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Episcopalian

NOVEMBER, 1972 · 50¢

WHOLE CHURCH CATALO

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TRENDS • EVENTS • IDEAS •

A Birthday Worth Celebrating

CROP, the community hunger appeal of Church World Service (CWS), has exported nearly 200 million pounds of foodstuffs, equipment, and other supplies to the world's needy since it was established 25 years ago. The CROP fund also helped its parent agent, CWS, distribute an estimated 817 million pounds of government-donated relief commodities. Total value of the supplies shipped: \$91 million.

NCC Assembly in Dallas: A New Style

The Rev. Sterling Cary, chairman of the National Council of Churches (NCC) General Assembly, forecasts a different kind of meeting this year in Dallas, Texas, Dec. 3-7. In past assemblies the tendency has been to speak to issues of national policy. "This time," Mr. Cary says, "we are going to dig deep in a serious effort to come up with solutions. We've concluded that words are not enough. Now we have to find tools to achieve the kind of change that the Churches agree they want." The 850 delegates plus consultants, observors, and visitors are expected to discuss evangelism and renewal, stewardship of creation, and justice, liberation, and human fulfillment in plenary sessions, denominational caucuses, and regional action groups.

Defection in South India

The Presbyterian Basel Mission Church has withdrawn from the Church of South India (CSI) and plans to become an independent denomination. This is the first major defection from the united Church established in 1947. Other constituting groups of the CSI include British Methodists, Anglicans, and Congregationalists. The CSI has been a model for unifying Christian groups across Asia. Some see the withdrawal as hindering the possibility of a single church in all of India, a possibility which has been strong since the recent formation of the united Church of North India.

Royal Assent to Open Communion

Queen Elizabeth II has given royal assent to a new Church of England law which permits baptized members of other Churches to receive the Holy Communion in British Anglican churches. The General Synod passed the measure in February. It needed royal approval since the monarch is titular head of the Church of England. The Archbishop of Canterbury, Dr. Michael Ramsey, said, "At any celebration of Holy Communion, the non-Anglican who is a baptized communicant of his own Church is welcomed. Let it be made known to inquirers that this is now the lawful rite and practice of our Church."

Priest, Pastor, Teacher, And Now Coach

Clergymen and other religious leaders should not try to do everything themselves but should seek to "manage by coaching," advises Arthur X. Deegan, a management consultant. Speaking to clergymen attending a seminar at Bethel Seminary, Arden Hills, Minn., he said, "The leader's role today is less to make all key decisions himself and more to develop an organization and a process by which decisions can be made,...to unleash the decision-making powers of others." He said clergymen are among the growing number of professionals who are returning to the classroom to update their knowledge of their second profession—management.



Today, inflation resulting in increased material, labor and service charges has brought replacement costs to a new high. Civil disorders, arson and vandalism continue to be major problems.

In the face of all this, The Church Insurance Company writes insurance contracts with maximum coverage at more economical premiums than commercial carriers. As specialists in insuring churches and church-owned property since 1929, no one is better qualified than Church Insurance to offer you the solid protection you need. Let us review your current needs. When you see our recommendations, you will see for yourself what we mean.

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Switchboard

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

MORE INFO NEEDED

I awaited with anticipation the arrival of the September, 1972, Episcopalian to see what Diana Beach was going to add to my understanding of how to remove "sexism" from my church school. The [Leaders' Digest] sent out to parishes led me to believe it was going to be a real addition to my library. It came today, and I'm disappointed.

I haven't read the original story in Spectrum yet, but I know I must, just to see if your condensation is for real or if you have struck the "meat" of the article in the name of brevity.

What "Sunday school books" does she refer to? Did she have to dig them out of some closet, or are they really in use in a program today? Has she really done a survey of Christian Education curricula, or did she focus in on a book or two which seemed to bear out her preconceived "sexist" ideals?

I have come into contact with a large

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assortment of curricula and admit some poorly-designed curricula do exist. However, I think she has done a disservice to the large bulk of publishers of contemporary materials. For the most part, materials which have been developed over the past five years by publishers of a number of denominations have been well done and certainly don't carry sexist themes.

I think you owe it to the publishers who are doing their jobs well to identify the material Miss Beach describes. Since the article refers to "one kindergarten book," "one book of stories," and "this curriculum," I am led to believe this is a review of one curriculum.

J. Edward Putnam Northborough, Mass.

ED.NOTE: The curriculum (or curricula) studied by Miss Beach is not identified in the Spectrum article. Two sentences omitted in the condensed article which might clarify the scope of her study follow: "A complete tabulation of illustrations in one elementary curriculum (43 student books) reveals 3,762 males and 1,221 females.... In one curriculum, nursery through grade 12, there was no mention of divorce or one-parent families, and only one working mother was cited."

TWO HALLS

The Rev. Francis J. Hall, noted theologian and long-time professor of Dogmatic Theology at General Theological Seminary, wrote our only Summa of Dogmatic Theology for the American Church. Several of the ten volumes have recently been reproduced by the American Church Union and are available at moderate cost.

The "Daddy Hall" to whom Father John Heidt refers in his article, "The Education of an Anglo-Catholic" [September issue], was another priest of our Church. I think he used to preach at noon at the head of Wall Street in New York City.

Herbert J. Mainwaring Natick, Mass.

WHICH CHARITIES TO SUPPORT?

Mr. Cassels-Brown's letter in the June issue [Switchboard] regarding the growing number of charitable appeals, and his family's action concerning them, interested me. Those causes he has elected to support are all they purport to be and more. Certainly each family can support only a few charities and must make a choice on whatever basis seems most fair.

[I hope], however, Mr. Cassels-Brown did not intend to pass judgment

Continued on page 6

Episcopalian

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

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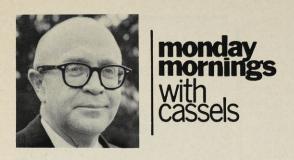
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Unity Sub Rosa

The next big breakthrough in the Christian ecumenical movement may be establishment of intercommunion between the Roman Catholic and Anglican Churches.

Anglicans are a worldwide fellowship of twenty Churches, including the Episcopal Church in the United States, which are historically descended from the Church of England and which continue to base their worship on that Church's historic Book of Common Prayer.

Intercommunion does not mean organizational merger. Each religious body remains separate and autonomous, with its own clergy, doctrines, rites, and rules.

What happens in establishing intercommunion is really a kind of mutual recognition. Each Church says to the other, in effect:

"We acknowledge the validity of your ministry and sacraments. Henceforth, when it is convenient and appropriate, members of our Church may receive Communion at your altar rails if they wish, and members of your Church may receive Communion at our altar if they wish."

That may not sound to a layman like such a big deal. But in the context of the cold war that has prevailed among Christians since the Reformation, it would be a giant step forward. In fact, many people believe it would do more to advance the spirit of ecumenicity than any attempt at organizational merger, which would be clearly premature at this time.

An International Commission of Roman Catholic and Anglican bishops and theologians, after a prolonged joint meeting in England, agreed there no longer is any sound theological reason why Roman Catholics shouldn't take Communion in Anglican churches and vice versa.

Although the two bodies differ somewhat in language and emphasis, the scholars found they agree on all essential facts about the nature of the Eucharist, including the central belief that in it Christ is really present to confer grace and benediction upon the communicant.

The Episcopal bishops of the United States already have endorsed the proposal for intercommunion "with enthusiasm."

Father William W. Bassett, who teaches canon law at the Catholic University of America in Washington, D. C., also believes the agreement reached in England makes Anglican-Roman Catholic intercommunion "a realistic expectation."

Writing in the Roman Catholic

magazine COMMONWEAL, Father Basset notes many Roman Catholics and Anglicans already are taking Communion in each other's churches without waiting for a formal okay.

"For those who share a eucharistic faith, to share the Eucharist seems natural," he says. "It occurs frequently without design or reflection."

Unfortunately, neither Father Bassett nor the Roman Catholic bishops on the joint international commission necessarily reflect the kind of thinking which is going on in the Vatican. In that citadel of conservatism, Pope Paul VI sits surrounded by aging advisers who are still so upset about all the late Pope John XXIII achieved by vigorously rocking the boat, they are terrified of permitting even the slightest tilt. Their record of receptivity to bold advances in the name of ecumenism is somewhere between minuscule and nil.

So, we may have to wait for another and bolder Pope before Anglican-Roman Catholic intercommunion receives an official go-ahead from the Vatican. In the meantime, it is quite likely to become, on an ever-widening scale, an accomplished fact. That's the way a great many reforms seem to be coming into the Roman Catholic Church these days.

Switchboard

Continued from page 4

on all other charitable appeals. There are others, equally worthy as those he advocates, which channel every dollar contributed to the charitable work they support. Episcopal Charities of Long Island is one.

Paula Featheringill Executive Secretary Episcopal Charities of Long Island

A VIEW ON ABORTION

As a senior seminarian at Nashotah House and a concerned Christian, I would like to express my view on the subject of abortion.

Abortion must not continue to be a minor issue within the middle-of-the-road group of the Episcopal Church.

Until abortion is seen by this group as a matter of vital doctrine, *i.e.*, the principle which teaches us to preserve life, not kill it, then the Liberal Evangelicals will appear to hold the quantitatively stronger position on abortion in the Episcopal Church. Truth is not always in numbers.

Abortion is an important moral issue which must be given the infinite seriousness life itself deserves. We must act on this issue with the Final Judgment in view and God's Will to fulfill, not the selfish desire for immediate happiness.

Dennis R. Kuhn Nashotah, Wis.

THE CHRISTIAN'S YEAR 1972-73

The Episcopalian's special four-color calendar of The Christian's Year will again appear in the December issue. Additional copies may be ordered for home, church, and classroom bulletin boards for 15ψ each $(10\psi$ each in quantities of 10 or more), postpaid from:

The Episcopalian Box 2122 Philadelphia, Pa. 19103







The WHOLE CHURCH CATALOG functions as an evaluation and access device. With it, the user should be better able to:

- 1. Make use of what the Church is
- 2. Spark lively discussion and action in the parish
- 3. See what fellow Episcopalians are doing
- 4. Appreciate what vast resources are available

PURPOSE

The Episcopal Church has many resources available to make Christian living a more dynamic experience. Our WHOLE CHURCH CATALOG should provide a sampling of tools by which an individual Episcopalian-in a parish, in his or her own daily life-can further his own education, find inspiration, shape his own environment, and share his adventure with others who are interested. We have culled many sources to bring you these resources all in one package.

ORDERING FROM THIS CATALOG: Many organizations, individuals, and parishes who have helpful information are listed within these pages with addresses. Write them for help or contact us at The Episcopalian, 1930 Chestnut Street, Philadelphia, Pa. 19103.

We offer our special thanks and appreciation to the creators of the famous WHOLE EARTH CATALOG Portola Institute/Random House.

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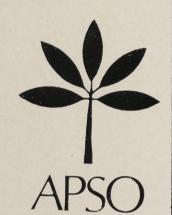
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Access to Tools

APSO

Bishops of six dioceses established Appalachia South, Inc. (APSO), as a way the Church could minister to people of the Appalachian Mountain areas. Through APSO today, dioceses do research and planning for a common ministry and program. For more information, write APSO, P.O. Box 1007, Blacksburg, Virginia 24060.



Faith Alive!

WANT TO HAVE A FAITH ALIVE WEEKEND?

Faith Alive! lay witnesses will come to your parish for a service. To arrange one, write Faith Alive!, 373 West Market Street, York, Pennsylvania 17405 (see March, 1972, issue).

66 I have come to believe that religion itself is an intrinsic faculty of human nature. I believe that being human involves having religion and that human beings who declare they have no religion are deceiving themselves through failing to search their own hearts.

From Diocesan Leaflet, Diocese of George, South Africa

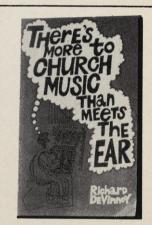
CANONICAL RESPITE: SNEEZEBREAK

Most of the rest of Sunday and the first hour or so on Monday were spent in revision of the Provincial Canons. Perhaps you think this sounds dull. If so, you are right! Some light relief came on Sunday afternoon when the Dean of Bulawayo handed his snuff-box along the row of bishops, and speech was drowned by polyphonic sneezing. But the basic and important purpose behind the revision—to make the canons more flexible—gives the diocesan synods more authority. This is to recognize the vast differences in the circumstances of the four territories included in the Province of Central Africa.

From Drumbeat, Diocese of Zambia, May-June, 1972

Organizational Organist

Richard DeVinney's There's More to Church Music than Meets the Ear (Fortress Press. paper, \$2.25) is supposedly for organist and choirmaster types. I don't know a clergyman who wouldn't benefit by reading the slim paperback, and not a few of the music committees I have known ought to be required to read it. A musician's view from his permanent position near the bottom of the ecclesiastical totem pole, the slim volume reminds us the Church manages to maintain some servant classes whose work is nonetheless vital to good worship. You don't need qualifications beyond a normal love for the Church's music to read this short, entertaining work.





The Episcopalian

FILMS AND CASSETTES

The Episcopal Radio-TV Foundation, Inc., 15 Sixteenth Street, N. E., Atlanta, Georgia 30309, is one of those many autonomous organizations of the Episcopal Church. Receiving no financial aid from the General Church Program budget, it relies for support on voluntary contributions and income from film rental and the sale of audio cassettes.

Involved in broadcasting for more than twenty-five years, the Foundation is now the only arm of the Church which produces television and radio programs for nationwide distribution. The Episcopal Series of The Protestant Hour is the Foundation's oldest and most respected program. The Episcopal Series is thirteen weeks of programming for the ecumenical project which is aired on 550 stations in the U. S. and 353 outlets overseas.

The Foundation's other achievements include production of the One Reach One television series, half-hour color programs on prime time; the first religious radio soap opera, Another Chance; and religious TV commercials.

In 1970 the Foundation began to produce educational audio-visual material. Widely used by churches and individuals of all denominations, cassettes are available for purchase and films for rental. Write the Foundation for a catalog and price list.

National Committee For Indian Work

The National Committee for Indian Work (NCIW), 815 Second Avenue, New York, New York 10017, was begun at the 1969 General Convention and receives financial support from the General Church Program budget. The Rev. George Smith is the chairman.

The NCIW is governed by six regional boards-Alaska, Eastern, Great Lakes, Northern Plains, Northwest, and Southwest-all of which have grant-making power and provide communication between Indian people at the local level and to the NCIW on the national level.

The following account, put together by Howard Meredith, Associate Executive Secretary of NCIW, tells one NCIW member's story.

Frank Riggs, who serves on the National Committee on Indian Work, is of Cheyenne and Arapaho heritage. He now lives in Clinton, Oklahoma, working for the Committee of Concerned, an Indian organization effective in western Ok-



lahoma, and serves as the chairman of the NCIW Southwest regional board.

His father, Lone Wolf or Stacy Riggs, was present at the battles of Sand Creek, the Washita, the Little Big Horn, and Dull Knife as a child. Born into a strong Chevenne tradition, Frank Riggs states: "We of my generation are the last ones instructed in the old ways. The young are taught new ways and could not live the old way. The old way is gone."

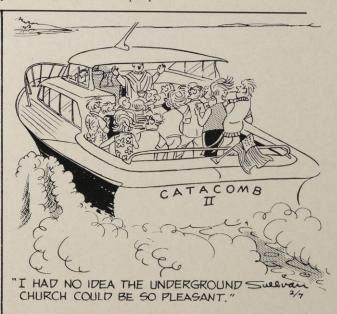
He notes that Cheyenne spiritual teaching is similar to parts of the Christian heritage. He was always taught to remain true to the teaching that he received his strength, his inspiration, and his ability from the Spirit Creator. "At the same time," Mrs. Riggs says, "going into our church and kneeling down and saying 'thank you' was not enough. We had to go back and eat buffalo meat and stomp dance all night to the drums to show our joy. It is a thing you cannot share with white people."

Although Frank Riggs left the reservation to go to school at the age of 12 and has made his way in the white society ever since, he keeps the Cheyenne counsel. Like his grandfather, Black Kettle, who was massacred by the troups of George Armstrong Custer, he seeks understanding and respect for himself and his people.



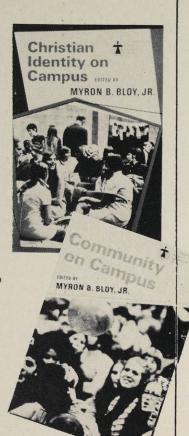
The Joint Strategy and Action Committee (JSAC) is an ecumenical agency to which the Episcopal Church belongs through the Executive Council. It sponsors conferences, such as a recent one on Church Development, and is a good source of information on church activism. It publishes a newsletter called the JSAC Grapevine. For information, write JSAC, 475 Riverside Drive, Room 1700A, New York, New York 10027.

November, 1972



College Collage

The Church Society for College Work does good things by getting people together to talk-and listen. These professional people gather the results, too, and get them around to others who can use them. What some Christians can do around a university setting is summed up in Community on Campus, Myron B. Bloy, Jr., Editor (Seabury Press, paper, \$3.50). The book offers show-and-tell about how one community grew at Rensselaer Polytechnic Institute in Troy, New York. Good pictures, better text....What sort of identity do Christians have on campuses? Six professors and chaplains answer with insight and some lively experiences in Christian Identity on Campus (Seabury Press, paper, \$2.95). Good glimpses of where things were last season or so. For more details: The Church Society for College Work, 99 Brattle St., Cambridge, Mass. 02138.





"IT'S DEFINITE THEN. WE'LL HAVE A SERIES OF MEETINGS TO DISCUSS THE FEASIBILITY OF DIALOG SESSIONS ON THE FORMATION OF A COMMITTEE TO RESEARCH A TEMPORARY PLAN FOR EXPERIMENTAL PARISH ACTION— AT A DATE TO BE DECIDED LATER."

people resources '72

1971 statistics for the 50 states and the District of Columbia

3,217,365 baptized members.

2,143,557 communicants.

11,253 priests and deacons.

7,154 parish and mission congregations.

9,844 active priests and deacons.

7,009 priests and deacons in parish work.

69,184 total baptisms.

6,370 adult baptisms.

17,432 lay readers.

80,618 confirmations.

4,546 received.

6,451 church schools including Sunday and released time. 1970 figure. 1971 not available.

77,840 church school officers and teachers.

693,555 church school pupils.

855 parish day schools. 1970 figure. 1971 not available.

7,018 parish day school staff.

69,613 parish day school students.

BIBLES

The American Bible Society, Box 4084, New York, N.Y. 10017, is a 155-year-old organization which has pioneered in publishing Scriptures for special needs. Among its projects are: publishing special services for park ministries, inner city areas, hospitals and institutions; sending free Bibles to people in the Armed Forces; and developing Scriptures in Braille and large type and on records and tapes.

TESTED ACTION RECIPES

Creative Congregations is an ecumenical collection of reports on United Church of Christ, Lutheran, Presbyterian, United Methodist, and Episcopalian congregations who do things—and do them well. Edited by Edgar R. Trexler with comments by Lyle E. Schaller, it is full of tested ideas that work (Abingdon Press, paper \$2.45).

Clergy and where they work

Priests in parishes:

5,557 in charge of congregations.

1,098 assist other clergymen.

186 serve overseas or officiate in parishes in other U. S. dioceses.

6,841

Other ministries:

1,386 priests are fully retired.

128 Armed Forces.

750 education, all levels.

237 hospitals and institutions.

45 monastics.

157 full-time study.

190 diocesan, provincial, national offices.

31 other Anglican bodies and councils.

381 secularly employed, "supplying" regularly.

438 secularly employed, not "supplying."

192 other

3,935

Deacons:

670 deacons

354 are working in the parish ministry.

89 are secularly employed and doing supply work.

30 are secularly employed and not supplying.

91 are in other ministries (*i.e.*, education), doing full-time study, or retired.

Ordinations:

336 Deacons

326 Priests

Future:

908 Postulants 436 Candidates

You may notice this year we list no figures for past years. We don't because 1) the basis for keeping figures has changed, making many comparisons misleading; 2) as many as 30 of the 92 dioceses filed incomplete reports for 1971, and in other cases figures used in completing reports are several years old; and 3) the canons covering reporting do not make promptness mandatory.

An accurate figure for the number of self-supporting parishes is no longer available. Some 38 dioceses listed the total number of congregations but did not divide them into parishes, aided parishes, and missions. Some didn't list on the premise that "aid" to parishes was too elusive a term and that every parish was aided in some way by the diocese.

November, 1972



"Let Us Give Thanks Unto the Lord!"

Lois Hallin of Trinity Church, Seattle, Washington, wrote the following piece for the annual in-gathering of the United Thank Offering. She noted that at Trinity, where the UTO in-gathering averages about \$544 per year, the contribution works out to less than \$2 per communicant per year.

She adds, "If everyone had something to be thankful for every week, worth only 10¢, that would be \$5.20 per communicant." This includes children and husbands, who might be happy to drop a dime in the box every time "Junior brings home the car undented, or that he even makes it home!"

How thankful are you that-

Your journey was completed safely? That you got to take the journey?

Your 'teeners are not on drugs? Or have given them up? The car that careened in front of you on the freeway missed you?

The letter (or check) you'd despaired of finally arrived? Your operation was a success—or not even needed? You've not been swept away by flood or destroyed by earthquake or fire?

You still have a husband, or that he loved you when he was here?

Your children sometimes remember that you exist? You can still make a contribution, however small, to community life?

Your daughter has given up that bearded weirdie-or— The bearded weirdie didn't turn out to be so weird after all?

Your silent son has finally deigned to talk to you? You've been invited out for Easter, or Christmas, or SOMETHING?

A visitor found your hospital room—or your home? Someone remembered your birthday?

You've found someone who shares your hobbies or your hang-ups?

You've friends of all ages? (If not, get busy; someone needs you.)

YOU BELIEVE IN GOD AND HIS CONCERN FOR YOU?

And why not teach our children to be thankful for: Winding down the war; passing exams; getting the right date; having some rapport with their family; or even, considering conditions worldwide, having a place to sleep and food to eat?

people resources 72

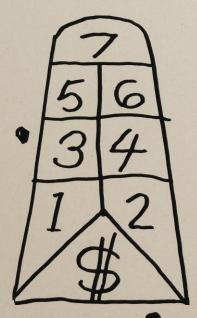
The Church Overseas From 1971 Parochial Reports and Annual Diocesan Reports

	Total Clergy†	Parish & Mission	Bapt. Persons	Communi- cants	Total Parish & Bapt. Communi- Clergy† Mission Persons cants
Province Nine	:				Clergy† Mission Persons cants
Colombia	9	10	957	487	Other Jurisdictions:
Costa Rica Dominican	7	15	1,864*	1,173*	Virgin Islands 14 10 10,724 4,386
Republic	11	13	3,408	1,565	Guam 2 1* 510 114
Ecuador	3	6	396*	186*	Okinawa 11 11 1,762 1,026
El Salvador	1	1	66	66	Taiwan 20 14 1,973 1,000
Guatemala	9	7	761*	547*	Haiti 42 82 39,260 15,740
Honduras	5	4	478*	206*	Liberia 25 44 5,357 2,507
Mexico	49	55	7,499*	4,364*	Philippines 101 267 63,996 13,894
Nicaragua Panama &	10	15	3,022	1,168	European Congregations 12 7 2,708* 2,079* Totals 227 436 126,290 40,746
Canal Zone	23	26	13,191	4,472	75 120,270 40,740
Puerto Rico	53	35	9,737	4,451	* 1969 figures 407 623 167,669 59,431
Totals	180	187	41,379	18,685	† not including bishops

Missionary Council of Young People

TEN PERCENT OF EACH Sunday's offering at St.
John's Episcopal Church School, Royal Oak, Michigan, goes to the Missionary Council, made up of two representatives from grades two through seven. The children choose which mission projects to support.

Under the direction of

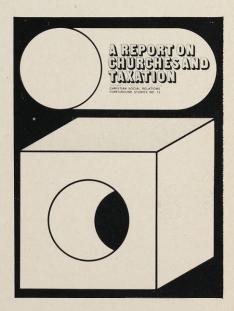


Christian Education Director Martha C. Pray, the children contribute to such projects as a day care center, pocket money for boys at diocesan-sponsored St. Peter's Home for Boys, a Honda for the companion Diocese of Zambia, and the adoption of a child in Hong Kong.

Once when the Council members saw a television program on refugees in the Middle East, they contributed to the Presiding Bishop's Fund for World Relief in that area.

Council members also take on such projects as a poster contest, trips to a day nursery to play with the children, and the distribution of "Love Boxes."

Miss Pray reports that some of the young people have even interested their school classmates in their projects. "We try to have as many experiences as we can to appreciate people and the joy of giving and receiving," says Miss Pray, a former missionary in Virginia's mountains.



LAW Guild of St. Ives

The Guild of St. Ives is an informal group of Episcopal lawyers, clergymen, and lawyer/clergymen who deal from time to time with legal problems of topical concern to the Church. The group is organized out of the Cathedral Church of St. John the Divine, Cathedral Heights, New York, New York 10025.

The Guild has produced several research papers of

general interest to the Church. A 16-page document, "A Report on Churches and Taxation," is available from the Guild, as is its latest report, "Church Tax Exemptions and Political Activities."

The Guild is currently undertaking a study for a position paper for the General Convention on the whole area of taxation of church property which will be applicable to all dioceses.

The Episcopalian

Missionaries Overseas (Including Bishops)

as of September, 1972

Jurisdiction	Local	IICA annointed
		USA-appointed
Colombia	9	1
Costa Rica	6	2
Dominican Republic	10	2
Ecuador	2	2
Guam	0	2
Guatemala	8	1
Haiti	42	1
Honduras	5	0
Liberia	19	7
Mexico	47	5
Nicaragua-El Salvador	8	4
Okinawa	10	1
Panama and the Canal Zone	19	5
Philippines	91	13
Puerto Rico	53	1
Taiwan	19	2
Virgin Islands	9	6
Totals	357	55

Serving in other areas of the Anglican Communion:

	USA-appointed
Africa	9
Brasil	3
Japan	9
Latin America & Caribbean	3
Middle East	3
Polynesia	2
Asia	5
Total	34
USA-appointed Total	89

IF YOU CAN'T TRUST YOUR CLERGYMAN....

Rumors of a widening credibility gap between the pulpit and the pew seem disproven by a survey on "truthfulness" two University of Connecticut psychologists did recently.

When 400 people, during in-depth interviews, were given a list of professions and asked to rate them according to honesty, Professor Julian B. Rotten and Donald K. Stein came up with the following results:

Credibility Scale

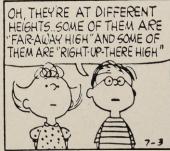
1. Physicians

- 2. Clergymen
- 3. Dentists
- 4. Judges
- 5. Psychologists
- 6. College professors
- 7. Psychiatrists
- 8. High school teachers
- 9. Lawyers
- 10. Law enforcement officials
- 11. TV news reporters
- 12. Plumbers
- 13. Business executives
- 14. U. S. Army generals
- 15. TV repairmen
- 16. Newspaper columnists
- 17. Auto repairmen
- 18. Labor union officials
- 19. Politicians
- 20. Used car salesmen

No-Job Counsel

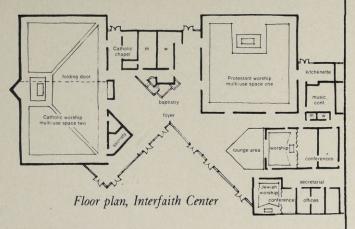
The Rev. Howard Gleason, pastor of St. Mark's Presbyterian Church, Claymont, Missouri, noticed several parishioners had become victims of the current economic downturn striking the suburbs of St. Louis, Boston, Seattle, Los Angeles, and other cities. He announced formation of a group for unemployed people, and in two weeks twenty-one were enrolled. The group meets weekly on Mondays at 9 a.m. for mutual encouragement, sharing ideas, and information. For more details contact: The Rev. Howard Gleason, St. Mark's Church, 601 East Claymont Drive, Claymont, Missouri (314-527-6666).

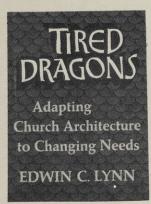






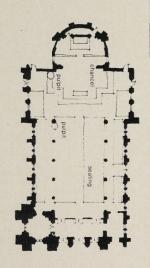






Sanctuary Salvage

Tired Dragons looks to be an exceptionally thorough discussion-with lots of pictures and diagrams-of how to adapt church buildings to a wider scale of needs than worship or church school (Beacon Press, \$12.50). The author, Edwin C. Lynn, is both minister and registered architect. If your building seems ripe only for slaughter, Mr. Lynn's ideas might help with a transmogrification-or something like that (yes, that's a real word-we looked it up).



Christ Church Cathedral



material resources '72

While not a balance sheet, the following presentation of material resources can help us understand the sources of these assets and some of the allocations made from them.

1971 cash support from members

\$277,033,032 receipts from parishes and missions for non-capital purposes.

Capital assets reported

\$ 28,734,375 capital receipts: legacies, bequests, building

funds.

425,847,895 endowments and invested funds, cash in

savings accounts, and investments.

31,971,215 other parish funds

Special offerings

\$ 1,304,277 United Thank Offering September, 1971, to

August, 1972.

96,520 Good Friday Offering for 1971.

593,099 P. B.'s Fund for World Relief and Inter-

Church Aid for 1971.

163,314 Church School Missionary Offering April,

1970, to March, 1971.

Parish and mission expenditures

\$202,777,725 for parish and mission programs.

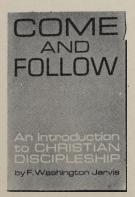
26,426,840 for diocesan programs.

10,808,824 for General Church Program.

26,652,093 capital expenses for major improvements

and additions to property, purchase of

land and buildings.



All About Following

"Can you suggest a book that tells all about Christianity?" is the question which prompted F. Washington Jarvis to put together his workmanlike manual, *Come and Follow* (Seabury Press, paper, \$3.95). Mr. Jarvis doesn't quite tell all, but for 252 pages, he does pretty well.

Our Sister Churches Overseas. . .

Some 108,613 baptized Episcopalians overseas worship in 393 congregations. Of their 19 bishops, two are Americans, one is British, and the rest are indigenous to their country or region. Appointed missionaries were down to 101 (September 15, 1972), but native clergymen are up to 384—a larger total than ever. Not all missionaries "stay home" either. In 1972 twelve returned to the field and six were appointed for the first time.

The Episcopalian



Average Gift Per Communicant

Total giving to parish or mission,

average per communicant:

\$129.24 in 1971

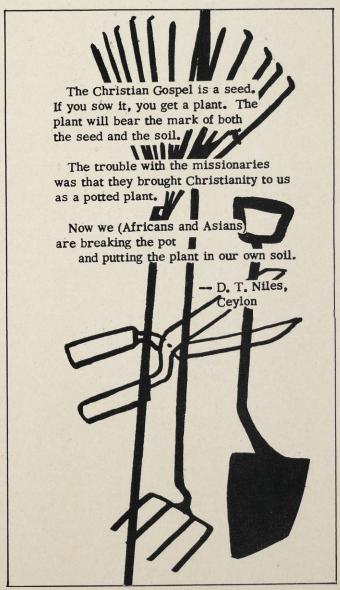
\$122.29 in 1970

Giving to General Church Program,

average per communicant:

\$ 5.04 in 1971

5.42 in 1970



November, 1972

Look, Ma, No Building

What's it like to try to be a church without a building? Although they're a little breathless and serious about it, Donald R. Allen and friends do a good job of showing how it is with one Shenandoah Valley congregation which wouldn't go the edifice route. He also takes us on a tour of some of the more famous "house churches" in East Harlem, Kansas City, and Berkeley. Barefoot in the Church (John Knox Press, \$5.95) is a good introduction to this wall-less branch of Christendom.



ACCESS TO TOOLS

Where to go when you need special materials for. . . .

Helping Blind People

The Episcopal Guild for the Blind, 157 Montague Street, Brooklyn, New York 11201, directed by the Rev. Harry J. Sutcliffe, offers the following services:

- Braille Circulating Library: Harold Nelson, Church of the Annunciation, 900 North Greenbay Road, Waukegan, Illinois 60085. Has services of the Church, 1940 Hymnal, pamphlets, and books.
- Braille Transcription Service: Mrs. Helen Edwards, 311 Kedzie Street, Evanston, Illinois 60202.
- Open Reel Tapes and Sermons: Arthur Tabraham, 10037 62nd Terrace, North, Seminole, Florida 33452.
- Cassettes: Robert Ludden, Box 194, Sterling, Illinois 61081. A personalized reader service for blind people. Readers do articles and other material on request.
- Disc Recordings: Gretchen Kightlinger, at the Guild address. Selections of sacred music and words recorded on 33 1/3 disc-records which may be borrowed free of charge.
- Record Library: from the Guild. Free lending library of 33 1/3 disc recordings which include Church services, sermons by widely known preachers, as well as gospel and Church-related music. Sent two-at-a-time in a postage-free package with an addressed return label. The Guild has over sixty active borrowers and almost 300 records.
- Personal pastoral counseling: Father Sutcliffe, at the Guild address, has been blind since birth and well knows the varied problems of the blind. His program of consultations with the blind via tape is the Guild's most important project. He spends many hours listening and responding to people's problems sent on cassettes; all tapes are then sent postage-free with a return label so the blind person has just to reverse the lid to return the cassette.
- Catalogs of available materials: Write to the Guild.

Speak Black

If you've ever stopped to eavesdrop on some of your black friends, you've probably felt like a foreign visitor from somewhere else. Junior high teacher David Claerbaut decided to try to learn the special language of blacks and has put it all together in Black Jargon in White America (Eerdmans, paper, \$1.95). If you'd like to know what ax, bad, bricking, chilled, doberman, fox, gray, hit, sheen, knits, and whippin' it on Charlie mean, get Black Jargon.



Sick People

The increasing number of parishioners who stop by the office of Calvary Cathedral, Sioux Falls, South Dakota, is one sign of how well a new idea is working there.

The Cathedral office has a large bulletin board on which are posted the names of sick people, the hospitals they are in, and the room numbers. The bulletin board also notes when sick people return home, if they are in nursing homes, or if they are recuperating out of town.

The Cathedral staff makes daily hospital calls, and those whose names are listed—not all of whom are Cathedral members—are remembered by name at daily noon prayers.

And parishioners can easily check to see how they can help.

material resources 72

Basic Responsibilities

Includes 1972 base commitment budget support at home and abroad for jurisdictions which are an integral part of the Episcopal Church

Episcopai Church	
Alaska	\$ 171,720
Arizona	60,754
Colombia	100,000
Costa Rica	45,000
Dominican Republic	106,000
Eastern Oregon	39,485
Eau Claire	24,960
Ecuador	50,000
European Convocation*	45,000
Guam	14,800
Guatemala	86,393
Haiti	167,450
Hawaii	73,883
Honduras	33,415
Idaho	73,911
Liberia	373,550
Mexico	236,400
Montana	34,764
Nevada	56,021
New Mexico & S.W. Texas	24,960
Nicaragua	120,124
Ninth Province	25,000
North Dakota	99,348
Okinawa-See Nippon Seik	
Panama and the Canal Zon	
Philippines (Episcopal)	323,000
Philippines (PIC/PEC)	196,391
Puerto Rico	238,469
South Dakota	249,908
Taiwan	83,909
Utah	76,436
Virgin Islands	122,940
Western Kansas	19,749
Wyoming	40,087
	\$3,581,528

* Includes \$15,000 for Moscow chaplaincy

Areas where our commitments are

largest	
Philippines \$	519,391
Liberia	373,550
Brasil	324,000
South Dakota	249,908
Puerto Rico	238,469
Mexico	236,400
Japan (including Okinawa)	182,000
Alaska	171,720
Panama and the Canal Zone	167,701
Haiti	167,450

Basic Ecumenical Responsibilities

National Council of Churches	\$115,000
Consultation on Church Union	24,000
World Council of Churches	65,000
Cuba Project	18,000
Theological Education Fund	15,000
	\$237,000

Other Anglican Responsibilities

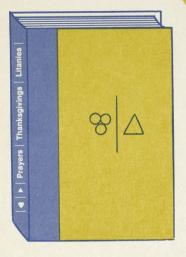
1972
\$ 9,325
38,112
7,654
3,000
600
7,500
2,000
14,296
5,088
8,000
13,926
324,000
8,728
10,344
11,059
10,000
1,080
5,561
182,000
14,490
5,000
1,200
4,956
5,000
32,998
3,000
7,653
11,750
7,500
25,000
\$780,820
\$753,538

†Includes Okinawa

With the exception of Hawaii, New Mexico and Southwest Texas, and Nebraska, all domestic aided dioceses received increased grants which totaled \$138,125. Although Ecuador, European congregations, Guatemala, and Nicaragua had increased grants, six overseas jurisdictions (Guam, Haiti, Honduras, Mexico, Ninth Province, and Philippine Independent Church) received the same, and all remaining received less—\$172,473 less.

The Episcopalian

a NEW book you will want to study and use in worship services



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One of the most useful books you are likely to find in a long time to come. This one volume contains Prayers, Thanksgivings and Litanies in both contemporary and traditional language (completely cross referenced). Prayers cover a wide range of subjects suitable for public services and private devotions, including the world, the Church, State, Social and National order, Family and Personal life. An excellent introduction covers the whole subject of prayer. Appendix contains a brief history of intercessory prayer and worship. Handsomely printed and bound, this book is an excellent gift for any clergyman, seminarian, teacher, Prayer Group leader or lay person interested in the study of prayer.

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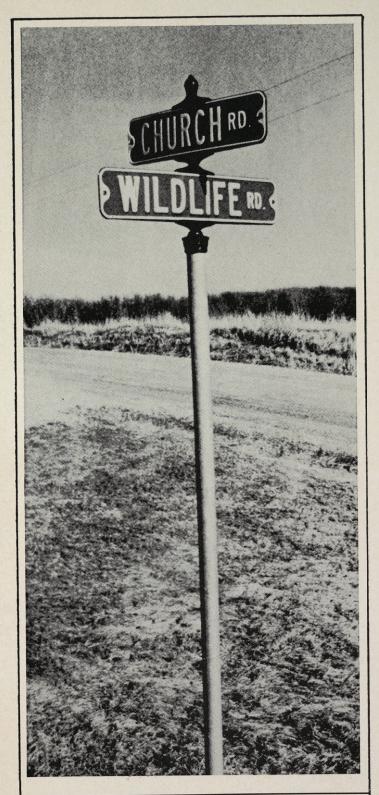
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Ecumenical Tool Pools

BEAM (Burlington Ecumenical Action Ministry), 152 Church Street, Burlington, Vermont 05401, and CHART (Community Human and Resources Training), 2699 Clifton Avenue, Cincinnati, Ohio 45220, are both local, ecumenical ministries originated by groups of concerned people. Both ministries have been in operation for three years and are willing to share their experience with others.

Daughters of the King

The Daughters of the King is a spiritual order for lay women in the Episcopal Church. Members adopt a Rule of Life based on prayer and service, and they work to implement the confirmation vows to "pray, work, and give for the spread of Christ's Kingdom."

Founded in 1885 by Mrs. Margaret T. Franklin, the Daughters have been active in recent years in the healing ministry, conducting intercessory prayer groups, and calling on sick and shut-ins.

Two of their current national projects include:

- ▶The Self Denial Fund which pays the entire salary of Elizabeth Daniel, a church worker in Brasil.
- ▶The Masters Fund, a voluntary offering, provides scholarship help. This year the Daughters are aiding five women who attend Virginia Theological Seminary, the College of Psychiatry and Religion, the Church Divinity School of the Pacific, and Nashotah House.

Celebrate Associated

Associated Parishes, Inc., dedicated to liturgical renewal and mission, is this year celebrating its twenty-fifth anniversary.

Each year Associated Parishes and the Standing Liturgical Commission jointly sponsor national conferences for diocesan liturgical chairmen to discover better means of trial use and for parish level liturgical evaluation.

Associated Parishes depends upon membership for its financial support. The \$15 annual dues bring members copies of *OPEN*, the AP newsletter, and other liturgical material, including a looseleaf binder for keeping innovative ideas

Organization membership is about 2,000. The offices are now housed in Calvary Church, 61 Gramercy Park, New York, New York 10010.

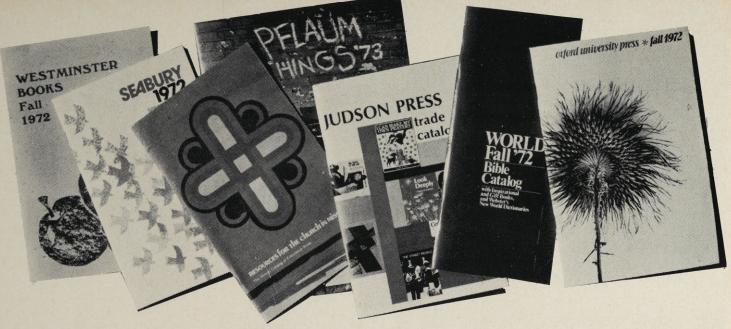
Church Women United

Church Women United is a national, ecumenical movement through which Protestant, Orthodox, and Roman Catholic women can express their faith. The group works to strengthen the ecumenical movement and the mission of the Church; to be a channel by which church women may set common goals; to enable women to fully participate in society and in new forms of witness and service; and to celebrate the faith.

Programs include adult basic education, health services, work among girls disadvantaged by poverty, citizen action including training in the political and social process, urban living pilot programs, centers for drug abuse, and local task forces.

From its beginning in 1941, CWU has raised its operating budget and grant money from its own constituency. It is governed by a Board of Managers made up of 140 women whose church membership is in 35 different denominations and whose residences include every state.

Write the headquarters, 475 Riverside Drive, New York, New York 10027, for further information.



CATALOGS YOU MAY WANT

Augsburg Press, Lutheran in sponsorship, keeps abreast of the latest ideas in church life—and America's religious cross-currents. Catalog: Augsburg Publishing House, 426 Sq. Fifth St., Minneapolis, MN 55415

Cokesbury, the United Methodists' giant publishing arm not only has a book catalog but a comprehensive compendium of church and church school supplies as well. Write for either, to Cokesbury, 201 Eighth Ave., So., Nashville, TN 37202

Doubleday catalogs its book offerings as Roman Catholic (Image) and Other. Either flavor is exceptional: Doubleday & Co., 277 Park Ave., New York, NY 10017

Some fine folks in Grand Rapids stand with one foot firmly in the conservative camp and the other in a camp distinctly committed to change. A quite remarkable, high quality publisher not to be missed. Especially good for collectors of C.S. Lewis, and Charles Williams. Catalog: William B. *Eerdmans* Co., 255 Jefferson Ave., Grand Rapids, MI 49502

If you like preaching and Christian commentary The Episcopal Radio-TV Foundation has a cassette and film catalog you'll like. Voices include: C.S. Lewis, J.B. Phillips, Keith Miller, Chad Walsh, Theodore P. Ferris, Massey H. Shepherd, Jr. among others. Write the Foundation: 15 Sixteenth St., N.E., Atlanta, GA 30309

The bad old times of the depression years produced the Forward Movement—which proceeds apace with some of the best "pocket" publishing this Church enjoys. Only their packaging is small scale—their helps are large scale indeed, with mini-books, booklets, devotional quarterlies, and all those helpful pamphlets in your narthex. Address 412 Sycamore St., Cincinnati, OH 45202

Friendship Press does unusual things every year for mission study. They are the publishing arm for The National Council of Churches. For their offerings write: Friendship Press, Rm. 772, 475 Riverside Drive, New York, NY 10027

Judson Press does particularly lively titles and excellent children's and church school books. For their rich offering list write: Judson Press, Valley Forge, PA 19481

One of the best of the denominational publishers,

John Knox shouldn't be missed by anybody who intends to keep up with where Christendom is headed.
Write: John Knox Press, Box 1176, Richmond, VA 23209

For *music* of all sorts and conditions: Omega Productions, R.D. No. 2 Box 71, Hudson, NY 12534; The Fishermen, Inc., P.O. Box 18648, Houston, TX 77023; and Walton Music, 17 W. 60th St., New York, NY 10023

If you like getting to the bottom of things, or exploring thoroughly, hardly anybody publishes more exhaustively on subjects than *Oxford* University Press. For one of the world's most interesting book catalogs, with a lot of treasures for churchmen, write: 200 Madison Ave., New York, NY 10016

Particularly interesting devotional items along with nice conventional cards, notepaper, and bookmarks, *St. Paul's* Press offers a catalog: The Society of St. Paul P.O. Box 446, Gresham, OR 97030

Pflaum may not be a household word where you live but among our more liberated Roman Catholic brethren, it is getting there. Exceptionally lively and imaginative publishing for teachers and parents who care about Christian nurture.

Write: Pflaum/Standard, 38 W. Fifth St., Dayton OH 45402

Seabury Press issues two catalogs annually usually coming up with two or three exceptionally worthwhile offerings in each. In addition to their Prayer Books and paperbacks, Seabury has made an enviable name for its many good books for children. Their regular or children's catalogs can be had by writing: Seabury Press, 815 Second Ave., New York, NY 10017

Hardly anybody does more about prayers and devotions than *The Upper Room*. For their catalog write: 1908 Grand Ave., Nashville, TN 37203

Not only workmanlike and rich on doctrinal offerings the United Presbyterian's publishing house, *Westminster Press*, does some of the liveliest religious publishing in the U.S. The Westminster Press, Witherspoon Building, Philadelphia, PA 19107

World Publishing has a new Bible catalog out this year. Full of gift styles, it is almost worth asking for just to see their remarkable "Living Picture Bibles" which feature stunning map overlays that are genuinely helpful. Write: World Bible Catalog, 2080 W. 117th St., Lakewood, OH 44111

The Episcopalian

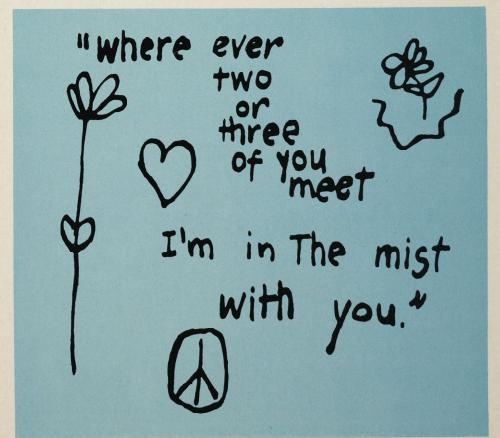
TWO WAYS TO USE TELEVISION

In October all sixty-six congregations in the Diocese of Florida turned on television sets so Episcopalians could tune in to "Mission 73—Pass It On." A specially-produced telecast on the life, work, and mission of the Church, the program was designed to help parishioners participate in planning future mission strategies.

The mass media event launched the diocesan steward-ship education program. Florida borrowed the idea from the Diocese of East Carolina where the Rev. Frank Fagan successfully introduced it. Diocesan Stewardship Chairman William Parrish and the Rev. Robert M.G. Libby, Director of Development at Jacksonville Episcopal High School, put together the Florida telecast.

*In Canada, delegates to the annual Toronto Anglican Synod discussed using cable TV to launch a religious version of *Sesame Street* as a Christian education resource. Falling Sunday school attendance prompted the Synod to consider cable TV. Preliminary investigations show such programming to have good possibilities.





Dolores Curran's 7-year-old daughter, using paper towels and a felt pen, made her author-mother a present of the banner above. From Mrs. Curran's excellent volume, What Are Parents For, Anyway? (Abbey Press, 95¢). ©1972 Abbey Press, used with permission.

November, 1972

BUMP THE SLUMP

What do you do about the summer slump in church attendance? Most parishes slump along with it. St. Martin's Episcopal Church, Ballwin, Missouri, had the sense to ask why it had a slump and to discuss it. One lay person said the parish needed more services, not less. The Missourians found that by assuming attendance will be low, and therefore that one service is enough, some people are discouraged from coming. "We decided there was no way the congregation could be split worse than it already was by the one service: 10 percent in church and 90 percent somewhere else....so we went to four services a week." They chose one mid-week for those out of town on weekends, one on Saturday night ("Roman Catholics seem to like that. Maybe Episcopalians will, too."), an early one Sunday for those who want the rest of the day free, and a Sunday service at the conventional hour. Results: attendance up 100 percent and treasury operational on August 31, too. Contact: The Rev. Howard Park, St. Martin's Church, Ballwin, Missouri 63011.

Organizations you may want to join

If you like cathedrals, you can join the National Cathedral Association whose prime interest is the Cathedral of SS. Peter and Paul, Washington, D.C., but which publishes a great quarterly about its own and other cathedrals and offers an excellent book service and gift shop. Memberships can be had for as little as \$5 per year. Write: NCA, Washington Cathedral, Mount St. Alban, Washington, D.C. 20016.

Where to Look to Find...

THEOLOGICAL SEMINARIES

(Continental U. S. A.)

The General Theological Seminary of the Protestant Episcopal Church in the United States, 175 Ninth Ave., New York, N. Y. 10011. Telephone: (212) 243-5150. Dean: the Rt. Rev. Stephen F. Bayne, Jr. Berkeley Divinity School at Yale, 53 Wall St., New Haven, Conn. 06510. Telephone: (203) 436-3636. Dean: the Very Rev. J. C. Michael Allen. Bexlev Hall, Rochester Center for Theological Studies, 1100 S. Goodman, Rochester, N. Y. 14620. Telephone: (716) 271-1320. Dean: the Very Rev. Hayes H. Rockwell. Bloy Episcopal School of Theology, 1325 N. College Ave., Claremont, Calif. 91711. Telephone: (714) 621-2419. Acting Warden: the Rev. John C. Keester. Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, Calif. 94709. Telephone: (415) 848-3282. Dean: the Very Rev. Frederick H. Borsch. The Divinity School of the Protestant Episcopal Church in Philadelphia, 4205 Spruce St., Philadelphia, Pa. 19104. Telephone: (215) 386-7475. Dean: the Very Rev. Edward G. Harris. Episcopal Theological School, 99 Brattle St., Cambridge, Mass. 02138. Telephone: (617) 868-3450. Dean: the Very Rev. Harvey H. Gutherie, Jr. The Episcopal Theological Seminary in Kentucky, 544 Sayre Ave., Lexington, Ky. 40508. Telephone: (606) 254-6879. Dean: the Very Rev. Willard A. Page. The Episcopal Theological Seminary of the Southwest, 606 Rathervue Pl., Box 2247, Austin, Texas 78767. Telephone: (512) 472-4133. Dean: the Very Rev. Lawrence L. Brown. George Mercer, Jr., Memorial School of Theology, 65 4th Ave.,

Garden City, N. Y. (Address communications to Office of the Dean, Box 37, Port Jefferson, N. Y. 11777.) Telephone: (516) 473-0273. Dean: the Very Rev. Robert F. Capon. Nashotah House, Nashotah, Wis. 53058. Telephone: (414) 646-3371. Dean: the Very Rev. Donald J. Parsons. The Protestant Episcopal Theological Seminary in Virginia, P. O. Theological Seminary, Alexandria, Va. 22304. Telephone: (703) 931-3500. Dean: the Very Rev. G. Cecil Woods, Jr. School of Theology of the University of the South. Sewanee, Tenn. 37375. Telephone: (615) 598-5235. Interim Dean: the Rev. Stiles B. Lines. Seabury-Western Theological Seminary, 600 Haven, Evanston, Ill. 60201. Telephone: (312) 328-9300. Dean: the Very Rev. Armen D. Jorjorian.

THEOLOGICAL SEMINARIES (Overseas)

Cuttington Divinity School, Box 277, Monrovia, Liberia.

President: the Rev. Emmanuel W. Johnson. Episcopal Theological Seminary Caribbean (Seminario Episcopal del Caribe), Apartado 757, Carolina, Puerto Rico 00603. Telephone: (809) 769-0151. Dean: the Very Rev. William P. Haugaard. St. Andrew's Theological Seminary (Mexico City), Calle la Otra Banda 40, Mexico 20 DF, Mexico. Dean: the Very Rev. Sergio Carranza-Gomez. St. Andrew's Theological Seminary (Philippines), Box 3167, Manila, Philippines. Dean: the Very Rev. Charles H. Clark.

POST-ORDINATION & TRAINING INSTITUTIONS

Cathedral Center for Continuing Education & Pastoral Concern, 5100 Ross Ave., Dallas, Texas 75206. Director: the Very Rev. Charles P. Wiles.

College of Preachers, 3510 Woodley Rd., Washington, D. C. 20016. Warden: the Rev. Clement W. Welsh.

Graduate School of Theology, University of the South, Sewanee, Tenn. 37375. Interim Dean: the Rev. Stiles B. Lines.

Institute for Advanced Pastoral Studies, 380 Lone Pine

Rd., Bloomfield Hills, Mich. 48013. Director: the Rev. Reuel L. Howe.

Absalom Jones Theological Institute, Interdenominational Theological Center, University of Atlanta, Atlanta, Ga. 30314. Dean: the Very Rev. Quinland R. Gordon.

Trinity Institute, 326 W. 108th St., New York, N. Y. 10025. Director: the Rev. Robert E. Terwilliger.

RELIGIOUS ORDERS FOR WOMEN

All Saints Sisters of the Poor. Mother Superior: the Rev. Mother Virginia, All Saints' Convent, Hilton Ave., Catonsville, Md. 21228. Sisterhood of the Holy Nativity, Mother Superior: the Rev. Mother Alicia Theresa, Convent of the Holy Nativity, 101 E. Division St., Fond du Lac, Wis. 54935. Community of the Holy Spirit, Superior: Mother Ruth, St. Hilda's Convent, 621 W. 113th St., New York, N. Y. 10025. Poor Clares of Reparation and Adoration, Superior: the Rev. Mother Mary Catherine, Maryhill, Mt. Sinai, N. Y. 11766. Order of St. Anne, Superior: the Rev. Mother Miriam, Convent of St. Anne, 18 Claremont Ave., Arlington, Mass. 02174. Order of St. Helena, Sister Superior: Sister Andrea, Convent of St. Helena, Box 426, Vails' Gate, N. Y. 12584. Community of St. John Baptist, Superior: the Rev. Mother Margaret Helena, Convent of St. John Baptist, Box 42, Mendham, N. J. 07945. Sisterhood of St. John the Evangelist, Sister Superior, 452 Herkimer St., Brooklyn, N. Y. 11213. Society of St. Margaret, The Rev. Mother Superior, St. Margaret's Convent, 17 Louisburg Sq., Boston, Mass. 02108. Community of St. Mary, Mother Superior General: the Rev. Mother Mary Grace, St. Mary's Convent, Peekskill,

THE LIFE OF PRAYER

A prayerful man is a man who always prays but not one who is always saying prayers. A life of prayer is not a life spent on one's knees, incessantly talking to God. It is a life wherein man is ever conscious of God within him and without him, above him and below him, over, under, and all around him. To be a man of prayer, then, is to be a man whose every thought, word, and deed is not about God but directed to God—a man who eats and sleeps and works and laughs and cries, suffers and rejoices, triumphs and fails in God and for God's honor and glory.

-Burnt Out Incense, by the Trappist Father Raymond. Quoted in Diocesan Leaflet, Diocese of George, South Africa

N. Y. 10566. Sisters of Charity of St. Vincent de Paul, Sister Superior: Sister Rosalie. Box 564, Boulder City, Nev. 89005. Teachers of the Children of God, Mother Superior, Maycroft, Sag Harbor, N. Y. 11963. Community of the Transfiguration, Superior: the Rev. Mother Esther Mary, Convent of the Transfiguration, Glendale, Cincinnati, Ohio 45246. Community of the Way of the Cross. Mother Superior: the Rev. Mother Pattie Ellis, 4588 S. Park Ave., Buffalo, N. Y. 14219.

RELIGIOUS ORDERS FOR MEN

Congregation of the Companions of the Holy Saviour, Master: the Rev. R. S. Harris, 4301 Spruce St., Philadelphia, Pa. 19104. Oratory of the Good Shepherd, Prior: the Rev. H. Martin P. Davidson, 816 N. Eutaw, Baltimore, Md. 21201. Order of the Holy Cross, Father Superior: the Rev. Lincoln A. Taylor, West Park, N. Y. 12493. Company of the Paraclete, Inquiries: the Rev. R. C. Harvev, 16 Miller Rd., Morristown, N. J. 07960. Congregation of St. Augustine, Prior: the Very Rev. W. K. Hart, Drawer 640, Picayune, Miss. 39466. St. Barnabas' Brotherhood, Brother Superior, St. Barnabas' House, Gibsonia, Pa. 15044. Order of St. Benedict, Father Abbott: Dom Benedict Reid, St. Gregory Abbey, Rt. 3, Box 330, Three Rivers, Mich. 49093. Society of St. Francis, Minister Provincial, Little Portion Friary, Box 8, Mt. Sinai, N. Y. 11766. Brotherhood of St. Gregory. Inquiries: Brother Richard Thomas Biernacki, 5700 Arlington Ave., Riverdale, N. Y. 10471. Society of St. John-Evangelist, Father Superior: the Rev. Alfred L. Pedersen, 980 Memorial Dr., Cambridge, Mass. 02138. Society of St. Paul, Father Rector: the Rev. Canon Rene Bozarth, Box 1000, Sandy, Ore. 98055.

Volunteers You Can Join

The Church Army Volunteer Corps announces it has eight volunteers now serving around the country.

Carolyn Reus of Santurce, Puerto Rico, and Elise Mayer of Blue Island, Illinois, are both assigned to Grace Church, Jersey City, New Jersey, for eight weeks.

Fred Wetzel of Queens, New York, is assigned to Church of the Holy Cross, Brooklyn, New York, for an indefinite period. Bruce McConnell of Washington, D.C., is assigned to St. Stephen's Inner City Parish, St. Louis, Missouri, for two years.

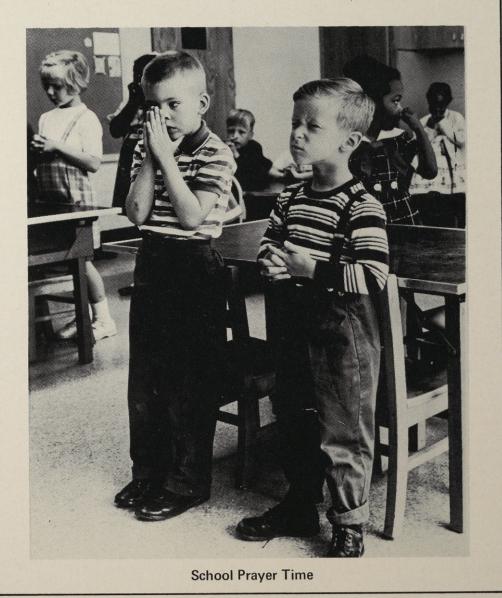
Arthur Trevethick of Syracuse, New York, is assigned to the Missionary District of Alaska for an indefinite period

Gent Wijlage of Voorschoten, Holland, is assigned to St. Barnabas' Church, Newark, New Jersey, for six weeks.

Bill Bergen of Dayton, Ohio, is assigned to St. Martin's House, Syracuse, New York, for two years.

Gary Towne of Underhill, Vermont, is assigned to the Shoshone Episcopal Mission, Fort Washakie, Wyoming, for an indefinite period.

To become a Church Army Volunteer yourself, write Volunteer Corps, Church Army, 815 Second Avenue, New York, New York 10017.





THE MOVIES



Cops, Evil And Us

olumbia Pictures' The New Centurions (R) is a grabber flick. Based upon the best-selling novel by real-life L. A. police sergeant Joseph Wambaugh, it tells the policeman's side of the story, focusing upon the lives, careers—and deaths—of two patrolmen: rookie Roy Fehler (Stacy Keach) and veteran Andy Kilvinsky (George C. Scott).

For half the film you get what we all expected—and went to see—the grizzled older officer and the rookie dealing with the whores, family disputes, and an occasional shoot-out. Tough, misunder-

stood but with a camaraderie that counts. The veteran passes along sage advice in the manner of "Kilvinsky's law," and the rookie shows his stuff.

But it all falls apart. The old man retires, can't stand the loneliness, and kills himself. The rookie loses his wife, turns to booze, and just when he's getting it together gets shot—dead. That's all folks. There ain't no more. It's like ADAM 12 gone sour.

You want to cry for what we do to policemen. The title tells it all. The original centurions were an undersupported, unappreciated Roman guard who held the line until Rome was finally overrun by the barbarians. A kind of apres-moi-le-deluge feeling is here—and the barbarians are close on.

The story is a cry for help with a philosophical message: we only kid ourselves when we talk about crime and statistics—the real problem is evil. Roy chides Andy at his retirement: "All these years you've been trying to bust the devil." The film seems to say some police officers know the spirit of the law is *more* than the letter of the law, and evil transcends the statutes of the criminal code.

But do we?

Do we really believe if we just change the laws and redefine what's legal, everything will be all right? Do we believe evil and justice are clearcut definitions and the policeman's job is to be our "avenging angel"?

Something else is more basic. In the case of wrong-doing you can personify it



and call it Satan or intellectualize it and refer to original sin. But evil is a reality. "We...contend against the principalities [and] the powers" (Ephesians 6:12 RSV), not just the commas in the criminal code.

As Christians we must know the fight against evil is more than just a job for hired mercenaries.

If, in protecting our civil

liberties, we want policemen—simple, feeling, human beings like ourselves—to avoid taking justice into their own fallible hands and yet do not want them to be crucified by the law itself, then we must bear *our* responsibility for rejecting and repelling evil in its various guises.

That's the provocative message of *The New Centurions*. It will, as they say, "get you where you live."

-Leonard Freeman

MARJOE: RELIGION AS A CON GAME

In 1948 a 4-year-old, bouncing, red-haired, gremlin evangelist of the Pentecostal persuasion performed a legal marriage in the State of California. Churchmen and civic leaders alike decried the incident as sordid sensationalism and denounced the boy-wonder and his parents as frauds.

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That youngster, Marjoe (for Mary and Joseph) Gortner, went on to earn for his parents an estimated \$3 million in the religion business before he quit, disgusted, at age 14. He came back at age 20, tried to do it straight, then relapsed into the con game.

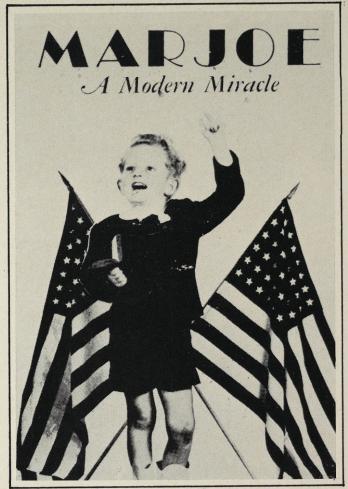
Now at age 28 Marjoe Gortner has burned his bridges behind him, doing "repentance to the congregation" as he said he wanted to, in the film documentary of his swan-song con/evangelism tour, *Marjoe*.

The documentary is a naked look at the hypocrisy and greed possible in "big-time religion." Also, it is surprisingly a testament of a man's struggle to assert some integrity in the face of tremendous temptation. It must have taken a lot of guts for Marjoe to go through with this film. Though probably not as much as to confess to an actual congregation-which would have entailed less limelight and more direct, personal pain. But each of us does what he can.

The film's focus is Marjoe's last tour, done as an intentional expose of himself and other "evangelists," with voice-over/flash-forward commentary by the *now* Marjoe.

By his own account he never at any time believed in God or miracles or anythinghe was just a precocious kid who knew he was good at something. Many "cures" and a lot of rapturous, shouting, embracing joy were spread around. The congregations in the film are really happy. But Marjoe attributes all that to psychosomatic diseases and group psychology, not God. As for Christianity, he puts it down as "a bloody, gory religion."

But the black eye he gives the Church is handleable. We've worked our way through inquisitions, indulgences, and corrupt clergy before and will again. Besides, a miracle is defined by the believing perception of God's hand in an event, *not* by





whether that event can be interpreted in psychological or scientific terms as well.

The real power and poignancy of the film comes in the haunted feeling throughout that something joyful, great, and peaceful may be found in this "gory religion" out of which Marjoe and so many others have been victimized.

At the final "revival," a voice sings, "I've got confidence God is gonna see me through." Marjoe sits there on the podium, a "confidence" man who has run out of confidence, a man with no faith or God to see him through, a man alone. It hurts.

But perhaps in this act of repentence, the death of Marjoe's old life which this film represents, the Lord has reached out to pull him through. Amazing Grace—the Lord works in mysterious ways. —Leonard Freeman

Recycling Christmas

The Church of the Epiphany, 1393 York Avenue, New York, New York 10021, has a project to collect old Christmas cards for a re-cycling job. Parishioners turn them into postcard-size Christmas cards for sale the next year. They need no envelopes, thus saving more trees. The printed message part of the cards is used to make gift tags. The money realized from their sale helps a tuberculosis victim or goes toward the education of a minority child. Cards are also used to make Christmas menus for city hospitals.

THE EPISCOPALIAN Talking Book Edition

The Talking Book edition of *The Episcopalian* is currently being sent to more than 200 individuals, libraries, and institutions serving the blind and those with impaired vision. If you wish someone to receive the Talking Book recordings, send name and address to The Episcopalian, 1930 Chestnut Street, Philadelphia, Pennsylvania 19103. Gifts toward the cost of this service (\$16 per year) are needed. Please make checks payable to Lindley M. Franklin, 815 Second Avenue, New York, New York 10017, and mark them "for Talking Book."

November, 1972



TURNING ON THE TAP

by Priscilla C. Martin

WERMONT, A STATE more rural than most, has, according to the 1970 census, 2,762 year-round dwellings without piped running water while 5,069 lack adequate sanitary facilities, i.e., flush toilets. This is a sizable number in a state with a total population of less than 450,000.

TAP Water Project (the initials don't stand for anything but suggest the end product) is the Diocese of Vermont's response to this unhappy situation. It is like a local version of the General Convention Special Program, a social action project undertaken by one diocese to help poor people help themselves. A chemical toilet for an elderly man no longer able to get to his



outhouse and a complete water system for a large fatherless family are examples of what TAP does.

In the spring of 1969 the Vermont Poor People's Congress, believing the Episcopal Church cared about people and their problems, petitioned Bishop Harvey D. Butterfield for \$72,000 to help buy a well-drilling machine.

For a diocese with only 7,000 communicants, \$72,000 was a staggering sum, but the Bishop did not turn down the request flatly. The Rev. Brendan J. Whittaker, a diocesan council member, looked into the matter and suggested the diocese set up a committee to work with rural poor people on their water problems. TAP was, at the beginning, an arm of diocesan council under Father Whittaker's leadership; the council provided \$2,500 the first year.

Father Whittaker was a logical person to take charge.

Before seminary he had worked as a forester and had contacts with people in state government who might help TAP. His own experience in the Forest Service had sensitized him to the ugly realities of living in a waterless home. Here is how Father Whittaker describes the plight of many Vermonters:

"A husband and wife both work at some menial job.
Then they come home exhausted and fight about who is going to take the beat-up car and go get water in the milk cans in the trunk.

"I was without water myself from February 2 to May 30 one year when I was in the Forest Service. I remember how tired my wife and I were at night, and then we'd have to settle the question of who was going to drive the two miles for water in those heavy jugs. It took five gallons every time we flushed the toilet."

Some old-time Vermonters tend to scoff at efforts to supply rural homes with running water. They figure it never hurt them to go without running water when they were kids, so why should it hurt folks now? But, as Father Whittaker points out, times have changed. The old village spring where everyone used to go for water may now be near the grease pit of a garage and be polluted.

Water collected from the roof in the old rain barrel or cistern may now be full of insecticides sprayed from airplanes on nearby apple orchards. As for the city people who vacation in Vermont and find fetching water from a spring for their A-frames or hunting cabins romantic:

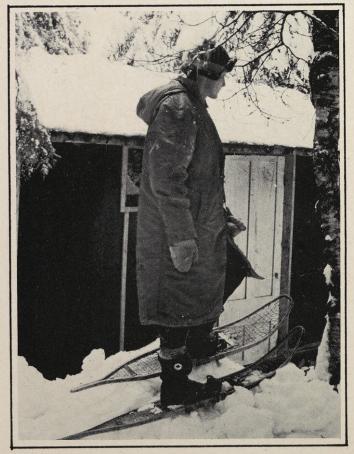
"They don't have to do it in

February, and they don't have kids with diapers."

In TAP's three years the committee has arranged for the repairs of springs and piping, installation of septic tanks and water pumps, and well digging. It now receives \$5,000 per year from diocesan council—although money is scarce and other budget items have been cut—which is used for grants and interest-free loans.

TAP recently received a grant of \$5,000 from the United Thank Offering of the Women of the Church. This money is the beginning of a \$50,000 fund TAP hopes to raise to provide collateral to underwrite Farm Home Administration loans which would not otherwise be granted because of security risks.

Father Whittaker reports



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that TAP has had no trouble with repayment of loans made to date: "The money comes in faithfully every month in five and ten dollar dribs and drabs in old beat-up envelopes."

In 1971 TAP Water became an independent, non-profit corporation under Vermont law and now has board members who are not necessarily



Episcopalians—poor people and water resource experts, for example. The Episcopal Church, however, is still deeply involved through its diocesan contributions of men and money. Father Whittaker is president of the corporation. His parish of St. Thomas in Brandon, Vermont, contributes several days of his time every month.

Since January, 1972, TAP has had a part-time field worker, the Rev. Elliott Gauffreau, rector of St. Matthew's Enosburg Falls, and St. Ann's, Richford. He investigates and follows up the multitude of requests TAP receives through OEO offices, churches, visiting nurses, and school nurses. Mr. Donald Messier (pronounced Mayshee in northern Vermont) of West Enosburg, who knows how to track down a boxcar full of damaged drain pipe that can be had at half price, assists him. Father Gauffreau and Mr. Messier bounce around the state in a used army truck the latter found, checking out problems and carrying equipment for their water work.

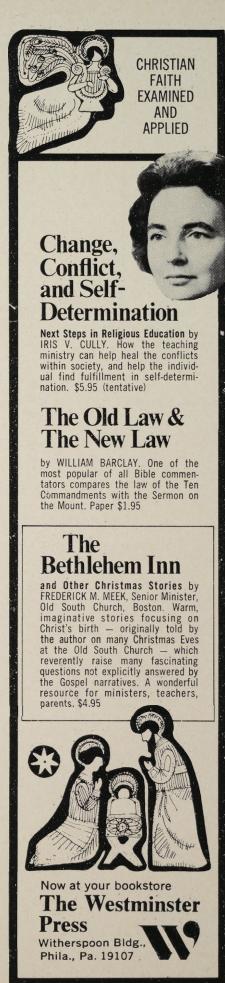
Volunteer laymen in about half the counties of the state serve as "our eyes and ears in the field," relaying problems to Father Gauffreau.

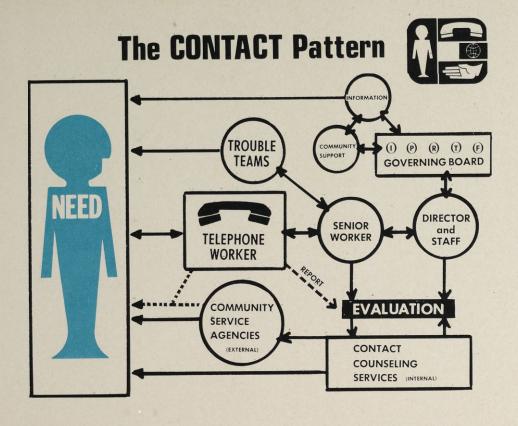
TAP has completed between thirty-five and forty projects; hundreds more are in the offing, limited only by lack of money and time.

A few projects have had interesting side effects. One local church group, after learning of a complete water system installed through TAP's efforts, was inspired to undertake a house painting project. This, in turn, inspired the children of the woman who had just had the water system installed to paint and fix up their mother's house.

TAP isn't just wells. pipes, and plumbing. Father Whittaker brings TAP's work into focus: "Late last fall, Father Gauffreau took me to a small home not far from the Canadian border. The lady of the house was cooking on a kerosene camptype stove of the kind popular during the 1920's and 30's. The other furnishings in the small house were of the same era. But purring proudly away in the basement was a well pump, and in the kitchen sink ran pure, clean Vermont ground water through homemade plastic plumbing. This was the first running water this woman, in her 80's had had in her entire life. Stories like this, multiplied many times over, are the true picture of TAP."







HELP IS ONLY A CALL AWAY

CONTACT Teleministry, Inc., Room 125, 900 South Arlington Avenue, Harrisburg, Pennsylvania 17109, was established to set standards and unify the work of telephone ministries that have sprung up across the country. CONTACT has accredited thirty-three centers which answered calls for help from a total of 250,000 people last year.

To be certified, a center must function twenty-four hours a day, carefully train its volunteers, and provide "live" coverage rather than resort to machine answering services during off hours or weekends. The movement is supported with contributions from church groups, individuals, and foundations.

A second grade CCD teacher sent me the following note. "Recently I asked the students to finish this sentence, 'Church is _____."

Here are some of the answers I got."

"Church is Lor long."

"Church is Loring..."

"Church is Larl to set still in..."

"Church is where we go if we want to go to ..."

"Church is a place to go on Sunday instel."

"Church is a place to go on Sunday instel."

"Church is where you can hear the preest."

"The what Are Parents For, Anyway? © 1972 Abbey Press

SEABURY HOUSE

Seabury House, Greenwich, Connecticut, is the Church's national conference center. Situated an hour from New York City, Executive Council meets there regularly for its quarterly sessions.

Seabury also hosts a year-round schedule of conferences and retreats for parish, diocesan, and national church organizations. The 100-acre Seabury grounds, owned by the Episcopal Church, also include the official residence of the Presiding Bishop; Brugler House, a residence for missionaries and their families on furlough; and five other houses. Contact Mr. and Mrs. William Travis, Box 372, Greenwich, Connecticut 06830, for information and reservations.

WARNING

MOSES was busy with his flock. Saul was busy searching for his father's lost beasts. David was busy caring for his father's sheep. Elisha was busy ploughing with twelve yoke of oxen. Nehemiah was busy in the palace of a King. Amos was busy with his sheep. Peter and Andrew were busy with their fishing. James and John were busy with their nets. Matthew was busy collecting taxes. Paul was busy persecuting Christians.

GOD never goes to the lazy or idle when He needs men. When He wants a worker, He does what you do—He calls a worker. When God wants a great servant, He calls a busy man. If you think you're busy, watch out!

From Northern Churchman, Australia

BOOKS FOR PRISONERS

The Women of the Church of the Epiphany, New York City, collected used paperback books for city prisons as a Lenten project. Books are in demand in prisons around the country where current reading material is often unavailable. Particularly helpful are dictionaries, law books, black studies, and Spanish language books although all books are needed. This is a project every parish could take on with relative ease.

The Episcopalian

SEA SANCTUARIES

Psalm 104:25-26

Here is the great immeasurable sea, in which move creatures beyond number. Here ships sail to and fro,

here is Leviathan whom thou hast made thy plaything.

-from the New English Bible

To poets and non-seafarers, the sea means adventure, excitement, romance. To a merchant seaman it more often means long hours of work away from home and family, loneliness, boredom, and a generally unstable occupation. The Seamen's Church Institute, 1222 Locust Street, Philadelphia, Pennsylvania 19107, like six other establishments in the Episcopal Church, ministers to men who arrive in port.

A seaman may speak no English. He may have personal problems: his child may be sick; he may have had a death in his family while he's thousands of miles from home. Sometimes he's stranded without funds and not eligible for public assistance. He could be an alcoholic or a drug addict. He needs lodging until his ship sails, or his ship sails without him.

The Churchmen's Missionary Association for Seamen, organized in 1847, and the Floating Chapel, organized two years later, were the forerunners of the Seamen's Church Institute, the Port of Philadelphia's only agency responsible for the care and assistance of merchant seamen. Eleven of the fifteen male employees at the Institute are former seamen.

The Institute's waterfront chaplain boards the incoming ship and seeks out any who might have personal problems and needs. The chaplain gives an invitation, written in many languages, to visit the Institute and its International Seamen's Club.

The Institute provides transportation to its quarters where seamen relax, visit, read, play soccer, watch television, and have a snack. If a man is stranded, the Institute gives him credit, lodging, and loans; practically all the money is repaid eventually. Clothing is provided if neces-

DITTY BAGS FOR CHRISTMAS

A brightly colored ditty bag with a handkerchief, shoe laces, comb, toothbrush, toothpaste, shaving cream, New Testament, candy, a lighter, calendar, notebook, ball point pen, razor blades, nail clippers, bandaids, sewing kit, and gum may be the only Christmas present a seaman receives.

The Seamen's Church Institute of Philadelphia will provide 1,700 of these bags this year. Women from various organizations in the diocese will begin work on them in early November and give one afternoon a week for six weeks to complete them.

"Each year we receive a stack of letters from all over the world, thanking us for these Christmas gifts," says Mrs. James F. McElroy, who directs the project.

sary. Religious services are held in the chapel.

The Institute has an infirmary and can provide for hospitalization, counseling, and referral for drug addiction or alcoholism. The Institute has 107 warm, clean, comfortable rooms. Twenty retired seamen currently make their home at the Institute.

Director and Chaplain, the Rev. James F. McElroy.

The Seamen's Church Institute in San Pedro, California, covers Lower California's waterfront. A Seamen's Center Guild, formed four years ago, assists the Rev. Arthur Bartlett in his ministry. With no dues or by-laws, the only price of membership is service to the Center. The Guild works by a committee system—Altar Chapter, Hospital Visitation, Library, Ditty Bag and Watch Cap Makers, Hospitality, Thrift Shop, Newsletter, and Nominating.

Seven members of the Altar Chapter have gathered a full complement of linens for the Seamen's Chapel. The Thrift Shop is open five days a week from 10 a.m. until 3 p.m. with thirty-five women to staff it. The shop has contributed over \$12,000 to the Center in three years. The three-member Hospital Visitation Committee has made nearly 800 calls on ailing seamen during the last four years. Sometimes, when language is a barrier, "the Christian concern of these women can only be conveyed by their Spirit."

OTHER HAVENS FOR SEAMEN

California—Episcopal Seamen's Center, c/o Diocesan Office, 1055 Taylor Street, San Francisco, Calif. 94108—President, L. Mavrisch, Jr.

New York—Seamen's Church Institute, 15 State Street, New York, N. Y. 10004—Director, the Rev. John M. Mulligan

Newark—Seamen's Church Institute, Port of Newark, N. J.—Chaplain, the Rev. G. B. Hollas

Puerto Rico-Casa Mar, 206 Tetuan, San Juan, Puerto Rico 00901-Director, W. Sassman

Rhode Island—Seamen's Church Institute of Newport, Market Square, Newport, R. I.—Supervisor-chaplain, the Rev. A. H. Burdick

Women In Seminaries

The projected enrollment of women at Episcopal seminaries for the 1972-73 school year in the Master in Divinity program has more than doubled over the 1971-72 year.

The fifteen Episcopal seminaries had a 1971-72 enrollment of twenty-seven women who sought a Master in Divinity degree; the projected total for the 1972-73 school year

is sixty-two. The largest group of women expected to enroll is thirteen at Episcopal Theological School, Cambridge, Massachusetts. Church Divinity School of the Pacific, Berkeley, California, is next with nine. Philadelphia Divinity School and Seabury Western Theological Seminary, Evanston, Illinois, each have six women enrolled.

The fifteen schools have a total of nine full-time women faculty members and five part-time.



THE EPISCOPAL **CHURCH CENTER** 815 Second Ave. New York, N.Y. 10017

For Information About: Contact:

Accounting Matters: Mr. Louis Gill Adoption: Mr. Woodrow Carter Aging: Mr. Woodrow Carter Alcoholism: Mr. Woodrow Carter Appalachia South: Mr. Woodrow Carter Armed Forces: The Rt. Rev. Clarence Hobgood The Rev. Cyril Best Audio-Visual Resources: Mrs. Margaret H. Andersen Blind, Ministry to:

The Rev. James McAlpine Checks, Made payable to: Lindley M. Franklin, Jr., Treasurer

Mr. Woodrow Carter Budgets: Commitment, Faith: Dr. Lindley M. Franklin, Jr. Mr. Matthew Costigan Campus Ministries:

Child Welfare Services:

Mr. Woodrow Carter Church and Public Affairs: The Rev. Everett W. Francis Church School Missionary Offering: The Rev. Samuel Van Culin

Church/State Legislation: The Rev. Everett W. Francis Church Vocations:

Mrs. Robert N. Rodenmayer Church World Service:

Mrs. Howard O. Bingley

C. O. C. U.: Dr. Peter Day College Work:

The Rev. James McAlpine

Communication: Planning and Programs:

Mr. John Goodbody Mrs. Margaret H. Andersen Companion Dioceses:

The Rev. William C. Heffner

Confirmation Resources: Mrs. Ruth Cheney

Conscientious Objection to Draft: The Rev. Robert C. Martin

Continuing Education—Clergy and Lay Professionals:

Mrs. Robert N. Rodenmayer

Deaf, Ministry to: Mr. Woodrow Carter

Diocesan Administrators Workshop:

Mr. Matthew Costigan

Diocesan Financial Management Surveys:

Mr. Matthew Costigan Diocesan Press Service: Mr. Walter Boyd

Drug Abuse:

Mr. Woodrow Carter Ecumenical Relations:

Dr. Peter Day

Episcopal Churchwomen:

Mrs. Richard R. Emery Episcopal Church Signs:

Miss Barbara Lucas Every Member Canvass Materials:

Mrs. Margaret H. Andersen Miss Barbara Lucas

Executive Council, President: The Rt. Rev. John E. Hines

Executive Council, Executive Vice President:

The Rt. Rev. Roger Blanchard Executive Council, Vice President Development:

Mr. Oscar Carr, Jr.

Executive Council, Secretary: The Rev. John Stevens

Executive Council, Treasurer:

Dr. Lindley M. Franklin, Jr. Faith Budget:

Dr. Lindley M. Franklin, Jr.

Mr. Matthew Costigan Field Services-G. C. S. P.:

Mr. Makaza Kumanyika Mr. Howard Quander

Financial Management Surveys:

Mr. Matthew Costigan Financial Statements and Annual Reports:

Mr. Elias M. Saleeby

General Convention Special Program:

Mr. Leon Modeste Mr. Barry Menuez

General Convention Youth Program:

The Rev. James McAlpine Mrs. Ruth Cheney

Good Friday Offering: Mrs. Howard O. Bingley Grants-G. C. S. P.:

Mrs. Viola Plummer Hispanic Affairs (U.S.):

The Rev. Jorge Rivera Human Relations Training:

The Rev. Al Rollins

Indian Work:

Dr. Howard Meredith International Affairs:

The Rev. Everett W. Francis

Investments-Minority Banks:

Dr. Lindley M. Franklin, Jr.

Ghetto Affairs:

Mr. Howard Quander

Social Criteria:

The Rev. Everett W. Francis

Also located at the Episcopal Church Center, 815 Second Avenue, New York, New York 10017, are the following church-related organizations from which information may be obtained (with room and phone numbers).

Career Development Council 986-7992 515

Church Army 512 687-1365

Church Periodical Club

427 YU 6-3096 Clergy Deployment Office

687-0667 Daughters of the King, Order of

YU 6-1999

Ecumenical Foundation for Higher Education

YU 6-3993

Episcopal Church Foundation OX 7-2858

General Convention, The Secretary 867-8400, Ext. 245 General Convention, The Treasurer

419 867-6170

Laymen's Movement/Wainwright House

516 867-3699 Ministry Council 687-0667

Mission Information, Mrs. Jeannie Willis

8th Floor 867-8400

National Association of Episcopal Schools

517 867-8400, Ext. 298 Seabury Press

3rd Floor 867-8282 Jurisdictional Relations: Mrs. Carman Hunter United States: The Rev. Al Rollins Overseas: The Rev. William C. Heffner The Rev. Samuel Van Culin Laity-Committee on Lay Ministries:

Material Aid-World Relief: Mrs. Howard O. Bingley M. R. I. Projects: The Rev. William C. Heffner Migrant Ministry: Mr. Woodrow Carter The Rev. Jorge Rivera Ministry Among Spanish Speaking People (U.S.): The Rev. Jorge Rivera Ministry Council: Mrs. Robert N. Rodenmayer Missionary Appointees: Mrs. Carman Hunter National Committee on Indian Work: Dr. Howard Meredith New Forms of Social Ministries: Mr. Woodrow Carter Organizational Development:

Parochial Reports— Information: Mr. Matthew Costigan Forms:

The Rev. Al Rollins

Miss Olive Mae Mulica

Overseas Scholarships Program:

Seabury Press Peace:

The Rev. Everett W. Francis Presiding Bishop's Fund for World Relief: Mrs. Howard O. Bingley

Mr. Kip Bevier Press Representative: Mr. Walter Boyd

Professional and Ordained Ministry: Mrs. Robert N. Rodenmayer Program Officer:

The Rev. Robert C. Martin Public Issues:

The Rev. Everett W. Francis

Public Welfare Reform: Mr. Woodrow Carter

Quotas and Apportionment: Dr. Lindley M. Franklin, Jr. Quota Studies and/or Formulas:

Mr. Matthew Costigan Radio-TV:

Miss Sonia Francis Refugee Resettlement:

Mrs. Isis Brown Resources, Youth: Mrs. Ruth Cheney

Roanridge Training and Conference

Center:
Mrs. Robert N. Rodenmayer Scholarships:

Miss Olive Mae Mulica Signs, Episcopal Church: Miss Barbara Lucas Social Criteria:

The Rev. Everett W. Francis Social Issues and Action:

The Rev. Everett W. Francis Social Ministries, New Forms:

Mr. Woodrow Carter Spanish Speaking, Ministry Among (U.S.):

The Rev. Jorge Rivera Statistical Information: Studies:

Mr. Matthew Costigan Taxes—Tax-exempt Status:

Mr. Elias M. Saleeby Television:

Miss Sonia Francis Theological Education:

Mrs. Robert N. Rodenmayer

Training Services-G. C. S. P.: Mr. Adaylabu Adeigbola

Mr. Howard Quander Triennial Meeting, 1973: Mrs. Richard R. Emery

Mrs. Theodora Sorg Guilbert

Miss Olive Mae Mulica

Trust Funds:

Dr. Lindley M. Franklin, Jr. Unified Program Mailing: Mrs. Margaret H. Andersen

United Ministries in Higher Education:

The Rev. James McAlpine

United Nations:

The Rev. Everett W. Francis United Thank Offering:

Mrs. Richard R. Emery Vocational Counseling:

Mrs. Robert N. Rodenmayer White Racism:

Mr. Barry Menuez

Women's Role, Church and Society:

World Relief and Interchurch Aid:

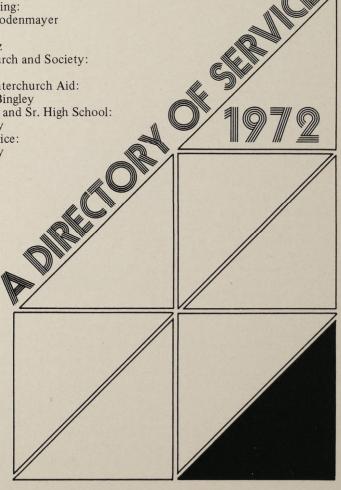
Mrs. Howard O. Bingley Youth Ministry, Jr. and Sr. High School:

Mrs. Ruth Cheney Youth Sharing Service: Mrs. Ruth Cheney

Beating The Bounds

An old custom in rural England is called "beating the bounds," or blessing all the houses and farms within the boundaries of a parish church, usually done in the early spring when farmers begin to till the soil.

The Church of St. Edward, led by the Rev. Jim V. Bills, tried a modern version this spring, traveling the twenty-square-mile area of eastern Columbus, Ohio, in a caravan and blessing even a tree house. The blessings included prayers and songs.



CONFERENCE CENTERS

ROANRIDGE

Roanridge Conference Center, situated in a rural environment twelve miles north of Kansas City's downtown area and close to the airport, is still technically located within the city limits. It is operated by the Roanridge Foundation with a board of seven directors.

The Center receives a small grant from General Convention and also leases about 360 acres of farm land to a tenant who uses it for breeding pedigreed cattle.

Roanridge's staff includes the Rev. H. Boone Porter, executive director; Mrs. Dorothy S. Goudie, secretary; a resident housekeeper; a retired farmer who maintains the buildings; and a Church Army trainee who assists with whatever duties are assigned him. Roanridge can handle up to forty overnight guests in the conference center and up to eighty-five people in the dining hall.

During the first six months of this year twenty-five different meetings, conferences, and workshops were held at Roanridge. Groups from the Kansas City area meet there; national Episcopal Church groups meet to work on such things as rural mission, domestic missions, American Indian work, and theological education. In addition, the director plans and organizes a number of activities.

Roanridge is in many respects the present center for the non-stipendiary ministry movement. A publication last year, "Canons on New Forms of Ministry," is widely circulated throughout the Church. Roanridge is preparing another

THE DIRECTOR

Since he came to Roanridge as executive director in 1970, the Rev. H. Boone Porter has traveled, taken part in conferences, and lectured, having rarely a free moment. In his first full year he visited twenty different dioceses.

Dr. Porter maintains small congregations can

come to life when local people can operate their church in a way they understand and can afford. But this, he believes, usually means greatly expanded lay responsibility and the ordination of local leaders as priests and deacons who will continue to earn their livings by secular work. Dr. Porter spends much of his time helping to plan training for such leaders.

Before coming to Roanridge, he was Professor of Liturgics at General Theological Seminary. Asked if this is not a drastic change, he says liturgists have always prided themselves on commitment to mission.



pamphlet on training programs for non-stipendiary priests and deacons.

Roanridge also specializes in trying to enhance the work of small churches in small communities and is one of the few agencies in the Church currently concerned with such small congregations.

LITURGICAL REFRESHERS

Roanridge has periodic one-day workshops devoted to the observance of some part of the Church year.

The one devoted to Lent and Easter is particularly successful. Clergy and lay people come with banners, vestments, and other items made in their own parishes. They bring reports on home projects and share them. Then Roanridge provides descriptions of out-of-door ecumenical processions for Palm Sunday, how to have the footwashing on Maundy Thursday, and other observances.

A Eucharist with congregational participation is followed by a luncheon of kosher food and red wine, a simplified adaption of the Jewish passover meal which can be easily used by a parish some evening of Holy Week. Afterwards participants consider the Easter Vigil and ways to observe the "Great Fifty Days" of the restored Easter season.

CONFERENCE AND RETREAT CENTERS

Adelynrood-Group conferences and retreats for men and women. Run by Society of Companions of the Holy Cross in Byfield MA 01922. Open June-Sept. During season: inquire House Secretary, other times: Mrs. L. Lewitin, 115 Heatherstone Rd., Amherst MA 01002. Barry House-Individual and group conferences and retreats. Diocese of Albany. All year. Northway Exit 25, Brant Lake NY 12815. Administrator: The Rev. D. Delos Wampler. Bishop Donegan Episcopal Conference Center-For group conferences; located in Tuxedo Park NY. Office of Administrative Assistant to the Bishop, Synod House, 1047 Amsterdam Ave., New York NY 10025. Bishop Elliott Conference Center-Center for weekend conferences for year-round use of the Diocese of West Texas and for the use of other Churches. Located at Rockport. Registrar, Box 6885, San Antonio TX 78209. Bishop Mason Retreat and Conference Center-Retreats and small conferences. Diocese of Dallas. 1630 N. Garrett, Dallas

TX 75206. Bishop Phillips Memorial Conference Center— Primarily for parish and diocesan conferences. Director of Program: The Rev. J. C. Welsh, Box 2068, Roanoke VA 24009. Brent House: International Education Center-Hospitality for overseas visitors, conferences, Fellowships in international lay ministry. Director: The Rev. J. W. Pyle, 5540 S. Woodlawn Ave., Chicago IL 60637. Camp Arrowhead-Rt. 2, Box 161, Lewes DE 19958. Year round facility of the Diocese of Delaware. Summer camping program. Winter conferences. Manager: Terry Carmine. Camp Crucis— Summer youth camps used for winter conferences. Diocese of Dallas. Director: The Rev. H. W. Reeves, Box 327, Granbury TX 76048. Camp Weed-Conference center for the Diocese of Florida, primarily used for youth camps in summer but for conference use throughout entire year. Resident Manager: Robert Masters, St. Teresa Beach FL 32358. Chestnut Hill Conference Center-Conference and retreat center for the Diocese of Erie, as well as nondiocesan groups. Resident Manager: Capt. William C. Phy, Ashville NY 14701. Claggett Center—Conference center of Diocese of Maryland. Youth camps in summer. Open rest of year for diocesan, parish and other groups. Resident Director: L. G. Clark, Buckeystown MD 21717. Cliff Springs Conference Center-Year-round conference center for use of Diocese of West Missouri. Resident Manager: Robert Dillon, Rt. 2, Richland MO 65556. Conference Center of Trinity Parish-540 W. 155th St., New York NY 10032. Conference center for small religious and education groups. Director: The Rev. R. C. Worthey. Convent of St. Helena-Private and group retreats and quiet days. Sisters of St. Helena, Box 5274, Augusta GA 30906. Dabney House Center-Retreat, conference and training center for small groups in the Diocese of Southern Virginia. Director: The Rev. D. L. Wright, Rt. 1, Box 62, Java VA 24565. DeKoven Foundation for Church Work-600 21st St., Racine WI 53403. Retreat house, conference center, summer camp for girls 6-12. Directed by Sisters of St. Mary. Denbigh Conference Center-235 Upper Gulph Road, Radnor PA 19087. Year-round conference and retreat facility of the Diocese of Pennsylvania. Welcomes groups from outside the diocese and from other faiths. Overnight and daytime conferences and retreats for adults and youth. Summer day camp and conferences for teen-agers. Resident Director: The Rev. Cotton Fite. For reservations: Phyllis Korbel. Du Bose Conference Center-Conferences, camps, retreats and parish meetings in the Diocese of Tennessee. Used also by other Churches. Managing director: J. Ernest Walker, Du Bose Conference Center, Monteagle TN 37356. duPont Memorial House-Rehoboth Beach DE 19971. Conference center of the Diocese of Delaware. Executive Director: Peck Pleasanton. Episcopal Camp and Conference Center-Incarnation Camp, Inc., Ivoryton CT. Summer camps for youths and older adults with separate programs and facilities; conference center for youth and adults (Sept.-June). Director: Andrew Katsanis, 209 Madison Ave., New York NY 10016. Episcopal Center of Camps and Conferences—Conference center for the Diocese of Iowa with provision for youth camps in the summer. Coordinator: Vida Rumbaugh, Rt. 4, Box 276, Boone IA 50036. Episcopal Conference Center— Primarily used for summer youth camps, but also used in winter for conferences for Diocese of Rhode Island. Director: The Rev. Canon W. N. Shumaker, 275 N. Main St., Providence RI 02903. Georgia Episcopal Conference Center-Conference center for the Diocese of Georgia. Supervisor: G. C. Wood, Georgia Episcopal Conference Center, R. F. D., Waverly GA 31565. Gray Conference Center-Camp and conference center used through the year by the Diocese of Mississippi. Rt. 3, Box 329, Canton MS 39046. House of the Holy Nativity-Retreat and Guest House directed by the Sisters of the Holy Nativity. Conducted or private retreats

for groups or individuals, conferences, visits. Sister-in-Charge, 143 Bay Way Ave., Bay Shore NY 11706. House of the Redeemer-Private and group retreats and quiet days, directed by Sisters of St. Mary. Sister Superior, 7 E. 95th St., New York NY 10028. House of the Transfiguration—Retreats, conferences and quiet days. Warden: Mrs. Homer Brown, Box 217, Bayard NB 69334. In-the-Oaks Conference Center-Conference and camp center as well as center for pastoral counselling seminars, used around the year. Manager: Sefton Abbott, Box 1117, Black Mountain NC 28711. Kanuga Camps and Conferences-Conference center maintained by several dioceses in the Carolinas for both camps and conferences. Executive Director: Edgar Hartley, Drawer 250, Hendersonville NC 28739. Kirby Episcopal House-Conference center of the Diocese of Bethlehem. Resident Manager: John H. Tudgay, R. D. 3, Mountaintop, Wilkes-Barre PA. Lasell House-Conference and retreat center located in Diocese of Western Massachusetts. An ecumenical center serving all denominations. Administrator: Katherine M. Currie, Lasell House, Whitinsville MA 01588. Oratory of the Little Way-For retreat, recollection, and prayer. Clergy and lay. Under construction in Gaylordsville CT. Inquiry and gifts: The Rev. B. R. Priest, Oratory of the Little Way, Gaylordsville CT 06755. Page Conference Centre-Used for conferences sponsored by the Diocese of Northern Michigan. Little Lake MI 49833. Peterkin Conference Center-Conference and camp center for the Diocese of West Virginia, available May-Nov. Resident Manager: Mrs. Mary J. Fitts, Romney WV 26757. Procter Conference Center-Facilities for large and small conferences in the Diocese of Southern Ohio. Manager: James E. Hunt, Box 202, London OH 43140. St. Columba's Retreat House-Tomales Bay near San Francisco. Group retreats and conferences. The Rev. D. M. Schofield, Box 296, Inverness CA 94937. St. Crispin's Conference Center-Center for conferences and retreats for the Diocese of Oklahoma. Director: James Mara, R. R. 2, Box 325, Wewoka OK 74884. St. Dorothy's Rest-Conference and retreat center of the Diocese of California and for use by other groups. Program Director and Manager: The Rev. R. W. Miller, Camp Meeker CA 95419. St. Elizabeth's House-Guests and retreats. The Rev. Mother, Poor Clare Convent, Maryhill, Mt. Sinai, Long Island NY 11766. St. George the Martyr Cathedral Domain-Conference and camp center for the Diocese of Lexington, also serves as the diocesan cathedral. The Very Rev. Edwin C. Newlin, Cathedral of St. George the Martyr, Crystal KY 40420. St. Margaret's House-A house of rest and retreat and convalescence for women of Central New York. Sisters of St. Margaret, Jordan Rd., New Hartford NY 13413. St. Mary's Retreat House-Small groups of women and individuals, directed by Sisters of The Holy Nativity, 505 E. Los Olivos, Santa Barbara CA 93105. Seabury House-National Conference Center, Round Hill Rd., Greenwich CT 06830. Conference and meeting facilities for clergy and laity. Managing Director: William D. Travis. Shrine Mont-Facilities near national capital for conferences, retreats, and vacations for clergy and laity. Director: W. E. Moomaw, Orkney Springs VA 22845. The Terraces-Retreat and conference center open Sept.-May. 565 E. Massachusetts Ave., Southern Pines NC 28387. Thompson Retreat and Conference Center-Ecumenical: Diocese of Missouri and Presbyteries of St. Louis. Residents and day groups. Director, 12145 Ladue Rd., St. Louis MO 63141. Thornfield Conference Center-Conference center for the Diocese of Central New York. West Lake Rd., Cazenovia NY 13035. Wawasee Episcopal Center-Conferences and retreats. Director: The Rev. D. L. Hyndman, R. R. 4, Syracuse IN 46567. Whitby House—A house of the Order of the Holy Cross. Prior: The Rev. John Ryan OHC, Rt. 1, Box 56B, Grapevine TX 76051.

Some people say the church won't exist 10 years from now.

CHANGES

professional supplement

ADAMS, James F., priest-in-charge of St. Phillip's, Boyce, LA, to also St. Paul's, Winnfield, LA

ASH, Richard H., from St. Paul's, Kansas City, MO, to St. Alban's, Fulton, MO

BATLEY, Douglass M., III, from Memorial Church of the Good Shepherd, Parkersburg, WV, to St. John's, Hagerstown, MD

BANDY, Albert R., from St. Matthias, Dallas TX, to St. Christopher's, Dallas, TX

BARNABY, Alcide, Jr., from parttime vicar, Holy Spirit, to fulltime vicar, Holy Spirit, Charlestown, RI

BARNEY, David M., from graduate studies at Cambridge University, Cambridge, England, to St. Paul's, Daphne, and Immanuel, Bay Minette, AL

BEEKMANN, Richards W., from St. Stephen's, Scottsdale, AZ, to Emmanuel, Mercer Island, WA

BEHN, Claud W., from Christ, Nashville, TN, to St. John's, Morganfield, KY, and counselor-coordinator, Alcoholic Help, Inc., Evansville, IN

BESTE, W. Harrison, from St. Alban's, Arlington, TX, to St. Andrew's, Breckenridge, TX

BILLER, Ernest C., Jr., from All Saints, Wheatland, WY, to St. Alban's, Laurel; St. Thomas, Hardin; and Good Shepherd, Bridger, MT

BOWDEN, G. Edward, from St. Peter's, Livingston, NJ, to Grace, Linden, NJ

BOYD, Billie R., from St. James, Texarkana, TX, to St. Luke's, Mineral Wells, TX

BOYER, A. Blanchard, from St. Margaret's, Richardson, TX, to St. Matthew's, Comanche, and St. Mary's, Hamilton, TX

BRANSHAW, Albert J. M., from St. Luke's, Mineral Wells, TX, to All Saints, Ft. Worth, TX

BROWN, Lawrence K., from St. Christopher's, Havelock, NC, to St. Michael's, Raleigh, NC

BROWN, Lawrence L., from professor, The Episcopal Theological Seminary of the Southwest, Austin, TX, to Dean of the Seminary

BROWN, Roy F., from Holy Communion, University City, MO, to Christ, Middle Haddam, CT

BUCHANAN, Joseph W., from St. Matthew's, Wheeling, WV, to St. Andrew's, Newport News, VA

BURKHARDT, William L., from rector, St. Michael's, Ft. Worth, TX, to rector of the combined parish of St. Michael and St. Nicholas, Ft. Worth, TX CARISS, Carington R., from Grace, Merchantville, NJ, to Holy Comforter, Lecompte; Trinity, Cheney ville; Calvary, Bunkie; and St. John's, Oakdale, LA

CHALFANT, Edward C., from St. John's, Clearwater, FL, to St. Mark's, Columbus, OH

CHAMBERLAIN, David M., from St. John's, Johnson City, TN, to Calvary, Memphis, TN

CHAMBERS, Joe M., from Holy Comforter, Lecompte, LA, to Good Shepherd, Terrell, TX

CLARKE, Thomas G., from assistant dean and chaplain to dean of Campbell Hall School and Argyll Episcopal Academy, North Hollywood, CA

CUNNINGHAM, Carleton S., Jr., from St. Luke's, Cleveland, TN, to Messiah, Pulaski, TN

DAMROSCH, Leopold, from St. Stephen's, Bucksport, ME, to St. Hugh's, Lincoln; St. Thomas, Winn; and All Saints, Macwahoc, ME

DeWOLFE, Robert H., from Grace, Bath, ME, to St. Stephen's, Bucksport, ME

DOERSAM, H. Arthur, from Canon to the Ordinary, Diocese of Bethlehem, PA, to Archdeacon, Diocese of Bethlehem, PA

DOUGLASS, James H., graduate student, Tulane University, New Orleans, LA, to also St. Augustine's, Metairie, LA

DUBAY, Joseph A., chaplain at Portland State University, Portland, OR, is on sabbatical at Episcopal Theological School, Cambridge, MA

DUFF, John H., from St. John's, East Hartford, CT, to Trinity, Harlem, and Holy Cross, Thomson, GA

DUNNE, Joseph J., from executive director, Community Council of Southwestern Indiana, Evansville, and St. John's, Washington, IN, to general missioner of the Southwest Deanery, Diocese of Erie; St. John's, Washington; and St. Luke's, Cannelton, PA

EMPSON, William R., from St. Augustine's, Metairie, LA, to faculty, St. Paul's Episcopal School, Metairie, LA

FIRBY, Walter J., Jr., from St. Paul's, Bronx, NY, to St. Barnabas, Brooklyn, NY

FOWKES, Robert W., from St. Andrew's, Scottsbluff, NB, to St. Joseph's, Lakewood, CO

FOX, Donald A., from St. John's, Olympia, WA, to St. Thomas, Medina, WA

News&Notes

■ Absalom Jones Theological Institute in Atlanta, affiliated with The Interdenominational Theological Center, announces a number of continuing education seminars for bishops, clergy, and laity. Time periods will run Wednesday afternoon through Saturday and cover a variety of topics. Further information is available from Dean Ouinland R. Gordon, AJTI, 671 Beckwith St., S.W., Atlanta, GA 30314 (404) 525-8276.

■ The Episcopal Home for Children in the Diocese of Los Angeles is offering a Work-Study Fellowship for a priest or soon-to-graduate seminarian who would like to work at the Home for moderately disturbed children 9 to 14 years of age. The man must be 22 to 31 years old and have the recommendation of his supervising bishop or the dean of his seminary. He will spend 20 hours a week as a Home staff member.

The Fellowship provides \$4,800, 12-month scholarship, renewable by invitation of the Trustees to pursue a graduate degree in the fields of social welfare, child and family counseling, child development, institutional administration, and other fields related to child care.

Request application form from Mr. Dean Conklin, Executive Director, Episcopal Home for Children, 940 Avenue 64, Pasadena, CA 91105. Include educational background and age.

GARRETT, Edwin A., III, from St. Francis-in-the-Field, Sugartown, PA, to non-parochial

GBONIGI, Emmanuel B., from the Church in Nigeria to graduate student, Southern Methodist University, Dallas, and Epiphany, Dallas, TX

GILBERTSEN, George E., from St. Andrew's, Oceanside, NY, to St. Paul's, Kenton, and reporter/photographer, Kenton Daily Times, Kenton, OH

GRAVES, Leonard R., Jr., from Emmanuel, Virginia Beach, VA, to St. Paul's Memorial, Charlottesville, and chaplain, University of Virginia, Charlottesville, VA

Continued on page /PS-B

professional supplement

- Continued from page /PS-A GRAY, Richard W., from St. James, Brookhaven, NY, to St. Stephen's, Bloomfield, CT
- GREENE, Edward R., from St. James, Old Town, ME, to Christ, Biddeford, ME
- HABBERFIELD, Jack R., from St. Barnabas, Nicholasville, KY, to St. James, Eufaula, AL
- HADLEY, Douglas J., from St. Elizabeth's, Burien, WA, to Epiphanv, Seattle, WA
- HALL, John L., from St. Andrew's, Seward, and Holy Trinity, York, NB, to faculty, Milliken University, Decatur, IL
- HANSEN, Warren G., from faculty, Purdua University, Lafayette, IN, to St. John's, Neosho, and St. Nicholas, Noel, MO
- HARTE, Joseph M., Jr., from St. Philip's, Dallas, TX, to St. Augustine's, Dallas, TX
- HARTMAN, Richard B., from Christ, Lake Oswego, OR, to non-parochial
- HAYNES, Frank J., from Christ, Detroit, MI, to All Saints, Marysville, MI
- HEERS, Theodore A., rector, St. William Laud, Pittsburg, TX, to also All Saints, Atlanta, TX
- HINES, J. Christopher, from chaplain to students, Stephen F. Austin School, Nacagdoches, TX, to chaplain, University of Texas, Austin, TX
- HOLFORD, Gareth C., from St. Peter's, Freehold, NJ, to St. Stephen's Memorial, Riverside, and Trinity, Fairview, Delran, NJ
- HOWE, John W., Jr., from chaplain, Miss Porter's School, Farmington, CT, to St. Stephen's, Sewicklev, PA
- JOHNSTON, Eldred N., Jr., from St.
 Mark's, Columbus, OH, to executive, Downtown Council of
 Churches, Columbus, OH. He will
 continue as rector emeritus, St.
 Mark's, Columbus, OH.
- JOHNSTON, Llovd E., from vicar, St. Nicholas, Ft. Worth, TX, to curate of the combined parish of St. Michael and St. Nicholas, Ft. Worth, TX
- Worth, TX JOHNSTON, R. Wayne, from St. Alban's, Fulton, MO, to chaplain, Longwood and Hampden-Sydney Colleges, Farmville, VA
- KING, Kale F., from St. Mary's, Fmmett, ID, to Trinity Cathedral, Monrovia, Liberia
- KINYON, B. Wayne, from Casady School, Oklahoma City, OK, to chaplain, Episcopal High School, Baton Rouge, LA
- KUNKEL, Richard L., from St. Andrew's, Baltimore, MD, to St. Paul's, Plymouth, and St. Boniface, Chilton, WI
- LEE, David E., from St. Paul's, Flint, MI, to Trinity, Belleville, MI

- LEECH, James W., from All Saints, Warwick, RI, to Epiphany, Providence, RI
- LEEMAN, Judson S., from Holv Trinity, Philadelphia, PA, to Trinity Cathedral, Sacramento, CA
- LEWIS, Theodore W., from chaplain, University of Maine, Orono, ME, to advanced graduate studies in counseling, Boston University, Boston, and Our Redeemer, Lexington, MA
- LUCKETT, Robert L., from Ascension, Lafayette, LA, to graduate studies, Institute of Religion and Human Development, Texas Medical Center, Houston, TX
- LUETHE, Robin L., from chaplain, U. S. Navy, to Epiphany, Chehalis, WA
- MARTIN, George W., from Holy Trinity, Lincoln, NB, to All Saints, Omaha, NB
- MAURAIS, Robert I., from St. Peter's Cathedral, St. Petersburg, FL, to Redeemer, Sarasota, FL
- MAYNARD, Dennis R., from St.
 Mark's, Dallas, TX, to rector of
 the combined parishes of St. Margaret's and St. Mark's, now known
 as Epiphany, Richardson, TX
- McCRARY, Robert E., from St. Andrew's, Wichita Falls, and St. John the Divine, Burkburnett, TX, to locum tenens, St. John's, Corsicana. TX
- McGINNIS, John M., Jr., from Messiah, Pulaski, TN, to Holy Communion, Memphis, TN
- MEYERS, Jan A., from St. Luke's, Livingston, and St. Paul's, Woodville, TX, to St. Mark's, Houston, TX
- MILLS, Pelham E., Jr., from St.
 Paul's, New Orleans, LA, to Trinity, Morgan City, LA
- MITCHELL, Irvin S., from St. Barnabas on the Desert, Scottsdale, AZ, to St. Andrew's, Ft. Worth,
- MITCHELL, Walter S., from St.
 Paul's, Rochester, NY, to St.
 Mark's and St. John's, Rochester,
 NY
- NEGLIA, Dwight L., from St. George's, Hempstead, NY, to Trinity, Beaver, PA
- NELSON, W. Theodore, rector, Resurrection, Dallas, TX, to also St. Timothy's, Seagoville, TX
- NORCROSS, Stephen C., from Christ, Tacoma, WA, to Good Shepherd, Charleston, WV
- PARTRIDGE, Edmund B., from St. James, Wichita, KS, to branch manager of the E. D. L. Division of McGraw-Hill, New York, NY, and St. John's, Jersey City, NJ
- PEABODY, William N., non-parochial priest, from St. Louis to P.O. Box 63, South Woodstock, VT 05071
- PETERS, Peter W., from Armidale, Australia, to locum tenens, St. George's, Nashville, TN PHILLIPS, Raymond L., Jr., from

- senior resident, Middleboro, Appalachian Regional Hospital, Middleboro, KY, to St. Andrew's, Canton, NC
- PIERSON, Stewart, from Calvary, Pittsburgh, PA, to St. Stephen's, Wilkes-Barre, PA
- PLATTENBURG, George S., from St.
 James, Kemmerer, and St. Bartholomew's, Cokeville, WY, to Director of Program for Adult Education, Diocese of Ouincy,
 Peoria, IL
- RANDALL, Richard A., from All Saints, East Lansing, MI, to Holv Trinity, Brookville, and Christ, Punxsutawney, PA
- RANSOM, James C., from St. Luke's, Plattsmouth, NB, to graduate studies at General Theological Seminary and New York University, New York, NY
- RATHMAN, Scott S., from St. Michael and All Angels, Tucson, AZ, to St. John's, Broken Bow, NB
- REXFORD, William N., from St. John's, Royal Oak, MI, to St. James, Birmingham, MI
- SADLER, William A., Jr., from faculty, Bates College, Lewistown, ME, to faculty, Bloomfield College, Bloomfield, NJ
- SALBERG, John T., from St. Stephen's, Aurora, CO, to worker priest living in Montrose, CO
- SAMS, Walter B., from chaplain training program, St. Luke's Hospital, Houston, TX, to St. Michael and All Angels, Longview, and St. Mark's, Gladewater, TX
- SARGENT, Arthur L., from chaplain, Canterbury House, North Texas State University, Denton, TX, to training at Alcoholism and Drug Addiction Research Foundation, Toronto, Ontario, Canada
- SCHAEFER, O. John, Jr., from institutional chaplain in New Orleans; director of religious activities at Touro Infirmary, New Orleans; and Good Shepherd, Bouras, LA, to graduate studies, Tulane University, New Orleans; Good Shepherd, Bouras, and St. St. Paul's, New Orleans, LA
- SCHEER, Bradley T., assistant at St. Mary's, Eugene, OR, is on sabbatical.
- SCHELL, Donald, from Good Shepherd, Lake Charles, LA, to chaplain, Yale University, New Haven, CT
- SHACKLES, Robert A., from executive director, Keystone Heart Association, and St. Stephen's, Wilkes-Barre, PA, to St. Paul's, Muskegon, MI
- SKANSE, Oliver B., from St. Stephen's, Seattle, WA, to St. Matthew's, Auburn, WA
- SMART, E. Dennis, from St. John's, Corsicana, TX, to St. Alban's, Arlington, TX
- SMITH, Garnett R., from Calvary, Memphis, TN, to St. Barnabas, Tullahoma, TN

Continued on page /PS-G

HN S. JENKINS

Troublesome Man—(18:00) mins. Strange Victory—(17:36) mins.

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professional supplement CHANGES

Continued from page /PS-B

SMITH, Glenn C., from St. David's, Aurora, IL, to St. John Chrysostom, Delafield, and chaplain, St. John's, Academy, Delafield, WI

SMITH, John P., from All Saints, Ft. Worth, TX, to St. Thomas, Ennis, TX

SMITH, Thomas R., canon-in-residence at St. Luke's Cathedral, Portland, ME, began a year's sabbatical in July. His address is: Box 97, West Springfield, NH 03284

SMYTHE, Colville N., Jr., from Enmanuel, Fullerton, CA, to St.
Luke's-of-the-Mountains, La Crescenta. CA

SPLANE, Peyton E., from Christ, Bastrop, LA, to St. Matthew's, McMinnville, TN

SPLINTER, John T., from St. Hugh's, Greendale, WI, to St. Ambrose's, Antigo, and St. Barnabas, Tomahawk, WI

STEEN, S. James, Jr., from St.
Thomas, Medina, WA, to Trinity,
Princeton, NJ

STOLPMAN, Michael J., from St.
Thomas the Apostle, Hales Corners, and chaplain, Milwaukee City Mission, Milwaukee, Wf, to chaplain, Milwaukee County Institutions, Milwaukee, Wf

SULLIVAN, Thomas V., from St. Francis, Holden, MA, to regional drug coordinator, Department of Mental Health, Worcester, MA

SWANSON, Ronald L., from St. James, Cathedral, Fresno, CA, to St. James, Sonora, CA

SWEARINGEN, James D., from Trinity, Thomaston, CT, to Travelers Insurance Co. He continues to do parish work on Sundays.

TAYLOR, Logan E., Jr., from Trinity, Ft. Worth, TX, to St. Stephen's, Wichita Falls, TX

TETRICK, D. Lonnell, vicar of Resurrection, Eugene, OR, is on leave of absence.

VAN DUSEN, David B., from Redeemer, Bryn Mawr, PA, to Christ, Greensburg, PA

VAN HORNE, Peter E., from All Saints, Boise, ID, to chaplain, Fresno State College and Fresno City College, Fresno, and All Saints, Mendota, CA

VEAL, Eric W., from St. George's, Englewood, CO, to Holy Trinity, Spokane. WA

WALTERS, William H., from All Saints, Lakeland, FL, to Christ the King, Orlando, FL

WAPPLER, Edwin G., from St. Titus, Durham, NC, to St. Paul's, Louisburg, NC

WENTT, Allan R., from Our Merciful Saviour, Louisville, KY, to St. Philip's, Columbus, OH WHARTON, George F., III, from St.
Martin's School, Metairie, LA, to
St. Andrew's, Paradis, LA

WHITE, Donnell E., from Our Saviour, Dallas, TX. to Holy Trinity, Forney-Rockwall-Heath, TX

WHITE, Elijah B., III, from St. James, Warrenton, VA, to Cedar Run Parish, Casanova, VA

WILCOX, Robert E., from St. Barnabas, Tullahoma, TN, to Holy Comforter, Monteagle, and chaplain, DuBose Conference Center, Monteagle, TN

WILSON, Thomas S., from St. Cyprian's, Detroit, MI, to St. John's, Westland, MI

YOUNKIN, Ronald W., from St. Anselm-Canterbury chaplain, U.T.A., Arlington, TX, to St. Elisabeth, Ft. Worth, TX

Information in our "Changes" columns is gleaned from many sources. including diocesan reports, newspapers, and the postcards some of you send us. One priest recently sent us the Post Office's change of address postcard (which it provides free to go with your own 6¢ stamp) informing us of the name of the parish he was leaving and the one to which he would be moving. While doing your change of address notices, add us to the list. Your friends will know where you are sooner. Send them to /PS, The Episcopalian, 1930 Chestnut St., Philadelphia, PA 19103.

New Deacons

ANDERSON, C. Newell, to Trinity, Columbus, GA

APPLEYARD, Robert B., Jr., to Fox Chapel Episcopal Church, Pittsburgh, PA

BANCROFT, Steven, to chaplain to students, Stephen F. Austin School, Nacagdoches, TX

BARCUS, William H., III, to Emmanuel, La Grange, IL

BATKIN, Jeffrey A., to St. Bartholomew's, Atlanta, GA

BEASON, Kenneth G., to urban missioner, Diocese of Nebraska, Omaha, NB

BINFORD, John E., to St. David's, Austin, TX

BITTICKS, Donald R., to Diocese of Chicago, IL

BLANSETT, Phil, to All Saints, Ft. Worth, TX

BOYLE, Peter, to Diocese of Newark, NJ

CARVER, Larry A., to Grace, Mt. Clemens, MI

COBB, Terry R., to Christ, Nashville, TN COOLIDGE, William M., to Chapel of the Cross, Chapel Hill, NC COURSEN, Wallace M., to music director, Christ, Bloomfield, NJ CRANSTON, Dale L., to Diocese of Newark, NJ

DELO, Arthur, to Diocese of Newark,

NJ DENIG, Robert S., to St. John's, Northampton, MA

EVANS, F. Hughes, to St. James, Leesburg, VA

FERGUESON, John F., to St. Michael's, Ada-Cascade, MI FERNER, David R., to Diocese of Newark, NJ

FLANDERS, Alden B., to graduate studies at Brandeis University, Waltham, MA

FRASER, Thomas A., III, to St. Mark's, Glen Ellyn, IL

GARRIGAN, J. Edward, to St. Peter's, Springfield, MA

GAUSS, Ronald S., to St. Paul's, Lubbock, TX

GOOD, John McC., to Trinity, St. James, MO

GOUGH, Fred, Jr., to Holy Trinity, Memphis, TN

GUTWEIN, Martin, to Diocese of Rochester, NY

HART, Curtis W., to Diocese of Newark, NJ

HART, George, Jr., to St. Peter's, Chattanooga, TN

HILL, Jerry F., to serve in Chicago, IL

HODGE, J. Faulton, to St. Mary's, Beaver Creek, NC

HORGAN, Hunter H., III, to Trinity, New Orleans, LA

HUFFORD, Robert A., to Christ, Waukegan, IL

HURLEY, Thomas J., to St. Philip's,
Rochester, MI

JENKINS, Paul J., to Trinity, Easton, PA

JENSEN, James M., to Grace, Madison, WI

JOHNSON, Arthur E., to clinical training, Georgia Regional Hospital, Augusta, GA

JONES, David A., to graduate studies at General Theological Seminary, New York, NY

Continued overleaf

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CHANGES

Continued from /PS-G

KELLY, Christopher D., to St. Martin-in-the-Fields, Pompano Beach,

KESSELUS, Kenneth, to St. Andrew's, Pearland, TX

KINSEY, Thomas, to Trinity, Columbus, OH

KOONS, William D., to Ascension, Refugio, and St. Stephen's, Goliad, TX

LANE, John, to Holy Comforter, Charlotte, NC

LATHROP, John, to Trinity, Columbus, OH

MABRY, Hampton, Jr., to St. Andrew's, Tyler, TX

MANNING, James D., to St. Philip's, Portland, OR

MARKLEY, Thomas H., to Epiphany, Danville; Christ, Glenwood; and chaplain, Averett, Stratford, and Danville Community Colleges, Danville, VA

MAROUIS, James, Jr., to St. Andrew's, New Johnsonville, TN

MAUNEY, J. Patrick, to St. Paul's, North Kingstown, RI

McNAB, Bruce, to graduate studies at Princeton University, Princeton, NJ

MEYER, Richard C., to chaplain, Grasslands Institutions, Valhal-

MICHAUD, Bruce A., to Grace, Port Huron, MI

NOKKENTVED, Christian, to Grace, Freeport, IL

OUTERBRIDGE, Samuel M., to St. Mary's, Haddon Heights, NJ

PAAL, John R., to St. Michael and All Angels, Denver, CO

PADDOCK, John, to St. Edward's, Columbus, OH

PARKER, Robert C., to Trinity-bythe-Sea, Port Aransas, and Our Saviour, Aransas Pass, TX

PEOPLES, Edward M., Jr., to St. Anne's, Appomattox, and Emmanuel, Glenmore, VA

PETERSEN, James H., to St. John's McLean, VA

PETTY, Tyrus, to Grace Cathedral, Topeka, KS

PUMPHREY, John B., to Diocese of Newark, NJ

RAMSEY, James, to St. Francis of Assisi, Prairie View, and St. Paul's, Katy, TX

RAY, Wayne A., to Christ Church Cathedral, Louisville, KY

ROBLES, Daniel, to Santa Cruz, San Francisco de Macoris, Dominican Republic

ROCKWOOD, F. Bradford, to Annuncia-

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tion, Vidalia, GA SANDY, Thomas N., to St. Mary's, Park Ridge, IL

SCHLACHTER, Melvin H., to Diocese of Nebraska, Omaha, NB

SIMS, Gregory B., to Emmanuel, Champaign, IL

SMITH, Douglas C., to Washington, DC

SOUTHERLAND, Ron, to St. Timothy's, Signal Mountain, TN

SOUTHERN, John C., Jr., to Trinity, Kings Mountain, and St. Andrew's, Bessemer City, NC

STECKER, Frederick, to All Saints, Wynnewood, PA

STEIN, Edward L., to St. Martin's, Houston, TX

TAFEL, William B., to St. Francis, Somerset, PA

THOMAS, R. Frankin, Jr., to Messiah, Macon, GA

THORNELL, Anthony A., to Grace, Detroit, MI

TIMBERLAKE, Roland, to St. Mark's, San Antonio, TX

TONK, Hampton S., to St. Simon's, Arlington Heights, IL

URMY, Frank, to Diocese of Michigan, Detroit, MI

VAN NESS, Peter H., to Diocese of Newark, NJ

WALL, John N., Jr., to Diocese of North Carolina, Raleigh, NC

WALLACE, Tom A., to St. Luke's, Livingston, and St. Paul's, Woodville, TX

WALLER, Stephen J., to Redeemer, Ruston, LA

WHITLOCK, Robert, to Diocese of Springfield, IL

WILDER, Tracy H., III, to Diocese of Newark, NJ

WILLIAMS, Curtise D., to St. David's, Aurora, IL

WIRES, John W., to chaplain, Episcopal High School, Alexandria, VA

RECEIVED

NEGROTTO, John J., received June 17 from the Roman Catholic Church by the Diocese of Newark, NJ

Retired

ALLEN, Charles R,, retired from Cedar Run Parish--Grace, Casanova, and St. Stephen's, Catlett --VA, on July 31.

ALVES, J. Hodges, retired from The Falls Church, Falls Church, VA, on August 31. He will live in Spanish Fort, AL.

COPELAND, William F., retired as vicar of St. James, Sedro-Wooley; St. Francis, Newhalem; and St. Martin's, Rockport, WA, on July 1.

EVANS, John J., retired from the active ministry on September 4. His address will be: 95 Kingston Way, Vincentown, NJ 08088

GIFFIN, Robert K., retired May 31 from St. Andrew's, Manitou Springs, co.

JONES, David A., retired, has moved

from St. Vincent's, Euless, TX, to St. John the Divine, Burkburnett, TX.

KEITER, Louis B., has retired from the active ministry. His new address is: 1121 17th St., Longview, WA 98632

LATTA, William M., retired from St. Anne's, Appomattox, and Emmanuel, Glenmore, VA, on July 1.

LIVINGSTON, V. Louis, has retired from St. David's, Portland, OR.

MILBURN, Frederick W., has retired from All Saints, Marysville, MI. SMITH, W. Thomas, retired from St.

John's, Westland, MI, on August 31.

SNOWDEN, Charles D., retired from St. James, Langhorne, PA, on June 30. His address is: Royal Oak, MD 21662

STOCKETT, Norman, Jr., retired from Milwaukee County Institutions, Milwaukee, WI, in September.

WASHBURN, Charles H., has retired from St. Matthew's, Albuquerque, NM.

WINNIE, Frederick M., has retired from St. Luke's, Rochester, NY.

WOOD, Alexander McD., is retiring from St. Paul's, Bad Axe, and St. Margaret's, Harbor Beach, MI.

WULF, Charles F., retired from Holy Comforter, Monteagle, TN, and will live at 605 Maryetta Ave., Elizabethton, TN, 37645.

Resigned

GILL, J. Nicholas, Jr., resigned from Good Samaritan, Knoxville, TN, for secular employment.

MacDONALD, Robert W., has resigned from Trinity, Belleville, MI.

MILLER, William C., resigned June 30 as rector of Our Saviour, Pasco, WA, because of ill health. MORRILL, E. Elbridge, Jr., resigned

from All Saints, Grants, NM, on August 1.

NEAL, Richard F., resigned from Good Shepherd, San Angelo, TX, to work as an oil company geologist in San Angelo, TX.

OLLERMAN, Franz A., has resigned from St. James, Detroit, MI.

SMITH, Donald H., resigned from Incarnation, Penfield, NY, to go to the Bahamas.

TIPTON, Grover B., resigned from St. John's, Bedford, IN, on July 1.

Deaths

EKWALL, George O., age 76 KRANTZ, George B., Jr., age 85 LATTIMORE, Frederick L., age 57 NANZ, Ralph S., age 83 RIBLET, Roy J., age 87 ROEBUCK, Arthur F., age 70 ROGERS, Hiram M., age 90 SCHMIDGALL, William B., age 54 TETU, Francis H., age 79 WADDICOR, John, age 64 WATTS, Joseph W., age 68 ZIEGLER, Winfred H., age 86

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By joining with the dedicated men and women of The Episcopal Church Foundation, you can help assure that the Church will meet the ever-changing conditions and be a vital force for you and your children.

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Buildings for the future. From the Foundation's Revolving Loan Fund come ten-year, interest-free loans that have helped finance building projects of 215 parishes and missions. Total loans to date, \$4,318,825.

Clergy salaries, training and placement. The Episcopal Church Foundation is continually making grants, studies and gifts to insure that our young

clergy will be strong and vital in the years to come. We have helped design a system to evaluate a clergyman's skills. We have helped organize the Clergy Deployment Office to assist bishops and vestries in filling parish vacancies. We will soon be taking an active role in the immediate problem of clergy salaries.

We need your help. The Episcopal Church Foundation believes in the future of our Church. But, we need your financial support to make our important work continue. Won't you put your money where your heart is? Remember, the Foundation depends on you for its entire financing. And, of course all contributions are tax deductible.

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LAY MINISTRY

The 1970 Triennial meeting of the women of the Church voted to replace the former Committee for Women with a committee on the United Thank Offering and one on Lay Ministries.

The Committee on Lay Ministries then became one of Executive Council's program groups, with membership from the Council and from the Church at large. The Committee has continued the liaison between Executive Council and diocesan Episcopal Church Women; is engaged in furthering lay ministry in the secular structures of society; is working on obtaining more church support for this ministry; and is promoting participation of all kinds of laity, especially those now under-represented in decision making.

During this triennium the Committee has circulated the report, "Lay Ministry: Findings and Hopes" (see The Episcopalian, January, 1972); published The 99 Percenter, a portfolio of resources for laity; established task forces on clergy/laity relations and on theological education for lay people; adopted position papers on the ministry of the laity; produced guidelines for evaluation of diocesan boards of Episcopal Church Women; provided for a Triennial Planning Committee for the 1973 meeting; cooperated with other groups and agencies concerned with lay ministry; and begun to create a network of people in every diocese who are concerned about lay ministry.

For information write: Lay Ministry, Episcopal Church Center, 815 Second Avenue, New York, New York 10017.

LAYMEN OVERSEAS

Laymen Overseas, Inc., 1906 H Street, N.W., Washington, D.C. 20006, is an ecumenical agency which conducts workshops and training sessions for laymen who are going to other countries. Besides acquainting them with other religions, the agency advises them to "test our policies and purposes against the best insights our separate involvements may give us, listening always to what people of other countries. . . may wish to say to us." Frederick T. Ingold is the director.

Lay Readers:

Selected Sermons, the successor to Lay Readers Sermons, is a collection of fiftyfive sermons by outstanding preachers, a majority of them

Episcopal and Anglican. Primarily intended for lay readers, it is available on a year's subscription basis (\$6.50) from the Seabury Bookstore, 815 Second Avenue, New York, New York 10017.

FROGHOOD

Ever feel like a frog? Frogs feel slow, low, ugly, puffy, drooped, pooped. I know. One told me.

The frog feeling comes when you want to be bright but feel dull. You want to share but are selfish. You want to be thankful but feel resentment. You want to be big but are small. You want to care but are indifferent.

Yes, at one time or another each of us has found himself on a lily pad floating down the great river of life. Frightened and disgusted but too froggish to budge.

FAIRY TALE

Once upon a time there was a frog. But he wasn't really a frog. He was a prince who looked and felt like a frog. A wicked witch had cast a spell on him. Only the kiss of a beautiful young maiden could save him. But since when do cute chicks kiss frogs? So there he sat-unkissed prince in frog form.

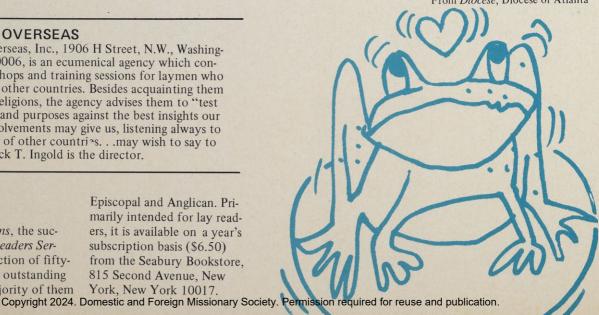
But miracles happen. One day a beautiful maiden grabbed him up and gave him a big smack.

Crash-boom-zap! There he was-a handsome prince. And you know the rest. They lived happily ever after.

SERMONIC OBSERVATION

So what is the task of the Church? To KISS FROGS, of course.

> Wes Seeliger, Houston, Texas From Diocese, Diocese of Atlanta



What about T-Groups, Process, and all that? by William A. Yon

The Movement-"The T (for training)-Group is the most significant social invention of the twentieth century." So says Carl Rogers, the psychologist who has himself made major impact on contemporary consciousness. The T-Group process emerged almost by accident in 1946 at a summer workshop for community leaders designed by Kurt Lewin, the social psychologist. Gathered to discuss problems they faced at home, participants began to reflect on and share their reactions to what was going on among them in the workshop itself. They reported that these reflections gave them valuable insight into the effects of their behavior on each other and helped them to understand what was helping and hindering them in becoming an effectively functioning group.

Expansion—These emphases on self-insight and understanding of the dynamics of small group development have been the keystones of a movement which has spread from coast to coast. It has penetrated significantly into every segment of American organizational life, has sprung up in the form of hundreds of "growth centers" around the country, and, according to reports from its tens of thousands of adherents, greatly enriched their lives.

The movement was nurtured first by a group that called itself National Training Labora-

tories, now with headquarters in Washington as the NTL Institute for Applied Behavioral Science. From 1949 to 1955 the NTL summer laboratories at Bethel, Maine, experimented with a variety of approaches to learning and social change-skill clinics, large group meetings, community case studies, and roleplaying related to complicated community problems. They built research into the programs from the start, in a persistent attempt to find out what worked best. But always the small T-Group, with its gut-level learning, exercised the strongest pull on most participants.

Enter Episcopalians-Into these summer programs, along with hundreds of others, came members of the Episcopal Church's national Christian Education staff, seeking new skills for training the Church's leaders for more effective approaches to nurture and mission. Shortly thereafter a grant from the Lilly Foundation made it possible for this staff to offer a series of Church and Group Life Laboratories, under the leadership of John Midworth, George Peabody, and others. Several thousand bishops, clergy, and other professional church workers participated, taking home with them a new sense of how they might relate themselves more effectively to other members of the Church in being the Church and doing its work.



Major spin-offs during the 1950's included the dynamic Parish Life Conferences which enabled many people to wrestle in new depth with their faith and its meaning for them and their parishes.

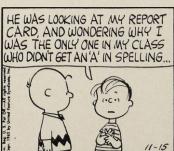
In the early 1960's Hank Myers and Bill Coulter were among the talented members of the Leadership Training staff who launched in every section of the Church a series of Leadership Training Institutes, three-phase programs which brought the mystique of the Bethel gurus to the people. The LTI's turned out dozens of clergy and laity who had skills in designing and leading experiential education programs both for church and community leaders and for people who were

interested in enhancing their own continued growth as persons. Although no longer dependant on NTL or the national training staff, these local leaders or "trainers" have continued to expand the availability of training programs for their local churches and communities.

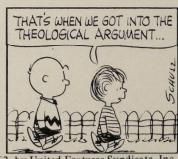
Enter Ecumenism-Although the Episcopal Church may have made a larger investment in laboratory training than any other American religious body, Episcopalians hold no proprietary rights on the movement. Almost every major religious group has been involved. Since the human and organizational situation which the movement serves is not narrowly sectarian, trainers began to pull together into interdenominational coalitions to provide training programs and services for their constituencies and for the public generally. Episcopalians are now in such coalitions in almost every section of the country.

Explosion-In the midst of this steady development, the movement suddenly exploded into general public consciousness in the late 1960's with the publication of articles, usually replete with pictures, in many national periodicals. Although the movement had never been without its detractors, some of whom felt it was undermining established American values and mores, the glare of publicity now focused on the most bizarre and frightening fringes of the movement. Just as religious expression in America runs the gamut from snake-handling fundamentalism to High









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Mass on Sunday, so the "human potential movement" now includes everything from nude marathons in Southern California to in-house action research with uptight managers.

Most responsible reporting acknowledged that the payoff for participants was likely to be commensurate with the competence and experience of the leaders. Since there is no public regulation of prac-

titioners, and little internal regulation within this emerging new profession of "group facilitators," the buyer must beware.

Enter A. R. A. B. S.—In 1968 persons who had been involved in laboratory training in a number of religious bodies formed a new grouping. Calling themselves the Association of Religion and Applied Behavioral Science, they set about creating a sys-

tem by which those whose training and experience as group leaders had enabled them to function in an "accreditable" fashion could be recognized by their peers in the Association. Association membership now numbers more than 900 persons, and the Association has recognized the competence of some 230 practitioners.

Why?—Why all the fuss, and what's all the excitement?

What do people, Christian people in particular, get out of this thing called the human potential movement? The evaluation of a recent lab experience by a bright seminarian was terse: "The sacraments finally validated!" What he had been experiencing in the sacraments as potentiality had been validated as actuality in his encounter with other human beings in a small group. The testimonials could go on, but the one cited represents adequately what thousands of Christians are getting out of the human potential movement.

Where?-For those who may be interested in making further inquiry about training programs, the following list represents a fair sample. A more complete list may be secured by writing: ASSOCIA-TION OF RELIGION AND APPLIED BEHAVIORAL SCIENCE, 521 North 20th Street, Birmingham, Alabama 35203. The Association will also send free upon request an annotated bibliography of articles and books dealing with "that point at which theology and the human potential movement intersect."

Organizations Offering Human Relations Training Programs for Persons Within Religious and Voluntary Systems ASSOCIATION FOR PER-SONAL AND ORGANIZA-TIONAL DEVELOPMENT 114 Central Ave., E., Hampton, Iowa 50441 BERKELEY CENTER FOR **HUMAN INTERACTION** 1920 Scenic Ave., Berkeley, Calif. 94709 BOARD FOR INTERDE-NOMINATIONAL TRAIN-ING IN OHIO, 412 Sycamore St., Cincinnati, Ohio 45201 CENTER FOR CREATIVE

LIVING AND SPIRITUAL GROWTH, 2580 W. Broad St., Athens, Ga. 30601 CENTER OF METROPOLI-TAN MISSION IN-SERV-ICE TRAINING (COMMIT)





TWO IDEAS TO STEAL

- The Minneapolis YMCA has proposed it establish a "restitution house," a place where criminals could live while repaying the victims of their crimes. Under a proposed plan, selected prison inmates would be paroled to live in the house under counselors' supervision. The parolees would hold regular jobs, paying their room and board out of their earnings. They would sign contracts with their victims, agreeing to repay them for their losses.
- The Roman Catholic Diocese of Phoenix received a five-year grant of \$48,000 per year for a program to train retired people over 60 for community service. The grant was made by the U. S. Administration on Aging as a result of the White House Conference on Aging. The volunteers will be placed in cooperating public and private social agencies.

Could a parish adopt these ideas? How about yours?

817 W. 34th St., Los Angeles, Calif. 90007 CONSULTANT TRAINERS SOUTHWEST, P. O. Box 947, Emporia, Kan. 66801 DIOCESE OF OLYMPIA 1551 10th Ave., E., Seattle, Wash. 98102

LABORATORIES FOR HU-MAN DEVELOPMENT 9661 Gans Ave., N. E., North Canton, Ohio 44721 LANDS END, Star Route

LANDS END, Star Route 109, Box 5, Saranac Lake, N. Y. 12983

MID-ATLANTIC TRAINING COMMITTEE (MATC) Suite 325, 1500 Massachusetts Ave., N. W., Washington, D. C. 20005

MID-SOUTH TRAINING ASSOCIATION, 521 No. 20th St., Birmingham, Ala. 35203

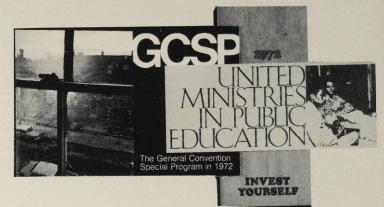
MIDWEST ECUMENICAL TRAINING ASSOCIATION (META), 50 Forest Knolls, Decatur, Ill. 62521 NATIONAL COUNCIL OF CHURCHES, 475 Riverside Drive, Room 708, New York, N. Y. 10027 NEW ENGLAND TRAINING

INSTITUTE (NETI), P. O. Box 525, Waterbury, Conn. 06720

NTL INSTITUTE FOR AP-PLIED BEHAVIORAL SCIENCE, 1201 16th St., N. W., Washington, D. C. 20036

TRAINING DIVISION, DIO-CESE OF MISSOURI, 514 E. Argonne, Kirkwood, Mo. 63122

For more material on the history and development of the movement, see Public Affairs Pamphlet No. 474, "Sensitivity Training and Encounter Groups," by Elizabeth Ogg, February, 1972.



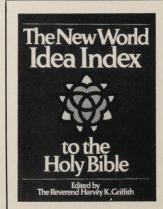
ACCESS TO TOOLS

INVEST YOURSELF: a catalog of service opportunities, listing several hundred specific projects and placements with 26,000 openings; published by more than 160 private, secular, and religious organizations; includes agencies which offer alternate service placement for young men with 1-0 Selective Service classification. Single copy, \$1 postpaid, with bulk rates available. Write: The Commission on Voluntary Service and Action, 475 Riverside Drive, Room 830, New York, New York 10027.

UNITED MINISTRIES IN PUBLIC EDUCATION: an ecumenical coalition which works with secular organizations "to achieve high quality, available, relevant education for every person"; provides training for persons involved in the Church's ministries in public education. Write for pamphlet and other information to 110 Maryland Avenue, N. E., Washington, D. C. 20002.

HEALTH AND WELFARE AGENCIES AND FACILITIES OF THE EPISCOPAL CHURCH: a complete listing of diocesan agencies across the country which serve children, older persons, convalescents, and families and provide counseling, maternity care, neighborhood services, and special ministries. For your copy, write Woodrow W. Carter, CSW, Officer for Social Welfare, Executive Council, 815 Second Avenue, New York, New York 10017.

GCSP, THE GENERAL CONVENTION SPECIAL PROGRAM IN 1972: a summary of GCSP projects to date, including case histories. Order from GCSP, 815 Second Avenue, New York, New York 10017.



Biblical Idea Index

Did you ever try to find what the Bible has to say about a particular idea? Somebody evidently did and found no help-other than the word clues of a concordance. Harvey K. Griffith has edited an idea index of the Bible which is available from World Publishing for \$14.95 (The New World Idea Index to the Holy Bible). The book represents a lot of work by a large group of people for about seventeen years with an assist by a computer, naturally. A remarkable tool.

November, 1972

Five Marks of a Successful Church

by Robert K. Hudnut



One: A precise indicator of a Church's success is how much of its money it gives away. Churches are in business to lose money. A Church's profit is its loss. Jesus lost everything. "Whoever loses his life for my sake will find it." That is how Christians are made.

Two: A precise indicator of a Church's success is how many of its people it gives away. "I was sick and you visited me." It is a matter of giving more than money, a matter of giving self. "I was in prison and you came to me."

A Christian's job is to give himself away. Any Church is in business to get its members to give themselves. "You shall love your neighbor as yourself." A Church which does not move its members to give themselves away is not yet in business as a Church.

The same is true with time. How much time a Church gets its members to give is a precise indicator of how successful it is as a Church. How much time a Church gets its members to give to loving others as well as themselves is a *precise* indicator of how successful it is as a Church.

Three: A third measure of a Church's success is how attractive it is to young people. Mark was a boy at the end of Jesus' life. Barnabas was his cousin. Timothy was a young man. Onesimus, the slave, was young. Paul was young: "They laid their gar-

ments at the feet of a young man named Saul." Jesus himself was relatively young.

Stephen died for Paul. This must have affected Paul.
Stephen did the Jesus thing for Paul. Then Paul became a Christian. But young people today do not see the Church doing the Jesus thing for them or for anybody else.

How many young people a Church attracts is a precise indicator of how successful it is as a Church.

Four: A fourth measure of a Church's success is how controversial it is in its community. The whole thing began in controversy. Jesus was executed as an insurrectionist. He taught in controversy. He died in controversy. The precise charge against Him was "He stirs up the people." I have not come," He said, "to bring peace but a sword."

As we have seen, Jesus would disrupt community if need be—even the intimate community of the family—for the sake of a higher community with God.

The early Church was no different. It was controversial. When Christians hit town, they were either thrown in jail or thrown out of town. "These men," said a mob, "who have turned the world upside down have come here also." They were called outside agitators of rebellion. They were hunted. They were killed.

Five times I have received... the forty lashes less one. Three times I have been beaten with rods; once I was stoned. (II Corinthians 11: 23-25)

The Church has always had an uneasy relation with the culture in which it exists. It is a radical group, following a radical leader, and it will do radical things. If it does not, then it is not the Church.

How controversial it is in its community is a precise in-

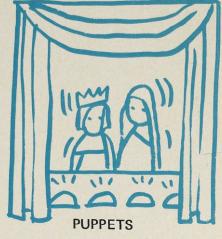
dicator of how successful it is as a Church.

Five: The final measure of a successful Church is how honest it is about style. Jesus was. He knew what He had to do. That's content. He also knew how to do it. That's style. He knew how He had to do it. No one else had put the Messiah and the Suffering Servant together. He did. This is perhaps the most brilliant example of style in history. And when His own friend, Peter, threatened to get in the way of His style, Jesus called him "Satan" to his face.

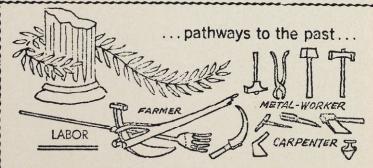
Jesus' style was suffering. So was the early Church's.

Every Church must do its own dying. Every Church must set its face steadfastly toward its Jerusalem. Every Church must label satanic everything that gets in the way of its self-giving. Every Church is charged with turning the world upside down, and its success is being measured by a cynical and broken community around it.

From Lucknow Diocesan Chronicle, April, 1972



The Rev. David Perry, Diocesan Director of Christian Education, Box 467, Lake Oswego, Oregon 97034, has a traveling set of puppets to illustrate Christian education methods. They can be lent for several weeks at a time.



Man has ever earned his bread "by the sweat of his brow." The ancient Jews regarded labor as a sign of man's greatness. Idleness was despised and condemned in the Old Testament—in the Proverbs alone the idle man, a useless public danger, is furiously blamed no less than thirty times.

The ancients labored as shepherds, field workers, fishermen, craftsmen, tentmakers, etc. The Bible mentions twenty-five separate trades. Many of the apostles were fishermen; Paul was a tentmaker.

Even in today's heavily automated society, labor is not to be despised. Building a boat, a cottage—or even simple home furniture—is an activity with mental and physical benefits. Labor Day reminds us that in many fields of endeavor, man must still earn his bread by the sweat of his brow.

-From Chimes, St. Luke's Church, Merced, Calif.

ACCESS TO TOOLS

ANGLICAN FELLOWSHIP OF PRAYER

Mrs. Alexander Wiley and Mrs. Samuel Shoemaker, who might be called the founders of the Anglican Fellowship of Prayer, began meeting in the Diocese of New York for prayer and dialogue during World War II. Mrs. Wiley became devotional chairman of the Second Province after Mrs. Shoemaker left the post to go to Pittsburgh where she began an annual Schools of Prayer program which she held for eight years in Calvary Episcopal Church.

In 1958, because of the increase of prayer-study groups and schools of prayer planned by clergy and lay persons, the Diocese of Pittsburgh developed an annual prayer group conference to which people might come for help about the life of prayer.

Since then, on parish, district, and diocesan levels throughout the Church in the United States and the world, this contagious interest in prayer has spread. Free experiments and exploratory programs include workshops, prayer seminars, prayer group clinics, and prayer conferences aimed at open dialogue between clergy and lay persons.



Helen Smith Shoemaker

The Fellowship holds an annual conference, conducted by a bishop and with twenty or thirty workshop leaders chosen from field representatives in U. S. dioceses.

In late April Bishop Allen Brown of Albany welcomed the 1972 conference: "The Holy Spirit is very much at work in these days," he said. "He is calling us to openness, to honesty, to action, to commitment. Above all, he is calling us to Christ.

"Prayer is the process. It is prayer that unites; it is prayer that bridges the generation gap, that breaks down the walls of racial separateness, that neutralizes the tension be-

RECONCILIATION

Reconciliation does not mean removing the differences but discussing the differences with one another under the transforming sign of the divine YES. While not removing the differences, reconciliation does remove the enmity in them. The struggle must not be conducted as if the ultimate objective were the destruction of the opponent; its aim must be a new fellowship with him.

 Bishop Werner Krusche, Magdeburg, East Germany From *Diocesan Leaflet*, Diocese of George, South Africa tween action and reaction. It is prayer that ultimately changes things."

Eighteen hundred persons from more than fifty dioceses in the U.S., Canada, and England gathered for the workshops and meetings. The Bishop of Coventry, England, the Rt. Rev. Cuthbert Bardsley, led the conference.

In 1973 the annual conference will be held in the Cathedral in Orlando, Diocese of Central Florida, and will be led by Bishop C. Kilmer Myers of California.

The Anglican Fellowship of Prayer, which has an advisory board of bishops from the U.S., England, Africa, and Korea, persuaded the 1968 Lambeth Conference to issue a call to prayer. At the Seattle General Convention in 1967 the Fellowship requested an MRI prayer outreach committee to foster prayer around the world; that committee evolved into the Presiding Bishop's Advisory Committee on Prayer.

The Fellowship has more than 100 field representatives in seventy-two dioceses appointed by their bishops. Their tasks are to find prayer groups; enlist the cooperation of rectors; attend prayer clinics or conferences; start prayer study groups; make Fellowship material available; start traveling lending libraries of books on prayer; begin house prayer meetings; and pray for those in authority.

For more information, contact Mrs. Samuel M. Shoemaker, Stevenson, Maryland 21153.

OREO COOKIE

A little girl who was upset because she didn't get a "cookie" when she came to St. Matthew's altar rail in Sacramento, California, took matters into her own hands. Several Sundays later she returned to the rail, opened her cupped hands, and revealed an "Oreo" cookie. The Rev. Robert Affleck, her grandfather, blessed it, and she returned proudly to her pew!

From The Missionary, Diocese of Northern California

FILMS

CORA: OUR CHRISTIAN COMMITMENT IN APPALA-

CHIA is a 28-minute sound and color filmstrip which depicts the ecumenical endeavors of the Commission on Religion in Appalachia (CORA), a cooperative mission program of seventeen denominations. Available from CORA, 864 Weisgarber Road, Knoxville, Tennessee 37919 at a cost of \$7.50, plus postage and handling.

COOPERATIVE FILM LIBRARY has fifty contemporary,

"impact" films available for educators. Local congregations join by paying a \$15 - \$30 annual fee to purchase films and then \$4 service charge per film for mailing, repair, and librarian's fee. The Library now has ninety member congregations. William A. Yon, 521 North 20th Street, Birmingham, Alabama 35203, will send sample materials and outline of how it's done to persons interested in starting their own film cooperative.

FEMINISM IN THE CHURCH is a film available from the Department of Broadcast and Film, National Council of Churches, 475 Riverside Drive, New York, New York 10017. Also available is a slide/tape show on Women's Culture from Room 576 at the same address.

Project Test Pattern Mount St. Alban Washington, D.C. 20016 (202) 363-1632

> ACCESS TO TOOLS

Project Test Pattern is a small agency involved in research and development aimed at parish renewal. It has a number of publications available describing parishes and how they operate, others describing the process of change in a parish and how change agents go about their work.

Project Test Pattern (PTP) is able to make consultative help available in certain kinds of parishes where research needs to be done and can act as a referral agency for other congregations. PTP in some cases offers consultative help to dioceses that are interested in beginning parish development programs. Consultants are paid by the parish or diocese on a sliding fee scale.

The basic project description is a paper, "The Parish is the Issue," available from PTP. Early findings of the project are outlined in the first PTP book on parish development, *New Hope for Congregations*, by Project Director Loren B. Mead, published by Seabury Press, \$2.95.

National Network Of Episcopal Clergy Associations

At the Houston General Convention leaders from about ten clergy associations around the country met. In May of 1971 the National Network of Episcopal Clergy Associations was formed in St. Louis. It is a loose affiliation of some twenty autonomous associations held together by a convener, the Rev. Edward R. Sims. Christ Church, Cincinnati, Ohio, and the Rev. Claudius Miller, III, Church of the Good Shepherd, St. Louis, Missouri, editor of the news-

The need for such association grew from the identification of two basic problems clergy face:

• the passive posture in

which clergy find themselves with regard to their own profession—recruitment, training, placement, compensation, and evaluation—all of which have been in the hands of others, with career planning haphazard at best, and

• the isolation of the clergy from one another, the barriers of competition.

Clergy associations have three basic purposes: vocational—salaries, pensions, goals, deployment, and career development; professional excellence—a better ministry for the Church; and personal renewal—clergymen, not exempt from the crisis of belief that characterizes our time, search for a deeper and surer faith.

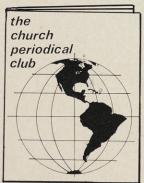
For further information: The Convener, NNECA 318 E. 4th St. Cincinnati, Ohio 45202

BOOKS YOU CAN SEND AROUND THE WORLD

The Church Periodical Club, with a small national office and local, diocesan organizations, is the only Episcopal agency which provides printed material at home and overseas for those who would not otherwise be able to get it. Its projects are many and varied:

- •lip reading manuals to teach young deaf people;
- text books for minority group members who are training for trades and professions;
- journals for agronomists in emerging countries;
- •translations for Alaskan Indians, Malays, and Filipino Igorots and simple language texts for limited vocabulary groups in Appalachia;
- pharmaceutical journals to help doctors in overseas hospitals to use medicines sent them; and
- •law libraries, with the help of the legal community, for countries setting up new jurisprudence systems.

For the second year the CPC is helping underwrite a project of the ecumenical Committee for Christian Literature for Women and Children. This year it will produce children's books in countries of increasing literacy. Seventy-two titles have been produced for thirteen countries in Africa, Asia, the Americas, and the Near East. Each book has a price tag, and CPC will contribute production costs.



Major projects are undertaken by CPC's National Books Fund, but local projects undertaken on parish and diocesan levels are just as important and varied.

In New York Miss Eleanor Pise, the CPC director, learned that the Manhattan House of Detention (The Tombs) needed two copies of law books for each of ten floors. The New York CPC provided the

books, which prisoners use to defend themselves in lieu of the lawyers they cannot afford. The CPC recommends the program to its directors in other areas.

By far the largest number of CPC's local projects are carried out by laity—usually by women connected with Episcopal Church Women. Some of these projects consist of providing religious material in beauty shops and laundromats; others, providing books necessary for community courses in remedial reading.

Money for CPC comes from budget items in dioceses, parishes, and Episcopal Church Women groups; from contributions by individuals; from sales of stationery, magazine subscriptions, calendars, and book sales. The United Thank Offering has contributed for special projects.

Efforts are being made to have CPC included in the General Church Program faith budget, but at present CPC receives no such money. The Club has no difficulty in raising money to buy books, but financing for administration has been difficult.

Church Periodical Club Sunday is observed in many dioceses the first Sunday in October.

Virginia Creed Mattesich is the national CPC president. For information, contact your local diocesan director or the national office at 815 Second Avenue, New York, New York 10017.



How to Parish

"Everywhere I go I hear about the urgent need to emphasize purpose and to plan, and I know some parishes have done a good job at this, but frankly I am at a loss about where to begin. The folks in this congregation who will come out for a Bible study group are not the ones who make the decisions, and the people who make the decisions simply aren't interested in spending six Tuesday nights studying the New Testament definition of the Church." This sums up the dilemma of many clergymen and lay people who are trying to do something to make a go of the local parish situation. Few write better, or with more originality, about parish life than does Lyle E. Schaller. His Parish Planning (Abingdon Press, paper, \$3.45) is subtitled "How to get things done in your church." It could help.



CORA: HELP IN THE HILLS

CORA, the Commission on Religion in Appalachia, Inc., is sponsored by seventeen communions, including the Episcopal Church whose Bishop William E. Sanders, Coadjutor of Tennessee, is chairman. CORA has 26,000 member churches in Appalachia.

Started in 1966, CORA serves a thirteen-state mountain area of Appalachia which contains $4\frac{1}{2}$ million families, 30 percent of whom earn less than \$3,000 a year and 60 percent less than \$6,000.

Self-help is CORA's by-word. The CORA staff has been instrumental in developing Minority



The Rev. Max Glenn

Enterprise Small Business Development Corporations (MESBIC) to provide seed money for local small businesses, helping to secure government loans.

Ben Poage, CORA's development man-in-thefield, is a 38-year-old community organizer and economic development

specialist who was previously a rural pastor, a farmer, an assistant county agent, and a U. S. Department of Agriculture economist.

"CORA has no intention in making the mountain family over into the mold of middle class America," he says. "Rather, the role of this cooperative selfhelp ministry mission is to emphasize the strengths in Appalachian culture and to enable healing cultural-social change from within."

Other CORA efforts:

- Work with fifty mountain artisans who market their crafts as the Grass Roots Craftsmen of the Appalachian Mountains.
- Helped Kentucky farmers increase their annual income by more than \$1,000 by establishing the Kentucky Mountains Feeder Pig Co-op.
- Developed a logging and diversified wood manufacturing concern, which anticipates an annual payroll of \$150,000 once in operation.
- Assisted the citizens of a 303-square-mile strip in northern Tennessee and southern Kentucky to establish self-help programs in folk arts, health care, and legal aid.
- Given financial and technical assistance to the Sulphur Gap Chair Factory and Wood Works in Breathitt County, Kentucky.
- Helped form a federation of 5,000 craftsmen in thirteen states.
- Sponsors consultations to bring together clergy, community leaders, and the Appalachian poor to develop common strategies.

CORA receives financial support from its sponsoring denominations as well as a few grants from governmental agencies and foundations. The 1972 operating basis budget is \$167,000.

Information on CORA is available from its main office, 864 Weisgarber Road, N. W., Knoxville, Tennessee 37919.

HELPING DEAF PEOPLE

Parishioners in a hearing congregation can welcome deaf people to their parish by taking some simple steps, according to the Rev. Roger Pickering, president of the Episcopal Conference of the Deaf in the U. S. A.

The number one rule, according to Father Pickering, is to "openly welcome deaf people; use body language. Episcopalians could be a little more Southern Baptist!"

Other helps include:

- Don't be afraid to write things out for deaf people in simple, straightforward language.
- Make an effort to see the sermon is transcribed.
- Find someone who will sit with the deaf person and take notes on the sermon if it's not printed.
- Don't make a special fuss over a non-hearing person to make him feel conspicuous.
- Show the person where you

are in the Prayer Book.

- ●If a deaf person attends your parish on a regular basis, arrange for an interpreter who can sign the service. Do the same for special functions such as annual meetings and diocesan conventions. "The deaf are Episcopalians, too," Father Pickering reminds, "and they have the right to vote at annual meetings."
- Speak up for work with the deaf at local and national levels, including financial support.
- Try to establish a Christian education program for deaf children in the area of your parish—perhaps combining the work with other parishes.

The Episcopal Conference of the Deaf has seventeen clergy workers, ten of them serving a full-time ministry to the deaf. The Conference gives part-time pay to two hearing lay missioners with a working knowledge of the language of signs to work among deaf people.

The Episcopal Church has fifty-seven regular worshipping congregations of deaf in the United States. Work with the deaf is being carried out in thirty dioceses. Only eleven active church school programs currently serve deaf children in the day and residential schools for the deaf in the United States.

The Conference is not supported by the General Church Program budget but received a \$94,000 grant over several years from the United Thank Offering to establish deaf missions. It would like to expand its work.

To learn how you can help or be helped by the Conference, write Father Roger Pickering at St. Stephen's Church, 51 Woodale Road, Philadelphia, Pennsylvania 19118.





Amidst all the reports, votes, and figures in spring conventions, the Spirit was moving.

by Martha C. Moscrip

Although most agendas of the twentyseven spring diocesan conventions dealt largely with housekeeping matters, some issues emerged which will be important at General Convention 1973.

These include liturgical reform and especially Prayer Book revision; ordination of women to the priesthood; the Consultation on Church Union (COCU) plan for a united Church; revision of the marriage canons; and deputy representation in Convention.

Emphasis on small group discussions to set priorities—both before and during the meetings-and open hearings on proposed legislation are now almost universal in the dioceses today. Who would have thought this would be one lasting result of the 1969 Special Convention at South Bend?

Connecticut, Lexington, and Nebraska have joined other dioceses in holding their conventions on Fridays and/or Saturdays. Meeting places also changed. Connecticut delegates met in the Aetna Insurance Company auditorium instead of a church. In Vermont the opening Eucharist took place in a Roman Catholic campus chapel, with meetings, meals, and lodging at the Burlington campus of the University of Vermont.

In addition to receiving the usual yearly reports and adopting budgets, many dioceses passed resolutions to increase the involvement of particular groups of Episcopalians and to better the lot of people in need; sent memorials to General Convention; changed canons and constitutions; and expressed their feelings on a number of social concerns.

Call to the Evangel

The addresses of most diocesans reminded their people of the Church's

larger mission and the need for spiritual renewal.

Nevada's Bishop Wesley Frensdorff, speaking of the tightrope we walk "on this breezy adventure to which God calls us," said, "For me the two primary anchors at each end of the tightrope are worship and ministry."

Several Episcopal leaders felt they saw evidence of renewal and more openness to the Holy Spirit. Bishop Warren Hutchens of Connecticut interpreted this change to the fact that "we have left, happily, the decade of issuecentered mission."

Alaska's Bishop William Gordon says, "Our convention pattern now includes devoting two hours of each morning to inspiration, direction, and uplift. [We feel] this gives meaning and purpose to our business sessions.'

Bishop Dean Stevenson of Central Pennsylvania expressed hope that each convocation would develop a school of religion and said during the year the number of prayer groups and witnessing fellowships had increased. Connecticut passed a resolution which asked its bishop and executive council to initiate and promote a Christian evangelism program. Bishop Walter Righter of Iowa reported that regional meetings held prior to the convention had struck a clear note for

Maryland called upon its 134 congregations to engage in an all-out renewal effort, using every appropriate means available to spread evangelism. Rhode Island noted the importance of emphasis on prayer and development of the spiritual life, commending this as one of the Church's most important tasks to-

Utah asked its liturgical committee to plan an educational and spiritually



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renewing conference for the whole diocese in the fall. West Virginia delegates learned that more and more "both organized and informal groups of people are meeting in churches and homes for regular services of healing, for guidance, and for intercessions."

Worship

Most resolutions on liturgical reform were directed to the Standing Liturgical Commission (SLC) or General Convention. Maine asked the SLC to present to the next General Convention "a date for a proposed final revision of the Book of Common Prayer." Northwest Texas moved a memorial to General Convention, asking for a "suitable time" of undivided attention to any final action on revision of the Prayer Book. Southern Ohio asked the House of Bishops be petitioned to call a Special Convention on the subject. It also asked the next General Convention to take no action regarding liturgical changes other than approving further research and experimentation.

Oklahoma memorialized "General Convention to prevent future ordinations from 'Services for Trial Use' without the addition of public affirmation covering items found in the present Book of Common Prayer on pages 554-555." Utah memorialized the 1973 General Convention to remove all restrictions on the use of Prayer Book Studies 18 (Service of Baptism and Confirmation).

Unity

Oklahoma, Southern Ohio, and West Missouri passed resolutions concerning COCU. Oklahoma asked Bishop Chilton Powell to appoint a committee to outline studies for all diocesan congregations and to report its findings to the next convention. Southern Ohio called for intensive study of the COCU draft plan of union before the 1973 General Convention. West Missouri expressed "deepest hesitation on the Church union plans in the present COCU form."

Utah voted "our support of the Anglican/Roman Conferences and urge their continuance." West Missouri heard the Most Rev. Charles H. Helmsing, Roman Catholic Bishop of Kansas City and Anglican/Roman Conference leader, speak at its banquet. Later Bishop Welles awarded him the Bishop's Cross of West Missouri.

Vermont expressed sympathy and prayers for the Roman Catholic Diocese of Burlington in the loss by fire of its cathedral and asked the Dean of St. Paul's Episcopal Cathedral (also burnt down) and the Bishop of Vermont to enter into conversations with the Bishop of Burlington and the rector of Immaculate Conception regarding future cooperation following their mutual tragedies.

Bishop Stevenson of Central Pennsylvania reported: "In all parts of the diocese I receive stories of new and exciting ways our clergy and their people are joining with fellow Christians of all communions and denominations in expressing their common faith." Reports received by other conventions indicate this is not an isolated phenomenon.

Mission and Money

Spring conventions usually deal with program budgets based on fairly realistic information about income. Parish pledges have been made and received. A few conventions also adopted proposed or "asking" budgets for 1973.

Twenty of the twenty-seven dioceses budgeted to meet or exceed their quotas for the General Church Program. Connecticut had to slash almost \$100,000 from its own program budget to meet its quota. Maine and Vermont called on parishioners to raise an additional \$15,000 of voluntary contributions toward the Faith sector of General Church Program. Pittsburgh's Faith offering is subject to review by the trustees depending on how the money is received. Southern Ohio hopes enough money comes in to meet its goal for the Faith sector.

See Chart A

Seven dioceses were unable to budget their full quotas.

See Chart B

Eleven dioceses approved tentative figures for 1973. Lexington's is the agreed asking figure. Where quota figures are given, they were included in the proposed budgets. The Newark figures represent that diocese's first essay at an "objective based" budget with descriptions of program goals and builtin priorities.

See Chart C

Some dioceses changed their budgetmaking customs. Long Island developed a new program and budgetary process which calls for a single budget for the current year (formerly covered by assessment and missionary quota), balanced against known pledges and other income with no penalty for those units falling short of a pledged response to the asking. Oklahoma appointed a committee of clergy and laity to consider possible revision of its entire procedure for financing operations and programs.

Rhode Island established a new system of setting quotas and assessments based on parish receipts rather than expenditures. Utah delegates charged its executive council to look into the possibility of special grants to fund specific diocesan programs and also to ask its council to place high priority on yeararound stewardship efforts.

Chart A

DIOCESES BUDGETING TO MEET OR EXCEED THEIR QUOTAS TO THE NATIONAL CHURCH

C1	Budget 1972	Quota	Budgeted	l Faith
Central			Pledge	
Pennsylvania	\$ 367,186		\$ 90,000	
Connecticut	1,043,270	470,375	470,375	
Fond du Lac	154,950	33,528	34,000	
Idaho	156,842	20,674	20,674	
Iowa	202,674	85,134	85,134	
Maine	255,471	67,209	67,209	call on diocese
				to raise \$15,000
Nebraska	261,590	66,280	66,280	
Nevada	147,872	22,323	22,323	
New Hampshire	206,230	62,376	62,376	7.500
New Mexico and				
Southwest Texa	as 397,372	66,976	66,976	
Newark	1,066,048	324,250	324,250	
Northern			,	
Michigan	90,000*	16,660	17,000	
Northwest Texas	277,172	51,926	51,926	
Pittsburgh	356,958	156,658		15,000 (subject to review)
Rhode Island	463,981	148,780	148,780	, (subject to leview)
Southern Ohio	1,152,570	209,075		20,255 (hoped)
Utah	172,304	25,429	25,429	20,233 (noped)
Vermont	130,475	47,441		15,000 (hoped)
West Missouri	342,458	73,542	73,542	13,000 (Hopeu)
West Virginia	353,609	79,788	80,000	10,000
	*(assessment))	00,000	10,000
	(accessificnt)			

Chart B

DIOCESES NOT EXPECTING TO MEET THEIR QUOTAS FROM THE NATIONAL CHURCH

	Budget 1972	Quota	Pledge	
Alaska		\$ 16,834	\$ 12,500	
Lexington	\$162,000	47,112	16,200	
Long Island	806,028	360,498	88,000	
Maryland	737,448	277,542	250,777	
New Jersey	579,602	302,004	175,000	
New York	970,000	758,822	200,000	
Oklahoma	681,770	105,253	73,734	

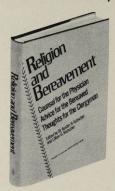
Chart C 1973 DIOCESAN PROPOSED BUDGETS

	Proposed Budget 1973	Quota	Pledge Budgeted	Faith
Connecticut	\$1,149,502	\$470,375	\$470,375	
Iowa	220,619	85,134	85,134	
Lexington	270,000			
Maine	256,000	67,209	67,209	\$15,000 (by voluntary contribution)
Maryland	787,136			
New Mexico and				
Southwest Texas	474,320			
New York	990,000*	758,822	200,000	
Newark	1,279,679			
Pittsburgh	345,923	156,658	156,658	30,000
West Missouri	380,092	73,542	73,542	
West Virginia	383,080	80,000	80,000	10,000
	*(assessment)			

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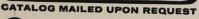


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J. Theodore Cuthbertson, Inc. 2013 Sansom St. • Phila., Pa. 19103 Bishop Wilburn Campbell announced that West Virginia's giving to mission is the highest in the history of the diocese. Vermont voted a capital funds appeal not to exceed \$350,000 which will be used to: supplement the existing Episcopal Endowment Fund, pay an amount for the new Cathedral Church of St. Paul as a memorial to the late Bishop Van Dyke, and to implement area programs.

Lay Participation

Many resolutions dealt with greater involvement of laity and professional

needs of clergy.

Central Pennsylvania adopted a comprehensive five-year plan which would include more participation in decision-making at the local level. Maine approved a three year trial of restructure along regional council lines. Connecticut added lay people to its standing committee, and Lexington amended The Cathedral Foundation Charter so presidents of the Episcopal Church Women, the Episcopal Men, and the Episcopal Young Churchmen shall serve on the chapter.

Newark is now having direct election of council members by district convocations. In Southern Ohio delegates amended their constitution to equalize lay votes in convention. Each lay delegate will have one vote, instead of a quarter vote, in votes by orders. Newark has adopted a similar change.

The Utah convention passed a resolution which calls for committees on lay ministry to be organized in every parish and mission. The committees are to be set up in teams to make calls on a regular basis on sick, aged, inactive, new, and prospective members. Instruction and resources will be provided.

Women

Twenty dioceses elected a grand total of thirty-six women deputies and/or alternates to General Convention 1973. They are Central Pennsylvania, Connecticut, Idaho, Iowa, Lexington, Maine, Maryland, Nebraska, New Hampshire, New Jersey, New Mexico and Southwest Texas, New York, Northern Michigan, Pittsburgh, Rhode Island, Southern Ohio, Utah, Vermont, West Missouri, and West Virginia.

Northwest Texas passed a change in its constitution which makes possible the election of women to future councils and General Conventions. Women are being elected in more places to standing committees and diocesan councils and are serving as senior parish wardens.

Ordination of women to the priesthood was a subject of much debate. New Hampshire, New York, Newark, and Southern Ohio passed resolutions favoring ordination of women. Bishop Welles of West Missouri spoke to his convention in favor. Central Pennsylvania, Connecticut, and Long Island referred the question to appropriate committees for further study and a report in 1973.

Bishop William Brady, Fond du Lac, declared himself in association with the Rt. Rev. C. Kilmer Myers' statement on the subject (opposed). New Mexico and Southwest Texas and Pittsburgh defeated resolutions favoring the ordination of women. Oklahoma tabled a resolution to memorialize General Convention not to make such ordinations possible.

Youth

Connecticut and Maine approved further voting rights for young people when their state legislatures take the necessary action requested of them. In Connecticut 18-year-olds, now allowed to vote in parish meetings, will also be able to serve on vestries; in Maine the age will be 15 for vestries and convention. Newark lowered the voting age for parishes and missions to 16.

Pittsburgh petitioned the state of Pennsylvania for legislative changes which would permit young people to serve on vestries, and Southern Ohio increased the eligibility of persons under 21 to so serve. Oklahoma rescinded a measure passed last year to permit 16-year-olds to serve on mission committees only; the age will now be 18 for voting in missions, parishes, and diocesan conventions. Utah elected a young man as one of its four lay deputies to General Convention.

Young people seemed to make their presence felt in significant numbers at most conventions. Central Pennsylvania youth have established a youth advisory board which plans to publish a newsletter, and one of their number will be appointed to represent them on the diocesan executive council. Idaho's delegates asked the bishop, in consultation with young people, to establish a diocesan youth council. They also asked that the diocese's youth program be given a higher funding priority in future budget presentations.

Clergy

Actions in connection with the clergy fell into the categories of stipends, further education, placement, and new

voting privileges.

Maine, Maryland, and Newark raised clergy stipends; Vermont adopted a diocesan-wide minimum. Idaho, Lexington, Oklahoma, Southern Ohio, and Utah asked for committees to study various aspects of clergy remuneration in their respective locales. New York specified that its study include investigation into

Continued on page 60

Learnings from GCSP

A report on five years' experience with the Episcopal Church's most controversial mission program

Program will mark its sixth birthday next October, 1973, at the 64th General Convention of the Episcopal Church. We will have had two trienniums' experience in this new and often controversial form of mission.

During these years I have been asked over and over to share the learnings and insights gained from the life of GCSP with the general church constituency. Our status is still fledgling, but the last few years have brought several points into sharp focus. I should like to try to communicate these so we can have time between now and General Convention 1973 to discuss the implications of GCSP's impact on our Church.

Perhaps we should recall the tenor of the times in which GCSP was conceived and launched. From 1964 to 1967 America and the world witnessed the awesome furor of an oppressed black people in rebellion. The pent-up anger, frustration, and pain of more than 400 years of brutal oppression, dehumanization, and genocide exploded across this nation in spontaneous, strident, and violent demands for a fundamental change in the conditions of black people. The fires of discontent spread throughout a thousand black colonies (ghettos) of America, laying bare the contradictions, hypocrisy, and inhumanity of a racist people and a racist nation.

The Episcopal Church responded in Seattle under the visionary leadership of Presiding Bishop John E. Hines, who declared with firm conviction: "...as at least the *beginning* (my emphasis) of this Church's response to the deep human need dramatized by the conflict in the cities, I am recommending the development of a program...by which this Church can take its place, humbly and boldly, along side of, and in support of, the dispossessed and oppressed peoples of this country for the healing of our national life. Among its aims will

be the bringing of people in ghettos into areas of decision-making by which their destiny is influenced. It will encourage the use of political and economic power to support justice and self-determination for all men. It will make available skilled personnel assistance and request the appropriation of *substantial* (my emphasis) sums of money to community-organizations involved in the betterment of depressed urban areas and under the control of those who are largely both black and poor, that their power for self-determination may be increased and their dignity restored."

I have purposely underlined "beginning" for, in comparison to the life of the Church, GCSP is in its embryonic phase. The term "substantial sums of money" *never* materialized in terms of the problem's magnitude.

To date, the Executive Council through the GCSP has funded approximately \$6 million for 160 projects in the U. S. and overseas to poor and powerless people. The Episcopal Church spends approximately \$260 million annually through its parishes and dioceses. The Executive Council's annual budget for the total General Church Program is \$12 million, of which GCSP has a yearly grant capacity of \$1 million. So, all we are talking about is 1/12 of the General Church Program budget or less than 1 percent of the Church's collective budget. Surely this cannot be considered "substantial sums of money"!

Also, the principle referred to in the clause "under the control of those who are largely both black and poor" was not easily incorporated into the mentality of the Executive Council. Specifically, the Council came face-to-face with the realization it was not ready to trust the poor and powerless with a real sharing of decision-making authority over grant allocations for GCSP programs. At the February, 1968,

by Leon Modeste

Council meeting, the members voted to reserve final approval or disapproval on grants for themselves and empowered the Screening and Review Committee only to do the preliminary screening and recommending. The Council, however, was able to accept the concept of "no strings" for those grants which it did allocate.

Not until the 1970 General Convention in Houston was the Screening and Review Committee fully empowered, under the revised GCSP guidelines, to make the final decision on all grants with the exception of those programs located in dioceses where the local bishop opposed the grant. In such instances, the Executive Council makes the final decision, following a hearing with the parties involved. Even before Houston, the Council was responsible for approval of grants in those cases in which the local bishop was in opposition.

The key issue—then and now—is trust. Church leadership had to risk trusting those not directly under their control. whose rhetoric was often menacing to white sensitivities. Many crucial battles over controversial grants and a solid track record on the part of funded groups were necessary for GCSP to convince church members that GCSP was not promulgating violence with its grants. That no GCSP funded project has utilized violent means to achieve the ends for which it was funded is today clear to all.

Often, however, we were accused of promoting violence. Ironically, to me, the chorus of white voices articulating the fear of armed revolution by the black community was silent about the institutionalized violence daily endured by non-whites: police and prison brutality, crippling of minds and spirits in inferior schools, starvation of children in a land of plenty.

The above preliminary and personal observations are offered to give some proper perspective to the tangible, ma-

terial commitment of the Episcopal Church to GCSP. Only by remembering that the dollar allocation is relatively small can we better appreciate the controversy and debate stirred up by GCSP. In other words, what has all the fuss been about?

Before going further into specifics about GCSP's experience, I want to set forth a set of general learnings which I believe summarizes my own insights into GCSP's significance in the life of our Church:

For the first time in the life of the Episcopal Church, the constituency to be served was truly the "whole world," the "people out there" who were not part of any traditional ecclesiastical and/or agency structure. The creation of this "new" direction in the work of GCSP exposed a structural weakness within the Episcopal system. The Episcopal Church at Seattle made a commitment to serve a non-church constituency, but few understood what that would mean or how it would be done. It was soon apparent that the usual network of bishops at the diocesan level, making the decisions for the Church's work within the local diocese, was no longer valid when communities

untouched by the local church's life were involved. Several informed and strong bishops are exceptions to this generality, but overall the Episcopal system did not touch the lives of the oppressed.

The local system was not valid because of the historic shift in the constituency to be served. The Church needed a new way of decisionmaking in order to have credibility with the poor and powerless. That constituency had to share in decisions about the priorities and criteria governing the allocation of GCSP funds. The creation of the Screening and Review Committee with its modest power was a direct and lasting threat to the local autonomy of most bishops. This conflict surfaced the tension between the Church's rhetoric about self-determination and actually facilitating it.

Although remaining indefinitely in dispute, a new understanding has developed of the bishop's role in relationship to church-wide programs. Adequate procedures for pre-grant diocesan consultation have been instituted. Since delegating authority, albeit limited, to the Screening and Review Committee, the Executive Council has become freer

and the contraction of the contr

in its capacity to delegate in other areas, such as the General Convention Youth Program. Apparently our Church is moving to protect against the arbitrary blocking of mission by local diocesan authority. Problems remain, however. At times I am not certain whether a bishop merely wants to demonstrate how much power he has or if he is just insensitive to people's needs, especially if they are black.

The "style" of GCSP was to move on a peer relationship basis with this constituency, especially the funded groups. Ways of sharing national and local talents and resources have been developed which break down the clientagency pattern. This methodology cannot wait upon the traditional deference given to local bishops.

Those funded did not have to say "thank you" to the Church. The Church funded for its own sake because what is happening in the emergence of Third World power, at home and overseas, is going to take place with or without the Church's help. The Church has, with varying degrees of comprehension, accepted the premise that the freedom that is in Christ requires the liberation of people socially,

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unitrust, and life income contract.

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The Tax Reform Act of 1969 introduced basic changes in regulations which govern small, private foundations. These changes have made it advantageous for some to transfer their assets to a recognized public foundation such as The Episcopal Church Foundation. In such cases, the liquidating private foundation may stipulate how its funds are to be used and may attach its name to its chosen projects.





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economically, and politically and that witness to the Resurrection requires the Church actively to participate in that liberation.

Next year at Louisville, the Church will be compelled to face squarely the issue about "membership only" type of mission versus GCSP mission to the world. It cannot duck it now! If it chooses truly to open outward, then the constituency issue and the sharing of decision-making will apply at every phase of planning, mission, and programming.

I think I can best give weight to these assertions by offering a narrative account of how these principles operate in our month-to-month program development and relations to funded organizations.

The most significant involvement of GCSP, Screening and Review, and our technical and financial resources has been in the conception and growth of the Mid-West Regional Coalition (MWRC). Here I see the real "pay off" of GCSP for the community. In the Coalition, despite our limited resources, political opposition from some quarters of the Church, and pressure of time, I believe we see the emergence of new institutions which eloquently proclaim what self-determination is all about.

The story of MWRC is one of natural organizational growth. It emerged from a series of GCSP-sponsored conferences which were distinguished by the presence of organizations and their representatives determined to develop a strategy which would link as many organizations as possible together for mutual aid and self-support. These conferences, initiated in 1969, were among the most productive ever held by self-determination-oriented organizations in America.

The Coalition's institution-building priority is designed to strengthen all its member units with services rendered by its various project components. In so doing, the Coalition seeks to address the fundamental problem which has hampered black people's ability to overcome white oppression in the past. Empowerment educationally, economically, and politically is ultimately the only remedy to the inevitable consequences of white racism and oppression.

Despite the tremendous amount of difficult work which lies ahead, the MWRC represents one of the most successful and promising movements of its kind in America. The MWRC's commitment is to empower for survival, self-determination, and freedom for black people. To date we have made two grants totaling \$278,000 to the Coalition. I contend the basic principles and dynamics which are so essential for the success of the Coalition can apply to

other ethnic, powerless groups as they reach this level of organizational development.

The Coalition operates simply. It is structured so efficient decision-making and work can be achieved, yet communications are maintained with all concerned. A delicate balance exists between centralized power, the Central Co-ordinating Committee (CCC), and local project decision-making (project task forces). Staff, of course, is subservient to these decision-making bodies. All actions are based on black people's needs.

Out of the framework of the organizing conferences came three project task forces—Education, Communications, and Self-Support. These task forces meet at least quarterly and convene by conference call as necessary.

Each task force has its own task force co-ordinator, an individual whose immediate responsibility is supervision of the project. The second responsibility is to represent the task force on the CCC. Further, one of the three task force co-ordinators is designated the prime co-ordinator.

The NWRC has two principal administrators—general coordinator and financial officer—who operate out of Coalition headquarters in Youngstown, Ohio.

The general co-ordinator is the chief administrator and convener of the CCC. He co-ordinates the Coalition's projects and activities. He works with each project co-ordinator in assuring each project's effective, efficient operation. He works with the finance officer in preparing budgets and administering funds. Finally, he is the organization's chief spokesman.

From this structure flows the work of the various task forces: *The Communications Center*, which puts out a newsletter, information packet, ham radio network, and conference calls; the *Educational Assistance Center*, striving to develop and maintain independent black educational institutions in the Midwest; *Fund-raising and Self-support Task Force*, working to implement fund-raising programs or events to provide funds for continued program operations of the total Coalition.

The emergence of the MWRC illustrates some of the learnings I inventoried earlier. The Coalition's existence also testifies to the Church's need to look outside its own life for the creation of new institutions to serve the human needs of the community. If the Church is serious about self-determination and empowerment for the poor and powerless, it must not seek to impose its models on the community.

The Coalition emerged as a new institutional operation. It did not adopt any structures or methods of the Epis-

copal Church for the Church had none to offer. The Church did offer a portion of its worldly "treasure" and by so doing facilitated the growth of the "new."

Another insight which hits me is the restrictiveness of the term "American Urban Crisis." We have come to realize the problems of race and oppression are global, and GCSP as church mission must be "internationalized" more than it is now.

I concur with the statement made by the Overseas Review Committee on April 21, 1972:

"Mission today has to be seen from an 'international' perspective. We need a global or world concept of mission. This must be reflected in our theology and made operational in our structure and policies. This "internationalization" of the concept of mission means we must work out new structural relationships between Churches and especially those that have grown out of the life of PECUSA.

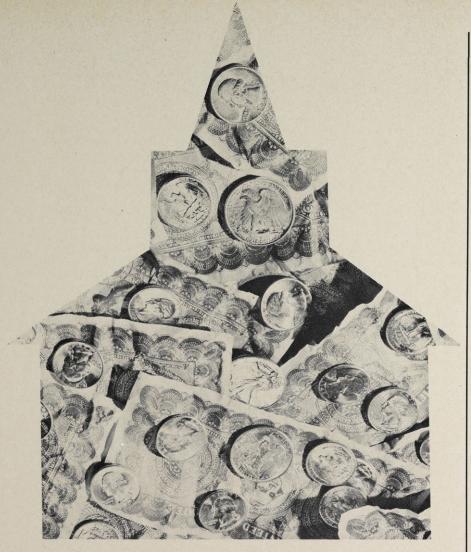
"We are in a new missionary situation, with the claim of the younger Churches to the right to be indigenous and self-determining. New structures that make possible and enhance a sense of self-hood, dignity, and integrity must be established. Colonial structures or relationships are no longer to be tolerated, nor new forms of a neo-colonial nature. What is required is a new form of relationship that places decision-making at the center of each Church's life and that provides for the enablement of life styles appropriate to each Church."

Also, I agree with Bishop Antonio Ramos of Costa Rica:

"No one has a monopoly over mission, and such concepts or relationships as giver-receiver, donor-recipient, rich-poor, must be re-examined and transformed from a 'one-way traffic' one, expressing thereby the mutuality and interdependence in the Body of Christ."

As with GCSP and our funded programs, it means the Episcopal Church should negotiate with the younger Churches about support and relationships on a peer level.

Throughout the entire GCSP experience, our greatest strength came by destroying the "we" versus "they" type of image in the minds of the people with whom we work. Ours has been a posture of jointly working to improve society. The idea of an omnipotent "father" Church, benevolently handing out money, is paternalistic, dehumanizing, and degrading to people. This same mentality supports colonialism, neocolonialism, and the exploitation of poor people. Only an inhuman institution thinks in terms of property, systems, and acquisition. We must always ask—stewardship for what?



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The development of GCSP standardized criteria for grant screening was another abrasive lesson for the Episcopal Church. A program is evaluated on its merits and not on its "political clout" or its sponsorship by "powerful" Episcopal membership. I am not saying Episcopal membership should not be considered, but it should not outweigh other programmatic factors being evaluated. The invalidity of such an approach is quite obvious when we review the millions of dollars the Church has spent based solely on "politics" rather than program, e.g., continued subsidies for small missions with declining membership and close proximity to thriving

congregations.

To support church-wide empowerment programs and minority relationships, non-whites must be in key positions. The hiring of a predominantly black staff by GCSP brought black people with a commitment to the struggle against oppression, rather than persons taking just another job. Their twentyfour-hour dedication to the mission of empowerment for the poor and powerless is mission to themselves for they indeed are the victims of exploitation and powerlessness. I think this commitment to mission has sensitized the Executive Council to the distinction between the old, paternalistic agency-client type of mission and that represented by the black staff which I have been calling the person-to-person, shared ministry.

Therefore, I think the GCSP experience demonstrates that regardless of how liberal white staff people are, they are identified with and have only experienced life as white people. This does not negate their participation in the struggle for human survival and freedom, but it does mean they must adjust to the concept of "supportive involvement" and become a part of, rather than an obstacle to, the progress of

We gained knowledge that poor and powerless people can be trusted to make decisions affecting their lives through experience with the Screening and Review Committee. The Screening and Review Committee, chaired by the Presiding Bishop, has over 50 percent community people (non-church) who make the final decisions on grants in those cases where the local bishop does not have any objections. The diligence or the integrity with which the group makes its decisions cannot be ques-

GCSP experience has shown that most Episcopal bishops had little knowledge and even less understanding of the activities in poor black, brown, and red communities. Perhaps the best illustration is the Alianza grant in New

Mexico. Here was a group active in its community, forced into behavior which the local diocese could not or would not understand. Yet the diocese was insistent on making a decision which would affect the lives of these Hispanic people. Given the segregated posture of America, it only highlights the contradictions in our society to expect a white Episcopal bishop to have all the facts to make a decision for these people. (The Roman Catholics subsequently funded the Alianza for \$157,000.)

A southern bishop was quite candid about this issue in his admission that he knew "very little, if anything" about the black community. I have heard other bishops mention they felt they were more a hinderance than a help to the GCSP process. It probably would have been a great deal sounder if GCSP had been given five to six years to develop fully its process before trying to include the bishops in the evaluation steps

A limited or beginning GCSP has shown that the Church can effectively become involved with history. The question before us is what would be necessary for the Church to make a major commitment to empowerment? I believe the implications of my comments about style of mission suggest the Church would have to make major changes in the total ethnic composition of the Council staff in order to represent the non-white peoples in decision-making and administrative roles beyond tokenism. Further, it would mean a deepening of the values and commitment now growing in the life of the Church which make possible mission support for empowerment.

Encouraging moves by the Church indicate a growing acceptance of empowerment as mission coupled with a willingness to implement such mission on a broader base within the Church. Evidence for this move was the adoption of the "Bonner" amendment to the GCSP guidelines by the 1970 General Convention at Houston. The Executive Council was instructed "to develop a means of encouraging more total involvement by individual Episcopalians, parishes, and dioceses so as to improve understanding and support of GCSP."

Since Houston we have made strong efforts to implement this resolution with the help of Executive Council members. Meetings have been held with dioceses at the provincial level, consultations given to new project possibilities, and almost all of 100,000 copies of a new GCSP brochure defining empowerment and our work have been distributed throughout the Church.

Several examples of such "supportive

involvement" are called for by the "Bonner" amendment. The one we use in the brochure is the Isaiah 52:12 Program of St. Paul's Church, Richmond, Virginia, which has been allocating in

gram of St. Paul's Church, Richmond, Virginia, which has been allocating income from a parking lot to a community controlled health center, the project is not perfect, but it exhibits a receptivity to the principle of "supportive involvement."

The key to any such project is the willingness of the Church to serve the priorities and needs as defined by the

communities to be served. This princi-

ple of "supportive involvement" must be brought into the Church's total mission style if we are to make a significant commitment to empowerment. Bishop Ramos' statement illustrates how it must be applied overseas.

Our task between now and the Louisville Convention will be to sharpen our analysis of GCSP's work and learnings and to identify the means whereby the whole Church, and especially the Executive Council, can incorporate these learnings and principles in its total mission effort at home and overseas.



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Lord Geoffrey Fisher, Former Primate, Dies

Lord Geoffrey Francis Fisher, Archbishop of Canterbury from 1945 to 1961, died September 14 at the age of 85. He will go down in history on at least two counts. A strong protagonist of church unity, he delivered a lecture at Cambridge University in 1946 which is generally regarded as opening the way for Anglican-Methodist unity negotiations in Britain.

In 1960, in a precedent shattering action, he went to Rome and met with Pope John XXIII—the first time an Archbishop of Canterbury had met with a Pope since the Reformation. In a memorial tribute to Lord Fisher, his successor, Archbishop Michael Ramsey, said of that meeting: "He opened a door which will never close."

Dr. Ramsey also said, "With a skill in administration equal to that of anyone...he brought into the administration that care for people which gave the tone to all his work. He led the way in practical reforms in the Church ...but history is likely to remember most of all the wider outreach of the Church of England during his time."

House of Bishops to Meet in New Orleans

The bishops of the Episcopal Church will gather for their annual meeting October 29—November 3 at the Fontainebleau Motor Hotel, New Orleans, La

The overseas and Coalition 14 bishops will arrive early for preliminary meetings on their special concerns, October 27 and 28. The two groups plan to meet together one full day and separately the other.

The proposed agenda for the House of Bishops includes consideration of

four major areas: 1) Prayer Book revision procedures and theological rationale; 2) ordination of women; 3) pastoral development; and 4) the Office of the Presiding Bishop. The House has also been asked to consider action on the election of a bishop for the Church in Guatemala.

In between General Conventions, the House of Bishops is not primarily a legislative body. It can, however, take action for itself by resolution or position paper and often issues a Pastoral Letter to the whole Church.

Executive Council: Actions and Plans

The Executive Council commended Gulf Oil Corporation, developed procedures for collating and studying diocesan feelings about the Church's future General Church Programs, and recommended Minneapolis as the site of the 1975—or 1976—General Convention as part of some twenty actions it took during its September 26-28 meeting in Greenwich, Conn.

The Council commended Gulf Oil for refusing to invest "as an employer in any country where laws prohibit the equal opportunity hiring and promotion policy and practice of the corporation." The commendation vote followed a report by Dr. Paul Neuhauser of Iowa City, Iowa, chairman of the Council's Committee on Social Responsibility in Investments.

Council elected five colleagues to gather and summarize the priority-setting information received during 91 current visits to dioceses and to report to the February Council meeting. Executive Council members will then decide—in conjunction with the General Convention's Program and Budget Committee—how best to turn the data into program and budget options for

the 1973 Convention.

Minneapolis was recommended as the site for the 1975—or 1976—Convention because it offers adequate meeting and housing facilities at low cost, and all are within a "walking distance" area.

Members heard Presiding Bishop John E. Hines issue a strong statement supporting the value of the Consultation on Church Union. Bishop Hines also reviewed other ecumenical accomplishments, refuting the idea Church union is no longer of interest or concern in the Episcopal Church.

During the three-day meeting, Council members also:

- learned the Ghetto Loan and Investment Committee is seeking \$750,000 from parishes which would be lent to minority business firms;
- heard Walker Taylor, Jr., of Wilmington, N. C., report that diocesan bishops are concerned because they do not have veto power over General Convention Youth Program grants in their respective dioceses:
- were somewhat surprised to learn the City of New York has placed the Episcopal Church Center ("815") on the tax rolls, an action church attorneys will appeal at an October hearing;
- requested the Presiding Bishop to appoint a committee to make a "social audit" of the Church to ascertain its policies do not reflect racism;
- heard detailed reports on possible autonomy for the Ninth Province (Caribbean) and on ecology;
- received a report from the Program Group on Empowerment that black church leaders are unhappy because the Episcopal Church has no paid staff member whose specific responsibility is representing black Episcopalians; it has staff persons representing both Americans of Hispanic origin and American Indian origin;
- heard that 79 recent United
 Thank Offering grants which total

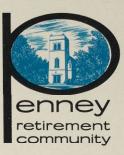
\$1,323,053.75 had been given to 39 programs in U. S. dioceses; to 11 programs "beyond diocesan lines"; and to 29 projects in overseas jurisdictions;

- approved Companion Diocese relationships between Florida and Trinidad and Tobago and between Indianapolis and Haiti;
- granted \$10,000 from the Gallaher Fund to the National Association of Episcopal Schools;
- appropriated \$7,500 from trust fund income as the Episcopal Church's share of the cost of community education workshops in Atlanta, Chicago, Phoenix, and Portland to be led next year by Senor Paulo Freire, a member of the World Council of Churches Office of Education:
- assigned \$10,000 from trust income for a professional consultant's study of Cuttington College in Liberia as regards future funding, the relationship between the school and the Episcopal Church, and the relationship between the school and the University of Liberia;
- approved a \$20,000 allocation from trust—fund—income—for—Episcopal Church—involvement in the 200th anniversary of the United States in 1976 and a \$15,000 grant for publication of a special issue of the *Anglican Theological Review*—which would highlight the Anglican contribution to a "creative recovery of American tradition";
- learned the Ven. Henry Mayson of Detroit, Mich., will replace the Rev. James Woodruff as Union of Black Episcopalians representative on the Screening and Review Committee of GCSP;
- received a report that a GCSP grant to the Self-Help Project of Fayetteville, Ark., has been discontinued because of local problems;
- adopted a 1973 Faith Offering of \$3,887,824;
- learned that Episcopal dioceses have deposited \$873,256.40 in minority banks, with the largest single deposit being \$240,271.25 in the Diocese of Kansas; and
- confirmed the nominations of 14 Episcopalians to the Governing Board of the National Council of Churches.

-Richard J. Anderson

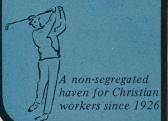
Eskimo Cathedral

Eskimos in Frobisher Bay, Baffin Island, Canada, now have their own Anglican "igloo" cathedral. Con-



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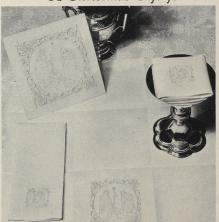
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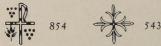


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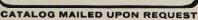
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WORLDSCENE

structed by the Eskimos at a cost of \$60,000, the circular, domed church, named after St. Jude, is covered with white aluminum shingles suggestive of the small snow blocks used in real igloos.

The windowless interior receives its main lighting from a center "lantern" that produces a soft glow. Behind the altar six painted hangings depict various aspects of Eskimo life. The cross behind the altar is made of two spirally twisted tusks of arctic narwhal whales. The lectern, pulpit, and communion rail are made of komatick, a material used for Eskimo sleds.

Consecrated recently by Bishop Donald B. Marsh of the Arctic, the 350-seat cathedral is considered by the natives a symbol of their old ways of life.

Bishop Hines Supports Unity Moves

Members of the Episcopal Church's Executive Council, meeting September 27-28, heard Presiding Bishop John E. Hines support the work of the Consultation on Church Union and other movements toward Christian unity.

Bishop Hines said the COCU "principles" include a high doctrine of the Church; a scripturally-backed doctrine of the ministry; general acceptance of episcopacy—and bishops; and strong agreement on the Sacraments, Scriptures, and tradition.

"My feeling is that if Church union were the exclusive province of the members of the Consultation, we would have it now," said Bishop Hines. "People cannot become enthusiastic about Church union just by reading about it. It is like dancing—you learn by doing it! By engagement. By involvement."

While admitting that the United Presbyterians' withdrawal from COCU "shook the Consultation and aided those who have always condemned it," the Presiding Bishop said this withdrawal should be appraised in the light of internal Presbyterian polarization. He also noted the "decisive vote" of the Presbyterian Church U.S.

(Southern) to remain within COCU.

Bishop Hines said even though the press and others have reported Church union as having reached a "high water mark" and being on the decline, much is going on in this field. He listed several major accomplishments, citing the Anglican-Roman statement on the Eucharist as well as other conversations and agreements by several denominations, including Lutheran, Presbyterian, Congregational, and Orthodox bodies as well as Anglicans and Romans.

The Presiding Bishop told Council members that any "malaise" regarding Church union is "characteristic only of the North American scene" while "progress characterizes" unity activities in the Third World, especially in Asia.

Priest Named Presbyterian Pastor

The Rev. Jesse Anderson, Jr., an Episcopal clergyman, has been named pastor of the Washington, D.C., Presbyterian Church of the Redeemer.

Mr. Anderson, who for six years had headed the Southeast Enrichment Center, a project of St. Patrick's Episcopal Church, will retain his Episcopal credentials and will also have a seat, as long as he is Redeemer's pastor, in the National Capital Union Presbytery.

Both Bishop William F. Creighton and Suffragan Bishop John T. Walker of Washington praised the venture. Bishop Creighton said the arrangement should "be viewed as a practical step in the growing movement toward Christian unity."

Dr. Spofford Dies:

Witness Suspends

Due to the death October 9 of the managing editor, the Rev. Dr. William B. Spofford, Sr., the Episcopal Church Publishing Company announces that the publication of *The Witness* has been suspended as of October 1, 1972.

The lively, independently-sponsored weekly news magazine was founded by Bishop Irving Peake Johnson of Colorado in 1917. Dr. Spofford became "interim editor" in 1919, following the sudden death of the first editor, the Rev. Charles J. Shutt.

During the half-century-plus of Dr.

Spofford's editorship, *The Witness* introduced many significant writers to the church public, including Bishop Johnson, Dean William Palmer Ladd, Bishop Frank Wilson, Nicholas Berdyaev, Dr. Massey H. Shepherd, Jr., and Dr. Joseph F. Fletcher. During that period, many leaders of the Church have served on its editorial board, with chairman, at different times, being the Rev. Dr. Frederick C. Grant, Dr. Norman Pittenger, Dr. Roscoe Foust, Bishop Arthur Lichtenberger, and Bishop John Krumm of Southern Ohio.

Speaking for the Episcopal Church Publishing Company, its president, Bishop William B. Spofford, Jr., of Eastern Oregon, said: "Dad never trained anyone to carry on after him since he functioned in the old-style of one-man editing. We believe there is a continuing need for a creative, open voice for Episcopal Church publishing, and we trust that, at some appropriate time, *The Witness* discontinuation will prove to have been a 'suspension' and not a 'demise'."

Publishing offices of *The Witness* have been at Tunkhannock, Pa., in the Diocese of Bethlehem.

Massachusetts Churches Sign Covenant

St. Mary's Roman Catholic Church and Trinity Episcopal Church, both of Milford, Mass., have signed an agreement to move in the direction of organic union of the two congregations.

The agreement, or covenant, is not a merger. As a beginning step each parish will offer public prayers for the clergy and people of the "sister parish" at its principal Sunday services.

The covenant represents three months of work by the ecumenical committees of both parishes and was encouraged by the Most Rev. Bernard J. Flanagan, Roman Catholic Bishop of Worcester, and Bishop Alexander D. Stewart of Western Massachusetts.

The ecumenical committees desire a type of team ministry through which both parishes can join for the Eucharist and share preaching and teaching together as Christians, with each parish retaining its own identity. The goal is eventual intercommunion, not political absorption into one or the other or into a new super-structure.

Continued on next page

November, 1972

55

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WORLDSCENE

Episcopal News Service Gets Under Way

A steering committee of NET PLUS, an informal fraternity of Episcopal diocesan communicators, has decided to seek a three-year grant to establish a nationwide, independent, Episcopal News Service (ENS).

The Committee chose a Board of Governors, empowered it to seek foundation funding for the project, and established a tentative budget and an outline of purposes.

As envisioned, the service will depend heavily on volunteer support from diocesan communicators, a weekly summary of news events in the Church, expanded stories of events, news features, and the eventual creation of a "hot line" for subscribers.

Erwin Soukup of Chicago is the Board's convenor. Other members are Ben Campbell, Virginia; Polly Bond, Ohio; John Lockerby, Olympia; Larry Davidson, Oregon; Robert Reagan, Los Angeles; Richard Anderson, Western New York; Worley Rodehaver, Southern Ohio; Isabel Baumgartner, Tennessee; and Anne Clendaniel, Delaware. The Board may also select two members who are not diocesan communicators.

Practical Unity For England

Bishop Falkner Allison of Winchester, England, has proposed to his Synod a new pastoral solution for places facing a clergy shortage. The bishop suggested a "Pastoral Center" where one resident minister-Anglican, Free Church, or Roman Catholicwould be recognized by all Churches. Bishop Allison says every deanery and parish or group of parishes should hold regular meetings involving the Anglican clergy, Free Church ministers, and Roman Catholic priests to explore fresh ways of cooperation and partnership. He also suggested similar meetings between representative laity of the different churches in a neighborhood.

If his advice is heeded, the bishop said, he is confident "that not 40 years on. . .but in the mercy of God 20 or even 10 years on, there will be in every parish of this diocese one Church renewed for mission."

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The Episcopalian

In Person

The Rev. James P. Morton, director of the Urban Training Center for Christian Mission, Chicago, was elected to be dean of the Cathedral of St. John the Divine, New York. . . . William H. Booth, Episcopal layman and a judge in the Criminal Court, New York City, has been elected president of the American Committee on Africa. Last year Mr. Booth, who is a vestryman at St. Stephen's, Jamaica, Queens, was an observer for the International Commission of Jurists at the trial of Dean G. A. ffrench-Beytagh in South Africa. . . .

The Rev. Jeffrey P. Cave, curate of the Church of the Epiphany, New York, has been elected a canon of Washington Cathedral. . . . The Rev. Frederick B. Williams, rector of St. Clement's, Inkster, Mich., has been appointed Master Pastor/Fellow in the Martin Luther King, Jr., program of Black Church Studies at Rochester, N.Y., Center for Theological Studies. . . . The Addison D. Teague, Jr., Athens, Ga., was chaplain on the hospital ship, S.S. Hope, for two months this summer.... The Rev. Arthur E. Walmsley, general secretary of the Massachusetts Council of Churches and former Executive Council staff person, joined the staff of Trinity Parish, New York City, with special responsibility for downtown ministries. . . .

Henry S. Noble, a partner in the New York stock exchange firm of Carlisle, DeCoppet and Co., was elected president of The Episcopal Church Foun-4 dation in May. He succeeds William A. Coolidge, who was elected vice-chairman of the board. . . . Patsy F. Davis is the first black student to be named valedictorian of a senior class at the National Cathedral School for Girls. The honor goes to the young lady who maintains the highest average. . . . A joyous fatherson event took place at Calvary Church, Pittsburgh, Pa., this spring when Bishop Robert B. Appleyard ordained his son, Robert B., Jr. . . .

The Rev. Dr. Louis Bowes Keiter, member of the Standing Liturgical Commission since 1961 and chairman of the Commission's drafting committee, died August 8 in Portland, Ore....The Rev. Mother Abbie Loveland Tuller, founder and Superior of the Order of the Teachers of the Children of God, died April 22 at the convent in Tucson, Ariz.... Representative John Myers, an Episcopalian who has served in Congress since 1967, was elected president of the Congressional Prayer Group....



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Changes in the Episcopate



Alexander



Elebash



Pinckney



Vogel



Welles



Wright

Current changes in the Episcopate include the election of one bishop, the succession of two coadjutors, and the retirement of three diocesans.

The Very Rev. George M. Alexander, Dean of the School of Theology of the University of the South, Sewanee, Tenn., since 1955, has been elected to be Bishop of Upper South Carolina to succeed retiring Bishop Pinckney.

A graduate of the University of the South, Dean Alexander was ordained to the priesthood in 1940. He began his ministry at St. Mary's, Green Cove Springs, and Grace, Orange Park, Fla. Between 1942 and 1949 he served several Florida churches. While in Florida he was secretary of the diocese and of the standing committee. He was also editor of Florida's FORTH magazine. In 1949 he moved to Trinity Church, Columbia, S.C. While there he was secretary of South Carolina's standing committee.

Bishop-elect Alexander has been twice a delegate to General Convention. He has been a member of the Board of Regents of the University of the South, a member of the Church's Executive Council, and a fellow of the General Theological Seminary. He is also the author of various books and articles and the co-editor of *Dynamic Redemption*.

The Rt. Rev. Hunley A. Elebash, Bishop Coadjutor of East Carolina since 1968,

succeeds Bishop Wright as diocesan on January 1, 1973.

Bishop Elebash is a graduate of the University of the South and the School of Theology at the University of the South. Ordained to the priesthood in 1951, he served in Jacksonville, Fla., as assistant at St. Mark's Church and as vicar, then rector, of St. Catherine's. He was secretary of the Diocese of Florida from 1954 to 1956. In 1957 he became rector of St. John's Church, Wilmington, N.C. From 1965 until his election to the episcopate, he was executive secretary of the Diocese of East Carolina.

Three times a deputy to General Convention, Bishop Elebash has been a fellow of the College of Preachers, Washington, D.C., and chairman of the Board of Examining Chaplains of East Carolina.

The Rt. Rev. John Adams Pinckney, Bishop of Upper South Carolina since 1963, is retiring January 1, 1973.

A graduate of the University of the South, Bishop Pinckney was ordered deacon in 1931. Except for two years at the Church of the Holy Cross, Tryon, N.C., his ministry has been in South Carolina. Among the South Carolina parishes he has served are Holy Communion, Allendale; Holy Apostle, Barnwell; Heavenly Rest, Garnett; St. Alban's Church, Blackville; St. Paul's Church, Charleston; St. James' Church, Greenville; and Holy Trinity, Clemson, where he was also chaplain to Episcopal students at Clemson College. He was Arch-

deacon of Upper South Carolina when elected to the episcopate.

Bishop Pinckney served as a deputy to four General Conventions. He was also secretary of the Diocese of Upper South Carolina from 1954 to 1963 and served on many diocesan committees. He has served on the faculty of and directed Young People's Conferences at Kanuga, Hendersonville, N.C., and was superintendent of Kanuga Conferences from 1944 to 1950.

The Rt. Rev. Arthur A. Vogel, Bishop Coadjutor of West Missouri since 1971, succeeds Bishop Welles as diocesan on January 1, 1973.

Bishop Vogel, a native of Milwaukee, has degrees from Nashotah House, the University of Chicago, and Harvard University. After his ordination in 1948, he served as curate of St. Mark's, Milwaukee, then taught at Harvard University and Trinity College. In 1952 he went to Nashotah House Seminary where he was sub-dean and professor of Systematic Theology and Apologetics at the time of his election to the episcopate. From 1953 to 1957 he was also rector of St. John Chrysostom, Delafield, Wis.

A deputy to six General Conventions, Bishop Vogel has served on General Convention's Joint Commission on Ecumenical Relations and the House of Deputies' Committee on the State of the Church; participated in national and international consultations with Roman Catholics; is a member of the Consultation with the Orthodox Churches; and was a delegate to the Fourth Assembly of the World Council of Churches in Sweden in 1968. He is also the author of several books.

The Rt. Rev. Edward Randolph Welles, Bishop of West Missouri since 1950, is retiring December 31.

A graduate of Princeton University, Oxford University (England), and the General Theological Seminary, Bishop Welles was ordained in 1931. His first cure was Trinity Church, Woodbridge, N.J. From 1934 to 1936 he was chaplain of St. Mark's School, Southborough, Mass. He was Dean of All Saints' Cathedral, Albany, N.Y., from 1936 to 1940; rector of Christ Church, Alexandria, Va., from 1940 to 1944; and then Dean of St. Paul's Cathedral, Buffalo, N.Y., until his election to the episcopate.

Bishop Welles was active on diocesan committees in Albany and Western New York. He was a deputy to two General Conventions and has been a member of General Convention's Joint Commission on Ecumenical Relations since 1964. He has been visitor of the Com-

munity of the Transfiguration since 1950. Author of several books, Bishop Welles made an invitational tour of the Anglican Church of Australia in 1971.

The Rt. Rev. Thomas H. Wright, Bishop of East Carolina since 1945, is retiring December 31.

Bishop Wright was graduated from the University of the South and the Virginia Theological Seminary. Ordained to the priesthood in 1930, he began his ministry in the mission field of the Diocese of East Carolina. As rector of Robert E. Lee Memorial Church, Lexington, Va., from 1934 to 1941, he was also Episcopal chaplain at Washington and Lee University and Virginia Military Institute. For the next two years he was Dean of Grace Cathedral, San Francisco, Calif. From 1943 until his election to the episcopate, he was rector of St. Mark's Church, San Antonio, Texas.

In 1932 Bishop Wright was a representative at the World Christian Student Federation meeting in the Netherlands and the following year served as acting secretary of college work for the Church's National Council. He has also served as trustee of the University of the South, board member of the Church Army, and trustee of the Church Pension Fund.

Bishop Wright has been a member of the Executive Council, serving as chairman of the Overseas Department and chairman of the Division of Research and Field Study. As Overseas Department chairman, he traveled to almost every mission field of the Church. He also has been a deputy to several General Conventions.

CALENDAR OF EVENTS

NOVEMBER

National Religion in America Month

Oct. 29-Nov. 3 House of Bishops annual meeting, New Orleans, La.

- **All Saints Day**
- Twenty-fourth Sunday after 5 Pentecost
- Triennial Conference of the 9-11 National Association of Episcopal Schools, Washington Cathedral, Washington, D.C.
 - Twenty-fifth Sunday after 12 Pentecost
 - 19 Twenty-sixth Sunday after Pentecost
- 19-26 National Bible Week, sponsored by the American Bible Society
 - 23 Thanksgiving Day
 - 26 Sunday next before Advent
 - St. Andrew the Apostle 30

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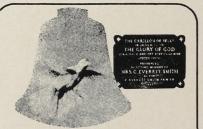




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DIOCESAN ROUNDUP

Continued from page 46

the possibility of clergy qualification for state unemployment benefits.

Newark delegates directed their diocesan council to include in the 1974 budget an item to be earmarked for clergy salary supplements, for clergy financial relief in temporary unemployment, for career counseling, and for training toward job readjustment.

Maryland and New Mexico and Southwest Texas endorsed the necessity for continuing education for their clergy. Maryland made several suggestions for implementing this, including a recommendation that diocesan council prepare a plan to regularize procedures and criteria for clergy participation in learning experiences. Maryland and West Virginia

asked all congregations to make regular provisions in their congregations' annual budgets for continuing education of clergy.

Clergy placement and the unemployment of numerous priests received attention, particularly as many bishops must now drastically limit their acceptance of postulants. In view of this Maryland asked for a "Mission Corps" of priests—under the bishop's direction and selection—to be assigned to areas with need but having either no structure or no money. The convention suggested this work be funded by special contributions from interested individuals.

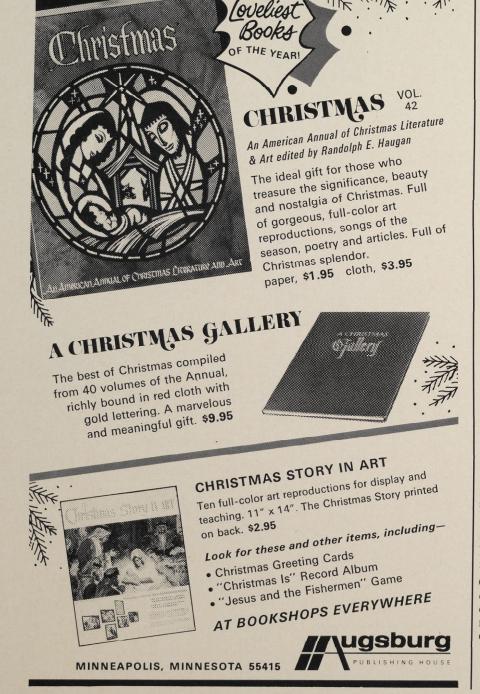
Southern Ohio established new procedures for clergy elections to vacancies within the diocese. Placement of ordained and lay ministers in Utah will not be based only on financial status but rather on a study of need and utilization of available clergy. The convention supported development of para-professional and indigenous ordained ministries. In this connection, during the Alaska convention Bishop Gordon ordained six men who will continue to support themselves and serve primarily as sacramentalists—four are native Alaskans.

Concern for Others

Aging—Some of Central Pennsylvania's Second Century Fund will go to the home for the elderly at Shippensburg. Lexington delegates urged exploring avenues of ministry with older persons and increasing emphasis upon work with the aging in cooperation with Kentucky's Commission on Aging.

Indians—Iowa increased its proposed budget by \$12,000 in order to provide funds for work with Indians. Utah ordered formation of a committee on Indian work which will include three Navahoes, three Utes, and three persons elected by convention (two of these to be Indian). Utah also elected a Navaho one of its deputies to General Convention. West Virginia used its convention offering toward travel expenses for its young people to go to South Dakota and for the young Indians' expenses in coming to West Virginia. The diocese also sent funds to Bishop Walter H. Jones for Indian work in South Dakota.

General—New York's delegates asked Bishop Paul Moore to provide an appropriate structure for developing a ministry to Spanish-speaking people. Southern Ohio accepted its institutional racism committee report and charged an action development team to implement the recommendations. This convention also decided to campaign to raise \$3,090,000



Continued on page 62

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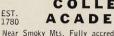
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DIOCESAN ROUNDUP

Continued from page 60

in charter funding for the newly formed Venture Fund. The Fund will be a means of responding quickly, creatively, and economically to critical human needs, especially in low income areas. Pittsburgh voted to continue support for APSO, the Church's Appalachia service coalition.

Overseas

Part of Central Pennsylvania's Second Century Fund will go to strengthen work overseas. Maryland recommended that each parish include in its budget an item designated for the Presiding Bishop's Fund for World Relief. Northwest Texas voted \$9,000 for summer M. R. I. projects, purchase of a camp site in North Mexico, and regional planning meetings. Pittsburgh voted to continue supporting the World Council of Churches. Rhode Island continues its relationship with Dacca. Southern Ohio welcomed Bishop and Mrs. Gilbert Baker from Hong Kong and encouraged continued relationship with that diocese. Half of West Missouri's convention offering of \$513.40 was given to the Diocese of Botswana which

it voted to be its companion diocese for 1973-5.

West Virginia again voted support of M. R. I., asking each parish and mission to support the diocesan M. R. I. division with funds. The diocese sent funds this year to Central Tanganyika, Seminary of the Caribbean, Taiwan, Liberia, and Panama and the Canal Zone.

Into the World

Subjects of diocesan concern in the secular area included the Vietnam War, legalization of abortion, prisons and prisoners, and drug abuse.

Resolutions about the War in Southeast Asia covered—in various combinations—speedy withdrawal of troops from Vietnam, return of P. O. W.'s, an end of hostilities, the importance of reconciliation, and work and prayer for peace, as well as restatements of Christian teaching on war. Dioceses passing them included Alaska, Idaho, Iowa, New Hampshire, New York, Rhode Island, Southern Ohio and Vermont. The Utah delegates also asked that the diocese

apply for approval as an alternate service agency for conscientious objectors.

The patient's rights in the medical arena captured some attention. Rhode Island recommended its bishop appoint a committee to prepare and present a position paper on abortion at the next diocesan convention. Iowa referred the matter for study. West Missouri called for a commission to study the medical choices which face Christians today, including "genetic engineering or pre-natal intercession" as well as the extension of life by extraordinary means.

Connecticut delegates expressed the opinion that abortion is a matter for individual conscience and not to be denied by civil law. New York's delegates urged the governor to veto any bill which might repeal the state's present abortion law. Utah's convention affirmed the right of all individuals to follow their consciences in family planning without legal interference.

Long Island and New Hampshire passed resolutions concerning the Christian's obligation to protect the environment and natural resources. Long Island and Pittsburgh passed resolutions concerned with prison reform, and Pittsburgh and Utah passed resolutions on drug abuse. Oklahoma passed a resolution to initiate a full-scale investigation of the operations, reserves, and benefit schedules of the Church Pension Fund.

To Louisville Next Fall

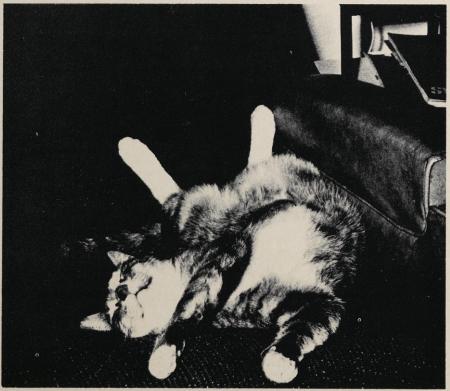
Central Pennsylvania memorialized General Convention to "propose and vote upon revision to the Church's marriage canons." Several dioceses tabled similar motions when told this was already in the works.

Lexington passed a resolution to be presented to General Convention, asking that all future grants to the General Convention Youth Program (GCYP) be submitted for approval to the bishop of the diocese where the program is planned and that if approval is withheld, the grant cannot be approved except by affirmative vote of a majority of the members of Executive Council. New Mexico and Southwest Texas requested General Convention adopt legislation regarding a veto of grants by local bishops.

Nebraska passed two resolutions, requesting their deputies to General Convention oppose proportional representation and maintain the unit vote in the House of Deputies.

Fall conventions will be reported in late winter. They should reveal more of the specific issues which will come before General Convention 1973.

THE EPISCOCATS



"Art thou weary, art thou languid. . . ?"
(Hymn 366, English Hymnal, p.325)



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Little Su Ying was abandoned in the alley behind our Babies' Home in Formosa. She was frightened, cold and hungry.

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EP 49NO