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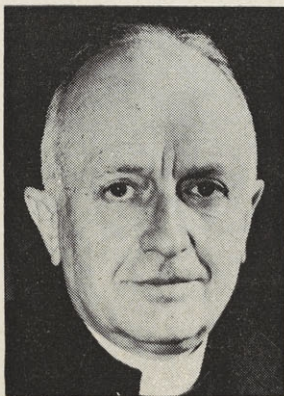
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THE Episcopalian

AUGUST, 1973

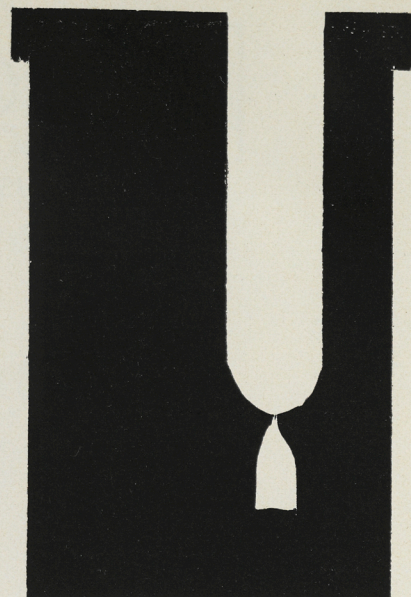


Christians in search of a future



HOW WE ELECT A PRESIDING BISHOP

SO YOU



In January, 1970, I was elected to the vestry under some duress mainly because the prospect of *that* much involvement in church affairs had never enticed me. I was a lay reader and active in the Men's Club, and that was enough.

Well, all of a sudden I was, in rapid succession, in charge of the buildings and grounds committee, junior and then senior warden, and right up to my neck in trouble!

Let me start the story of my stint on our vestry by telling you a little about our parish. Advent is a medium-sized mission church of about 250 families located in Westlake, Ohio, a suburb of Cleveland. An excellent physical plant, heavily mortgaged, of course, has kept us from becoming totally self-sustaining financially, thus we are of "mission" status in our diocese. We're currently working to resolve that situation.

Advent has overcome some difficult problems. The first concerned a priest whose goals in life had changed; the second was a severe financial crisis; third, we had to solve people problems and revitalize a deteriorated parish activities program.

The vestry had approved the use of one Sunday school classroom as a combination "Crash Pad" and counseling center for young people who misused drugs, our part of a diocesan program to respond to a nationwide crisis situation. On paper the idea looked great; in reality it was something else.

Initially, lots of volunteer parish counselors were available. With excellent training through Cuyahoga Community College's Dr. George Traicoff, the counseling

staff and our Pad became recognized by the state of Ohio as a social agency. The diocese provided funds to hire a Pad manager who worked full time, coordinating Advent activities.

In the first year of full operation about 5,000 youngsters visited our Pad. Not all came for drug problems. Some had family problems; others came to talk, sing, or just be with other kids. Unfortunately, with them came the lunatic fringe and the local police.

On one occasion, a youngster parked his motorcycle in the narthex because he was afraid someone would steal it. Controlling the necking in corners and the choir loft was a problem. And, of course, church cleanliness was a recurring theme. At times the Pad smelled quite fragrant.

So we were a typical, middle-class suburban church confronted with the face-to-face problems we all know really go on someplace else—most certainly not in one's own backyard. Reactions in the parish family ran from ultra-supportive to ultra-against.

Then it happened: the police charged our vicar with "contributing to the delinquency of a minor." A youngster had come to him, saying his father had chased him from his home at gun point. He asked for sanctuary in our church. Naturally our priest wanted to help since the boy said he was leaving the state to avoid physical harm. The story turned out to be a fabrication and, in spite of the objections of the boy's parents, the police lodged their charges against our vicar and one of our Pad counselors. Constant attempts by the diocese to resolve

A past senior warden tells the trials and tribulations of operating a parish without a priest.

the situation out of court failed. The trial was a farce, and eventually the entire matter was dropped.

Our vicar took a lot of harsh and, at times, unjustified criticism over his support of the Pad. He was alternately loved-to-death by its supporters and crucified verbally by the arch-againsts.

During this crisis I was quite scared. But I gained strength from others' courage and the help of my wife, Sarah Jane. Our bishop, John Burt, taught me some excellent lessons in how to face conflict and remain composed. He took time from his busy schedule to visit our church. He came when things were really hot, facing each situation with a serenity that made me feel good to know he was *our* bishop. And from a gentle man, Archdeacon Lou Brereton, diocesan missions director, I learned what it is to love when loving is not easy.

But the real unsung heroes were those on the vestry and in the con-

AVE A "VACANCY"

gregation who struggled to glue a badly fragmented parish back together. From them I learned how to lean on others for help—and receive it.

Many people who didn't like what was happening simply left Advent and joined another parish. Others reduced or stopped paying their pledges. Consequently, our financial situation became more and more untenable.

In the meantime our vicar became more and more disenchanted. He began to learn the necessary skills to become a private group and individual guidance counselor. He changed from rather conservative to more liberal. The rapidity of the change allowed our congregation little opportunity to adjust. In early 1972, he submitted his resignation to the bishop and us, announcing his intention to leave Advent and take a secular position.

That's when it began to dawn on me I would be in charge!

To rid myself of the horrible knot in my stomach, I got out a little booklet our vicar had given me called *The Warden's Manual*. I searched desperately and finally found a name for my problem—we now had what the Church calls a "Vacancy." I thought the term quite appropriate!

The booklet also said the senior warden should inform the bishop. So I sat down and wrote a letter. At the same time I did one of the smartest things I have ever done: I wrote a list of assignments for all on the vestry during our vacancy and included it with my letter to the bishop.

Andy Dorko, our official church liturgist, was entrusted with the continuation of all services, arrang-

ing for visiting priests, assigning acolytes, and coordinating the activities of the choir, organist, and altar guild. Parishioner Reilly Smith, who has since decided to enter seminary, assisted him.

The rest of the vestry helped our part-time secretary, Diane Dooley, take care of the office. Oh, those endless certificates and letters we sent out! I never realized how much time a clergyman spends on paperwork and reading mail.

We held vestry meetings every Sunday to decide which bills to pay first and which ones we could put off until next Sunday and one more offering. We were slightly in the black financially because we didn't have a priest's salary, one-third of our total budget, to pay. Our diocesan office friends once again came to our rescue, declaring a moratorium on repayment of the two large loans they had given us to build our church. Try to get your local bank to do that!

One of the most important functions during a vacancy is communication. I found that periodic letters to our parishioners and endless blurbs in the Sunday *Bulletin* effectively created an air of "business as usual." We wanted people to know everything was in good hands at Advent.

Junior warden Bob Kuhnappel became chairman of our Vicar Search Committee. It wasn't easy to locate a new priest for a mission which had a reputation by now as one with "problems."

Vestryman George Traicoff developed a survey questionnaire to send to all parishioners. We wanted to answer: "What do you want in

a new vicar?" With the help of the Rev. Ted Washburn at the diocesan office, we were able to key the results into a Clergy Profiling System on which the diocese was working.

We sent each potential clergy candidate the results of our questionnaire along with all the parishioners' written comments. Some of these comments were caustic, including some rather unpleasant observations about our previous vicar and, of course, our Pad.

While the Search Committee worked, we had to develop our Christian education curriculum for the fall of 1972. This effort is one of which I am extremely proud. Vestrywoman Joan Felmer headed a devoted Christian Education Committee. Starting with almost nothing, it developed a curriculum which I understand is considered the best in our diocese. Joan and her group studied materials from various denominations to come up with a program they called "CLUMPS." This stands for (Roman) Catholic, Lutheran, United (Church of Christ), Methodist, and Presbyterian. The "s" was added to complete the acronym.

Advent's vestry has historically been a working group, operating on a committee basis. I think too often churches do not utilize skills learned, for example, in the business world. A person who is a lawyer in private life is most assuredly one in church life also.

We thought we had things under control. Then suddenly people wanted to marry! And they were asking *me* to make the necessary arrangements. One was a multiple divorcee who required special counseling with the bishop. A young bride-to-be wanted a partic-

by John C. Tolley

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ular priest to perform the marriage ceremony.

The majority of people problems during our vacancy involved those who only want the Church for weddings, baptisms, and funerals—and in between do a lot of criticizing and don't attend church functions.

The rector of an Episcopal church nearby volunteered to officiate at one funeral; others did baptisms and marriages for us. Three of our diocesan friends refused to accept reimbursement for the Sunday services they conducted. And by that time we actually had the money to pay them!

During our vacancy we often had a different clergyman every Sunday. In between, lay readers conducted the services. After the 8:00 a.m. Communion Service each Sunday, Andy Dorko and I prepared breakfast for our clergy visitor. We shared our experiences as we ate. What wonderful hours those were!

About halfway through the "Summer of My Vacancy," Billy Graham and Company rolled into Cleveland for a week-long stay. Advance publicity for his campaign brought thousands of people to the stadium every night. Some Adventers went forward to witness for Christ. I thought that was terrific.

I didn't know, however, that when they did this, they also signed cards, listing Advent as their church home. Those little blue cards ended up with your old beleaguered warden for follow-up calls. I give Dr. Graham credit for his system. If you didn't contact the name on the card within a specified period, it went to another church for follow-up.

The experience showed me just how many of us crusty old Episcopalians really are turned on by evangelism; I had thought we were too sophisticated.

In the meantime our vicar search effort went on and on and on. One of the men we interviewed was obviously honing his interviewing skills. Another didn't want a church with "financial problems." A neat young guy

whom I thought liked us and we him suddenly joined a sort of charismatic education group. After a steady bout of weekend ping-pong, I began thinking we had been too damned honest about our problems. Maybe we should have simply bagged someone and worried about the results later.

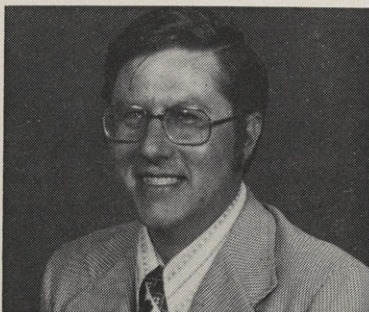
Then along came this guy who liked to call himself "Father Todd," the Rev. Todd H. Wetzel. He was 26 years old, fresh out of seminary, wore glasses which darkened in the sunlight, and was an assistant at an east-side parish in Cleveland.

By the time we interviewed Todd, I was certain no clergyman was committed enough to Christ to want Advent. I figured we were a kind of clerical purgatory. Consequently, I said some harsh things in the letter I wrote him. I was positive he would read it and say, "Forget it." But to my surprise and pleasure he offered to come to the interview.

Father Todd was a mixture of boyish enthusiasm, exaggerated self-confidence, some immaturity, and much genuine human concern all rolled into one five-foot-eleven frame. I liked him right away. So did the Search Committee.

Before agreeing to meet with the vestry, he insisted on meeting some of the parishioners. I liked that, too. You can't always tell a congregation by its vestry.

The vestry had a candid, no-holds-barred discussion with Todd. No nasty little details were left out. After he left, the vestry unanimously voted to invite the



When John Tolley isn't at Advent, Westlake, with his family, he is manager of safety and loss prevention of Dow Chemical's packaging division. A former Methodist, Mr. Tolley, 38, has been an Episcopalian for fifteen years.

Wetzels to "come and live with us as our Counselor, Priest, and Friend(s)." (Those flowery words came from my *Warden's Manual*.) He accepted our call a few days later.

We used the best public relations skills at our command to announce the Wetzels' coming. I had a special insert placed in the *Bulletin*, giving some brief data on Todd and his wife, Cheryl. We did this for about six weeks before their arrival. We sent a one-page glossy-paper flyer on the Wetzels—complete with a picture and biographical background—to all parishioners, local newspapers, and clergy. It was a great success.

The service of "Institution of Priest" was conducted by Bishop Burt later in the fall, tying things together for me.

The Wetzels immediately began a long series of Sunday evening meetings with small groups to become acquainted with the members of our congregation.

Todd gave a series of four sermons on his feelings about the priesthood as an occupation in life, the value and importance of lay ministry, the relationship between a parish family and their priest, and the directions he felt Advent should be taking in the months ahead. I believe this let everyone know where he was as an individual. This, in my opinion, is an important "must" for a new parish priest.

The vestry wanted to turn over a smoothly running parish to our new vicar. We felt we would be wrong to dump all of our unresolved problems on him. We worked hard to be sure the Sunday school was in good order and ready to go, the administrative work organized and being carried out efficiently, and our finances in order—thanks largely to the hard work of Treasurer Dave Straight.

Advent was by now a place where people were facing and solving their problems as a team. In the company where I work, we like to give each person a "whole job." We did the same at Advent. Our laity had an opportunity to plan, develop, and evaluate the

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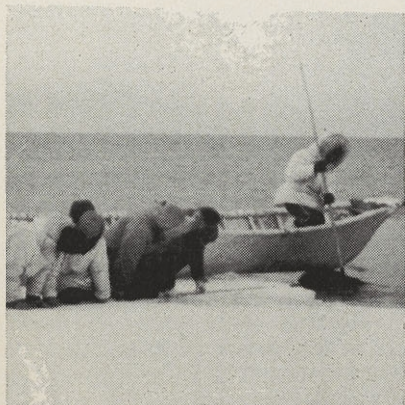
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Who's Who, What's What and
Where to be When. For both
the harried Convention-goer
and the concerned stay-at-home.

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

REPRESENTATIVE? PARTICIPATORY?

The Rev. Mr. Pickering's letter in the June, 1973, *Episcopalian* bemoans an alleged inequality of representation on both the Pennsylvania diocesan liturgical committee (of which I am a lay member) and on the Standing Liturgical Commission. From his arguments, I believe Mr. Pickering has fallen into the trap of confusing a representative body with a participatory body.

If he examined the U.S. Senate, for example, he might conclude that that body was unrepresentative because it had too many lawyers, political scientists, and men and not enough clergymen, auto workers, or women. The test of a representative body is it represents the wishes from the grass roots—be that parish or precinct—and not whether it has been achieved by some proportionate formula of participation.

This is why representative bodies are, can be, and should be composed of individuals—a small percentage, to be sure—who are seriously interested. We do not elect congressmen who are bored with government, vestrymen who are bored with the Church, nor do we choose liturgical committeemen or commissioners who are bored with liturgics.

If a body is to be truly representative as I have suggested, it requires both a willingness on the part of its members to reflect the wishes of their constituencies and on the part of the constituency to have wishes and make them known.

Jay M. Anderson
Ardmore, Pa.

CALM IS A FOUR LETTER WORD

The article, "Calm before Louisville," was an accurate description, I fear, of the mood of the Episcopal as well as other Churches today—calm, comfortable, and detached.

The main issues before General Convention in Louisville will be the ordination of women and changes in liturgy, hardly the great moral issues of the 1970's. Simultaneously, the funding for GCSP (General Convention Special Program), which represents the Church's past commitment to justice and freedom, will be calmly cut and the program emasculated.

Much of this will be done in the name of evangelism. Renewed emphasis on evangelism, we are told, is needed to

counteract the 1960's on social concerns. There is a notion that evangelism and social action are different and even mutually exclusive. The Church needs to be reminded—not so calmly perhaps—that social action is evangelism—it is the witness of the Church in deeds to the Gospel it proclaims. General Convention should face that fact before it accepts and blesses the prevailing comfortable, complacent calm.

Ivan A. Backer
Hartford, Conn.

BLESSED IS THE PEACEMAKER

I must add my fervent agreement to the letters of Elloween Boyles (June) and Arthur Gray (February) and anyone else who has expressed a similar sentiment. To me there is only one answer to the liturgical mess the Church faces—we must stipulate, if a revised Prayer Book is adopted and if it is anywhere near as radically different from the present one as the "Green Book," that the 1928 version is still an acceptable optional form of worship for anyone in the Church. This is the one way which comes closest to the completely unattainable objective of pleasing everyone. It is consistent with our long-standing tradition of tolerance, flexibility, and variety in worship within a common framework.

I intend to continue to worship according to the *Book of Common Prayer*. I should like very much to be able to do it within the Episcopal Church. I should also like to make the Green Book disappear, but I'm willing to try to live in love and harmony with the Green Bookers if they will stop trying to exterminate [worship according to the 1928] Prayer Book that is so vital to so many of us. We're not all senior citizens—I am 28. How about a compromise, folks, so we can save our Church and reinstate worshiping, not squabbling, as our main activity?

Sarah Galbraith
Alexandria, Va.

TRIPLE PRODUCTIONS?

Your May issue dealing with communications is good.

The state of movies today is generally poor. Most are sex-violence oriented, and few are worth letting children see.

I realize it costs money to make movies and takes a great deal of skill. I saw on TV today that *Deep Throat* cost only \$28,000 to make and has grossed \$9 million. So it is possible to make inexpensive films—at least of sinful subjects.

I think, Franco Zefferelli not withstanding, movie makers have mostly

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Killing a whale is only the beginning. Here whalers search the grey water to begin the task of hauling the forty tons up.

A Whale of a Tale

Point Hope, Alaska
Just before midnight my hosts came to take me out to the whaling camp. Cloudy, windy, the temperature just a bit above zero. It was still light, of course, at this time of year—late spring.

About three hours earlier, the church bells had seemed to go berserk, spreading the news: **THEY'VE GOT A WHALE.** For two long weeks, since the whaling season began along this Arctic coast, the men of the community had camped some 4½ miles out on the ice of the Bering Sea, watching in vain. Finally luck changed and two small whales were landed.

"My" whale was number 3, estimated 40 tons, length 60 feet. A biggie. And everyone was galvanized into action.

Although outfitted in four layers of my own clothing, Eskimo priest Donald Oktolik insisted I add a borrowed padded jumpsuit—I could get in it but not bend—and his wife Lilly's parka. Thus garbed, and carrying a large purse full of cameras and comforts, I could barely waddle outside.

A last minute flurry of activity produced a sleeping bag, an act of thoughtfulness for which I can never adequately and fully express my gratitude. For it was sitting on this that prevented my cracking at least six vertebrae.

In search of a story in Alaska, our editor-at-large sees her first whale.

If the word snowmobile conjures up a ski resort jitney, forget it. As used in Arctic Alaska, it means a Ski-doo—mechanized dogs!—to which is attached a long sledge of slats. As befits my age and status as guest, I got the back end, which has a diagonal slat on each side and a back slat which hits the vertebra right between the shoulder blades. It's the way *that* vertebra felt the next day that makes me so appreciative of that bed roll to sit on.

A jerk and we were off. A good thing they never stopped along the way to ask me if I were still game to go on. We whisked through the village and out on the ice, some of which is flat. *MORE* is broken up into huge blocks, a kind of tortured ice sculpture, over which you jolt, jerk, leap and lurch. These also necessitate taking a lot of curves, one of which we didn't make. The whole caboodle of us turned over onto the ice. Everyone was instantly solicitous of my

bodily wellbeing. Not I. To begin with, how could you get hurt with all those clothes on? And the cameras weren't damaged—so what problem? ME, lying there like an oversized sausage, absolutely unable to pick myself up.

We packed back on and we were off again. Faster, I think, to make up for the lost time. Conditions were not such as to produce logical thought sequences, but as we went on, I did wonder just how deep that ice was. Particularly when we skidded through slush patches. And as we flew over cracks several inches wide, I'd try to peer into them to see how deep the ice was, then draw back in pure panic as the meaning of those cracks penetrated.

IF it's only 4½ miles out there, it's the longest 4½ miles I've ever traveled. My relief when we stopped was shortlived: we'd gone as far as was safe with such a load, and a crack up ahead was too wide to negotiate with the Ski-doo and sledge. Rob Phillips, "summer" volunteer in Point Hope, nobly offered to carry my gear—nobly because he was only two days less a tenderfoot than I. We walked for several minutes, and there at last was the camp.

Camp indeed. Miles of ice, evil-looking sea water, 2 small *umiaks* (fishing boats), lots of longhan-

by Jeannie Willis



The fluke of "my" whale was finally dragged onto the ice at about 4 a.m., and I decided that it would suffice for this trip.

dled tools lying about, ropes and paddles, a small piece of canvas stuck up as a windbreak and a small tent. About 25 men and women all busy. And no whale sitting there waiting to have its picture taken. And dear Lord, the cold!

I stumble -bummed about trying to take pictures with my gloves on; only after a really hard-sell-to-self about this being one chance in a lifetime to get such pictures could I bring myself to whip off one glove, shoot a shot, and hastily reglove? The cold and the wind were really getting to me and one of the whalers kindly told me to go to the tent. I'd eyed it—a small tent with poles of ice chunks, a stove pipe up through its top—and rejected it. Just didn't see what a flimsy tent could do for you under these conditions. But I learned. First, though, I went as near the edge of the ice as I dared to see this whale. The truth is I never did get a good

look at the monster. Winter waters in the Bering Sea are dark slate color and while I could see a dark shape just under the water level, you couldn't prove by me that it was a whale. The "bobbling thing" at one end of it was a whole sealskin filled with air and used as a float.

From overheard scraps of conversation, I began to realize that catching a whale and mooring it, at the ice's edge were only the beginnings of the work. Keeping 40 tons from sinking back into the sea was your next problem, then hauling it up onto the ice the next after that. This crew was being careful. A smaller whale, seemingly safely hauled up, had broken through some 16-18 inches of ice under it and fallen through. Turned out that under that ice was a foot or more of water and another ice ledge. And there lay their whale, in need of another, and harder landing job. So this crew was not about to risk such a

thing. They had decided that some hunks of it must be cut off and brought in before attempting to land the whole huge creature.

This meant that the apportioning must be done first. The captain of the umiak that gets the whale also gets the waist, the center third, and the rest is scrupulously meted out to the rest of the crew on what seemed to be a meticulous system of needs balanced with traditional customs. And marking the portions seemed to take forever, so I retreated to the tent.

If I listed everything in that tent, you wouldn't believe me. So settle for a crude stove fueled with slabs of blubber, a two-burner Coleman stove, a sledge to sit on and a crew of women cooking and baking, plus a changing cast of characters in and out to leave gloves to be dried. On the 'blubber stove,' as I tagged it, a large roasting pan of muktuk (blubber pieces about the size and shape of

short ribs) boiled. As soon as a batch was cooked, it was taken out to the men to eat and another, and then another, started. And a large tea kettle for the constant supply of tea and coffee needed was kept filled with ice/snow. Some cartons of supplies stood in the corner.

The stove sat on a small piece of plywood which rested on 2 by 4's. Another small plywood piece completed the "flooring." Everyone's feet in heavy boots—mukluks—looked huge and clumsy, yet no one ever tripped or spilled any of the precarious props. But the first time someone spilled some boiling water on the ice, I cringed, envisioning an instant hole. It didn't happen and I had plenty of opportunity to get used to it for innumerable enormous pans of chunks of ice were melted down and then poured into assorted kettles.

Another roaster pan was the mixing bowl for doughnut batter, mixed, kneaded, and left to rise a while. Presently one of the young women knelt and started rolling and shaping the doughnuts in her hands, to drop in a pan of hot fat. Another woman turned them and removed them into a large carton. Several hundred donuts were produced this way; the grace and ease with which it was all done was hypnotic, like watching a ballet. Toward the end, young girls were set to the task and the shapes ceased to be as perfect and as regular—but the next generation was learning.

Couldn't help but recall some parish kitchens and the squabbling and back-biting that can take

place therein. Here, under conditions primitive and cramped, a group of women worked with a Christian spirit lovely to behold. Quick spurts of humor interspersed the labor still going full speed when I left.

From this warm, friendly retreat, I'd emerge intermittently to check on my whale. After the apportioning, work began on removing a section. From one end of a boat, one of the men with a long-handled blade would cut and cut and cut. Others, with frightening footwork, skittered from ice's edge to whale to ice's edge, cutting too.

Time did not fly. My impatience to see that whale up on the ice, take its picture and hope someone could be spared to take me right home did not one whit of good. At 3:30 a.m. I heard a snowmobile leave and rued missing it, then decided I had to stick it out.

About 4 a.m. I went out again to check progress just in time to see two umiaks being paddled furiously across the water. Another whale sighted. Racing along the ice, a man paralleled the course and after a minute, another. These, it turned out, were the relay communicators who passed the news back to the camp that the boats had caught up with the whale. Then a waved paddle from one of the boats signaled the call for help and four more of the crew went out to help. The mother of the captain who got the whale came quietly into the tent in a few minutes and quietly, smilingly, announced, "Joe got it."

I'd been reconnoitering with my pride and the obvious fact that a second whale to be brought in was not going to do a thing to speed up the one I was waiting to see. I was weakening rapidly in my determination to stick it out. Just then, shouts of elation announced the appearance of the first piece on the ice. A fluke, one of lobes of the tail, it was some 12 by 5 feet, and a couple of feet thick.

After a brief stop for doughnuts and coffee, all the men went back to work. I never heard a

command issued the entire night. Everyone just seemed to know what to do and did it. If not busy butchering, you sharpened blades or repaired gear. Men seemed to rotate into the windbreak for a gulp of hot coffee, then back to work.

But I copped out, figuring a fluke that large would have to suffice for my whaling, and asked for a ride home whenever it could be arranged. Not that I hadn't been dreading that return trip. Only the image of bed, blankets, warmth, sleep could get me back into that torture rack. So at about 5:30 a.m. I concluded this adventure and lived to tell the tale. Tail?

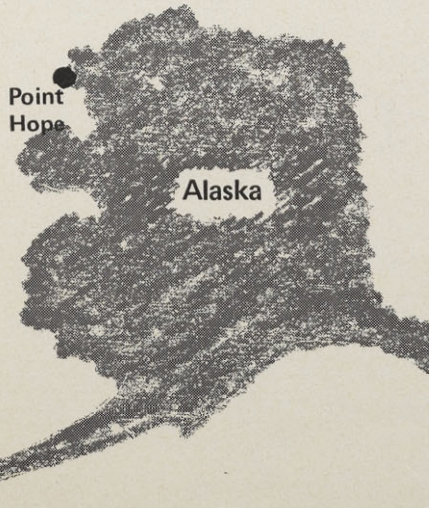
The camps, however, keep going as long as there's hope of catching another whale—usually about four weeks. Last year's catch was an all-time high of 14. Usually it's 6 or 8 (as I later learned this year's was). The en-



Chunks of ice that make riding difficult are handy when you have to pitch a tent on the Bering floe.

duration this stint takes is awesome.

Now while this may not appear to be a church-related story, be assured that the entire whaling process is. Men and boats are blessed when the season starts. Prayers of thanksgiving are said when a whale is finally landed. A feast is celebrated by the entire congregation at the finale. It is truly an impressive merger of work and worship in the Eskimo tradition where whaling does not mean sport but survival. ◀

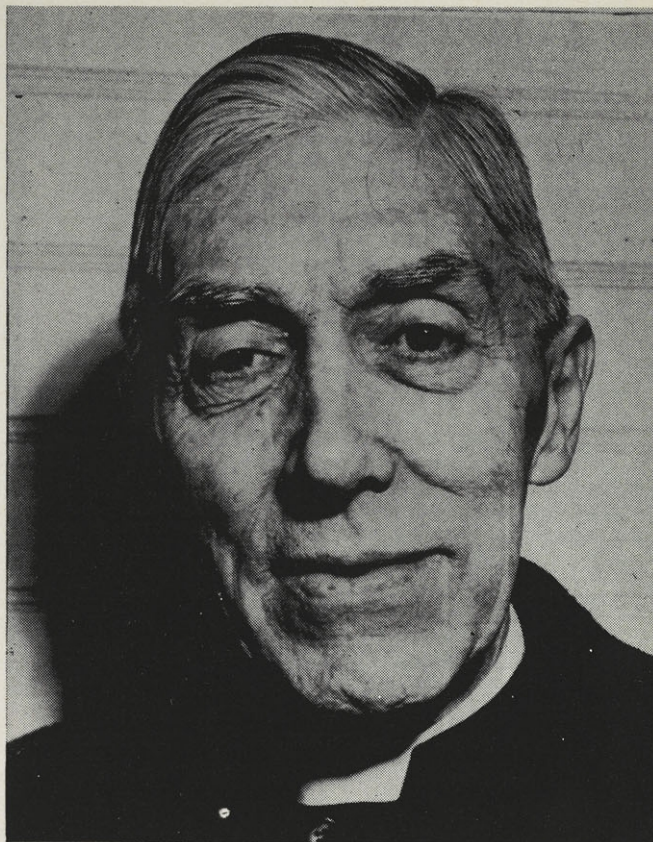


HOW WE ELECT A PRESIDING BISHOP

The Rt. Rev. John E. Hines, the Episcopal Church's twenty-second Presiding Bishop, announced at a House of Bishops' meeting in October, 1972, his intention to resign on May 1, 1974. Bishop Hines, who will be 63 when he resigns, took the action so his successor can be elected at the General Convention which meets in Louisville, Kentucky, September 29 to October 11.

How the Church goes about choosing a new Presiding Bishop is outlined below in the up-dated words of the late Canon Theodore O. Wedel, who served as president of the House of Deputies from 1952 to 1961 and wrote them for The Episcopalian's September, 1964, issue.

—The Editors



Henry St. George Tucker, 1938-1946

The title "Presiding Bishop" is modest and unpretentious compared with those normally given to leaders of other Anglican provinces, such as "Primate," "Metropolitan," or even "Archbishop."

But so simple and colloquial a title as "P.B." evokes an emotional loyalty among Episcopalians in the United States that is no less sincere than that which Anglicans in other daughter-Churches of the Church of England accord to their comparable leaders. Indeed, in meetings of such heads of independent Anglican Church bodies, our P.B. ranks on a par with the Archbishop of Canterbury himself.

Although the answer to the question, "Who is to succeed Bishop Hines?" must remain unknown until October, we can be let in on the mysteries of how the succession will be legislatively effected.

The procedure is fairly simple. A Presiding Bishop is elected by the House of Bishops, subject to

confirmation by the House of Deputies. Thus the clerical and lay deputies, through power of the veto, can prevent an election in General Convention although this has never happened.

This sharing in the election is surely a symbol of the fact that the Presiding Bishop is head of the whole Church and not merely, as he was until 1901, presiding officer of the House of Bishops. Since women deputies were seated in 1970, this will be the first time women will share in a Presiding Bishop's election.

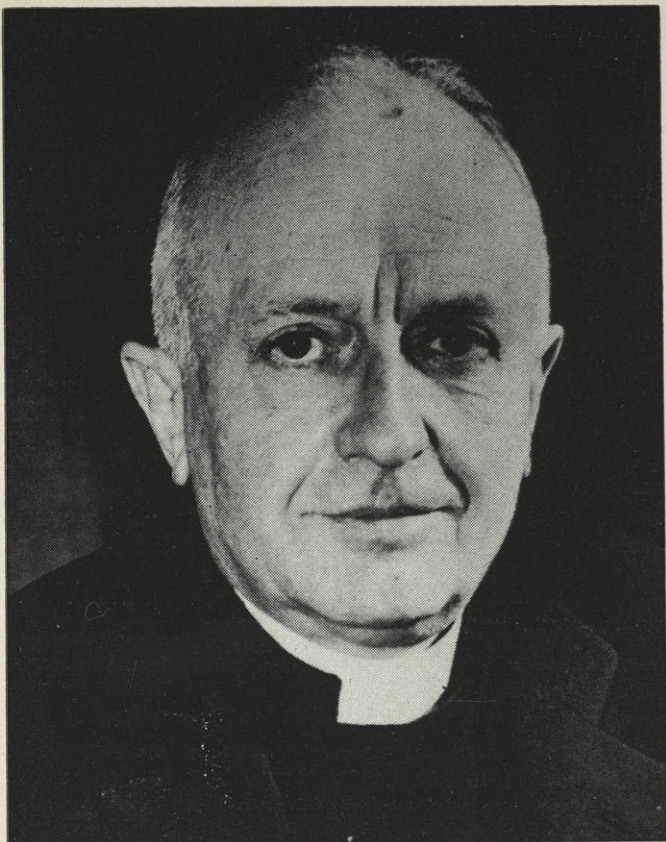
Although the election itself is a closely guarded intramural event within the House of Bishops, the House of Deputies does share in the nomination procedure. A joint nominating committee—eight bishops, four priests, and four laymen—is appointed by the presidents of the House of Bishops and the House of Deputies several months before the meeting of a General Convention in which the election of a new Presiding Bishop

is to take place (see *December, 1972, issue for names*). The committee must present the House of Bishops with the names of three nominees.

The House is not restricted in its choice to the committee's list of candidates. On the day the report is presented to the House of Bishops, nominations from the floor are also in order. At the election of Bishop Hines in 1964, the House of Bishops considered five names though, in keeping with the secrecy surrounding the election, they were never officially released. When Bishop Arthur Lichtenberger was elected in 1958, six names from the floor were added to the three presented by the committee.

This year the nominating committee is apparently considering six names for possible nomination.

The election drama is scheduled to begin on October 4 immediately after a service of the Holy Communion. The House of Bishops then will go into executive session



Henry Knox Sherrill, 1947-1958



Arthur C. Lichtenberger, 1958-1964



John Elbridge Hines, 1965-1974

August, 1973

●Who will be the next Presiding Bishop? In October, the House of Bishops will answer this question in an election procedure traditionally shrouded in mystery though less than fifty years old.

to elect its choice for Presiding Bishop. All visitors, guests, and the press will be excluded. No nominating speeches will be permitted since the nomination of candidates will have been presented to the House of Bishops earlier in the Convention.

After the election, the House of Bishops will send a sealed communication, officially known as a "message," to the president of the House of Deputies. The president will ask that the message be referred to the Committee on Consecration of Bishops, who will then retire to consider the election and prepare its report. Normally this committee examines the credentials of a bishop-elect, but if all nominees are bishops, this is more or less a formality.

When this committee has announced its readiness to report to the Deputies and has prepared a resolution stating that it concurs with the House of Bishops, the House of Deputies will convene in executive session for receipt and consideration of the message. Either a standing or a voice vote will normally suffice at this point. A group of deputies can, however, demand a vote by order and by diocese.

If the House of Deputies does concur, it will dispatch a message which begins: "Resolved that this House concurs with the House of Bishops. . . ." This will be sent to the Bishops, who will still be patiently in session where they must remain on the chance that the House of Deputies may not concur, in which case they must start the entire process all over again.

A committee will then be appointed to wait upon the Presiding Bishop-elect and bring him to the House of Deputies where all may greet him.

Those interested in legal intricacies might enjoy solving a kind of mathematical puzzle enshrined in Article I, Section 3, of the Church's Constitution, which defines the voting rights for the election of a Presiding Bishop in the House of Bishops.

The General Convention has repeatedly wrestled with the problem of whether retired bishops should be accorded the same

status in crucial legislation as that which more obviously belongs to the episcopate still in office. Here is the neat though intricate compromise solution: the election is "by a vote of a majority of all Bishops, excluding retired Bishops not present, except that whenever two-thirds of the House of Bishops are present, a majority vote shall suffice. . . ."

I recommend a wrestling with this legal conundrum as a topic for our Episcopal table-talk between now and General Convention.

We of the present generation of Episcopalians probably do not realize how recently in our corporate history this election procedure has been normal. Bishop Hines is only the fourth Presiding Bishop elected under its rulings.

An elected Presiding Bishop of any kind made his first appearance in our records less than fifty years ago. Before 1925 the office was held automatically by the senior bishop, seniority being based on the consecration date.

Between 1925 and 1938 we had as head of the Church three elected Presiding Bishops whose terms of service were limited to six years each. These Presiding Bishops retained their status and duties as bishops of their respective dioceses.

The impossibility of carrying this double burden became so obvious that, beginning with Bishop Henry St. George Tucker (1938-46), a Presiding Bishop was required to resign his diocesan jurisdiction and to serve full time as administrative head of the Church's corporate life. His term of service now can end by retirement or resignation but has a maximum length of twelve years.

This solution to the problem of divided responsibility is often criticized as an anomaly in Anglican church polity. Bishops, traditionally, are bishops of some piece of geography. But the American system works and is such an improvement over the long traditional system of headship by seniority, or even that of double responsibility, that it is likely to be with us for some time.

Originally we had a canonical

loophole in the system, which Presiding Bishop Arthur Lichtenberger began to remedy in 1964. Under the old system, if a Presiding Bishop found it necessary to resign immediately after the Convention which elected him, the House of Bishops would have a special meeting to elect a new Presiding Bishop. But such an election could not be completed until the House of Deputies concurred at the next General Convention.

This loophole was remedied in 1967 when the Convention passed a canonical amendment that in such cases, after the election by the House of Bishops, the Standing Committee of each diocese can affirm the election in place of the House of Deputies.

In order to visualize the contrast between enjoying the service of a Presiding Bishop during his still fully active years and the system which survived from 1789 to 1925—only death ending the term of office—all that is needed is to look at the statistics of preceding holders of the office. I limit the list to five men who were Presiding Bishops before the introduction of our present elective system. In parentheses are both the age at accession and age at death:

Alfred Lee (77-80)

John Williams (70-82)

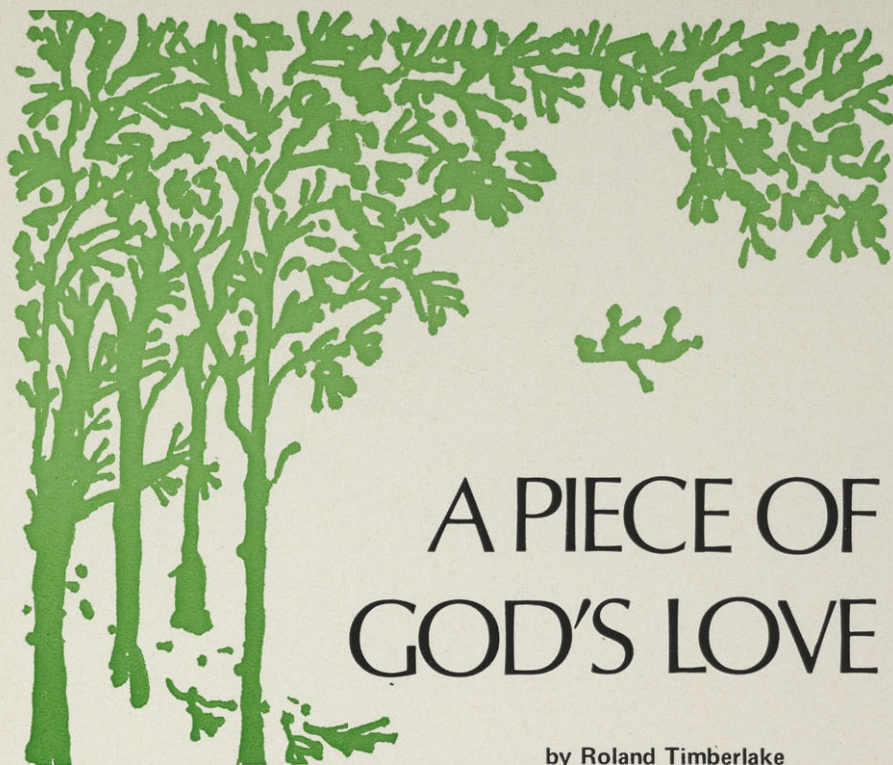
Thomas March Clark (87-91)

Daniel Sylvester Tuttle (66-86)

Alexander Charles Garrett (90-91)

Two of the most forward-looking Presiding Bishops in that era—Bishop Williams and Bishop Clark—repeatedly called attention to the absurdity of entrusting the duties of the Presiding Bishop's office to old men who were often infirm. Legislation to reform the system began, indeed, in 1901, but not until 1919 did General Convention's legal talent produce an acceptable alternative.

But a new day for the good of the Church did arrive. With gratitude for the labors of the Presiding Bishops of the past, not least for those of the present incumbent, we look forward to the time when a Presiding Bishop will come on the scene who will date the entrance to his responsibilities A.D. 1973. ◀



A PIECE OF GOD'S LOVE

by Roland Timberlake

Finding myself, a second-year seminarian, being asked by my bishop to be part of an ecumenical leisure ministry at Lake Mathis, near Corpus Christi, Texas, I asked "What do people in a leisure setting want?"

I knew the answer. They want to be left alone. Here I was about to start a new ministry with people who would probably resent my intrusion.

Two trips were required to move my family by car to the lake house the ministry committee—including Presbyterians, Methodists, Lutherans, and Episcopalians—had leased for us.

On the first trip Trent, my son, and I loaded the station wagon with all we could take and arrived on the Saturday afternoon before my first Sunday service. We drove by the chapel to make sure all was in readiness and found the pulpit, organ, and hymnals ready, but only some of the benches were set up, and hurricane debris littered the uncut grass.

Trent and I went to work on the litter and benches. We could see a couple approaching from the nearby marina, but we didn't have time to visit. They introduced themselves, produced a lawnmow-

er, and pitched in to help. These people saw a need and came to the rescue. It looked like a good summer ahead. I became even more convinced of this as we shared a meal with a committee member and his family and when I caught two white bass after dinner.

There are 800 electrical hook-ups around the lake. I began knocking on doors, and before the summer was over, I had knocked over 100 times. When I found no one at home, I taped my card to the door.

A camping and trailer area was adjacent to the chapel area. I considered going through the camping park on Saturday afternoon to invite people to Sunday morning worship, but I decided they could talk themselves out of coming in that time, so I invited them just prior to the service.

On Sunday morning I introduced myself to the camping people with a handshake and gave them a card, advising them the service would begin at 10 a.m. "We sing, pray, and have a short sermon. If you would like to, please come on up to the service, dressed as you are. How is your weekend going?"

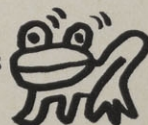
I didn't wait for an answer, not wanting to put anyone on the spot. I figured nothing could be more startling than an invitation from a minister when you are serenely standing in the shade, clad in bathing suit, scaling fish.

Walking through the campers one Sunday morning, I found in the last camp a couple in their mid-fifties, sitting at a picnic table under a large tree. I shook hands, gave him my card, and invited them to the service. They seemed surprised and somewhat embarrassed.

I returned to the chapel to greet people as they arrived. In a few minutes the man from the picnic table came up the hill, and I noticed an anguished look on his face. When he reached me, I could see his eyes were full of tears.

I wasn't prepared for this. He thrust some money into my hand for the lake ministry. I was speechless. Words finally tumbled out, and I invited him to stay for the service. He was embarrassed and went back down the hill while I pondered the incident.

I feel as though this is God's love in action. When I spoke to the couple at the picnic table, I must have struck some latent Christianity in the man. Exactly what, I will never know, but God's love was realized between two of His creatures in our contact. When the man came to me, he was in effect saying, "Hey! Thanks for giving me a piece of God's love. Now let me give some back to you."



CHRISTIANS IN SEARCH OF A FUTURE

reflections on the confused but hopeful state of the Churches by Arthur E. Walmsley

After three-and-a-half centuries, the American Churches are in the process of breaking free from the alliance between Church and state which has marked our history, and the resulting situation is close to chaos.

The original American political experiment guarantees freedom of religious expression and the separation of Church and state in the sense that we have no formally established religion and no official recognition of any particular religious tradition.

In point of fact, the colonies originally *had* a cultural and social religious establishment. The constitutions of many new states explicitly provided for the payment of clergy, for military and other chaplaincies, and for the recognition of religion, especially the Protestant religion, in government and in education.

Indeed American Roman Catholics established their giant parochial school systems in part for reasons of ethnic identity and because of discrimination against them and in defense against the prevalence of Protestant religion in the public schools.

In the twentieth century this Protestant hegemony declined and what Robert Bellah, the sociologist of religion, calls "civil or civic religion" emerged. We have piety on the Potomac, Congressional prayer breakfasts, and, in the case of our President, court religion in the East Room of the White House, led by carefully selected high priests of sanitized religiosity.

The Boom Days

That much is background for our immediate past. We of my generation were the veterans of World War II. We had endured the double traumas of the great Depression and of that War. After a brief period the country moved to a Cold War ideology and to political and social reconstruction.

The American people went to church in greater numbers than ever before and hastily expanded their denominational plants—to the tune of well over \$1 billion a year of new construction. People searched for identity, for a sense of values, for a personal faith with an emphasis on family life.

These returning people were a narrow group culturally and

geared to an upwardly mobile, technologically oriented, progress infatuated, middle-class, white, suburban life style.

Loss of Contact

The 1950's then gave us an explosive increase in a peculiarly success-oriented and suburban form of cultural religion.

At the same time young and alert churchmen such as Kilmer Myers, Paul Moore, and James P. Morton—now respectively Episcopal Bishop of California, Episcopal Bishop of New York, and Dean of New York's Cathedral of St. John the Divine—were taking a new and critical look at urban cultures and problems. Large numbers of my generation were recruited into the churches, often as vestrymen, members of boards, or church school teachers.

If numbers are any indication, this style of religion did speak to our religious and personal identity questions. Yet church leaders and thinkers and young sociologists soon rejected that experience as culturally shallow and religiously barren without offering any alternatives. This surely provides

The Episcopalian

a setting and a partial explanation for the rage, the sense of betrayal many of these same men and women voiced by the end of the 1960's in face of what they conceived as a radical shift from the church experiences they enjoyed in the late 1940's and 1950's.

Social Crisis

We have faced many social upheavals in America in the last ten years. The major elements in our troubles have been, firstly, the integrationist civil rights struggle, largely associated with the presence and the theological/social rationale of Dr. Martin Luther King, Jr., and then growing student disenchantment which began, at least initially, amidst the failure of the civil rights struggle to achieve an open society.

This disaffection then multiplied with the growth of a "counter-culture" and with the terrible impact of Vietnam on the student world. There was a simultaneous awareness of the culture of poverty, the development of the black power movement, and of an increased consciousness among women and Spanish and Indian minorities. We have experienced massive repudiation of some manifestations of American power overseas—especially in South East Asia. Many ordinary Americans now feel powerless against our giant political, economic, educational, and other institutions.

Disenchanted Laity

Many clergy and a growing number of lay persons played an activist role in the 1960's. In formal ways these people were often supported by the religious bureaucracies in the United States—at least by the non-Roman Catholic ones.

To a large segment of the laity—particularly lay persons who had been contentedly conditioned by the experiences of the 1940's and 1950's—the new (or apparently new) fascination with the poor and the outcast simply did not fit. When that fact is coupled with the disaffection and role conflict many of the clergy experienced, we should not wonder that in recent years we have seen major

disaffection and disenchantment by the middle class constituency which was so easily attracted to the Churches a decade or two earlier.

Congregations and denominations have polarized on many social action issues as well as on changes in liturgy and worship and other expressions of local church life. They are, in a basic sense, divided over a theology of Church and culture. In what sense is the Christian in America today a citizen of two cities: that which is and that which is to come?

The Structures Are Weaker

These tensions have had certain clear results. The old partnership between Church and state is shattered. Billy Graham may be the court chaplain, but the public power of American Churches is now at a low ebb. Marginality is our lot.

The hold of ecclesiastical bureaucracies on their parishes and members is weakened. People are suspicious of an "establishment," of any who seek to exercise lordship. This is a dangerous situation: our wave of anti-institutionalism may destroy the power of the private and non-government sectors of our society and leave no countervailing free institutions to help ordinary citizens against great state and commercial organizations.

Some New Signs of Hope

Nevertheless, in this destruction of the traditional fabrics of American church life, we can find now certain strong forces—at least some of which may be hopeful:

1. The development of neopentecostalism, especially in Roman Catholic, Episcopal, and some Protestant bodies. This is unfortunately often anti-social or asocial in form.
2. The development of some radical "sect" Christians, particularly, again, among Roman Catholics.
3. Quite powerful activities among social action movements of the main liberal denominations.
4. An enormous vitality in some black Churches. They have

found themselves in the struggle of their people.

5. In some areas a pathetic weakness in local churches but in others a grappling to identify a local Christian community.
6. The young—at least at the moment—who are searching for values which may be religious but not institutional.

On the Verge of Renewal?

How the Churches may respond to this present crisis is still an unanswered question. I feel strongly that we are verging on an era of dramatic renewal in the American Churches. An atmosphere of expectancy prevails in most of the Church. It is marked by a deepening of quite intensive personal faith by a significant number of lay people and clergy across all party and denominational lines.

This is not old-fashioned pietism in modern dress. In some quarters, yes; but in many places it is accompanied by intense involvement in social issues. I suggest some people have needed to back off from some of their social involvement temporarily to come to terms with their own personal roots; rather than retreating from the issues, they are now coming at them with renewed resources.

The kind of naive excitement about the social order and the secular city of the 1960's proved quite illusory, and the "Great Society" mystique, which American Churches bought so heavily, simply did not bring about the kind of social change we need. The technocrats haven't carried the day; and we are in for a long, slugging kind of wrestling with the issues. That will not be achieved on human resources alone.

One of the present scene's most valuable characteristics (aside from some of the more strident pentecostals) is a measure of humility about the direction things are now taking. The hopes that we would save the Church and the world through social planning or group dynamics are pretty much shattered.

This process is a breaking out from rigid, formal bureaucratic institutionalism. I do not at all mean

this as an anti-organizational statement. But new life is happening despite the institutions rather than because of them.

We've had an illusion in much of our American church life that if we simply rearrange the furniture in the right way, or if we use the right techniques of group work or social analysis, all will be well. We have sometimes forgotten that the quality of human relationships and our sensitivity to people's major needs should be the decisive factor.

A key issue is the relationship between clergy and laity and the enabling of the laity to be the in-

struments of mission. Our church structures for the most part—including some of the most innovative structures of the last ten or fifteen years—have still perpetuated bureaucratic styles in which clergy and church professionals are "in charge." New presbyter, new bureaucrat, new "trainer" may be old priest writ large!

The clergy need to discover for themselves an enabling and assisting role rather than expecting to be the hierarchical "leaders"—whether of leadership in social action or in old style ecclesiastical life.

I cannot deny the importance

of ecclesiastical institutions. For example, the recent restructuring at Trinity Church, Wall Street, with careful advice from management consultants and others, attempts to spell out a genuinely useful role for this great parish and its enormous resources. But this has been designed not just to perpetuate a great institution for its own sake but to help Trinity to exercise moral leadership powers in the downtown New York community.

The test of church structures is whether they enhance our quality of life and our openness to the Spirit and to people. ◀

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● In My Opinion

Is the Church Willing to Help the Alcoholic?

Is there a good reason for any church to become seriously involved in alcohol education and in working for the development of both preventive and treatment facilities for the problem drinker? On what theological basis or rationale could a religious body justify using its material resources and facilities in this area?

The first and strongest reason for coming to the aid of the problem drinker and his or her family is the humanitarian injunction stated to us so plainly by Our Lord Himself in the parable of the Good Samaritan. Those who are injured by accident, disease, or criminal violence are all persons for whom we are obligated to express concern and love.

Alcoholism is the inevitable result of problem drinking. By all accepted medical and social standards, alcoholism is a describable and treatable illness. Medically it causes a variety of physical disorders. Psychologically it breaks morale and destroys personality. It is an area in which greater efforts toward prevention and increased skill in healing are required.

For this reason religious bodies can most appropriately take leadership and responsibility in articulating policy and collaborating in

action plans for alcohol education and treatment.

Aside from the sacred obligation to minister to the sick and to those in trouble, a religious body has another reason to concern itself with alcoholism. Religion is concerned about the things of the Spirit. Religion's principal function—though often neglected—is to help people understand the life of the Spirit and to live by the Spirit.

Human beings generally cannot realize the development of their spiritual lives nor achieve their spiritual destinies if they are oppressed, deprived, and so inhibited they are dehumanized. Spiritualization is critically limited by such a prevailing state of dehumanization for persons who are dehumanized lack capacity for spiritual growth. The poor, the illiterate, the oppressed, the suppressed minorities, and the handicapped need humanizing services, and our society does provide these services to a certain point.

In spite of some glaring deficiencies, our North American culture and society is humane and humanizing for vast numbers of persons. For many the opportunity for spiritual growth is potentially present, but for many others this growth never occurs.

Non-growers sometimes become simple hedonists. Some, to quote Thoreau, live their whole lives in "quiet desperation." Some manifest signs of emotional dis-

by David E. Richards

equilibrium. Others take to drink.

Beverage alcohol has always been referred to as "spirits," and this should help make obvious to us that the person who develops a drinking problem and falls victim to this form of chemical dependency is actually using spirits to help resolve his own need to grow in the Spirit. For many people spirits are the destructive counterpart of a spiritual force which they desperately need and without which they may literally die.

Alcoholism is clearly a spiritual disorder. In all of its long history the Church has failed to recognize that religious forces uniquely possess the key to solving the problem. Even more importantly religious bodies possess the means for preventing and controlling this particular disease.

To date our record is discouraging and unimpressive. Social agencies, the medical profession, psychology, rehabilitation services, and Alcoholics Anonymous all have labored vigorously with the best tools available to them. Occasionally the Church has made a feeble effort to be relevant and often has derived enormous and disproportionate satisfaction, for example, from granting permission to an AA group to use its facilities. This is really not significant involvement.

Better efforts should be made. Our Spirit is better than the spirits distilleries supply at a handsome profit. Why can't we prove this is the case? ◀

News & Notes

■ Harvard University Divinity School has named three women to long-term administrative and teaching posts. The Rev. Patricia Budd Kepler is the new director of ministerial studies and faculty member. She has been head of the United Presbyterian Office of Women's Concerns since 1968. Dr. Caroline W. Bynum, assistant professor of history in Harvard's undergraduate school, is joining the seminary faculty as assistant professor of history. For a three-year period beginning in 1974, she will hold the title of associate professor. Dr. Jane Smith, who has taught at Pennsylvania State University since 1971, is a new assistant professor in the history of religion. She is a specialist in the study of Islam and the Quran. Dr. Smith will also be associate director of Harvard's Center for the Study of World Religions.

■ *Marginal congregations.* January 15-16 Conference on Ministry and Mission at the Center for Continuing Education, University of Notre Dame. Twenty-two representatives of eight Episcopal dioceses in Indiana, Michigan, Ohio, Kentucky, and Illinois took part under the direction of Msgr. Jack Egan of the Catholic Urban Institute of Notre Dame and Dr. Boone Porter of Roanridge Rural Institute, Kansas City. Together they tackled maps and case histories of a hypothetical series of parishes in "Beaver Valley." Area ministries, roving regional teams, and non-stipendiary clergy were some of the schemes tried in the case seminars. Challenges were to risk unpopular options. Steps to help the marginal congregations were agreed on as: 1) planning process to identify and review goals and objectives; 2) leadership development; 3) regional structures as a close, workable unit; 4) interaction within the unit in commitment to common goals; and 5) coordination and structure to keep the process going. All agreed to seek out experiments now going on and try to obtain feedback on them. Information to be exchanged should be sent to Dean

ACADEMY OF PARISH CLERGY REPORT

I find it difficult to decide whether the Academy of Parish Clergy changed as a result of its 1973 Annual Meeting or if the meeting was simply the occasion on which the change was made incarnate. APC seems to be moving from adolescence to adulthood, and all of the uncomfortable dynamics of that period of life were in evidence at the Cincinnati, Ohio, gathering.

More than 85 members of the Academy attended the Fourth Annual Meeting, May 1-3, whose theme was "Professional and Personal Growth of the Clergy." The APC's current membership exceeds 700 and represents over 40 denominations. The Academy is modeled after a similar organization in the field of medicine, the Academy of General Practice. It grew out of a need for parish clergymen to have a professional association which would develop standards of competence for the professional practice of its membership. Specific goals are: encourage continuing education, develop a code of ethics, discover and refine ways of sharing professional practice, and strengthen the ties amongst parish clergy. Membership in the APC is open only to ordained clergy engaged in parish ministry, rabbis, military chaplains, and professed religious.

Since its birth six years ago, the Academy's policies and programs have been determined by the Board of Directors. Clear and strong leadership was essential for the infant organization to survive. The most intriguing aspect of

Robert A. MacGill, 117 N. Lafayette Blvd., South Bend, IN 46601.

—from Enablement Information Service, James L. Lowery, Jr., Ed.

■ When a parish needs a clergyman with really special talents, what does it do? Usually it "asks around." Talents, it seems, have a way of ending up under baskets, boxes, or gunny sacking. Seems up in Milford, Pennsylvania, the church needed an outdoor type who knew

Continued on page /PS-B

the annual meeting for me was the change in stance on the part of the board during the three days. . . .

An image: Father (The Board) arrives at the family gathering on Tuesday morning and tells the children what is best for them. The children (the rest of us) accept Daddy's wisdom. By Wednesday morning the children have wondered aloud if, in fact, Father does know best. And even if he does, it's a family concern, and the children want to be in on the decision-making. Wednesday afternoon until Thursday morning: open rebellion. Thursday noon: Father says, with apparent conviction and sincerity, "I'm glad you have outgrown your childlike dependence. I will now move over and make room for you in the family business."

The issues around which this dynamic worked were almost beside the point as far as the growth of the Academy was concerned. It was a necessary process of which I am glad I was a part.

APC and our diocesan clergy association have distinct functions even though the goal of both organizations is to aid clergy to become more able ministers. The strength of our local group has been in our ability to affect and effect diocesan policy and pay scales. The Academy has set a direction toward establishing standards of ministerial competence. Most recently APC is enabling clergy and congregations to evaluate their skills and lives so that professional and parochial growth can take place in a coherent way.

One of APC's most valuable contributions is the development of a model for colleague groups—small groups of clergy who interact with one another somewhat along the lines of a clinical pastoral training conference. I recommend Academy membership. Apart from the personal benefits, the wide range of traditions within the Academy can be an indirect but significant value to diocesan clergy associations in learning from other religious groups.

—Martin G. Townsend
Washington Episcopal
Clergy Assn. Delegate

News & Notes, cont.

Continued from page /PS-A

about shuss, boot fastenings, and ski talk in general. Milford's Church of the Good Shepherd is located deep in the Diocese of Bethlehem's Pocono snow country. Everybody asked around—even in neighboring dioceses like Central Pennsylvania and Pennsylvania. Then, of course, someone thought of the Deployment Office computer search. And there he was: the Rev. James Maxwell, inner city minister in Philadelphia. Nobody but the computer seems to have known him well enough to remember his abiding interest in skiing and the campsite/recreation world to which he will be ministering. Great memory for talents that computer has. Talents, like good deeds, are no fun unless you can get caught doing them.

■ **The 7 percent crunch.** If dollar receipts of a congregation or judicatory are increasing at a rate of less than 7 percent annually, they are not keeping pace with rising costs. Improvements in technology and productivity may offset this in production or thing-centered services. But this is supremely difficult to do in person-centered services provided by schools, hospitals, churches, etc. When caught in the crunch, there are four basic alternatives: 1) *cut quantity* (larger classes); 2) *cut quality* (do away with music specialists); 3) *develop a new approach* (part-time or tent-making ministries); or 4) *increase receipts*. The latter is rather difficult now but was the choice of the 1950's. (Lyle Schaller—*Parish Paper*—May, 1973, via Enablement Information Service, James L. Lowery, Jr., Ed.)

PITTENGER SAYS U.S. THEOLOGY IS HEALTHY

Theology in America has vitality and promise and is not "moribund" as some people seem to think, according to a Cambridge University professor who recently completed his tenth annual speaking tour throughout the country. Dr. Norman Pittenger has spent several

months in the U.S. annually since he left New York's General Theological Seminary a decade ago to return to England. His impressions of the state of American theology were published here in the summer issue of *Religion in Life*, a quarterly journal of the United Methodist Church. Dr. Pittenger is an Anglican.

"American theology is in a healthy state," he wrote, predicting "from the U.S. . . we shall be getting significant and constructive theology in the next 50 years." The theologian and preacher said he tells his English friends to look west across the Atlantic, not because U.S. Christianity is "prosperous" but because it is "adventurous."

American theologians, Dr. Pittenger stated, are looking less and less to Europe—especially Germany—for inspiration, as was once the case. And they are not dominated, in his view, by the "giants of American theology" such as Tillich and the Niebuhrs.

According to Dr. Pittenger, the late H. Richard Niebuhr, who taught at Yale, is now more often mentioned than the late Reinhold Niebuhr, who taught at Union Theological Seminary in New York. "This is gratifying to me," he said, "since for a long time I have believed that the Yale Niebuhr was far too little appreciated in theological circles while the Union Niebuhr was perhaps too highly esteemed as a theologian, whatever one may think of his stature as an ethical thinker."

American theologians are "going their own way," Dr. Pittenger observed. Their work has a decidedly "American slant."

He listed three marks of that slant:

○ A pragmatic attitude which appeals to "fruitful experience as a way of coming at the truth about things."

○ An "urgent effort to rediscover the main biblical motifs in the doctrine of God and to relate these to secular areas of life," a result, in part, of reaction to the "death of God" theology.

○ A turning to dynamic interpretation of God, reflected in a "theology of nature" and concern for how things develop in the world.

Dr. Pittenger also saw positive dimensions of the "Jesus Movement" and charismatic experience. He mentioned interest in the "doctrine of man" and concern for the "goodness of man's sexuality in God's creative activity." He noted that American theology and theologians "are more aware today of

the setting of their enterprise in the life of the Christian community and hence in the context of Christian worship."

The Anglican professor praised the quality of young people who are entering the ministry in both Protestant and Roman Catholic Churches. "They are very critical of the institutional Churches—thank God!—but they are loyally devoted to the body of Christ. They are impatient with older theological formulations, but they respect the need for theology and are faithful to the great main affirmations of the Christian faith about God and man, about Christ and human 'wholeness' or redemption."

In Dr. Pittenger's opinion, the "best work in constructive theology will come from North America during the next half-century."

CHANGES

ABRAHAMSON, Edward C., from St. Mark's, San Antonio, TX, to St. Andrew's, Seguin, TX

ALEXANDER, Stephen G., from non-parochial to St. Martin's-in-the-Fields, Columbia, SC

ANDREWS, John A., from Christ, Suffern, NY, to St. Joseph's, Port Allegany, and St. Matthew's, Eldred, PA

BARKLEY, John W., from Calvary, Hyannis, and St. Joseph's, Mullen, NB, to Christ, Chamberlain, SD

BARNES, Thomas C., from Christ Ascension, Richmond, VA, to Christ, West River, MD

BETTMAN, John C., from Christ, Cooperstown, NY, to St. John's, Centralia, IL

BIRKBY, Charles H., from Holy Spirit, Tuckerton, NJ, to Good Shepherd, Berlin, NJ

BROWN, Donn H., from St. James, Kamuela, HI, to St. Barnabas, Ewa Beach, HI

CANNON, A. Charles, from college chaplain for the Diocese of South Carolina, Charleston, SC, to St. Mark's, Cocoa, FL

CARMAN, Charles C., from St. Dunstan's, Modesto, CA, to St. Paul's, Modesto, CA

CHAMBERLAIN, David M., from Calvary, Memphis, TN, to St. Andrew's, Arlington, VA

CHAMBERLAIN, Donald F., from St. Stephen's, Pittsfield, MA, to St. Michael's-on-the-Heights, Worcester, MA

CHASE, Peter, from the Cathedral of St. John the Divine, New York, NY, to St. James, Greenfield, and St. Andrew's, Turners Falls, MA

CHEESMAN, Benbow P., Jr., from St. Chad's, Sun Prairie, WI, to St. Mark's, Milwaukee, WI

CHERRY, Charles S., from graduate studies to Our Merciful Saviour, Louisville, KY

COLE, Donald D., from All Saints, Las Vegas, NV, to St. Paul's, Visalia, CA

COLE, Raymond E., Jr., from Epiphany, Royersford, PA, to Good Samaritan, Paoli, PA

COLLINS, William A., Jr., from Grace, Hoolehua, HI, to Emmanuel, Kailua, HI

CURE, Thomas G., from St. Peter's, Port Chester, NY, to St. Stephen's, Providence, RI

DENLINGER, Paul B., from instructor, Asbury Seminary, Wilmore, KY, to professor, Chengchi University, Taipei, and St. John's and St. Mary's Institute, Taipei; St. John's Cathedral, Taipei; and college work in northern Taiwan

ELLIS, Michael W., from graduate studies to Family Service of York, York, PA

FENNINGER, Eugene K., from non-stipendiary priest to Holy Spirit, Colorado Springs, CO

FENTON, Arnold A., from Christ, Grosse Pointe, MI, to All Souls, San Diego, CA

GOUGH, H. Frederick, Jr., from Holy Trinity, Memphis, TN, to St. Mark's, Copperhill, TN

GRAY, Paul F., from St. Thomas, Springdale, AR, to Grace, Monroe, LA

GRESSLE, Richard L., from associate director, Sanctuary, Cambridge, MA, to Calvary, Pittsburgh, PA

HART, George B., Jr., from St. Peter's, Chattanooga, TN, to Immanuel, Ripley, TN

HOLLAND, Clayton T., from St. James, Hebbbronville, and Grace, Falfurrias, TX, to Grace, Cuero, TX

HOLMES, Urban T., III, from professor of Pastoral Theology, Nashotah House, Nashotah, WI, to Dean of the School of Theology of the University of the South, Sewanee, TN

HOLT, Sidney S., from business manager and treasurer, Diocese of North Carolina, Raleigh, NC, to Christ, Mt. Pleasant, SC

JACOBSON, Bruce H., from St. Paul's, Mayville, NY, to St. Paul's, Pawtucket, RI

JOHNSON, Allen D., from St. Charles, Ft. Morgan, CO, to St. Stephen's, Longmont, CO

KELLEY, John B. L., from Kingston Parish, Mathews, VA, to faculty,

Christ Church School, Christchurch, VA

KENNEDY, David K., from St. Peter's, Honolulu, HI, to St. Timothy's, Aiea, HI

KIBLINGER, Charles E., from St. Alban's, Annandale, VA, to chaplain, University of the South, Sewanee, TN

KISHPAUGH, Howard B., from St. Timothy's, Aiea, HI, to All Saints, Hershey, PA

KOOSER, Robert L., from non-parochial to St. Peter's, Oakland, PA

LARKIN, Patrick C., from St. Anne's, Millington, TN, to St. Timothy's, Signal Mountain, TN

LATTA, C. Arthur, from St. Paul's, Hamilton, MT, to Calvary, Jerome, and Trinity, Buhl, ID

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

LEWIS, William O., from Cathedral of Christ the King, Kalamazoo, MI, to St. Martin of Tours, Kalamazoo, MI

MCCORMICK, George C., from Holy Spirit, Bellmawr, NJ, to Atonement, Morton, PA

MILLIGAN, Michael B., from St. Paul's, Macon, GA, to St. Catherine's, Marietta, GA

MINIFIE, Charles J., from Trinity, Portland, OR, to Trinity, Newport, RI

MUSGRAVE, F. David, from graduate studies to Holy Communion, University City, St. Louis County, MO

NEUSTROM, Willys E., from Incarnation, Salina, KS, to chaplain-director, Alcoholism Treatment Unit, St. John's Hospital, Salina, KS. He will continue to serve St. Anne's, McPherson, and Transfiguration, Bennington, KS.

PILTZ, Guy H., from St. Barnabas, Ewa Beach, HI, to St. James, Kamuela, HI

RANKIN, Edward H., from St. Mary's, Gardiner-Reedsport, and St. Andrew's, Florence, OR, to St. Stephen's Cathedral, Portland, OR

ROBERTS, Gordon P., from Grace, Cedar Rapids, IA, to St. Peter's, Bettendorf, IA

ROGERS, James L., from St. John's, Knoxville, TN, to St. Columba's, Bristol, TN

SHARPE, Jack T., Jr., from non-parochial to St. Luke's, Knoxville, TN

SOUTHERLAND, Ronald B., from St. Timothy's, Signal Mountain, TN, to St. Anne's, Millington, TN

SPANGLER, Robert J., from St. John's, Ulysses, and St. Augustine's, Meade, KS, to Grace, Hutchinson, KS

SWEET, David J., from St. Mary's, Reading, PA, to secretary of the Diocese of Bethlehem, PA

THAYER, G. Richard, III, from Trinity, Junction, TX, to chaplain, St. Mary's Hall, San Antonio, TX

THOMPSON, William A., from St. Mark's, Barrington, IL, to All Saints, Long Beach, CA

TREFTS, Todd H., from St. James, Bozeman, MT, to chaplain, Montana State University, Bozeman, MT

TURNBULL, Malcolm E., from Emmanuel, Kailua, HI, to Bruton Parish, Williamsburg, and chaplain, College of William and Mary, Williamsburg, VA

VAN HORNE, Peter E., from All Saints, Mendota, CA, to St. John's, Kula, HI

VERMILLION, Michael M., from St. Christopher's, Springfield, VA, to Emmanuel, Virginia Beach, VA

WICHER, Edward A., Jr., from St. Alban's, Los Banos, CA, to St. Dunstan's, Modesto, CA

WILLCOX, William A., Jr., from St. Mark's, Little Rock, AR, to St. James, Alexandria, VA

WILLIAMS, Edwin T., from Holy Trinity, Hertford, NC, to St. James Episcopal, Louisa; Louisa Presbyterian, Louisa; and Kirk O'Cliff Presbyterian, Spottsylvania County, VA

Continued overleaf

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Continued from /PS-C

WILLIS, Frederick W., Jr., from St. Bartholomew's, Baltimore, MD, to deaf congregation, St. Paul's, Richmond, VA
 YEH, Theodore T. Y., from Christ, Kealakekua, HI, to be a worker priest

NEW DEACONS

ANGELICA, David M., to Resurrection, East Elmhurst, NY
 ASH, Gerald A., to Diocese of Rochester, NY
 BRAGG, Randy, to Zululand, Church of the Province of South Africa
 CATCHINGS, Robert, to special ministry in metropolitan Atlanta, GA
 CHASE, Edwin T., IV, to Diocese of Ecuador, Quito, Ecuador
 CUMMINGS, Robert C., to St. Paul's, Windham, and St. Paul's, Willimantic, CT
 DAVENPORT, David, to Christ, Macon, GA
 DEANE, William B., Jr., to Diocese of Pennsylvania, Philadelphia, PA
 DYSON, Richard, to St. Matthias, Trenton, NJ
 ENGLE, Mark C., to St. Luke's, Kalamazoo, MI
 ETHELSTON, F. Geoffrey, to St. Margaret's, Bellevue, WA
 FEAGIN, Jerre W., to St. John's, Roanoke, VA
 FISHER, David H., to St. George's, Nashville, and St. Augustine's, Nashville, TN
 GEARHART, Robert J., to Diocese of Kansas, Topeka, KS
 GEROMEL, Eugene D., Jr., to St. Paul's, Montrose, PA
 GREENWOOD, Eric C., to St. John's, Knoxville, TN
 GULICK, Edwin F., Jr., to Trinity, Towson, MD
 HELMER, Ben E., to Grace, Menominee, MI
 HEWETT, Paul C., to team ministry, Christian Service Centre, London, England
 HOLT, Bill M., to Good Shepherd, Lookout Mountain, TN
 JACQUES, Bruce W., to Trinity, Torrington, CT

KIRKPATRICK, Frank G., to Trinity, Hartford, CT
 KOLB, William A., to Christ Church Cathedral, St. Louis, MO
 LEWIS, Lawrence B., to Christ, Bonneville, MO
 MAY, Boyd, to Christ and St. Luke's, Norfolk, VA
 MCGILL, William J., to Diocese of Pittsburgh, PA
 MCILVEEN, Richard W., to Diocese of Erie, PA
 MOORE, John T., Jr., headmaster, St. John's School, Agana, Guam, to also assist the Archdeacon of Micronesia
 MOORE, W. Ross, to St. Peter's, Chattanooga, TN
 MORRIS, Marion D., to Diocese of South Dakota, Sioux Falls, SD
 MYLOTT, Timothy, to Diocese of Western Massachusetts, Springfield, MA
 NORTHUP, Frederick B., to St. John's, Memphis, TN
 PITTMAN, David W., to Trinity, Staunton, VA
 PRATT, Dean, to St. Barnabas, Fredericksburg, and St. Boniface, Com-fort, TX
 REYNOLDS, Wayne L., to doctoral studies at General Theological Seminary, New York, NY
 ROZELLE, Stephen M., to All Saints, Wenonah, and St. Barnabas, Mantua, NJ
 SCHUEDDIG, Louis C., Jr., to St. Augustine's, Wilmette, IL
 SCRIVENER, William E., to Grace, Norwalk, CT
 SHAHAN, Robert R., to St. Alban's, North Muskegon, MI
 TETRAULT, David J., to Bruton Parish, Williamsburg, VA
 THAYER, Steven, to St. John's, Somerville, NJ
 VALENTINE, Mann S., VI, to St. John's, Hampton, VA
 VAUGHN, Jesse L., to instructor, Phillips Andover Academy, Andover, MA
 WALKER, David C., to Transfiguration, New York, and director of music, General Theological Seminary, New York, NY
 WHITE, Nicholson B., to St. Francis School, Goshen, KY
 WILSON, Morris K., to St. John's, Johnson City, TN
 WISMER, Frank E., III, to St. Matthew's, Wilton, CT
 WOOD, Ted, to Galilee, Virginia Beach, VA
 WOODING, Nat, to ministry in Halifax County, VA
 WYNN, James E., to graduate studies

RESTORATION

TAYLOR, Eldridge, now retired and living in Baltimore, MD

RETIRED

AULT, Norman C., from St. John's, Kula, HI, in September
 COX, A. Hume, from St. Stephen's, Heathville, VA, on September 30
 GOOD, William J., from the active priesthood July 1, 1972. He is now rector emeritus of Epiphany, Providence, RI.
 GUNNELL, Charles J., from St. Andrew's, Waverly, IA
 HARTZEL, Godfrey W. J., from St. John's, Petaluma, CA, in August
 JENKINS, Albert E., from St. Matthias, Whittier, CA, on August 1
 KATT, W. Peter, from All Saints, Baytown, TX, on July 31. His new address is: 3404 Lantern Lane, Baytown, TX 77520
 LORD, Martin T., from St. Luke's, Blackstone, VA, on February 1
 MANROSS, William W., from faculty, Philadelphia Divinity School, Philadelphia, PA, on May 18
 McELROY, James F., from director and chaplain, Seamen's Church Institute, Philadelphia, PA
 McKEAN, William R., from St. Matthew's, Philadelphia, PA, on May 31
 PHILBRICK, John H., from St. John's, Wilkinsonville, MA. He will live in Duxbury, MA.
 SCOTT, C. Dalton, from St. Peter's Memorial, Dansville, and Trinity, Canaseraga, NY, on September 1
 SMITH, William X., from St. Luke's, Eddystone, PA, in August
 TUCKER, Luther, from Indian Hill Church, Cincinnati, OH, on March 25
 WILLIAMS, Hedley J., from St. George's, Arlington, VA, on September 30

RESIGNED

REUSCHLING, Walter E., from St. George's, Manchester, MD
 RUDDICK, Charles T., Jr., from St. Stephen's, Providence, RI, on June 1
 SIVLEY, John H., from St. John's, Bedford, VA, on April 30
 WALTON, Albert C., from Christ, Millville, NJ
 WEAVER, Eric J., from Trinity, Northport, NY, on May 26

DEATHS

CHRISTIAN, Ellis A., age 88
 CLARK, Clarence C., age 97
 FERGUSON, G. Linn, age 85
 HARRISON, James E., age 89
 JOSEPH, James L., age 58
 NICHOLS, George E., age 62
 OXLEY, Edmund H., age 92
 TROWBRIDGE, Cornelius P., age 74
 URBAN, Charles H., age 79

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WORLDSCENE

Orthodox Warn Against Women's Ordination

Orthodox theologians warned Episcopalians any decision by the Anglican Communion to ordain women to the priesthood would have a "decisively negative effect" on relations with Eastern Orthodoxy.

Episcopalians, representing General Convention's Joint Commission on Ecumenical Relations, met with their Orthodox counterparts in June to continue a 12-year-old dialogue between the two communions. The Orthodox group represented six ethnic Churches. The Standing Conference of Canonical Orthodox Bishops in the Americas sponsored them for the dialogue.

The agenda included a discussion on women's ordination and resulted in the release of two statements—one from each communion.

"It is evident that if the Anglican Communion takes the decisive action of admitting women to the priesthood and the episcopate, the issue will involve not only a point of church discipline but the basis of Christian faith as expressed in the Church's ministries," the Orthodox group said. "It will obviously have a decisively negative effect on the issue of recognition of Anglican orders and on the future of Anglican-Orthodox dialogue in general."

While recognizing differing views in its own ranks, the Episcopal committee members thanked the Orthodox for the candor of their statement and said they would "regret the decisively negative effect."

"We believe the Episcopal Church should recognize her responsibility to people throughout the Anglican Communion who pray and work for closer relations with the Orthodox and to Orthodox people who pray and work for closer relationships with Anglicans,

looking forward to the day when we can share the Holy Eucharist."

Opponents of women's ordination within the Episcopal Church claim as part of their argument that women priests would mean an ecumenical setback, especially in connection with Roman Catholics and Orthodox.

Supporters reply the Church should not deny justice and equality to women for the sake of inter-Church dialogue which may or may not lead to inter-communion.

The Orthodox theologians were careful to point out that their stand does not imply a belief women are inferior in the eyes of God. "God created mankind as 'male' and 'female,' establishing a diversity of functions and gifts. These functions and gifts are complementary, but not all are interchangeable; they presuppose a role of headship for man and a different, but no less important, role for woman as a guardian, witness, and channel of life.

"There is every reason for Christians to oppose current trends which tend to make men and women interchangeable in their functions and roles and thus lead to the dehumanization of life."

The Episcopal response said, "We believe that Anglicans and Orthodox share the same fundamental faith and a biblical, conciliar, and patristic tradition. We therefore believe the Episcopal Church should respond to this Orthodox statement by hearing and considering carefully its theological reasons."

Those who signed the Episcopal committee's statement included: Bishop Jonathan Sherman, Long Island; Dr. Winston F. Crum, Seabury-Western Seminary, Evanston, Ill.; Dr. William A. Norgren, Trinity Parish, New York, N.Y.; Dr. Robert E. Terwilliger, director, Trinity Institute, New York,

N.Y.; Dr. J. Robert Wright, General Seminary, New York, N.Y.; Dr. Paul Anderson, a consultant to the Episcopal Church; and Dr. Harold J. Berman, a Massachusetts layman and college teacher.

San Diego: Looking Forward

Delegates from 39 churches in the San Diego area of the Diocese of Los Angeles met this spring with Bishop Francis Eric Bloy to draw up provisional constitution and canons, preparatory to the formation of a San Diego diocese. Plans cannot be implemented until General Convention approves the proposal.

The new canons give a vote to every congregation regardless of status. Both parishes and missions will have vestries, and mission vestries may elect to fill vacancies. All canonically resident clergy will have the right to vote regardless of length of residence, a change overwhelmingly requested by the delegates.

Bishop Bloy will soon appoint a nominating committee for the election of the first bishop, to be held at the primary convention December 7-8 in San Diego.

Delegates are enthusiastic about the future diocese, and churches have already contributed \$110,000 to a working reserve fund in addition to meeting mission shares in the Diocese of Los Angeles.

American Churches In Europe Meet

The Convocation of Episcopal Churches in Europe convened May 7-8 at the Pro-Cathedral of the Holy Trinity in Paris, France, for its annual

meeting. Clergy and delegates from the Convocation's seven Episcopal churches (Florence, Frankfurt, Geneva, Munich, Paris, Rome, and Wiesbaden) were joined by Episcopal military chaplains and clergy and delegates from other Anglican chaplaincies on the continent. The Bishop of the Convocation, the Rt. Rev. Edmond L. Browning, presided.

The Rt. Rev. Roger W. Blanchard, executive vice-president of the Episcopal Church's Executive Council, and Mr. Oscar Carr, vice-president for development, presented a summary of the findings of the Office for Development's study on the Episcopal Church's mission and priorities for the next few years and responded to questions from Convention delegates. Following this clergy and delegates met in small groups to discuss the mission of the Episcopal churches in Europe.

Dr. Lindley M. Franklin, Jr., Executive Council treasurer, who met with the treasurers of the Episcopal churches in Europe, was available for questions and answers.

The Convocation passed several resolutions, including:

- an expression of full support for Bishop Browning's forthcoming visit to Sweden where he will seek out and have conversations with American draft resisters in that country in order to provide. . . "some form of healing ministry to those in need";
- unanimous approval for the Anglican Advisory Committee's continuing conversations. This committee is composed of American Episcopalian and British Anglican representatives who are working toward a united Anglican-Episcopal Diocese of Europe;
- congratulations to Emmanuel Episcopal Church in Geneva upon its centennial celebration this year; and
- an expression of continuing concern for those who are victims of the Vietnam war either through imprisonment or suffering.

Anglican Church Women Dissolve Organization

Archbishop Edward W. Scott, Primate of Canada, and Ottawa's Bishop William J. Robinson celebrated the Eucharist at a service in Ottawa in

June which officially dissolved the 85-year-old Anglican Church Women organization in Canada.

Mrs. Margaret Waugh of Toronto, Ont., national president, told newsmen the dissolution simply means women will no longer be considered a separate part of the Church. She noted that of the General Synod's 257 members, only 18 are women. She hoped removal of the barriers which separate the sexes will move more women into the mainstream of church life.

Delegates wore lapel badges which proclaimed, "The Past Is Prologue."

Anglican Consultative Council II Begins

The Archbishop of Canterbury—the Most Reverend and Right Honorable Arthur Michael Ramsey—called the second meeting of the Anglican Consultative Council to order on July 17, 1973.

The Council, meeting at the Church of Ireland Training College, Dublin, has in attendance approximately 60 bishops, priests, and lay persons from Anglican Churches around the world. As was the case with the first ACC, held in Limuru, Kenya, in February and March, 1971, white Anglicans are in a minority (see *The Episcopalian*, April, 1971, page 38).

The Council is an outgrowth of various committees which came from the Lambeth Conference, held every ten years or so in England for the bishops of the Anglican Church. Lambeth considered it wise to widen this concept of conversations among Anglicans to include clergy and laity. The ACC resulted. It is elective in concept and brings to a world-wide conference representatives of all orders in the Church. Its conclusions are advisory only but carry considerable weight.

The four general discussion areas for this conference are: Unity and Ecumenical Affairs, Church and Society, Order and Organization in the Anglican Communion, and Mission and Evangelism.

Those attending from the Episcopal Church, U.S.A., are the Rt. Rev. John E. Hines, Presiding Bishop; the Rev. W. G. Henson Jacobs of Brooklyn, N.Y.; and Dr. Marion Kelleran of Virginia, who was elected vice-chairman of the ACC's first meeting.

The Archbishop of Canterbury is ex-officio president of the ACC.

Venerable Indeed

This year marks the 1,300th anniversary of the Venerable Bede, the English monk, priest, scholar, and theologian who was born in Northumbria in 673 and died at Jarrow in 735.

The first known writer of English prose, Venerable Bede heads a long procession of Bible translators, stretching from the eighth to the twentieth century. (See *The Episcopalian*, February, 1969, page 48.) Hailed as the "Father of all the Middle Ages," Bede



The Death of Bede
By W. Bell Scott

is the only Englishman whom Dante names in his *Divine Comedy*.

The centenary celebrations—extending from St. Bede's feast day on May 27, 1973, to the feast of Sts. Peter and Paul on June 29, 1974—are centered on St. Paul's monastery in Jarrow, England, and St. Peter's monastery in Wearmouth, whose dedication 1,300 years ago is also being commemorated. Both originally formed part of the same monastery where Bede spent his life.

East Asia Christians: New Name, New Goals

The Fifth Assembly of the East Asian Christian Conference, held in Singapore in June, began its meeting by changing the regional body's name to Christian Conference of Asia (CCA). The meeting concluded with a call to member Churches to remember that "the responsibility for the thrust of mission in Asia now must be in our hands, no longer in the West."

Some 125 delegates plus almost as many consultants, observers, and friends from 65 of the 87 Councils and Churches constituting the CCA devoted a major portion of their time to

Continued on page 20

Helping the Human Race to Survive

A breakthrough a day keeps the crisis away." Dr. E. F. Schumacher makes the remark as a joke. The former economic consultant to the National Coal Board of the United Kingdom argues that in the face of rapidly rising material goods consumption, continuing pollution, and looming shortage of raw materials such as oil, clean water, and some metals, the developed or industrialized countries of the world are at an impasse. They should, he says, reappraise their national goals in terms of their means of production and the quality of their life.

Dr. Schumacher evidently believes that quality-of-life should not be equated with statistics on how many things people own or use. Rather it should include freedom from depersonalization and easy access to artistic and educational activities.

"We should look forward to means of 'intermediate technology' where machines are simple and need little fuel to operate," Dr. Schumacher says. No longer should we expect that technological tricks or scientific discoveries will solve our problems.

"I call those who are technological optimists members of the 'Forward Stampede!' They think they have solved our problems but merely create new and bigger ones." Instead, Dr. Schumacher appeals for a new model of small scale development, for a humanizing use of science and technology.

Describing the irony of our so-called "advanced" civilization, he quips, "If one of our ancestors were to return, . . . would he be more surprised by the skill of our dentists or the rottenness of our teeth?"

Dr. Thomas Stelson, Dean of the School of Engineering of Georgia Institute of Technology in Atlanta, on the other hand, thinks this kind of "backward" step isn't necessary. He counters Schumacher's assumptions regarding the growing shortage of material re-

sources by pointing out we do not yet actually know the full extent of the world's resources. If we do run low on some of them, he thinks we may discover a variety of alternate methods of production, using different fuels and different natural or artificial materials. Mankind has survived all kinds of baffling crises.

"In the 1930's," Dr. Stelson continued, "there was a growing concern about insects. Many stories, some factual and some fictitious, were written about the growing menace of uncontrolled multiplication of insects. . . until they dominated all animal life on the planet. . . . In the late 1940's the threat of an uncontrolled nuclear holocaust generated much concern about the future of mankind." As it has turned out no such calamities have occurred, and, indeed, no worldwide wars have been waged for the last twenty years.

Complexity, however, is one of the new difficulties in handling the world's present problems, he believes. "Simplistic single parameter solutions are usually more destructive than constructive when seeking the solution to a complex set of interrelated conditions." He sees little advantage in attempting to redesign such modern complex processes as the production of steel or our increasing dependence upon computers.

These comments were offered before a gathering of scientists, economists, theologians, and civil servants at Pont-a-Mousson, France, which met to examine how our environmental problems and the needs of the third world affect research and technological development.

Participants came from the western democratic countries and also from Poland, Yugoslavia, and Russia. Twenty came from the United States. The Washington Cathedral, the National Presbyterian Center, and the Church and

Society Division of the World Council of Churches sponsored the conference. The Paddock Foundation was primarily responsible for its funding.

While Dr. Schumacher's provocative statements gained a great deal of attention, most of the participants thought he underestimated the difficulties an industrial country would have in making the major cultural and technological changes he advocated. Third world spokesmen, however, quickly recognized the advantages of "intermediate technology." They found in them a hopeful means both to avoid some of the problems of industrialized nations and also a way to adapt advanced technology to their own culture.

By the end of five days and after talks which analyzed the technological options from perspectives of economics, political theory, and theology, the group reached agreement on some points. It also recognized that on other major issues it had insufficient information for any suggested action.

Conclusions

1. Neither a simple (Schumacher) nor a complex or advanced (Stelson) technological future is appropriate. Rather, according to each country's needs and environmental and economic restraints, a mixture of these technologies seems to offer the best future for mankind.

2. Much more research into a variety of new technological and industrial production methods is indicated. Investment in research is needed to provide both new means of intermediate technology for third world countries, which are beginning their own indigenous development patterns, and alternative programs or emergency means for the industrial countries which may in their future face major problems of unemployment, energy shortage, or resource depletion.

3. The rich or industrial coun-

WORLDSCENE

Continued from page 18

considering the theme, "Christian Action in the Asian Struggle."

The Assembly concluded that in the next four years CCA must give priority to programs aimed at liberation of the poor from poverty through the provision of opportunities for self-development.

Delegates also gave considerable at-

tention to theological education. The group discussing this said lay men and women "provide indispensable theological insights and reflection—they are not merely to be instructed in theology but are often the principal agents in discerning and responding to the spirit of God." Specifically the group asked the CCA to explore the possibility of extension courses as an emerging pattern of theological training for both lay people and clergy in the widest variety of ministries.

Evangelism: Alive in Western Kansas and New York

The Western Kansas *Newsletter* reports Phases I, II, and III of the diocese's Year of Evangelism are over, and Phase IV is being planned.

A clergy and a lay conference in February were inspirational starting points for the program under the leadership of the diocesan Evangelism Task Force and a consultant team from the Order of the Holy Cross,

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• Special Report

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Helping the Human

Race to Survive

tries cannot go it alone but will become increasingly dependent on those nations, many of them members of the third world, which possess abundant natural resources. This dependence, if negotiated creatively by both parties, could enable the poorer countries to gain a fairer price for their exports. This negotiation will also produce new political alignments which will either enhance or endanger world peace.

4. The underdeveloped or third world countries need to find ways in which they can preserve their cultural background and adapt technologies for their own use. For instance, in a country with a vast number of unemployed such as India, expensive automated machinery is not appropriate.

Unresolved Issues

1. How close to a breakdown are the developed, industrial, rich countries because of the limits of natural resources? For instance, will the American oil shortage be a temporary or a chronic problem? Will it be the occasion for war in the Middle East as oil hungry nations compete for remaining supplies, or will it produce new diplomatic ventures, lessening Arab/Israeli tensions? Will the reserves in the North Sea, Alaska, and other areas yet to be discovered be sufficient to ease the fuel crisis until alternative energy such as atomic fusion is available?

2. Must the rich countries low-

er their raw material consumption levels in order to insure the welfare of their future generations? If we do not need to lower our standards for our grandchildren, should we lower them now in order to provide a fairer share of the world's wealth for citizens of poorer countries? Finally, for those who take a pessimistic view of the limits to our growth, should we reduce our present levels of consumption in order for this generation to survive?

3. Can we operate a free enterprise system when the gross national product must remain static or go down? Here economists and environmentalists have much to discuss. Marxist spokesmen, in the face of environmental problems, argue that distributive justice and long-term ecological health will only be achieved by centrally planned economies.

4. Is technology becoming a threat to man's true welfare? Does its momentum lead us astray, or may we trust that with proper direction it will continue to alleviate the desperate problems of poverty, ill health, and cultural deprivation in many parts of the world?

The Hungry World

Dominant over all these issues is the ethical challenge to those in the rich countries presented by the mass suffering of the poor in the third world. Insulated from their cries because of differences in culture, language, history, and race, the rich live on in relative affluence. Distant though those people are in terms of miles, they are by reason of modern communications and trade patterns as close to us as we are willing to recognize.

Dives chose not to see Lazarus even though he passed by him daily at the gate of his house. We are the Dives of our age, and neither God nor His judgments have changed in relation to our responsibility. To raise the standard of living in the third world will involve difficult conceptual and technological advances and a significant measure of self-sacrifice.

Sometimes these goals seem beyond our will if not our skill! Not only must the rich learn to share their knowledge and their goods, but leaders and citizens of poor countries must, in many cases, revolutionize their customs and their economic and political systems to enable a just distribution of whatever wealth they have.

If at times this task seems overwhelming, our Judeo-Christian heritage may yet speak to us. Ellen Flessman-Van Leer from Holland gave Bible studies each day of the conference. She likened the technological and political institutions, all that great impersonal apparatus by which we humans conduct our daily business, to the "elemental powers" which St. Paul speaks of in the fourth chapter of Galatians.

These forces, she said, having their own momentum, joined with individual human weakness, greed, and fear to bring Christ to His death. But even their appalling influence was overcome by the power of God who, in resurrecting Christ, made a laughing stock of them. All good futures are possible with God, and our duty is to have the wisdom to discern them, the love to implement them, and the faith to cooperate with God who brings them.

—Michael Hamilton

The Episcopalian

New wind of the spirit

"Prayer Unites" has been the theme of the Anglican Fellowship of Prayer for a number of years. At its 15th Annual Conference, held in Orlando, Fla., May 6-8, the world-wide prayer fellowship put that theme to some new tests.

A basically evangelical organization, the AFP chose a traditionally catholic diocese in which to hold its meeting. Said by some to be overly concerned with the inward spiritual journey, the fellowship selected a champion of social action to lead the conference. And then, just to confuse things further, the Episcopal organization convinced a well-known Presbyterian laywoman to make a rare appearance as its banquet speaker.

As one person quipped, "Kilmer Myers and Catherine Marshall on the same ticket in the Diocese of Disney World—!"

That billing attracted 650 registrants of varied ages, races, churchmanship and political persuasion from 54 dioceses from Korea to Haiti to Canada and points between. But the extent to which prayer did unite in Orlando remains to be seen.

In his opening address, Bishop Myers said, "Heaven is God's love come home," and emphasized that true prayer is experiencing Jesus. His second talk, an hour-long meditation, dealt with man's deep, unrecognized and unarticulated desire for heaven and his pilgrimage to the fundus of the soul where he finds eternal Christ. His concluding address dwelt upon Jesus' effect upon the people who surrounded Him.

Catherine Marshall's banquet speech was a striking contrast. The noted author of *A Man Called Peter*, *To Live Again*, and *Christy* and widow of the famed Senate chaplain, Dr. Peter Marshall, offered her personal testimony to the power of forgiveness.

Her texts were Matthew 18:18—

"Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (RSV)—and John 16:8—"And when He is come, He will reprove the world of sin, and of righteousness, and of judgment" (KJ).

In concluding her speech, Mrs. Marshall suggested each person write down the name of one individual he or she wished to forgive. "If each of us here removes his judgment from only one person, enough prayer power can be released in this room to shake the world."

The slips of paper were collected in a wastebasket and offered to God in an extraordinary moment of corporate confession and thanksgiving. In gratitude for Mrs. Marshall's offering, Bishop William H. Folwell, host bishop and master of ceremonies, led 650 people in a ringing doxology.

Twenty-three workshops met in three separate sessions to deal with various aspects of prayer: Personal Discipline in Prayer; Roadblocks to Prayer; The Priest and the Prayer Group; Prayer Unites those Who Differ; Youth; Prayer and Response—Action and Outreach; Prayer and Healing; When Man Listens, God Speaks (by far the most popular topic).

The workshops, conducted by prayer leaders from throughout the Church and limited to 16 participants, were organized by Mrs. Alexander (Polly) Wiley, co-director of AFP.

At the opening dinner, Bishop Myers and Bishop Folwell "fielded" questions submitted from the floor. Bishop Folwell adeptly handled such subjects as "baptism in the Holy Spirit," "Deliverance," and the ordination of women. He spoke memorably of the great conscious surrender of many people to the Holy Spirit.

Bishop Myers was asked to supply comments on a diversity of

subjects from the worldly power of the Church to the charismatic movements. He spoke of his belief that the world is "on the verge of a great spiritual breakthrough in the appreciation and understanding of Jesus." Both men frequently referred to "the new wind of the Spirit blowing in the land."

Mrs. Helen Smith Shoemaker, widow of the Rev. Samuel M. Shoemaker and founder and executive director of AFP, organized the three-day meeting with the assistance of the Rev. Donis C. Patterson, general chairman, and the Very Rev. Charles T. Gaskell, Bishop Coadjutor-elect of Milwaukee, in whose Cathedral Church of St. Luke the conference was held.

Highlights included a presentation of the songfest, "Show Me Jesus," at the opening service, an impromptu concert by a large contingency of young people from the Diocese of Toronto, and a glorious mid-conference Eucharist in the newly-renovated cathedral. Bishop Folwell was celebrant at the Eucharist; con-celebrants were Bishop Myers and Bishop Allen W. Brown of Albany.

Conference participants also included the Rt. Rev. Austin Pardue, retired Bishop of Pittsburgh; the Rev. Robert Howell, founder and director of FISH in the U.S.A.; the Rev. Robert B. Hall, executive director of the Episcopal Center for Evangelism; Hattie Bunting, national president of the Daughters of the King; Hugh Bellas, national president of the Brotherhood of St. Andrew; and Susan B. Anthony, Roman Catholic prayer leader.

Although the Orlando AFP Conference "had something for everybody," not all participants were happy with the "mix." On the whole, however, one could conclude that, across all conditions of men, prayer does seem to unite. ◀

WORLDSCENE

Continued from page 20

Santa Barbara, Calif. Pilot mission projects followed. The process, broadened to include large numbers of parishioners, formed the basis for continuing mission projects throughout the diocese.

By the end of Phase II, almost all diocesan congregations had been involved in a self-study project to see what its congregation is like now and what it should become to show as a group where evangelism can take place.

Phase III was a series of regional meetings where plans were made for teaching missions next fall in Phase IV. Church people have been urged to use regularly the prayers for evangelism printed in the Western Kansas *Newsletter* in addition to attending meetings.

● Clergy and lay people from Trinity Episcopal Church, Northport, N.Y., along with nine other Northport and East Northport churches, participated this spring in a month-long Key '73 survey under the auspices of the Ecumenical Life Council. The 10 churches represented six Protestant denominations, Roman Catholics, and the Salvation Army. Mr. John Leonard, a Trinity layman, co-chaired the task force with the Rev. N. J. L'Heureux, United Methodist pastor.

The purpose of the door-to-door survey was to provide each household with a copy of the Gospel of St. Luke and to identify unchurched families within the community. Four hundred volunteer canvassers achieved nearly 100 percent coverage.

All of the participating local congregations will engage in separate programs to contact those without religious affiliations as the Key '73 task force looks forward to an ecumenical service planned for next fall.

Diocesan Conventions In the Pacific

Taiwan held its thirteenth diocesan convention at the Church of the Advent at St. John's and St. Mary's Institute of Technology—the first time the convocation had been held on a campus. Delegates were met at the station by a school bus and housed in the dormitories.

The delegates were pleased to learn

that mission assessment returns from the parishes had increased 13.6 percent. This was higher than the 8 percent increase Bishop Pong had hoped for. A total of all diocesan and parish income and expenses showed they are now 52 percent self-supporting, with 45.59 percent coming from General Church Program grants. The kindergartens, clinics, and hostels also contributed New Taiwanese \$47,654.40 to the diocesan development fund.

The convocation voted to re-establish Boone College as Boone (Hua-chung) Senior High School. The school will be started with great caution to select the best personnel and to maintain the church school tradition.

The Family Worship Handbook published by the Liturgics Department and Bishop Wong's meditation were distributed among the delegates and given to all churches.

Okinawa held its first diocesan convention as a part of the Nippon Seikokai in January, 1973. The main item of business was establishing the diocesan budget to cover the reversion of the Ryukyu Islands to Japan on May 15, 1972, and to prepare for the fact that support from the American Episcopal Church will stop in 1978. Not enough increase will be generated locally to cover the deficit. The present annual grant from General Church Program funds amounts to \$40,000.

Bishop Nakamura appointed the Rev. Peter Arvedson, rector of All Souls Church, Naha, Okinawa, to be chairman of the MRI Committee.

New Lay Order For Women

Sister Angela Blackburn, an Episcopal nun for more than 10 years, has founded a religious order of Episcopal lay women called the Worker Sisters for the Holy Spirit.

Established in Kansas City, Mo., with the hope it will become nationwide, the Worker Sisters will have two divisions, lay workers and lay sisters. Women in both divisions will take their vows this fall.

Although both divisions are required to follow certain rules for daily living, stricter rules apply to lay sisters. The women can be married or single, and lay sisters may live singly or in small groups of two or three rather than in large convents.

Churchmen Call For Bombing Halt

On Memorial Day a group of 14 church leaders sent a letter to all Air Force command chaplains, asking them to confront servicemen with their accountability in the bombing of Cambodia. Clergy and Laity Concerned, an anti-war group, issued the letter.

The letter said, "We turn to you in respect, knowing many of you have exercised your ministries with great, and often unacknowledged, courage. What we ask of you now calls for the courage of those who are determined to be men of God before they are servants of the state. . . .

"As you know, some pilots and crew members have in conscience refused to participate in the bombing. We plead with you to . . . confront all who are in your care with their personal and inescapable accountability to history and to history's Lord.

"If you believe, as we do, this war is without moral warrant, we ask you to share that conviction boldly and without wavering. We urge you to set forth the alternatives emerging from that conviction, including leaving the Air Force, resisting, and disobeying orders. . . .

"Moral accountability means to refuse voluntary complicity in this great evil. We have no illusions that those who choose this course will be immune from the penalties their actions invoke. We pledge to you and to them our unswerving support, as unequal as that support may seem to the burden you assume. . . ."

The 14 signers included Methodists, Presbyterians, Roman Catholics, the president of the United Church of Christ, and Episcopalians: Bishop Robert DeWitt of Pennsylvania; Dr. David Hunter, National Council of Churches; and Dean James Morton, Cathedral of St. John the Divine, New York City.

Associated Parishes: On Worship and Ministry

When the Council of Associated Parishes, Inc. (AP), held its annual meeting in Bardstown, Ky., in May, members strongly reaffirmed commitment to the theological and practical revitalization of worship within the Church. AP called upon its 2,000 asso-

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The Episcopalian

In Person

David A. Johnson, a member of St. Richard's, Winter Park, Fla., is a second baseman for the Atlanta Braves. . . The Rev. **David W. Perry**, Christian education director of the Diocese of Oregon, is the new education officer on the Executive Council staff. . .

The Rev. **W. Herbert Scott, Jr.**, associate rector of Trinity Church, New Orleans, La., is the new director and vicar of St. Christopher's Mission, Bluff, Utah, the state's largest Episcopal congregation, many of whom are Navajo. . . Dr. **Ernest J. Arnold**, president of the Protestant Radio and TV Center, Atlanta, Ga., has resigned after 16 years. . .

The Rev. **Logan E. Taylor**, vicar of St. Stephen's, Wichita Falls, Texas, is the Church Army's new national executive. . . **Ben Bird**, formerly part-time pastor of an aboriginal congregation in Wellington, Australia, is the Anglican Church's first full-time aboriginal worker with responsibility for aborigines in the inner city; he will work in Sydney. . .

Col. **Keith G. Duckers**, superintendent of St. John's Military School, Salina, Kan., and Col. **Raymond R. Kelly**, superintendent of Howe Military School, Howe, Ind., were elected president and vice-president of the Association of Military Colleges and Schools of the United States. . .

Philip Deemer, formerly editor of *Episcopal Year*, is now editor of *New Life*, a new bimonthly journal of personal witness published by Jarrow Press, Inc. . . Col. **Charles L. Burgreen**, U.S. Army (Ret.), is the new executive assistant to the Rt. Rev. **Clarence E. Hobgood**, Bishop for the Armed Forces; he is responsible for coordinating activities for the 118 active-duty Episcopal chaplains in the Army, Navy, Marine Corps, Air Force, and Veterans Administration. . .

The Rev. Dr. **Arthur R. McKay**, president of Colgate Rochester/Bexley Hall/Crozer seminaries in Rochester, N.Y., resigned his post to return to a parish ministry at Knox Presbyterian Church, Cincinnati, Ohio. . . The Executive Council elected **Virginia Hazard** to represent the Episcopal Church on the 300-member governing board of the National Council of Churches. . .

Bishop **Macario Ga** has been elected Obispo Maximo of the Philippine Independent Church. . . The Rev. **Ernest E. Bruder**, director of Protestant chaplain activities at St. Elizabeth's Hospital, Washington, D.C., was elected an Honorary Fellow by the American Psychiatric Association in May. . .

Berkeley Divinity School at Yale, New Haven, Conn., awarded **Walker Taylor** an honorary degree for dedicated and sacrificial leadership in the Episcopal Church at home and abroad. . . Retired Bishop **Frederick Warncke** of Bethlehem was cited by the Allentown, Pa., Chapter of Hadassah for his ministry to the needs of all men. . . The Rev. **Robert C. Martin**, the Executive Council's program officer, delivered the Baccalaureate address at Voorhees College commencement exercises in Denmark, S.C. . . **Charles B. (Bud) Wilkinson**, member of football's Hall of Fame, is the national chairman for the thirty-third annual Interfaith National Bible Week set for November 18-25. . .

Dr. **William A. Atkins, Jr.**, is new executive director of the office of Boarding and Day Schools in the Diocese of Long Island. . . The Very Rev. **George Kenneth Giggall**, Anglican Dean of Gibraltar, is the new bishop of St. Helena. . . the Rev. **Reid Isaac** is the new senior editor of religious books for Seabury Press, New York. . .

The Rev. **Robert W. Estill**, rector of St. Alban's, Washington, D.C., has been chosen the new director of the Center for Continuing Education on the campus of Virginia Theological Seminary, Alexandria, Va. . . Mississippi Bishop **John Maury Allin** is the new chancellor of the University of the South, Sewanee, Tenn.

CALENDAR OF EVENTS

AUGUST

- 5 Eighth Sunday after Pentecost
- 6 The Transfiguration of Our Lord Jesus Christ
- 12 Ninth Sunday after Pentecost
- 15 St. Mary the Virgin, Mother of Our Lord Jesus Christ
- 19 Tenth Sunday after Pentecost
- 22-29 World Council of Churches' Central Committee annual meeting, Helsinki, Finland
- 24 St. Bartholomew the Apostle
- 26 Eleventh Sunday after Pentecost
- 26 Twenty-fifth anniversary of the founding of the World Council of Churches

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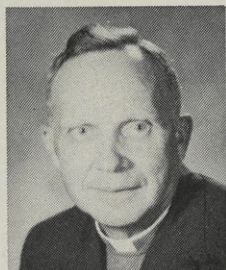
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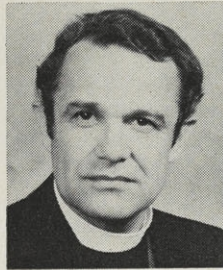
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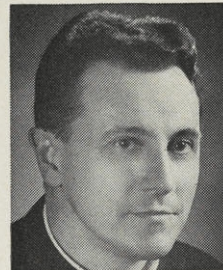
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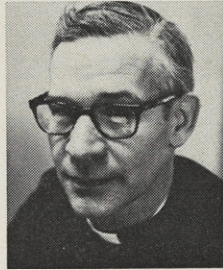
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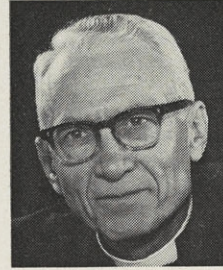
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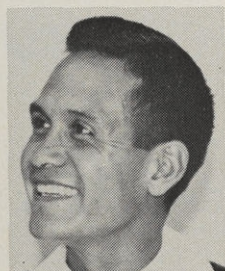
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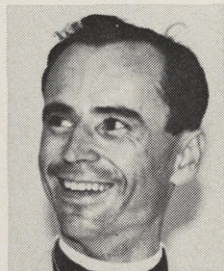
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Varley

Recent changes in the Episcopate include the deaths of the Rt. Rev. George Purnell Gunn, retired Bishop of Southern Virginia; the Rt. Rev. William Scarlett, retired Bishop of Missouri; and the Rt. Rev. Albert Rhett Stuart, retired Bishop of Georgia, as well as the following:

The Rt. Rev. John A. Baden was consecrated June 30 to be Suffragan Bishop of Virginia.

The former rector of Christ Church, Winchester, Va., was graduated from the University of Maryland, George Washington University, and Virginia Theological Seminary. He was ordained in 1948 and first served as assistant at Trinity, Towson, Md. From 1948 to 1958 he was rector of St. James, Monkton, and St. James, Parkton, Md. For the next four years he was Virginia's diocesan missionary. From 1959 to 1962

he was also Archdeacon of Virginia. In 1960 he was director of the Mid-Atlantic Training Program and a lecturer at Virginia Theological Seminary.

Bishop Baden has served as executive secretary of Virginia's Department of Missions and as a member of its Standing Committee. The farm-bred, country-loving man who will serve the predominantly urban half of the diocese feels one of the main problems for interpreting Christianity in the modern world is relating country life and city life. The Bible was geared to an agrarian people.

The Rt. Rev. Alfred L. Banyard, Bishop of New Jersey since 1955, is retiring September 1. His successor is Bishop Albert W. Van Duzer (*see April, 1973, issue*).

Bishop Banyard graduated from the University of Pennsylvania and General Theological Seminary. Ordained to the priesthood in 1932, he served as rector first of St. Luke's, Westville, and then of Christ Church, Bordentown, N.J., before being appointed Archdeacon of New Jersey in 1943. He was consecrated to be Suffragan Bishop of New Jersey in 1945 and was elected Diocesan in 1955.

Bishop Banyard served on various diocesan committees and was secretary for the House of Bishops for Province II. In 1960 he became a member of the National Advisory Council of the Foundation of Religious Action in Social and Civil Orders.

The Rev. Donald J. Davis, rector of Trinity Church and chaplain at Indiana

The Episcopalian

University in Bloomington, Ind., since 1971, was elected May 19 to be Bishop Coadjutor of Erie.

A graduate of Westminster College, Princeton University, and Bowling Green State University, Father Davis was ordained in the Presbyterian Church in 1952 and served Washington, D.C., area churches. In 1955 he was ordained in the Episcopal Church by Bishop Dun of Washington and then served Episcopal parishes in the Washington area. In 1957 Father Davis moved to Indiana where he established St. Christopher's Church at Carmel. From 1963 until returning to Indiana, he was rector of Trinity, Toledo, Ohio.

Active in Indianapolis and Ohio diocesan affairs, Father Davis has been chairman of the Youth Division for Province V. Most recently he has been president of Indianapolis' Standing Committee which for the five-months of Bishop Crane's illness assumed ecclesiastical authority.

The Rt. Rev. **Charles T. Gaskell**, formerly Dean of St. Luke's Cathedral, Orlando, Fla., was consecrated June 30 to be Bishop Coadjutor of Milwaukee.

A graduate of the University of Minnesota and Seabury-Western Theological Seminary, he was ordained in 1944. He began his ministry in Minnesota at missions along the Canadian border. From 1948 to 1957 he served parishes in Illinois. He then became rector of St. Mark's, Milwaukee, Wis., leaving in 1966 to become rector of St. Luke's, Evanston, Ill. In 1971 he was called to be Dean of the Central Florida cathedral.

Three times a deputy to General Convention, Bishop Gaskell has served as an examining chaplain and a member of the Standing Committee of the Dioceses of Quincy, Milwaukee, and Chicago. He has served on the executive board of the American Church Union and is a former vice-president of the National Catholic Clerical Union.

The Rt. Rev. **Francis W. Lickfield**, Bishop of Quincy since 1958, retired June 30.

A graduate of Temple University and the Philadelphia Divinity School, Bishop Lickfield was ordained in 1933. He began his ministry on the staff of the New York City Mission Society and

as chaplain of the House of Refuge. Between 1934 and 1943 he served parishes in the Diocese of Harrisburg and in 1939 became Archdeacon of Altoona. After two years at Intercession in New York City and three years at St. Matthias, Waukesha, Wis., in 1948 he became rector of Redeemer, Chicago, Ill., serving there until his election to the episcopate.

Bishop Lickfield was a member of various committees and commissions in Chicago, including serving as president of the Standing Committee. From 1960 to 1965 he was president of the American Church Union. Actively concerned in Christian unity efforts, he is a member of the Council of Ecumenical Relations with Eastern Churches and the Inter-Anglican Commission's Joint Doctrinal Discussions with Eastern Orthodox Churches.

The Very Rev. **Donald J. Parsons**, Dean of Nashotah House, will be consecrated September 8 to be Bishop of Quincy.

A graduate of Temple University and the Philadelphia Divinity School, Dean Parsons was ordained in 1946. For the next four years he served consecutively at Holy Trinity, Philadelphia, Pa.; Immanuel, Wilmington, and St. Peter's, Smyrna, Del. He tutored Greek while a student at Philadelphia Divinity School and was instructor in New Testament from 1948 to 1950. He went to Nashotah in 1950 as instructor in New Testament, became sub-dean in 1954 and dean in 1963.

Bishop-elect Parsons is the author of *Lifetime Road to God* and *In Time—With Jesus* as well as various magazine articles, including "Seminaries Are People" in the January, 1973, issue of *The Episcopalian*.

The Rt. Rev. **Lyman C. Ogilby** was elected May 5 to be Bishop Coadjutor of Pennsylvania.

After graduation from Hamilton College, Bishop Ogilby served three years in the U.S. Navy. He then attended Episcopal Theological School, graduating in 1949. Ordained to the priesthood in 1950, he became a chaplain and instructor at Brent School, Baguio, the Philippines. From 1951 to 1952 he was at the Benguet Missions.

In 1953 Bishop Ogilby was consecrated to be Suffragan Bishop of the

Philippines and began one of the most varied episcopates on record. In 1957 he became Diocesan but resigned in 1967 to allow the Filipinos to choose a bishop from their people. The House of Bishops then named him Bishop Coadjutor of South Dakota. He became Diocesan on Jan. 6, 1970, and resigned eight weeks later in order to allow the largely Indian church people the freedom of choice he had accorded the Filipinos. After a year as a Proctor Fellow at Episcopal Theological School, he became an Assistant Bishop in the Diocese of Pennsylvania. As Bishop Coadjutor he will succeed as Diocesan when Bishop DeWitt resigns in 1974.

The Rt. Rev. **Russell T. Rauscher**, Bishop of Nebraska since 1962, retired June 1, 1972.

Bishop Rauscher, a former agnostic, came to the Church through the interest of a Roman Catholic and an Episcopal priest. He was graduated from Iowa Wesleyan and from Seabury-Western Theological Seminary. Ordained in 1941, he served Iowa parishes until 1945 when he became a U.S. Navy chaplain aboard a hospital ship in the Pacific. He returned to serve Iowa parishes until called in 1948 to St. Andrew's, Lawton, Okla. He was chaplain in the Oklahoma National Guard when his unit was called to active service in Korea where he spent a year. He became rector of All Souls, Oklahoma City, Okla., in 1956. Consecrated to be Bishop Coadjutor of Nebraska in 1961, he became Diocesan in 1962.

Bishop Rauscher has served on the Church's Executive Council and General Convention's Joint Committee on Non-Metropolitan Areas.

The Rt. Rev. **Leonardo Romero-Rivera**, Suffragan Bishop of Mexico since 1964, has been elected Diocesan of the newly formed Diocese of the North of Mexico.

Bishop Romero was graduated from the University of Morelos, Cuernavaca, and from St. Andrew's Theological Seminary, Guadalajara. His first cure was San Mateo, Tecalco, Mexico. From 1958 until his election to the episcopate, he was priest-in-charge of the Church of the Ascension, Matamoros. He also founded a mission in Reynosa.

In 1963 Bishop Jose Saucedo, Diocesan of Mexico, petitioned the House of

Continued on next page

Continued from page 25

Bishops for episcopal assistance, and it responded by electing two suffragans—Melchor Saucedo, his older brother, and Leonardo Romero. The two Suffragans were consecrated in a double ceremony.

The Rt. Rev. **Jose G. Saucedo**, Bishop of Mexico since 1958, has chosen to serve the Diocese of Central Mexico as Diocesan. When Mexico was recently divided into three dioceses, he as Diocesan had the choice of dioceses; the two Suffragans stood for election since they did not have right of succession.

Born in Tlacotepec, Michoacan, Mexico, Bishop Saucedo was graduated from St. Andrew's College, Guadalajara, and the Virginia Theological Seminary at Alexandria, Va. He was ordained in 1949 and became rector of San Miguel Mission at Cuernavaca, Morales, which he served until 1958. He also served on Mexico's Council of Advice.

Elected by the House of Bishops to be Bishop-in-Charge of the then Missionary District of Mexico, he was consecrated at the Cathedral of San Jose de Gracia, Mexico City.

The Rt. Rev. **Melchor Saucedo**, Suffragan Bishop of Mexico since 1964, has been elected Diocesan of the newly formed Diocese of Western Mexico.

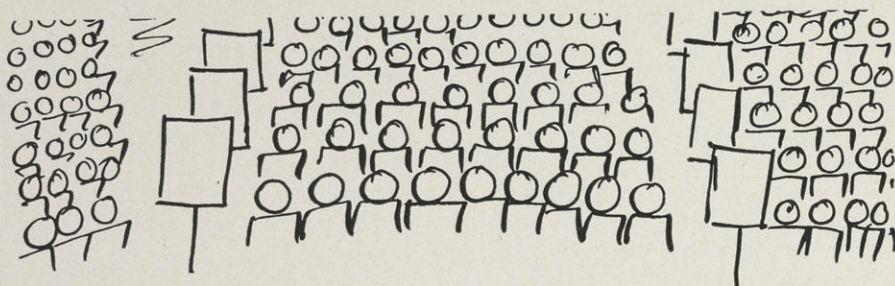
Bishop Saucedo was educated at St. Andrew's School, Guadalajara, and received his theological training at Virginia Theological Seminary in Alexandria, Va. Ordained in 1945, he spent the next six years on the faculty of St. Andrew's Theological Seminary, Guadalajara, and as priest-in-charge of Templo de Jesus, San Martin de las Flores, and assistant at Templo de Cristo, Guadalajara. He began the work among English-speaking residents. In 1952 he became vicar of the Santa Fe Mission in San Antonio, Texas, working with Spanish-speaking residents. He was called back to Mexico in 1961 to become Dean of the Episcopal Theological Seminary, relocated in Mexico City. He was elected to the episcopate in 1963.

While Suffragan, Bishop Saucedo also served a year as Bishop Pro-Tem of Cuba and had charge of Ecuador from 1970 to 1971 when he pleaded with—and won from—the House of Bishops the decision that Ecuador should be allowed a bishop of its own.

The Rt. Rev. **Robert P. Varley**, consecrated to be Bishop Coadjutor of Nebraska in 1961, became Diocesan June 1, 1972.

Bishop Varley, a graduate of Carroll College and Nashotah House, was ordained in 1947. He served parishes in Pennsylvania and New Jersey before going in 1956 to St. Peter's, Salisbury, Md. He was instrumental in founding St. Alban's Chapel, which became a parish in 1971.

A deputy to six General Conventions, Bishop Varley was a member of the Church's Executive Council, has been a Fellow of the College of Preachers, secretary of the Joint Commission on the Church in Human Affairs, and is a member of the American Association of Marriage Counselors. On the diocesan level, he was secretary of Easton's conventions for 12 years, president of the Standing Committee, and a member of the diocesan Executive Council.



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Switchboard

Continued from page 6

abrogated their responsibility to make moral films of true value for all people to see. We who claim to be Christians can help.

An idea to pray over and discuss: that the Episcopal Church, possibly working with other denominations, form a film company dedicated to making films to express the principles of Christianity without preaching.

David C. Burnite, Jr.
Harrisburg, Pa.

WANT TO HELP WRITE A BOOK?

I am editing a book on notable physicians and their faith.

I am interested in obtaining contributors who have a special knowledge of the faith and/or religion of one or more notable and outstanding physicians. I am considering such physicians as Sir William Osler and Sir William Fleming. The notable physicians, however, could still be alive.

Anyone interested in this project or who would suggest notable physicians to write about may contact me at the following address:

Claude A. Frazier, M.D.
4-C Doctor's Park
Asheville, N.C. 28801

THANK YOU MA'AM

This is a brief note to tell you how much I enjoy *The Episcopalian*. The day it arrives, several other magazines are delivered. I choose to read *The Episcopalian* first as so many good articles are in it.

Jane M. Ulrich
Ardmore, Pa.

TERRIFIC!

On the strength of Tom Bentz' review [June issue], my wife and I went to see *Brother Sun, Sister Moon* last night. It is a compelling experience! Here is one reviewer I can agree with wholeheartedly.

Looking forward to your reporting before, during, and after General Convention.

Harry B. Whitley
Paterson, N.J.

IS TECHNIQUE ENOUGH?

The article, "The Preacher and the Standup Comic," has prompted me to comment. We really do underestimate the receptivity of our people in the pew. Everywhere I find people hungry for the Word of God. They are eager to listen to the traditional-type sermon when the Word is preached and taught

Continued on page 29

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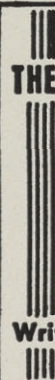
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Exchange

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.

EPISCOPAL GIRL SCOUT AWARD INFORMATION NEEDED

Several Girl Scouts of the Church of the Resurrection mission are interested in working for the Church Award to Episcopal Girl Scouts and need help in developing standards for the award. The local Girl Scout Council has no information. Please write to Miss Debbie Arndt, 903 Magnolia Rd., Joppa, Md. 21085.

ADDRESSING EQUIPMENT NEEDED

Does your parish have used addressing equipment which can be given to a small parish? Mrs. R. A. Kluender, 214 Walnut Dr., Marietta, Ohio 45750, writes to say that her parish has a regular mailing list of 200 with 10 smaller special-purpose mailing lists and would like to acquire addressing equipment. If you have such equipment available, please write to her.

TEA, TOAST, AND...

Churches which seek to supplement spiritual ministries to the aging with nutritional aid are offered an unusual resource, "More Than Tea and Toast."

The 12-page publication prepared by Hulbert James, director of the National Council of Churches' Crusade Against Hunger, in cooperation with the independent Food Research and Action Center, tells interested groups how to launch a nutritional program for older citizens, where and how to secure information on regulations, assistance, and funding. It also describes current projects in many communities.

Copies of the publication are available from the Food Research and Action Center, 25 W. 43rd St., New York, N.Y. 10036.

HELP NEEDED!

To Episcopal Churchwomen: I am a newly-elected ECW president at my parish and am looking for ideas to help increase our active membership. I would appreciate hearing from any ECW organizations which have found the secret to attracting new members and getting old

members back. Program ideas will be most welcome. Please write to me: Helen L. Everts, ECW President, St. John's Church, 321 W. Chestnut St., Lancaster, Pa. 17603.

FREE LIGHTS

The vestry of St. Luke's Church, 919 Pleasant St., Worcester, Mass. 01602, is willing to give two large hanging light fixtures to any parish or mission desiring or needing them. They are relatively new and, in a small building, would provide adequate and attractive lighting. Please write to the Rev. Mark S. Anschutz at the above address.

THEOLOGICAL EDUCATION: WHO NEEDS IT?

Edward B. Fiske, columnist for *The New York Times*, reports finding a bartender with unusual job qualifications. Dale R. Lind, on duty at the Knickers Restaurant in New York City, listens to troubles and dispenses advice along with martinis. He is a Lutheran clergyman who, with the approval of church

authorities, has given up parish duties for what he calls a "ministry of presence."

Frances Young, former Executive Council Coordinator for Lay Ministries, said, "How about theological education for bartenders (lay) and other lay people whose jobs include informal listening and counseling?" She thought of teachers, funeral directors, doctors, nurses, social workers. We would like to add hair dressers, barbers, postmen, and—from personal experience—anyone who travels by airplane!

SHARE A HOBBY

A priest who collects post card pictures of Episcopal churches would appreciate a card of each view of your church. Send your post cards or Christmas card pictures to the Rev. James Parker, 207 Oleander Rd., Albany, Ga. 31705.

FREE ROBES

The following apple green choir robes are available to a parish or mission for the asking:

Women—16 robes, 14 cottas, hats and collars

Men—14 robes, 19 cottas

Please write to the Rev. Ernest W. Johns, Christ Church of Ramapo, 65 Washington Ave., Suffern, N.Y. 10901.

THE EPISCOCATS



Hedgecoth Photographers

"Let me know when that Watergate affair is over."

Switchboard

Continued from page 27

without apology, without being watered down, and without gimmicks. They do not want to waste their time listening to the personal opinions of those of us who preach, nor do they have much patience when we try to make relevant the Message which we must say is already relevant if we accept its authority. (Maybe this is the basic problem.)

It seems to me that the author of the article has forgotten that the Holy Spirit has a great deal to do in terms of conveying the Message. I am not against learning helpful techniques of delivery. When our preachers spend time daily in the Word, and it is alive to them, it does go out "as power and as the Holy Spirit and as utter conviction," regardless of the inadequacy of the vessel. And it touches lives in areas that are ready to be touched.

*Sister Mariana
Santa Barbara, Calif.*

ANY PROS?

Some modern vestments are beautiful in design and material. But those on your April cover remind me of sandwich men advertising their wares. They are as unaesthetic and unappealing as some old Romish fiddleback chasubles glittering with fake jewels.

*Stanley W. Ellis
East Orleans, Mass.*

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But what about The Prayer Book?

The Book of Common Prayer is alive and well . . . but it may not be after the 1973 General Convention in Louisville. If you are interested in saving the Prayer Book, write for details to:

Society for the Preservation of the Book of Common Prayer
Box 12206, Acklen Station
Nashville, Tennessee 37212

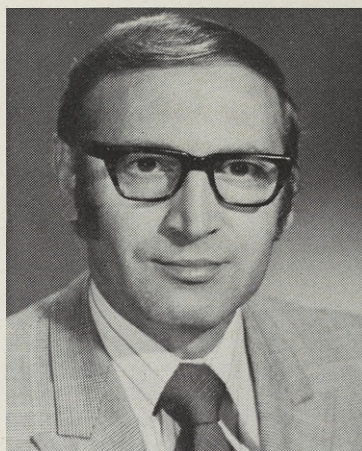
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WORLDSCENE

Continued from page 22

ciate members and upon all churchmen to support continuation of trial uses as provided by canon law for the next triennium.

Associated Parishes' 30-member Council engaged in a theological and historical study of the ordained ministry under the Rev. David Babin, professor of Pastoral Theology at Seabury-Western Theological Seminary, and the Rev. H. Boone Porter, executive director of Roanridge. Members also engaged in a practical discussion of the perpetual diaconate and the non-stipendiary priesthood under the leadership of the Rev. Kenneth D. Thompson, self-supporting clergyman

from Kentucky.

Dr. Porter is AP's president for the next two years. Other new officers are: vice president, the Rev. William A. Wendt, Washington, D.C.; the Rev. Lawrence H. Rouillard, Durham, N.H.; and additional Executive Committee member, Dr. Jean Smelker, Minneapolis, Minn.

Anglican Bishop Opposes Rhodesian Apartheid

Matabeleland's Anglican Bishop Stanley M. Wood has joined Rhodesia's five Roman Catholic bishops in attacking a law requiring whites, Asians, and colored people to obtain

permits to enter areas set aside for Africans and vice versa.

Bishop Wood, asked by newsmen to define his position in the threatened clash between Church and state, said he was awaiting the government's reply to requests by Anglican, Roman Catholic, and Methodist church leaders for repeal of the pertinent legislation. "If, however, the government forces me to choose between my conscience and our *apartheid* laws, I shall have to obey my conscience," the bishop said.

Recently Rhodesia's Roman Catholic bishops published a resolution which says the law passed last December contained "provisions contrary to human freedom" and restricted missionary work.

All dressed up and no place to go.

This little girl and 4,000,000 other refugees wait and wait . . . in Vietnam, in Laos and Cambodia. Four million people who can't go home. They've no place to live, no food, no drinking water, no livestock or chickens, or seed for planting. And scant hope.

We can give them something to strengthen their hope — through the Presiding Bishop's Fund for World Relief, working with Vietnam Christian Service, Asia Christian Service and the World Council of Churches' Fund for Reconstruction and Rehabilitation in Indochina. We can give food, medicine, housing, a means of livelihood. Won't you send a check or money order, with the coupon below, to the Presiding Bishop's Fund?

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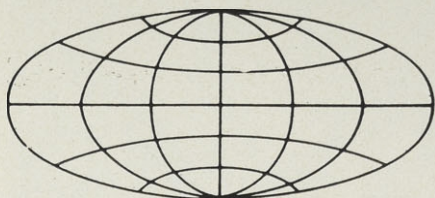
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MISSION

INFORMATION



Hi—

ALTHOUGH PAULDING AND DARCY JAMES now expect to leave Uganda in the near future, these comments on the situation there are still pertinent: "We foreigners are now a remnant in Uganda. Last August over 65,000 Westerners and non-citizen Asians; today less than 2,000 remain and that total shrinks daily. The economy of Uganda was foreign-controlled; overnight it has become Ugandan-controlled and with surprisingly little chaos.

"Bishop Tucker Theological College reflects the change too. This year for the first time the staff is largely African (8 to 3).

"The example of the Sudan is fresh in our minds: when white missionaries were expelled from there 10 years ago, the Sudanese Theological College had to close for lack of teachers. Today, even if we are expelled, this college will continue to function. Even more, the nucleus for a Sudanese theological college has been trained here. . . So already part of our job has come to fruition, years before we expected.

"Our most pressing problem is too many students. With buildings for 90 students, we have 120, and the bishops press us to take 30 more. There is not enough money now that overseas aid is virtually ended, but the Church here earmarks 5 percent of all parish offerings for theological education. And there is still a great shortage of clergymen. An average priest here has a parish of 10,000 people and in some places this is considered a 'small' parish. There are also many men and women offering themselves for ministry.

FROM SAIGON, Australian priest Neville Connell reports that St. Christopher's Church was "founded in 1961 by Father Walden Pell II and from then until 1971, the Episcopal Church USA paid the priests stipend and accommodations. During those days, the church gave large sums to Saigon charities and made a respectable contribution to its diocese of Singapore.

"Since then, we've been largely self-supporting, except that the Australian Board of Missions contributes to my stipend. On the whole we've fared rather better than we thought we could. We continue our Sunday worship and do what we can for the needy. Chiefly this is through a housing programme—for special needs such as fire damage—which is administered for us by the Foster Parents Plan. And last year I managed to visit the congregation (20 people from the various embassies) in Phnom Penh three times. I doubt if I'll be able to do so again, for the time being!

"We are not a mission in the sense people associate with the word. In 1961 it was thought that a mission to the Vietnamese might be established and in fact several were baptized and confirmed. As the years passed and the white involvement increased, this idea was dropped and there's no thought of reviving it at present. In the meantime I continue my work, which is essentially pastoral."

Jeannie Lirli

Vacancy...

Continued from page 4

tasks they were asked to do. They participated fully because they were given the freedom to do the job the way *they* wanted it done. That's the key to success: freedom and involvement.

The idea that ministry is a shared function of priest and people is a continuing process at Advent and one which I believe Father Todd learned from us—and encourages wholeheartedly.

Ex-senior wardens and lay leaders who have survived a vacancy need to curb a natural inclination to run things after the new priest has arrived. Because of my position as a lay reader and senior warden, I had become our parish's spiritual as well as functional leader. That's heady stuff and can quickly serve to undermine good relationships with a new priest. So retreat, even if it means biting your lip at times.

Much has changed around Advent since my "administration" left office. Father Todd has started giving Holy Communion to children who have not yet been confirmed. He's also tried to loosen up the Prayer Book services via trial services and liturgies.

He instigated two successful dances in the parish hall for those of us from the "Glenn Miller" era. Our vestry and Episcopal Churchwomen's groups have had their first retreats at our diocese's beautiful Cedar Hills Conference Center.

I'm the "past" senior warden now, but I have not been so brutalized by hard work that I've retreated into the woodwork. I was Advent's delegate to our Diocesan Convention this year and also serve on two diocesan committees.

I know my story is not unique. Others have walked the same path of despair and frustration under just as many unpleasant conditions. But it was a wonderful journey for me. I learned what it is to be Christian and that people *can* be counted on to perform arduous tasks. Together we can rise to undreamed heights of faith and love in performing them. ◀

"Please take care of my sister..."

Little Su Ying was abandoned in the alley behind our Babies' Home in Formosa. She was frightened, cold and hungry.

But as you can see in the picture, someone had tried to make her look pretty. Her hair was combed and her dress, even though torn, was clean.

In her hand she clutched a note written by her brother: "Please take care of my sister. Our parents are dead for many weeks. I am twelve and can no longer find food for this small sister. To my ears came news of your House, so I bring Su Ying to you."

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And your help is desperately needed. Overseas, our staff reports boys and girls still search garbage dumps for food . . . babies abandoned in the streets . . . blind children locked in cellars . . .

Little Su Ying and children like her need your love. Won't you help? Today? Thank you.

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