast.

“Certainly this is a source of deep gratitude to both of us. If our arithmetic is correct, this makes a total of 21, and we are enclosing a check for \$210 so that each of us may have his or her part in contributing to the fund that has been suggested for each member of our blessed Church.

“We know you will use it wisely, and it is a real pleasure to send it.”

## Delaware: Giving Par Excellence

The Diocese of Delaware has just sent a \$74,000 check to the Domestic and Foreign Missionary Society. The money is designated for “faith” programs in the 1971 General

## • Special Report

# COCU 1971: Unity Assessment in Denver

“COCU is dead,” some have said.

If true, an exceptionally lively corpse animated the tenth annual plenary session of the Consultation on Church Union in Denver, Colo., September 27-30.

The theme, “What does God require of us now?” became a four-day search for divine guidance taken by some 200 men and women. The group is made up of 10 delegates and their alternates from each of the nine member bodies and the official observers who represent much of the remainder of organized Christendom.

Earlier plenary sessions had dealt with the theological hurdles of Baptism, the Lord’s Supper, and ministry. Now, in 1971, a proposed Plan of Union is completed and being discussed, and the COCU Liturgy is being tried.

The tenth annual plenary dealt with problems far less tangible. Leaders charged the group to assess the whole cause of Christian Unity as it might function in alleviating tensions of the times.

“It is dangerous to belong to a living church” was the opening challenge to delegates, brought by a drama group speaking for the poor, the hungry, the angry. “Time is running out, and we are still paying for the red carpet down the center aisle.”

Anglican Bishop Alphaeus H. Zulu of South Africa emphasized the urgency of this theme in his daily worship services, and Dr. James Sanders of Union Theological Seminary developed the idea in Bible study.

COCU’s general secretary, Dr. Paul Crow of Princeton, described the Consultation as “an instrument of reunion and reconciliation.” Some 450,000 copies of the Plan of Union have been sold since 1970, and COCU’s Commission on Worship is now exploring with Roman Catholic officials a common ecumenical marriage service.

The consensus of interim reports

was that local church involvement, or lack of it, is dependent on the enthusiasm of local leadership.

Episcopal Bishop Robert F. Gibson, part of COCU’s efforts since it began, said, “I have been excited, bored, encouraged, angry but never hopeless. COCU is theologically right . . . I am convinced the mission of the Church and its form and unity must be related to all the current issues, such as race, women’s rights, youth.”

Mrs. Janet Harbison Penfield, United Presbyterian lay woman, considered “faulty” the presupposition that COCU’s objectives would be made by “white male churchmen, mostly over age 45.

“From now on, I believe women are going to give COCU and the individual denominations increasing trouble,” she warned.

Bishop Zulu said his people had waited for years for American Christians to bring economic pressure against the apartheid policies of the government of South Africa.

In the workshops and during informal meetings the Episcopal delegation saw open Communion and woman’s place in the Church as problems which divide us most from other Churches.

In addition to Bishop Gibson the Episcopal group included Bishop Ned Cole of Central New York and Bishop Arthur A. Vogel, new coadjutor of West Missouri.

Bishop William H. Folwell of Central Florida served with Peter Day, Episcopal ecumenical officer, as alternate delegates. Bishop John T. Walker, suffragan of Washington, and Bishop Edwin B. Thayer of Colorado were among the accredited visitors.

COCU closed with a call to Churches to “initiate, participate, and continue to promote programs dealing with racial justice and cooperative action in mission” and to move toward “some interim eucharistic fellowship on some regular basis.”

—SALOME HANSEN





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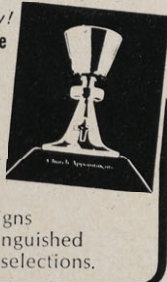
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## WORLDSCENE

Church Program budget.

With \$20,000 more pledged by the end of the year, Delaware becomes the first and only diocese to match its acceptance quota on the "commitment" side of the budget with the same amount to "faith."

"We should not feel smug," Bishop William H. Mead said of his diocese's action. "But on the other hand, *having* the resources to act responsibly and generously is one thing while actually *doing so* is quite another. We didn't *have* to make that decision, but we *did*."

The decision was made gradually, through a long process in the diocese. It began in June when Bishop Roger Blanchard, vice-president of the Executive Council staff, and Matthew Costigan, assistant treasurer, came to the diocese to discuss priorities and the self-determination philosophy of funding in mission.

The diocese set up a capital funds campaign, Resources for Leadership in the '70's, and subsequently considered over \$300,000 in mission program requests. Those programs chosen to receive the \$94,000 "faith" monies are as follows:

\$20,000 to place a doctor on the staff at Phoebe Hospital, Liberia

\$19,000 for a diocesan coordinator to aid clergy teams ministering to parish groups in rural Eastern Oregon

\$10,000 for community work-learning programs for Tusculum College students, a pilot project of 17 denominations and West Virginia University to train lay leadership

\$40,000 for the General Convention Special Program's (GCSP) regional training program

\$5,000 for the General Convention Youth Program

Each amount is somewhat less than requested. The first three projects cover two of the requested three years' expenses; 80 percent of the GCSP program was funded.

Bishop William B. Spofford of Eastern Oregon received a matching grant from the United Thank Offering which, with the Delaware

money, will assure funds for the three-year program.

The \$40,000 to the GCSP regional training program is the only large amount of money yet specifically designated for that program, which has received \$70,000 in undesignated "faith" money.

The partial funding was done, Bishop Mead reports, to "give other dioceses with fewer resources the opportunity to supplement the unfunded portions of these projects."

Last January the Delaware diocesan convention decided to support the total ministry of the Episcopal Church. That decision was confirmed at a special convention last month when the diocese gave highest priority to General Convention Program giving.

Priorities call for a 13 percent increase in diocesan income. The 39 parishes in the diocese hope to increase their acceptances for 1972 to that extent.

## GCSP Funds Regional Groups

In order to help community groups more efficiently use their resources, the General Convention Special Program (GCSP) began in 1971 to fund on a regional basis. Conferences were held in each region to organize GCSP-funded groups.

The first of these coalitions, the Mid-West Regional, is based in Youngstown, Ohio, and received a \$250,000 grant in February. Ron Daniels is the general coordinator for the coalition, which includes 37 groups in Youngstown, Columbus, and Canton, Ohio; Topeka, Kansas City, and Lawrence, Kan.; Peoria, Ill.; St. Louis, Mo.; and Milwaukee, Wis.

"One of the most meaningful things is for the first time, many organizations have come together and been able to move on specific issues," Mr. Daniels reports.

Communications, research, and economic development are the first goals of the Mid-West Regional, which is using a third of the grant money to hire consultants to deter-



## Pittenger

Continued from page 12-B

minister will be expected to grace the platform, perhaps say a prayer, and in other ways serve as representative of an old established group in the community. Except for ecclesiastical dignitaries--bishops, moderators, presidents or executive heads, deans, and the like--the minister is likely to be simply another human being. The social aspect of status has vanished or is vanishing.

By "the granting of status" I mean something quite different--a fixed position in the scheme of things. The position is clear enough in the ecclesiastical institution, where the ordained man would be that specific person, in that specific place, set apart to fulfill that specific office. Whatever the theory as to ministry--episcopal or presbyteral or congregational--the granting of status means the ordained man can feel that despite his failings he belongs in that place and has that kind of security of position.

I once thought this was associated primarily, if not uniquely, with the so-called "hierarchical" Churches. My conversations with ministers of many different denominations, however, has shown me the same concept, or one similar to it, is found elsewhere, indeed everywhere.

To be continued

## CHANGES

CAMP, Peter E., from Good Shepherd, Hilltown, PA, to St. Peter's, Glenside, PA  
CRIST, John F., from Christ Church Cathedral, Eau Claire, WI, to St. Luke's, Rochester, MN  
CROCKER, Byron G., from St. Mark's, San Antonio, TX, to St. Stephen's, Beaumont, TX  
DUCKWORTH, Edwin, from Psychological Counseling and Research Center, University of Arkansas, to Madison County Guidance Center, Anderson, IN  
FORD, John O., from St. Thomas, Isle of Hope, Savannah, GA, to Memorial Medical Center, Savannah, GA  
GAIN, H. Clifford, II, from St. Mark's, Upland, CA, to All Saints, Los Angeles, CA

GRAVES, Jack C., from St. Patrick's, Thousand Oaks, CA, to St. Luke's, San Diego, CA  
HAVENS, Henry W., Jr., from Our Savior, Sandston, VA, to St. John's, Savannah, GA  
HENDRICKS, Roy J., from St. Paul's, Morris Plains, NJ, to St. Stephen's, Philadelphia, PA  
HORNER, Thomas M., from Philadelphia Divinity School, Philadelphia, PA, to Bethesda, Saratoga Springs, NY  
KAHLER, Jerome E., from St. Michael's, Anaheim, CA, to St. George's, La Canada, CA  
KUENNETH, John R., from St. James, Wheat Ridge, CO, to St. James, Wichita, KS  
LUCAS, S. Emmett, from Annunciation, Vidalia, GA, to St. Michael's, Easley, SC  
MARTIN, Wesley, from Grace, Cherry Valley, NY, to Grace and Holy Innocents, Albany, NY  
MAXWELL, Robert M., from St. Gregory's, Deerfield, IL, to St. John of the Cross, Bristol, IN  
MAYER, Nicholas M., Jr., from Heavenly Rest, Abilene, TX, to St. Philip's, Uvalde, TX  
MAZZA, Joseph E., from St. Paul's, Beloit, WI, to St. Augustine's, Wilmette, IL  
MCCOY, Edward C., from St. Elizabeth's, Philadelphia, and Naval Hospital and Naval Home, Philadelphia, PA, is now on a sabbatical leave of absence.  
MCDOWELL, Lowell B., from St. Mark's, Van Nuys, CA, to St. Anselm's, Garden Grove, CA  
MCGUIRE, Malcolm, to St. Mark's, Philadelphia, PA  
MCKIMMON, Charles, Jr., from St. Anne's, Atlanta, GA, to St. John's, Decatur, AL  
MCNEER, Charles C., from Sullins College, Bristol, VA, to Menninger Foundation, Topeka, KS  
McPHAIL, Donald S., to rector, St. Peter's, Bay Shore, NY  
MILES, Frank W., from St. Paul's, Steamboat Springs, and St. Mark's, Craig, CO, to St. John's Military Academy, Delafield, WI  
MILLER, Gale F., from St. John's, Indio, CA, to St. Edward, Westminster, CA  
MITCHENER, Gary A., from graduate student to St. Luke's, Woodsville, and Epiphany, Lisbon, NH  
MONROE, George W., from St. Luke's, Evanston, IL, to Ascension, Chicago, IL  
MORGAN, James C., from Diocese of Texas, Houston, and Trinity, Jacksonville, TX, to St. Mark's, Houston, TX  
MURRAY, George M., from Diocese of Alabama, Birmingham, AL, to Diocese of the Central Gulf Coast, Mobile, AL  
MURRAY, John W., III, from Christ, Denmark, SC, to St. John's, College Park, GA

NEILY, Robert E., from Our Saviour, San Gabriel, CA, to St. John's, San Bernardino, CA  
NICHOLLS, James P., Jr., from Christ, Savannah, GA, to St. Bartholomew's, White Plains, NY  
NICHOLS, H. Christopher, from St. Hubert's of the Lakes, Lake Pleasant, NY, to Christ and St. John's, Champlain, NY  
OLIVER, Robert G., from Holy Innocents, Atlanta, GA, to St. Andrew's, Jackson, MS  
OLSON, Jon H., from Christ, Ontario, CA, to Diocese of Los Angeles, CA  
OSTRANDER, Paul C., from Diocese of Oklahoma, Oklahoma City, to St. John's, Norman, OK  
OUZTS, Peter D., from All Saints, Clinton, SC, to Christ, Greenville, SC  
PALMER, Archie M., Jr., from St. James, Montclair, NJ, to Trinity, Arlington, NJ  
PARKER, Allan C., Jr., from St. Paul's, Cleveland Heights, OH, to St. Philip the Apostle, Cleveland, OH  
PARKS, Robert R., from St. John's Cathedral, Jacksonville, FL, to Trinity, New York, NY  
PARROTT, Harold E., from St. Patrick's, Santa Rosa, CA, to All Saints, Redding, CA  
PEDDIE, Joseph S., from St. Christopher's and Good Shepherd, Sumter, SC, to Holy Trinity, Georgetown, KY  
PERKINS, George C., from St. Mark's, Lake City, MN, to Grace Memorial, Wabasha, MN  
PERMENTER, Calton E., from Holy Spirit, Waco, TX, to St. David's, Austin, TX  
PERRY, David W., from Christ, Lake Oswego, OR, to Diocese of Oregon, Lake Oswego, OR  
POITIER, Marlon S., from St. John's, Albany, GA, to St. Athanasius, Brunswick, GA  
POWELL, Robert M., from Holy Trinity, Baltimore, MD, to St. Philip's, Annapolis, MD  
PRICE, Allen P., from Holy Spirit, Colorado Springs, CO, to Intercession, Thornton, CO  
PRICHARD, James B., from St. Peter's, Glenside, and St. Paul's Memorial, Philadelphia, PA, to Diocese of Rochester and St. Matthias, East Rochester, NY  
RANDALL, C. Corydon, from St. Paul's, Richmond, IN, to Trinity, Wayne, IN  
RAY, Michael F., from St. John's, West Hartford, CT, to St. Thomas, Greenville, RI  
REED, Boardman C., from Saviour, Hartford, CT, to Diocese of San Joaquin, Fresno, and St. Mark's, Shafter, CA  
REID, Roger, Jr., from Immanuel, Wilmington, DE, to Clergy Deployment Office, New York, NY

Continued overleaf



# CHANGES

RICE, John F., Jr., from Ascension, Knoxville, TN, to Holy Apostles, Memphis, TN

RICE, Quay D., Sr., from Diocese of Delaware, Wilmington, and St. Stephen's, Harrington, DE, to St. Bartholomew's, North Augusta, SC

RIDDLE, Charles M., III, from Calvary, Tarboro, NC, to Eastern Shore Chapel, Virginia Beach, VA

RIDGWAY, George E., from St. James, Monterey, CA, to St. Timothy's, Danville, CA

RINES, Charles T., from St. Michael's, El Segundo, CA, to Christ, Ontario, CA

RODENMAYER, Robert N., from Executive Council, New York, NY, to Coordinator Ministry Council, New York, NY

ROULETTE, Philip B., from Redeemer, Baltimore, MD, to St. Christopher's, Linthicum Heights, MD

RUSSELL, Thomas G., from St. James, Belle Fourche, SD, to St. Paul's, Kennewick, WA

ST. GEORGE, David, from All Saints, Millington, NJ, to St. Peter's, Essex Falls, NJ

SCHUYLER, Philip W., from St. Paul's Cathedral, Los Angeles, CA, to Christ, Redondo Beach, CA

SHEFFIELD, Earl J., III, from St. Michael and All Angels, Longview, and St. Mark's, Gladewater, TX, to Lamar University and St. Matthew's, Beaumont, TX

SHUFFLER, Ralph H., II, from Dept. of Missions, Diocese of Texas, and St. Matthew's, Beaumont, TX, to Trinity, Galveston, TX

SIMONS, David W., from St. Thomas, Barnesboro, PA, to St. Mark's, Paw Paw, MI

SINCLAIR, Roderick D., from St. Paul's, Charlottesville, VA, to Diocese of Alabama, Birmingham, AL

SISK, Robert B., from St. Andrew's, Des Moines, IA, to Episcopal Center of Camps and Conferences, Boone, and Diocesan Office, Des Moines, IA

SMITH, Allen E., from Holy Cross Mission, Liberia, and Holy Cross Community, West Park, NY, to Holy Cross Community, St. Louis, and Trinity, St. Louis, MO

SMITH, Andrew D., from Trinity, Hartford, CT, to St. John's, Waterbury, CT

SMITH, Douglas T., from St. Andrew's, Livonia, MI, to St. Paul's, Flint, MI

SMITH, Frank A., from St. Peter's,

Amarillo, TX, to Holy Family, Miami, FL

SMITH, Robin P., from St. Chrysostom's, Quincy, MA, to Good Shepherd, Watertown, MA

SMITH, William L., from St. Thomas, Whitmarsh, PA, to St. Luke's, Bustleton, Philadelphia, PA

STEVENSON, Robert L., from St. Alban's, Yerington; Coventry Cross, Minden; and Diocese of Nevada, Reno, to St. Matthew's, San Andreas, and Diocese of San Joaquin, Fresno, CA

STOLZ, Clarence F., from Trinity, Lawrence, KS, to Diocese of Kansas, Topeka, and Canterbury House, Lawrence, KS

STRANGE, Phillip R., from St. Mark's, Dallas, TX, to St. Matthew's Cathedral, Dallas, TX

SYMONDS, John R., Jr., from Grace and St. Luke's, Memphis, TN, to Thankful Memorial, Chattanooga, TN

TALLEY, Thomas J., from Nashotah House, Nashotah, WI, to General Theological Seminary, New York, NY

THOMPSON, Robert G., from St. Andrew's, Basin, WY, to Grace, Colorado Springs, CO

THOMPSON, Robert L., from St. Paul's, Maumee, OH, to St. Stephen's, Peoria, and Diocese of Quincy, IL

THURSTON, Anthony C., from Big Brothers, Indianapolis, IN, to Commission on the Aging, Diocese of Indianapolis, and Christ Cathedral, Indianapolis, IN

TIMMONS, Romilly, from Ascension, Montell, and St. Phillip's, Uvalde, TX, to St. Alban's, Harlingen, TX

TRIPPE, George E., from Diocese of Los Angeles, CA, to St. Andrew's, Ojai, CA

TURNBULL, Thomas K., from Christ, Ironton, OH, to Holy Spirit, Cincinnati, OH

VAN BUREN, Edward R., from Christ, Brentwood, NY, to Diocese of Long Island, Garden City, NY

VAN DREW, Jerry, from Dept. of Missions, Diocese of New Jersey; St. John's, Fords; and Holy Cross, Perth Amboy, NJ, to Holy Trinity, South River, NJ

WALKER, Orris G., Jr., from St. Mark's, Kansas City, MO, to St. Matthew's, Detroit, MI

WALKER, Patrick D., from All Souls, New York, NY, to St. Luke's, Bronx, NY

WARING, Thomas B., from Christ, Jefferson, TX, to St. Peter's, Livingston, NJ

WARNECKE, Frederick J., Jr., from Emmanuel, Richmond, VA, to St. James, Upper Montclair, NJ

WAY, Joseph D., from Grace, Sandersville, GA, to St. George's, Savannah, GA

WELCH, Wayne W., from St. Philip's, San Jose, CA, to St. Ste-

phen's, San Luis Obispo, CA

WELLER, Matthew, from Advent, Tallahassee, FL, to Trinity, St. Augustine, FL

WERNSDORFER, Rovon V., from Holy Trinity, Baltimore, MD, to Our Saviour, Baltimore, MD

WIGHT, William W., from Convocation of Europe, Brussels, to Redeemer, Okmulgee, OK

WILLIAMSON, Wayne B., Jr., from St. Mary's, Tacoma, WA, to St. Mark's, Glendale, CA

WILLIS, Arthur D., from St. Philip's, Philadelphia, PA, to St. Wilfrid's, Camden, NJ

WINGERT, John A., Jr., from Epiphany, Odenton, MD, to St. John's, Shady Side, MD

WITMER, Elmer H., from Nativity, Baltimore, MD, to Diocese of Maryland, Baltimore, MD

WOMACK, Egbert M., Jr., from All Saints, Alta Loma-Hitchcock, TX, to Christ Cathedral, Houston, TX

WOOD, David G., from St. Thomas, White Sulphur Springs, WV, to Diocese of West Virginia, Charleston, WV

WORTHINGTON, W. Ray, from Gulf Park College, Gulfport, MS, to Christ Cathedral, Houston, TX

WYMAN, Allen H., from St. Paul's, Weston, WV, to St. John's, Mount Rainier, MD

ZEFERJAHN, William C., from Calvary, Idaho Springs, CO, to Grace, Georgetown, CO

## Resigned

BECTION, Mark R., has resigned from St. George's, Savannah, GA, to study law.

POSEY, F. Webb., resigned from St. Francis, Camilla, GA, to enter full-time teaching.

SACQUETV, Charles W., Jr., has resigned as assistant of St. Mark's, Glendale, CA

WITTE, Walter W., Jr., resigned as canon of Trinity Cathedral, Newark, NJ, to enter business life in St. Louis, MO

## Retired

CRAWFORD, Donald W., has retired from Christ Cathedral, Houston, TX.

ENGLAND, James W., Jr., rector of St. Patrick's, Thousand Oaks, CA, has announced his plans to retire on or about December 1.

MILLS, C. Lee, has retired from Christ, Redondo Beach, CA.

SUMNERS, Thomas W., rector of St. John the Divine, Houston, TX, will retire January 2, 1972.

## Deaths

BALL, Theodore Porter, age 58

DUN, Angus, age 79

HIRST, Penrose, age 74

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## Hispanic Groups Kill Plan, Request Another

—SAN JUAN, PUERTO RICO

After almost three years of data-gathering and planning, a comprehensive nationwide program to assist Spanish-American communities in self-development in the United States and Puerto Rico was voted down by delegates to the National Council of Churches' Section on Hispanic American Ministries' (SOHAM) meeting in San Juan, Puerto Rico, September 20 to 24.

The Committee on the Spanish-American Crisis in the Nation developed the plan, and its president, Dr. Jorge Lara-Braud, presented it to the SOHAM conference. The plan proposed the creation of comprehensive manpower service as well as housing, commercial, industrial, and health programs for Hispanic communities in the United States and Puerto Rico.

It would have been administered by a non-profit "Hispanic American Corporation" composed of representatives from the National Council of Churches, Hispanic Denominational Caucuses, community organizations, and the Council on Hispanic American Ministries. It presupposed extensive financial support from federal O.E.O., housing, and health programs as well as church funds.

The plan died in an emotion-packed climactic moment when a move to approve the establishment of the non-profit corporation resulted in a 38 to 38 tie vote.

Amidst the pandemonium following the announcement of this vote, Dr. Lara-Braud, who had abstained, went to the platform and said: "The fraternal unity of SOHAM church

denominational leaders with the grassroots poor of the communities, who have here expressed their opposition to the plan, must prevail." In a voice quaking with emotion, Dr. Lara-Braud then cast the deciding vote against the plan he had had a major part in developing.

Subsequently, the assembly overwhelmingly authorized formation of an ad hoc committee representing grassroots church and community organizations. The committee, composed of eight persons (two each from the Chicano, Puerto Rican U.S.A., Puerto Rican, and mainland Cuban communities), will draft and present an outline plan by January, 1972.

Considerable opposition to the proposal was evident from the opening day of the assembly. Chicano groups from the United States, Puerto Rican church-related community organizations, and a number of stateside denominational officials criticized the plan as "pre-packaged."

They said it lacked basic participation of the poor and followed the already discredited idea of Church-federal government partnership as the way to attack the poverty, economic powerlessness, and discrimination which are the lot of 13.5 million Hispanic Americans and Puerto Ricans.

Despite the program's defeat, many people seemed to feel at conference end that what happened had to happen and that communication might now possibly be opened between church denominational pastors and leaders and the Hispanic poor. —RICHARD W. GILLETTE

mine the feasibility of such projects as land acquisition for a multi-purpose recreation center, a large-scale printing operation for contract jobs, and an import-export firm to buy and sell African items such as clothing and art.

A second coalition, in the Washington/Oregon area, is in the organizing stages.

The third effort is organized

around a subject rather than a geographic area. The Federation of Pan African Educational Institutions is headed by Mr. Leon Moor of Newark, N.J. Seven schools in seven states form the Federation, which prepares and disseminates curricula, coordinates activities of all the schools, and provides them with personnel and resources. The schools range from elementary education to

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graduate work. Current emphasis is on getting each school to work toward community support and eventual financial independence.

Information on GCSP and the coalitions is available from Mr. Barry Menuez, GCSP, 815 2nd Ave., New York, N.Y. 10017.

## No Unity Now Two Groups Say

The Roman Catholic Church may accept the validity of Anglican clerical orders, Bishop John Moorman of Ripon told the annual council meeting of the American Church Union (ACU), an Anglo-Catholic Episcopal group, meeting in Kalamazoo, Mich.

After extensive debate the council, attended by 135 clergy from 25 dioceses, opposed the Consultation on Church Union's (COCU) call for regular intercommunion on an interim basis among the nine denominations involved.

The ACU also asked the Episcopal General Convention to maintain its historical ministry. It opposed the ordination of women, calling it one of the most "divisive" issues facing the Church today.

Bishop Albert A. Chambers of Springfield, Ill., was re-elected ACU president.

In Washington, D.C., the five-year-old Foundation for Christian Theology (FCT) passed a resolution authorizing itself to "preserve" the Episcopal Church should it become a part of the proposed Church of Christ Uniting envisioned by COCU.

Under the FTC's resolution an association of Episcopal churches opposed to the Episcopal Church's entry into merger will be formed to act as a "bulwark" to "thwart this union."

Foundation President Paul H. Kratzig said he is working on this plan now. "We sort of know where we're going. We have every church already on our computer. . . . Now it's going to be a long process for us to build up this program."

## Congratulations

► To Father **H. Baxter Liebler** who at the age of 81 scorned retirement to celebrate the Eucharist on the opening day of the new chapel of **St. Mary of the Moonlight** near Oljato, Utah. It's the seventh church built under his pastorate.

► To the Diocese of **West Virginia** for producing a complete, concise, readable pamphlet, "How Can the Diocese Help You?" including a list of names, addresses, and phone numbers of program officials in the diocese.

► To **St. Mark's Church**, Penn Yan, Diocese of **Rochester**, and its rector, the Rev. **William F. Kirkpatrick**, upon completion of a parish-sponsored, largely HUD-financed, senior citizens' housing complex, the first approved in New York under the Senior Citizens Housing of the National Housing Act and the first in a rural-oriented community.

► To the Diocese of **Easton** for completing six successful years of a companion relationship with the Diocese of **Antigua**, including an exchange of both clergy and lay people and culminating with an extended fall visit by Bishop **Orland Lindsay** to Easton.

► To the many people from several dioceses who spent their summer vacations getting to know others and/or helping out in far away places, including:

● young people from **St. Mark's Church**, San Antonio, Texas, who visited Bishop **Melchor Saucedo** to see church work in Mexico;

● the children from **St. Christopher's Mission** to the Navajo who visited **St. Matthew's Church**, Grand Junction, Colo., and presented a Navajo pageant in place of the Sunday sermon;

● young people of the Sonoma Deanery of **Northern California** who took their fourth annual summer work party to **St. Christopher's Mission**, Bluff, Utah;

● Miss **Mary DeLay**, **St. Paul's Church**, Ogalla, Neb., who received a grant from the diocesan ECW to work with the **Sisters of St. John the Baptist**, an Episcopal religious order, in their summer program at **Grace Church**, Jersey City, N.J.;

● Ohio **TORCH** volunteers who worked with Navajos in New Mexico at Camp Courage, taught creative arts in Albany, Ga., and worked in California; and

● musicians from **Kentucky** who helped with a three-week music camp at Léogane, **Haiti**, for students at Holy Trinity School and St. Vincent's School for Handicapped Children.



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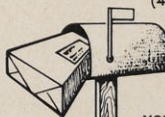


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# Changes in the Episcopate



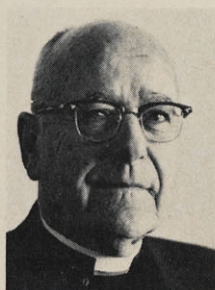
**The Rev. Mr. Arnold**



**Dean Frensdorff**



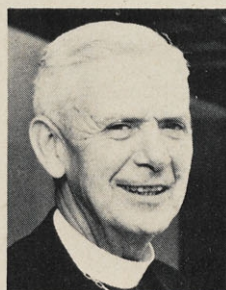
**The Rev. Mr. Jones**



**Bishop Kinsolving**



**The Rev. Mr. Righter**



**Bishop Selway**



**Bishop Smith**

Current changes in the Episcopate include the election of two diocesans, one coadjutor, and two suffragans. Three diocesans are retiring, and one coadjutor succeeds.

The **Rev. Morris F. Arnold**, rector of Christ Church, Cincinnati, Ohio, since 1950, was elected to be Suffragan Bishop of Massachusetts on October 16.

Bishop-elect Arnold, a graduate of Williams College and the Episcopal Theological School, was ordained in 1940. His first cure was St. John's Church, Saugus, Mass., which he served until becoming a chaplain with the U.S. Army and Air Force in 1943. He was

rector of Grace Church, Medford, Mass., and chaplain to Episcopal students at Tufts College from 1945 until called to his present post.

Active in many civic organizations, Mr. Arnold has been a member of the Southern Ohio Diocesan Council as well as chairman of the Department of Strategy and Finance. He was coordinator of the Joint Urban Pilot Diocesan Program which resulted in Southern Ohio's restructure.

Mr. Arnold was a member of General Convention's Joint Commission on Education for Holy Orders and is a member of the Joint Committee on Program and Budget and the General Board of Examining Chaplains. He has been a deputy from Southern Ohio to General Convention since 1955.

The **Very Rev. Wesley Frensdorff**, Dean of St. Mark's Cathedral, Salt Lake City, Utah, since 1962, was elected to be Bishop of Nevada on September 24 to

succeed the Rt. Rev. William G. Wright.

Born in Hanover, Germany, and graduated from Columbia University and the General Theological Seminary, Dean Frensdorff was ordained in 1951. From 1951 until 1959 he served multi-parish fields in Nevada, and from 1959 to 1962 he was vicar of the North Cascade Mission in the Diocese of Olympia. He spent a sabbatical year from 1968 to 1969 doing mission work in Nicaragua.

Active in many fields, Bishop-elect Frensdorff has been particularly involved in Christian education at all levels. From 1955 to 1959 he was chairman of Nevada's Christian Education Department. In Olympia he was Seminarian Supervisor. In Utah he has been a chairman of the College Commission and of the MRI Commission as well as an Examining Chaplain. He was a member of the staff and later director of the Northwest Parish Training Program from 1953 to 1964. He was also a deputy to the 1964 General Convention.



The **Ven. Albert W. Hillestad**, rector of St. Andrew's Church, Carbondale, Ill., since 1964 and Archdeacon of Cairo, was elected to be Bishop Coadjutor of the Diocese of Springfield on October 2.

A graduate of the University of Wisconsin and Seabury-Western Theological Seminary, Bishop-elect Hillestad was ordained in 1950. He served as assistant at Christ Church, La Crosse, Wis., from 1950 to 1951, as rector of Church of the Ascension, Chicago, Ill., from 1951 to 1957, and then as vicar of St. Mark's Church, Oconto, and St. Paul's, Beaver, Wis., until being called to his present parish. He is also chaplain to Illinois State Penitentiaries at Menard and Vienna.

Archdeacon Hillestad is active on diocesan committees and commissions, including the Standing Committee, the Finance Committee, the Department of Promotion, and the Diocesan Council. He was deputy to the 1970 General Convention. His membership on the Community Advisory Board of Carbondale is representative of his civic activities. He is also a priest associate of the Order of the Holy Cross.

The **Rev. Harold S. Jones**, vicar of Good Shepherd Mission, Fort Defiance, Ariz., since 1968 and Canon to the Ordinary, was elected to be Suffragan Bishop of South Dakota on September 23.

A graduate of Northern State Teacher's College, Aberdeen, S.D., and Seabury-Western Theological Seminary, Bishop-elect Jones was ordained to the priesthood in 1941. He served the Pine Ridge Missions in South Dakota from 1938 to 1947. He then became superintending presbyter of the Cheyenne River Missions as well as priest-in-charge of Christ Church, Gettysburg, and St. Philip's Church, Dupree, S.D., leaving in 1952 to return to Pine Ridge as superintending presbyter. From 1956 to 1968 he was vicar of Trinity Church, Wahepeton, N.D.

In South Dakota Father Jones was Dean of the Niobrara Convocation and a member of the Board of Translators for the bi-lingual Dakota-English hymnal. In North Dakota he was chairman of the Commission of Indian Affairs and of the Department of Christian Social Relations as well as an Examining Chaplain. He is presently a member of the national Church's Town-Country Advisory Board.

Father Jones, a Santee Sioux, is the first American Indian to be elected a bishop of the Episcopal Church. As suf-

fragan, he will help serve a diocese of 10,000 Episcopalians, half of whom are Indians.

The **Rt. Rev. Charles James Kinsolving, III**, Bishop of New Mexico and Southwest Texas since 1956, will retire January 14, 1972. Bishop Coadjutor Richard M. Trelease (*see November issue*) will succeed him.

Bishop Kinsolving graduated from the Massachusetts Institute of Technology and the University of the South. Ordained to the priesthood in 1929, he first served as curate of St. Matthew's Cathedral, Dallas, Texas. From 1929 to 1936 he was priest-in-charge of churches in Greenville, Denton, and Commerce, Texas. From 1936 until his consecration to be Bishop Coadjutor of New Mexico and Southwest Texas, he was rector of Holy Faith Church, Santa Fe, N.M. He became diocesan in 1956.

In the Diocese of New Mexico and Southwest Texas, he was chairman of the Department of Christian Education in 1937 and 1938, chairman of the Department of Christian Social Relations from 1936 to 1952, and an Examining Chaplain from 1936 to 1953.

The **Rev. Walter C. Righter**, rector of Church of the Good Shepherd, Nashua, N.H., since 1954, was elected to be Bishop of Iowa on October 8.

A native of Pennsylvania, Father Righter graduated from the University of Pittsburgh and the Berkeley Divinity School. As a layman he started St. Michael's Church, Ligonier, Pa. While in seminary he held services in small Connecticut communities, but his first cure following ordination in 1951 was All Saints' Church, Aliquippa, Pa. In 1952 he also became priest-in-charge of St. Luke's Church, Georgetown, Pa. From these two churches he went to his present parish.

While in Pittsburgh, Father Righter was a member of the Society for the Promotion of the Industrial Mission and published "Of Men and Mills." In New Hampshire he has served on many diocesan commissions and been a four-times delegate to the Provincial Synod as well as a deputy to General Convention. Active in civic affairs, he has served as the governor's appointee to the White House Conference on children in 1958 and the Regional Crime Commission for 1969-1971. He is a member of the General Convention's Standing Commission

on Structure as well as a member of the Commission on Unity of the Roman Catholic Diocese of Manchester, N.H. He was a Fellow at the College of Preachers, Washington, D.C., in 1964.

The **Rt. Rev. George Rhys Selway**, Bishop of Northern Michigan since 1964, is retiring December 31.

A graduate of Kenyon College and Bexley Hall, Bishop Selway was ordained in 1931. Until 1945 he served consecutively three Ohio parishes: Trinity Church, New Philadelphia; St. Paul's Church, Akron; and St. Mark's Church, Toledo. From 1945 to 1949 he was rector of St. Paul's Church, Lansing, Mich., with the additional care of three missions. In 1959 he became Dean of Trinity Cathedral, Phoenix, Ariz., and remained there until his election to be Bishop of Northern Michigan.

In the dioceses in which he has served as priest and bishop, Bishop Selway has been active in Church and community activities. His ministry has been closely allied with social service work and institutions. He has served as president of Standing Committees, chairman of various diocesan departments, and an editor of diocesan publications. He has also been a deputy to General Convention.

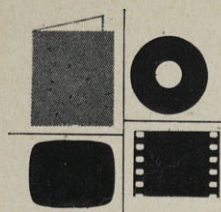
The **Rt. Rev. Gordon V. Smith**, Bishop of Iowa since 1950, is retiring December 31. His successor is Bishop-elect Walter C. Righter.

A graduate of Kalamazoo College and General Theological Seminary, Bishop Smith was ordained in 1931. He was priest-in-charge of St. James' Church, Albion, Mich., from 1931 to 1935 and rector of Grace Church, Ponca City, Okla., from 1935 to 1943. He was then called to St. Paul's Church, Des Moines, Iowa, where he served until his election to be bishop.

Bishop Smith was a member of the National Council of the Church from 1956 to 1962, representing the Sixth Province, and of the Department of Christian Education. He is a member of the National Conference of Christians and Jews and a past president of the Iowa Council of Churches. He is a member of the Board of Trustees of St. Luke's Hospital, St. Katharine's School, Grinnell College, and Seabury-Western Theological Seminary.

Bishop Smith was chairman of General Convention's Program and Budget Committee at Houston in 1970.





## Soulless Superstar

CAN JESUS SURVIVE *Jesus Christ Superstar*? Sometimes it is "Love Story" in Jerusalem. Other times it is only "The Greening of the Box Office." (Oh, wow.) But is it a serious work of art? And how does it deal with the Passion of Christ? Since this show is built on the Rock, we had best look under it.

Jeff Fenholt as Jesus reminded me of Lauren Bacall, especially in the repeated gesture he used to push back his hair. His is a sensual, soft, demasculinized Jesus: often petulant, self-centered, a figure of flaming youth who enjoys flattery and publicity.

Superstar? Is Jesus in the same league with Jacqueline Onassis, the Duchess of Windsor, and Averell W. Harriman? Or, say, with Willie Mays, Barbra Streisand, and Ted Williams? I am more inclined to share the view expressed to me the other day by a student at Yale who said: "I don't think much about Jesus. But to say he's a superstar is all wrong. He's the lost face in a crowd. He's the woman in *La Strada*. He's the leper. But he's not a big celebrity standing up over other people."

Many church folk are thankful for any religious or secular crumbs that fall from a fattened table in these lean days. A great big commercial hit that pays attention to Jesus might even make the Church seem to be "relevant." (Power to the Apostles.) "Youth" might be attracted by means of exploitation to unchanged dogma, ritual, and social attitudes. Best of all, Jesus might become "news." He might become (say a prayer) a real superstar to fill all the church buildings again. These church folk say, in effect: "Don't criticize this show.

Thank God for it."

The God of technical tricks and slick majesty? For this is the God whom Tom Cecil B. O'Horgan (shades of the Biblical spectaculars) has given us, with enough brashness thrown in to induce praise from the late Mr. DeMille. And also enough theological travesty to boggle the mind. In a myriad of details gone wrong, the show bears little resemblance to the New Testament. Yet, what is most important, Jesus' mission got misplaced somewhere from drawing board to Star Chamber.

Is this the Jesus of a significant



counter-culture? Not at all. For we see him reject the sick and distressed victims of society who come to him for help. We see a restless and tired "star" Jesus arrogantly send Judas away to do the work of betrayal. Fatigue and introspection could have legitimately been portrayed. But despair looms too centrally in Christ, conveying a sense of mission lost and purpose forgotten.

In the absence here of depth of

feeling I recollect the profundity and integrity of the multiple crucifixion in Eugene O'Neill's *Long Day's Journey Into Night*: a calculated reach into the recesses of the soul, a confrontation with quintessential actors on the stage of life who wear flesh and bones, as well as lines upon their faces caused by pain.

As in Dali's concept of the crucifixion, there is clearly the absence of a cross rooted in earth in *Jesus Christ Superstar*. Such lack of specificity leads to those quasi-religious fantasies which obliterate detailed truth. I am not one of those purists who decry the show's bypassing of the resurrection. After watching Jesus hang on a Daliesque golden triangle (an avant-garde symbol of the cross?) for a glamorous simulation of the crucifixion, I offer thanks to the pantheon of gods that we were indeed spared a resurrection. But in its failure to come to terms with the sacrifice of a Christ-figure, or the Passion of Christ, *Jesus Christ Superstar* also fails to become a seriously motivated and constructed rock opera.

Tim Rice and Andrew Lloyd Webber had something interesting going for them with their best-selling album of songs. Tom O'Horgan has changed all that inexplicably. A clean, unambiguous concept is now a muddled, religiously controversial show.

The sharp intrusion of sex—again and again and again—into the show can only focus attention on Jesus' own sexuality. Is he Gay? Bisexual? Straight? Asexual? It may take a new ecumenical church council to deal with the questions coming out of the Pandora's Box opened by the announcement "Conceived for the stage and directed by Tom O'Horgan."

By Malcolm Boyd



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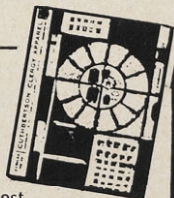
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Jesus as a human being (as well as the Son of God) with sexual feelings may be far overdue in our puritanical, sexually hypocritical society. Yet I feel that his sexuality was not handled sensitively or with taste in this gaudily inhuman parody.

I am critical of other things in the show: a glittering gold shaft descends from "heaven" onto center stage to indicate, I suppose, the presence of "God"; Jesus looks "up" when he asks the Father to spare him; the (excuse me) queentessential Herod ruins "King Herod's Song" by making it a campy nightclub number instead of a piece of the mosaic in "The last seven days in the life of Jesus of Nazareth," to quote the program.

The show gives us a confused, tired but plucky Jesus who is going to the cross even if it kills him. Mary Magdalene is a cool, mod, and sincere chick who digs Jesus but senses he is very different from other men whom she has known. She sings a gentle ditty about the love for him that she feels. However, it is clearly not sufficiently deep a love to bind her to him through his torture and death.

Judas' feelings about Jesus provide the real basis for the utterly fictional story line that links the musical numbers. Judas feels he is trapped in a terrible role, one scripted by God and directed by Jesus. In this show, four demons assist divinity with the pragmatic dirty work of haunting, and wrestling with, Judas. Judas' acceptance of a predestination to damnation smacks unappetizingly of Calvinism with bitters. So Judas plays a role instead of being himself.

It is an absurd irony that a simplistic success — with a \$1,000,000 advance sale — has come out of the ambiguity and violent paradox of Jesus' Passion, presented here with all dimension flattened. Even the controversy of Jesus, intellectually ignored in this show, is made marketable in a plastic-ware production. It doesn't have a soul.

**Malcolm Boyd is an Associate Fellow in residence at Yale. He is the author of *Human Like Me, Jesus*.**

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# Switchboard

Continued from page 6

## THANK YOU

THE EPISCOPALIAN is doing a great job for the Church. Your articles are timely and meaningful. I find it a valuable asset in my ministry, and it is helpful in many ways to our parishioners.

I have been excited about several of the GCSP programs you have reviewed. I was personally involved in the Twilight Sewing Plant [April issue]. Norris Gunby was a dear friend of mine. The picture of those little black kids playing skipping games on the tombstones [December, 1967, issue] in St. John's Church yard certainly reveals the Divine humor!

EDWARD O. WALDRON  
Washington, D.C.

Congratulations! Both general and particular for your Parish Resource Special! In my opinion it is super.

KATHARINE GRANLUND  
Scarsdale, N.Y.

## NEW RELIGIOUS COMMUNITY

The superiors of the Franciscan Friars of the Atonement, a Roman Catholic religious order, have recently authorized the Graymoor Ecumenical Institute to sponsor a new religious community.

This community, to be composed of Christians from various traditions, will strive to represent our common unity and faith in Christ and will, hopefully, exist as a sign of the developing inter-confessional religious life of the future.

We invite concerned American Episcopalians to join with us in discussing the possibilities of ecumenical living. Those who are interested should be celibate men and come with the recommendations of their rectors or bishops. Those who in time decide to embark on the "great adventure" will be screened psychologically and the results viewed in conjunction with other elements in determining the fitness of the candidate.

Questions of apostolate, life style, rule, relationship to the Society of the Atonement, and so forth will be decided by the members of the new community acting in accordance with their consciences and the discipline of their religious traditions.

Any member of your communion who is interested in this project should contact me.

BROTHER ALEXANDER KELLIHER  
Graymoor Ecumenical Institute  
Garrison, N.Y. 10524

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## CALENDAR OF EVENTS

### DECEMBER

- 5 SECOND SUNDAY IN ADVENT
- 12 THIRD SUNDAY IN ADVENT
- 13-15 Executive Council of the Episcopal Church, quarterly meeting, Seabury House, Greenwich, Conn.
- 14 Annual meeting, Friends of the World Council of Churches, New York, N.Y.
- 19 FOURTH SUNDAY IN ADVENT
- 21 ST. THOMAS THE APOSTLE
- 25 CHRISTMAS DAY
- MAS
- 26 FIRST SUNDAY AFTER CHRIST-
- 27 ST. STEPHEN, DEACON AND MARTYR
- 28 ST. JOHN, APOSTLE AND EVANGELIST
- 29 THE HOLY INNOCENTS

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# Exchange

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

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

## ALTARWARE AVAILABLE

The Seamen's Church Institute of New York, 15 State St., New York, N.Y. 10004, offers a brass cross (19" high) and two brass candlesticks (9" high) to any parish or chapel which is willing to pay for shipping. Write to Miss Mary E. Mangelsdorf, secretary to the director.

## A Prayer for Those in the Managerial Professions

O God, enable us to share in Your ordering of the whole creation; inspire us, whom You call as managers, to do Your will.

Help us to understand our associates, superiors, and subordinates.

Keep us sensitive to people as well as devoted to tasks, so that we may know the joy of work well done in Your Name; through Jesus Christ our Lord.

Amen.

—The Episcopal Churchmen  
of the Diocese of Chicago

## WHAT CAN I DO ABOUT THE ENVIRONMENTAL CRISIS?

Try walking . . . watch a congressman . . . write him . . . write him again . . . ask for answers . . . ask for actions . . . call your councilman . . . go to the planning board meeting . . . support life . . . join a group . . . read a book . . . learn the facts . . . make a speech . . . do your thing . . . complain to the company . . . name names . . . plan ahead . . . know your rights . . . plant a thought . . . love your country . . . don't leave it, fix it up

. . . just vote . . . talk to your friends . . . ride a bike . . . write the editor . . . think first . . . consider your grandchildren . . . take a picture . . . show it to someone . . . go to the meeting . . . smell a flower . . . feel the bark . . . listen.

—From *Newsletter*, St Paul's Church, Akron, Ohio

## A Prayer for Those in the Communication Professions

Almighty and eternal God, by whose Word all things visible and invisible have their being; we ask Your blessing upon all who, in print, by image, or by sound, communicate the cause of human understanding.

Show us that the powers we use are not our own, but the works of Your hands.

Make us thankful for the privileges of communication and mindful of our responsibility for its rightful use.

Keep us not only careful of the facts but also faithful to the truth, that we may serve the common welfare in obedience to Your will; through Jesus Christ our Lord.

Amen.

—The Episcopal Churchmen  
of the Diocese of Chicago

## WHAT ARE YOU THANKFUL FOR?

All Saints', Galena Park, Texas, approached the traditional Thanksgiving time question in a unique way.

The Rev. Bruce Eberhardt, rector, substituted for the Thanksgiving sermon a litany based on what members of his congregation expressed themselves as being thankful for. They were asked to write on slips of paper, to be turned over to the church, those things for which they were most grateful that could be realized through the five senses: hearing, tasting, feeling, smelling, and seeing. They were asked to conclude with what about life gave them the most hope.

Mr. Eberhardt devised the approach as a way of personalizing the parish through worship, a way of publicly involving everyone in the expression of gratitude to God for the gift of life.

—from *The Texas Churchman*

## AVAILABLE FREE:

Trinity Church, 419 4th St., Redlands, Calif. 92373, offers the following choir vestments in assorted sizes to any parish or mission: 28 black cassocks (adult), 32 white cottas (adult), 14 white choir robes (girls), 13 black cassocks (children), and 28 white cottas (children). Also available is one set of black and gold vestments. Write to Mrs. Dalton Cantey, Jr., parish secretary.

## THE PROFOUND EMOTION

If he were writing today, Jonathan Swift probably would have expressed himself even more strongly, in view of what has happened in Ireland and the Middle East, than he did a couple of centuries ago when he wrote: "We have just enough religion to make us hate but not enough to make us love one another." Considering what men do in the name of religion, some people think Karl Marx may have had a point when he said, "Religion . . . is the opium of the people."

How much more inspiring was the view Albert Einstein expressed when he wrote, "The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the dower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive form—this knowledge, this feeling is at the center of true religiousness."

—From *The Little Gazette*  
Judd and Detweiler, Inc.

## A Prayer for Those in The Financial Professions

Almighty God, who created all that is and who made man to use and enjoy it all; we offer our thanks for the share we have in the exchange of goods and services among our fellowmen.

Guard us from greed, ill-will, and discontent.

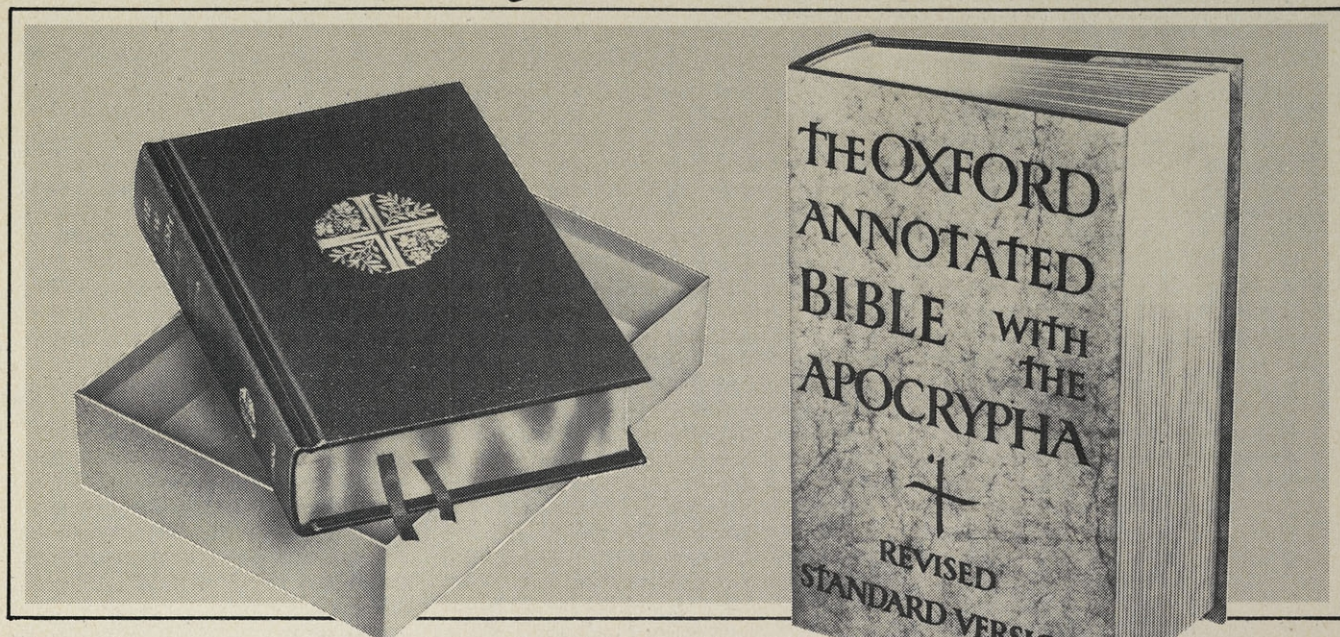
Inspire in us true love of neighbor and concern for human dignity. Enable us to stand firm for what we know is true and just and good; through Jesus Christ our Lord.

Amen.

—The Episcopal Churchmen  
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**Q. Are all the children in orphanages?** A. No, some live with widowed mothers, and through CCF Family Helper Projects they are enabled to stay at home, rather than enter an orphanage. CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of projects.

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**Q. Who supervises the work overseas?** A. Regional offices are staffed with both Americans and nationals. Caseworkers, orphanage superintendents, housemothers, and other personnel must meet high professional standards—plus have a deep love for children.

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