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THE Episcopalian

JUNE, 1973

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"BROTHER SUN SISTER MOON"

The Enablers

continuing *Forth and The Spirit of Missions*
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Switchboard

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

FAITH AND FEATHERS

The January issue of *The Episcopalian* paid homage to *Jonathan Livingston Seagull* as millions of readers have for the 50 weeks [the book was] on the best seller list. I find Richard Bach's parable an intriguing story, but perhaps a few second thoughts are needed to balance the adulation.

Bach weaves strands from many philosophies and religions into this story—Hindu: transmigration of souls; para-psychology: mind over matter; humanism: self-perfection; Platonic idealism: each individual as an idea of the Perfect; Nietzschean philosophy: the superman; and Christian Science: levels of consciousness. He even flirts with the conception of interchanging time and space.

The pause comes for me when Jonathan decides to return to earth. He becomes the incarnation, or perhaps more nearly the avatar, of the perfect gull. He begins by teaching other gulls the laws of perfect flying (read: living) and then leads them gradually to a higher consciousness of kindness, goodness, and love.

John Keith, Jr.
Marion, Ala.

WE TRIED... AND LIKED IT

Your article, "Balloons Belong in Church," prompted our parish—St. Luke's, Catskill, N.Y.—to use balloons in our Sunday morning Eucharist in December. The rector read the article at the beginning of the service, and the choir carried balloons in during the processional. The idea went over well. Most people liked using balloons to show that the Eucharist is a joyous celebration and not a solemn and somber act.

Richard C. Angelo
Catskill, N.Y.

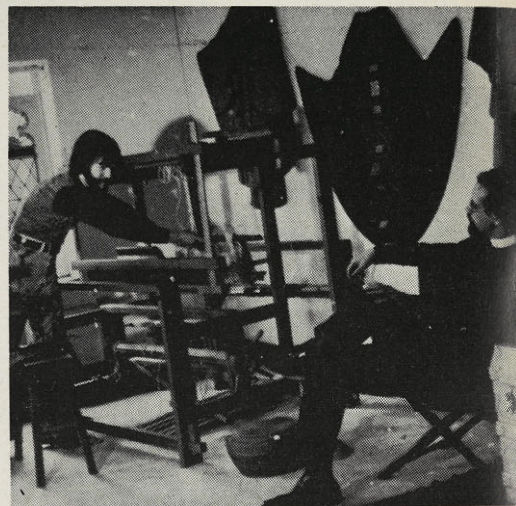
HOW MANY?

I think many would be interested to know how many thousand copies of the "unwanted" Green Book were sent in response to the request of the rector of St. Andrew's Episcopal Church in Lexington, Ky. [Exchange, March issue].

James H. Evans
Alexandria, Va.

ED NOTE: Dr. Ross tells us he has received a grand total of one copy.

LET'S GET THE CHARACTERS STRAIGHT



The men in the above photo were incorrectly identified in our April issue. That's Steven Iverson at the loom and the Rev. Ralph Carskadden seated. The two men are partners in Opus Anglicanum, Ltd., Detroit, Mich., and are makers of church vestments.

HOW I FEEL ABOUT WHAT YOU LEARNED

I was puzzled and then appalled to read the results of the Office of Development's investigation into what the "grass roots church" wants by way of priorities (*The Episcopalian*, April, 1973, pages 23-40). I was happy to see that foreign missions received the highest interest rating of all the various programs our Church is presently involved in. To me this indicates our Church is healthy and responsive, eager to reach out and share both the spiritual and material riches with which we have been endowed.

The horrifying aspect of the report of the Office of Development's work was that after the office had found out the "grass roots" wanted a strong program of foreign missionary activity, it turned around and proposed the exact opposite.

Is this really a time to spend less on our foreign missionary activity? As one of the Episcopalians who feels foreign missions is an important part of any balanced policy of missions, I must register a protest against a policy of arrogant disregard of Episcopalians' desires and the commission the Church has been given by Christ to proclaim the Gospel.

Self-support is a good thing for a flourishing Church in Africa or Asia which doesn't need paternalism. When a rich sponsoring Church, however, starts

Continued on page 6

Now you can help save a child in Israel for \$15 a month. Or you can turn the page.

Itzhak Ben Ari—a Jewish child.
Fatma Khalil—a Moslem child.
Rima Jakra—a Christian child.

And while the skirmishes continue around their homeland, these children try to live in peace. In villages like Maalot and Tarshikha in the northern frontier and Rafah in the Gaza Strip. The only war they fight is the war to help themselves. And their problems are overwhelming—problems of poverty, of disease, and of getting a better education. The list is endless—from malnutrition to alienation to resettlement.

Now, for the first time, you have an opportunity to help these children who aren't at "war" with anyone. For \$15 a month, through Save the Children Federation, you can sponsor a Jewish child or Moslem child or Christian child. \$15. Not a lot of money. But it can help do a lot of things: build a dispensary with a full-time nurse; pipe in water for irrigation; construct new schools; provide mobile libraries with Arabic and Hebrew books; and mother-child centers; and a chance for people—all the people—of a young dynamic country to help themselves.

Save the Children Federation has the only program of its kind in Israel. It can offer you many rewards. The chance to correspond with a child. Receive a photograph. Progress reports. And the unique opportunity to personally involve yourself in a small but significant way in promoting harmony and peace between human beings. Without you it can't work. So please: clip this coupon and mail it today. Now you can turn the page.

Save the Children Federation, founded in 1932, is indeed proud of the handling of its funds. An annual report and audit statement are available upon request. Registered with the U.S. State Department Advisory Committee on Voluntary Foreign Aid. Contributions are income tax deductible.

I wish to contribute \$15 a month to sponsor a ☐ boy ☐ girl:

☐ **Where the need is most urgent in Israel**

or

- ☐ a Jewish child in Maalot
☐ a Moslem child in Rafah
☐ a Christian child in Tarshikha

Enclosed is my first payment

- ☐ \$180 annually
☐ \$90 semi-annually
☐ \$45 quarterly
☐ \$15 monthly

☐ Instead, enclosed is my contribution of \$_____

☐ Please send me more information

Name _____ Tel. no. _____

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SAVE THE CHILDREN FEDERATION

345 East 46th Street, New York, N.Y. 10017 E 6/3



The Vegas Cha

The Fabulous! The Fantastic! Fun-tastic! U-Taste-It! Free Swinging! Free Loading! All Singing! All Dancing! All A-C-T-I-O-N Fun City!

The magic of Las Vegas, spelt out in letters of flickering neon ten feet high and twice as blinding, is its constant spell of enchantment. . . a long, long-playing, fast-moving, glittering kaleidoscope of the best top name entertainment . . . sumptuous fare for the discerning palate. . . luxurious hotels with "lavish" suites and. . . and, most of all, the mostest, its unique, unrivaled, unparalleled, utterly astonishing gambling facilities. . . .

For instance, slot-machines, fruit-machines, one-armed-bandits are almost everywhere: at the airport, bus depot, in the shops, stores, and cafeterias. . . ranged round hotel lobbies, along their corridors, with rooms and halls and arcades devoted to them like side chapels to the lesser gods in the Great Temple of Lady Luck.

Except there's not a lot of luck to be had when the wheels are fixed and the cards rigged and the dice loaded and the angles figured, when every last little percentage of profit has been calculated by experts and then stacked against the customer, stacked real good!

Well, anyway, that's what some of those cash customers told me in the bloodshot 'n' strong-hot-coffee glare of what passes for the morning after the Nite before. . . .

Though you need other names for night and day in Las Vegas, other words for the house rules of that place.

For another for instance, take this woman I met there. She was about 35, 40, standing on the cor-

nce

ner along that Strip of night-time daylight beneath that flickering neon, beneath that canopy of jazzing rainbows, that roof of captive moons. . .not bad-looking in an artificial sort of way, trim little figure on the point of getting too fat for comfort, too motherly for the girl she was still trying so hard to be. . .

And she was crying. . .

Not much, no racking sobs, no big academy-award-winning scene of pain and heartache. . .merely the mascara smearing down her rouged and powdered cheeks, merely this wadded handkerchief making it worse. . .

So, being a stranger with nothing to lose, I took a chance: "Excuse me, but, er, are you in trouble?"

And she looked up. . .and her face was hard, a mask of distrust: "On your way, Mac," she said. "Go buy some candy to chew, huh?"

So, for the hundredth time that trip, I explained myself. . .English, a writer, Greyhounding across the States, seeing the country, talking to people, no angles, no percentage. . .and she began to believe me. . .and the mask crumpled at the edges, and I asked again: "Are you in trouble?"

"I'm into something," she said. . .and there, beneath the heaven-tree of every sort of stars except the real ones, and walking down the block, and eating the two King-Size Cheeseburgers which had to be the limit of my spending, she told me like it was from where she was at:

She came from Bay City, Michigan, on Saginaw Bay off Lake Huron. . .Separated from her

husband, who had this drink problem and lived with this cheap woman, this two-timing grade school teacher. . .which was another one of his problems: women!

Been in Vegas nine days of the two weeks she'd booked for the vacation, which left five days to go, four not counting today. . .

Started off with money enough, played the tables, lost a little, won a bit less, lost a little more, won \$600 on the third night. . .and that was the way it went: she played the higher-stake tables, and the tables won, every time the tables won. . .

She'd had this air-ticket back home to Bay City, so she traded it in for a cash refund, less discount. . .and won \$250 in the first two or three hours but was busted again on this bad streak. . .

So yesterday she checked out at the hotel, got a 75 percent refund on the five days, put her bags in a locker at the bus depot. . .and tried one more time, just the one more time. . .

"Busted?" I asked.

She had enough spirit left to grin: "Boy! did I ever get busted!"

"How are you going to get back to Bay City?"

"Good question."

"What about a room here?" I asked. "Food? Can't you phone home and have some more money wired here?"

Seemed that her husband paid her this monthly check, but that was very strictly that, no advance. . .and she was (and she grinned again) a "bad credit risk, got this real low credit rating."

"So what are you going to do?"

For a moment I thought she was going to cry. . .but she held on though all she could trust herself to do was shake her head.

And what could I do?

My own funds were thinner than even my tightly-budgeted plans allowed for, and I still had a long way to go. . .and, well, supposing I had staked her with a few dollars? She'd have more than likely

tried the tables just the one more time. . .

And, anyway, it could all have been part of the act, part of the old game, the con trick, fleecing a sucker, milking an easy mark. . .though I must admit that she went through those two King-Size Cheeseburgers like she needed them, needed them real bad.

But, well, God was taking a chance on me, wasn't He?

So I took a chance on her. . .

"Tell you what," I said, "if it doesn't cost too much, I'll buy you a Greyhound ticket for Bay City. Okay?"

She looked at me for a very long time, and it got to be embarrassing. "Why?" she asked. "You don't know me. What's your angle?"

"No angle," I said. "I'll just buy you the ticket."

She went on looking at me, obviously trying to work it out. "Mac," she said, "this is Vegas—there's gotta be an angle!"

So I took another chance and gambled on the certainty of God. "If Christ gave His life for me, what's a few dollars?"

And immediately I was afraid I'd played it all wrong. . .

Her face went hard, the mask stared at me. . .

"We going to start this Meeting with a word of prayer?" she asked.

"We could do worse," I said.

Continued on page 42

George W. Target is a distinguished English novelist, who took a long bus trip through the United States last year, recording his impressions as well as making them on other travelers. His novels, under such titles as *The Evangelists*, *The Missionaries*, and *The Teachers*, have enjoyed wide reading in Britain, the latter published in paperback by Penguin Books and dramatized on the BBC.

Switchboard

Continued from page 2

talking about "self-support" for a struggling mission with only a few thousand communicants in a large country, this sounds more like abandonment of responsibility and inviting the collapse of a fledgling Church. Certainly a foreign Church with only a few members can carry on and grow over the years with the Holy Spirit's aid. But doesn't this same Spirit call us, who are so blessed materially, to help support them more?

Many people feel we have already done enough foreign missionary work. By now the Gospel has been exposed to all nations; let us become preoccupied with our own local needs. I fear this notion betrays a misunderstanding of the situation. There are many places in Africa, for instance, where we have not as yet begun to work.

It is also argued that while we Anglicans haven't actually done any work in certain countries (the Central African Republic, Chad, Gabon), at least other Churches have done the job. This shows a lack of understanding of the situation. There are still large areas of Africa which have only been partially evangelized. The fact that missionaries may have been working with one tribe in a country for 25 years may have absolutely no relevance whatsoever to neighboring tribes.

Some parts of Africa (Uganda, for instance) have an abundance of dedicated Christians who could possibly do all the missionary work Africa needs. Many of these potential evangelists lack training and, Africa being as poor as it is materially, the African bishops cannot finance extensive missionary work in neighboring African countries.

Doesn't this suggest possibilities for a wealthy Church in the wealthiest nation in the world? Couldn't we help financially to sponsor the needed missionary work, using African personnel? What is more, since trained African personnel is short right now, perhaps [we might] send over more missionaries.

At the present time we Episcopalians are aware that we have an oversupply of priests in America. God certainly called these men for a reason. Why not send some of these dedicated Americans to Africa to work with their African brother priests to bring the Gospel to still scarcely touched tribes? Then, once a viable national Church has been set up, we can once more talk of self-reliance for the various national Churches in the Anglican Communion.

There is a great need, and we Episcopalians see the need, for more foreign

missionary activity. We hope our national leaders will respond to the challenge and that its agencies, such as the Office of Development, will assist our leaders in their response.

Dean T. Steward
New York, N.Y.

ANOTHER VIEW OF HUMILITY AND VIRTUE

I was deeply offended by your editorial, "Prisoners of War" (March issue). The reason I take offense, my brother, is I do not believe the Vietnam war "just seemed to happen in spite of us." The bombing of North Vietnam, which began in 1965, was a conscious resort to massive intervention in the affairs of another country in violation of the U.N. Charter. This intervention was supported over the years by many Americans, including church people. If we were all prisoners of this war, as you suggest, then some of us were willing prisoners.

Your editorial talks of our national pride occasioned by the returning POW's. "These patient gentlemen have given...a lesson in Christian humility and old fashioned virtues." These are the men who actually dropped the bombs that created the casualties we now so piously lament. Nor were they draftees, forced to fight or go to jail; they chose their task, and only a couple of them refused to carry it out over the long years of bombing. I think we should rejoice when any man is released from prison—but only in the hope he will not return to his former way of life when it has been socially and morally destructive.

The real lessons in humility and virtue were given to us by Norman Morrison and Alice Herz and all the others who died or were imprisoned in an attempt to stop the killing.

David Gracie
Philadelphia, Pa.

LITURGY FORUM: WINNOWING PROCESS

A member of a "revision committee" of the Standing Liturgical Commission has described to me the process by which these committees work. My interpretation is these men laboriously consider the reports of the various diocesan committees, which in turn have considered and compiled the reports of the various parish committees. What could seem more obvious?

The trouble is diocesan committees are representative only of that small percentage of clergy and laity who are

seriously interested in this particular science. Our diocesan committee consists of four clergymen who have pastoral oversight, and their average experience is under 10 years. The other eight members are women, scholars, chaplains.

This parish went through this experimentation months and years ago. We continue to have a go at Eucharist II from time to time, but my people could not make sense out of that massive questionnaire to save their necks. Then, too, to whom should I send it? All 800 of my families? The ones who come as well as those who don't? No. The committees of the various dioceses are going to hear only from the most enthusiastic of the parishes, are going to winnow the information through the fine mesh net of absolutely dedicated liturgical-change people, and are going to present all that as the "will of the Church" to an already unrepresentative and all-too-scholarly Standing Liturgical Commission, which is going to persuade Convention it has the only reliable data about the matter. My guess is any data accumulated by the process described will represent about 10 percent of the total members of the Church.

We can only pray that our Convention delegates act with some independent good sense and recognition of the way the data has been compiled, and that some time in the future the Standing Liturgical Commission and the various diocesan committees may be made more truly representative of the mind of the Church.

Timothy Pickering
Bryn Mawr, Pa.

CHANGE WITH OPTIONS

Bravo for Arthur Gray (Switchboard, February issue)! His suggestion to compromise by permitting "on an optional basis, the use of the 1928 edition of the Book of Common Prayer and/or any one or more revised versions that may finally be selected after the trial period" should be more acceptable to everyone. Many of us (I have not been convinced we are in the minority) have grown to love the dignity of the services and have not found it beyond our level of intelligence to understand the wording.

Change may be acceptable, but I feel I am defending an important part of our tradition and heritage. There have been other letters similar to Mr. Gray's. Is anyone listening to us?

Many of our senior citizens with failing eyesight are especially unhappy since they depend on memory more than ever.

Elloween Boyles
Yankton, S.D.

The Episcopalian

THE Episcopalian

Editorial

Contrary to some rumors and speculation, *The Episcopalian* is not going out of business in the near future. We are making plans for our post-General Convention issues. Our circulation is considerably larger than it was a year ago, and we are again offering our 6 months for \$1 plan to those parishes and missions that wish to keep up with pre-Convention information and receive our November Convention issue.

We hold no brief for people who would constrict or destroy the development of an information delivery system to serve the whole Episcopal Church. At a time when Episcopalians seem to be wanting much more in the way of Christian education, Christian nurture, and communication, shutting down a carrier which reaches more than 100,000 families would be mighty poor stewardship. And particularly so when the proposed General Church Program for 1974, in its present form, offers no alternatives.

Yes, we are in business. God and General Convention willing, we intend to stay in business. We believe all the people of the Church have the need and right to receive the type of service we deliver through *The Episcopalian*.

We intend to continue to provide service, and to work to expand our delivery system to all Episcopalians. Achievement of that goal could help to free up the Church for mission ahead.

—the editors

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A woman with long dark hair, wearing a white, flowing dress, is depicted floating in space. She is looking upwards with a serene expression. The background is a deep blue, speckled with white stars and larger, soft white clouds. The overall tone is ethereal and spiritual.

FINDING THE FRIENDLY SPACE

**If you are hung up on liturgies, new or old,
this Dutch Roman Catholic may have some
insights which will add to your present
understanding of worship today.**

Two men traveled from Jerusalem to Emmaus and met a stranger. They felt uncertain about Him since He did not seem to know much of what had happened during the last days in Jerusalem. They were intrigued by His words and deep insights into the Scriptures, however. After some time they overcame their ambivalence and invited Him into their home.

Sitting at the table, breaking bread with them, the stranger revealed Himself as their most intimate friend. Then the two men realized what had happened and shared their inner experience, saying: "Did not our hearts burn within us as He talked to us on the road?" Together they immediately returned to Jerusalem to share their new joy with their friends.

I am sure you have heard this story many times, but I repeat it because it helps us realize that liturgy is hospitality. It creates the space where the stranger-God can reveal Himself to us as our friend. In such space we can enter into a deeper relationship with each other and develop that spontaneous desire to move out of our small circle and share with others our new-found life.

We need to look at our liturgical ministry as a way to create a friendly space. In our time a friendly, free space is hard to find because, more often than not, rivalry and competition, desire for power and immediate satisfaction, impatience and frustration, but

most of all plain fear make their forceful demands and tend to fill every possible empty corner.

We feel uncomfortable if we do not exactly know how to occupy our next hour, day, week, or year. To prevent all free space from being run over by possessive occupying powers calls for an extremely articulate witness. Through this witness, articulated by word and gestures, we create that space where the stranger finds the receptive climate where He can stretch out His arms and show His gentle and compassionate heart.

Liturgy is not a technique to control the fearful God and force Him to conform to our desires. That is magic.

Liturgy is not a complex shield of words, colors, and smells to keep us from being burned by the fiery wrath of the Godhead. That is self-protection for anxious people.

Liturgy is not a dreamlike show that distracts our minds and prevents us from the confrontation with the hard realities of daily life. That is an opiate.

No, liturgy is the indication of simple boundaries, a book, a table, a small piece of bread and a small cup of wine, within which the God of power and might can appear to us as the Emmanuel, the God with us, the humble servant, the son of man.

In the space created by these simple, basic human symbols, we

can be touched by what is deeper than our own self-understanding and wider than our own life experience and can lift our hearts above the immediacy of our daily pains and sorrows.

The book: On the way to Emmaus the book was there: "Starting from Moses—he explained to them the passages throughout Scripture. . . ." The book lifts us above the here and now. It creates that enormous space in which we see ourselves as part of the history of a people searching for unity and community through many ages, a history marked by glorious victories and humiliating defeats.

The table: Where the book lifts us above our immediate concerns, the table deepens our intimacy with each other. The table is the place of peace. Here the soldier lays down his weapons. Here we talk about our lives and expose our fears and desires, our concerns and expectations. At this table we can be most open and vulnerable to each other. We know all too well how conflicts make eating together nearly impossible.

And finally, the bread and wine: Bread that makes us grow cannot be eaten unless it is broken. Wine that unites us cannot be drunk until the grapes are crushed. We are brought together but not without being broken. We are invited to joy but not without suffering. We are called to become free but

by Henri J. M. Nouwen

not without the experience of being imprisoned.

Don't think the book, the table, the bread and wine as such are Christ for us. They are, however, the symbols which create the space in which He can make Himself known and where we may recognize Him. In this context, Leonard Bernstein's *Mass* provides an important warning. There the sacred space becomes so filled with ritual, ceremonial vestments, and pompous behavior that the celebration of Christ degenerates into an egotistical one-man show. Only at the very end, when the celebrant smashes bread and wine against the ground, rips away his pompous dress, and takes his place naked and poor among his own people, is he able to say:

Glass shines brighter—
When it's broken.
I never noticed that.
Glass—and brown wine—
Thick—like blood—
Rich—like honey and blood—

Hey—don't you find that
funny?
I mean, it's supposed to be
blood—
I mean, it is blood—His
It was—

How easily things get broken.
Only there—in confrontation with the simpleness and directness of the broken gift—can he recognize the Lord again and say that prayer of thanksgiving.

Liturgy not only creates a free space: it also creates a deeper unity among those who allow the guest to come to the intimacy of their table.

Liturgy does not create community; it presupposes it. The two men traveling to Emmaus were far from strangers to each other. They not only knew each other, they also had already developed a close relationship through their discipleship with Jesus. But after Jesus had broken bread with them, they became aware of a deeper unity between themselves. "Did not our hearts burn within us as He talked to us on the road?"

Liturgy thus creates space for the hosts to recognize each other in a still deeper way. We often re-

late to each other by speaking about a third person. Frequently this degenerates into gossip. But when a deep appreciation and love motivate us, the absent friend can become the guide to the expression of our deepest human experiences. Indeed, our deepened interpersonal relationships which enable us to give a richer expression to the faith we share are one of the greatest fruits of liturgy.

This fact has two main implications for our liturgical celebration.

First, every liturgy must be highly flexible in terms of closeness and distance. Those around the table should feel free to decide for themselves how close they can come to the table and to each other. A forced intimacy is just as harmful as a rigid distance.

The beauty of classical liturgies is their definitive reserve at certain moments and their clear invitation to give a more personal witness of faith. Listening to the word is more distant than the eating and drinking of bread and wine. Singing a song is more distant than the formulation of personal intentions. Kneeling down is more distant than the embrace of peace.

Let us never forget we ourselves cannot create community. If we attempt to, we violate the

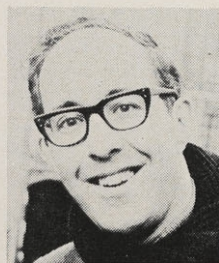
sacred space and make it demonic. Then we have forgotten that *Koinonia* is the gift of the Lord who appears to us as a gift. It is Christ who brings us together. If I force another to have communion with me, I take it on myself to be the Lord, and that makes me into a devil.

Second, we especially today, should be open to a variety of liturgical celebrations. House liturgies ask for a different style from church liturgies. Youth liturgies call for a different style from regular Sunday liturgies. The so obvious multiformity of our society requires the Church to have a growing flexibility regarding the way the community celebrates the risen Lord.

What might seem frighteningly close to traditional churchgoers might appear quite normal to high school students. What seems freaky and wild to one community might be an honest expression of selfhood for another. Some might be ready to dance in church whereas others are hardly ready to bend their knees more than once. Some experience drums, guitars, and electronic amplifiers as their way to praise the Lord; others will call this sacrilegious and walk out of church if any instrument other than the pipe organ is used.

All this requires flexible and sensitive priests. Men with a traditional ritualistic background do not always find this easy. An eye that assesses needs accurately is not only a great asset for a priest working in individual counseling but also for a celebrant who wants to create space where many may encounter their Lord and each other.

Unification is only possible in the context of flexibility and multiformity. Priests of today, preparing for their liturgical ministry, need much more than a responsible understanding of the liturgical tradition. To create space where unity can develop without artificiality and with a maximum of respect for individual differences is an art only a few celebrants understand.



Henri J. M. Nouwen was born and educated in Holland where he was ordained a priest of the Roman Catholic Church in 1957. He studied psychology at the University of Nijmegen and at the Menninger Clinic in Kansas. He has taught at the University of Notre Dame in this country and at several institutions in Latin America and Holland. Father Nouwen is the author of several books, and his articles have been widely published both in America and abroad. At present he resides in Holland where he is working on a special project for the Dutch bishops.

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The Episcopalian



The Enablers

Since lay people are 99 percent of the Church and a surge for self-determination has been loosed in the world, church people have naturally begun to cry, "More Power to the Laity."

To understate the case, power is not easily transferable, particularly when 1 percent has traditionally held it all. How do members of that 1 percent who would like to encourage lay participation gracefully step out of the power slot and allow others to step in?

Young clergy and professionals in the Church are trying to gather information on how to make that happen.

At Christ Church, Greenville, Delaware, the Rev. Calhoun Wick, 29, assistant rector in charge of developing future leadership for the parish from high school age to 35 and for developing the parish's outreach, was so enthusiastic about a project initiated and carried out by businessmen in his parish that he said, "Hey, young clergy need this kind of group, too."

In other parishes and dioceses young church professionals were also learning styles of ministry to the community and to each other from lay people.

● In Chapel Hill, North Carolina, the Rev. William Coolidge, 30, rector of the Chapel of the Cross, last year joined lay people from other denominations to sponsor a successful all-day teacher-training

workshop. Out of that venture came Ecumenical Resources, an attempt to share existing knowledge, skills, and audio visuals. "But the most important part of this effort to me is lay people and clergy have a support group to go to if they want to have an effect and impact on their lives, their neighbors' lives, and their children's lives."

● In Philadelphia, Pennsylvania, the Rev. Robert Gallagher, 28, is working on a diocesan, interdenominational level as a consultant to enable lay ministries where people work.

● In Westlake, Ohio, the Rev. Todd Wetzel, 26, vicar of the Church of the Advent, provided training for lay people who now preach at worship services.

● In Philadelphia, Alice Mann, 24, a student at the Philadelphia Divinity School, is working with women in hospitals who would like to act together to change policies they cannot change alone.

● In Washington, D.C., Elisa DesPortes, is learning more and more about what it means for clergymen to let go and for lay people to take responsibility.

● In Detroit, Michigan, the Rev. Orris G. Walker, 30, rector of St. Matthew's-St. Joseph's Church,

(Left to right): Elisa DesPortes, John Rick, Alice Mann, Todd Wetzel, Blair Both, Orris Walker, William Coolidge, Hendree Harrison, Robert Gallagher, Anthony Thorne, Calhoun Wick, and George Andrews.

and his parishioners helped refurbish their church building. "And it gave us a unique expression of lay ministry" he says.

In Lancaster, Pennsylvania, the Rev. George Andrews, 30, saw a parish youth group take off on its own successfully.

Fourteen of these young professionals met in Greenwich, Connecticut, in February to: 1) share experience; 2) talk about what being an enabler means; and 3) try to evolve a definition of what lay ministry is all about and make that definition a part of the Church's vocabulary for the future.

"The Church has a way of discovering people in their 40's and 50's," Mr. Wick explains. "Our theory is capable, younger clergymen and professionals have to have a way to get together and share experiences before then."

"In addition we feel lay ministry is essential to the future of the Church. Lay people are our greatest but most underdeveloped resource."

The group discovered its definition of lay ministry was wider than many people's. To the group, the ministry of and by lay people means not only that lay people be enabled to take parish responsi-

by Judy Mathe Foley



bilities but also that they live as Christians both in the community and in secular organizations and/or occupations. To do this people—both clergy and lay—need support and methods of getting it.

Members of the group are committed to lay ministry, but as the Rev. Peter Winterble, 30, assistant rector of St. John's Church, Georgetown Parish, Washington, D.C., notes: "Tension exists at places where lay people have really gotten into the ministry. It exists because the clergy—me included—really say one thing about

lay involvement and mean something else.

"We have all had experiences with how difficult it is to let lay people exercise ministry when it goes totally against what the clergyman believes. Lay ministry is the original two-edged sword.

"It's difficult for a clergyman to let go. On the other side, lay people who are committed and articulate have one of the most difficult jobs in the Church—that is to function as articulate lay persons in daily life but to stay out of the 'in' group, to keep an identity

as a 'non-expert.'"

The group had no easy solutions to those tensions and decided not to formalize its structure much beyond agreeing to meet again in six months to a year. But the experiences already shared—some of which are highlighted on these pages—are valuable because they indicate how the Church might handle one of its most important assignments for the future—enabling lay people to minister where they are in parish, community, and vocation, often without benefit of clergy. ◀

PAIN & PROGRESS

Elisa DesPortes, assistant to the director of Project Test Pattern, Washington, D.C., is a 1972 graduate of Virginia Theological Seminary.

From her work in Project Test Pattern, she can cite example after example of clergymen who can help lay people carry on ministries and ways it can be done.

"I define lay ministry as empowerment for people in parishes, people who are better able to assume responsibility for their lives. These are people who have an opinion, provide input, and do the work traditionally done by the rector."

Ms. DesPortes cites three qualities an enabling priest should have: 1) a basic commitment that he does not own the parish, that parishioners own it, too; 2) a determined, conscious desire to change behavior patterns that have built up through tradition, a determination to hold back and not assume all responsibilities; and 3) a willingness on the part of both clergy and parishioners to fail, to know their salvation does not depend on getting things right the first time.

"In most parishes, structures do not need to change to enable lay people to take responsibility," she believes. "People must change. Lay people must know they can be heard and that something will happen as a result.

"Clergymen must have some third-party support—that can be a consultant, a group of clergymen, or some other outside person."

She gives examples of changes in parishes where lay people now have decision-making power and responsibility.

● In a mid-western parish where the clergyman always made the decisions, parish morale was low, infighting was high, and parishioners were tired of being led around. They no longer attended parish meetings.

Before each vestry meeting the rector was so tense he couldn't eat. He would go into the meeting, lay out the agenda, and the vestry

members would rubber stamp his decisions. When he decided to make a constructive, conscious change in the leadership pattern, he forced decision-making on a vestry which was not used to it. The parish's every-member canvass failed completely because the rector refused to map out strategy or to step in when mistakes were being made.

In some cases, Ms. DesPortes finds, the only way to make a change is for the clergyman to remove himself until others step into responsibility.

In the case cited here, once the rector and the parish shared decision-making, the rector no longer felt every failure was his alone—the whole parish was involved in problems together.

● Another clergyman with whom Ms. DesPortes worked had extra duties outside his parish—diocesan consultation, hospital visiting—but he always felt guilty about spending time away from the parish. Parishioners, in turn, felt cheated because he wasn't always there.

When the rector and the lay people discussed this situation, the lay people began to take on more responsibilities and the rector was free to do his outside work. In this situation, once everyone was clear about the part he or she would take, the parish work was done much more efficiently and in partnership. ◀



The Ham Sandwich Club

The businessman's lunch is a popular time to do business. Parishes have often used that period to attract busy churchmen by catching them where they work. The Rev. Calhoun Wick, Christ Church, Greenville, Delaware, began the Ham Sandwich Club with that in mind. "But we found that businessmen would rather act than listen to speakers. It's proven to be a much better use of these men's talents than the traditional ushering tasks."

Fifteen professional people—lawyers, architects, doctors, bankers, real estate brokers, salesmen—belong to the Club, which takes on an action project each year and meets as a group only when a decision must be made or progress reported. In the interim, members are busy providing their talents to a project.

This year the Club offered help to the Latin American Community Center in Wilmington. Financially supported by the United Fund, the Center's building burned during a period of leadership turmoil, and the United Fund suspended support. The Ham Sandwich Club went to the Center's Board to offer help.

"We do whatever an agency feels is its most pressing need," says Jim Bray, economist and Ham Sandwich Club member. "We make a commitment of time—usually six months. And we make a manpower commitment, too, usually equivalent to the number of hours one full-time person would

spend on the job."

The Latin American agency wanted to rebuild its center, so Ham Sandwich Club members began by helping with the insurance; an architect developed a design for the building; a real estate man did research on sites; other members helped serve on committees which

re-designed programs. Club members are now writing a proposal to secure construction funds.

The Club provides the continuity and a pool of necessary skills to carry on a project, but it is not a static group—new members are drawn in as their skills are needed, others drop out as their jobs change and they move.

Though the Club's main purpose is to provide an agency with concrete assistance, its members also work with the agency's committees and board, leaving some of their management skills behind when their commitment is finished. Some members stay with the group after the Club's official job ends. Two former members of the Club, for instance, are now working to improve health care delivery in Wilmington, a project that grew out of last year's involvement with an inter-racial group. ◀

AN OFFERING OF TALENT

by Ellen Pollock

As a newcomer in the senior high school class at St. James, Lancaster, Pennsylvania, I quickly discovered that, in a sense, everyone was a newcomer. Because members of the class came from twelve different high schools, no one knew exactly who everyone else was.

The class advisor, The Rev. George Andrews, associate rector, was new to Lancaster and he didn't know anyone either! This may ultimately have been an advantage since new people brought new ideas. We decided to produce a multi-media show portraying the birth of Jesus.

Relying almost entirely on the knowledge of the few members of the group who had ever seen a multi-media production, we decided we needed a movie, slides, and contemporary music.

We chose the Nativity story from St. Luke's gospel as the appropriate text for the production.

Then we were ready to begin filming the movie. Amid the flurry of locating equipment, finding costumes, and casting roles, we found ourselves with three hours to film our movie, including travel time to a nearby farm.

Next, we produced the slides. Interpreting Luke's gospel line by line called to mind local scenes which emerged as contemporary representations of the gospel: a "No Vacancy" sign, for no room at the inn, and roadsigns denoting the journey of Joseph and Mary.

We coordinated the slides and movie, and then chose music. Five or six songs by such composers as James Taylor, George Harrison, and Crosby, Stills, Nash, and Young somehow seemed appropriate.

Three weeks later, we finished the production by coordinating the music, movie and slides. The

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UN WASTING HOURS



Alice Mann, 24, is a second-year student at Philadelphia Divinity School and a postulant for Holy Orders. She has worked as a chaplain intern in a hospital where she was assigned to the outpatient clinic which serves poor city neighborhoods.

As a chaplain she noticed how the atmosphere of the waiting room was always depressed, weary, somewhat bitter. "I sat in the same clinic myself as a patient the year before, and I waited more than an hour for my appointment," she recalls. "I thought it was a fluke."

Talking to people as a chaplain, Ms. Mann discovered that her long wait was no accident. According to clinic policy, all patients who were to see the doctor in the morning were given an 8:30 a.m. appointment. The doctor never appeared until 9 a.m.—and often later—and some patients never saw a doctor until almost noon.

Ms. Mann decided that trying to console the people who were

waiting was pointless since the next week when they came back, they would still have to wait. Nothing would change.

She found some nurses were concerned about the problem, too. They explained that the policy had been instituted because some patients didn't keep appointments and doctors had been kept waiting. The nurses wanted to change the policy but didn't know how.

"I'm not sure just when it happened, but I became convinced that the ministry of a nurse or a chaplain or any other staff person in that clinic has as much to do with getting a better appointment policy as it does with giving a shot or counseling a cancer patient," she says.

"The supposedly healing environment of the clinic was laying burdens of its own on the already afflicted. And that was only what it did to those who came. That appointment policy affected hundreds more people who simply couldn't take half a day off from work to come to the clinic, people who should have been receiving treatment early before a minor problem became critical."

Ms. Mann wanted to provide an answer when nurses asked her: "What can I do?"

The problem was further complicated by the status women—mostly nurses—have in hospital administration.

"After several years of professional training, a nurse arrives on the floor and may well find that the doctor gives her instructions

as if she had no brain," she says. "Many doctors don't realize the nurse has a special sphere of competence and accountability. Rather, the nurse is treated as the doctor's assistant."

Her concern for giving women support so they could change structures in which they worked, plus her experience with Metropolitan Associates of Philadelphia (MAP)—a national, church-sponsored research agency which tries to get skills to lay people so they can minister to the organizations in which they work—led Ms. Mann to found RELATE.

An Episcopal congregation, a Lutheran churchwomen's organization, and a United Presbyterian outreach committee contributed to RELATE's budget. Several nurses gave time and encouragement in the initial stages.

RELATE is working with a dozen or so nurses who are trying to carry out some kind of ministry within the hospital organization.

One group is using RELATE training to design and lead listening sessions with the nursing staff to encourage a problem-solving approach to changing hospital policy.

Another group, drawn from several hospitals, is meeting to discuss the change-agent roles these women assume to take their share of the responsibility for the health of the hospital as an organization. RELATE is proving some special support, skills, and visions to accomplish this difficult task. ◀

Advice for Enablers

How do you become a good enabler? From our discussions with the young persons about whom we've reported here, these suggestions emerge:

- 1) Encourage people with ideas
- 2) Provide structures in which the above can happen
- 3) Don't consider yourself the boss, but a part of a team

- 4) Provide resources and/or education when needed
- 5) Make good use of the talent available
- 6) Keep your own ego in check
- 7) Don't be afraid to fail
- 8) Be adaptable. If an idea doesn't work, but others want to redirect it, go along
- 9) Don't be afraid
- 10) Build yourself some support group for decision making



how it can work

Robert Gallagher, 28, lay ministry consultant for eight denominations in the Philadelphia area, is an enabler twice-removed. His work gives directions for parishes and individuals in their daily lives to carry out their own ministries.

"We hear a great deal about 'faith and work,' but little has been done to enable it. Many lay people do not see the congregation as a body of people who can be useful in making difficult decisions within secular organizations," says Mr. Gallagher. "Sunday has remained divorced from Monday not so much because lay people want it that way but because we have had few specific resources within the Church which enable the healing of that divorce."

Mr. Gallagher says lay people are the people who will make decisions as they must be made in secular organizations. "The agencies of the Church cannot 'instruct' lay people as to the proper decisions in any given case. Only the person in the position to be aware of all the factors that need to be considered can do that."

To support a lay person in his or her secular job or to help him or her get support in a parish, Mr. Gallagher provides consultants to parishes and to secular organizations. These lay ministry consult-

ants have established seven lay ministry support groups in Philadelphia-area congregations, formed several change agent/vocational groups within secular organizations, and are now training eight people to help enable others.

Two examples of the kind of support lay ministry consultants can provide are detailed here. The names and places have been changed to ensure confidentiality, but the events and situations are real.

► John is a public grade school teacher, and he belongs to a support group in his local congregation.

John started the school year with a new administrator in charge of the school's operation. The administrator, Kathy, seemed to be pre-occupied with trivial maintenance tasks and not interested in the quality of education. Some of the teachers, John among them, were concerned about this. John took the problem to his parish support group for help in deciding what to do.

After this discussion, John decided to approach Kathy with his concerns. A group of teachers who felt as he did joined him, and they approached Kathy with an open, accepting attitude in order not to present a threatening situation.

After discussion with the group

of teachers, Kathy explained some of the pressures on her from her supervisors. She agreed with the teachers on most topics but was unsure of her footing in this new job. John continued to work with Kathy, acting as liaison with the other teachers, and soon she was coming to him for feedback on ideas. He also checked with his parish support group whenever a problem arose.

John says he never thought of himself as a change agent although this example proves he can make change happen.

► Helen and Paul are both members of a team of change agents in a large clothing manufacturing and sales firm. Helen is an executive in the personnel department; Paul is a blue-collar worker.

Paul is black and determined to point out what he considers discriminatory hiring and promotion policies in the company. Whenever he brought up such things, management told him to wait and change would happen in time. He decided to show just how this looked from his viewpoint and started to come to work late, take long lunches, etc. When confronted on this by management, he would say, "Just wait, it will change in time."

Paul's immediate supervisor finally became concerned enough about this situation to suggest a meeting with Helen.

At the meeting Paul presented a series of demands he wanted the company to meet, like actively recruiting and hiring more black people in key sales and management positions. Helen agreed with Paul and arranged for him to meet with the president of the firm.

The president felt Paul's requests were valid and agreed to hire four black people in sales positions within four months and to set up a policy of active recruitment of black managers. Along with some other hiring policy changes, the company established an on-going group of black employees to review company policies and make recommendations for change. ◀

WHO WILL PROVIDE THE VISION?

The Very Rev. Orris G. Walker, Jr., 30, is rector of St. Matthew's-St. Joseph's Episcopal Church, Detroit, Michigan. In 1971 St. Matthew's, a 127-year-old church begun by freed slaves, and St. Joseph's, a dwindling inner-city parish, merged at the St. Joseph site. The building needed restoration, and parishioners pitched in to offer their skills. They scrubbed and restored the pews; one man helped speed the restoration job by offering a method of stone cleaning he learned as a boy in Italy; others helped with construction.

"By sharing the work, the people got involved with each other in a way they hadn't been before," Father Walker says.

Father Walker, who encourages lay people to "run with the ball," calls the parish a "truly creative, integrated situation" where people "pull no punches about the issues. There's freedom and a joy in that kind of situation."

Lay people are currently fighting recent federal cutbacks for social service programs, such as the Job Corps. Others are beginning a career counseling program for neighborhood youth. Father Walker just finished a Bible class for senior citizens, 250 to 350 of whom meet twice weekly at the church.

"Black parishes have always had strong leadership," Father Walker explains, "because the church was the focal point for survival. And I've been happy to see that the white parishioners here respond to the prophetic stance as well."

In the past, he says, the black priest kept the prophetic vision before the people, but perhaps in the future this vision will be carried by lay people. "People will continue to rally to people who express vision, who express the Gospel, whether they are ordained or lay." ◀

The secret of a growing church

**If evangelism is on
the Episcopal Church's mind,
what can we do about
getting at the task?**

Last fall, in ninety-one of the Episcopal Church's ninety-two domestic dioceses, lay and clerical leaders went through an exercise of examining and re-arranging the priorities of the Church's General Program and Budget. Participants found it a fascinating, if frustrating, experience and emerged with a new appreciation of the difficulties the Church's Executive Council experiences in allocating program priorities in the face of extremely limited funds.

Reports of these meetings reflect "an almost un-Episcopal pre-occupation with evangelism," according to an Executive Council committee's summary of the findings. Evangelism was given second place, after education, among the priorities for new work, and it received the greatest number of individual responses (251) at the diocesan meetings.

Why? Why this concern for evangelism on the part of members of a Church which has been strikingly unevangelical? Guilty conscience? Could be. After all, we spend much time talking about evangelism—"mission," "out-reach," "the spread of Christ's Kingdom"—and have precious little to show for it.

Shrinking membership and budgets? Could *well* be! What business, faced with declining sales and profits, will not call in its sales force for a dressing-down and a demand for renewed direction and effort?

The hard facts of our decline are available for all to see. Look at the graphs in Dean Kelley's devastating book, *Why Conservative Churches are Growing*, and see the line, drooping like a dying daisy, which represents our Church membership between 1960 and 1970 and the line, plunging to earth like a spent skyrocket, which represents our church school enrollment.

Small comfort that sister Churches such as the Presbyterian, Methodist, American Baptist, and the United Church of Christ share this plight, especially when we turn the pages and see the growth charts of such conservative bodies as Southern Baptist, Seventh Day Adventist, Nazarene, et al, displaying vigorous shoots reaching up.

Or ponder the statistics about overseas missionaries. From 1958 to 1971 the number sent by the

Episcopal Church dropped from 395 to 138, leaving us with the smallest number, actually and proportionately, of any major Church. If someone says, "Yes, but we are trying to raise up an indigenous ministry," one can only reply, "So is everyone else."

A rough estimate shows 75,000 evangelical congregations in Latin America alone, with 5,000 more being formed each year. Virtually all of them have native pastors, with several thousand being trained in seminaries and an estimated 9,000 now in extension programs.

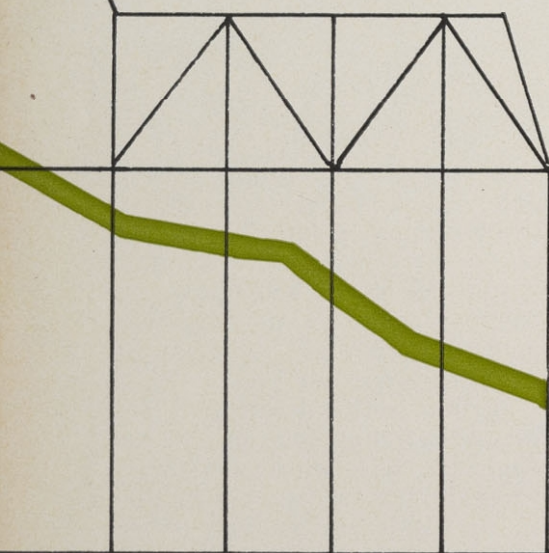
Along with missionaries from all over the world, I recently attended a workshop on theological education by extension. I was the only Episcopalian, or "liberal" of any persuasion, among forty-five conservative evangelicals! I had to confess I had never heard of some of the missionary societies represented there, societies responsible for churches numbering hundreds of thousands (as, for example, in Indonesia, which has had 600,000 converts in the past seven years). They, in turn, confessed politely they didn't realize the Episcopal Church was a "missionary Church," knowing only vaguely we had churches serving Anglos in the capital cities of countries

by David Cochran

where they had extensive missions.

While I could not accept all of their theology, I had to respect their missionary zeal, their linguistic skill, the cross-cultural disciplines they brought to their work, and, above all, their careful attention to missionary method and principles of church growth.

Maybe they are right. Maybe we are not a "missionary Church" by nature, and we are just kidding ourselves if we try to do more than minister to "our own." Certainly many staunch Episcopalians would go along with such a view, judging from the number of Episcopalians who object to missionary quotas, the "red side"



of offering envelopes, and so on. Though that conclusion would be comforting, I have to reject it.

There is nothing inherently unevangelical about the Episcopal Church. We have all heard of congregations which "prove" the rule—parishes where deliberate policy and committed action have brought *real* growth through conversions and not just through an influx of Episcopalians into the community. *Project Test Pattern* is currently trying to show us one way, the charismatic movement another.

And, looking at the broader "mission" field, we could point to the Episcopal Church's work among the Sioux in the Dakotas

in the last century and the present Anglican Church in Ruanda, Africa, as classic examples of "people movements" resulting in church growth both rapid and sound.

In these examples of expansion, however, my guess is the new converts were attracted by indigenous leaders who presented a straightforward Gospel of Jesus Christ and not by compelling arguments about the validity of Anglican Orders or by "our incomparable liturgy" or by the irresistibility of Anglican ethos!

Nonetheless, it is transparently true: we are not a missionary-minded Church. In the thirty-plus years I have served in the ordained ministry, I have witnessed and participated in God knows how many movements, programs, thrusts, emphases, all designed to increase the Church's concern and giving for missions. I have invited my share of missionaries-on-furlough to the several parishes I have served and listened to often interesting and moving accounts of their work.

Yet I did not observe any notable change in my parishioners' attitudes as a result of these movements and visitations. I suspect this experience is not unique. One noteworthy change, however, is we have ceased to speak of "missions" and instead talk about the Church's "Mission." Theologically I approve. The Church does not *have* missions; it is Mission. This is its nature.

The fallacy, however, is unless Mission results in missions—specific acts or movements aimed at bringing more souls to Christ—it is only pious talk.

This magazine's history is symbolic of our declining concern for missionary outreach. It began as *The Spirit of Missions*, a forthright title for a magazine devoted to what was understood to be the Church's chief function. It was generalized into *Forth*, a rather vague but nonetheless positive indication of the Church's commission to reach out to others. Now it is *The Episcopalian*, which speaks volumes as to where our concern really lies.

All this should not surprise us

when we consider the prevailing system for the past hundred years of selecting and training our ordained leadership. The pattern goes something like this:

a) A young man, still in or fresh from college, *decides* he wants to study for the ministry. Chances are he has had little experience in the Episcopal Church beyond church school or youth group involvement; he has a 50 percent chance of "coming in" from some other communion.

b) He goes through three years of seminary in which he receives instruction in traditional theological disciplines. He continues in the academic environment begun in college, largely insulated from the realities of the workaday world. He may spend a summer in a clinical training program, but, apart from that, any field work during his seminary years is likely to be a church school or youth group job. He is rarely, if ever, exposed to the theory, let alone the practice, of evangelism.

c) Assuming he passes his canonical exams, he is ordained and then "begins his ministry." One might well ask: "If he hasn't been involved in a ministry up to this point, what, in heaven's name, is he being ordained for? Is the assumption that somehow the Holy Spirit is bestowing gifts which will compensate for his lack of experience, maturity, possibly even commitment, and that he will then suddenly emerge as a Christian leader?" Anyway, he begins. He may be called or assigned as somebody's curate, and if he is especially lucky, he will get good supervision. Or he may have charge of a mission, hopefully in a team arrangement with other clergy. In any case, he quickly finds he is isolated from the people he is called to serve, accepted by them as an employee or as one who is supposed to carry all the ministerial functions but not as a real leader.

Of course the Church has notable exceptions to this pattern, especially with older men who leave successful careers in response to a call to the ordained ministry. We have never completely abandoned the earlier practice (before the rise

of seminaries) of mature men reading for Orders and serving apprenticeships, and recent canonical changes reflect and encourage the rise of non-stipendiary ministries.

But the great majority of us now in the Episcopal Church's ordained ministry came through the system outlined, and, whatever may be its other strengths or weaknesses, that system has not been successful in producing great missionaries and evangelists. No wonder our Church suffers the predicament of declining membership and income, with a majority of its congregations incapable of supporting a clergyman adequately.

Commenting on this situation, the Committee on the State of the Church asked in its report to the 1970 General Convention: "What does this say of our evangelism? In a Church so constituted, how well have we fulfilled the imperative to spread the Gospel? How well suited are we to move forward among the masses of people in this country, let alone the world, to convert and bring to Christ those who have not heard the Word? What, indeed, do we have to offer?"

Well asked. My thesis is we do, indeed, have something to offer, but we don't know how to offer it.

Bryan Green, one of the few real evangelists of the Anglican Communion in modern times, used to say: "The trouble with us Episcopalians is we are too much concerned about Apostolic Succession and too little concerned about apostolic success."

Apostolic success. What is it? I

believe it is the apostolic method, as most clearly exemplified by St. Paul, of proclaiming the Gospel in the expectation that through the Holy Spirit numbers of men and women will be converted, nurtured in the Faith, and quickly sent out to witness and proclaim and so win ever increasing numbers.

Apostolic success has to do with numbers, with harvests ("thirtyfold and sixtyfold and a hundredfold"). In our sophistication we refuse to "play the numbers game." We have glib talk about quality over quantity, about long-term nurture rather than speedy growth, about in-depth rather than surface Christianity. I think we are *afraid* of numbers. We fear apostolic success because we have neither the faith nor the know-how to embark on it.

Faith—in this context, the confidence that God will bring success to our apostolic labors—is basic, yet it must be linked to know-how if it is to be sustained.

Here we can learn from our conservative evangelical brothers if we can muster the humility. Every one of their seminaries not only offers, but requires, practical courses in missionary method.

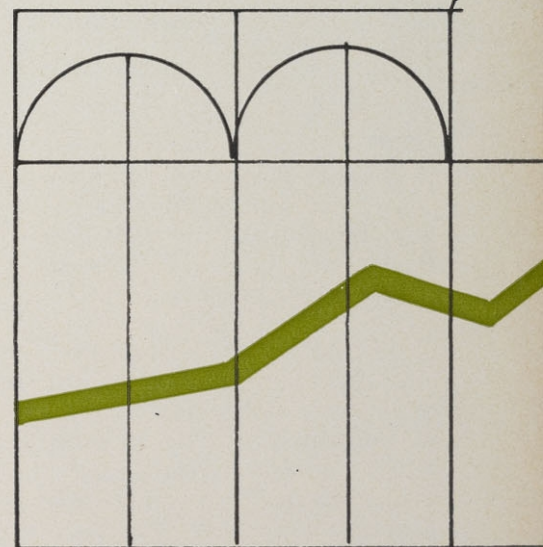
Fuller Seminary in Pasadena, one of the most prestigious of the burgeoning conservative theological schools, has an entire School of World Missions and Church Growth, with a faculty of eight headed by Donald McGavran, former head of the Institute of Church Growth. His books—*How Churches Grow*, *Bridges of God*, and *Understanding Church Growth*—are classics in the field. I wonder how many of our seminary libraries have these books?

There is even a "Church Growth Book Club," with an amazing number of books and tapes offered at equally amazing discounts to subscribers of the *Church Growth Bulletin*, a monthly information sheet edited by Donald McGavran. (\$1 sent to 305 Pasadena Avenue, South Pasadena, California 91030, will bring a subscription.)

One excellent book I know of by an Episcopalian seriously concerned with Church growth—

Boone Porter's *Growth and Life in the Local Church*—rapidly found its way into publisher's overstock and is now unavailable. Which says something about our priorities!

Another thing our conservative brothers know, that we *ought* to know from history and anthropology, is apostolic success, resulting in healthy church growth and sound nurture, seems to depend upon church leaders drawn from the existing, acknowledged leadership of the community and who are locally trained. This is true not only of the rapidly expanding evangelical Churches of Asia, Africa, and South America but of the two Anglican examples



mentioned earlier.

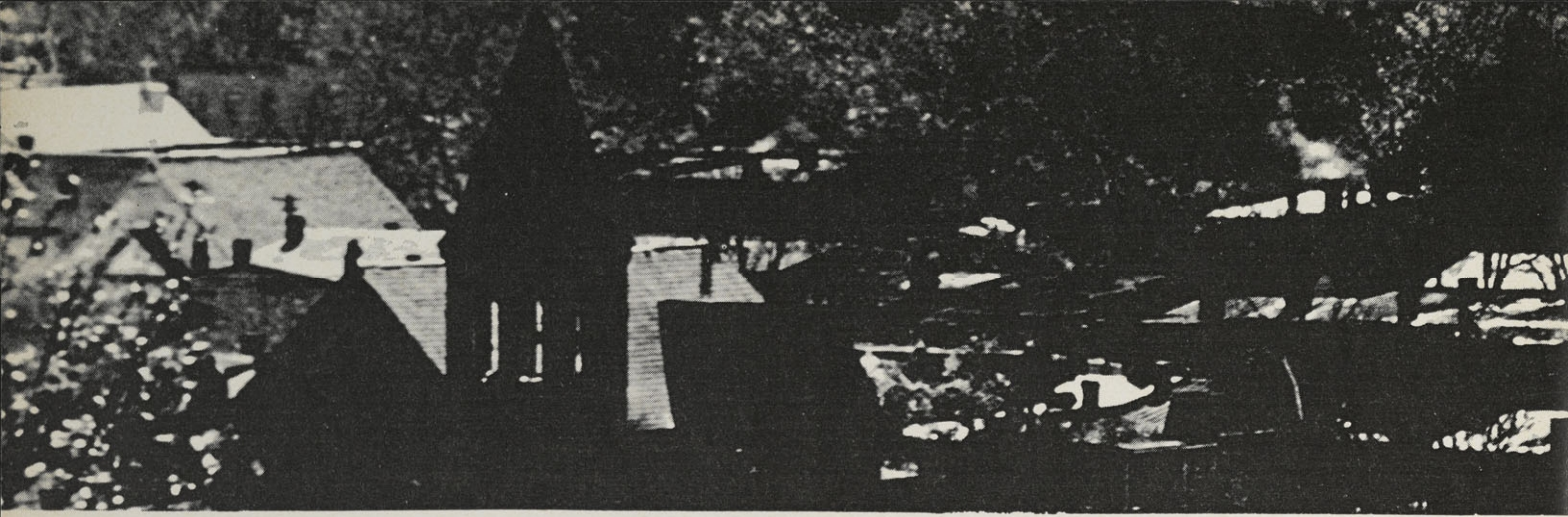
Bishop William Hare had the wisdom to seek out the natural tribal leaders among the Sioux and, with a minimum of training, sent them out as missionaries to their own people. Much the same has happened in Ruanda with the development of an indigenous leadership among men of scanty academic background.

This is *not* to say that higher education is incompatible with successful mission. It is to say that successful evangelism and church planting are not dependent on academic training.

A high commitment to mission, an unequivocal credo, and a

Continued on page 44

The Rev. David Cochran is director of the Dakota Leadership Program, Wakpala, S. D. The program, which prepares people for ordained and lay ministries, is funded by the National Committee for Indian Work. He is a member of the Board for Theological Education and a consultant to the Office of Clergy Deployment.



Dr. Wynne's Dream

A Richmond, Virginia, parish enables a young doctor to serve a poor community, and in the process finds an exciting partnership and ministry. Plus a model for others.

Take a community in need, add a diminutive doctor who cares, introduce them to a parish with Isaiah 58:12 on its collective mind, and you have an action model with potential.

THE COMMUNITY: Fulton, Virginia, a valley area in the east part of the city of Richmond, primarily populated by black poor. In 1967 Fulton was slated for "urban renewal," for complete demolition, to be re-established as an industrial area. But Fulton residents were fiercely loyal to their valley, home to them for generations, and with a grant from the Episcopal Church's General Convention Special Program (GCSP) in 1968, they organized the Fulton Improvement Association to work to build a new and attractive, livable residential area.

THE DOCTOR: Marigail Wynne, M.D., five feet one-half inch tall, age 30, a 1972 graduate of the Medical College of Virginia, had seen the impersonal treatment existing medical clinics provided for the poor. "When you are sick," she says, "impersonal medical treatment can kill you. When I worked in a clinic as a resident, I had to learn to steel myself against

the whole inefficient system and its inevitable effect on the people.

"The record system was so inefficient I often had to see a patient without knowing what doctor he had seen last, what medication had been prescribed, or what other former treatment had been given. It was so frightening! I wouldn't go through that to see a doctor."

While a resident, Dr. Wynne looked toward graduation with a plan: she would bring hope and caring into the lives of some of the hopeless. The plan, if it materialized, could make a difference to a small percentage of the city's indigent population, and this effect would have an impact on the city at large by showing a better way to do things. Marigail Wynne's dream began with her offer to serve as a full-time doctor to an indigent community which needed her. Now she needed a place.

THE PARISH: Famous St. Paul's Episcopal Church, Richmond, Virginia, located across from Capitol Square in downtown Richmond and once the worshipping place of Robert E. Lee and Jefferson Davis. In 1971 the rector, the Rev. John S. Spong, put new spirit into the words of Isaiah 58:12:

And your ancient ruins shall be

rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to dwell in.

The parish designated substantial income from a church-owned parking garage for a grant program to help meet the urban needs of Richmond, parts of which surely qualified as "ancient ruins."

The Isaiah 58:12 program, modeled after GCSP and in keeping with the "Bonner amendment" passed at Houston in 1970, set goals: 1) a project must produce continuing opportunities for people to improve the quality of their lives; 2) a project must have congregational support; 3) a project must be supported by the people whom it will serve; 4) a project should be capable of eventually becoming self-supporting; and 5) a project should have an impact on the community at large.

Fourteen people, the youngest of whom is 17, make up the Isaiah Committee which reviews and researches all grant applications and makes recommendations to St. Paul's vestry on which project should receive funding.

THE CONNECTION: Dr. Wynne is a communicant of St. Paul's,



Fulton, a small community nestled in the valley between Church Hill and Chimborazo Park, was the Richmond residential area most severely affected by the James River flooding in 1972. Most structures in this area are slated for destruction in the urban renewal plan now underway.



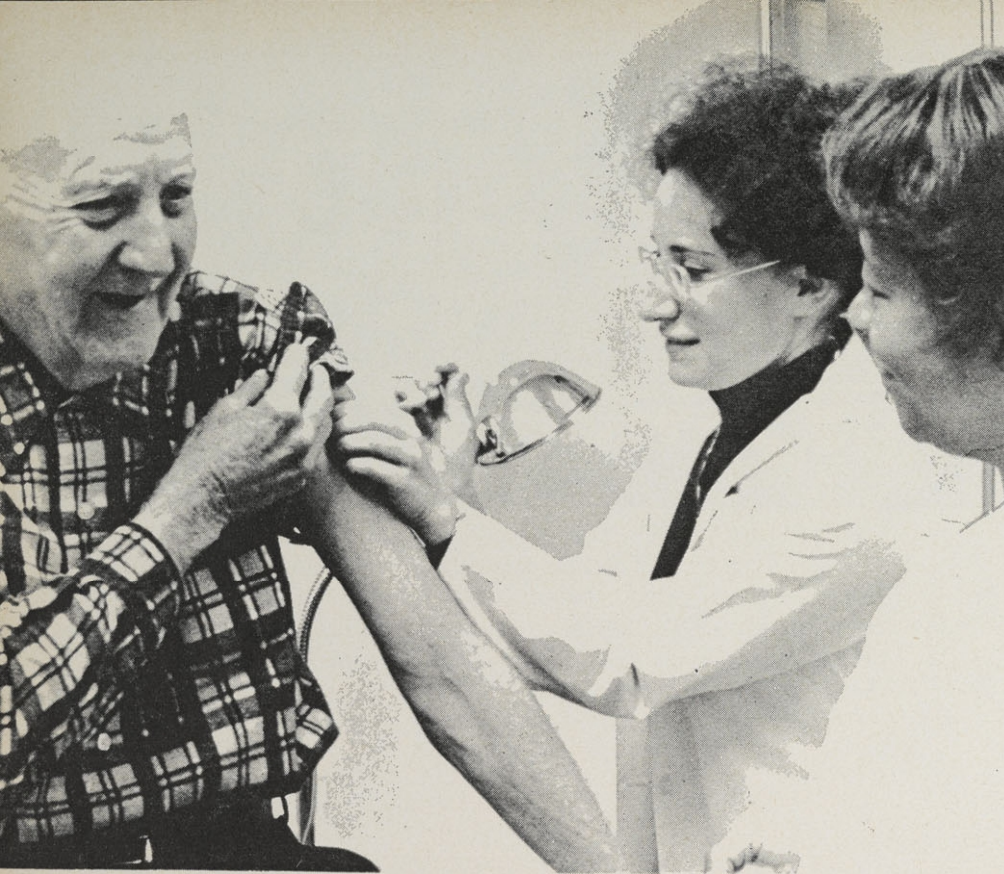
Attending the opening of Fulton Medical Center on November 5, 1972, are (left to right) Linwood Holton, Governor of Virginia; Dr. Marigail Wynne, director of the Center; the Rev. John S. Spong, rector of St. Paul's Church; and John Chiles, executive director of Richmond Community Action Program.

and she heard with wonder of the Isaiah 58:12 program. She was one of many who applied for the first grant.

Her plan, as presented to the Committee, was to have a neighborhood family practice center in Fulton which would be governed by a board of Fulton citizens. She would be the physician, the first physician to serve the 3,000 Fulton residents in thirteen years. The plan included a building for the medical center, a pharmacy and pharmacist, a public health nurse, and a nutritionist. The center would employ neighborhood residents, increase communication with patients, and stress health education.

St. Paul's awarded \$22,000 as seed money to launch the medical center until it could be self-supporting with patient fees received from Medicare, Medicaid, and individuals. Dr. Wynne also received an additional \$7,000 from a local foundation and another \$4,000 from the General Convention Special Program.

THE RESULT: Fulton Medical Center formally opened on Sunday, November 5, 1972. The Center on Denny Street—a renovated grocery store—has an office, a



Mr. Gordon Robinson gets the needle from Dr. Wynne as Medical Aide Mrs. Haskins watches.

waiting room, a medical laboratory, two examining rooms, an X-ray machine, a cardiogram machine, and a full, private pharmacy. The bright, well-lighted rooms are cheerful, attractive, and inviting.

Open five days a week (closed Tuesday and Sunday) from 9:00 a.m. to 4:00 p.m., the Center is able to serve patients immediately. Most of them can make appointments the same day they call. Dr. Wynne, with a receptionist, a health aide, and a nurse, runs the medical office. The Center provides family planning services, and a nutritionist does home demonstrations, runs a weight control class, and provides special diets.

It is a happy place for Dr. Wynne, her staff, and, most important, the patients. They come—the old, the young, the sick, the curious, the injured, the proud, the skeptical.

The reactions are varied: "We are all so happy with our new lady-doctor neighbor who is so young." "I had to ride the bus before. A long ride. Cost me sixty cents. Now I can walk to the doctor." "No more waiting. We all

hated that waiting at the clinic." "It's so good to have someone to talk to!"

The Medical Center is now meeting half of its budget from fees paid by the patients—averaging twenty a day—who visit it. The Richmond Community Action Program, which provides a grant for the pharmacy and the nutrition program out of federal revenue sharing money, escaped the recent federal cuts and will continue its support.

"The Medical Center is an absolute necessity here, and we will fight to protect it," says William Henderson, chairman of the Fulton Ad Hoc Committee of the Richmond Redevelopment Housing Authority, which is in the process of renovating the area.

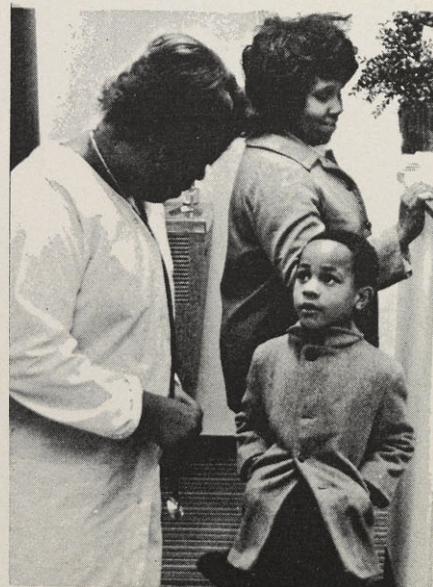
THE MODEL: The grant from St. Paul's officially ran out in May, but the ties that bind Fulton Medical Center and the parish are strong. The Rev. Walton Pettit, associate rector and vice-chairman of the Isaiah Committee, is enthusiastic: "The Medical Center has involved many members of our congregation in terms of legal,

financial, and medical advice. Furthermore, it has brought many of us in touch with Fulton—as fellow workers with dedicated, motivated citizens of that community—in a personal way that would have been impossible without the Isaiah program.

"Our involvement in Fulton is not the old concept of paternalism, but instead it breaks through established racial attitudes. It has become a total commitment."

Mr. Spong captured that spirit in a dedication speech: "St. Paul's is proud to be a partner with people like [the people of Fulton]. We salute you. We thank you for the inspiration you have been to us. Fulton is, and can be, an example to the whole city."

He might have added, "And to the whole Church." St. Paul's, Richmond, has demonstrated a way for a parish to be involved with its neighbors, to carry out truly the mandate of the General Convention Special Program expressed by Presiding Bishop John E. Hines in his speech at the 1967 Seattle Convention: "The Church must take its place, humbly and boldly, alongside the dispossessed and oppressed peoples of this country for the healing of our national life. . . . Whatever we do together. . . will be of no significance unless each member. . . of every congregation also finds himself in the crisis and shapes his own responses." ◀



Irvin Johnson, 7, talks with Mrs. Haskins. His mother is in background.



CAN WE SAVE COMMON PRAYER?

When three out of four nationally read publications which specialize in Episcopal Church news, plus an ad hoc society, plus a goodly percentage of church people are against the Green Book, chances for prayer book revision seem slight. The increasing toll resulting from boredom with the length of the debate renders the prognosis even more depressing and makes the entire enterprise seem futile. I want us to have the finest Prayer Book possible for our day, incorporating the best revision proposals that can win acceptance.

These remarks are not addressed to revision material but to the over-all acceptance of the undertaking and with pastoral sensitivity to the Church's members.

We have no need to suggest how the exercise could have been done better, but I feel some revision in goals, strategy, and tactics is necessary if our labors are to be rescued—at least the most valuable part of them. Toward this end, I have two suggestions:

First, most of us would welcome more variations and options in liturgical practices, but when we have too many, confusion and resentment result rather than worship. This proliferation encourages even more choice than is either intended or wise, and the name of the game becomes “do anything you like,” with the significant element of “common” prayer being lost.

Rather than having the Church decide on one set of common services, one rumor indicates a proposal to print them all in one authorized book. We would then be able to take our choice. Wouldn't it be wise to revert to the original consideration of working

toward one *Book of Common Prayer*, and within it one Service of Holy Communion and one Daily Office, with a reasonable number of options built into both?

I believe the Church would find it desirable to incorporate officially into the next *Book of Common Prayer* one translation of the Scriptures, rather than the multiple choices of translations and auxiliary books now proposed. This would limit somewhat the optional lessons, but rubrically we could provide freedom to substitute another translation. People will have different ideas about which translation should be authorized, but disagreement will be short-lived once the decision is made. They will not carry three or four Bible translations to church services.

If we should perpetuate the great variety now set for optional use in the Green Book, leader and congregation would move back and forth constantly between liturgies and translations. This distracting inconsistency does not make for good prose or poetry, nor does it enhance any sense of worship. Let us decide to go one route or the other. As a book of “common” prayer, everything that can encourage common participation and still provide variations seems to be consistent with the stated usage and goal of a prayer book.

Seated in a pew behind a worshipper not long ago, I noticed the middle-aged-plus communicant's name was stamped on the cover of his *Book of Common Prayer*. This brought to mind not only the sentiment dimension related to revision but our encouragement of personal ownership of prayer

books—factors which are part of the givenness and not to be ignored.

Second, when (and now reality makes me add if) our Prayer Book is revised in 1979-1980, could it not be done with a ten-year adjustment period?

The new book would be official, but the 1928 book would also be official; either could be used during the ten years. The confusion and difficulty of trial use would be over. With local freedom to decide which *Book of Common Prayer* to use and time to adjust to and supply our churches with the new volumes, the 1928 books would not be relegated to dusty shelves overnight nor would defiant usage be quite such a problem. Each book would be living with honor for this interim period until the new one took over officially.

Such freedom to choose which book to use would not be of the same nature as the many present Green Book options, for each would have its own integrity. The value of common prayer would be retained, and the new book would have increasing common usage. More of our communicants would participate when allowed a few years of choice between the familiar 1928 and the new 1979-1980 book. A compromise—yes, but it looks as though we shall be required to compromise.

I am convinced that unless the sentiments of our people and the difficulties of adjustment to change are taken into serious consideration, we shall have no revision of the *Book of Common Prayer* in our generation. ◀

by David S. Rose

The author is Bishop of Southern Virginia.

Young Francis

*Just as the rising sun
floods and fructifies the world
with gleaming rays of light,
so Francis broke in upon the world
like a new ray of light.
It was the dawning
of spring in the world.
(Legend of the Three Companions)*

Once upon a time a boy went to war and was wounded. When he awoke, he felt afresh the purity of the sun, the flight of a bird, the simplicity of a flower, and the direction of a hilltop poplar pointing toward heaven.

The time was 1200 A.D. at the turn from the Dark Ages of guarded fortresses toward the light of individual discovery. The boy was Francis Bernardone, who left his father's dry goods business, clothes, and name to become a beggar, servant, and singer in the spirit of Jesus.

Brother Sun, Sister Moon brings his spirit to the screen through the lens of director Franco Zeffirelli. With an eye for beauty, which is the blessing of being born in Florence, Zeffirelli recreates his vision of the saint from nearby Assisi whom he has admired since childhood. The result is so bountiful a natural bouquet that Francis and Clare almost dissolve into a fairy landscape.

"Tuscany is really like fairyland," Graham Faulkner confessed to me, reflecting on his film debut as Francis. "Stunning castles, cypress and olive trees dot the skyline."

"Assisi is lovely," adds the equally enchanting Judi Bowker about her first film role as St. Clare. "When we arrived the town was bathed in sunset, glowing pink against the hills."

Director Zeffirelli will make no apology for the attractiveness of his landscape or his stars (see interview on page 26). Instead he enwraps the picture with the captivatingly simple music of folk-guitarist Donovan.

Among the troubadours of his age who roamed through northern

Italy, the minstrel Francis composed poems in current dialect, like "Canticle of the Creatures," and set them to music, using popular tunes. Nature-loving Donovan was the perfect choice of a contemporary troubadour to compose the music for *Brother Sun* from fragments of twelfth-century songs familiar to Francis and his followers.

Out of context, a few lyrics fall from simple to simplistic ("birds are singing sweet and low from the trees that gently grow; to the meadow there go I to wander as the butterfly"). But within the film, music flows through and between the scenes like a statement of faith. As Francis, barefoot-in-winter and abandoned, begins the stone-by-stone reconstruction of the Chapel of San Damiano, Donovan sings: "If you want your dream to be, build it slow and surely. . . . Do few things but do them well; heartfelt joys are holy." Later the poor folk fill the completed chapel and echo the same chorus.

You may leave the theater singing one of the tunes as I did and wondering whether the film might have been too beautiful to believe. We cannot deny the natural setting; it is there. We cannot discredit the music; the tunes are authentic, and the words are in Francis' happily humble sense.

We may wish to fault Zeffirelli for not showing more; he did not include the Franciscan Order in operation, the saint's loss of control, his suffering and death. But he did not intend a full life of Francis. He sought only a taste of innocence and the joy of finding a simple, single purpose in life and following it.

Blame for disbelief in *Brother Sun, Sister Moon* rests not with the director but with us. We do not live like brothers and sisters, more like kings than kin to God's other creatures. We read the Sermon on the Mount but think only

Christ could live it. We forget that Francis did.

Sophisticated people can look at this picture of Francis and laugh; he has no class. I feel like Alec Guinness' Pope Innocent III who went to his knees before Francis and said: "We are encrusted with riches and power. You in your poverty put us to shame." He makes me cry not only for Roman Catholics but for my own local church and for my soul.

Francis gave up his family name and money; I let my parents put me through college. He built a chapel from available stones; I joined a church with a half million in stocks. He gave his life to poverty; I bought a life insurance policy.

Brother Sun, Sister Moon is a painful film if you take it personally. As Donovan sings in a scene among the sick: "There's a pain on the land weakening me; there's a sigh in the city of sorrow; there's a shadow of darkness accumulating; and I feel that it's coming our way."

Before the Bishop of Assisi, Francis cried: "I want to recapture my soul. I want to feel the firm grasp of the earth beneath my feet, without shoes, without possessions, without those shadows we call our servants."

Becoming a brother to all the humble creatures of God, he touched the pain of the ill and heard the refrain: "There's a shape in the sky beckoning me; there's a sound in the wild wind calling; there's a song to be sung for glory; and I feel that it's coming our way."

Strength in suffering, joy in service, abundance in poverty—this is the way of Jesus and the life of Francis. *Brother Sun, Sister Moon*, now in cities across the country, is a vision of life for the glory of God. ◀

Graham Faulkner as St. Francis and Judi Bowker as St. Clare mourn a comrade's death in Brother Sun, Sister Moon.

by Thomas Orrin Bentz



Franco Zeffirelli

talks about "Brother Sun, Sister Moon"
in an interview with Thomas Bentz.



Fairy tale of Francis I could not follow an exact biography of the saint because all we have are legends. So I adopted a fairy-tale style to heighten aesthetic and spiritual values and offer a very simple story. As part of the eternal pattern of being young, Francis was able to open his virginal eyes to the world around Assisi and easily see what was wrong and what was right.

Carnival of Beauty To Francis beauty was everywhere—a blade of grass, an ant, the humblest creatures revealed the Creator. Today people rebel against the indigestion of beauty in the past. Seeing something beautiful almost hurts. Ugliness reflects on our souls. Some people say this film is a carnival of fake beauty. Yet Francis was the most handsome boy in town. Clare was a pretty girl. And the natural scenes around Assisi are real. You don't need to go miles away to find beauty. There is staggering beauty even in the city. It is still under the reach of your hands.

Modern Mountains The world around us was beautiful before we built ugly cities, polluted the air, and broke the mountains. We talk about racism and communism. But the real problem in the 1980's will be to reverse completely our individual and industrial modernization.

Man on the Mount Jesus showed the sensational courage of one man to go into the wilderness, mature, and then say exactly the right words at the right time, person to person. But we do not understand His words. We start with a preacher on a mountain and end with the Vatican in Rome. So I ended the film before Francis and his followers became political.

Paul the Politician By spotting Christianity as the philosophy that could conquer the world, the Apostle Paul made the Church political and damaged the word of Christ. When you build power around an idea, you crush it. From "blessed be the poor in spirit" came cruel, ruthless emperors.

Church's One Foundation I cannot argue against church architecture. The Church's promotion of the arts has heightened our spirit. One can have a great spiritual experience in the Cathedral of Cologne. But dedicating a building to God as if it were the antechamber of Paradise is blasphemy. Hollow riches and jewels are condemnable. You don't need a church building to bring God into your heart. You can communicate with Him in a stable.

American Amen Human relations are easier, freer in America. Wherever I go, there is a common attitude toward life and society that everybody's somebody here.



Graham Faulkner departs Assisi (above) to seek a new life. With Leigh Lawson (left) Faulkner makes his film debut as St. Francis.



St. Clare (Judi Bowker) offers a loaf of bread to St. Francis (Graham Faulkner).



In winter conventions dioceses stressed the need for evangelism, worked on many regional matters, and made further preparations for General Convention.

Harmony, little debate, and prompt dispatch of business marked most of the twenty-eight diocesan conventions held during the winter months of 1973. **West Texas'** Bishop Harold Gosnell said to delegates there: "A spirit of Christian love and charity has dominated this council."

Delegates heard their bishops call for greater efforts in evangelism and mission; took care of diocesan housekeeping, particularly financial matters; sent memorials and resolutions to General Convention; expressed concern over lay ministry, youth, clergy stipends, overseas work, and the disadvantaged; and spoke through resolutions on some of today's issues.

EVANGELISM

Bishop John Allin said to **Mississippi** delegates: "If we call for evangelism in Christian terms, we must mean proclaiming the Gospel to and sharing the Gospel fellowship with every human creature we can reach. . . . We are clearly called to move out! Get with it! Be in, of, and about Christian mission." In response, Mississippi delegates asked the Bishop and the Diocesan Committee to explore the possibility of a conference on evangelism within the diocese.

Bishops Robert Gibson, Robert Hall, and Roger Blanchard, as well as other speakers at **Virginia's**

convention, stressed evangelism as did Bishop Harold Gosnell in **West Texas**. In response to Bishop George Alexander's challenge to **Upper South Carolina** to double its numbers in five years, delegates voted evangelism a number one priority.

Louisiana is establishing a new Department of Evangelism and expects money from its \$1,000,000 Capital Funds Campaign will finance new diocesan evangelism efforts. **Southwestern Virginia** began a one-year study of diocesan mission priorities to be recommended to the 1974 convention.

FINANCES

Considering the time and effort dioceses spent, and the sometimes agonizing decisions made on their budgets, their reports are interesting this year and more encouraging than in the recent past.

In **Alabama**, although parish acceptances were less than anticipated, they are up from 1972. In **Central Gulf Coast** 102 percent of the pledged amount was received in 1972, enabling the diocese to give an extra \$1,804 to General Church Program's Faith sector. **Georgia** reports increased pledging and a balanced budget—the largest in its history. **Long Island's** budget is balanced against anticipated revenue. **Louisiana** and **Tennessee** al-

so reported increased congregational acceptances and/or pledges. **Texas** had overpayments of \$11,860 for 1972.

In related actions, **Long Island** adopted a single budget to be financed by voluntary askings, with no penalty for non-payment. **Arkansas** endorsed a \$500,000 Advance Fund Campaign. **Louisiana** and **Texas** launched capital funds campaigns for \$1 million and \$1.5 million respectively. **North Carolina** not only voted to dip into reserve funds to restore its full quota to the General Church Program, it also restored dues of \$500 to the North Carolina Council of Churches.

On page 30 is a chart which shows the amounts requested and pledged from all dioceses within the fifty states for the General Church Program budget. Of the twenty-eight dioceses which met this winter, eighteen accepted their General Church Program apportionment for 1973: **Alabama, Arizona, Arkansas, Atlanta, Central Gulf Coast, Delaware, East Carolina, Kentucky, Louisiana, Nebraska, North Carolina, Ohio, Southwestern Virginia, Tennessee, Upper South Carolina, Washington, West Texas, and Western North Carolina.**

Kentucky pledged more than its quota, and the dioceses of **Alabama, Central Gulf Coast, Ohio, Southwestern Virginia, Upper**

by Martha C. Moscrip

South Carolina, and **Washington** pledged to the General Church Program's Faith budget.

GENERAL CONVENTION

Debate and discussion on the ordination of women, changes in the marriage canons, and Prayer Book revision occupied more time and the attention of more delegates than any other General Convention subjects. Most of these discussions ended in memorials to the Louisville Convention this fall.

Georgia, **Los Angeles**, **Louisiana**, and **West Texas** petitioned General Convention not to permit the ordination of women to be priests. **Texas** defeated the favorable memorial passed in 1972.

Arizona went on record as being opposed to ordaining women priests until all branches of the Church which maintain an apostolic ministry agree. **Long Island** is memorializing General Convention to discuss the subject with other communions and to canvass opinions within this Church before acting on women's ordination.

Resolutions against such ordination were tabled in **Mississippi** and **North Carolina**. **Southern Virginia** referred the question to her convocations for discussion by July 1; the deans will report a synopsis of the general attitudes they find to the diocese's General Convention deputies.

Missouri, **Southwestern Virginia**, **Virginia**, and **Washington** are petitioning General Convention to permit women to be ordained as priests and elected bishops.

Atlanta elected one woman deputy; **Minnesota**, two. By late April 97 dioceses had reported electing 193 women deputies and/or alternates. Fifteen dioceses did not elect women to serve.

Florida, **Mississippi**, **Tennessee**, **Upper South Carolina**, and **Virginia** are memorializing General Convention to make changes in the marriage canons to allow a more pastoral approach to the problem of divorce.

Florida directed its deputies "to make known to General Convention the existence of a constituency in Florida not wholly committed nor reconciled to the proposed revisions as set forth in *Services for Trial Use*." **Los Angeles** will memorialize General Convention to retain the bishop as the minister in the revised Confirmation service.

Southwestern Virginia urged preservation of the Prayer Book's essential character while providing alternative forms of worship. It also urged that final decisions on Prayer Book revision be dealt with at a convention called specifically for that purpose.

Although **Virginia** delegates heard that trial use in that diocese is extremely unpopular, they asked all churches to spend a serious amount of time in studying and using the trial services. This convention also voted to ask the Standing Liturgical Commission to allow the diocese to try liturgies of other Christian Churches.

Other memorials to General Convention include: an **Arkansas** concern for the proper administration of GCSP; an **Arizona** request that General Convention disassociate itself from COCU and look for other ways to discover unity; a **Long Island** request to put our seminaries' operating expenses into the General Church Program budget; and **Southwestern Virginia**'s call for study of annual parochial report forms with a view to their simplification.

Virginia voted to ask General Convention's Standing Committee on Structure to study General Convention and propose changes which would give proportionate representation to large and small dioceses and an effective working size to Convention.

Atlanta and **Tennessee** approved a proposal to alter diocesan boundaries near Chattanooga, Tennessee, in order to take the area which the Church of the Nativity, Fort Oglethorpe, Georgia,

serves into the Tennessee jurisdiction, subject to General Convention's approval. **Los Angeles** will ask General Convention to ratify formation of a new diocese, composed of thirty-nine congregations in the southern part of the Los Angeles jurisdiction, to be called the Diocese of San Diego.

West Texas approved a resolution to General Convention which proposes that elections of suffragan bishops be discontinued in this country and provision be made for the election of more than one bishop coadjutor in each diocese.

Kentucky organized a special committee to help diocesan church people prepare to participate in and take advantage of the General Convention in Louisville. The convention gave this a high priority, asking each congregation to contribute \$.40 per communicant for the committee's expenses.

LAY MINISTRY

The president of **Alabama's** Episcopal Church Women (ECW) reported that her group's emphasis for 1973 would be the Ministry of Lay People. **Southwestern Virginia's** ECW has asked Bishop William Marmion to appoint a group to study the organization and recommend phasing it into the diocesan structure or advise ways of strengthening it as it now exists. This convention also passed a resolution which expresses opposition to any changes in church canons which would lessen parishes' existing powers to choose or retain a rector.

Los Angeles delegates urged diocesan committees, commissions, and departments to meet on week nights or weekends so more lay people can participate. **Virginia** heard Standing Committee member William Rotch give the first lay report ever on the State of the Church. In Virginia fifteen lay regional presidents are being asked to be much more responsible for

Text continued on page 32

GENERAL CHURCH PROGRAM PLEDGES, 1973

Commitment apportionments and pledges from dioceses in the 50 states and the District of Columbia.

	COMMIT- MENT APPOR- TIONMENT	PLEDGE	FAITH		COMMIT- MENT APPOR- TIONMENT	PLEDGE	FAITH
FIRST PROVINCE				FIFTH PROVINCE			
Connecticut	\$ 475,083	\$ 475,083		Chicago	342,872	150,000	
Maine	69,748	69,748		Eau Claire	16,523	16,523	
Massachusetts	484,636	484,636		Fond du Lac	34,231	34,500	
New Hampshire	62,478	62,478		Indianapolis	79,966	80,000	
Rhode Island	145,420	145,420		Michigan	360,030	318,300	
Vermont	48,991	48,991		Milwaukee	97,534	97,534	1,658
Western Massachusetts	124,722	124,722		Northern Indiana	52,628	50,628	
				Northern Michigan	14,879	14,879	
SECOND PROVINCE				Ohio	284,895	284,895	105,105
Albany	138,069	75,000		Quincy	24,409	24,409	
Central New York	181,207	116,515		Southern Ohio	207,271	207,271	
Long Island	360,485	106,100		Springfield	44,784	38,000	
New Jersey	299,910	299,910		Western Michigan	96,390	96,390	
New York	783,172	400,000					
Newark	324,372	289,000		SIXTH PROVINCE			
Rochester	111,787	95,000E		Colorado	137,991	74,000	
Western New York	127,321	97,000		Iowa	85,634	85,634	
THIRD PROVINCE				Minnesota	165,715	140,715	
Bethlehem	98,132	98,132	\$13,583D	Montana	34,600	34,600	
Delaware	97,514	97,514		Nebraska	65,942	65,942	
Easton	41,147	40,000		North Dakota	19,811	19,811	
Erie	54,037	54,037		South Dakota	33,152	33,152	1,000
Central Pennsylvania	89,256	90,000		Wyoming	35,924	35,924	
Maryland	277,050	200,000		SEVENTH PROVINCE			
Pennsylvania	512,825	303,700		Arkansas	66,968	66,968	
Pittsburgh	155,746	155,746		Dallas	238,777	148,000	
Southern Virginia	162,753	74,539		Kansas	76,175	76,175	8,047
Southwestern Virginia	77,156	77,156	7,844U	Missouri	110,621	72,000	
Virginia	309,085	288,955		New Mexico & SW Texas	67,030	67,030	
Washington	276,658	276,658	18,323U	Northwest Texas	52,698	52,698	5,000
West Virginia	79,864	80,000	10,000D	Oklahoma	102,446	85,000	
FOURTH PROVINCE				Western Kansas	18,674	18,674	
Alabama	117,550	117,550	15,000	Texas	263,051	229,172	
Atlanta	160,558	160,558		West Missouri	75,931	75,931	
East Carolina	70,159	70,159		West Texas	110,309	110,309	
Florida	102,454	67,015		EIGHTH PROVINCE			
Georgia	76,219	52,000E		Alaska	18,588	12,500	
Kentucky	61,585	62,000		Arizona	93,892	93,892	
Lexington	49,677	19,000		California	273,281	80,000	
Louisiana	159,627	159,627		Eastern Oregon	18,020	18,020	
Mississippi	86,039	56,077		Hawaii	54,851	32,000	
North Carolina	176,867	176,867		Idaho	23,945	23,945	
South Carolina	85,235	56,700		Los Angeles	415,905	200,000	
Tennessee	203,862	203,862		Nevada	21,448	21,448	
Upper South Carolina	91,103	91,103	20,000	Olympia	146,001	146,001	
Western North Carolina	58,201	58,201		Oregon	94,929	94,929	
Central Florida	117,837	100,000		Northern California	65,537	65,537	
Southeast Florida	152,809	152,809		San Joaquin	51,800	51,800	
Southwest Florida	124,120	124,120		Spokane	57,182	57,182	
Central Gulf Coast	61,759	61,759	18,019	Utah	24,851	24,851	
				Grand Totals	\$12,702,376	\$10,342,616	

In previous years, the three-times-a-year reports on diocesan convention activities have included commitment apportionments and the pledges various dioceses have made to the General Church Program. At the request of several people and because the information is difficult to obtain, especially from those conventions which meet in the fall, this year we are printing all the figures at one time after the Episcopal Church treasurer, Dr. Lindley M. Franklin, Jr., has received them. Dr. Franklin reports, "Although

twenty-one pledges for 1973 had to be estimated on a conservative basis, it appears that when all pledges are in, there should be a total of \$10,219,217. This compares favorably with a budgeted figure of \$10,219,000 and is an increase over 1972 of approximately \$300,000."

The estimated pledges on the above chart are indicated by the letter E after the figure. Faith pledges are included.
—M.C.M.

THE COMMITTEE FOR THE APOSTOLIC MINISTRY

is an independent voice for the Episcopal Church's clergy and laity who believe that ordination of women to the priesthood or episcopate is a question to be decided only after study, consultation, and debate.

We have been overwhelmed by the response of Church people to our first advertisement. Bishops, priests, deacons (male and female), together with thousands of the laity, have signed our memorial, and it has been adopted by vestries, parish meetings, ECWs, and guilds. The concern of grass-roots Church people is seen in the number who voluntarily have secured additional signatures.

Letters, well-reasoned and personal, give an effective answer to those who attempt to say that "there are no theological reasons" to consider and that "the debate is over." We can give only some sample sentences from them below, but send our study packet to everyone who signs and to anyone who wishes it.

We ask our Bishops and Deputies to General Convention to hear what the Church is saying.

Dear Mr. Scott:

As one of those pew-sitters, I doubt the desirability of ordaining women, but more especially, I agree that PECUSA is torn badly enough now without adding another serious tension.

—Braxton Harrison Tabb, Jr., Alexandria, Va.

Was our blessed Lord so cowardly that he hesitated to raise this issue in a male-dominated society, fearing to alienate disciples? This would appear to be out of character. We would be forced to think somewhat less of Christ if we thought him so susceptible to public opinion.

—Alan H. Tongue, Director, Episcopal Honor Society, N. J.

All charity, openness, and fairness considered, arguments based on the royal priesthood of the whole *ecclesia* (as seen in the statement of the faculty of the GTS) seem to me to beg the whole question. No clear arguments are given, i.e., clear enough to gain the respect of the Holy Catholic Church. At best, this is not the time to do it.

—Robert P. Coval, Rector, Christ Church, New Brighton, Pa.

It may come in time, but I agree with you, it must come after much more theological and sociological study, much more dedicated prayer, and with the consent and agreement of all branches of the Church Catholic.

—Keith W. Mason, Rector, St. Mark's Church, Leominster, Mass.

There must be further investigation and prayer, not only in our own Church but in our consultation with other Christian bodies, before it can be ascertained what the Divine Will is.

—Vestry, Trinity Church, Mobile, Ala.

My wife and I, as Catholic Christians who support liturgical renewal and the reunion of all branches of the Catholic and Orthodox Faith, believe this could be done only by an Ecumenical Council.

—Robert E. Stiefel, Asst. Prof., Haverford College, Pa.

General Convention cannot give a bishop power to make a female priest any more than it can repeal the law of gravity.

—Willis M. Rosenthal, Priest-in-Charge, St. Matthew's Church, Salisbury, N.C.

I pray that enough committed lay people will be led to help you, that the Church's priesthood may remain Apostolic.

—Patricia G. Rosenthal, Salisbury, N.C.

This is a most necessary work so that the Episcopal Church may be spared from hasty action which would endanger the painstaking work of many (including my former friend and bishop, Lauriston Scaife) to bring about unity.

—Donald B. Hill, Chaplain, St. Agnes School, Albany, N.Y.

In my own situation, where our relations with the Roman Catholics in our community and in our diocese have progressed quite far, I would hate to see a precipitate action on the part of the Episcopal Church destroy our ecumenical relations with our other Catholic brethren.

—William T. Lawson, Curate, Trinity Church, Janesville, Wis.

We are both communicants of the Church of the Advent, Kenmore. William is a licensed lay reader. We are glad to know there are others who feel as we do. We hope the enclosed contribution will help.

—Nancy C. Draper, Buffalo, N.Y.

In so far as I am concerned, this is the most serious thing which has ever beset our Church. The entire thing is heartbreaking—as if our state of schism were not sufficiently severe without *this*. As I go around the country leading missions, I carry the signature sheet with me. I'm doing better than I expected. An all-out prayer effort must be launched.

—Emily Gardiner Neal, Pittsburgh, Pa.

WE, MEMBERS OF THE CLERGY AND LAITY OF THE EPISCOPAL CHURCH, URGE GENERAL CONVENTION 1973 NOT TO REINTERPRET, NOR PROCEED TO ALTER, THE CONSTITUTION AND CANONS OF THE CHURCH SO AS TO PERMIT ORDINATION OF WOMEN TO THE PRIESTHOOD.

THE REVEREND JOHN L. SCOTT, JR., Chairman

The Committee for the Apostolic Ministry

1 St. Paul's Place, Norwalk, Connecticut 06851

I endorse and wish my name added to the memorial printed above.

NAME _____

ADDRESS _____

CONTRIBUTION _____ DEPUTY TO GENERAL CONVENTION 1973 ☐

OR, I do not wish to sign yet but would like the study packet ☐

Calm Before Louisville

Continued from page 29

program than lay people formerly were in that diocese.

YOUTH

Although in most places young people and their concerns were not as much in evidence as in recent years, dioceses continue to work for greater youth involvement. In **Arkansas** a group of college students, attending as voting delegates for the first time, pledged \$500 to the Ministry Fund (see *Ordained Ministry*). **Atlanta** lowered the age for vestry membership to 18; **Alabama** to 18, or younger if the person is a high school senior. **West Texas** changed its canons so two college students will serve as representatives on the diocesan Executive Board.

Texas broadened its canon on mission organization to allow persons younger than 21 to sign applications for mission status, and **Southern Virginia** deleted canonical requirements which specified a number of communicants of both parishes and missions must be male and over twenty-one.

Central Gulf Coast gave seat and voice to a special delegation of young people. **Long Island** for the second year gave two youths a seat and voice on Diocesan Council; it also voted to allow convention delegations to add one young person, who will have seat and voice but no vote, to their number next year. **Southwestern Virginia** had several young delegates this year. **Tennessee** voted to employ a full-time youth director in 1974.

ORDAINED MINISTRY

Convention actions to improve the clergy's lot fell into three categories: education, remuneration, and voting privileges.

In **Arkansas** delegates endorsed Bishop Christoph Keller's proposal to raise \$500,000 for an Advance Fund for Ministry. Part of the fund would be for an innovative program of on-the-job training for new deacons; other portions would be for financial assistance

to seminarians, continuing education for clergy, and clergy evaluation and deployment. **Arkansas' Episcopal Church Women**, meeting concurrently, voted \$2,000 toward the Fund.

Delaware reaffirmed the need for long-term study leaves and endorsed implementation for 1973, 1974, and 1975 by means of grants of up to \$20,000 a year from its Resources for Leadership funds. **Missouri** approved development of a continuing education program for its clergy, and **Western North Carolina** delegates learned that on a proportionate basis more diocesan clergy had taken advantage of opportunities for continuing education than any other diocese in the country.

East Carolina's committee on clergy salaries recommended salaries remain the same for 1974 and that all congregations work toward a 4 to 8 percent raise for all who have been priested for a year.

Florida reported that salaries of mission clergy were not substantially raised in 1972 although their auto allowances were.

Kentucky voted to make revolving fund loans available to clergy for down payments on purchases of houses; approved a minimum starting salary of \$6,500, recommending same to parishes; and resolving that there be no discrimination in the salaries paid married and unmarried clergymen.

Long Island set a \$7,500 minimum salary with annual cost-of-living adjustments for mission clergy and urged parishes to adopt similar guidelines. **Western North Carolina** voted an increase in the minimum salary for mission priests, and **West Texas** approved a minimum starting salary of \$7,200 for all mission clergy. **North Carolina** approved the use of clergy-vestry agreements at the beginning of new pastoral relationships.

Louisiana delegates directed Bishop and Diocesan Council to make an annual review of clergy widow's pensions.

COMPASSION

Actions which evidenced concern for others centered on help for the aging and minorities.

Florida delegates learned that two residences for senior citizens are at full occupancy and another will be finished by late 1974, and **Southwestern Virginia** gave an official start to development of a home for the aging. **Southern Virginia** urged all congregations to seek ways they could provide services for senior citizens in the parish and community.

In **Mississippi**, Bishop John Allyn recommended appointing a special committee to evaluate Mississippi's ministry to blacks and Indians and to advise how the diocese's ministry of evangelism and mission can be extended. **Texas** called for a study of employment practices in all diocesan institutions to insure that all persons are treated equally.

Southwestern Virginia welcomed its first deaf delegate in diocesan history. It also asked General Convention to give high priority to assisting the Episcopal Conference of the Deaf to provide a national basis to our Church's ministry to the deaf. It also asked General Convention to seat a special representative of the deaf chosen by the Conference.

BEYOND LOCAL BOUNDARIES

A number of dioceses reported on ministry outside the U.S. **Central Gulf Coast** sent its convention offering to Managua for relief of earthquake victims. **West Texas' Bishop Harold Gosnell** reported his diocese had sent almost \$7,000 to churches in the earthquake area.

Long Island approved **Colombia**, South America, as its new companion diocese. **Southwestern Virginia's** six-year relationship with **Ecuador** has ended, and it is searching for a new one. **West Texas** has completed a three-year relationship with **Okinawa** and has asked General Convention to approve a relationship with the Diocese of **Northern Mexico**.

In **Louisiana** the MRI report included accounts from young people who had visited **Mexico**. ◀



WORLDSCENE

General Convention: Focus on Worship

Work and worship will be more vitally linked at the General Convention in Louisville, Ky., this fall than in previous conventions, according to the Rev. Dr. John B. Coburn, President of the House of Deputies.

Dr. Coburn, in an interview with the Rev. Erwin Soukup, editor of *Advance*, Chicago's diocesan paper, said the "Louisville Convention can be the gathering of the Church, already in the process of healing, to go ahead with a new thrust of power in the Spirit.

"The symbol of this," continued Dr. Coburn, "will be found, I believe, in the central place worship will take in Louisville. In addition to the great opening Eucharist when the Thank Offering of the Women of the Church represents the whole corporate act of Thanksgiving, there will be daily services of corporate worship. Instead of separate devotions in the three Houses—Bishops, Deputies, Triennial—there will be a half hour service each morning for all the members of the Convention and guests. . . . In addition regular intercessory prayer will be offered both in the Convention 'Prayer Tent' and within the Exhibition Hall."

President Coburn also indicated that the House of Deputies will place greater emphasis on the committee structure and a wider use of "open hearings" within the committees, particularly on sensitive issues. "It is essential," he said, "for the Church to listen to its members and this is the best place for such listening and debate to go on."

In discussing various proposals for the restructure of Convention Dr. Coburn said he was not persuaded that

merging the two Houses into a unicameral legislative body would be an advantage. "The present system," he said, "allows for debate to be initiated and undertaken from a variety of points of view: bishops, presbyters, and laity. It is particularly important for lay participation, free of domination from the clergy, to be extended. One of the critical problems in the Church is the gulf between clergy and lay people. A unicameral ecclesiastical body would, I fear, tend to be dominated by its executive committee which would tend to be professional, full time church workers, largely clergy."

He also expressed concern, however, about expediting Convention business. "In the two recent Conventions, the House of Deputies, dealing with most controversial matters, was able to transact its business because of (1) the temper and spirit of the deputies, who were seriously trying to listen to one another, to hear what the Spirit was saying and, (2) by the grace of God. Both their spirit and God's grace deserve better administrative and organizational structures."

Anglican Communion: Significant Changes

For the first time in history, more Anglicans are outside the Church of England than in it, according to a survey recently published in London. The study discloses, in 27 columns, facts about every one of the 360 Anglican dioceses in the world.

It reveals 32 million recorded members of the Church of England, but slightly more in the other branches of the Anglican Communion. Until now most membership statistics listed

about 45 million Anglicans in the world, of whom two-thirds were members of the Church of England.

The report, bearing the cumbersome title of *Statistical Tables: Membership, Manpower, and Money in the Anglican Communion, 1969-72*, is edited by Bishop John Howe, secretary of the Anglican Consultative Council, and is published by the Society for Promoting Christian Knowledge (S.P.C.K.). The publication is an answer to a request by the Anglican Consultative Council at its first meeting in Limuru, Kenya, in 1971.

The annual growth of the Communion is some 1,100,000 a year, with a high proportion of this increase in Africa. The figures reveal that the majority of Anglicans are white, but this will not be for long. More baptisms take place annually (some 30,000) in the Diocese of Benin in Nigeria, West Africa, than in any English diocese, including London.

Disaster Strikes

The Mississippi River's greatest flood in 200 years and tornadoes in the southwest threatened Episcopalians living in the Dioceses of Arkansas, Iowa, Louisiana, Milwaukee, Mississippi, Missouri, Ohio, Quincy, Springfield, Tennessee, and Texas at the end of April.

A spot check by phone as we go to press, reveals much personal and business property damage in the Mississippi River areas, but no damage to church property. The river is still rising, but Episcopal churches tend to be on high ground.

In the Diocese of Missouri a \$2,000 grant from the Presiding Bishop's Fund for World Relief was funneled

through the local Red Cross which is out of relief funds. The diocese mounted a campaign to raise other monies.

Parish halls around the dioceses were storing furnishings from flooded homes and preparing to act as relief centers if needed. In many places, however, it was too early to have specific reports. Since much of the area in all these places is rural, crop damage will be heavy.

On April 30 the Presiding Bishop's Fund set aside \$5,000 in anticipation of requests from affected areas. In addition to this and a \$2,000 emergency grant to Missouri, the Fund sent \$1,000 this spring to the Diocese of Texas to help victims of tornadoes which struck Burnet, to Tennessee to assist victims of an earlier flood in the Brainerd area near Chattanooga, and \$750 to Michigan for flood relief there.

Contributions may be sent to the Presiding Bishop's Fund, 815 Second Ave., New York, N. Y. 10017.

Executive Council: Concerns, Budgets, Vetoes

Among the major concerns dealt with by the Episcopal Church's national Executive Council meeting in Greenwich, Conn., May 1-3 were:

- ▶ the American Indian—U.S. Government conflict centering around Wounded Knee, S.D.;
- ▶ the adoption of a proposed 1974 General Church Program budget of \$13,793,300 for presentation to the Louisville General Convention this coming fall;
- ▶ support for the vetoes of three diocesan bishops who objected to General Convention Special Program (GCSP) grants proposed for within their jurisdictions.

Council members, meeting on the eve of an expected armed invasion of the militant Indian stronghold at Wounded Knee, sent individual telegrams to the U.S. senators, representatives, and governors from their home states, asking them to try and use influence to bring about a peaceful settlement of the Indian—government crisis.

The proposed budget includes \$299,000 for program items added since a preliminary budget was adopted

last February. The new additions will raise the total of the proposed budget only \$14,000, due to adjustment of some previously allocated program funds. More than \$3 million in additional requests for inclusion in the 1974 budget had come in to the Council since February.

After discussion of proposals concerning amnesty received from the advisory council to the Bishop for the Armed Forces and from the Program Group on Public Issues and Action, the Executive Council decided to table any action concerning this issue. The matter is expected to be brought up at their meeting next September.

Three diocesan bishops in Los Angeles, North Carolina, and Florida had vetoed recommended grants from GCSP to agencies within these dioceses. After a lengthy discussion of all three cases the Council voted to uphold the vetoes, with an investigation planned to gain further information about the Los Angeles request.

Council members also:

- **heard** Presiding Bishop John E. Hines deliver strong criticism of the Nixon administration for giving control of programs for the poor to local areas;
- **turned down** several changes in the GCSP Screening and Review Committee organization and operation proposed by Philip Masquelette of Houston;
- **learned** that more than \$400,000 has been contributed to the Presiding Bishop's Fund for World Relief so far this year, more than twice as much as last year at this time; \$200,000 of this has been designated for earthquake relief in Managua;
- **authorized** an investigation of possible alternate methods of raising money for the General Church Program;
- **voted** to give top priority to the development of added income for overseas work due to the devaluation of the dollar outside the U.S.;
- **elected** Ms. Virginia Resseger of Philadelphia, Edgar Lockwood of Washington, D.C., Philip Masquelette of Houston, Judge William H. Booth of New York, and Jack Wheeler of Yale University to the Committee on Social Responsibility in Investments;
- **elected** Iris Zavala, Howard Spencer, Kwame McDonald, Byron Rushing, Della Warriar, and Paul Schultz as representatives of the poor; the Rev. Jesse

Anderson, Jr., and the Ven. Irvin Mayson as Union of Black Episcopalians representatives, and Mrs. Seaton Bailey, George Guernsey, the Rev. Stewart Wood, and the Very Rev. Dillard Robinson as Executive Council representatives—all for the Screening and Review Committee;

● **approved** the appointment of the Rev. Charles Burgreen to the staff of Bishop for the Armed Forces and of the Rev. Don Griswold to the staff for Jurisdictions;

● **heard** Werner Mark Linz, new president of Seabury Press, report on plans for the future and state that since the acquisition of Herder and Herder the press has a balanced operating budget;

● **saw** a promotional film prepared by the Young Generation Advisory Group describing the work of the General Convention Youth Program;

● **authorized** the Presiding Bishop to appoint a committee of three Council members—plus the Executive Vice President—to advise and counsel with him in formulating the process of an orderly change in leadership of the Episcopal Church after the election of a new Presiding Bishop;

● **received** copies of *God Willing*, a Forward Movement publication prepared to help the Church get ready for the Louisville General Convention;

● **asked** all agencies of the Church to use the publishing facilities of Seabury Press whenever possible;

● **at the request** of the board of the Commission on Religion in Appalachia, **asked** the U.S. Congress to adopt legislation prohibiting strip mining where reclamation is not possible, feasible, or enforceable—particularly in mountainous areas;

● **approved** a new shorter Parochial Report form for use beginning in 1973;

● **learned** that the Screening and Review Committee had approved GCSP grants to the National Indian Youth Council of Albuquerque, N.M. (\$16,200), the Lynn Eusan Institute of Houston (\$30,000), the Winston-Salem Chapter of the Black Panther Party (\$35,700 for medical transportation); the Hilton Head Fishing Cooperative, Inc., in Hilton Head, S.C. (\$28,914); the United Construction Workers Association of Seattle for \$30,000;

● **learned** that Presiding Bishop Hines has appointed a committee to study how the Episcopal Church—at all levels—might contribute to the Nation's Bicentennial. —Richard J. Anderson

Churchmen Protest Federal Cutbacks

Four religious leaders in testimony before the Senate Subcommittee on Housing and Urban Affairs in April urged immediate lifting of the moratorium on provisions of the federal housing act and improved mortgage conditions for low income families.

Contrary to government protestations, the moratorium has hurt countless people, said the Rev. Robert E. Johnson of New York, chairman of the Interreligious Coalition for Housing and executive for Church and Housing of the United Presbyterian Church.

He told the Senate Committee that constituencies of the Coalition have built and helped sponsor more than 25,000 housing units under the act. The moratorium has halted proposed housing projects, generated confusion, caused financial loss for religious bodies, and suffering and hardship for many people, he said.

Mr. Johnson listed 108 projects which had to be halted. These represent housing for 14,109 families at an estimated total cost of \$240,096,666 for which the religious groups had

already advanced \$1,654,606. In addition the churches and synagogues had incurred liabilities of \$960,000 for professional services in connection with the projects and church laity and community people had donated 92,250 skilled volunteer manhours.

The Coalition represents the United States Catholic Conference, the National Conference of Catholic Charities, the Union of American Hebrew Congregations, the National Council of Churches, the Joint Strategy and Action Committee, and 11 Protestant denominations.

At the same time Roman Catholics, Protestants, and Jews joined to protest the Nixon administration's proposed 1974 budget cutbacks affecting a variety of programs for the poor, the sick, the handicapped, and other disadvantaged Americans.

In a joint statement, Dr. R. H. Edwin Espy, general secretary of the National Council of Churches, Roman Catholic Bishop James S. Rausch, and Rabbi Henry S. Siegelman said, "A budget which discriminates or appears to discriminate against the disadvantaged can only increase alienation, cynicism, and distrust. We are dis-

tressed that this budget proposes many important social programs of the federal government be reduced or eliminated."

Among such programs they listed "employment, and educational opportunity, community development for urban and rural areas, migrant and seasonal farm labor programs, legal services, community housing, medicare, and child care."

Anglicans In South America

In March, a meeting of delegates, representing all Anglican Church work in the South American continent took the first steps to form a new regional council. The 23 delegates, including a bishop, a priest, and a lay person from each of the church's seven dioceses in nine countries as well as observers from the independent Episcopal Church of Brasil, proposed the new council, the Consejo Anglicano Sud Americano (CASA).

They accepted a rough draft of the constitution which will be referred to the dioceses for their opinions and

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suggestions. In addition to providing an area for consultation and joint planning, a means of expressing Anglican identity, and relating to other church bodies in South America, CASA, as it is now seen, wants: the right to elect South American representatives to the Anglican Consultative Council; the right to ratify the appointment of bishops elected to dioceses and the right to approve the creation of new dioceses as the church develops.

Other observers came from Canada, the United States, England, and Aus-

tralia and from Roman Catholic and Pentecostal churches in South America. At its next synod the Brazilian Church, which received its independence from the Episcopal Church in the United States in 1965, will consider joining CASA as a full member. This move would strengthen the Council and provide the Brazilian Church with a link to its Anglican brethren.

In other action the consultation agreed each diocese should plan for self-determination in areas of church leadership, government, and finance and thus express the national reality of the church in each diocese.

Current Anglican church membership on the continent is small, num-

bering about 26,500 communicants in the 10 countries. The seven dioceses are all linked with different overseas organizations. The English-based South American Missionary Society, established 130 years ago, is contributing about \$375,000 in manpower and money to mission work this year, mostly in Northern Argentina, Paraguay, Chile, Bolivia, and Peru. The Australian branch of this society concentrates its efforts, on a much smaller scale, in Southern Argentina and Chile; the Church Missionary Society of Australia has eight workers in Peru and Bolivia.

The Episcopal Church in the United States provides financial support for

South Dakota Bishop Speaks on Wounded Knee

Bishop Walter H. Jones of South Dakota sent a letter to Episcopalians in April clarifying the stand the Episcopal Church in South Dakota has taken at Wounded Knee. South Dakota, the first Episcopal diocese to consecrate an Indian—Suffragan Bishop Harold S. Jones—to be a bishop, includes Wounded Knee and the Pine Ridge reservation in its jurisdiction.

In answer to written criticism calling for the church in South Dakota to "take a stand" he said;

"Let us share with everyone the fact that Christians and Episcopalians have taken a stand. It is not a one or two day stand for the TV camera for national viewing or the stand of a celebrated person rushing in for a day or two and leaving again. It is not a stand for rhetoric or impossible resolutions. It is not a stand for or against any individual.

"Christ's saving work does not result from issuing statements to the press, but by working with humans; therefore, ours is a stand beside the young person caught in the whirlwind of events he does not understand. It is a stand beside the forgotten person who tries to have a grievance heard. It is a stand beside a young man whose father died and he was brought from prison to attend the funeral.

"It is a stand beside the person who, in fear, left his home and had need of food, clothing, and a place to stay. It is a stand beside the people who, regardless of their political views, needed insulin or medication or wounds bandaged—yes, and even Pampers.

"Nearly 100 years ago the Episcopal Church of the Holy Cross was used to house the victims of Wounded Knee. Today it is again being used to house the homeless and the stranger who heard something was going on in Wounded Knee and drifted in.

"The Christian Church was here to serve 100 years ago. It will be here 100 years hence, obeying the example of its Lord who, when asked, 'Who is my neighbor that I should love and in loving serve' answered by telling the story so well known but little understood or practiced. The person in that event, according to Jesus, did not ask are you a Democrat or Republican, Conservative or a Liberal, a Russian or a good Hebrew. He saw a beaten, wounded, bleeding man and He picked him up, bandaged him and took care of him. That's the stand faithful, devoted, and great saints of God, who happen also to be ministers of reconciliation in the Episcopal Church, have taken for nearly two months now, and I am proud of each of them and I will continue to support them.

"A word on judgment—are we helping the needy or the greedy? I expect both. The greedy because we are all sinners and sin is basically selfishness and greed—it expresses itself in many ways. Needy, yes. Because all of us are in need. When the floods hit Rapid City, Christian people didn't ask are you greedy, they asked are you in need? And if the answer was yes, help was offered. . . .

"Who is guilty? We all are guilty. Citizens of each community and every community. Citizens of this state.

Citizens of this nation who do not care, who close their eyes to the dignity of persons, who shut up their hearts and hands to poverty, and human debasement and the needs of their fellow man. All are guilty.

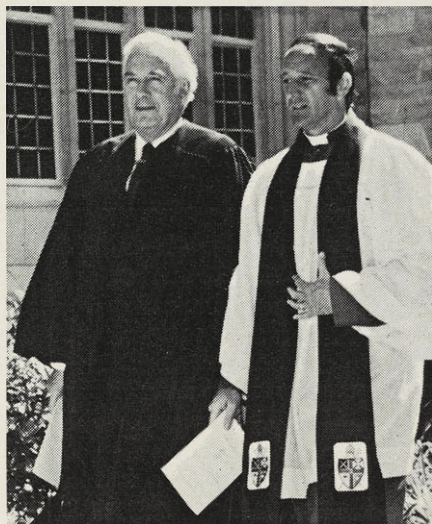
"The Episcopal Church, because it is at Wounded Knee, . . . has in its membership persons who are on every side. Members who are Tribal Chairmen, employees of the BIA, members of Public Health, and yes, even Russell Means who on March 31, 1940, was baptized in Holy Cross Church and whose godparents are Christians who still live there. . . .

"These people will continue to minister with love, compassion, care, healing, helping to all of God's children and I pray that persons of every political persuasion and every racial and cultural heritage will, in a calm and reasonable fashion, begin to mend and heal the wounds that have resulted from the events of Wounded Knee.

"We share with you again the resolutions that we offered and were drawn up by the Niobrara Deanery: there must be a careful and thorough study of the treaties and their guarantees; there must be open and fair hearings of injustices, problems, and particularly what are the needs of the Indian people; and finally, there must be an educational program to clearly set before all people the tremendous cultural values and contributions that the Native American people have made to this nation.

"Let our actions speak for us. We are standing."

dioceses in Ecuador, Colombia, and Brasil; while Canadian Anglican support goes to work in Venezuela, Argentina, Paraguay, Chile, Bolivia, and Peru. The British and Australian mission societies, together with the Anglican Church of Canada and the Episcopal Church in the United States, contribute more than \$850,000 each year in both money and manpower toward building an Anglican presence in South America. Anglicans in the Diocese of Guyana, the tenth country, are a part of the Province of the West Indies.



LAW DAY CEREMONY: Chief Justice of the U. S. Supreme Court, the Honorable Warren Earl Burger (*left*) walks with the Very Rev. Frank S. Cerveney, Dean of St. John's Cathedral, Jacksonville, Fla., during ceremonies observing Law Day, May 1, 1973. Bishop E. Hamilton West of Florida officiated at the service at which Justice Burger spoke.

Churchwomen: Plans for Triennial

Although the agenda for the Triennial meeting of Episcopal Church Women in Louisville has not yet been announced, the agenda committee is hard at work and preparatory materials have been sent to delegates.

The material is to help delegates prepare to make decisions at the meeting on: the future of the Triennial Meeting; the Lay Ministry Committee; the future of the United Thank Offering Committee, and United Thank Offering Grants; all of which will surely be on the agenda.

The preparatory material includes a

compilation of replies to a questionnaire sent earlier to the women in dioceses and dealing with options concerning the future of Triennial. Replies coming from 54 dioceses revealed a practically unanimous opinion that meetings, either of women or of men and women together, should be held covering areas wider than a single diocese. Some 48 dioceses considered the advantages of a national meeting important (34 very important) as against 40 which checked the advantages of regional meetings as important (16 very important).

Out of 53 dioceses, 40 rate as important the advantages of a meeting planned and attended by men and women; out of 43 dioceses 23 consider the advantages of separate meetings of women as important.

Answers to the questions showed a clear preference for meetings at the time of General Convention because it is important women observe Convention and have an influence on it. A large majority favored allocation of the United Thank Offering at Convention time. Comments from 42 dioceses indicate delegates from United States and overseas jurisdictions should meet together.

In a sampling of opinion among men, a majority of dioceses reported a general interest in attending a meeting of women and men though many considered five days too long. The great majority favored regional meetings.

Key '73 and the Jews

Key '73, a year-long, nationwide, Christian evangelism crusade, continues to raise Jewish fears that they are the subjects of coercive proselytizing. One fortunate result of the controversy has been that both Christians and Jews are clarifying their respective theological understanding of one another.

In Springfield, Mass., some 200 clergymen published a full page advertisement in local newspapers. It declares without ambiguity, that Jews as a group are not the proper objects of Christian evangelism; that the purpose of Key '73 is to reach "those who have no formal religious association at all" and not under any conditions, "to proselytize our Jewish neighbors or to denigrate, directly or indirectly, the faith they hold dear.

"We wish to reassure our Jewish

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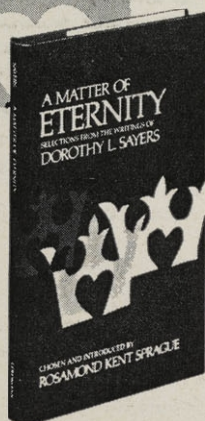
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brothers and sisters that we appreciate and respect their spiritual patrimony and the vitality and relevance of Judaism today.

"If Key '73 were to endanger the developing respect and understanding among Christians and Jews, it would indeed be a failure."

The statement was signed by Bishop Alexander D. Stewart, Episcopal Diocese of Western Massachusetts and Bishop Christopher J. Welden, Roman Catholic Diocese of Springfield as well as several denominational leaders, a number of prominent Key '73 coordinators and 200 clergymen of several denominations. As of April 10 similar statements had been issued in about 25 communities.

At about the same time Billy Graham issued a statement saying, "I believe God has always had a special relationship with Jewish people. . . In my evangelistic efforts, I have never felt called to single out the Jews as Jews. . . Just as Judaism frowns on proselytizing that is coercive, or that seeks to commit men against their will, so do I."

In reporting on the statement, Rabbi Marc Tanenbaum, national director of interreligious affairs for The American Jewish Committee, said, "When you consider the fact that Dr. Graham is the leading evangelist in the nation, and probably in the world today, Mr. Graham's remarks assume unprecedented importance."

Dr. Graham, just returned from a United States tour, asked to meet with Rabbi Tanenbaum because Dr. Graham was concerned about reports of growing acts of psychological harassment, deception, and intimidation being carried out by fervent young evangelists against Jewish young people on some high school and college campuses. This prompted him to release his statement.

Liturgical Tasks Near Completion

The Standing Liturgical Commission has completed most of its work for the current triennium in connection with the program of Prayer Book Revision assigned to it by the General Conventions of 1964, 1967, and 1970.

The revision of all 150 Psalms is

complete. The Church Hymnal Corporation will now publish them under the title *Prayer Book Psalter Revised*, in time for General Convention, 1973 to consider them. The Rev. Canon Charles M. Guilbert, custodian of the *Book of Common Prayer* and secretary of the Standing Liturgical Commission, is chairman of the committee responsible for the revision.

The Commission reviewed and approved the text of a new Catechism prepared by a Drafting Committee chaired by Bishop Stanley H. Atkins (Eau Claire). The Church Hymnal Corporation will also publish this before the Louisville Convention.

In other actions the Commission:

- reviewed and approved the *Introductory Studies and Consecration of a Church*, and *The Beginning of a New Ministry*. These will be published in *Prayer Book Studies* 28. The chairman is the Rev. H. Boone Porter, Jr., Director of the Roanridge Rural Church Institute, Kansas City, Mo.

- approved for publication the scheme for a *Lectionary for Holy days*. At previous meetings the Commission approved a *Daily Lectionary for Morning and Evening Prayer* and a rearrangement of the *Daily Office*. The chairman is the Rev. Dr. Charles W.F. Smith, Theological Seminary, Alexandria, Va.

- completed work on *Lesser Feasts and Fasts* and approved its publication together with an appendix containing brief biographies of the Saints and other notable members of the Church commemorated in the *Lesser Feasts*. Chairman of the preparing committee is the Rev. Dr. Massey H. Shepherd, Jr.

- reviewed again the texts of the *Revised Rite of Holy Baptism* and *A Form for the Affirmation of Baptismal Vows with the Laying-on-of Hands by the Bishop*, also called confirmation. The rites are to be published in *Prayer Book Studies* 26.

- approved the publication of a Supplement to *Prayer Book Studies* 26 containing a rationale of the new rites of Christian Initiation. This is in process of further revision. Drafting Committee chairman is the Rev. Bonnell Spencer, O.H.C.

- reviewed other rites authorized for trial use in this triennium and agreed on a schedule of textual and rubrical changes for submission to General Convention.

The time table for completing the

work of Prayer Book Revision recommended by the Commission, and concurred in by the House of Bishops in October, 1972, calls for continued use of services authorized by General Convention as alternatives to the Prayer Book services and the submission of a *Proposed Revised Book of Common Prayer* to the General Convention of 1976 (or 1977 if a system of biennial conventions is adopted).

That Convention may take the first constitutional step in the revision of the *Book of Common Prayer*. This would be followed by a second reading of the proposed Book at the following Convention, probably in 1979. Under the terms of Article X of the Constitution, revision of the *Book of Common Prayer* requires the affirmative action of two successive general conventions.

Meanwhile the Standing Liturgical Commission will continue to receive and to study comments and suggestions which church members send in.

Two for Theological Education

The Board for Theological Education in April announced a grant of \$18,000 to the Diocese of Haiti and the establishment of the Arthur Lichtenberger Fellowships.

The grant is to assist the Church in Haiti to educate priests and to work in association with the University of Haiti for lay education and continuing education on an ecumenical basis. The Board expects the diocese will work in cooperation with the Episcopal Church's Seminary of the Caribbean, Carolina, Puerto Rico, and the University of Haiti, Port-au-Prince, and possibly with the Catholic University of Louvain in Belgium or The Sorbonne in Paris.

Two Haitian seminarians and a student from the Seminary of the Caribbean are already studying Haitian anthropology and folklore in the Ethnology Department at the university. The Rev. Yvan Francois, who directs the diocese's theological education program, plans to invite Americans as visiting professors and also sees the need for three Haitian teachers who would be paid in part from local sources.

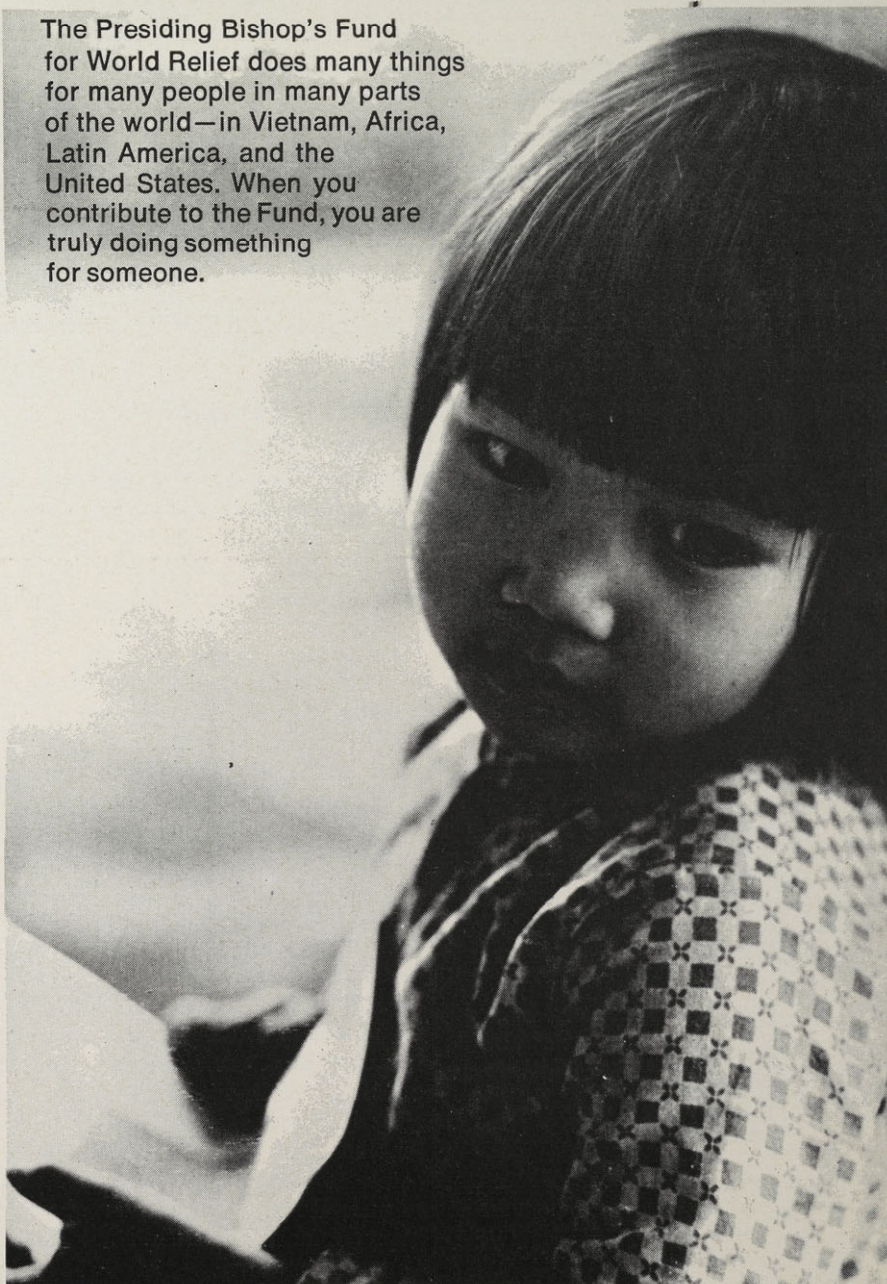
Named after the Rt. Rev. Arthur Lichtenberger, former Presiding Bishop, the Fellowships will enable men and women of special merit and prom-

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From the Epistle, Second Sunday after Trinity

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ise to study for a trial year in an accredited seminary. All expenses will be paid for the year and the fellows will have no ecclesiastical attachment to a bishop. Two young men and a young woman are now studying under this program.

BREAD for Key '73

The Diocese of Southeast Florida has adopted a new Bible reading program as part of Key '73, the interdenominational evangelistic effort.

BREAD—an acronym for Bible Reading Emphasis and Discovery—was developed by the Bible Reading Fellowship in the United States. It features daily study of the Gospel of St. Luke and the Acts of the Apostles, the Scriptures which Key '73 emphasizes.

Presiding Bishop's Fund: Report/'72; Program/'73

The many forms of assistance to the hungry and desperate made possible by the Presiding Bishop's Fund for World Relief (P. B.'s Fund) in 1972 spanned the globe though the emphasis for last year proved to be aid to the victims of natural disasters.

The Fund received a total of \$720,558 in 1972 representing an upswing of 21.5 percent over 1971. People in 57 dioceses gave more in 1972 than they had the year before.

Beginning with immediate response to the consequences of the burst dam in Buffalo Creek, W. Va., the Fund met calls for aid right up to the eve of Christmas with the devastating earthquake in Managua, Nicaragua.

Other major recipients of emergency funds resulting from natural disasters were the Missionary Diocese of Haiti, the Dominican Republic, and The Philippines as well as Rapid City in the Diocese of South Dakota, 19 dioceses ravaged by Tropical Storm Agnes, Korea, Polynesia, and Papua/New Guinea. Through March 31 the Fund had received a total of \$187,892 marked for Nicaraguan earthquake relief.

The Episcopal Church also resettled 1,116 persons in 1972 including 20 of the 1,000 Asians admitted to the U. S. following their expulsion from Uganda.

Since its inception the work of the P. B.'s Fund has been ecumenically

based. The Episcopal Church has been a fully participating and supporting member of Church World Service (CWS), the relief arm of the National Council of Churches, and the Commission on Interchurch Aid, Refugee and World Service of the World Council of Churches (WCC). In 1972 the P. B.'s Fund contributed approximately \$450,000 to the basic support, ongoing programs, and emergency responses of these agencies.

In 1973, the Executive Council Committee on World Relief and Interchurch Aid has adopted a program which pledges \$700,000 for assistance around the world with and through various cooperating agencies. The sum includes \$198,000 for Episcopal Church-related operations.

The latest and most pressing needs attracting the attention of our World Relief Committee include:

- The drought conditions which have persisted for 10 straight months in many areas of central and western India causing a severe food crisis. Bangladesh and Indonesia are suffering as well in what appears to be a developing world encircling belt of drought. The WCC issued an appeal of \$300,000 for emergency assistance.
- Post cease-fire rehabilitation in all Indochina, for which the WCC has launched a \$5 million campaign. In addition \$1,200,000 is needed to continue the work of the Vietnam Christian Service, Asian Christian Service, and medical assistance to North Vietnam. The World Relief Committee approved \$15,000 for this work.
- The need for continued assistance to the Southern Sudan in recovering from its 17-year civil war during which thousands of our fellow Anglicans have suffered and where thousands of refugees must be resettled.
- Suffering in the Philippines caused by both floods and drought. The P. B.'s Fund sent \$5,000 in December and another \$1,000 in January for relief of the Church there.
- Continued need of post earthquake Nicaragua.
- Continued support of two facets of the program which seek to attack the root causes of hunger and poverty and are often overlooked in concern with the emergencies caused by disaster: nutrition and planned parenthood. Wherever CWS and the WCC have programs, mother/child nutrition clinics are being formed.

An Offering of Talent

Continued from page 13

final product was an 8-minute movie, supplemented by 36 slides flashing alternately on two screens, with the musical background to set the mood.

The significance of our experience, however, does not lie in the fact that we created a multi-medial. The production was certainly not ideal in every sense of the word; it may even have bordered on being primitive due to inexperience. Somehow it didn't much matter that Mary was wearing jeans on her ride to Bethlehem, or that the three shepherds wore sneakers.

It didn't even matter that our donkey was really a horse in disguise, or that our cameraman became a little nervous during the filming, giving the effect of a full-fledged earthquake in one sequence. We didn't really make a multi-medial. What we made was a future.

Through a mutual participation and actual portrayal of our own impressions of the birth of Jesus, Christmas became a little more alive for each one of us.

In the mechanical production of our so-called "dream child," each person actively projected something of himself into the final product. What may have begun as a forced commitment, evolved into wholehearted participation as each individual became known by his or her particular offering of gifts and talents given by God. Friendships were born, leadership abilities and shortcomings emerged. The fragmented offerings became a whole and the mechanical production became more spiritual and emotional.

At the present time we are still struggling with the geographical vastness and varying needs of each individual in our group. However, the multi-media gave us life through a mutual discovery that each person is important and each has a particular gift to offer. It calls to mind the story of the Little Drummer Boy; he had nothing to offer Jesus either. Nothing, that is, but the gift of himself, and that was enough.

June, 1973

41



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Room B-105—Philadelphia, Penna. 19104

February 23, 1973

The Rev. Charles Eddy
St. Mary's Episcopal Church
4502 Cassin Drive
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Dear Father Eddy:

I sincerely regret having to write you this letter as I know how urgently you need your proposed new building, but the fact remains, as I indicated to your Senior Warden during his visit with me, that our Permanent Loan Fund is over committed. We are of necessity, therefore, informing all parishes and missions now making application for loans that there will be a waiting period of approximately eighteen months.

I received your application, will affix the date it was received and keep it available. When I can anticipate when our funds might realistically be available, I will ask you to review this application and resubmit it.

It distresses me greatly to admit that our funds are inadequate to meet the needs of the Church. I know that this is going to cause a great deal of disappointment as applications are received and I am compelled to inform clergy and lay leaders of churches that we cannot assist them at this time. Please be assured, however, that the Trustees of the Church Building Fund are making every effort to increase our Permanent Loan Fund so that our response to the needs of the church may be more readily satisfied with construction and repair funds.

Please express to your Senior Warden my sincere pleasure in having had the opportunity to talk with him during his visit in Philadelphia and be assured that I will keep the needs of Saint Mary's Church well in mind.

Faithfully and sincerely yours,

The Rev. Howard G. Clark, D.D.
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CALENDAR OF EVENTS

JUNE

- 1 The Visitation of the Blessed Virgin Mary
- 3 Seventh Sunday of Easter
Sunday after Ascension
- 4-6 National Interfaith Conference on Religion and Architecture, Minneapolis, Minn. Included in the display will be educational facilities, retirement centers, housing for the elderly, and other facilities developed and financed by religious organizations.
- 9 Confraternity of the Blessed Sacrament, annual Mass and meeting, All Saints' Episcopal Church, 625 Pennsylvania Ave., San Diego, Calif.
- 10 Pentecost
Whitsunday
- 11 St. Barnabas the Apostle
- 17 Trinity Sunday
First Sunday after Pentecost
- 24 Second Sunday after Pentecost
- 25 The Nativity of St. John the Baptist
- 29 St. Peter and St. Paul, Apostles

The Vegas Chance

Continued from page 5

"When do I get my tract?" she asked.

"Leave me your address," I said, "and I'll mail it. Okay?"

And she had to grin, and I began to hope again. . . .

"You're a sucker!" she said. "Better go buy that candy. . . . Better still, go play the tables. That way you could get rich!"

"Like you?" I asked.

"This way," she said, "it's money in the trash-can!"

"Come on," I said, "let's go buy that ticket."

And, so help me, she came!

True, she was very quiet, hardly spoke. . . but we got her bags out of the locker at the bus depot. . . .

And, yes, there was a Greyhound for Chicago via Kansas City within the hour, change at Chicago for points north. . . .

"Money in the trash-can," she said as I bought that ticket. . . .

Which was more than my budget allowed for. . . \$56 more!

And her face remained a mask as we waited. . . .

And the Greyhound drove into the loading bay, and she got on and found a seat, and I saw to her bags. . . and she kept looking at me, still trying to work it out, still figuring the possible angles. . . .

"Goodbye, then," I said.

"Where you heading?" she asked.

"Salt Lake City on the evening bus."

"Goodbye, sucker," she said, and turned her head away. . . .

I saw only the mask, so I got off and walked into the depot.

She'd be heading for home in two, three minutes. . . . But I stopped on the corner just to make sure she didn't get off to trade in the ticket for one more time on those tables. . . and watched. . . .

The driver got on. . . the door swung closed. . . .

And I turned away. . . .

Fifty-six dollars. . . .

But suddenly, there she was, running after me, running, calling . . . and she was crying, really sobbing, her face crumpled and smeared. . . .

"Sorry, sorry, sorry," she kept

saying, "sorry, sorry. . . sorry. . . ."

I put my arms around her and held on and said what I could, which wasn't much, useless words.

"Pray for me," she said when she was able to control her voice.

"The bus," I said, "what about the. . . ."

"Driver gave me a coupla minutes," she said. . . .

So, there on the loading bay, watched by passengers and porters, I tried to pray. . . but what use are words? And so we wept together.

"Address?" she asked. "What's your address?"

"It doesn't matter," I said, "honestly. . . you just get on. . . ."

"Please," she said, "give me the chance, huh?"

So, as she stood on the step of the Greyhound, with the driver waiting to close the door, I scribbled it on a scrap of paper.

"Goodbye," she said, her face a real mess. . . .

And the driver nodded to me, yanked the handle to close the door. . . and she was heading for points north and home. . . .

Now it would be great to be telling it the way it ought to be if we lived in that sort of dream world: that I got back my \$56 at the end of the next month, with a letter.

But the truth is I've never seen or heard of her again.

True, God has repaid the loan of those few dollars, with interest, for He is just about the safest bet in the world, especially in Vegas!

Which is why I'm not too worried about my gamblin' woman. She's been touched by the Holy Spirit. So where can she hide? Bay City? ◀

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The Episcopalian

WHOSE IS THE PRIESTHOOD?

Answer that question faithfully, and the answer must be that the priesthood we have been given is Christ's.

And in Christ every line of discrimination is erased. Only our humanity remains. In Him "there is neither Jew nor Greek . . . neither slave nor free . . . neither male nor female" (Galatians 3:28).

Christ shares His priesthood with the whole Church which is His body. Exclude women from ordination to the priesthood, then, and we exclude them in a very real sense from full membership in the body of Christ.

As Episcopalians, we who have signed this message to you are saying without equivocation that humanity, and not masculinity, is the qualification for ordination. We support those women of our Church who test their vocations by seeking ordination to priesthood and episcopacy.

More than 60 women are preparing today for the ordained ministry in our Church. Their sense of vocation is as strong as that of their male counterparts. They can bring a fresh perspective to ministry at a time when

ministry needs that very much. To deny them access to all orders of the ministry can only harm and divide the body we seek to renew.

If there is threat of schism on the part of some if women are admitted to the orders of priest and bishop, let it be known that there will be deep disenchantment among a great many faithful church people if the Church does *not* act to give women access to those orders. The issue will not go away.

We will memorialize the General Convention, which meets this year in Louisville, to act to assure the ordination of women to the priesthood.

We believe the debate is over. The evidence is in. The House of Bishops has voted to admit women to all the orders of the ministry. There should be no further obstacles. In reality, there are none.

We urge you to join with us in stating the case to our Church. We will need funds to do that, to produce educational and advertising materials. Please send whatever donation you can to:

**The Rev. Donald Woodward
Calvary Episcopal Church
61 Gramercy Park
New York, N.Y. 10011**

Your help is welcome and needed. Those who have signed below are priests—concerned for the renewal of priesthood—but deacons, bishops and lay persons are part of our effort. We hope *you* will join us.

Priests for the Ministry of the Church

Hays Rockwell, Robert Page, Thomas Pike, Donald Woodward, Sec'y.

William Dols
Malcolm MacMillan
Chas. W. F. Smith
Robert Sisk
Frederick Morris
Reginald Fuller
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Joseph DuBay
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What you should know about Life Insurance

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

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

Q. Is there some relation between my spendable income and the amount of life insurance I should carry?

A. There is no fixed relationship, although spendable income should enter into the decision on the proper amount and plan of life insurance to carry. What we are really talking about is how much life insurance you need, not how much is proper for a given income level. You could have three men, each with \$10,000 of annual spendable income, whose needs for life insurance would vary greatly. One might be a bachelor, another a married man with no dependent children, whose wife is a nurse, and a third who is married with three children under age 10. These three would probably be spending different premium amounts to provide different insurance amounts and to meet differing objectives. Even if all three were paying the exact same premium from their income, however, the chances are that the third man would be more heavily into temporary term insurance so as to obtain a much larger death benefit guarantee.

You can, of course, establish an arbitrary "rule of thumb" relationship between income and premiums or income and insurance in force. For example, I would think that no less than 5% of spendable income would go toward life insurance premiums and preferably more than this amount. Or, you could say that a person should carry life insurance equivalent to 5 or 6 times his annual gross income. But, I personally find these approaches too general to be of much use.

Q. What suggestion would you have, then, if I want to determine how much life insurance I should be carrying in terms of my own situation?

A. You would be well advised to sit down and consider your goals: how much your family would need in case of your death, how much will be needed for college expenses, what income will you have in retirement years in comparison to what you will need, and other similar questions. Then discuss your goals with a competent life insurance advisor. Church Life has available an excellent advisory service which can be of as much help to you as it has been to many others. Please don't hesitate to contact us.

Have you a question?
Send it today to:

Mr. Charles Dockendorff
Church Life Insurance Corporation
800 Second Ave., New York, N.Y. 10017

Finding the Friendly Space

Continued from page 10

Liturgy as hospitality is also witnessing. The space it creates certainly should not be closed. As soon as the men from Emmaus recognized their Lord and shared their experience, they returned to Jerusalem immediately to tell their friends what had happened.

Any celebration that does not move us outward is in constant danger of degenerating into a cozy, self-feeding, stuffy clique. The celebration of God cannot be kept as an exclusive event. Its explosive and energizing character should draw the world into the experience.

Here we touch the Christian liturgy's sharp sword. Neither a self-protecting device nor a self-contained experience of mere beauty, the liturgy carries the celebration right into the midst of the world. Exactly these symbols of broken bread and crushed grapes must protect it from the aesthetic fallacy and offer us the incentive to "bring the good news to the poor, to proclaim liberty to the captives and to the blind new sight, to set the downtrodden free and to proclaim the Lord's year of favor." (Luke 4:18 JB)

The ethical question, indeed, should be right in the middle of

the altar. When the liturgy has lost its mobilizing power and its outward thrust, it becomes a counter-symbol. Those who "go to church" are then rightly regarded as the seeing blind and hearing deaf. Such churches become mere strongholds for those who want to avoid direct confrontation with such problems as poverty, injustice, racism, and oppression. The courage and confidence to deal with the world in realistic terms is asked of him who has met the Lord and strengthened his brothers.

Maybe we must face the fact that in the future only a few will gather around the table and only a few will recognize the Lord in the breaking of the bread. But numbers don't count; they only deceive. The few who are ready to see have the potential to change the world and proclaim liberation in the midst of despair, apathy, boredom, and unbelief.

How many come to the altar is not important, but those who come should do so for the right reason and with a willingness to acknowledge the revolutionary impact of a confrontation with the Lord.

Liturgy, therefore, is potentially dangerous. It opens perspectives which can change not only the hearts of many but the face of the earth as well. ◀

The Secret of a Growing Church

Continued from page 19

boundless trust in the Holy Spirit are indispensable factors in the missionary enterprise. But these things do not flourish in a vacuum. Evangelical passion can end in frustration unless harnessed to methods which bring results. A little apostolic success can work wonders in building and renewing apostolic faith.

One final word. New and hopeful events are stirring in our Church. A new understanding of Mission. New forms of ministry—including the extraordinary rise of non-stipendiary clergy who choose

this way of serving as a more truly evangelical ministry and as a way of bridging the clergy-lay dichotomy which corrodes the life of the Church. We are fashioning new training forms to meet the new focus on Mission and ministry.

We are tempted, as always, to develop new programs and let the head of steam blow off in slogans and committees. I plead that, whatever else we do, we take seriously the disciplines and dynamics of church growth which are available to us today.

If "an almost un-Episcopal preoccupation with evangelism" really is abroad in our Church, what can we do to channel it into *productive mission*? ◀

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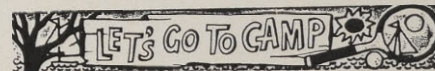


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Exchange

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

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

EXCHANGE, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103.

GOING TO ENGLAND?

"During the year a number of Americans contact this office to inquire about making 'brass rubbings' (impressions on paper of ancient church memorial brasses). We can now supply those who plan to visit London with more details of churches within easy reach of the Centre and of what is available."

For a copy of the list, send 25¢ to John Pryor, Church of England Enquiry Centre, Church House, Dean's Yard, Westminster, London SW1P 3 NZ, England.

STARTER PROGRAMS WANTED

The Episcopal Conference of the Deaf, through a grant from the United Thank Offering, has limited funds available to assist dioceses, or possibly parishes, interested in starting work with the deaf. Inquiries should be sent to the president, the Rev. Roger Pickering, 51 Woodale Rd., Philadelphia, Pa. 19118.

DRUG ABUSE PREVENTION TRAINING PROGRAMS

Intensive short-term training in drug abuse prevention, education, and treatment methods, with special emphasis on counseling, crisis intervention, and field experience among the youth and minority sub-cultures, is currently available, tuition-free, to clergymen and other concerned individuals under two federally-funded programs offered by the Institute for Social Concerns, Mills College, Oakland, Calif.

Twelve-day training cycles for professional and para-professional workers in the drug abuse field are conducted by the Institute under contract to the National Institute of Mental Health. Specialized eight-day cycles concentrating on clinical aspects of addiction treatment and crisis intervention are offered under the auspices of the Narcotic Ad-

dict Rehabilitation Branch of the U.S. Department of Health, Education, and Welfare.

The only cost for training is a \$15 daily fee for room and meals. For further information and applications to attend training cycles, please write: Institute for Social Concerns, P.O. Box 9945, Mills College Station, Oakland, Calif. 94613.

ANY RECOMMENDATIONS?

Perhaps someone else has met and solved the problem [of retirement living]. I have read the brochure from Suncoast Manor in the Episcopal community at St. Petersburg, Fla. I would prefer not to live in Florida and would like to know about similar living arrangements farther north, perhaps in Connecticut, Massachusetts, or even my own New York. I would greatly appreciate any help you can offer me in this matter. Miss Constance H. Roehm, 11 Riverside Dr., New York, N.Y. 10023

VESTRYMAN'S GUIDE

A 64-page book, *A Vestryman's Guide*, describes the duties of the vestry; parish structure, programs, and administration and the roles of rectors and bishops; gives the history and background of the parish vestry; and contains guidance on calling a rector, information on church organization and statistics, and excerpts from canon law.

You may get a copy by writing to The Episcopal Church Foundation, 815 2nd Ave., New York, N.Y. 10017.

BELLS FROM ENGLAND

We are about to dismantle our church tower. As the bells in the tower are a complete ring of six by John Bryant of Hertford (1796), it seems a pity to sell them for scrap.

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Anyone interested in purchasing this ring of six can write to me: Mrs. Hilary Wakeman, Parochial Church Council, Great Chesterford, Saffron Walden, Essex, England.

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Robert D. Askren

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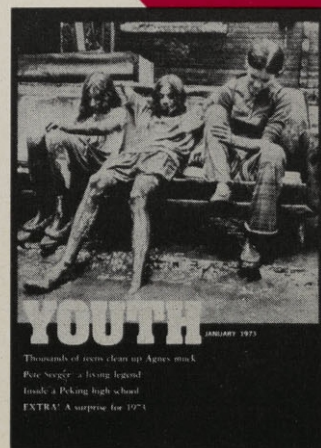
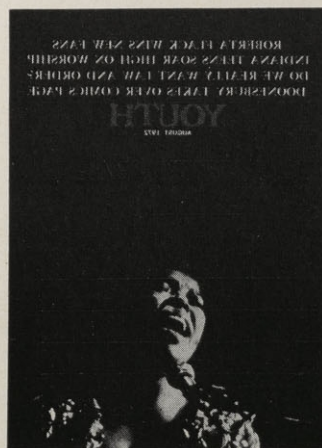
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And Su May is only *one* heartbreaking case out of thousands . . . boys and girls who are neglected, unwanted, starving, unloved. Our workers overseas have a staggering number of children desperately waiting for help—over 15,000 youngsters, that will just have to survive the best they can until we find sponsors for them.

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Countries of greatest need this month: India, Brazil, Taiwan (Formosa), Mexico and Philippines.